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**CLAUDIU MARIAN BUNĂIAȘU**  
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# **CREATIVITY IN SOCIAL SCIENCES**

**SITECH**

CLAUDIU MARIAN BUNĂIAȘU

ELENA RODICA OPRAN

DAN VALERIU VOINEA

(EDITORS)

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# CREATIVITY IN SOCIAL SCIENCES



CLAUDIU MARIAN BUNĂIAȘU  
ELENA RODICA OPRAN    DAN VALERIU VOINEA  
(EDITORS)

# CREATIVITY IN SOCIAL SCIENCES

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# **I. COMMUNICATION**



# Neutrosophic Indetermination and Fiction in Negative Journalistic Communication

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## Abstract

The study highlights persuasive-fictional inductions that are recorded in journalistic discourse. Subsequently it constitutes an application of Neutrosophic on journalistic communication. The theoretical premise is that journalism is impregnated persuasion. Persuasion is born, and it must act on areas of vagueness, ambiguity, indeterminacy. Whenever there is a lack of information as many times it creates a breeding ground for persuasion. Indeterminacy, blurred, uncertainty attract persuasion. Under this persuasion appears as a neutrosophic speech. Persuasion includes four operations: lying, seduction, myth and fiction. There is, finally, that persuasion relies on fiction whenever information is insufficient and the journalistic product is mined by uncertainty.

**Keywords:** Neutrosophy, discourse, persuasion, fiction, negative journalistic communication

## 1. Introduction

Persuasion has two types of objectives. Its main objective is the change of opinion. Its fundamental- foundational objectives are the change in attitude, generic conduct and situational behaviour. The main objective controls the fundamental objectives. The change in attitudes and conduct/behaviour are presided by changes in opinion (Smarandache, 2015; Radu, 2015).

Persuasion is thus shown to be primarily and ultimately a matter of opinion. As such, its mechanism to manage and generate at the level of opinion must be searched and rendered visible. Its specific strategies at this level must also be deciphered. Persuasion as opinion moves towards an opinion. It should not be denied that conviction also moves towards an opinion. And similarly, as manner, moves by means of an opinion.

On this idea, the difference between persuasion and conviction comes from the intentional nature of the two types of opinion. In relation to the honest, loyal, kind and generous opinion that advances with an honest intention in case of conviction, we encounter on the other hand, in the case of persuasion the “advancement” of a voluntarily dishonest opinion, promoted with dishonest intentionality.

The propulsion engines of persuasion are seduction and fiction with its two other forms, the lie and the myth.

An “opinion” is the object of influence, intoxication, propaganda, disinformation or manipulation as main types of persuasion and as main components of the negative journalism. The object of opposable influence is the human being. This can be and is permanently the target of some influence projects of determined meaning. Although not any influence project is approved, the reality is that almost any influence project is admissible. Negative journalism creates its influence project reality by propagating some opinions of persuasive nature.

Negative journalism is a natural manifestation of the society. It is a major wrong what negative journalism does, but it is a developing wrong, a necessary wrong. We can combat this wrong, but we should not make it our impossible ideal to eradicate it.

The wrong that is produced cannot be denied. But us, who blast negative journalism, can we imagine it is sufficient in our world that truth would just appear and shall immediately be recognised?

The truth is difficult to recognise. If it is difficult to recognise, then it shall be firstly recognised by some. We know it is not enough for the truth to survive if it remains in the heart of a few initiates. When those few initiates would perish, the truth would disappear. In order to survive, truth must be propagated. Negative journalism does not have a separate truth. It propagates a truth of appearance. The death of negative journalism would configure the method according to which the truth would die by non-propagation. Negative journalism must therefore be controlled, but not dissolved. In order to control it, it is necessary we thoroughly study it. It is useless to consider we could secure the propagation of values through purism now when the issue is in terms of mass. It would be just as useless to say that we could extirpate negative journalism by a concerted mysticism of overall public honesty.

Negative and positive journalisms are mixed. And when the values appear in various forms is to purify equals to unbalancing the mechanism of managing and propagating the values. It is known that although it is not exactly desired so, the truth may also be promoted through lie, the good is also spread through the wrong, justice also exudes from injustice.

It can be said that, without this being the ideal and preference, a positive journalism is achieved through negative journalism. It is better to repetitively note this before not observing the difference anymore.

## **2. Neutrosophy**

According to J.-A. Barnes, fictions would be “untrue affirmations which do not are not intended to mislead” (Barnes, 1994).

When the imaginary aspects of a story become predominant, the liberation from lie and myth inevitably results in fiction. In this case, the verisimilitude forming the range of persuasion is pushed to the limit. Fiction leads reflection of reality towards the edge of the reflection bringing verisimilitude. Myth and fiction meet in verisimilitude. Both are narrations. They differ however through

the targeted purpose. The myth figures the proto-typicality. Fiction heads towards the particular; it is defined as the “narration the purpose of which is not so much to describe the past, but to affect the present” (Helms R., 1997, p. 10).

The entrance of story into a fiction regime represents an elementary persuasive procedure, a persuasive operation (Stan, 2008; Quffa & Voinea, 2013; Țenescu, 2014; Radu, 2015). In persuasion, a certain immediate effect is sought. By functional operation, a rapid and real effect is aimed. “Fictional” fictiveness starts from the real and returns on the real. In the verisimilitude-making course, one exists the reality of events and a fictional reality is built.

Even the chronicle of reality, history, sometimes escapes into the fictional. As Hayden White concludes, in “Metahistory” (2014), all history works have a fiction element and all fiction works have a history element. Impregnating the fictional with history is based on that any fictional structure rises from using certain significance-wise materials and with discursive tools made within the reality and, particularly for the thing within the perimeter of reality (Gross, 2008; Iuhas, 2015; Opran, 2014; Negrea, 2014; Voinea, 2014). The fictional appears thus as a derogation from the historical use of the significance-wise production means. On the other hand, as of the moment when the fictional was formed as a field of semiotic creation, history felt more so threatened by distortion (Sandu, 2012). As “histories”, the very basic texts of Christian faith are threatened by fiction. Moreover, according to certain specialists’ opinion, they would even be mined by fiction. For example, Randel Helms issues the thesis that “Gospels are widely fiction narrations concerning a historical figure, Jesus of Nazareth, intended to create an increase in understanding his personality” (Helms, 1997, p. 10). Without the evangelists having been “liars”, gospels “have no historical content” (Helms, 1997, p. 11), they are works of art, writings of great value of universal culture, narrations generated by particularly influenced literary artists, who put their art in the service of a theological vision. The fictional infiltrates not only into history, but also into theology. If we think that journalism helps to historicise and if we take into account that the fictional may enter in history through journalism, then we see persuasion negativity better.

### **3. Fiction is a substantiated operation of persuasion**

John Hartley argues that “news and fiction are structured in the same way” (Hartley, 1999, p. 125), as some kind of narrations. The thesis of the renowned English communicologist is limited to observing an external constructive similarity (Vilceanu, 2013). Examined more closely, one can notice that within the reporting framework created, fiction does not only have adherence to the journalistic presentation procedure, but also to the production mechanism. There is a structurally narrative appearance of the news that brings journalism close to fiction (O'Brien, 2014). On the other hand, there is however a trend of journalism towards the negativity, manifested through the exercise of the media act, not just in the narrative structures of fiction, but according to the method of

fiction. Persuasion ignores, distorts, avoids objectivity, either by fully replacing the reality with fiction, or by mixing the reality with fictional elements.

A natural consequence of the narrative structure of journalistic speech is that some news is perceived as stories, as detective fiction. Within this narrative framework of journalistic speech, it would appear as natural that "characters" are to be polarised as positive and negative. Criminals are always short of luck and the salvation is denied to them, they are required to vanish. What survives is only function. The detective novel and news are mostly focused in relation to one and the same pattern (Busu, 2013; de Figueiredo, 2014). The plot opposes people, characters and values. An axiological opposition of good-evil, normal-deviant, order-anarchy corresponds to the antithetic line policeman-villain. Journalistic speech is negatively individualised by establishing an opposition between "us" and "them": it thus becomes negative by losing the impartiality. To keep the appearances, this principled opposition of persuasion is covered by a delimitation which actually emphasizes the confusion which negativity feeds from. The negative differentiation par excellence is instituted by making a separation between those "they" who initiate the actions and those "they" who are responsible for actions. The responsibilities are removed from initiators, and thus they become innocent. It relies here on a sophism that needs to be defused, on the idea that any initiator is also responsible. A secondary opposition is also created: between present and absent (Kot & Ślusarczyk, 2014).

Concerning the televised speech, John Hartley shows the narrative structure presents four moments: classification (the announcer establishing the topic), focus (focusing on a segment of the topic), performance (establishing a "reality" concerning the topic) and conclusion (closing a sense and thus opening a possibility to continue "in another episode") (Hartley, 1999, pp. 124-126; also Hartley, 2013). These moments of journalistic speech make the similarity to what generically characterises a narrative structure more clear, according to Roland Barthes: "sequences develop in counterpoint; from a functional point of view, the structure of narration is similar to a musical escape: it retains and also impels" (Barthes, 1977, pp. 103-104). Even though journalistic speech is created in a narrative manner, it only becomes negative when the facts are shadowed by the fiction of facts.

#### **4. Conclusion**

Negative journalistic communication relies on fiction whenever information is insufficient and the journalistic product is mined by uncertainty. The inferentive fictional construction produced by speech makes the significations be detached especially from what is absent. The reason that what is not selected and presented is intentionally and imputably repressed exists in the subsidiary of sophistic ratiocination. The present is forged under the threat and terror of what is absent. Absence not only seduces the presence, absence fictionalises the presence. Negative speech excessively credits an absence unable to support itself.

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# **The Press of Romanians in the Diaspora, a Manifestation of the Contact between Two Cultures**

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## **Abstract**

The intention of this study is to present the manner in which the Romanians in the Diaspora adapted to the cultures of the foreign-tongued environments. We are not dealing here with a social, professional adaptation, but a social one, promoted, first of all, through the phenomenon of bilingualism. The dimensions of the Romanian immigration can be shaped, among others, by analysing the situation of the Romanians that left for Italy.

**Keywords:** press, diaspora, culture, bilingualism

## **1. Introduction**

It seems that one of the reasons of the presence of foreigners on the Italian territory is represented by the high living standard, to which is added the quite low childbirth of the population in the peninsula. The blossoming economic perspectives have represented a magnet for the immigrations flow. Once arrived on this land, the Romanians have tried to keep their national identity, to pass on the traditions of their natal country. They needed an institutional frame and a legal support of public manifestation. These can be achieved by means of some associations, press organs, gazettes or political parties. We must underline here the role held by the free mass-media, in Romanian, in the process of bringing closer the two cultures, the Romanian and the Italian one. The connection is easy to establish, especially since the two nations have a common origin.

## **2. Identity and bilingualism**

In order to build the individual and group identity, the modern man who lives in the Diaspora must be simultaneously connected to plural reference areas, for example, his country of origin, the host country, the neighbouring countries, and in this entire process, the press has the capacity to initiate and maintain such virtual contacts. Therefore, mass-media plays a very important role in the expansion of the intensely debated “global village with cosmopolite values” (Chouliaraki, 2008, p. 371).

In their turn, the ones that stayed home are encouraged to go beyond the borders of their familiar universe, to set connections with the ones that are far and develop the conscience of a world perceived as a single place. Consequently, because of their incontestable ray of transnational action, the

contemporary media holds the capacity to make us think of ourselves as belonging to the “cosmopolitanism, the global society” (Hannerz, 2007, p. 301).

From this perspective, the press institutions developed by the immigrants in the host countries represent reference points for keeping the values, the symbols of their nation of origin. The newspapers issued in Romania have an overwhelming role in maintaining the Romanian conscience, but also in establishing profound connections with the official institutions of the Italian state. Among them, our attention is directed towards *Gazeta românească*, a newspaper of the Romanians in Italy, as it is self entitled, which has been issued in Rome as early as 2003. If in its beginnings it was issued two times a month, starting from 2005 it became a weekly newspaper. Moreover, in the online format, as we have consulted it, one publishes daily news from various fields. The articles with economic, social, political, sports thematic, written with the verve and passion of the people away from home, bring forward the last our events, on which the Romanians in Italy get informed. The news reflects both the quotidian Italian reality, and particularly describes the changes occurring in the Romanian society. As mentioned earlier, we had the opportunity to read online some issues of this Romanian newspaper published in Italy. The general conclusion is that we can speak of the promptness and accuracy of the depiction of the news, which fulfil an important role, the one of keeping connected the Romanians in the Diaspora to the Romanian reality.

The preservation of the national specificity of the Romanians in the living conditions in Italy represents a desideratum and the press undoubtedly contributes to its fulfilment. Therefore, we propose ourselves, in continuing our endeavour, a more or less exhaustive analysis of the linguistic varieties that are developed in foreign-tongued environments. These differentiations are in a permanent contact with the majority, official language of the Italian State.

Our excursus was based on the observations made upon reading the daily paper *Gazeta Românească* during June 1<sup>st</sup> - 8<sup>th</sup>, 2015. Even though the number of the read articles is limited, we were also interested in an analysis of the Romanian vocabulary which is developed in a different area than the Romanian one and which, naturally, receives influences of the language of the state where the newspaper in questions performs its activity. Seen from this perspective, we consider useful and sufficient this description of the Italian-Romanian bilingualism. Because, by writing in Italy and publishing daily papers for the Romanian in this country, the journalists involuntarily make connections between the two languages, Romanian and Italian. The contact can be temporary, with momentary linguistic implications or it can become a constant, long lasting process.

As a consequence of the globalisation process, the Italian is one of the languages used in communication, even if the linguistic supremacy is held by the English. A consequence of the interaction between the languages is represented by the entering in the vocabulary of the languages of the

borrowings, initially seen in a negative light, as *străinisme* (Sala, 1997, p. 44). It is known that there are no strict borders between the languages and that, therefore, there are permanent linguistic, cultural, social, civic connections between them. “Creations of some human collectivities” and understanding instruments within the human collectivities, the languages “reflect not the universal reasoning, but the social and civic institutions of each community, hence, their spiritual, psychical and civic” (Lobiuc, 1998, p. 13). The linguistic interferences cause changes in the vocabulary of the languages, and one of these interferences is the occurrence of the lexical innovations. Xenisms (also called foreign-tongued words, foreignism/peregrinisms or foreign words), some borrowings are intentionally kept with the form and meaning of the lending languages. That is why, by looking through the 8 issues of *Gazeta Românească. Ziarul românilor din Italia*, we shall try to identify those foreign-tongued words that penetrated into the Romanian language, the frequency of their occurrence in the publicistic language, and also the shape they take.

It is known that, of the forms of manifestation of a language, the vocabulary is the most mobile field, the one which is easily submitted to changes. The lexical innovations are a consequence of the economic, socio-political, cultural and linguistic interferences.

The enrichment of a language and its modernisation are processes reflected, first of all, in the vocabulary field. In this sense, an important role is held by the borrowings, because the use of a foreign word does not necessarily make it current, but its entering in another language reflects a social reality.

The dynamics the Romanian language recorded in the Italian foreign-tongued environment is a natural consequence of the pressure exercised by the official, majority language. The changes occurred are felt at all levels (especially lexically, but also phonetically and grammatically).

The intensity and complexity of the phenomenon are explainable, as we have mentioned before, in the conditions of the bilingualism.

After flicking through our corpus, made of the 8 issues of the newspaper *Gazeta Românească. Ziarul românilor din Italia*, we have observed more linguistic phenomena.

In the content of the Romanian articles one inserts, here and there, expressions, words, syntagmas or slogans in their original Italian form: *non c'è piu Italia Senza* (GR, June 3<sup>rd</sup>, 2015), *vieni qua e partiamo insieme, costa meno!* (GR, June 5<sup>th</sup>, 2015); *un caso unico nello scenario automobilistico mondiale* (GR, June 6<sup>th</sup>, 2015).

The borrowings recorded in the vocabulary of the Romanian articles are numerous, generally made in a non selective way, most terms being taken by the virtue of the automatism the current use of the Italian language creates. We encounter frequent associations between words of Romanian and Italian origin: *să-i ajute pe rezidenți* (GR, June 5<sup>th</sup>, 2015); *turnuri pe trei schimburi* (GR, June

6th, 2015). The insertion is usually made by adapting the foreign word to the Romanian language by adding the Romanian terms at the beginning or at the end of the syntagma. The genetic relation between the two languages helps putting together the Romanian word and the Italian word. In this moment the transfer between the languages becomes more frequent and more profound.

The vocabulary of the articles written in Romanian of a newspaper issued in the Peninsula, is enriched by inserting in the Italian language of the names of some associations, institutions, in a natural way, as in a great bilingual community: *Santo Stefano Magra (La Spezia)*, *Misericordia di Massarosa* (GR, June 3<sup>rd</sup>, 2015); *Uliva per Perdosa* civic list, *Festa dei Popoli* manifestation, *Amici del Sud* association (GR, June 4<sup>th</sup>, 2015); *Pedale Arcorete* club (GR, June 6<sup>th</sup>, 2015); *Onlus Primavera del Mondo* association (GR, June 6<sup>th</sup>, 2015);

Bilingualism is noticeable even in the name of some institutions, name correctly made in Italian and in Romanian: *Consolato di Romania a Catania – Consulatul României din Catania* (GR, June 5<sup>th</sup>, 2015). Still a manifestation of the cultural contact between the two nations is pointed out in the articles with touristy character, as it is, for instance, the one called *Cele mai frumoase obiective turistice din Florența*, from the issue of May 8th of *Gazeta Românească*. We have integrated it in our research precisely for the opening it promotes, being used, for sure, as a guide. The most important cultural benchmarks of the town, with their names in Italian, are enumerated and described here *Galeria degli Uffizi*, *Ponte Vecchio*, *Galleria dell'Accademia*, *Duomo*, *Biserica Santa Croce*, *Bargello Museo del Bargello Museum*, *Santa Maria del Fiore Cathedral*.

The use of neologisms in the vocabulary of the articles from the newspaper of the Romanians in Italy mark the preference for the Latin-Romanic borrowings. One uses always, for instance, the term *amici* instead of *prieteni*: *vorbesc în italiană cu amicii*; *unul din zece are numai amici italieni* (GR, June 3<sup>rd</sup>, 2015). The same situation is encountered in the case of the noun *carabinieri* which naturally entered the vocabulary of this Romanian newspaper in Italy: *la 1 noaptea carabinieri au reușit* (GR, June 6<sup>th</sup>, 2015).

The above analysis points out the existence of some general tendencies of the present Romanian language, that we were able to notice in the language of the Romanian press which performs its activity in Italy: the entering of some new terms, naturally taken in our vocabulary, the use of calque, felt as well as a form of modernisation and evolution of a language.

### 3. Conclusions

The language of the Romanian press published in Italy is characterised by a series of facts which are also present in the other Romanian linguistic varieties used in foreign-tongued environments (Avram, 1997, p. 36): the transfer of the administrative-juridical, technical-scientific terms in particular, and of the neologisms in general, from the majority foreign language; its influence, in

different degrees, on the compartments of the Romanian language which get such a dynamic form, in accordance with the realities they express.

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# **Advertising Language: a Cognitive-Semantic Approach to Wine Television Advertisements in Romania**

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## **Abstract**

This paper aims to analyze the main aspects of the figurative language used by wine specialists in television advertising discourse. Starting from an approach whose overall view is oriented by conceptual metaphor theory, we will analyze and classify conceptual metaphors related to wine and wine tasting. We will illustrate the identified categories by examples taken from a corpus of excerpts of Romanian television advertising discourse. Some of these excerpts are taken over and developed on online promotional sites and also help us understand how wines are described metaphorically.

Dealing with the issue of perception and description of wine in Romanian television advertising discourse allows us an orientation of the research by multiple approaches of the semantics of winespeak: the recognition of essential aspects of the wine imaginary in our research corpus; the analysis of sensory impressions and representations in TV winespeak; an analysis of the main categories of conceptual metaphors associated with wine and wine tasting notes.

Our main aim is to organize conceptualizations of wine tasting notes into several categories of cognitive metaphors related to wine, according to the model inspired by the research of Lakoff and Johnson (*Metaphors we live by*, 1980).

**Keywords:** advertising language, conceptual metaphors, cognitive-semantic approach, television discourse, perception, senses, wine television advertisements.

## **1. Introduction**

The main trend of current semantic research is represented by the focus on cognitive semantics, following the model inspired by the conceptual metaphor theory, as it was conceived by Lakoff and Johnson in their book *Metaphors We Live By* (1980).

From understanding and locating metaphor within the poetic or the figurative domain, modern theories move to and open to an approach of the metaphor as pervasive element in our everyday life, as issue/ a locus of thought that can be tackled and analyzed cognitively, since metaphor is “is a major and indispensable part of our ordinary, conventional way of conceptualizing the world” (Lakoff, 1992: 203-204).

The cognitive conceptualization of metaphor suggested by Lakoff and Johnson is based on the premise that metaphors are not mere linguistic expressions or mere “devices of the poetic imagination and the rhetorical flourish” (Lakoff, Johnson, 1980: 2-3) whose aim is to illustrate vivid poetic images, but conceptual structures or metaphorical concepts that can be identified and pinpointed at a level “prior to their manifestation in language” (Faur, 2004: 340).

Lakoff and Johnson’s theory provides an extension of the use of the concept of metaphor outside the literary and rhetorical domain since for them metaphor is conceived as a cognitive category of thought by which new cognitive contents within the framework of mental spaces are created and these conceptual domains of thought are “independent to language functioning” (*ibidem*: 341).

On the ground of exemplifications with current expressions, certainly metaphorical, but which, by continuous use have become common place and have been deprived of the novelty that characterizes metaphors in literary context, Lakoff and Johnson contend that it is possible to reconstruct a “pattern” of thinking, situated at the origin of these expressions, everything being integrated into a coherent and systematic structure. Hence, the everyday non-literary dimension of metaphor, which Lakoff and Johnson (1980) label as conventional metaphor, and which is materialized at the level of speech, is a projection of the way in which the speaker can operate with abstract concepts, hardly cognoscible, by comparison to the empiric world, through direct experience. The new dimension of the metaphor uncovers the coherent and systematic way in which our knowledge is organized according to a *pattern* known a priori and expressed metaphorically.

Conceptual metaphors render possible the structuring and restructuring of our common conceptual system and their study making use of current cognitive-semantic theories allows the orientation of research based on the approach of the metaphor as locus of thought, while the main framework of analysis remains cognitive, since metaphor is not only an essential way of conceptualizing the world and things around us, but all the more so as “our everyday behavior reflects our metaphorical understanding of experience” (Lakoff: 1993: 203-204 following Reddy, 1979: 286-287). The comprehension of everyday language as locus of manifestation of the metaphor began at the end of the 20<sup>th</sup> century and the study of the metaphor focused, starting from this new perspective, on specialty languages: juridical language, winespeak, language of fragrance and so on.

The corpus chosen for the study of figurative language used in wine television advertisements in Romania is analyzed starting from the approach whose perspective is directed by conceptual metaphor theory. The aim is to classify and analyze categories of conceptual metaphors related to wine and wine tasting. We will understand how wines are described metaphorically and



we will illustrate the identified categories by examples taken from a corpus of excerpts of Romanian wine television advertising discourse, from some-well known TV campaigns for Murfatlar - Rai de Murfatlar, Lacrima lui Ovidiu (Ovid's Teardrop), Zaraza, Vincon - Beciul Domnesc (Royal Cellar) and Șapte Păcate (Seven Sins), Jidvei, Ceptura (Rotenberg wine cellars), Cotnari and Purcari Wines.

Managing the issue of perception and description of wine in Romanian television advertising discourse allows us an orientation of the research by several approaches of the semantics of winespeak: the identification of essential aspects of the wine imagery in our research corpus; the analysis of sensory perceptions and representations in winespeak; an analysis of the major categories of conceptual metaphors associated with wine and wine tasting notes.

The overall purpose of our paper is to distinguish characteristics of metaphors in the language of wine tasting and establish the main characteristics of these metaphors in Romanian television advertising discourse.

Authors and researchers such as Caballero, Diaz-Vera (2013), Suárez-Toste (2007), Lehrer (2009), Paradis, Eeg-Olofsson (2013) have emphasized that conceptual metaphors are pervasive in wine advertising discourse. Several metaphorical extensions are employed in order to convey the wide array of sensations and perceptions in the wine tasting and these are based different source domains such as human beings or organisms, foods or spice, pieces of garment and so on. Since it has been argued that the organicist-animist metaphor is the most recurrent, our corpus-based research will check whether or not the conceptual frame WINE IS A HUMAN BEING is a recurrent schema in Romanian television advertising discourse and it will also verify whether or not evidence is given of five main categories of conceptual metaphors (1) WINES ARE LIVING BEINGS, 2) WINES ARE CLOTHES, 3) WINES ARE THREE-DIMENSIONAL ARTIFACTS, 4) WINES ARE BUILDINGS, 5) WINES ARE SHAPEABLE PIECES OF WOOD OR METAL BUILDING MATERIALS - These categories were first identified by Caballero and Suárez-Toste (2008) in the language of wine reviewing and wine tasting in Romance and Germanic languages.) in Romanian television discourse and whether or not other categories of metaphor can be identified as exclusive characterizations of wine in Romanian television advertising discourse.

## **2. Wine metaphors in Romanian television advertising discourse**

Metaphorical expressions are not to be considered as mere figures of speech, but rather as terms endowed with a referential function that correspond to a specialized language and vocabulary. This language is reflected in specialized magazines and websites, but also in TV wine advertising discourses whose target-public is represented by wine professionals, as well as non-specialized wine drinkers. Our data sources are represented by wine TV advertising discourses/campaigns conceived during the period 2008-2015 by

several community marketing agencies such as Heist Industries or by advertising agencies such as D'Arcy Romania. Most of the metaphorical expressions in our corpus are conveyed by verbal collocations and adjectives followed by nouns.

The organicist-animist metaphor WINE IS A HUMAN BEING is reflected in our corpus by a wide array of instantiations:

(1) Murfatlar- Zaraza 2009: “Nimic esențial nu s-a schimbat. Doar numele. *Renumitul* vinars de Murfatlar se numește acum Zaraza. [...] Murfatlar a creat un vinars *apreciat* dintotdeauna de cunoscători. Esența vinurilor alese este prinsă în distilat fără a irosi savoarea strugurilor. *Învechirea* naturală în butoaie mici de stejar dă distilatului culoarea chihlimbarului, *catifelându-l* totodată. Renumitul Vinars de Murfatlar se numește acum Zaraza. Un nume nou, același *spirit autentic*”.

(2) Sec de Murfatlar 2008-2009: “Sec de Murfatlar. Pentru cei care gustă unul sec. [...] Vin sec, *tânăr*, obținut din vârfuri de recoltă și medaliat la Concursul Internațional de la București (2008) și Vino Ljubljana (2008)”.

(3) Murfatlar Vinul 2011: TV spot 1 Murfatlar shareholder: “Cumpărând orice sticlă de Murfatlar, poți deveni acționar la Murfatlar și câștigi 1000 USD lunar pe viață. Fotoliul acesta gol te așteaptă”.

(4) Murfatlar Vinul 2011: TV spot 3 Murfatlar- Full of money: “Promoția cu Murfatlar –Ești plin de bani pe viață – s-a încheiat. O mulțime de câștigători au ras mii de sticle și sute de baxuri de Murfatlar, iar câțiva mai norocoși și-au tras chiar vin de Murfatlar pe viață. În final, și-a făcut apariția Anca Mihaela Zeicu din Brașov care a înhățat mult râvnitul salariu pe viață: «Am cumpărat, am răzuit, am câștigat»”.

(5) Murfatlar Vinul 2011: TV spot 4: Murfatlar the Place: “Trec zilnic printre rândurile astea, dar chiar nu-mi amintesc când a plouat ultima oară. De când lumea, la noi via stă cu fața la soare mai mult ca nicăieri, iar lutul acesta nisipos ține relele departe de vie.... Se spune că Murfatlar este *tărâmul* unde trecutul se întâlnește cu prezentul. Eu spun doar că e un loc binecuvântat. Iar cel mai *apreciat* vin din România îi poartă numele”.

(6) Murfatlar Ovid's Teardrop 2011: “Primul și unicul vin licoros românesc. Lacrima lui Ovidiu...Lacrima lui Ovidiu – o gamă de vinuri *speciale, licoroase*, produse după o rețetă tradițională inspirată din tehnologia celebrelor vinuri de Porto, Malaga, Madeira sau Xeres. Aceste vinuri *unice* pe piața românească au câștigat de-a lungul timpului numeroase concursuri naționale și internaționale”.

(7) Zestrea Murfatlar 2011: “Vara asta a fost pe placul viei. *Primul* vin după arșița din 2007. // Muscat Ottonel Zestrea Murfatlar. Cel mai *medaliat* Muscat românesc. Peste 37 de medalii, ultima la Bruxelles în 2008”.

(8) Vincon - Beciul Domnesc (Royal Cellar) print and TV spot: “Beciul Domnesc – un *caracter aparte* ... și nimic altceva [...] Beciul Domnesc este o selecție de vinuri premium, realizate în cele mai performante condiții

tehnologice, vinificate și urmărite pe tot parcursul evoluției lor cu mare atenție de către oenologii Vincon Vrancea”.



Source: vinul.ro

(9) Beciul Domnesc – sommelier review 2014: “Beciul Domnesc Grand Reserve 2010 Vincon s-a prezentat la testul de ieri astfel: sticla serioasă, dopul mai puțin, culoare roșie-rubinie frumoasă, *nas de tutun fin*, popcorn rece, ciocolată cu cremă de iaurt și căpșuni [...], compot de prune, cuișoare. Gustul aduce mai pregnant a fructe de pădure, cafea, ciocolata aceea cu cremă de iaurt și căpșuni face un comeback pe final, care nefiind epocal ca remanentă, aduce totuși în plus ceva *vegetal*, ca *de ardei gras*, *proaspăt și răcoritor*. Pe ansamblu lasă impresia de vin *polisat*, *blând* cu papilele și prin urmare destul *de fin*. Nivelul de alcool (13%) e *bine integrat*”.

(10) Vincon Vrancea –Șapte Păcate (Seven Sins): TV spot - Eden: “Șapte păcate- Totul începe de la un vin *bun*”.

(11)Jidvei TV spot Spotlight Advertising and print: “Uite, vezi, acesta e cusurul tău: prea te crezi”.

(12)Jidvei Muscat TV spot Spotlight Advertising and print: “Uite, vezi, acesta e cusurul tău: exagerezi. Respectă-ți plăcerile [...] Este un vin sec foarte *îndrăgit* de consumatori, care, pentru *eleganța sa sobră*, *caracterul său direct*, și *calitatea sa indiscutabilă*, l-au poreclit Jidvei Eticheta Neagră”.

(13)Cotnari TV spot 2008:

- „Mărită Doamnă, am învins.
- Și Ștefan?

- E bine.
- Atunci să sărbătorim întoarcerea vitejilor. Scoateți din ultima hrubă vinul *cel ales*.
- Acest vin *nobil* ne va *aduce aminte* de această victorie, iar hrisovul nostru le va aminti de noi urmașilor noștri.  
[...] Participă la promoția Cotnari și câștigă unul dintre cele 500 butoaie cu vin [...] Cotnari, *noblețea* vinului!”

(14) Purcari Wines –TV and online spot, 3rd of December 2014 - Heist Industries:

“Vreme trece, vreme vine, / Toate-s vechi și noua toate; / Ce e rău și ce e bine / Tu te-ntreabă și socoate; // Multe trec pe dinainte, / In auz ne sună multe, / Cine ține toate minte / Și ar sta să le asculte?... / Tu așează-te deoparte, / Regăsindu-te pe tine, / Când cu zgomote deșarte / *Vreme trece, vreme vine*.

[...] *Adevăratele valori* nu se schimbă după vremuri. Purcari rămâne Purcari. Din 1827”. [...]

Trăim pe prea-repede-nainte. Ne pierdem zi de zi în tehnologie și în viteză. Încercăm să câștigăm apreciere virtuală, dar pierdem în același timp valori, prietenii, familie, sentimente, standarde. E timpul să ne reamintim de *adevăratele valori*” (Our translation of the original text in Romanian: “Time goes by, time comes along, / All is old and all is new; / What is right and what is wrong, / You must think and ask of you; // To our sight a lot will glisten, / Many sounds will reach our ear; / Who could take the time to listen / And remember all we hear? / Keep aside from all that patter, / Refind yourself, far from the throng / When with loud and idle clatter / Time goes by, time comes along. [...] True values never change along time. Purcari remains Purcari. Since 1827 [...] We live on fast-forward mode. We lose day after day in technology and speed. We struggle to win virtual appreciation, but we lose at the same time values, friends, family, feelings and standards. It is high time we remembered the *true values*”).

(15) Sommelier Review Merlot Rapsod Rottemberg 2008: “Un vin *deștept*. Vinul in sine este asemănător conceptului etichetei. Arome bine definite, puternice si pline de rotunjimi. E un vin *direct, nu simplu dar onest*. Am descoperit că nota de degustare a lui Vali arată pe deplin calitățile vinului, așa că vă citez din ea: «arome intense de fructe negre de pădure, nuanțate de tonuri de cacao, mirodenii uscate și trufe. Senzațiile dulci care apar în prima parte a atacului îi conferă *volum*, iar *textura catifelată* îl face ușor de băut. Postgustul lung aduce note de cireșe dulci, vanilie și lemn, orchestrate de un condiment *sumbru*». Ce aș mai putea adauga este că vinul e *nefiltrat* și are o textură ceva mai densă decât v-ați aștepta, initial aproape ca o Ale (berea englezească). Apoi că senzațiile dulci îl fac ușor *obositor* de unul singur, poate alături de ceva branzeturi s-ar echilibra mai bine”.

The organicist-animist metaphor activates an intricate metaphorical schema which highlights different aspects of wine, such as personal quality:

*bun* (good, kind), *spirit autentic* (authentic spirit), *apreciat* (appreciated), *renumit* (renowned, famous), *fin* (fine), *polisat* (polished), *îndrăgit* (beloved), *direct* (direct open-minded character), *de calitate indiscutabilă* (of undeniable quality), *deștept* (smart), *nu simplu* (not simple), *onest* (honest), *obositor* (tiresome) and physical quality: *licoros* (liquorish, fortified), *bine integrat* (well-integrated).

The organicist anthropomorphic metaphor can be divided into a five-patterned design (Also consult Bratož's (2013: 28-30) case study comparing the realization of anthropomorphic metaphor in Slovene and English winespeak and the four-element metaphor schema established by Isabel Negro (2012:5-7). Negro underlines the importance of the metaphorical schema built around the wine's body) which emphasizes olfactory, visual, tactile and gustatory facets of wine:

Metaphorical design	Wine element	Linguistic metaphor
Age within human lifecycle	Wine lifecycle	<i>tânăr</i> (young), <i>îmbătrânit</i> (old-aged)
Physical traits/anatomy	Structure	<i>nas de tutun fin</i> (nose of fine tobacco)
	Body, balance and alcohol level	<i>licoros</i> (liquorish, fortified), <i>bine integrat</i> (well-integrated), <i>nefiltrat</i> (unfiltered)
Personality and temperament features	Balance, alcohol and aroma	<i>bun</i> (good, kind), <i>spirit autentic</i> (authentic spirit), <i>apreciat</i> (appreciated), <i>renumit</i> (renowned, famous), <i>fin</i> (fine), <i>polisat</i> (polished), <i>îndrăgit</i> (beloved), <i>direct</i> (direct open-minded character), <i>de calitate indiscutabilă</i> (of undeniable quality), <i>deștept</i> (smart), <i>nu simplu</i> (not simple), <i>onest</i> (honest), <i>obositor</i> (tiresome)
	Intensity of flavours	<i>blând</i> (mild, kind, gentle), <i>ales</i> (dainty)
Status (economic or other)	Wine wealth	<i>adevărată valoare</i> - wine as rich intrinsic traditional human value (see example 14)
General appearance	General appearance	<i>unic</i> (unique), <i>special</i> (special), <i>medaliat</i> (medaled), <i>fin</i> (refined, sophisticated), <i>bun</i> (genuine), <i>ales</i> (remarkable, distinguished), <i>eleganță sobră</i> (sober elegance), <i>nobil</i> (noble)

If we observe the schemata - physical appearance and personality - temperament, we discover a large number of metaphors describing wine ingredients bearing upon upon two or three senses at the same time – smell and vision (*licoros (liquorish, fortified)*), or bearing upon the combination of three or more elements in the metaphorical schema – for example, intensity of flavours (*bine integrat (well-integrated)*), which is defined in correlation with alcohol and tannin level, balance and general appearance (*ales (remarkable, distinguished, dainty), elegant (elegant)*). Wine balance is metaphorically portrayed by physical strength (*fortified*), as well as by an inner quality – that is distinction in terms of style and behaviour (*fin (refined, sophisticated), eleganță sobră (sober elegance), nobil (noble) elegant (elegant), deștept (smart), onest (honest)*). Some of these metaphors are also to be encountered on a corpus of online Romanian wine reviews, while others are specific to wine TV advertising discourse.

Finally, wine lifecycle overlaps human lifecycle. A wine can pass through different human life stages: youth (*tânăr (young)*), maturity, old age (*învechire (wine ageing)*). The major stages in a wine's lifecycle are youth, maturity and ageing (see e.g. 1 and 2 - Murfatlar- Zaraza 2009: “[...] *Învechirea* naturală în butoaie mici de stejar dă distilatului culoarea chihlimbarului, *catifelându-l* totodată. Renumitul Vinars de Murfatlar se numește acum Zaraza. Un nume nou, același *spirit autentic*”; Sec de Murfatlar 2008-2009: “Sec de Murfatlar. Pentru cei care gustă unul sec. [...] Vin sec, *tânăr*, obținut din vârfuri de recoltă și medaliat la Concursul Internațional de la București (2008) și VINO Ljubljana (2008).

It is obvious that the organicist anthropomorphic metaphor WINE IS A PERSON, linguistic terms related to wine's anatomy and wine's age remain depictive, explanatory, while terms referring to the domains personality and temperament and general appearance are linked to subjective evaluation. We can easily notice the inclusion of one linguistic metaphor not only one, but within 2 subdivisions of the metaphorical schema: within personality and temperament features – balance, alcohol and aroma, *fin* (with the meaning *fine*) and within general appearance: *fin (refined, sophisticated)*. The same is true for wine linguistic metaphors comprising the adjective *ales* that can be integrated within the metaphorical subdivision – personality and temperament features – intensity of flavours with the meaning *dainty*, as well as within general appearance – with the meaning *remarkable, distinguished*.

The body schema brings about basic metonymical terms such as „nose”. The nose („nasul”) conveys the wine mouthfeel, as well as the smell, and can be construed by a wide array of adjectives or syntagms (noun plus adjective): *nas de tutun fin (nose of fine tobacco)*.

Within the metaphorical category WINE IS A HUMAN BEING, we encounter the peculiar image of wine as medal winner, as a sportsman who enjoys sport and competition, but who abides by sportsmanship, that is all the

rules of the established game and acting in a fair manner towards the opponent/the competitor (on the market).

### WINES ARE PIECES OF GARMENT

This metaphorical category relies upon features of wine conveyed through gustative, tactile, olfactory and visual perception. We propose a re-organization of the three-element metaphorical schema proposed by Negro (2012:6-7) into a five-patterned metaphorical design containing the following sub-divisions:

Metaphorical design	Wine element	Linguistic metaphor
Clothes	Visual traits	-
	Balance	-
Material	Type of material/wine's anatomy	-
	Sugar content	<i>catifelat (silky, velvety)</i>
	Properties: shading, specularity, reflectivity, color, transparency	<i>sumbru (shadowy)</i>
Texture	Type and structure	<i>catifelat (silky)</i>
	Physical feel	
Way of dressing	Quality of flavours	<i>rotunjimi (round flavours), gloomily flavoured (sumbru condimentat)</i>
Exterior appearance	Exterior appearance	<i>elegant (elegant), eleganță sobră (sober elegance), nobil (noble)</i>

We notice that by comparison with online media corpus, characterized by a richer imagery, in the current corpus of study, we do not find examples covering all the subdivisions of the metaphorical design.

The metaphor WINES ARE PIECES OF GARMENT incorporates five schemata: the clothes schema, the material schema, the texture schema, the way of dressing schema and the exterior appearance schema.

The wine's tenue refers to a person's way of dressing, as well as to port and demeanour and it is metaphorically conveyed by wine smell, whereas nouns and adjectives which denote clothes' materials and textures (*silky*)

construe how we interpret wine mouthfeel. While texture conveys the physical feel of wine on the palate – *silky, velvety*-, a material refers to basic properties of wine's body such as shading, specularity, reflectivity, color and transparency (*sumbru (shadowy)*).

We can conclude that from the above mentioned categories ((1) WINES ARE LIVING BEINGS, 2) WINES ARE CLOTHES, 3) WINES ARE THREE-DIMENSIONAL ARTIFACTS, 4) WINES ARE BUILDINGS, 5) WINES ARE SHAPEABLE PIECES OF WOOD OR METAL BUILDING MATERIALS)) identified by Caballero & Suárez-Toste, we meet in our corpus of study only the first two. We also have to mention that apart from previously mentioned metaphorical designs, we identify in our research corpus five other metaphorical categories which are not classified in Caballero & Suárez-Toste's typology.

The metaphor WINES ARE FOODS AND SPICES/HERBS outlines wine's structure and body. A wine like Rai de Murfatlar is sweet and maintains its savory freshness of ripe grape, whereas a wine like Beciul Domnesc Grand Reserve 2010 tastes of berries, coffee, chocolate with yoghurt and strawberry, but at the same time of herbs or of something vegetal, like refreshing green pepper – that is why the wine drinker falls is under the impression that this does not only resemble a fine dish, but that it also gently pampers the gustatory papillae.

Within this metaphorical design, we find the distinct conceptualization of wine and wine tasting experience as *life sweetener*, as a sugar substitute or food additive which provides a sweet taste to life like that of sugar, while comprising less food energy. It's a natural sugar substitute also known as high-intensity sweetener, enhancing life experiences. It is conceived as a compound with many times the sweetness of sucrose, and as a result, much less sweetener is required and energy contribution to life is obvious. The sensation of sweetness caused by the compound is sometimes notably different from common sugar, so it is often used in a complex mixture that achieves and brings the sweetest sensation to life:

(16) Rai de Murfatlar 21st of September 2011 TV spot – The Angel: “Viața e grea. *Îndulcește-ți viața* [...] Rai de Murfatlar cuprinde o serie de trei vinuri *tinere*, anume unul alb, unul roșu și unul roze, *dulci*, care păstrează *prospețimea savuroasă* a strugurelui bien copt”.

Wine can also be construed as *element of cult and of culture*, as *sign of cultural refinement*, as well as modern leisure, and sign of conviviality:

(17) Michael Rotenberg – after a glass of Menestrel – TV and online youtube spot: “Fermentația alcoolică ca și focul a fost una dintre cele mai mari descoperiri ale omului primitiv. Vinul, alături de foc, a fost un *element de cult* important, care a trecut prin veacuri, și astăzi el este folosit atât în religia mozaică, cât și în creștinism. Trecând de la cult la cultură, vinul a fost reflectat în legendele grecilor antici, apoi de către Rabelais, Rimbaud, Baudelaire,



Verlaine, iar mai nou în cinematografia modernă. De curând, în ultimii 10-20 ani, vinul a intrat și în cultura timpului liber a Occidentului. Când se întâlnesc sâmbătă seara, oamenii din ce în ce mai mult se întâlnesc în jurul unui pahar de vin, dar nu ca să se grizeze, nu datorită efectului euforizant și anxiolitic al vinului, ci mai mult ca să-i discute valențele gustative, cât și ce este în spatele lui: dacă au vizitat crama, dacă au cunoscut pe producător, să-l compare cu vinuri din alte zone. Deci, s-a creat o nouă cultură a vinului: oamenii vin să viziteze crame, se duc la degustări, etc. Ca urmare, vă invităm cu mult drag să ne vizitați la noi la crama, nu e departe. E doar la 90 km de București, între Ploiești și Buzău. Pe curând!”

A peculiar, yet funny metaphoric structuring is that of wine as *vaccine*; in this case, vaccination with wine becomes an effective method of preventing infectious or life-threatening diseases. Extensive immunity due to vaccination with Cotnari (The Gold Wine) is largely responsible for the eradication and restriction of widespread diseases. The *liquorous vaccine* is represented by a biological preparation which supplies active acquired immunity to peculiar human diseases. The alcoholic vaccine thus contains an agent that is similar to a disease-causing microorganism and is often made from killed or weakened forms of the microbe, its toxins or some of its surface proteins. The agent then stimulates the drinker's body's immune system to identify the agent as a threat, to destroy it, and keep a record or a trace of it, so that the drinker's immune system can more easily identify and destroy an these microorganisms that it will later come across:

(17) Cotnari – Vinul de Aur- TV spot- the Doctor:

“- Dezbrăcați-vă până la jumătate. ... *Vaccinați-vă lunar cu două sticle de Cotnari.* [...] Trimite lunar două capișoane cu vinul de aur și poți câștiga una din cele 110 medalii sau marele premiu. Regulamentul pe [vinuldeaur.ro](http://vinuldeaur.ro)”.

The metaphoric configuration of wine in Romanian TV advertising discourse shows it not only as a *unique art* or *skill*, combining tradition and history, interweaving memory and sacrifice, but also as a *true trade*.

(18) Murfatlar Vinul 2011: TV spot 2 Murfatlar the Wine: “Noi muncim la via asta de aproape 2000 ani. Bunicul meu, Dumnezeu să-l odihnească, avea o vorbă de i-o spunea tatei mereu: «Vinul *bun* începe din vie». Asta l-a făcut să pună întotdeauna via mai presus de orice. Tata l-a ascultat și mi-a dat scris *meșteșugul* vinului chiar cu prețul vieții. Azi eu nu fac decât să duc mai departe învățăturile lor”.

It also becomes equivalent to the *place* where the past interweaves with the present or it superposes on a place where the past meets the present: it finally identifies with the *blessed place* where the wines grow:

(19) Murfatlar Vinul 2011: TV spot 4: Murfatlar the Place: “Trec zilnic printre rândurile astea, dar chiar nu-mi amintesc când a plouat ultima oară. De când lumea, la noi via stă cu fața la soare mai mult ca nicăieri, iar lutul acesta nisipos ține relele departe de vie.... Se spune că Murfatlar este *tărâmul* unde

trecutul se întâlnește cu prezentul. Eu spun doar că e un loc binecuvântat. Iar cel mai *apreciat* vin din România îi poartă numele”.

A true wine is a genuine *work of a skilled craftsman*, as opposed to industrial wines which are mere reproductions; a true wine also represents a complex trade. Both wine and winemaking are conceived as forms of art, of a particular skill that is passed from generation to generation by genuine craftsmen, an art which involves know-how as well as sensitivity to beauty and aesthetics.

### **3. Conclusion**

In conclusion, the metaphors illustrated in Romanian wine television advertising discourse do not only unveil the way wine specialists and non-specialized drinkers and tasters conceptualize wine, but they also function as an effective means for rendering the complex sensory experience of tasting and drinking wine to others. The research provides a systematic corpus analysis of the range and occurrences of metaphors associated with wine advertising and wine tasting in Romanian television discourse. The analysis emphasizes the lexical richness in Romanian and raises the awareness as to the metaphoric configuration of wines in Romanian TV advertising which highlights the high frequency and centrality of the organicist metaphor, without excluding other mental images of wine, peculiar images, such as that of wine as art or skill, as rich intrinsic traditional human value, as vaccine that rather depend upon the conceptualization of wine tasting as a system of complex experiences and sensations, involving the mastership of visual, olfactory, gustative and tactile mental imagery. Wine television advertising discourse provides a large corpus and a wide array of examples reflecting the richness of the metaphorical thought built around the conceptualization of wine and wine tasting.

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<https://www.youtube.com/watch?v=4Na90YhNoHQ> Cotnari TV spot

<https://www.youtube.com/watch?v=FAgZpznIyFc> Un gând după un pahar de Menestrel

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# Managing the Internal Communications Function in an Organization

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## **Abstract**

This article focuses on highlighting the fact that internal communication or employee communication is a very important part of an organization. The main purpose of this research is to demonstrate the key role that communication plays in a work environment, that it has become a core element in any modern organization and that modern-day internal communicators should be able to convert a business strategy into a concept that stirs the interest of all employees.

From our own point of view, the place where the internal communications function should sit inside an organization should be within a specifically created internal communications department, but nowadays internal communicators can be found in human resources, public relations or marketing, all of these currently claiming the right to hold this type of specialists.

The main conclusion of this article is that in terms of internal communication, the department which is mainly responsible for the information flow inside an organization is the human resources department. Furthermore, in the near future, no organization has taken into consideration the possibility of creating a department of internal communication or an internal communicator function.

**Keywords:** internal communication, department, function, organization, human resources

## **1. Introduction**

We believe that internal communication or employee communication is an important part of an organization, because it ensures the information flow which is vital to the success of that organization. Most leaders worldwide have come to recognise the fact that having a good communication strategy is a key element that contributes to the success of an organization, while other people have become increasingly aware of the fact that successful organizations do in fact communicate with their employees.

*Communication is therefore a vital flow which enables the performance of an organization. On its quality and functionality depends on how resources are used and purposes achieved. Any organization is made up, as shown by Graham and Bennet, of the “premise (common business goals), employees, management, equipment, materials, funds” (Graham & Bennett 1995: 121). In the work process, communication plays a crucial role because any social-technical system implies a flow of information that enables operation as a*

*whole. Work in the organizational framework requires coordination of efforts in achieving performance of the participants. Management communicates to employees its decisions, controls their execution and decisions that are based in turn on the flow of information.*

In the past, employee communication was not at all a subject of interest for most of the members of the board of an organization. Today, however, communication has become a core element in any modern organization and modern-day internal communicators should be able to convert a business strategy into a concept that stirs the interest of all employees.

During the 1980s, old mindsets broke down as senior managers started to understand the role that internal communication could play within their organizations and, as a consequence, the *personnel department* became the *human resources department*, a major transformation at an organizational level. It was also the living proof that the management of the organization had begun to understand the importance of work and the fact that it involved training and coordination. Therefore, senior managers had to communicate with their employees, whether they were willing to do it or not, whether they liked it or not. Over time, they began to be aware of the fact that a good manager should also be a good communicator and that if you treat employees well and with respect, your corporate reputation can only grow in stature.

There have been countless discussions about the place where the internal communications function should sit inside an organization. Nowadays, internal communicators can be found in human resources, public relations or marketing, all of these currently claiming the right to hold this type of specialists.

## **2. The internal communications practitioner**

One of the most in-depth surveys of the internal communications function has been provided by Nick Helsby (2002). The Watson Helsby report sought to explore the role of senior practitioners in 37 large UK and US businesses.

The report took as a given that the relationship between the employer and his employee has changed. It also states clearly that the need to get employee “buy-in” is a matter of importance to the board, and so professional internal communication has become crucial for business health.

Watson Helsby conducted this research because he wanted to see whether the role of internal communicator was gaining in complexity and influence. He also wanted to see whether the skills required had changed, where practitioners could add value and whether the individuals themselves were able to take advantage of the new opportunities.

The role of an internal communications practitioner has been described as still an immature one, and the report was intended to provide a “route map” in order to show how the function might grow inside a company or organization. Some top managers continue to have differing opinions regarding the role of internal communications within a company or organization, some seeing it as a

little more than a “messaging service” with no particular place in the wider scheme of things, while others consider it to be an essential and extremely useful change agent.

Internal communication is an imperative for even the smallest of organizations. Experts in the field believe commitment or the lack of it on the part of the senior management and their willingness to devote time and resources to the internal communications function will determine the organization’s success. Honesty and integrity have come up time and time again as important not just for the practitioner but also for the top teams of the organizations in which the communicator operates. Without the commitment of the top team the function will not have the credibility it needs and this would have a negative impact on the information flow. The best internal communications practitioners will fail if they do not have the support and commitment of the senior team.

Fields of activity such as civil engineering, advertising, journalism, the police, occasionally even English – are just a few of the study areas, former careers and backgrounds from which internal communicators appear to come.

Following the Watson Helsby report, survey researchers concluded that a standard job description used for the Head of Internal Communication of the organizations participating in the survey at the time, includes the following responsibilities:

- is responsible for the continuous development and implementation of the internal communication strategy;
- is responsible for delivering, at an organizational level, the internal communication of corporate strategy and plans, including corporate vision and values;
- develops, manages and coordinates an effective network of internal communication contracts throughout the organization in order to maintain close links with all stakeholders or parts of the business, to ensure replication of best practices and consistency of messages, but also to enable leadership teams to make better decisions;
- ensures clear and unambiguous information is distributed in a timely, synchronised, relevant, appropriate and strategically aligned manner;
- manages and produces the internal communication element of major change programmes;
- provides internal communication consultancy services to HR management, IT and to other project and business managers;
- oversees and coordinates all employee research activity;
- champions the development of the intranet and develops/ manages its content;
- manages internal events (e.g. senior management conferences);



- manages and produces communication tools including publications, videos, posters and Q&A's;
- sets and coordinates framework for team briefings and management cascades (Helsby 2002: 42).

### **3. Internal communication inside an organization**

According to the Watson Helsby report, internal communication has an effect on all areas of the organization. The same report gives a breakdown of where internal communications practitioners can currently be found in organizations, with some 67 per cent finding a niche in corporate communication, 22 per cent in human resources and 10 per cent in marketing. Many respondents felt that they would be at a disadvantage and not well used if they were positioned in the departments of human resources or marketing. Corporate communication has been seen as appropriate as it makes possible the alignment of internal and external communications.

Next we are going to talk about a number of places within the organization where the internal communications function might sit.

#### **3.1. Department of Human Resources**

Human resources departments can be perceived as the mouthpiece of management.

Authors Ștefan Stanciu and Mihaela Ionescu consider that the HR department is the most adequate organizational structure entitled to use all the assets and resources of an organization in order to achieve strategic and short-term objectives and can deploy activities in the following areas

- staff, including employee recruitment, selection, hiring and promotion, management of employment work record cards or keeping records of the general register of personnel;
- education, including staff training (acquiring advanced knowledge in a specific field or improving a certain competence);
- payroll – establishing the salary, incentives and promotions;
- workload – establishing and updating employee work rates;
- assessing employee performance (Stanciu & Ionescu 2003: 44).

Specialists in the field of human resources are generally those who have the skills required to interact and communicate with a very diverse range of people, with different personalities and characters - skills that would prove extremely useful for internal communication specialists, as they would allow them to communicate more effectively.

The department of human resources is one of the most adequate structures in which the internal communications function could sit in, as it would have the following advantages:

- it is the one that understands how people think and act;

- the main goal of the human resources managers is to become change agents and to make sure that the voices of all employees are heard - main concerns of the internal communications practitioners;
- human resources are normally concerned with specific issues that are more difficult to handle such as reorganization or dismissal;
- HR people can easily identify the benefits of a well-established internal communication function;
- HR people should be able to identify themselves with the employees' way of thinking.

In our opinion, this could only work under the following conditions:

- the interaction with the employees is one of the main concerns of the organization;
- the HR department gets involved in the daily activities of the organization - rather than being just a department included in the central structure of that organization;
- developing the skills of HR managers is one of the main objectives of this department;
- HR managers are open to employee feedback and do not perceive communication as a one-way process.

### **3.2. Department of Public Relations**

According to Cristina Coman, the public relations department is responsible for managing and directing an organization's internal and external communications and it is also in charge of accomplishing specific tasks such as:

- anticipating public reactions and analysing customer feedback;
- providing counselling to senior management;
- creating and implementing public relations programmes;
- assessing these programmes;
- media monitoring;
- coordinating internal communications activities;
- organising events;
- identifying problems inside the organization and ensuring the information flow between senior management and internal or external audiences (Coman 2006: 62-63).

A more positive aspect is that an internal communicator wearing an external hat will be able to keep messages to both audiences (internal and external) consistent and therefore will also produce publications that staff will be willing to read. Moreover, this type of internal communicators would be part of the organization's senior management and would enjoy the right level of credibility that would allow them to accomplish their tasks and argue their case more successfully.

### **3.3. Department of Marketing**

An internal communications practitioner working within the department of marketing would prove to be highly effective, taking into account the fact that employees are interested in the results of campaigns and in new or renewed contracts, as their livelihoods depend on them.

A phrase often used within this department is "internal marketing". Employees should know the details about the product, its purpose and the way it should be sold.

In his classic textbook, P. Kotler (1996) defines marketing as '*A social and managerial process by which individuals and groups obtain what they need and want through creating and exchanging products and value with others*' (Kotler 1998: 35).

There are certain advantages that arise when we integrate the internal communications function within the department of marketing:

- when the need to align both external and internal messages prevails;
- when it is necessary, and most likely in terms of digital communication channels, to have a correspondence between the competences of the person communicating and the content of the message sent;
- when communication can make a significant difference.

### **3.4. Internal Communications Department**

In an ideal world, a department specifically created for this function would be every internal communicator's dream. This department should take over the tasks that are normally completed by other departments and internal communication practitioners should be given key positions within it.

Having an internal communications department in an organization, internal communicators or at least a person to assume this responsibility implies the fact that the people concerned have all the necessary information about the organization and its culture, identity or values. In theory, these people should always be in touch with the management team, who makes all decisions concerning the organization and also with the people holding relevant information - not always one and the same person.

In her book, *Effective Internal Communication*, consultant Pamela Mounter asserts: '*Internal communication is the line management responsibility, the managers have to do it and the internal communications manager has to help manage it. If the board does not own it then you will not get anywhere*' (Smith & Mounter 2008: 51).

The ability to understand the exact responsibilities of an internal communicator is essential for developing close working relationships, without which the information flow would not get through.

An internal communications department needs to raise its credibility most especially inside the organization. Many outsiders, and quite a few insiders for

that matter, are not capable of understanding the fact that keeping a workforce informed can and should be as rewarding a job as carrying out essentially the same function with an external audience.

A positive reason for having a dedicated internal communications department inside an organization would be one of immediacy, as its members could immediately roll into action as part of an organization's crisis management team.

#### **4. Case study on internal communication in AIESEC Craiova**

In order to conduct this case study on internal communication, I chose to analyse a local committee of an international NGO, the AIESEC Craiova organization, which is structured and operates exactly like a company.

AIESEC is a global, politically independent and not-for-profit organization, run by students and recent graduates of institutions of higher education. AIESEC is present in over 2,400 universities in its 125 member countries and territories and aims to impact the world through leadership development experiences of its members.

Within this organization, there is a specific department that takes charge of the internal communications function, and more precisely the Human Resources Department (formerly known as the Talent Management Department), which is empowered to work with representatives from all departments of the organization.

The human resources team includes the Vice President of Human Resources (who actually runs the department), the team leaders of the department (the middle management) and the members of the department.

Internally, information is communicated both directly and indirectly. Direct information is communicated during the meetings, which can be classified into several types. The first type of meeting is the local committee meeting (also known as the LC meeting) where all members of AIESEC Craiova can participate, regardless of the position they hold in the organization. During these weekly meetings of the organization, the president and the vice presidents of the departments of the organizations present a brief report of their weekly activities, decisions that have been made or available opportunities; this type of meetings consist of top-down communication. A second type of meeting is the departmental meeting, where decisions are made and future activities are planned; here we are facing horizontal (also known as lateral) communication. The final type of meeting, the team meeting, consists of brainstorming meetings and here communication is also horizontal. Indirect information is communicated by e-mail and facebook groups where all members have joined. Here the communication is usually top-down.

The Human Resources Department is in charge of communicating with all the members of the organization and makes sure that every person in the organization is up to date with what is happening inside the organization and

that they are at the right place and doing what they are supposed to do or suits them. All information directly related to the members of this organization is sent by this department both directly and indirectly. The person responsible for the internal communication in AIESEC is the vice president of human resources, and so far, this type of internal communication has worked very well, so no one has taken into consideration the possibility of creating an internal communications department or function. The communication channels used internally by AIESEC are the following: local committee meetings, department meetings, team meetings, team buildings, e-mail, facebook groups, video conferencing, troika meetings (departments of human resources, marketing and outgoing exchange), board meetings. AIESEC has a planned, systematic and multidisciplinary internal communication strategy, in order to ensure the best possible training to its members.

## 5. Conclusions

We conclude, therefore, by stating that in modern society, the manager is the person that generally takes charge of the specific tasks of the internal communications function and that the department responsible for the information flow within an organization is the human resources department. This statement is supported by the results of the survey we conducted in order to assess the internal communications function within several companies from Romania, such as ELECTROPUTERE Craiova, MITLIV Craiova, RDS & RCS, PERLA CARPAȚILOR, KRUK Romania, HOYA Lens Romania, PIRELLI Slatina, Supermarket PROFI Romania, Uzina Mecanică Drăgășani (Mechanical Plant Drăgășani), DGASPC Olt, or within the AIESEC Craiova organization.

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# Political Publicity in Ancient Rome. A Case Study: Honorary Latin Inscriptions

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## Abstract

Ancient Rome was an organizational model for the three continents: Europe, Africa and Asia that it controlled to a lesser or greater degree. The gendarme of the ancient world was also an initiator of communication models, a power through communication (it is not accidentally that the word has a Latin etymology, meaning “to make common, while giving”). The term ‘publicity’ also has a Latin etymology, especially since Rome is the one that innovated and implemented a “public”, original democracy: **res publica**.

Publicity was also an essential part of Roman communication, because the addressees had to share the Roman values, in other words to “become Romanized”. The most effective form of Roman publicity was political, besides the legal and military one. Latin honorary inscriptions are the most faithful source of these Roman policies, at the highest level: the imperial policy. Through them we can find out the political programme accomplished by the Roman emperors, be they simple constructions for military, civil or religious use.

The Roman Empire was a communicational empire that used all means of communication in its mission to make Roman values “common”, including those of publicity, thus integrating its subjects. Our study selected honorary inscriptions referring to one of the founders of the Roman hegemonic empire: Augustus.

**Keywords:** Latin epigraphy, Roman civilization, communication strategies, policy, publicity.

## 1. Terminological premises

The term *publicity* (just like the term *communication*) has a Latin etymology, the Eternal City having the paternity of many terms in the field of communication sciences and not only, due to its extremely effective and modern politico-organizational system at that time. Thus, in Latin there are about seven terms (coming from the Latin verb *publico*, *-are*, *-avi*, *-atum* vt.) (terms that we selected from three reference dictionaries of the Latin language: Gh. Guțu, Elena Crăcea and \*\*\**Pocket Oxford Latin Dictionary*) underlying the notion of modern *publicity*. We will describe these terms in order to demonstrate what has been previously said, while illustrating this influence not only by defining the meanings of the Latin words, but also by describing expressions that contain these terms, for a better argumentation:

### A. Terms:

1. *publico, -are, -avi, -atum* vt. I = 1. *to confiscate (for the benefit of the state)*, 2. **a.** *to make available to everyone.* **b.** *to make known to all.* (Guțu, Gh., 1993: 335.) 3. *to give for public use, to publish.* (Crăcea, Elena, 2007:573.)
2. *publice*, adv. = 1. *officially, on behalf of the state, publicly.* 2. *without any differentiation, jointly.* (Guțu, Gh., 1993: 335.) 3. *at the expenses of the state, massively, in public.* (Crăcea, Elena, 2007:573.)
3. *publicatio, -onis*, sf. = 1. *selling at auction, (confiscation for the benefit of the state)* (Guțu, Gh., 1993: 335.) 2. *disclosure.* (Crăcea, Elena, 2007:573.)
4. *publicanus, -i*, sm. = 1. *tax tenant.* (Guțu, Gh., 1993: 335.) 2. *tax collector.* (Crăcea, Elena, 2007:572.) 3. *public works contractor.* (\*\*Pocket Oxford Latin Dictionary, 1995, 2005: 152.)
5. *publicum, -i*, sn. = 1. *state property.* 2. *state thesaurus.* 3. *state incomes.* 4. *public interest.* 5. *public, public place.* (Guțu, Gh., 1993: 335.) 6. *tax, deposit, public document, archive, crowd.* (Crăcea, Elena, 2007:573.)
6. *publicus, -a, -um* adj. (3), = 1. *official, of the state.* 2. *public, belonging to everybody.* 3. *common, regular.* (Guțu, Gh., 1993: 335.) 4. *publicus, -i* sm. = *civil servant.* (Crăcea, Elena, 2007:573.) 5. *publicus, -i*, sm. = *slave of the state.* (\*\*Pocket Oxford Latin Dictionary, 1995, 2005: 152.)
7. *publicitus*, adv. = *for public expenses.* (Ibidem: 152.)

### B. Expressions:

*publicum ius* = *public law* (Cocoș, Ștefan, Toma, Mircea, Pârvan, Gheorghe, 2001:1.)

*leges publicae Populi Romani* = *laws adopted by the popular assemblies* (Ibidem:9.)

*ius publice respondendi* = *to provide legal advice* (Ibidem:13.)

*vi publica* = *public violence* (Ibidem:17.)

*ager publicus* = *the land of the Roman state (generally consisting of all territories conquered by the Roman power)* (Ibidem:52.)

*Res publica* = *the Roman state* (Ibidem:46.)

*res publicae* = *things that entirely belonged to the Roman state.* (“They were part of the public property, or the private property of the state. The public property of the state consisted of roads, markets, ports, theatres, rivers, amphitheatres etc.; the private property of the state consisted of the things producing money for the state such as *ager publicus* and *servi publici*.”) (Sâmbrian, Teodor, 2009:173-174.)

*societas publicanorum* = *society (association - our expl.) of publicans (public contractors - our expl.)* (Cocoș, Ștefan, Toma, Mircea, Pârvan, Gheorghe, 2001:46.)

*servus publicus* = *slave of the Roman state* (Ibidem:58.)



*salus rei publicae*=salvation of the Roman state (Săuleanu, Lucian, Rădulețu, Sebastian, 2007:293.)

*cursus publicus*= Roman postal service (\*\*Larousse. *Dicționar de civilizație romană*. 2000:157.) (the exclusive privilege of the Roman state, a militarized service- our expl.)

*sacra publica*=official cults (*Ibidem*:65.)

Therefore in the Roman world the notion of publicity had social, political, legal, institutional, informational meanings and last but not least utilitarian and commercial meanings, as seen in the above terms and expressions. The Roman publicity was the attribute of the state and for the benefit of the state, understood as a community of Roman citizens. In the imperial period, the state is embodied by the emperor, so the political publicity in the empire was meant to make the emperor present in the conscience of the Romans.

The language of this publicity was grammatically correct, especially since the laws were published so that everyone knew the rights and obligations (and Roman laws were not meant to be interpreted) that they had in the Roman state. This Roman publicity has been mainly preserved in inscriptions, faithful evidence of an entire civilization. In our study we selected honorary inscriptions (Petolescu, Constantin, C., 2001:30) also called *elogia*, the most accurate sources of Roman political publicity.

## **2. Political publicity in Rome**

The history of the phenomenon of publicity is as long as the history of writing, both of them serving the history of civilization (Popa, Dorin, 2005: 9.). It is not incidentally that the first evidence of the Latin language, the Praeneste fibula, is actually an advertisement: *MANIOS MED FEFKED NUMASIOI* – *Manius me fecit Numerio*=*Manius made me for Numerius*, a kind of commercial inscription, an ancient label.

The most important form of Roman publicity was political because it was a key component of communication, a basic component in the “communication-community relation” (*Ibidem*:27.). The Romans understood publicity as a cultured form of communication, since it was written. Whether it was about laws (such as the Law of the Twelve Tables), or it was about commercial works (streets, public buildings, temples, aqueducts etc.) or about *elogia*, laudatory/honorary inscriptions for the emperors, Roman publicity had a social function for informational purposes, and its message was both national and international (*Ibidem*:21,49.), along with the expansion of Roman power (especially in the imperial period).

The reasons behind Roman publicity (*Ibidem*:86.) were: emotional security of the Romans, recognition of the political leader’s merits, Roman power, eulogy for the personality of the emperor and the universality of Roman power visible through the formula *orbs terrarum*. The Eternal City was a good

publicity market because communication was “the substance of its society” (*Ibidem*:64.) and the public presentation of the political, legal, utilitarian and religious acts was a real *argumentum ad populum*. (*Ibidem*:102.)

The English word *advertising* has a Latin etymology: *advertere* = *to move towards*, because in the Roman case publicity was meant to inform the community of Roman citizens. And in Rome publicity made use of feelings, built realities and used symbols. (Goddard, Angela 2002: 15, 73, 136, 167.)

The Roman state, *res publica*, was the business of the Roman citizens who voted for their representatives, the form of *res publica* remained during the reign of Augustus (who inaugurated a new form of government, the Principate), he disguised his regime in a *res publica restituta* (restored republic) for reasons of mentality because in the public opinion, *res publica* was the homeland for the community of Roman citizens.

Therefore we chose honorary inscriptions as a case study of Roman political publicity. These inscriptions, *elogia*, were devoted to Augustus, in order to observe how the first of all Roman citizens manipulated (a word with a Latin etymology, too) through publicity as well, the Roman public of his time, assigning himself many of the essential republican institutions: *tribunicia potestas*, the *consulate* and *imperator* (title of army commander, tantamount to the rank of general today) thus convincing his citizens that he was a real *Divus* (godlike, a sort of demigod) just like Romulus, son of Mars, the founder of Rome. The tradition was also maintained by mentioning parenthood, Augustus constantly specifying that he was Caesar’s heir, *filius Divi Iuli*.

During the imperial period, political publicity reached its peak because it had to support and substantiate the cult of the emperor and the state, since both the state and its leader were perceived as “heroes”. (Moraru, Mădălina, 2009:81.) The king has a “stereotypy of personality” (*Ibidem*:156.), so he was *IMPERATOR*, *CAESAR*, *DIVUS*, *AUGUSTUS*, holder of a tribune’s power (sacrosanct power by which he defended the interests of the Roman people, he had the right to summon and preside over public meetings, he had the right to propose laws, the right to convene and preside over the senate, the right to consult the auspices etc.) (Dr. Cucu, Ștefan, no year:159.); and the emperor was also a consul, commander of the army (*imperator*), the high priest (*pontifex maximus*) and *pater patriae* (father of the homeland, a kind of protector), he was *primus inter pares* (Wattel, Odile, 2002: 6.) (first among equals) who had absolute immunity because: *Princeps legibus solutus est*= *The emperor is beyond the laws.*(\*\*\**Adagii juridice latinești*, 2007:98.)

The eulogy of the personality was actually the eulogy of the state that he begins to be confused with, by inaugurating the “brand of identity” (Drewniany, Bonnie, L., Jewler, A., Jerome, 2009:53.) Roman identity or *Pax Romana* (Roman peace), which actually replaced the older republican formula of the Roman state: *Senatus populusque Romanus* (the Senate and the Roman people).

### 3. A case study: *Elogia Augusti*

1. The inscription on *Ara Pacis*, (Bunt, P., A., More, J., M. 1969.) (beginning) ([http://upload.wikimedia.org/wikipedia/commons/6/6c/8161\\_Roma\\_-\\_Testo\\_Monumentum\\_Ancyranum\\_presso\\_Ara\\_Pacis\\_-\\_Foto\\_Giovani\\_Dall'Orto\\_29\\_Mar.2008.jpg](http://upload.wikimedia.org/wikipedia/commons/6/6c/8161_Roma_-_Testo_Monumentum_Ancyranum_presso_Ara_Pacis_-_Foto_Giovani_Dall'Orto_29_Mar.2008.jpg).)

*RES GESTAE DIVI AVGVSTI QVIBUS ORBEM TERRARVM IMPERIO POPVLI ROMANI SVBIECIT ET INPENSAE QVAS IN REM PVBLICAM POPVLVMQVE ROMANVM FECIT...*

*The deeds of godlike Augustus, who conquered the whole world and subjected it to the power of the Roman people and enlarged the republic and the Roman people... - our translation*

In this case we deal with an Augustan inscription, remade by the Italian authorities and currently placed near the Altar of Augustan Peace (*Ara Pacis*), actually the history of Augustus' deeds. We only gave the beginning of this inscription for the sake of economy.

An advertising message unquestionably results from this inscription, primarily with a national political impact, on the one hand, Augustus enlarging the state and increasing the influence of the Roman people and the international impact, on the other hand, since the first of all citizens conquered the entire world for the Roman people (*orbs terrarum*). Basically this inscription advertised not only the emperor but also the whole Roman power, it was a kind of political testament, made public so that all emperors could rule over the world in the interest of the Roman people and the Roman state.

This sort of advertisement is relevant, it has the strong function of persuading Roman citizens who supported the policy of the Roman state with their fundamental obligations: military service, paying taxes and serving the Roman state through their skills. Augustus also inaugurated, *avant la lettre*, what was called enlightened Absolutism in the Age of Enlightenment, namely that the person of the leader was the state, *Res gestae Divi Augusti* actually are *Res Gestae Rei Publicae Populique Romani*.

Through this political publicity, Augustus also justifies his actions meant to increase the power of the Roman people (*inpena*). He spares the conservative tendencies of his age, maintaining and insisting on the Roman state, *res publica populusque Romanus*, the hegemonic power of which (*imperium*) he actually increased. His cult is mentioned by the *DIVUS* particle, which conferred the role of *model hero* (another publicity-related reason, "the eulogy of the leader" was often applied in the Roman, imperial world) of all Roman citizens.

2. CIL, VI, 1244; ILS 28 (Inscription on an aqueduct)

([http://www.romanaqueducts.info/picturedictionary/pd\\_onderwerpen/inscriptions.htm](http://www.romanaqueducts.info/picturedictionary/pd_onderwerpen/inscriptions.htm).)

*IMP.(erator) CAESAR DIVI IULI F.(ilius) AVGVSTVS  
PONTIFEX MAXIMVS CO(n)S.(ul) XII  
TRIBVNIC.(ia) POTESTAT.(e) XIX IMP.(erator) XIII  
RIVOS AQVARVM OMNIVM REFECIT.*

*Imperator Caesar Augustus, son of godlike Iulius, the highest priest (the highest pontiff), a consul 12 times, with the 19th tribunician power, supreme commander of the army (imperator) 14 times, rebuilt all water canals.- our translation*

This epigraphic text mentions the extremely important, utilitarian activity of Augustus, extremely important to make publicity, namely Rome's water supply by rebuilding all aqueducts. The cult of Augustus is made public by his title which includes all republican essences: *consul, tribunicia potestas, imperator* and parenthood, from which he inherited the heroic character, *divus*, for he was *DIVI IULI Filius*.

The utilitarian publicity in this inscription was meant to show the Romans Augustus' professional competence of republican magistrate, since he took care of the Roman community's needs, such as water supply, a vital need for an international city.

3. CIL, I, 701(Henzen, Wilhelm, Rossi, Giovanni Battista de, Bormann, Eugen, 1876: pars prima.)

*IMP.(erator) CAESAR DIVI F.(ilius)  
AVGVSTVS  
PONTIFEX MAXIMVS  
[I]MP.(erator) XII CO(n)S.(ul) XI TRIB.(unicia) POT.(estate) XIV  
AEGVPTO IN POTESTATEM  
POPVLI ROMANI REDACTA  
SOLI DONVM DEDIT.*

*Imperator Caesar Augustus, son of the godlike one, the highest priest (the highest pontiff), supreme commander of the army (imperator) 12 times, a consul 11 times, with the 14<sup>th</sup> tribunician power, paid homage to the Sun for the country of Egypt was brought again under the rule of the Roman people. – our translation*

The epigraphic text above is informative publicity with religious overtones, since Augustus, the subject of the inscription offers a divine gift to the sun, the star of the whole world, to celebrate the submission of Egypt.

Although Egypt becomes the personal possession of Augustus, the text of the inscription shows that this country of the pharaohs, the granary of the ancient world, was brought under the rule of the Roman people. This victory belongs to the first of the magistrates of the Roman people, Augustus. The publicity meta-text of this inscription is that Augustus is Rome itself, the state man under the protection of the Sun with which he has a contract through this

*donum*, according to the Roman mindset with regard to religion: *Do ut des* = I give so as to be given.

The cult of the sun was part of *sacra publica*, therefore Augustus is thankful to it, hoping that it will provide perpetual domination over Egypt. So the epigraphic text advertises a victory with a strong economic feature, for the possession of Egypt meant grain supplies for imperial Rome.

4. CIL, I, 94 (*Ibidem*: pars prima.) (Triumphal arch in honour of Augustus) fragment

*IMP.(eratori) CAESARI AVGVSTO DIVI F.(ilio)  
PONTIFICI MAXVMO TRIBVNIC.(ia) POTESTATE XV IMP.(eratori) XIII  
M.(arcus) IVLIVS, REGIS DONNI F.(ilius) COTTIVS  
PRAEFECTVS CEIVITATIVM QVAE SVSCRIPTAE SVNT: .....*

*To Emperor Caesar Augustus, the son of the godlike one, the highest priest (the highest pontiff), with the 15<sup>th</sup> tribunician power, supreme commander of the army (imperator) 13 times, the inscription was placed by Marcus Iulius Cottius son of Rego Donnus, prefect of the cities (peoples) that were recorded below: ..... our translation*

This eulogy is dedicated to Augustus by a prefect (a high rank officer), Marcus Iulius Cottius, actually a triumphal arch in honour of the *princeps*. In this case it was a military and social publicity, because a triumphal arch was meant for the parade of the victorious Roman troops.

There appears the stereotype name that Augustus, former Octavian, took, a participle which became the Roman imperial brand, all the emperors were called so: *Imperator Caesar Augustus*; this title became a standard in the inscriptions. The prefect Marcus Iulius Cottius dedicates the inscription to Augustus, the emperor being associated with the Roman state itself, another publicity stereotype quite frequent in the imperial period.

5. ILS, I, 140 (Cizek, Eugen, 2000:240.)

*(Augusti) MAXVMI CVSTODIS IMPERI ROMANI, TOTIVS ORBIS TERRARVM PREASIDIS...*

*To Augustus, the greatest, (eulogy) to the guardian of Roman power, (eulogy) to the ruler of the entire universe ... our translation*

The honorary inscription above has publicity motives, on the one hand the “emotional security” of the Romans, on the other hand the eulogy of the “political leader”, the Romans were actually some “ego-centrists” who rightly believed, in Antiquity, that Rome was the ruler of the Universe. Again, public opinion is manipulated, Augustus is described as the greatest guardian of the Roman people’s power, in other words he does not exercise his power

personally, but in the interest of the Roman people, as the leader of the entire universe, controlled by Rome. This text proves his status of *Pater Patriae*, abbreviated *P.P.*, through the term *custos, custodis* = guard, guardian, protector of the Roman people. He is also *praeses, praesidis* because he follows the traditional Roman political principle: *he who defends the country will also rule it.*

6. Inscription on the Altar of Potenza (*Ibidem*:268.)

*SENATVS POPVLVSQVE ROMANVS  
IMP.(eratori) CAESARI DVI F.(filio) AVGVSTO  
CO(n)S.(uli) VIII DEDIT CLVPEVM  
VIRTVTIS CLEMENTIAE  
IVSTITIAE PIETATIS ERGA  
DEOS PATRIAMQVUE.*

*The Senate and the Roman people (the Roman state) offered the shield (medallion) of virtue, goodness, justice, faith towards the gods and homeland, to Imperator Caesar Augustus, son of the godlike one, a consul for the 8th time. – our translation*

The last epigraphic text of political publicity devoted to Augustus, which we selected for this study, presents the publicity of a decoration dedicated to the personality of Augustus. The Roman state, *Senatus populusque Romanus*, confers on him, for his merits towards the gods and homeland: *erga Deos patriamque*. This publicity text is an *argumentum ad populum*, because the merits of the decorated one are justified, this is a “communication-community relation”.

As the first of the citizens and *primus inter pares*, Augustus is a social model by virtue, tolerance, justice and faith (Roman moral meta-values), that he proved towards the gods and homeland. The manipulative message in this homage is clearly expressed while mentioning the Roman state as a republic: *Senatus populusque Romanus*, (although Augustus turned it into a hegemonic empire) and the qualities of the decoration/ homage are all republican, therefore the Roman public was thus convinced that they still lived in a republic, a conviction also strengthened through the term *patria*.

#### **4. Conclusions**

Imperial ancient Rome was a world power especially through its effective and “public” organization. Therefore the Romans managed to “Romanize” others because they communicated their values, sharing them with the nations they conquered and thus integrating them into the Roman power. Publicity was a different kind of communication, perhaps the most effective, because it was mostly written, and therefore still preserved on the Roman ruins today. The most effective was political publicity or honorary inscriptions, called *eulogia*, devoted to the Roman emperors.

Roman publicity was a successful communication phenomenon, especially in the imperial period as it expanded its purpose, Rome becoming the “*patria...communis*” (\*\*Adagii juridice latinești, 2007:111.) on three continents, a model of communication even today.

#### **ABREVIERI:**

CIL *Corpus Inscriptionum Latinarum*.

ILS *Inscriptiones Latinae selectae*.

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# **Organizational Communication – an Institutional Resource for Efficiency.**

## **Case study: City Hall Zalău**

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### **Abstract**

The effectiveness of organizations in today's society depends on the interconnection of human, financial, material and technology resources through the most important and valuable one of XXI century, is the communicative resource. In the era of globalization, of ongoing changes and permanent challenges, organizations are determined to adapt quickly. Intelligible communication is the key for building, maintaining and developing organizational systems in which employees work for achieving strategic objectives. The private system, characterized by flexibility and interest in evolution, replies in a timely manner to the organizational dynamics, while the public system, described as a system resistant to change, is requiring a specialist intervention to harmonize expectations and requirements. For these reasons, our interest has grown in making a diagnosis of the communication system in the public institutions, in Romania, and we selected City Hall Zalău for this sociological study.

The scientific analysis has, as main objective, to investigate organizational effectiveness in Zalău City Hall, on the premise that "effective communication is of primary importance in any organization today, as it ensures the interaction of the information flows, management of organizational communication processes and the creation of an open and flexible communication system that benefits large-scale organizations." (Szukała, 2001, Zaremba, 2003; Tourish and Hargie, 2004; Eisenberg et al, 2009). (Blazenaite 2011). Our research sample includes 238 employess of the Zalău City Hall on whom we used several research methods (sociological survey, administered questionnaire, interview, sociological observation, Likert scale) with the purpose of investigating communication styles, skills assessment and professional behavior for analyzing internal processes and measuring the beneficiaries satisfaction.

**Keywords:** communication, communication styles, behavior and culture, organizational resource, internal processes, institutional effectiveness

### **1. Introduction**

After the collapse of communism, the evolution of public organizations from Romania was conditioned by economic, demographic, social and political factors. The passage to the market economy, territorial reorganizations,

expansionary migration, accession politics to the European Union etc., are some of the examples which contributed to the modeling of public organizations from central and local administration of Balkan countries. The political and economic interests oversized the administrations and configured the public organizations, in line with the contingency theories (Burns and Stalker), according to the nature of environment and strategies followed (Niță 2015, 289).

“The first beginnings of the analysis of organizations from public administration date from 17<sup>th</sup> century, the notion of "administration science" coming from 19<sup>th</sup> century and the field which subsumes it being more older" (Burlacu 1999, 20). The evolution of public administration concept evaluated like the theories about the public administration system, towards influences from various fields and new interpretations, in case of our countries the change of political regime imposing the assimilation of good practice models from administrative systems of Western states. The taking-up was beneficial, but adapted to the national socio-cultural specific, thus the performance of institutions from public administrative system and their efficiency integrated with difficulty the notion of fulfillment of citizens needs. (Niță 2015,290) “The passage to the new public management (NPM), appeared in 1980s, introduced a new business mentality in the field of public administration, for member states of OCDE", facilitating the reconstruction of Romanian public administration system, increasing its exigencies, but also its vulnerabilities”. (Somerville 2011, 2).

The efficiency of organizations in current society depends on the interconnection of human, financial, material and technological resources, through the most important and valuable resource of 21<sup>st</sup> century, the communicational resource. In the globalization age, of permanent changes and challenges, the organizations are determined to rapidly adapt themselves. Illustrating a visual model of organizational communication system, Schmidt and Gardner (1995) conceptualize the variables which influence the organizational communication, introducing it in a larger context. The communication system is thus characterized through a communication climate which depends on the interpersonal skills and on the relationships between groups. (Blazenaite 2011, 85). Hereby, the intelligible communication is the solution for elaborating, keeping and developing organizational systems where the employees work in an integrate way in order to meet the strategic objectives, activating its skills and competences. The private system, characterized by flexibility and interest for evolution, answers to the organizational dynamics in a reasonable time, while the public system, described as a system resisting to change, needs specialized interventions in order to harmonize the expectations with the requirements.

Creating realities and relationships, before existing an exchange and sharing of significances, the communication is complementarized with the organization, determining not only the apparition of new structures, but also

contributing to keeping and adapting the existing ones to the evolutionary requirements of the environment. (Haines 2008, 8).

Depending on persons, content, expectations, and problems to be solved... (Mucchielli 2008, 19), communication represents the real challenge of Romanian organizations to fulfill their mission.

The coherent objectives of organizations from public administration are exclusively decrypted from the legislative point of view, without belonging to a culture with rules and customs, values and visions, principles and ideas, such as we find in case of performing private organizations. In a developed society, “the culture of an organization is based on a relatively broad space of opportunities and constraints, it being the one giving the attitudinal significance to the organization, in respect to the type of activity carried out, being at the base of its conception and projection and of its way of functioning.” (Hoffman 2004, 109).

After the Romania’s accession to the European Union, the unification of functioning standards of public services became a desideratum for which were allotted funds in order to model the mechanisms and to train the employees (public servants). It’s incontestable the fact that the social morphing process of organizations from public administration affected all the individuals, directly or indirectly and proposed itself to be as efficient as possible in order to meet the people’s needs and requirements.

Practically, the efficiency of an organization entirely depends on the quality of supplying its services (Peters and Waterson 2011), but public organizations from Romania haven’t yet a clear understanding on the supplier role of public service to the beneficiary client, namely the citizen (Fountain, 2001).

In order to meet those interested in the optimal functionality of this system, implicitly the efficiency of those who make that the public administration system being performed, our theoretical analysis is doubled by a practical one, including the conclusions of a sociological research, whose main objective was represented by the investigation of organizational efficiency of the Zalău Municipality Town Hall, starting from the premise that “nowadays, an efficient communication is fundamental in any organization because it ensures the interaction of information flows, the management of organizational communication processes and also the creation of an opened and adaptable communication system, which brings organizational benefits on a large scale (Szukała, 2001, Zaremba, 2003; Tourish and Hargie, 2004;. Eisenberg et al, 2009).” (Blazenaite 2011, 84).

## **2. Organizational communication, resource of institutional efficiency. Case study: Zalău Municipality Town Hall**

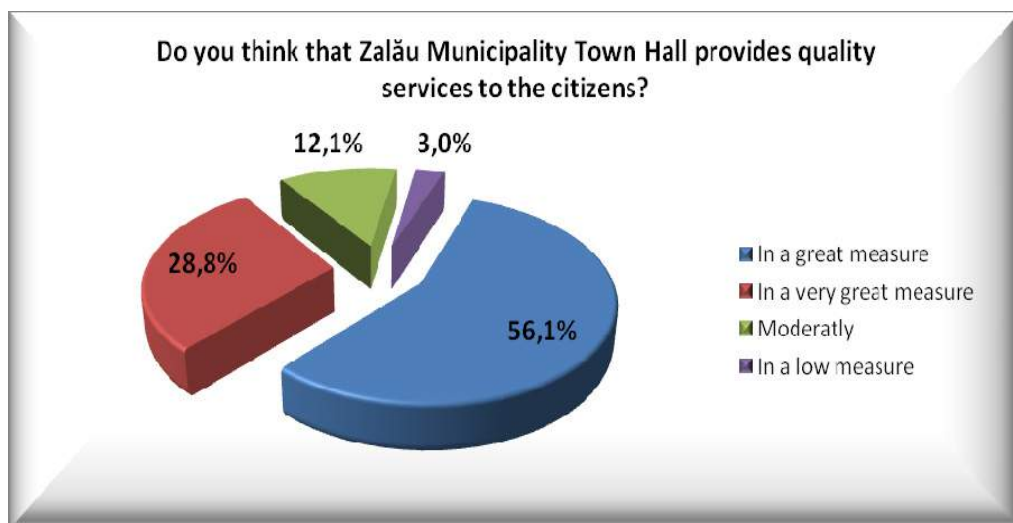
Sociological analysis was complex, aiming the investigation of the entire organizational system of the Town Hall from Zalău Municipality, from its systematic component, based on processes and relationships, until the analysis

of the main resource of this institution: human resource. Being supplier of services, Zalău Municipality Town Hall works through people, for people. The evaluation of its efficiency depends on the activity quality of the employees whose main purpose is that to correspondingly serve the beneficiaries request, since “the representatives of local administration analyze the problems of citizens and search to find optimal methods in order to solve them, entraining available financial resources.” (Burlacu 1999, 107).

The sample of our research was composed of 238 employees of Zalău Municipality Town Hall, applying them a mix of methods (social investigation based on a managed survey, interview, sociological observation, Likert Scale) with the purpose to investigate the communication styles, to evaluate the skills and the professional behavior for the analysis of internal processes and to measure the fulfillment degree of beneficiaries.

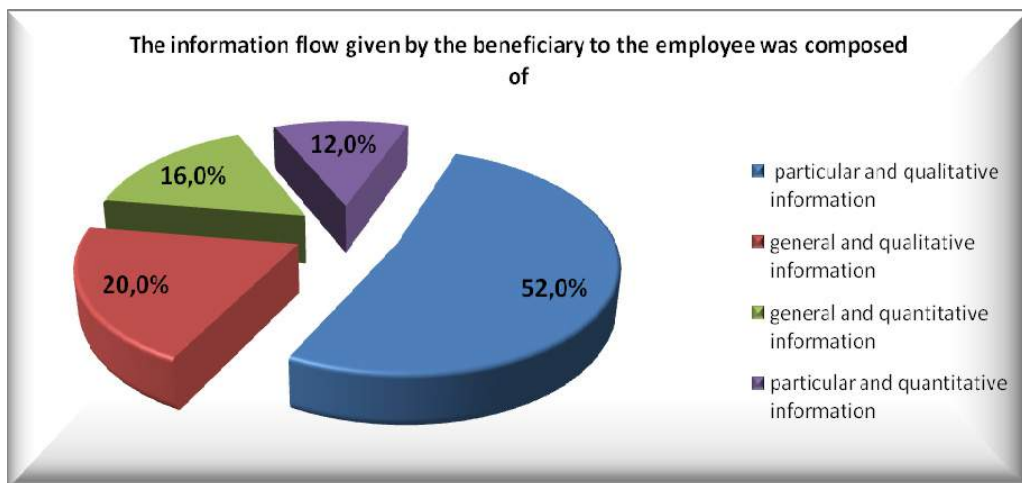
For any organization, it’s important to being able to measure the fulfillment degree of the customers in respect to the services rendered, the transparency and the opening to the real needs of citizens. The success of any organization depends on people and on the groups from outside it. The fulfillment of beneficiaries needs mandatorily passes through the skill to efficiently communicate with them. As the internal operational communication, the external communication is essential for the organization (Level and Galle 1998, 89).

The aspects regarding the perception of the quality of services supplied were checked in a crossed way. This article displays sequentially the opinion expressed by the employees of the organization in respect to the quality of the activity, of the time and of the manner in which the requests are solved, of the way in which information is communicated, of methods used and also of the necessary skills of performance.



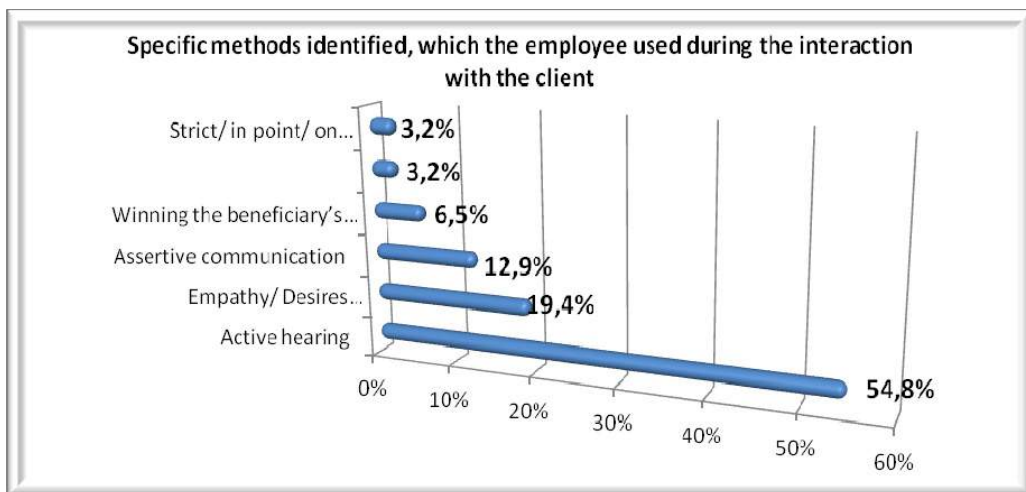
84,9% of persons who answered consider that Zalāu Municipality Town Hall provides high quality services to its beneficiaries, while 12,1% of the employees interviewed indicated *Moderately* variant. Herewith, 3% of the employees interviewed consider that the services provided by Zalāu Municipality Town Hall are qualitative in a low measure.

60% of the employees from Zalāu town hall gave an answer which totally corresponds to the beneficiaries' needs, while 36% of the employees realized this thing only partially. Herewith, in 4 percentages of cases, the answers of public servants didn't correspond to the beneficiaries' expectations.



The information flow sent to beneficiaries shall be well moderated and orientated, because they can need different information, general or particular, quantitative or qualitative, which means that the information set transmitted by the employee shall be *personalized* depending on the beneficiary with whom he interacts.

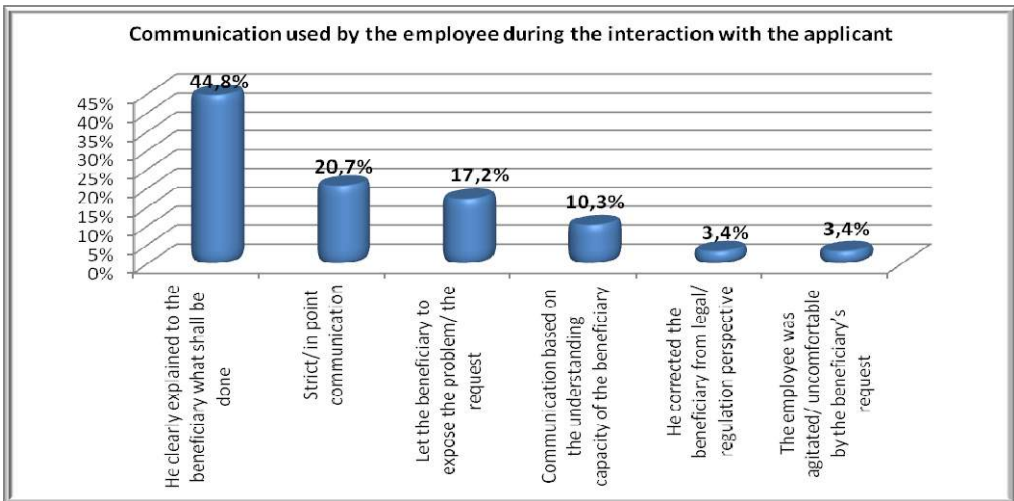
With this in view, slightly over half of employees gave particular and qualitative information, while 20 percentages sent general and qualitative information. Herewith, 16% of employees had to use general quantitative information and 12% sent a particular and quantitative flow to the beneficiary.



Within the interaction with beneficiaries, the employee can use a variety of methods, depending on various factors, such as: size of the problem, its emergency, features and education of citizen, his level of perception of information, etc.

Thus, 54,8% of the employees of Zalău Municipality Town Hall used the active hearing in the interaction with beneficiaries, while 19,4 percentages empathized with them and understood their problem. Herewith, 12,9% of employees used the assertive communication in their relationship with the beneficiaries. Hearing actively means adopting an understanding attitude, without interpreting, judging, accusing or criticizing the interlocutor or his idea. Moreover, the active hearing presupposes that above the interlocutor's reasoning and the related facts, the servant/ the employee shall understand the intellectual and affective meaning of these facts for the beneficiary.

The empathy is the habit of recognizing and sharing the feelings expressed by another person, even if this person doesn't orally express it in full. Other methods identified in the communication process between the beneficiary and the employee were: *Winning the beneficiary's confidence* (6,5%), *explaining the problem solving method* (3,2%) and *strict/ in point communication* (3,2%).



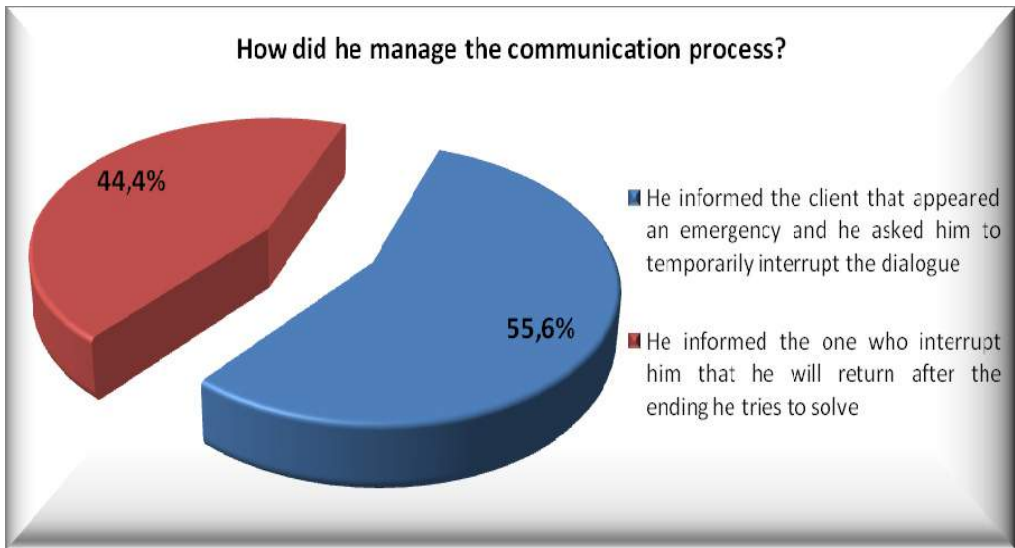
44,8% of the servants clearly explained to the beneficiaries the stages to be undertaken in order to solve the requests, while 20,7% used the simplest method, that of the strict in point communication.

Herewith, 17,2% of the employees used as main communication method that through which the beneficiary is allowed to leisurely explain the problems, clearly formulating his request. Other identified aspects of the communication were: *communication based on the understanding capacity of the beneficiary* (10,3%), *beneficiary's correction from legal/ regulation perspective* (3,4%) and *the fact that the employee was agitated/ uncomfortable by the beneficiary's request* (3,4%).

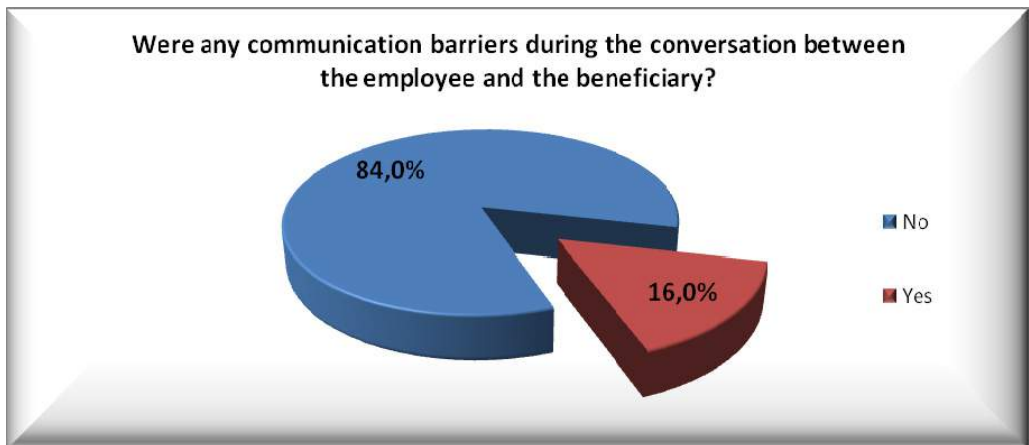


At the work place can appear various factors which interrupt the interaction between the servant and the beneficiary, either the phone, or a colleague, a subaltern or a superior. Thus, 32% of employees were interrupted during the interaction.





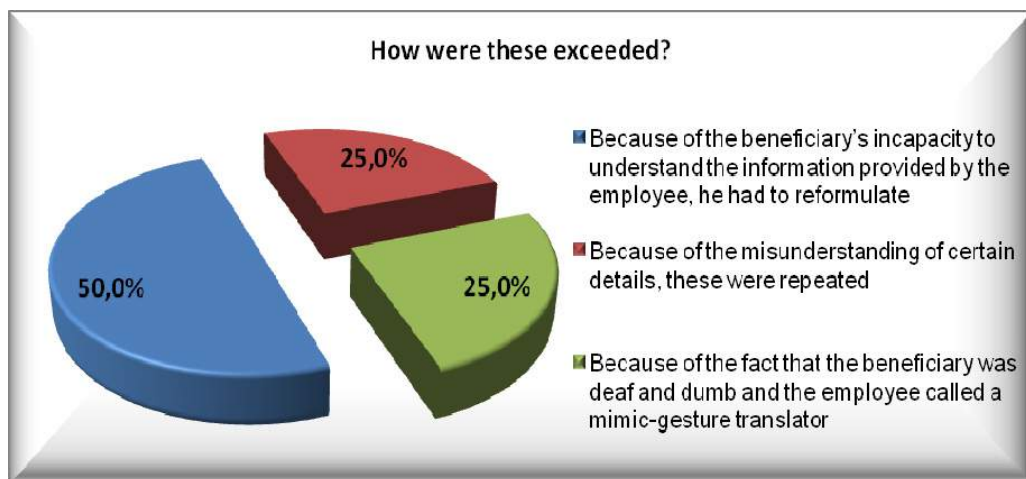
The approach of such a situation depends in large measure on the balance between the two problems, that of the interlocutor and that appeared afterwards. With this in view, in 55,6% of cases, the servant informed the client that appeared an emergency and he asked him to temporarily interrupt the discussion, while 44,4 percentages of the employees informed the one who interrupted them that he will return after the solving of the request they try to solve.



The communication isn't carried forward in a sterile environment, out of external factors, but contrarily, this takes place in an environment full of diverse influences, either natural, social, cultural, technical, etc.

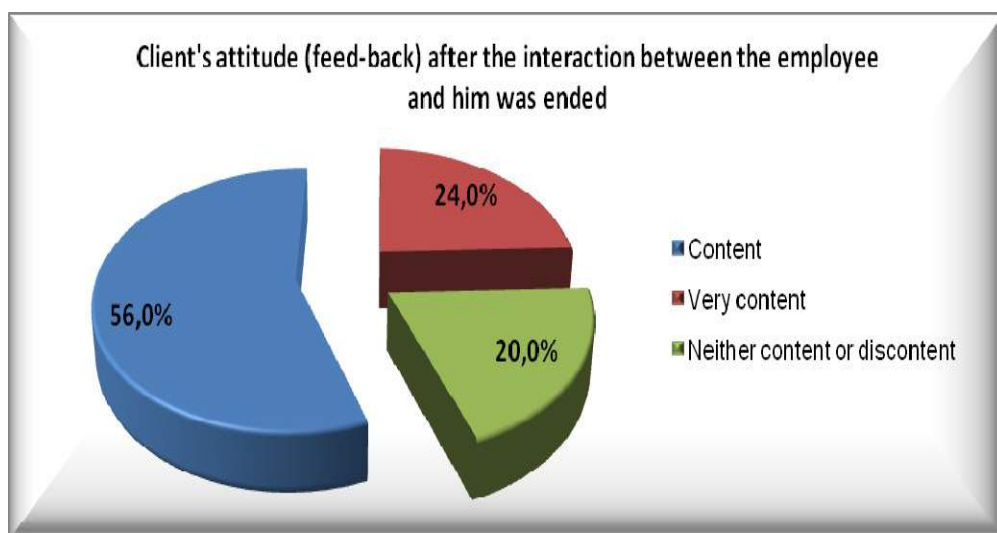
It counts a lot that these barriers be rapidly exceeded for not reaching to the distortion of the conversation and to the apparition of frustration or awkwardness of interlocutors.

The percentages of this study show us that communication barriers appeared in only 16% of cases noticed, while 84% if cases were normally developed, without the apparition of such impediments.



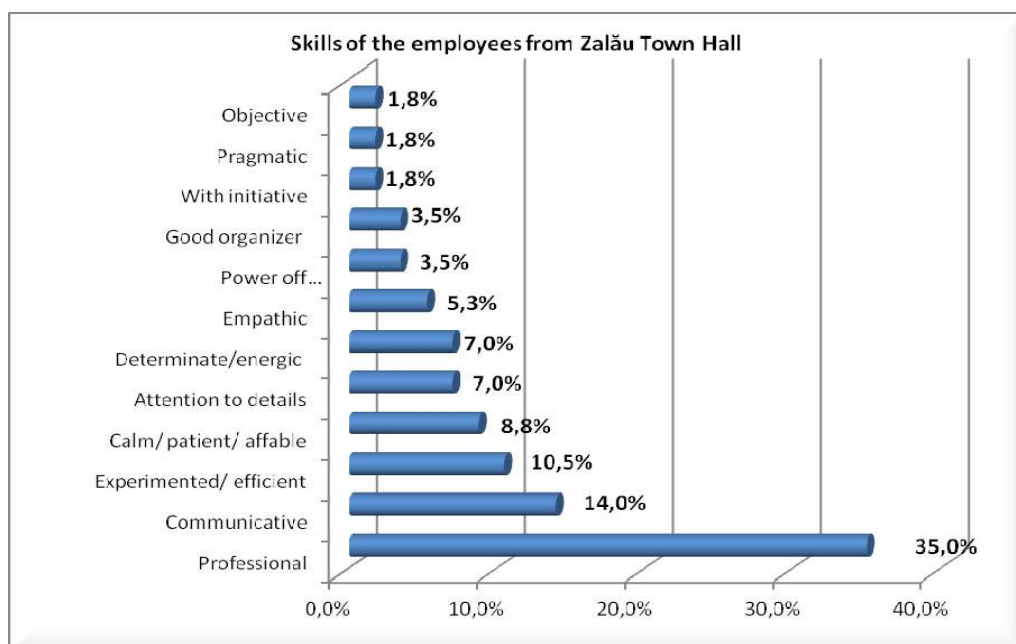
Communication barriers are factors which perturb the probability of a successful communication. In this case, half of sticking points in the interaction beneficiary-servant appeared because of the beneficiary's capacity to understand the information provided by the employee, the last one being obliged to find another expression formula.

Herewith, the other half of cases due to the misunderstanding of certain technical/ specific details or because of the fact that the beneficiary was deaf and dumb, the employee of Zalău Municipality Town Hall acting in an effective way, by calling a mimic-gesture translator in order to facilitate the interaction.



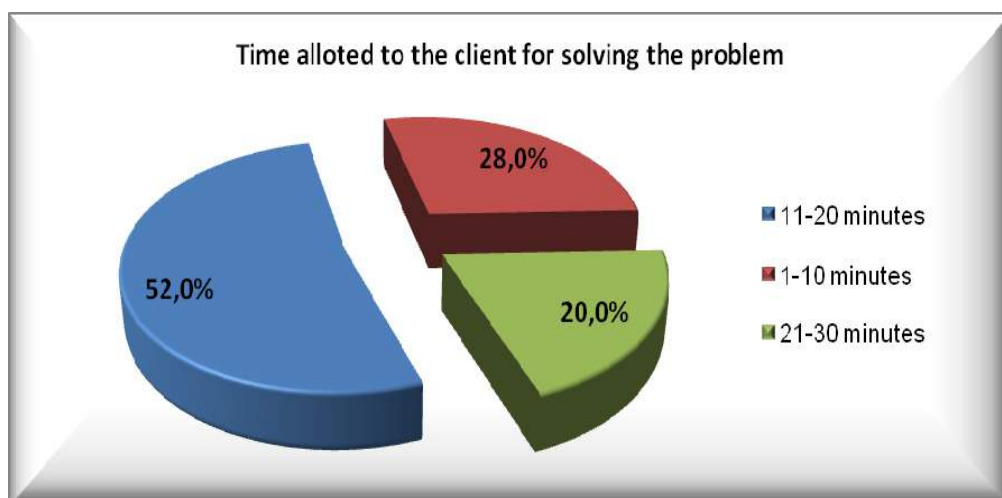
80% of beneficiaries of services provided by servants had a positive feedback, being content or very content for the treatment received within Zalău Town Hall. At the same time, 20% of clients weren't content or discontent.

An employee "engaged in work is the one who has a strong desire to remain a member of the organization, is decided to make a superior effort for the benefit of the organization and he believes in the values and the purposes of the organization." (Hoffman 2004, 302)



Each day, at the work place, the strong points give to each person the opportunity to show what is better. The new challenges result from the importance of the development of individual skills or used within the work group. The skills of a person show a born or acquired part of his tangible and intangible personality under the direct control of the person.

Within the observations of the employees from Zalău Municipality Town Hall, the most often met attribute was that of professional (35%), followed by the capacity to communicate (14%) and by efficiency/ experience (10,5%). Herewith, other strong points of the employees are: *calm/ affable* (8,8%), *determined/ active* (7%), *attentive to details* (7%), *empathic* (5,3%), *good organizer* (3,5%), *understanding/ summarizing power* (3,5%), *objective* (1,8%), *pragmatic* (1,8%), *with initiative* (1,8%).



The time allotted to each situation can vary from case to case and this thing depends on several factors, such as: problem complexity, work procedure to be adopted in the respective case, quality of communication between beneficiary and servant, etc. 52% of the employees of Zalău Municipality Town Hall analyzed interacted with the beneficiaries between 11 and 20 minutes, while 28% of the employees needed an interval between 1 and 10 minutes.

Herewith, 20% of the employees analyzed needed 21-30 minutes for the interaction with the citizen.

### **3. Conclusions**

The analysis of communicational resource within Zalău Municipality Town Hall was submitted to the visionary filter of Hickson, shaped since 1973, in respect to the efficiency of organizational communication. The efficiency itself is intrinsically related to the functionality of “the communication system synonym with the organization itself”, characterized by two components: adaptation (to changes from organization environment) and providing of services rendered by the organization. (Blazenaite 2011, 85)

Permanent improving concerns of services generally provided by Town Halls are obvious! Immediately after the Romania’s accession to the European Union, in the National Development Plan was inserted the need to increase the quality of services and the continuous identification of solutions in order to adapt the Town Halls to the requirements of a performing European administration. One of the answers was given by the European Social Fund through the Operational Development Program of Administrative Capacity. Most of Town Halls became part of it and took clear methods for the rationalization of services, reorganizing its departments depending on the citizens needs and of administrative-territorial development, investing in the

specialization and the improving of public servants, using advanced technology and learning the algorithm of organizational culture.

But, in public field, through his choices, the citizen is the one who determinates the nature of the offer, the organization and the responsibility of resort institutions, in their general orientations, determinates the general offer of giving (Rădulescu 2009, 212).

From these rations, the dual understanding of Blazenaite model of assuming the organizational system of communication (submitted to the influence of determinant factors) presupposes the unitary integration of an organizational culture, a correct and transparent managerial approach, mandatorily directed towards a social utility.

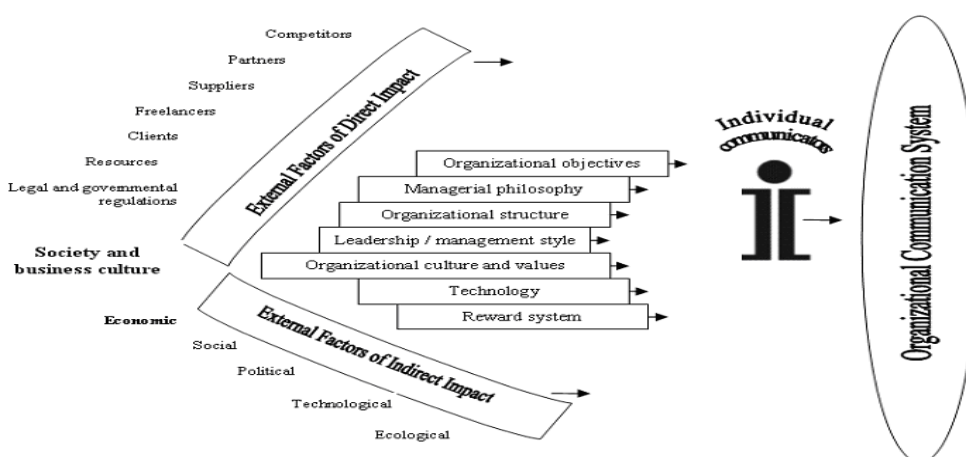


Figure no. 1- Determinants of the Organizational Communication System (Blazenaite 2011, 92)

The communication, under all its forms, is a factor which contributes to the establishment of an “organizational culture” through the exchanges of rules and values. (Hoffman 2004, 246). But, it’s difficult to rule the set of values on which we can build the public communication, knowing that “the citizen in an ambivalent interlocutor – concomitantly attached to the public system.

The sociological analysis realized within Zalău Municipality Town Hall confirms the hypothesis of operationalization of organizational culture as a model for Romanian public administration. The diagnosis realized was the base of departmental reorganization, of managerial approach change, of improvement of public servants and of organizational motivation determination.

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# **An Analysis about the Relations between the Human Values and the Consumer Behaviour**

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## **Abstract**

This article seeks to present a literature review of the theory and of the empirical researches on personal values, consumer behavior, a new marketing concept and social marketing. It also tries to examine the links between people's values and the consumer behavior in a changing consumer society that came with the globalization and with the effects of the economic crisis. The personal values are presented as a central point of interest for the marketers. But also the consumer behavior concept is well defined, together with its capacity to evolve as a sustainable/ethic one.

In this new context, the role of marketing begins to take other forms, different than the old ones changing its mission gradually and the consumer begins to define a new identity and thus redefining its role in society through a more active and valuable presence.

The results of this analysis are some useful recommendations for the marketers to take into account with regard to values and consumption behavior. New ideas of how marketing should develop are also presented, and also the urgent use of social marketing in making this transition towards a sustainable society easier. A good correlation between all these concepts could lead to a better quality of life, if they will be taken into consideration by marketers, businesspeople, researchers and policy makers.

**Keywords:** personal values, consumer behaviour, quality of life, marketing and social marketing

## **Introduction**

After a critical and reflective research of the literature regarding certain phenomena of sociological, economic and pshiological nature, through which our society is passing I will try to introduce the changes of the customer status and changes of the marketing science. Moreover, I will try to explain the importance of the personal values of the consumer as essential elements in redefining economic and social space in which they live.

The objective of this article is to try to approach these issues with main focus on:

- A description of the values concept and also if their relationship with the consumer behaviour;

- Presentation of a suitable operational value paradigm for studying consumer behaviour;
- The Role of Marketing in the new context.

## **1. HUMAN VALUES AND THE CONSUMER BEHAVIOUR**

### **1.1 The context of the consumer behaviour changing**

With the economic crisis through which our society is facing increasingly more people have begun to reassess the consumer behaviour that have had so far. A very important element in this process is assessing own personal values. They seem to have changed in the post-communist transition since our country is going through due to fierce competition between the country's citizens for consumption and material accumulation.

### **1.2 How to define human values from the consumer behaviour point of view?**

The marketers have usually given a lot of attention to the changes of attitudes, which had a great impact in the market research and consumer behaviour analysis, but very little attention to the role of the human values. Even if marketing literature reflects an developing interest in this topic, personal values were not widely used to investigate basic dimensions of consumer behavior. This is surprising given the importance of values usually attributed to a variety of social and business observers. Although it seems that personal values have important implications for marketing practitioners and researchers, values and how they influence consumer behavior and choice of brands, product classes and their attributes is not yet clear. In order to investigate these relationships, it is necessary to define what values will be operational.

Conceptualization of the term "value" reflects the interest of several disciplines:

- Anthropology, with its interest in life styles and cultural patterns. (For example, Thomas and Zaraniecki define values as "... objective, social elements which impose themselves upon the individual as a given and provoke his reaction.")
- Sociology, focusing on ideologies and cus-toms. (For example, Bronowski suggests that "a value is a concept which groups together some modes of behavior in our society.")
- Psychology, which examines values from the standpoint of attitudes and personal motives. (For example, Rokeach views "... a value as a centrally held, enduring belief which guides actions and judgments across specific situations and beyond immediate goals to more ultimate end-states of existence.")



In this article, and in the study reported here, the authors followed mostly the psychological definition, and in particular Rokeach's view.

### **1.3 What is the consumer behaviour?**

Definition: "Consumer behavior can be defined as a par excellence multidimensional concept, as a specific result of a system of dynamic relationships between the processes of perception, information, attitude, motivation and effective manifestation that characterize individual or group integration in all open space consumer goods and services in society at a time, by means of individual or group decision relating to them.

### **1.4 Which is the relationship between human values and consumer behaviour?**

In order to gain insight into this question and to understand how changing national values influence consumption patterns, it would be useful, both for students of consumer behavior and for those marketing executives responsible for the formulation of marketing strategy, to have a framework integrating:

- Deep-rooted personal values;
- Generalized consumption values;
- Beliefs relating to product attributes.

#### *A model of Consumers' Value Systems*

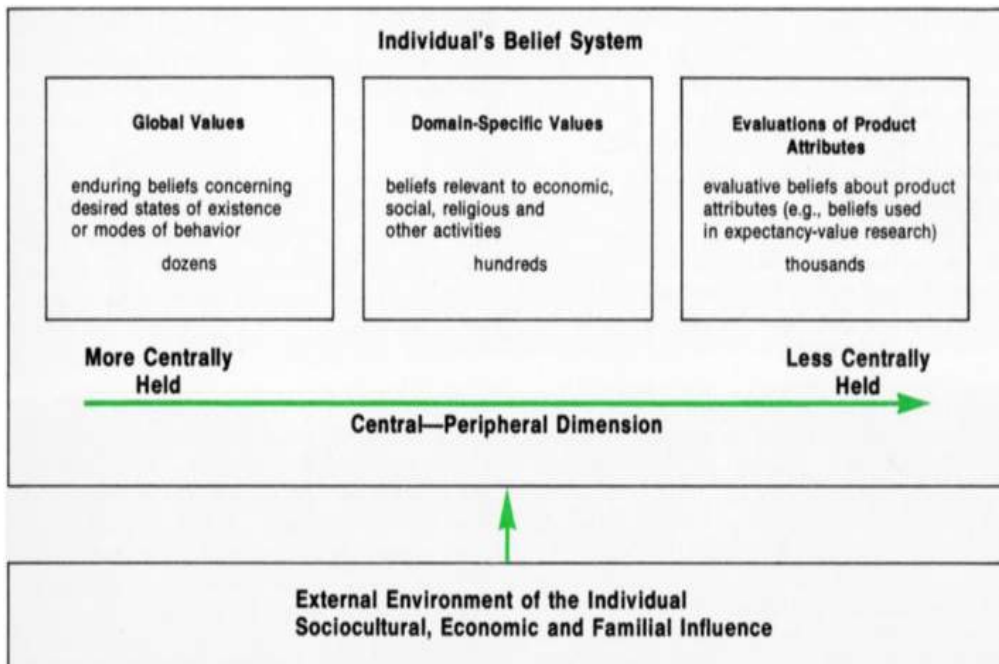
A review of existing value literature, recent empirical research, and the cultural conditioning viewpoint on value acquisition leads us to propose that values may be investigated at three mutually dependent and at least partially consistent levels of abstraction.

These levels, arranged in a hierarchical network, are referred to as global or generalized personal values, domain-specific values, and evaluations of product attributes.

*Exhibit 1* shows each level of values and suggest the influence of the socio-cultural, economic, and familial environment on the formation and development of the individual's value system.

The social environment role in consumer decision. Socialization agents (parents, peers and the media) are all-important in the formation of values, emotions and attitudes and can stimulate both approach and avoidance behaviors, leading to the acceptance or rejection of products or services (*Exhibit 1*).

**EXHIBIT 1**  
**Organization of the Consumer's Value-Attitude System**



(Sursa: Vinson, D. E., Scott, J. E., & Lamont, L. M., 1977: 46)

*Exhibit 1. Organization of the consumer Value-Attitude System*

*Global values*

Beliefs exist as the most elementary unit within this system. Very centrally held and enduring beliefs guide actions and judgments across specific situations and are referred to as global values. These global values are more abstract and generalizable than less centrally held beliefs. In our conception, these values form the central core of an individual's value system. They consist of closely held personal values which are of high salience in important evaluations and choices.

*Domain Specific-Values*

The second level of values, domain-specific values, reflects the belief that people acquire values through experiences in specific situations or domains of activity and that behavior cannot be understood or efficiently predicted except in the context of a specific environment. Thus, we contend that individuals arrive at values specific to economic transactions through economic exchange and consumption, at social values through familial and peer group interaction, at religious values through religious instruction and so on. (Vinson, Scott, & Lamont, 1977)

A list of domain-specific values developed for consumption-related activities is shown in *Exhibit 2*:

**EXHIBIT 2**  
**Domain-Specific Values (Consumption-Related)**

<b>Manufacturers should . . .</b>	<b>Manufacturers &amp; products should be . . .</b>
provide prompt service on complaints	durable, long lasting
guarantee products to work as advertised	fairly, reasonably priced
be responsive to true needs of consumers	non-polluting
supply clear, accurate information on products	safe
help eliminate environmental pollution	inexpensive to use
care about the needs of individual consumers	exciting, stylish
repair defective products free of charge	easy to use
locate stores for convenience to consumers	dependable, trustworthy
not lie or be deceptive in advertisements	beautiful, attractive
make products available nights and weekends	in a wide variety
use courteous, helpful sales personnel	health-promoting
maintain the lowest prices possible	easy to repair
compete for the business of consumers	resistant to environmental damage
help solve urban decay and unemployment	quiet
work for legislation to protect consumers	comfortable, secure
not misrepresent a product	

(*Sursa*: Vinson, D. E., Scott, J. E., & Lamont, L. M., 1977: 47)

**Exhibit 2. Domein specific values (Consumption-related)**

This value set was developed from exploratory research with a large set of items and reduced through factor analysis. It includes statements about desirable modes of company behavior and desirable attributes of consumer products.

*Evaluative beliefs*

The third category of values shown in Exhibit 1 is less abstract and consists of descriptive and evaluative beliefs. While such beliefs may be important, they are less centrally held. Among the many kinds of beliefs in this category are evaluative beliefs about the desirable attributes of product classes as well as specific brands. It is this category of values that most of the expectancy-value research has used in predicting brand appeal.

Note that the conceptual model shown in Exhibit 1 suggests that people have many thousands of evaluative beliefs, hundreds of domain-specific values, but only dozens of global values. Those beliefs and values do not exist as sharply separated and unconnected elements; they coexist in an interconnected hierarchical structure with the more durable and closely held global values exerting influence on each other as well as affecting the more peripherally located domain-specific values. These domain-specific values, in turn, are interconnected along the central-peripheral dimension and further influence the individual's evaluative beliefs associated with the attributes of products or brands.

It has been suggested that values are centrally held cognitive elements which stimulate motivation for behavioral response. They exist in an interconnected, hierarchical structure in which global values are related and connected to generalized consumption-related values which are, in turn, similarly associated with product attributes. It has been generally accepted in consumer behavior re-search that these product attributes represent the basic elements ordering an individual's attitude toward products and services. Hence, in authors view, an individual's attributes are ultimately based upon his values, and changing values could have a profound impact upon these attitudes and upon behavior as well.

Finally, while values have been shown to be theoretically important for studying consumer behavior, these authors have attempted to describe their relevance to the businessman engaged in marketing management activities. (Vinson, Scott, & Lamont, 1977)

### **1.5 The sustainable/ethic consumer behaviour could lead to a better Quality of Life (QOL)**

Most of us use the term “quality of life” so loosely that it can mean almost anything-unpolluted air, the serenity of the mountains, the depth of an aesthetic experience, the arts, the preservation of the land, among many others. Of course, politicians are notorious for using the term as a “catch-all” phrase. Scientists are more precise with its definition, and in the basic and applied sciences the quality of life (QOL) is a subject of serious study. Many conceptual models, theories, and measures have been developed to show what the QOL is for an individual, a group, a community, or society, and the key factors that affect QOL.

Social psychologists, for example, often define QOL as subjective well-being, happiness, life satisfaction, or simply contentment with one's life accomplishments (Diener, 1984). In other words, the happier people are, the higher their QOL. Happiness and life satisfaction, thus, are positive feelings that endure, or the kind of feelings that stay with a person over time- not a fleeting moment of satisfaction or happiness. Thus, the challenge becomes how to enhance people's lives in a manner to ensure long-term happiness (cf. Sirgy et al., 1982)

From a QOL perspective, the role of the marketing and management disciplines to produce an understanding of the factors and the psychological/sociological dynamics that influence satisfaction/dissatisfaction decisions within each life domain (and to a certain extent between/among life domains). Also, QOL studies in marketing and management help guide organizational resources to satisfy particular needs in a specific life domain of particular population segments in society. (Sirgy, 1991)

In her article Martha A. Starr presents a conceptual framework for understanding the spread of ethical consumption, in which heterogeneous preferences and sensitivity to social norms feature centrally. It then presents empirical evidence from a well-known nationally representative survey (USA, 2004) on factors associated with tendencies to ‘buy ethically’.

The key results of our empirical analysis can be summarized as follows. First, buying ethically is positively associated with education, consistent with education conferring ‘efficiency’ advantages in acquiring and processing information about social, ethical and environmental implications of individual consumption decisions. Second, buying ethically is also positively affected by income, consistent with its extra costs being less prohibitive for those with less binding budget constraints. Third, women are more likely to buy ethically than men, *ceteris paribus*, in line with gender differences in altruistic behaviors documented in other studies. Fourth, while ethical buying is not much affected by religious background or involvement, given other personal characteristics and attitudes, it is less common among people who see the world through a fundamentalist Biblical lens. Fifth, people with relatively strong interests in politics are more likely to buy ethically, suggesting a general influence of proactive attitudes in socio-political participation. Finally, given people are more likely to buy ethically when they live in an area in which it is relatively common, suggesting an influence of area-specific social norms on individual behavior. (Starr, 2009)

## **2. MARKETING WHERE TO?**

### **2.1 Service-dominant Logic**

Nearly a century ago, marketing scholars began debating the question, “What is marketing?” and today, the debate continues. Despite the simplicity of the question, the answer is complex. For example, Hunt (1976) illustrates that the conceptual domain of marketing includes micro and macro marketing, positive and normative theories of marketing, and profit and not-for-profit marketing.

An examination of the responses to the question of what is marketing shows that there is a wide divergence of views. For example, Jack Trout, a well author and business adviser believes that “marketing is simply figuring out what you have to do to sell your product or service for a profit.” (Keefe, 2004).

Professor Robert Lusch from Arizona University interprets the evolution of the definition of marketing given by the American Association of Marketing (AMA), which dates back more than seven decades, and suggests that perhaps the recent definition does not go far enough to capture current trends in marketing practice. The author states that “in terms of the practice of marketing, the definition does not provide sufficient focus on collaboration and cocreation activities; in terms of the domain of marketing, the definition needs to recognize marketing more explicitly as a societal process; and in terms of the emerging dominant logic, the definition needs to pay particular attention to adaptive social and economic processes.”

*An evolutive definition of Marketing*

Embracing a long and abstract view, professor Lusch characterizes the evolution of marketing thought and practice as going through three stages over the past 100 years: to market, market(ing) to, and market(ing) with. Briefly, “to market” means that the primary mission of marketing is taking things to market, “market(ing) to” means that the primary mission of marketing is identifying customers and marketing to them, and “market(ing) with” means that the primary mission of marketing is collaborating with customers to cocreate value. (Logic et al., 2009)

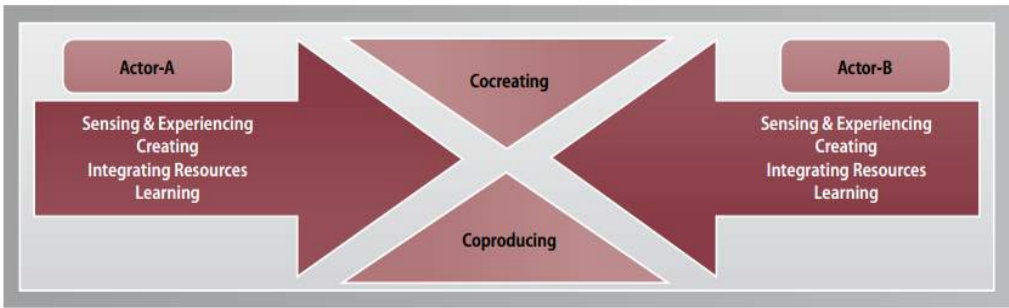
According to [www.sdlogic.net](http://www.sdlogic.net):

“Service-Dominant (S-D) Logic is a mindset for a unified understanding of the purpose and nature of organizations, markets and society. The foundational proposition of S-D logic is that organizations, markets, and society are fundamentally concerned with exchange of service—the applications of competences (knowledge and skills) for the benefit of a party. That is, service is exchanged for service; all firms are service firms; all markets are centered on the exchange of service, and all economies and societies are service based. Consequently, marketing thought and practice should be grounded in service logic, principles and theories.

In line with S-D logic, it follows that instead of service marketing “breaking free” from goods marketing, as has been the pursuit of the services marketing sub-discipline for the last several decades, all of marketing needs to break free from the goods and manufacturing-based model—that is, goods-dominant (G-D) logic. S-D logic embraces concepts of the value-in-use and cocreation of value rather than the value-in-exchange and embedded-value concepts of G-D logic. Thus, instead of firms being informed to market to customers, they are instructed to market with customers, as well as other value-creation partners in the firm’s value network. (Fig 1 and 2)

With the rise of a network economy, customers are part of an extended enterprise and co-producers of the firms marketing. Enterprises need to learn not to fear it but embrace it as a healthy part of a highly networked market economy.

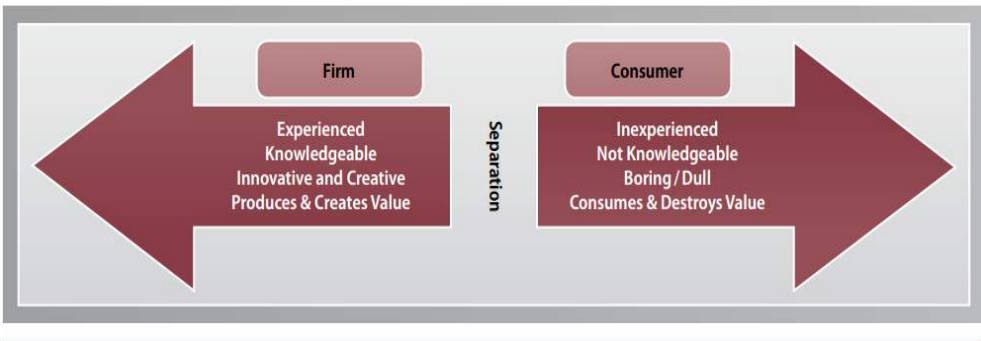
Fig. 2 Service-Dominant Logic is Inherently Collaborative



(Sursa: (Logic et al., 2009: 9)

**Fig 2. Service-Dominant Logic is Inherently Collaborative vs**

**Fig. 1 Goods-Dominant Logic Produced an Inherent Conflict**



(Sursa: (Logic et al., 2009: 8)

**Figure 1. Goods-Dominant Logic Produced an Inherent Conflict**

A more proactive involvement of the customer which is well beyond the traditional word-of-mouth or customer-to-customer (C to C) practices is emerging. This proactive customer is involved in inbound marketing or customer-to-business (C to B) activities, but also may be talking, negotiating, and planning with your suppliers with the intent of bypassing your firm. Even more disheartening to many executives is the growth of customer-to-public (C to P) practices where customers or would be customers are attempting to influence public opinion and policy about your business.

With the rise of a network economy, enabled by global telecommunications and ubiquitous computing, customers are part of an extended enterprise and co-producers of the firm's marketing. This trend is projected to rise over the next decade. (Logic et al., 2009)

## **2.2 Which is the role of social marketing the new paradigm?**

George Brenkert suggests in his article that social marketing distinguishes from commercial marketing mainly because of its social challenge. It is an issue that is infrequently noted by marketers. It involves the relation that social marketing, as opposed to commercial marketing, has to the well-being or the good of the people it targets (see Andreasen 1995). This involves what I call a welfare exchange, as opposed to a market exchange

The commercial marketing is bound up with fulfilling the desires of people who have the requisite means (which may include extensions of credit) to engage in an exchange and who are willing (or can be persuaded) to engage in such an exchange. This is based on a theory of market exchanges in which a person who engages in an exchange seeks to fulfill his or her own goals in a manner that requires meeting the desires of others, even if this does not improve the person's well-being. Commercial marketing offers a rational, scientific approach to sorting out various wants or desires customers have (or may be encouraged to have) and providing the products and the methods to satisfy those wants. (Brenkert, 2012)

Within this market setting, the touchstone for commercial marketers is whether, within their own profit constraints and after the education and/or persuasion of the people they target, they are able to satisfy the desires of those people. Admittedly, commercial marketers may mistake what people's desires are. So too, consumers may be mistaken about what will satisfy their desires. Still, the moral justification of commercial marketers' actions is ultimately that people voluntarily choose what they offer. It is for this reason that the unintended negative effects of commercial marketing (e.g., spillover effects of advertising) are viewed as raising serious problems. People affected in these ways have not chosen to engage in such exchanges. As such, the ethical issues commercial marketing faces are tied to a theory of market exchange. Commercial marketers are measured in terms of their responsible successes in accomplishing such exchanges. (Brenkert, 2012)

This difference between market and welfare exchanges is manifested in various ways. To begin with, because a welfare exchange is involved, social marketers appear to know what they want to accomplish (reduce family size, stop drug use, improve the educational opportunities of women) before they address the specific individuals they target.<sup>6</sup> Social marketers may take their goal or objective from society, a theory of human nature, or the organizations for which they work. Whichever is the case, social marketers turn to the people they target not to identify what ends or goals they should encourage but to find in what ways "they must 'package' the social idea [or end they propose] in a manner which their target audiences find desirable and are willing to purchase" (Kotler and Zaltan, 1971)

So there are two questions that social marketers must address: (1) What is the relevant welfare? and (2) What may be done by social marketers to bring



about the realization of this welfare by the people who have been targeted? As such, this theory of welfare exchange explains not only what constitutes people's welfare but also how the agents of welfare change, that is, social marketers, may act. (Brenkert, 2012)

Social marketing attempts to induce people to change their behaviors as part of a welfare exchange to solve a social problem. However, the changed behavior is not necessarily bought through some expenditure of money or bartering of goods. Even if an expenditure of money is involved, it is, given the nature of social marketing, not the same as would be expended in a commercial marketing exchange. In short, welfare exchanges are not designed, as are market exchanges (at least in principle), to cover the full cost of the product or service, plus an adequate level of profit for the marketer. (Webster, 1975).

### **2.3 With the help of which instruments could we change the values and the attitudes of the consumers towards an sustainable/ethic behavior?**

The QOL movement has been clearly articulated in management thought by the classic works of McGregor (1960) and his followers. McGregor described 2 styles of management which he termed Theories X and Y. Theory X managers believe that workers in general are lazy, dislike responsibility, are self-centered, and are motivated strictly by extrinsic rewards (e.g., money). Hence, managers should allocate much energy toward directing and controlling people, and organizing the elements of productive enterprise. Theory Y managers, on the other hand, believe that workers are inherently not lazy and self-centered. Workers can enjoy responsibility and are motivated to the most extent by intrinsic rewards (e.g., self-esteem, belongingness, social recognition, and self-actualization). Managers who believe in the central tenets of Theory Y focus their efforts to arrange things so workers can achieve their individual goals while working toward organizational goals. (Sirgy, 1991)

In marketing, much debate has centered on the role and scope of marketing in society, and particularly marketing's role in QOL. Marketing philosophy in terms of marketing role in society has changed from a production orientation, going through a selling orientation, a marketing orientation, and a societal marketing orientation. A basic premise of societal marketing, as a philosophy guiding marketing efforts, is the creation of consumer satisfaction of particular consumer segments in society with the minimal social cost to society. In other words, marketers guide the development of products and services that meet certain needs of consumer groups in a manner that may not tax other publics through pollution, product hazards, environmental clutter, energy depletion, etc Marketing practices should have had an important role in inducing an ethical behavior. (Sirgy, 1991). This notion of QOL is a simple idea but a very powerful one for the marketing community. It is simple because it preaches that marketers should be actively involved in marketing those products and services that significantly enhance QOL of certain consumer groups with

minimal social costs to society. It is powerful in the sense that it provides the marketing community with a new way of thinking about their marketing responsibilities. The QDL concept in marketing is a new marketing philosophy that is one step above the societal marketing concept on the moral. (Sirgy, 1991). Business in general is beginning to realize that its responsibility to people extends beyond meeting certain market demands and generating employment. Business's responsibility is also to contribute to the QOL of its employees and the community. That is, business is now expected to contribute to the social, as well as the economic, welfare of society (e.g., Davis and Blomstrom, 1975). Businesses cannot simply sell products and services they "happen" to make. They have to engage in research in order to understand human needs and wants, and to deliver goods and services that can satisfy important needs in such a way as to enhance the QOL of a certain consumer segment, while not debilitating the QOL of other publics. Similar expectations are building with respect to the public sector, i.e., government, schools, and other nonprofit organizations. (Sirgy, 1991)

### **Conclusions**

I would like to conclude my theoretical research with the conclusion of Martha A. Starr, who already gave me the premises of my next research project and the future value added. The findings of this paper are broadly supportive of the strategy adopted by several authors for modeling ethical, 'green', or socially responsible consumption behaviors – in which there is a core of consumers who consume ethically for 'intrinsic' reasons; another group who may not place the same intrinsic value on consuming ethically, but would begin consuming ethically if it became a social norm; and a last group of people who are neither intrinsically concerned with consuming ethically nor sensitive to social norms related to it. The theoretical model presented in this paper suggests that ethical consumption may become widespread if the first two groups make up a sizable share of the population and if the actions of people in the first group induce people in the second to also change their behavior. However, if the intrinsically motivated group is relatively small and/or its behavior does not much influence the behavior of others, ethical consumption might remain a niche phenomenon and/or spread too little to make a dent in the social, ethical, and environmental problems it aims to address (Starr, 2009 and Eriksson, 2004).

### **ACKNOWLEDGMENT**

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## **II. JOURNALISM, SOCIETY, DISCOURSE**



# **Football and Mass Populism in Spanish Society**

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## **Abstract**

This paper was first presented at the plenary session of the International Conference of Humanities and Social Sciences; Creativity, Imaginary, Language at the University of Craiova, Romania in May 2015. The study is divided into two parts: PART A examines the relationship between Football and Mass Populism in Spain and considers the first Case Study, the national team's victory over England in the Brazil World Cup, 1950. PART B examines the implications of Case Studies 2 and 3, Spain's victories in the European Nations Cup of 1964 and the World Cup of 2010. PART B is forthcoming in SSERR Review no1/2015.

**Keywords:** football, mass populism, Spanish identity

## **PART A**

'Under Franco, the notion of a single Spanish identity and the promotion of its image were encouraged by football and the sport's role as the vehicle for frustrated nationalism was central.' (Crolley and Hand, p127)

From its genesis in the volatility of the Spanish state in the 1880s and 1890s (Ball, pp 39 - 60), encompassing the loss of Empire and the key social and economic consequences of late industrialisation and urbanisation, football has been an important metaphor in defining and articulating concepts and representations of local, regional and national ethnicities and identities within the evolving cultural and political landscapes of Spanish society. In twentieth century Spain, embellishing monarchy, republic, civil war, dictatorship and democracy, the burgeoning influence and power of the game as a mass spectacle through the distinctive stages of its development, made it a reference point for contested debates around the construction of national identity and the site for the expression of alternative nationalisms at the core of the centre-region schisms fracturing notions of unity in Spain (Encarnacion, pp 91-110). Football's iconography also enabled it to be manipulated, utilised and exploited by the Spanish state, particularly though not exclusively under the Franco regime, in order to fashion constructions of legitimacy, unity and coherence (Quiroga, pp 52- 72)). As such, the historic growth of Spanish football from its folkloric beginnings in the industrial backwater of Huelva in the 1870s (Burns;

La Roja pp 18- 20) to its global reach across multi- platform media in the post millennium period, is framed within the vortex of Mass Populism (Vincent, pp178-188). The paradoxes and contradictions of Spanish society are articulated through the sporting rivalries and cultural values of the game to engender a synthesis between Mass Society, Mass Populism and the Mass Spectacle. The Mass Populism of football, through its capacity to appeal to notions of ethnicity, identity, nationalism and patriotism, particularly when fused with a myriad of mediated representations, constructions, images and symbols in both historic and contemporary frameworks gives it a distinctive political and cultural role in the contested debates around locality, region and nation in the political history of contemporary Spanish society. An exploration and analysis of these dynamics is at the core of this paper.

The focus of the paper centres on a discussion of three case studies in order to elucidate the ways in which the Spanish State has attempted to tap into the emotional, locational and cultural appeal of football in order to engender a sense of national cohesion and unity in periods of austerity, uncertainty and fragmentation. By the 1950s, football had become culturally embedded as Spain's national sport; a labyrinth of associations and rivalries rooted in the game's heartlands in the Basque Country and Catalonia, but expanding to encompass a rich tradition of localism, regionalism and nationalism (Ball pp 121- 129)). Moreover, football was becoming increasingly international in character, thereby providing significant opportunities for propaganda and publicity. The appearance of the Spanish national team, '*La Seleccion*' in the Brazil World Cup of 1950 provides the first example of the Franco regime intentionally exploiting the appeal of football to construct sentiments of support and unity in framing Mass Populism (Glanville, pp 43- 57). Zarra's iconic goal in the 1-0 defeat of England at the Maracana stadium in Rio de Janeiro is at the nexus of this analysis. By the 1960s, austerity had given way to consumerist growth in a predominately urban society (Lawlor and Rigby, pp100 – 102/ 304-310) Still the Francoist state craved legitimacy. The hosting of the European Nations Cup in 1964 in Barcelona and Madrid gave the regime a perfect opportunity to showcase 'The New Spain' though the most potent weapon of sporting propaganda – winning. Thus the second case study examines the impact of Spain's victory over the Soviet Union in the final of the tournament as a means of manufacturing consent through the patriotism engendered by Mass Populism ( Ball,pp242- 243). The final case study, involving a consideration of the impact on Spanish society, of Iniesta's winning goal in the 2010 World Cup Final in Johannesburg, seems to be a world away, in football and political terms, from the grainy black and white images of the Franco period. Yet, even within the maturity of Spain's democracy, some patterns of similarity can be witnessed. Once again the game is utilised to tap into notions of Mass Populism at a time of economic austerity and political volatility (Burns, La Roja pp 357 – 364))



## **Spain 1 England 0, Rio de Janeiro, 1950**

‘Zarra scored the goal of the most glorious Spanish victory...we have taught a sublime lesson to the alleged masters...a splendid demonstration to the whole world that the traditional Spanish virtues of passion, aggression, fury, virility and impetuosity have been completely recovered in the ‘New Spain’ born out of that bloody conflict – the Civil War’ ( Marca, July 3<sup>rd</sup> 1950)

Spain in 1950 was a bleak place for most of the country’s population. The shadow of a brutal civil war hung apocalyptically over a deeply divided society (Vincent pp 160- 169). The ensuing repression of the 1940s aimed to eradicate and stifle any political dissent or any aspirations to the historic cultures and languages of the regions (Junco and Shubert, pp 260- 276)). The Franco regime needed distraction and success in order to secure support and consent for its vision of a unified catholic nation celebrating the ideals and values of its rural and imperial past. Furthermore, the autocracy was isolated from contact with other states and societies. Sport, in particular football, provided the perfect catalyst to both break the spell of isolation and to manufacture domestic approval and consent. These visions could only be partially achieved by the pervasive presence of No – Do (*Noticias Documentales y Cinematograficas* 1941-1981), the state censored news agency, which sought to exploit any sporting achievement to create a discourse and narrative in order to engender a positive sense of national identity ( Relano pp13-19)), Within these contemporary contexts, the folkloric values associated with football, derived from the national team’s first participation in international competition, resulting in the heroic deeds of *La Seleccion* in the Antwerp Olympics of 1920, seemed distant in the annals of recorded memory ( Quiroga, pp39-51). The values accorded to ‘the Lions of Antwerp’- courage, strength, hard work, bravery in the face of adversity, lay at the heart of *La Furia Espanola*, and captured a popular contemporary mood in the Spain of the 1920s. It also underscored the first significant attempt by the Spanish state, in the divisive politics surrounding the rise to power of the dictatorship of Primo de Riviera, to use the moral values and the emotional impulses of football to create allegiance and loyalty to the centralised nation. The spirit of *La Furia* stemmed largely from the majority of Basque players at the team’s core (Ball, pp 98-99/ 221-224). Spain’s participation in the Brazil World Cup of 1950 allowed the quintessential dynamics of *La Furia Espanola* to be rekindled and reframed for a mass audience seeking escape from the realities of everyday life.

Spain’s image and reputation as an international ‘pariah’ state was given its first real opportunity to participate in international sport through its participation in the Brazil tournament, which not only provided some respite from the barren terrain of this isolation; the success of the team in finishing fourth gave *El Caudillo* the chance to refashion the values of *La Furia* within a contemporary idiom ( Vinolo pp 151- 156). The most potent expression of the renaissance of football’s historic iconography within the Spanish lexicon took

place with the team's single goal victory over England at the Maracana on July 2, 1950. Whilst the match received scant coverage in the English press, following the more sensational defeat earlier in the tournament at the hands of the United States, the game gave heroic status to the players representing *La Seleccion*, being celebrated as one of its greatest ever triumphs. The winning goal was scored by the talismanic Zarra, with his physicality, courage and presence seeming to characterise not only the spirit of *La Furia* reborn but also defining a nation seeking a hero. He subsequently went on to become the leading marksman for Athletic Bilbao in La Liga during football's boom in the 1950s. However, through the coverage of No-Do and the eulogised radio coverage of the match, replayed repeatedly throughout the decade, the image and memory of his untidy and rather untypical goal against England (Archive 1) became one of the defining moments in capturing the atmosphere of 1950s Spain (Ibid pp151- 156). Press and Radio coverage of the event maximised its propaganda potential, particularly as the cherished victory had come against the old imperial foe and the vaunted inventors of the game. Zarra's iconic goal and the spirit displayed by the 1950 team allowed the regime to recast the values of *La Furia Espanola* to resonate more explicitly as the virtues of contemporary Spanish society in order to foster national identity and unity. (Burns, *La Roja* pp143-144). It also marked the first discernible shift in the autocracy from repression to austerity, whilst presaging the game's impending growth as a mass spectacle and the social drug of mass popular entertainment and distraction (Ball pp119-153)). Although the cherished ideals of Francoism harked back to an earlier rural society, best exemplified by Andalusia, patterns of migration during the 1950s and 1960s suggested that Spain was becoming increasingly urban in its demographic make-up (Lawlor and Rigby, pp304-316). Bullfighting juxtaposed well with the construction and representation of this tradition, in which historic festivals and celebrations of regional cultures were appropriated to manifest the heritage of Spanish nationhood; but it was the burgeoning power and influence of football which became the reality underscoring seminal cultural developments during the 1950s.

Zarra's goal at the start of the decade paved the way for the game's expansion in the period and its increased manipulation by the regime, so that by the end of the 1950s, the success of Real Madrid in winning the first five European Cups, culminating in the 7- 3 victory over Eintracht Frankfurt in Glasgow, a mass television spectacle witnessed by an international audience of millions in 1960, had secured high profile success to legitimise the regime, the star studded team embellishing ambassadorial status in representing the Spanish national identity and the cohesive unity of a centralised Spanish state. Paradoxically, most of Real's iconic players were from a cluster of different nationalities; yet in the popular domain of mass cultural and its propagandist media outlets, the team was framed as the embodiment of Spain and Spanishness. Football also became critical during the 1950s as a means of

containing dissent in the troublesome regions of the Basque Country and Catalonia (Burns, *A Peoples' Passion*, pp154-173). The rivalries between Real Madrid, FC Barcelona and Athletic Bilbao suppressed political opposition as the game acted as a safety valve for the clandestine expression of repressed alternative nationalisms and formed a focal point in which the flags, symbols and icons of football became substitutes for latent regional identities. (Duke and Crolley pp 168-179). By 1960, the rivalries articulated through the cohesion and consensus of *La Liga*, reinforced on a daily and weekly basis by press and radio coverage, had provided football with the mass audience to define the ultimate escapism from austerity. The subsequent years of economic development in the 1960s catapulted the game into new arenas and further enhanced its potential for political exploitation and manipulation by the increasingly confident Franco regime.

### **Archive Material**

The footage in the links below is taken from contemporary archive sources of these matches.

1 July 2, 1950 Spain 1 England 0 (World Cup) mpg

<https://www.youtube.com/watch?v=cROIn48ptd4>

2 June 21, 1964 Spain 2 Soviet Union 1 (EC Final) avi-You Tube

<https://www.youtube.com/watch?v=1cVERk1wIw0>

3 July 11, 2010 Spain 1 Netherlands 0 INIESTA GOAL 2010 World Cup HQ

<https://www.youtube.com/watch?v=Qw/ADgt3dBE>

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# Coherent Triads: Observed Successful Collaboration in Youth Care

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## **Abstract**

Earlier research on collaboration shows that cooperation comprises problems and conflicts. The purpose of this study is to describe successful collaboration even if it unfolds during shorter interaction frequencies. In the article, interactive patterns involved in the construction of these phenomena will be analyzed. Forming the empirical basis for this study are 119 field observations of organized meetings and informal meetings before and after organized meetings, during visits to youth care institutions in Sweden, social services offices, and the Swedish National Board of Institutional Care. In this study, markers are used to define successful cooperation in the empirical material, so that actors who belong to at least three different categories will be identified. The professional actors can also shape a coherent triad with young people or parents in cases where past conflicts arise. When some professionals create a distance from other professional partners, conflicts can be erased so as to generate new conditions for coherence of the triad. Construction and reconstruction of collaboration success is an ongoing, interactive process. Presentation of the proper interaction moral is created and re-created during interactions and appears in the myriad everyday interactions.

**Keywords:** collaboration, triad, moral, collaboration identity, triad coherence, field notes, field work

## **Introduction**

In Sweden, during the 20<sup>th</sup> century, multiple collaboration projects among social services, health care, and social insurance entities were initiated (see multiple excerpts in Anell and Mattisson 2009, 58-67; Axelsson and Bilhari Axelsson 2007). The intent with this collaboration was to shorten waiting periods and hasten initiation of rehabilitation while still lowering expenses. The collaboration was also supposed to benefit the clients. Between 2004 and 2009, similar tendencies could be observed between different organizations: the Swedish National Board of Institutional Care, or Statens institutionsstyrelse (abbreviated SiS), and the social services in Sweden. It was common for projects during this period to demand improved collaboration (Basic et al. 2009; Fäldtet al. 2007; Hajighasemi 2008; Lundström, Sallnäs, and Andersson Vogel 2012). An essential concern presented in these projects was the clients' best interests.

“Counteract Violence and Gangs” (abbreviated as the MVG-project) was one of these collaborative projects conducted in Sweden from July 1, 2006, to December 31, 2008. The project aim was to enhance collaboration between social services and the SiS and rationalize youngsters’ actions in social care and their families. The intent was that a new position, known as the coordinator, would have two responsibilities: (1) coordinating officials’ actions concerning youngsters in social care and ensuring that the officials completed their commitments and (2) working as an extra, state-employed parent. An example of responsibilities that the coordinator was required to monitor was the arrangement of school and leisure activities after a young person’s stay in an institution (Andersson Vogel 2012; Basic 2012, 2013, 2015; Basic et al. 2009; Government Office, Ministry of Social Affairs 2006; Lundström, Sallnäs, and Andersson Vogel 2012; Swedish National Board of Institutional Care 2006, 2009).

Previous research regarding collaboration between organizations and administrative authorities demonstrates the normalness of conflicts. Despite that, collaborations are considered beneficial, and trying to collaborate across the borders of organizations is a co-occurrence phenomenon in today’s society (Anell and Mattisson 2009, 93-5; Axelsson and Bihari Axelsson 2007, 19-21; Basic 2012, 2013, 2015; Bolin 2011, 110, 130, 156, 172-77; Huxham and Vangen 2005, 61, 156-57; Hjortsjö 2006, 176-77, 190, 194; Johansson 2011, 209, 217-20; Lindberg 2009, 59, 98; Willumsen 2007, 191-92).

As a result of the MVG-project, multiple inter-organizational struggles among social services, the SiS, and the employees of the project emerged. These struggles also contributed to interpersonal conflicts among involved actors: the professionals, parents, and youngsters. Development of alliances during interpersonal conflicts was frequent (Basic 2012, 2013).

Empirical material for this study was gathered by three researchers (Basic et al. 2009). To enable distinction and analysis of the empirical occurrences of successful collaboration in this study, the empirical material had to be reviewed. In this process, I marked indicators where the actors were asked to appear unanimous within a triad (i.e., as three unanimous actors belonging to three different categories) (Simmel 1950/1964).

The intent with the study was to analyze, based on the empirical material, how and when actors use “the successful collaboration” in different interactive patterns and how their identity is formed and maintained through such markings. I sought to characterize a successful dimension of the phenomenon “collaboration” in this study by analyzing my own material: my field notes, i.e., different situations that are observed and written down (Emerson, Fretz, and Shaw 1995).

The study’s field notes contain a great number of alliance constellations, which are based on the third actor being excluded. Three unanimous actors belonging to different categories and presenting themselves as such is less

common in the field notes. My analytical findings are presented in the following themes: (1) coherent morally accepted triad, (2) coherent identity creation triad, and (3) coherent exclusive triad. What is interesting with these constellations is that despite the small empirical sequences being seen as examples of “the successful collaboration,” they are conflicts in a wider analytical context.

### **Analytical starting point and field observations**

This study’s general analytical starting point is interactional, but it is influenced by an ethno-methodological perspective on how people describe their social reality. Berger and Luckmann (1966) argue that individuals interact with each other and try to comprehend the social reality. Typifications fulfill a less important function regarding the actors’ management of everyday interaction, and typifying individuals and happenings is necessary to get around the myriad of everyday interactions. Typifications are not static but changeable depending on the situation. Berger and Luckmann (1966) argue that changes in the typification schedule become especially visible in “face-to-face situations,” in comparison with the “more distant forms of interaction” when the other party is not present in the situation (for example, one actor talks about the other person, who is not present in the situation).

Interaction and the understanding of social reality affect relationships of different kinds; they construct and reconstruct both a dyad, which is actors within couple relationships, and a triad, which is a relationship among three actors. In addition to this general starting point, the concepts of “dyad” and “triad” are relevant factors in observations I have analyzed (Simmel 1902; Simmel 1908/1955; Simmel 1950/1964).

Emerson, Fretz, and Shaw (1995, 2-16) argue that for some research purposes, it is best to observe situations when they actually happen, which allows the researcher to collect data in its natural environment and in real situations. An important point here is that a detailed description of social life is one of the foundations of sociological knowledge gatherings. Researchers may be inspired by the directions that Becker (1998/2008, 87) gave his students regarding observations, to try to document during field work “all relevant occurrences,” i.e., a broad set of impressions, observations, experiences, and happenings. Writing field notes is a selective process, and wanting to take notes on everything is an ambitious approach but, of course, impossible to implement (Becker 1998/2008; Emerson, Fretz, and Shaw 1995; Hammersley and Atkinson 1991/1983, 156).

Some of the field notes in this study have been collected through so-called “go-alongs,” with the aim of producing more grounded knowledge by researchers who are following those they are studying in daily life (Kusenbach 2003). An important starting point here is that experiences, memories, and views that are not always brought up to date in a regular interview emerge when

scientists comment on situations that occur and individuals whom they encounter. Meanwhile, field interviews are recommended in correlation with field work (see, for example, Carpiano 2009). By combining these two approaches, scientists can achieve a more versatile picture of the researched phenomenon. (Descriptions of successful collaboration in Swedish youth care are analyzed in Basic forthcoming 1. Observed successful collaboration beneficial for juveniles in Swedish youth care is analyzed in Basic forthcoming 2.)

The coordinators were followed especially with the ambition to somehow “capture” their work. The method was to interview these coordinators at the beginning and end of the project and to conduct field observations of their practical work and field interviews during the field work. The observations could be about observing the cooperators’ discussions and internal meetings, phone calls with actors within the youth welfare, and the cooperators’ practical encounters with both youngsters and parents and with the institution staff and social workers.

In this study, the researchers strived to write down as much information as possible with a few focus points on the coordinators, the project, and other actors in the youth welfare. Field notes were written down while the interviews were conducted, during organized meetings within the project, through dialogs that were conducted during travels, before and after interviews, and during visits at social services offices and institutions. Furthermore, notes were written down during observations of the coordinators’ work with six youngsters in meetings at special childcare units and social services offices where these youngsters attended and were discussed.

The production of the field notes was achieved in the following way. More often than not, short observations were written down on paper, in the situations or immediately afterward. These notes were usually expanded the same day and with the help of the notes that were already written down, together with memory images from the time of observation, the field notes were rendered into narrative (Emerson, Fretz, and Shaw 1995,17-65).

Markers for “the successful collaboration” that are described in the study’s field notes are analyzed in this article. Concurrence in interaction takes place here, in correlation with organized meetings, sometimes recorded on a dictaphone. Concurrence indicates markers in the material where actors appear or are described as appearing as unanimous in the triad; that is, as three unanimous actors who belong to three different categories (Simmel 1950/1964). The above approach provided good opportunities to comment and document on the details of the printed material in the empirical analysis. By commenting in the prints, a categorization of data was completed (Silverman 1993/2006). Empirical sequences presented in this study were categorized in the material as “accepted moral triad,” “identity creation triad,” and “exclusive triad.” The coding of statements and notes helped to identify in the material markers for



successful cooperation. The choice of empirical examples was guided by the study's purpose and the ability of the examples to clarify the analytical points.

### **Coherent morally accepted triad**

The production of the successful collaboration depends on the actors' social and moral production where the rhetoric is essential. The actors strive to portray themselves as competent, and the concurrence in the triad seems to maintain a certain normative and moral order in the situation.

The youngster Ivan is placed in a SiS (National Board of Institutional Care) institution called Telis for one year. During the last meeting in the institution, Ivan, treatment assistant Karl (who is also Ivan's contact person), a treatment staff member named Huzze, Ivan's mother and brother, the social secretary, the coordinator, the head of the department, the family therapist, and one more person from municipal juvenile activities (who is going to take over the role as contact person after Ivan's homecoming) were all present during Ivan's last meeting at Telis. During the meeting, Karl summarizes the time at Telis, and the social welfare secretary asks Ivan if he wants to add anything. Ivan replies:

"It's helped me a lot, it is the best thing that has happened to me (the stay in the institution)" /.../ Karl says the personnel are very fond of Ivan, that they have trouble separating from him. Huzze interjects: "Remember, it was me who wanted Ivan to come here, because I knew Karl" (Ivan had contact with municipal youth activities long before visiting the institution). "Tell it like it is: We are damn good!" Karl jokes and everybody laughs. (Field notes)

The observed situation above demonstrates a coherent triad in the relationship among the youngster, institutional personnel, and treatment personnel from the institution. This triad is coherent because three categories within the triad are satisfied. The youngster is satisfied with his stay at the institution. Treatment assistant Karl gives confirmation of the good cooperation between Ivan and the institutional personnel ("the personnel are very fond of Ivan, that /.../ they have trouble separating from him"). Huzze, a treatment staff member from the institution, demonstrates his competence by praising Karl ("Remember, it was me who wanted Ivan to come here, because I knew Karl").

How do the other meeting participants relate themselves to the triad above? Karl appears to convince the participants to be unanimous. After the youngster's stay at the institution, which lasts a year, a consensus is required for all that emerges in the institution of residence. Karl jokes when he says: "Tell it like it is: We are damn good!" and makes "all" participants at the meeting laugh. Unity in the situation seems to be created through humor in the conversation. Simmel (1950/1964, 53) writes:

"Hence even the telling of stories, jokes, and anecdotes, though often only a pastime if not a testimonial of intellectual poverty, can show all the subtle tact that reflect the elements of sociability. It keeps the conversation

away from individual intimacy and from all purely personal elements that cannot be adapted to sociable requirements.”

Conversations are often strategic, and when individuals drive their moral reasons, they often make choices between different deeds aimed to persuade others. Van Praet (2009) writes about meeting participants who use humoristic rhetoric with the goal of steering the meeting in the direction that fits them. Karl seems to use this strategy in his presentation (“‘Tell it like it is: We are damn good!’ Karl jokes and makes everybody laugh”).

The morals of the actors come forward in different interactive patterns. It seems as though the morals participate in the construction of the successful collaboration. The actors’ presentations seem to be affected by the effort to portray them as competent, and in such appearances, the actors seem to maintain a certain normative and moral order in the situation. The construction of the successful collaboration becomes thus dependent on the actors’ social and moral production where humoristic rhetoric is used extensively.

### **Coherent identity creation triad**

The identity work of the individuals in authority, who are a part of the process where the interaction between organizational identities is created, seems to be a paradoxical phenomenon. Authority workers’ professional identity is constructed through both distinctions towards others and by interaction with others. In the following example, authority workers present at a meeting distant themselves from authority workers not present at the meeting. In this way, the participants demonstrate during the meeting that in different ways, they are dependent on and linked to those not attending.

During a meeting in the town of Libstad, a group of institution directors, heads of units from social service, and coordinators gathered. The day’s agenda consisted of addressing how the collaboration between coordinators and the different professionals involved takes place. The picture that is given demonstrates the unity of a triad including an institution director, a head of unit from social services, and a coordinator. An outside actor in the interaction is a coordinator from a different city. The coordinators from Cimstad have supposedly “taken over the part of the social secretary” and created conflicts at institutions. The coordinators from Libstad together with the attending directors blame how coordinators from Cimstad work. Actors attending the meeting distance themselves from the coordinators from Cimstad and their way of working and present themselves as excluded. The coordinator Catrin tells about “resistance at the institutions” because of the way of working of the coordinators from Cimstad (the meeting is recorded):

Catrin (coordinator): Many think it’s great, great, really good, good and some experience problems ehh and it especially depends on the coordinators working differently, that diverse groups work differently, and that is where I meet resistance at institutions because one coordinator group works differently.

Berit (institution director): Yes, we experience that too.

Tina (head of unit): I don't understand. Can you be more concrete?

Catrin (coordinator): We have a mission /.../ and working differently isn't good. Unlike Cimstad, we work in other ways here (in Libstad). (Field notes; recorded meeting)

The situation above demonstrates a concurrence between coordinator Catrin and Berit, the director of the institution ("Yes, we experience that too"). They agree about Cimstad coordinators' wrong way of working and they try to form a unanimous triad with Tina, head of unit, who "doesn't understand"). Coordinator Catrin seem to strive after achieving consensus to form an understanding triad between coordinator Catrin, institution director Berit, and head of unit Tina. From then on, head of unit Tina is still interrogative, and an institution director named David presents examples of the wrongdoing of coordinators from Cimstad regarding work, aiming to convince Tina:

Tina (head of unit): BUT how? Can you ...

David (institution director): IF we're looking at this from the institution's point of view, you could put it like this: It's important for the youngsters to know who the adults are in the immediate front /.../ and then it becomes important how the MVG coordinators and the social secretaries collaborate, that they don't take our role or the social secretary's role. /.../ I've heard that there are certain differences in attitude regarding the coordinators from Cimstad, where you've stepped in and taken over the social secretary's role.

Tina (head of unit): THAT will be hard, that will be hard (said with irony and laughter, some people laugh). (Field notes; recorded meeting)

Institution director David's presentation seems to convince head of unit Tina. Tina now seems to be in agreement with Catrin and David. The sentence that confirms Tina's concurrence with Catrin and David—"THAT will be hard, that will be hard"—is expressed with emphasis, vigor, a higher voice, and irony and laughter. Potter (1996/2007) argues that extra weight to an argument is given if the actor pronounces a sentence (or some words) in such a way. Subsequent laughter seems also to ease the atmosphere during the meeting. Hochschild (1983/2003) writes that emotions are formed and produced within given contextual frames. Hochschild further develops Goffman's (1959/1990) concept of impression management and argues that individuals perform "emotional work" in comparison to standards that declare what emotion is "right" and what emotional expression is "right" in a given situation. Hochschild argues that when an individual's emotions are elicited, the individual will react based on the social context that s/he is a part of. Emotions may be appropriate in some contexts but inappropriate in others, and the ability to demonstrate or use these reveals how well oriented the individual is in the specific emotional context. An overall conclusion that can be drawn from

Hochschild's analysis is that emotions fulfill an important function in the social interaction.

Tina contributes to a relaxed atmosphere with the other members by laughing. The participants present at the meeting accept Tina's invitation, thus diminishing the seriousness of the situation that arose from institution director David's presentation. The relaxation of the atmosphere is short lived. David continues his exemplification of the Cimstad coordinators' inaccuracy. The examples are this time more concrete: It is about real individuals who have been affected, namely youngsters and other involved authority people.

David (institution director): YES, especially for youngsters. THEY only see another adult.

Tina (head of unit): Of course.

David (institution director): It's an example that defends your work. There is an identifiable example with us, and there is partly a coordinator who arrived in an investigation case and defied the personnel working on the case. The coordinator talked with the parents and the youngster before the investigation started. "When you come home, how should it look at home?" It's not certain that the youngster is going to end up home again, they've been arguing and that has created expectations and problems that make it very difficult to then come home, we've had to work our asses off to come... The second part is a coordinator who talked with the department manager at Svansjö (institution), and who wants to come to a meeting /.../ before the 20th to meet the youngster. It was both the social worker and the department manager who said, "There is a meeting on the 20th and you're welcome then to meet the youngster." It's not acceptable to have it this way, but he will not budge and keeps calling me wanting me to book the meeting there. The social secretary is wretched and calls the department manager to talk about the problem of how to stop this person.

Jennifer (coordinator): Yes, it's not good that we're different (Laughter).  
(Field notes; recorded meeting)

Institution director David acknowledges concrete details that are presented as factual reports from reality (Potter 2007/1997, 162-73). David presents two cases exemplifying the Cimstad coordinators who, according to him, engage in an inappropriate way of working. He gets support in the rhetorical presentation from head of unit Tina and coordinator Jennifer. It creates a unanimous triad among the director of the institution, the head of unit, and the coordinator but also a clear distinction from an entire coordinator group from another city (Cimstad coordinators).

The coordinators outside the triad are the Cimstad coordinators. Participants in the meeting are all in agreement about the Cimstad coordinators' inappropriate way of working. With Simmel's concept apparatus, the Cimstad coordinators are placed in the category of outsider or strangers in the triad. Simmel (1950/1964, 402-8) argues that alienation is characterized by a

combination of distance and proximity in relation to and in the group. The stranger's position depends on the degree of proximity versus the degree of distance throughout the relationship. Occasionally, when the moment of distance is more dominant than the moment of proximity, we develop a relationship to the stranger where the stranger is not a member of the group itself but still present.

A similar relationship can be acknowledged in the observed situation above, a praxis-based, obvious, and unspoken web of interaction, coherence, and distance that seems to create the relationship among the participants at the meeting. The actors in the context are portrayed as involved in two units, one consisting of the unanimous triad and the other consisting of Cimstad coordinators. The actors' unanimous triad performance and rhetoric produces the image of Cimstad coordinators as strangers in relation to the coherent triad. Cimstad coordinators are not members of the triad, but they are present in the interaction as a conversation topic. The coordinators from Cimstad are portrayed as a threat to working norms and values. By rhetorically excluding them, the participants at the meeting confirmed their own identities. The exclusion was maintained with the help of social control, with the rhetoric and the exemplification in the language as a significant mechanism.

The presented conceptions during the meeting give insight into the moral values of the different units. The actors' resources in terms of rhetoric seem to work like a stimulation that brought the other members to embrace the speaker's own definition of "self" and "others." Position differences between units are followed by different moral status. Attendees during the meeting considered themselves as competent in comparison with the coordinators from Cimstad, who are portrayed as incompetent. The moral differentiation, in this case, is an instrument to establish and maintain position differences.

The production of the inter-organizational interaction identities is a basic construction for the building of a successful concurrence (Lotia and Hardy 2008). Authority workers' identity work above seems to be a paradoxical phenomenon. Their profession identity is constructed both through distinction towards others and through interaction with the others. Even if they in some ways depend on and are connected to the category 'Cimstad coordinators,' they still try to distance themselves from the category.

### **Coherent exclusive triad**

When authority personnel attempt to be included in a coherent triad with the external actor (parents or youngsters) during a meeting, that attempt can be interpreted as an effort to ease the atmosphere by creating distance from their professional coworkers. By distancing, the conflict-of-interest points that were actualized in previous interactions now are erased (Simmel 1908/70, 90,110-13, 118). It seems that the successful cooperation can produce and reproduce new

concurrence in relationships between authority personnel and actors who are outside organizations, i.e., youngsters and parents.

The girl Priscilla has returned home after her stay at an institution called Blendius. Participating in the first meeting at the social services office in the municipality of residence are Priscilla, Priscilla's mother Mina, home therapist Britt-Marie, social secretary Rose-Marie, and the coordinator. During the meeting, Rose-Marie explains what the home therapist should be helping with besides making sure that Priscilla's homework gets done:

Britt-Marie shall be a support with the planning at home when it comes to ordinary chores such as buying groceries, laundry, and also help with the planning of the economy so that it's stable. Mina (mother) looks skeptical, Rose-Marie clarifies: "Because I've gotten reports that it's not always functioning at home, that Priscilla, for example, stayed home because she had no clean clothes, and she once said that she hadn't eaten because there was no food, and therefore had been tired in school." The mother gets very upset now: "I am doing all possible to make sure I manage my home and the kids. You only look backward, only see problems. But you said that now, here at Blendius, we were going to look ahead. So, this is extremely hard for me!" /.../ The tears are near, and Mina rapidly rises up and leaves the room, the youngster follows. "I'll go with them," says Britt-Marie and goes after them. /.../ After a couple of minutes, the youngster and the mother return, followed by Britt-Marie. (Field notes)

In the situation above, a coherent triad can be inferred from the relationships among the home therapist, the mother, and the youngster. In this situation, the coordinator and social secretary are excluded. The exclusion of the coordinator and the social secretary described above seems to have originated in social secretary Rose-Marie's accusing tone directed to the mother Mina ("I've gotten reports that it's not always functioning at home"). The defense against the attack appears to form a coherent triad including Mina, Priscilla, and the home therapist against the social secretary Rose-Marie and the coordinator.

The shared exit and entry of the home therapist Britt-Marie, mother Mina, and daughter Priscilla at the meeting projects the image of a concurrence that excludes the actors sitting down in the office, i.e., social secretary Rose-Marie and the coordinator (and the observer). By walking in the office together, Britt-Marie appears to escort Mina and Priscilla, which can be interpreted as a display of unity and coherence in the triad.

Home therapist Britt-Marie's attempt to be a part of a coherent triad with the mother Mina and Priscilla can also be seen as an attempt to ease the atmosphere during the meeting. One way to calm the external actor is to distance oneself from one's superiors (Caplow 1968). Simmel (1908/70, 90, 110-13,118) argues that the loss or absence of focus on the conflict-of-interest points diminishes battles. By distancing herself from her superior, home therapist Britt-Marie erases conflict-of-interest points that were actualized by

the statement, “Priscilla /.../ had no clean clothes, and she once said that she hadn’t eaten because there was no food.” When Britt-Marie leaves the meeting with Mina and Priscilla, she creates distance from the other members at the meeting and therefore from social secretary Rose-Marie, who in this context is the only actor who has a decision-making mandate and is also the person who hired Britt-Marie.

The special thing with Mina and Priscilla is that they are not members of any organization. Yet, the authority personnel seem to seek concurrence in the triad with Mina and Priscilla. When Mina and daughter Priscilla leave the meeting, they are followed by home therapist Britt-Marie.

Triad constellations in which actors are outside organizations have been studied before. What is especially interesting is that interpersonal alliance constellations may shift during “interaction heat.” Interpersonal alliances can shift during a situation regarding interaction, and every interaction may contain more alliances that differ in themes, durability, and the actors’ goals (Coe and Prendergast 1985; Hedberg, Cederborg, and Johanson 2007). Researchers acknowledge that “temporary alliances” may shift during the interaction and that these most often become “short lived.” Caplow (1968), who has studied relations between organization representatives and actors who stand outside organizations, argues that a formation of alliance may occur in combat situations and that combat actors may act strategically. In my study, youngsters and parents are sometimes involved in these situations, and a concurrence in the triad between authority personnel and actors outside the organization may emerge. We have the mother Mina and the daughter Priscilla in the field notes above, together with the home therapist Britt-Marie, who seems to seek to make herself part of a coherent triad with Mina and Priscilla (“I’ll go with them,” said Britt-Marie and goes after them”). Caplow (1968, 136) writes the following about border alliances:

“In some other types of organization triads involving outsiders are much more conspicuous and important. These may be called boundary triads. From one point of view the sine qua non of an organization—its fundamental and essential characteristic—is that any two of its members interacting with an outsider in the performance of their organizational roles tend to form an automatic coalition of us against you-and-your-associates.”

Border alliances are common within different service professions where cooperation among actors is encouraged because it is beneficial for the business (Caplow 1968, 136-42). One overall image of the material for this study demonstrates that authority personnel in the youth care system usually experience border alliances with youngsters and parents, some that are beneficial to the treatment and some that are obstacles for the treatment.

Willumsen (2007, 192-97) argues that border alliances with youngsters and parents are essential aspects for a successful concurrence. According to Willumsen (2007, 183), concurrence may lead to a better use of resources, a

higher level of quality in the services, and a higher level of “user contribution.” Willumsen writes that when parents are involved in concurrence in an active and participating way, this involvement contributes to a restoration of their parenthood. The role of mother Mina and daughter Priscilla in the human care organization seems to produce and reproduce new concurrences in relations, but in this process, it’s not possible to deduce a suitable and adjustable treatment that according to Willumsen (2007) and Johansson (2011, 77) requires an organization that is flexible and can change structure when necessary.

### **Conclusion**

Previous research on collaboration shows that conflicts among collaborating authorities and organizations and that include cooperating actors are common. In this study, I have analyzed a successful dimension of the phenomenon “cooperation.” The purpose of the study is to analyze examples of successful cooperation in treatment work. Based on my empirical material, I have partly analyzed different interactive patterns that are involved in the construction of the phenomenon “the successful collaboration” and how identity is formed and maintained throughout such interactions. “The successful cooperation” refers to the markers in the empirical material where the actors in the triad stand as three united actors belonging to three different categories.

The empirical base for this study is its total of 119 field observations. In this empirical material, there are several alliance constellations, some of which exclude the third actor. Empirical examples in which we can discern three united actors from different categories in a coherent triad constellation happen less frequently.

Analysis of the material shows that professional actors join a coherent triad with outstanding actors (parents or youths) to ease tension from previous conflicts. Creating distance from their professional partners erases the conflict-of-interest points that have been actualized earlier. The typical process is that the professional actors, through their verbal additions, mitigate the conflicts that were present in earlier interactions. The prominence of these actors and loss or lack of focus on the conflict-of-interest points characterizes the consistency of the triad among different categories and thus successful cooperation.

Alliances between organization representatives and actors who stand outside the organization, or so-called border alliances, are common in service occupations where cooperation between actors is sought because it is often seen as beneficial for the activity (Caplow 1968, 136-42). This study shows that the formation of larger alliances/triads across organizational boundaries can ensure successful cooperation.

Between organizational interactions, identities are created and re-created in parallel with the professionals’ identity work. It seems that the professionals’ professional identities are constructed and reconstructed both by interaction with the others and through distinction of the other by exclusion of that party.



Construction and reconstruction of success identities for collaboration are ongoing, interactive processes. Success points of interests and the right morals created and re-created during interactions appear in the myriad everyday interactions. One interesting question raised during the conduct of this study is whether or not it is the coherence of the triads that creates successful cooperation or the successful cooperation that creates coherence in triads. One does not seem to exclude the other; coherence of the triads seems able to create successful cooperation in the same way as the successful collaboration seems to create coherence in triads. The successful cooperation and coherence of triads can also exclude important actors in the interaction. Therefore, I urge continued sociological research on coherent triads consisting of government officials and actors outside the organization.

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## Strehaia – Important Center of Romanian Orthodoxy

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### Abstract

Religious establishment of Strehaia has a history going back in time over 500 years, on the thread of a tradition initiated by the Craiovești boyars and continued by the lords of the Romanian Country who endowed the monastery, founded by Matei Basarab, with many donations and privileges. One of the most important episodes in the history of this place of worship is the establishment by Grigore Ghica and the existence of the Strehaia bishopric, which was placed in time by most historians between 1673 and 1679. Apart from the tradition of the existence of a diocesan seat in Strehaia while the bans (governors) of Oltenia has resided here, this article also addresses other issues such as the identity and activity of the Bishop Daniil, the fate of the monastery after the dissolution of the Strehaia bishopric until the present and its role in the development of important historical events, including: the Austrian domination over Oltenia between 1718-1739, the riot of the pasha of Vidin Pasvan Oglu and looting of the monastery by Turkish bands, the revolution of Tudor Vladimirescu in 1821 and harboring his troops to Strehaia, peasant uprising since 1826, the exile of the outlaw Iancu Jianu and his run from the convent etc.

**Keywords:** monastery, bishopric, diocese, lord, estate

Odată cu constituirea principatului Țării Românești, cultul ortodox a primit libertate deplină în organizarea Bisericii creștine. Episcopiile, și apoi mitropoliile au fost mai întâi păstorite de mitropoliții trimiși de la Constantinopol, care au dat bisericii o organizare nouă, desăvârșită pe vremea lui Radu cel Mare (1496-1508). În secolele XVII-XVIII, biserica a continuat să fie un stâlp important al statului, cu toate că regimul politic al Principatelor s-a modificat.

Strehaia a constituit un important punct administrativ și politic în perioada de început a Banatului Olteniei, fapt ce s-a reflectat și în ierarhia instituțională a bisericii. La sfârșitul sec. al XV-lea, boierii Craiovești au zidit aici un castel și o biserică (sau chiar o mănăstire), iar istoricii afirmă că e

posibil să fi existat la Strehaia și o episcopie în perioada cuprinsă între desființarea Mitropoliei Severinului și înființarea episcopiei de la Râmnic (Bârlădeanu 1930; Lapedatu 1906; Ștefănescu 1956; Moiescu, Lupșa și Filipașcu 1957). Existența acestei episcopii se explică prin faptul că Bănia Olteniei, după mutarea de la Turnu Severin și până la înființarea Băniei Craiovei, în sec. al XVI-lea, și-a avut reședința la Strehaia. Motivele care au determinat apoi desființarea reședinței eparhiale de la Strehaia și înființarea celei de la Râmnic sunt exclusiv de natură politică, Radu cel Mare urmărind a ”înlătura dependența episcopiei de Craiovești” și a împiedica ”tendința de independență a Craioveștilor” (Ștefănescu 1956). Informații certe despre existența acestei prime episcopii la Strehaia nu există, în afară de pisania comemorativă a înființării episcopiei din anul 1673 care atestă că ”Grigorie Voievod, în domnia mării sale, la anul 1673, - socotitus-au dimpreună cu toți cinstiții sfetnicii mării sale și au tocmit și au așezat această sfântă mănăstire a fi episcopie a Țerii Românești; pentru că mai dinainte vreme au fost iarăși episcopie, ci fiind supărată (surpată) mult de puterea varvarilor s-au mutat la Râmnic” (Lapedatu 1906; Cernăianu 1931; Coravu 2007).

Pe locul vechii ctitorii a boierilor Craiovești (Iorga 1905; Iorga și Balș 1922; Bilciurescu 1890; Cernăianu 1931), Pătrașcu Vodă, tatăl lui Mihai Viteazul, a zidit o mănăstire (Năsturel 1914) pe care viitorul domn al Unirii a reparat-o pe când și-a avut aici reședința, ca bănișor al județului Mehedinți (Sîrbu 1904). Matei Vodă Basarab, care avea o moșie la Strehaia, a zidit aici, în anul 1645, mai întâi o biserică, apoi o mănăstire, actul de fundație aflat în *Condica mănăstirii* datând din 6 martie 1650 (Bianu 1904). Noua mănăstire a fost zidită, probabil, pe ruinele celei vechi, acesta fiind motivul pentru care, în urma săpăturilor arheologice, nu s-au depistat urmele unei alte biserici (Coravu 2007).

După înființarea ei, Matei Basarab a înzestrat mănăstirea, printr-un hrisov din 6 martie 1650, cu ”satul Strehaia... tot satul cu tot hotarul și cu toți rumânii și cu tot venitul...”, ”satul Stângăceaoa din dos și satul Stângăceaoa din față cu toți rumânii și cu tot venitul...”, ”satul Bresnița de sus... cu tot hotarul și cu rumânii și cu tot venitul...”, ”satul Bresnița de jos” cu rumânii vânduți, o parte din satul Vlădășeștii fără rumâni, ”satul Coșcodia... cu tot hotarul și cu toți rumânii și cu tot venitul...” și ”satul Drăguleștii ce se cheamă Busul și rumâni care s’au vândut... cu feciorii lor” (BAR. *Condica Mănăstirii Strehaia*. mss. 500: 7, 8, 22, 23-24). Tot ctitorul ei a mai dăruit mănăstirii Strehaia ”jumătate de vamă din târgul Strehăii și cu merticul de sare de la vel ocna de s’au luat pre an câte bolovani 75” (BAR. *Condica Mănăstirii Strehaia*. mss. 500: 4).

Urmând exemplul înaintașului său, domnitorul Constantin Șerban a întărit mănăstirii stăpânirea asupra moșiei și satului Strehaia prin cartea din 25 iunie 1654 (Arh. St. Buc. *Condica Mănăstirii Strehaia*. mss. 326: 4v.-5; Arh. St. Buc. *Condica Mănăstirii Strehaia*. mss. 714: 910v. -911; Chiriță 1939) și prin cartea din 2 septembrie 1655 a pus sub stăpânirea egumenului Teodosie pe

toți rumânii care au fost înscriși în catastihul lui Matei Basarab din Strehaia (Arh. St. Buc. *Mânăstirea Strehaia*, XIV: 9; Arh. St. Buc. *Condica Mânăstirii Strehaia*. mss. 714: 953; Chiriță 1939).

În timpul primei sale domnii, Grigorie Ghica a ordonat, la 18 martie 1664, samnicilor mehedinteni să nu mai îngreuneze pe locuitorii "sloboziei mânăstirii Strehaia" la "sembrii" ci să-i lase "aș dare seama precum dau și birnicii, iar mai mult să nu le ia" (BAR. *Condica Mânăstirii Strehaia*. mss. 500: 9).

La rândul său, Radu Leon Voievod a întărit stăpânirea mânăstirii peste satele Bresnița de jos (BAR. *Condica Mânăstirii Strehaia*. mss. 500: 36-37) și Bresnița de sus (BAR. *Condica Mânăstirii Strehaia*. mss. 500: 35-36), scutind-o și "de lucru domnesc, și de cai de olac, de podvoade, de mertice, și de slugile domnești, și de toate mâncăturile câte sunt preste an în țara Domniei Meale, de nimic val sau băntuială să nu aibă", cum stă scris în cartea din 27 mai 1668 (BAR. *Condica Mânăstirii Strehaia*. mss. 500: 9; Chiriță 1939).

Constantin Basarab Brâncoveanu a întărit drepturile mânăstirii Strehaia și după mutarea târgului din "calea răutăților" la Cerneți (BAR. *Condica Mânăstirii Strehaia*. mss. 500: 4), cedând, de asemenea, mânăstirii și jumătate din vama târgului de la Cerneți (Arh. St. Buc. *Mânăstirea Strehaia*, XIV: 23; Arh. St. Buc. *Condica Mânăstirii Strehaia*. mss. 714: 948v.-949; Chiriță 1939). Printr-o carte din 20 august 1689, domnitorul a scutit oamenii mânăstirii de dijmărit (Arh. St. Buc. *Mânăstirea Strehaia*, XIV: 16; Arh. St. Buc. *Condica Mânăstirii Strehaia*. mss. 714: 947v.-948).

Atât Șerban Cantacuzino, cât și Nicolae Mavrocordat au întărit daniile înaintașilor lor făcute mânăstirii ((Arh. St. Buc. *Mânăstirea Strehaia*, XIV: 27, 29; Arh. St. Buc. *Condica Mânăstirii Strehaia*. mss. 714: 950v.-951; Chiriță 1942), iar ultimul a reînnoit scutirea de dijmărit, vinărici și oierit a satului Strehaia, prin cartea din 27 aprilie 1716 (Arh. St. Buc. *Mânăstirea Strehaia*, XIV: 29; Arh. St. Buc. *Condica Mânăstirii Strehaia*. mss. 714: 951; Chiriță 1942).

Împrejurările înființării episcopiei de la Strehaia se situează în timpul celei de-a doua domnii a lui Grigorie Ghica (1672-1674), fiind legate de dorința domnitorului fie de a răsplăti pe cineva "care-i făcuse vre-un însemnat serviciu" (Lapedatu 1906; Iorga 1928), fie de a-și face venit din venitul ei (Bodin 1932), fie de a urmări "procopsirea vreunui protejat" (Ionescu 1914). Într-o altă ipoteză, domnitorul Grigorie Ghica a înființat episcopia de la Strehaia pentru a-i conferi scaunul episcopal ierarhului Daniil, "striin din Țara Moldovei", care-l adăpostise, probabil, în timpul pribegiei sale prin Moldova către Viena, în 1644 (Șerbănescu 1954; Șerbănescu 1961). Domnitorul ar fi dorit să ofere o răsplată pentru ajutorul dat de ierarhul de "prin părțile Focșanilor", însă fie că nu a mai vrut să provoace o criză bisericească prin înlocuirea altui ierarh cu Daniil (Șerbănescu 1954), fie că și-a dorit să reînvie o tradiție "pentru că mai dinainte vreme au fost iarăși episcopie, ci fiind supărată (surpată) mult de puterea varvarilor s-au mutat la Râmnic", așa cum stă mărturie pisania comemorativă a înființării episcopiei din anul 1673 (Lapedatu 1906; Cernăianu 1931; Coravu

2007). Corelând aceste date cu un act de vânzare-cumpărare din 1686, despre Daniil se spune că ar fi fost un arhiepiscop care, împreună cu Teodosie, "fost mitropolit al Moldovei", a cumpărat o moșie "la capul târgului Focșanii de sus" (Lapedatu 1906).

Cu privire la identitatea episcopului Daniil există însă multe opinii controversate care îl identifică pe acesta fie cu un "fost mitropolit la Sofia", pe baza unui zapis de danie datând din 3 iulie 1681 prin care Dionisie Ieromonah lăsa Episcopiei Râmnicului schitul său de la Țeica "din sus de Ocnele Mari ale Vâlcei" (Bianu 1904), fie cu un preot rătăcitor care predica cuvântul lui Dumnezeu prin sud-estul Ardealului și care a fost numit episcop "calvinist" în ținutul Făgărașului între 1662-1685. Un an mai târziu, același Daniil a trecut în Țara Românească, unde a participat la sfințirea lui Varlaam de Alba Iulia din 1686, sub numele de "Daniil proin Ardelean", fiind identificat cu cel care a tradus "Îndreptarea legii" sau "Pravila" de la Târgoviște din 1652 (Bunea 1902). În opinia lui N. Iorga, Daniil ar fi fost un mitropolit al Ardealului, hirotonisit poate în Țara Românească, după moartea lui Simion Ștefan din 1651, și care, potrivit diplomei lui Rákóczy al II-lea, depindea direct de superintendentul calvin (Iorga 1902). Din informațiile furnizate de Iorga rezultă că Daniil a fost confirmat, în 1662, de Mihail Apaffy ca episcop calvin al Țării Oltului, de unde a trecut la curtea boierilor munteni, găsindu-și sfârșitul, probabil, în exil (Iorga 1902). Și pentru Iorga, Daniil, episcop al Țării Oltului, ar fi același cu "Daniil Andrian din Panonia", traducătorul "Pravilei" lui Matei Basarab. Iorga rectifică de mai multe ori datele și informațiile despre Daniil (Iorga 1908; Iorga 1915), ajungând la concluzia că Daniil, cel care a tradus "Îndreptarea legii" în 1652, a fost mitropolit al Ardealului după anul 1654, de unde a trecut în Oltenia ca episcop al Strehaiei (Iorga 1926). Tot lui i s-au atribuit scrierea "Cronicii Țării Românești dintru început", traducerea lucrării lui Gavril Protul "Viața și traiul sfinției sale Părintelui Nostru Nifoniu Patriarhului Țarigradului, care au strălucit între multe patemi și ispite în Țarigrad și în Țara Muntenească" (Dumitrescu 1916) și cea a Bibliei de la 1688 (Lupaș 1928). Și cu privire la originile acestui "striin de Țara Moldovei" există mai multe opinii, susținându-se că ar fi fost fie român, fie grec (Diaconescu 1926-1927).

Disponând de toate aceste date, D. Bodin a ajuns la concluzia că este vorba despre trei persoane diferite. Primul este Daniil Andrean, monahul din Țara Panoniei (Bianu și Hodoș 1903), român din Ardeal sau din Țara Românească, cel care a tradus "Îndreptarea legii" la îndemnul Mitropolitului Ștefan căruia i-o și închină, și care, după moartea lui Simeon Ștefan, ajunge Mitropolit al Ardealului între anii 1653-1656 (Mangra 1906) și episcop al Țării Oltului în perioada 1662-1668, de unde trece iar în Moldova. În 1668, "Daniil, ce au fost mitropolit la Beligrad în Țara Românească" primește un act de danie de la voievodul moldovean Iliăș Alexandru, iar în 1686 "Daniil proin Ardelean" participă la alegerea și sfințirea lui Varlaam ca Mitropolit al Ardealului (Bodin

1932; Meteș 1930; Meteș 1935). Un al doilea ”proin Sofia Daniil mar(tor)” apare în documentul de la 3 iulie 1681 prin care Dionisie Ieromonahul lăsa Episcopiei Râmnicului schitul său de la Țeica (Bodin 1932). Un al treilea Daniil ar fi însă, în opinia lui Bodin, episcopul Strehaiei: un simplu monah, aflat însă în legături strânse de prietenie cu domnitorul Grigorie Ghica, fapt pentru care a fost sfințit ca episcop de către Varlaam, Mitropolitul ”a toată Țara rumânească și exarh al Plaiurilor” (Bodin 1932).

Scaunul episcopal de la Strehaia, care-și întindea jurisdicția asupra județului Mehedinți (Lapedatu 1906; Bârlădeanu 1930; Șerbănescu 1954; Moiescu, Lupșa și Filipașcu 1957), s-a menținut însă doar pentru o scurtă perioadă, în timpul lui Grigorie Ghica și Gheorghe Duca Vodă – între 1673 și 1679, și, probabil, până spre sfârșitul domniei lui Șerban Cantacuzino, în anul 1688 (Bodin 1932; Lapedatu 1906; Bârlădeanu 1930). Opinia majoritară situează momentul înființării episcopiei între 15 ianuarie 1673, când Ștefan egumenul a fost ales episcop al Râmnicului (Craiovescu 1886), și 15 aprilie 1673, dată care rezultă din pisania comemorativă a înființării episcopiei (Lapedatu 1906; Cernăianu 1931; Coravu 2007). Într-o opinie singulară, data înființării episcopiei s-ar situa undeva pe parcursul anului 1672 (mai-iunie), când Grigorie Ghica a rupt ”o parte din teritoriul eparhiei” lui Varlaam, episcopul Râmnicului, și a creat episcopia Strehaiei, unde ”a înscăunat pe episcopul Daniil, aflat până atunci la schitul Babele din Vrancea” (Șerbănescu 1954). Ipoteze diferite există și cu privire la durata acestei episcopii. În afară de opinia majoritară, susținută de I. Bianu, D. Bodin, V.P. Bârlădeanu și Al. Lapedatu, potrivit căroră durata episcopiei Strehaia se întinde între anii 1673 și 1688, s-au formulat și alte ipoteze în care se susține că ea ar fi durat fie până în anul 1675 sau 1676 (Dumitrescu 1916; Dumitrescu 1923; Meteș 1930; Meteș 1935; Moiescu, Lupșa și Filipașcu 1957), fie până în 1678 sau 1679 (Lupaș 1918; Șerbănescu 1954; Coravu 2007), când proaspătul venit la domnie Șerban Cantacuzino ”aducând înapoi rosturi canonice, a trebuit să înlătore încă de la început această ciudată episcopie din placul domnesc” (Iorga 1928). Această ultimă ipoteză pare a fi susținută de documente de arhivă care atestă faptul că, după desființarea episcopiei Strehaia de către Șerban Cantacuzino, Daniil a fost mutat la mănăstirea Cotroceni, unde a stat ”de la 29 noiembrie 1679 până la 21 ianuarie 1682, în care timp actele mănăstirii fac des pomenire de starețul ei: episcopul și uneori arhiepiscopul Daniil” (Șerbănescu 1954; Arh. St. Buc. *Condica Mănăstirii Strehaia*. mss. 690: 10, 10v., 21, 21v., 49, 49v.; Arh. St. Buc. *Condica Mănăstirii Strehaia*. mss. 692: 20v., 22, 46, 50, 90), ceea ce ne îndreptățește să considerăm anul 1679 ca fiind ultimul an de existență al episcopiei Strehaia.

Cu privire la activitatea episcopului Daniil s-a spus că ”slujba cu care era investit nu avea în ochii săi aerul unei înalte misiuni ci greutatea unei cariere trecătoare care trebuie să renteze cât mai mult”, dar nici nu se putea altfel într-o episcopie ”făurită pentru venituri”, pe care domnitorii au menținut-o



”atâta vreme cât Daniil a răspuns banii doriți” (Bodin 1932). Administrator al moșiilor episcopiei, el era însărcinat cu strângerea dărilor de la rumânii și țiganii care munceau pe aceste moșii. Episcopia Strehaia trebuia să plătească haraciul de 150 de ughi pe an, câte 12 bani ca ”plocon” la alegerea fiecărui nou domnitor, câte o vadră de vin din zece și câte 13 bani pentru ”litra de stupi sau de rămători” (Bodin 1932). La 17 ianuarie 1673, Grigorie Ghica l-a împuternicit pe egumenul Eftimie să supună și să aducă de oriunde pe ”slobozani din Strehaia” (BAR. *Condica Mânăstirii Strehaia*. mss. 500: 9) care fugeau de pe proprietățile mânăstirii din cauza condițiilor de exploatare a muncii lor și a dărilor pe care trebuiau să le plătească mânăstirii (Bodin 1932), ceea ce ne îndreptățește să considerăm că înființarea episcopiei a avut loc după această dată. Se pare că fenomenul părăsirii moșiilor de către rumânii și țiganii robi și adăpostirea acestora în păduri luase o asemenea amploare încât, prin hrisovul dat de Grigorie Ghica la 15 aprilie 1673 și întărit de Gheorghe Duca Vodă la 2 martie 1674 (BAR. *Condica Mânăstirii Strehaia*. mss. 500: 102-103) se deplânge, într-o notă evident exagerată, soarta preoților și călugărilor rămași ”la lipsă și pustiire” din cauza fugii enoriașilor, precum și a ”svinte(lor) biserici pustii și închise, lipsite de toată svânta și dumnezeiasca slujbă, rămânând creștinii neispovediți, neindireptați și neslужиți”. Din aceste motive, domnul, văzându-i ”întru multe și greale nevoi, a făcut socoteală dimpreună (...) cu cinstitul și prea svințitul părintele (...) Chir Vlădica Varlaam, mitropolitul Țării, i chir Ștefan, episcopul Rîmnicului, i chir Grigorie Episcopul Buzăului, i chir Daniil Episcopul Strehăii” și au dat privilegiile episcopilor, bisericilor și mânăstirilor pentru ca preoții și călugării ”să poată fi numai de paza svintelor besearici și să le fie mila dela Domnie...” (BAR. *Condica Mânăstirii Strehaia*. mss. 500: 102-103).

Preocupările lui Daniil de a înmulți averea episcopiei și de a o administra cât mai bine reies dintr-o serie de acte de donație și de vânzare-cumpărare încheiate de către acesta. Astfel, la 21 martie 1675, Daniil, în numele episcopiei pe care o păstora, a primit de la Martin și soția sa Oprea casa, pivnița, foisorul și grădina cu pomi din satul Samarinești pentru ”întărire și nouă vecnică pomenire” (Arh. St. Buc. *Mânăstirea Strehaia*, XII: 1; Arh. St. Buc. *Condica Mânăstirii Strehaia*. mss. 326: 52; Arh. St. Buc. *Condica Mânăstirii Strehaia*. mss. 714: 915; Cernăianu 1931). La 27 aprilie 1675, Anca și soțul său Dragul au vândut episcopului Daniil un țigan, Radul, ”pentru că ține și o țigancă a sfintei Episcopii”, cu 30 de taleri, să fie ”moșie ohabnică el și feciorii lui și feciorii feciorilor lui” mânăstirii (BAR. *Condica Mânăstirii Strehaia*. mss. 500: 102v.-103). La începutul anului 1676, Daniil a cerut domnitorului Duca Vodă să-i îngăduie a avea patru vieri pe care să-i scutească de la dajdii, la viile episcopiei de la Oravița, așa cum reiese din cartea lui Duca Vodă din 10 aprilie 1676, prin care domnitorul îi aproba cererea (Arh. St. Buc. *Condica Mânăstirii Strehaia*. mss. 714: 947; Șerbănescu 1954). În cursul aceluiași an, episcopul a cumpărat încă două vii, una la 15 mai 1676 (Arh. St.

Buc. *Condica Mânăstirii Strehaia*. mss. 714: 915v.-916; Șerbănescu 1954), alta la 18 august 1676 (Arh. St. Buc. *Condica Mânăstirii Strehaia*. mss. 714: 926; Șerbănescu 1954).

În perioada imediat următoare desființării episcopiei, Daniil a fost numit de către Șerban Cantacuzino stareț la mânăstirea Cotroceni, unde a stat ”de la 29 noiembrie 1679 până la 21 ianuarie 1682” (Arh. St. Buc. *Condica Mânăstirii Strehaia*. mss. 690: 10, 10v., 21, 21 v., 49, 49 v.; mss. 692: 20 v., 22, 46, 50, 90; Șerbănescu 1954). După această dată, ca urmare a închinării mânăstirii de către ctitorul ei la Sf. Munte Athos și trimerii lui Partenie ca stareț (Șerbănescu 1954), Daniil s-a retras la schitul Babele din Moldova, de unde se pare că venise (Șerbănescu 1954). Activitatea ulterioară a lui Daniil rămâne încă necunoscută, cu excepția consemnării momentului 1681 când un anume ”proin Sofia Daniil” apare ca martor în actul încheiat la 3 iulie 1681 prin care Dionisie Ieromonahul lăsa Episcopiei Râmnicului schitul său de la Țeica (Bodin 1932) și a episodului 1686 când ”Daniil proin Ardelean” a participat la alegerea și sfințirea lui Varlaam ca Mitropolit al Ardealului (Bodin 1932; Meteș 1930; Meteș 1935). Tot în anul 1686 Daniil ar fi cumpărat, împreună cu Teodosie, ”fost mitropolit al Moldovei”, o moșie ”la capul târgului Focșanii de sus” de la Andrei Pupăză și Gaftoana (Lapedatu 1906; Iorga 1904; Meteș 1930; Șerbănescu 1954).

Dintr-o scrisoare din 25 ianuarie 1689 ”a tot soborul mânăstirii Sovejii” reiese că Daniil a murit la schitul Babele (Șerbănescu 1954). Aflând de moartea sa, Șerban Vodă și-a trimis oamenii să-l aducă la București pe duhovnicul lui Daniil, mitropolitul Teodosie, pe care l-au pus la opreal(ă) zece săptămâni” pentru a mărturisi tot ce știa despre averea fostului episcop. După ce a aflat tot ce îl interesa, domnitorul a dat ordin să se ia ”tot ce au fost: veșminte, haine și alte lucruri scumpe, toate le-au luat... de le-au dus la București la mânăstirea lui Șerban Vodă la Cotroceni” (Șerbănescu 1954). La scurt timp după acest episod a murit și Șerban Cantacuzino, la 9 noiembrie 1688, motiv pentru care se consideră că moartea lui Daniil a avut loc pe la jumătatea anului 1688 (Șerbănescu 1954).

După desființarea episcopiei, Strehaia străbate o perioadă de declin în timpul războiului austro-turc, fiind arsă și jefuită de tătari, ca și în timpul stăpânirii austriece asupra Olteniei între anii 1718-1739. Chiar și în timpul acestei stăpâniri, prin Cartea Administrației Austriece din 25 mai 1728 se întărește mânăstirii Strehaia moșia Albulești, pe care să o stăpânească în pace de către moșia Bâcleșul (BAR. *Condica Mânăstirii Strehaia*. mss. 500: 61). Printr-o altă carte din 6 iunie 1732, dată la Craiova, se recunoaște dreptul mânăstirii de a ține toată partea de moșie din ”Drăgulești ce se cheamă Busul, din Leotești și din Grădiște” (BAR. *Condica Mânăstirii Strehaia*. mss. 500: 76v.; Arh. St. Buc. *Condica Mânăstirii Strehaia*. mss. 326: 32).

Starea de decadență se datora, fără îndoială, și proastei administrări a mânăstirii de către egumeni. Astfel, la 18 decembrie 1761, Constantin Voievod

dădea poruncă mitropolitului să atragă atenția egumenilor de la mănăstirile Brâncoveni și Strehaia cu privire la starea proastă a celor două așezăminte religioase (Arh. Stat. Buc. *Mitropolia Țării Românești*. CDXCIV/5).

Continuând tradiția domnitorilor anteriori de a înzestra mănăstirea cu dani și privilegii, Alexandru Ipsilanti a dat ordin, la 14 martie 1778, ca toate privilegiile mănăstirii Strehaia ”să se păzească nestrămutat” (Cernăianu 1931; Chiriță 1939). La rândul său, Nicolae Constantin Caragea a întărit, la 2 august 1782, toate daniile și privilegiile mănăstirii Strehaia (Arh. St. Buc. *Mănăstirea Strehaia*. XIV: 47).

Soarta mănăstirii Strehaia se schimbă către sfârșitul sec. al XVIII-lea. Astfel, la 1 septembrie 1795, veniturile sale, alături de cele ale mănăstirilor neînchinat Cozia, Tismana și Câmpulung, sunt date ”spitalului de ciumați” (Arh. St. Buc. *Condica Mănăstirii Strehaia*. mss. 141: 158v., 159, 159v.). La 6 mai 1798, la inițiativa mitropolitului țării și a boierilor veliți ai divanului, mănăstirea Strehaia este închinată orfanotrofiei din București, demers întărit de domnitorul Constantin Hangerli prin actul de închinare al mănăstirii la Orfanotropion din 29 mai 1798 (Arh. St. Buc., *Mănăstirea Strehaia*. XIII: 2; mss. 326: 54-59; Plopșor 1940). Ulterior, domnitorii Ioan Gheorghe Caragea și Alexandru Nicolae Șutu au întărit închinarea mănăstirii la Orfanotropion, primul la 3 martie 1813 (Arh. St. Buc., *Mănăstirea Strehaia*. XIII: 3; mss. 326: 59v.-60), al doilea la 20 octombrie 1819 (Arh. St. Buc., *Mănăstirea Strehaia*. XIII: 4; mss. 326: 60v.-61; Plopșor 1940).

În timpul domniei lui Ioan Gheorghe Caragea, ca urmare a împărțirii mănăstirilor în trei categorii – cele din categoria I plăteau suma de 600 de taleri havaietul logofeției mari, 200 taleri la al doilea logofăt, 100 la muhurdar și 50 la scris și cheltuiala hârtiei; cele de categoria a II-a plăteau jumătate, iar celor din categoria a III-a le revenea plata a 24 de taleri în total –; mănăstirea Strehaia a fost încadrată în cea de-a doua categorie (Urechia 1892b), drept dovadă că nu era săracă.

În timpul lui Alexandru Moruzi, mănăstirea Strehaia a fost prădată de cetele pașei de Vidin Pasvan Oglu, care au furat 3.000 de taleri, revenind, pentru a doua oară, în timpul domniei lui Mihail Șutu, pentru a jefui mănăstirea de 30.000 de taleri și alte odoare bisericesti și a arde chiliile (Urechia 1892a; Urechia 1892c).

Mănăstirea Strehaia a reprezentat un punct strategic și pe traseul lui Tudor Vladimirescu care, după Proclamația de la Padeș, și-a cantonat trupele aici, la sfârșitul lui ianuarie 1821, în așteptarea cetelor lui Dimitrie Macedonschi și Simeon Mehedințeanu. După plecarea oastei reunite, Tudor a lăsat la Strehaia o garnizoană de 200 de panduri, sub conducerea fratelui său Papa Vladimirescu (Academia Română 1964; Davidescu 1964), șederea acestor trupe în incinta mănăstirii producând anumite pagube care au fost reparate în anul 1826 (Coravu 2007).

Mănăstirea Strehaia a fost folosită ca loc de refugiu și de capii răscoalei din anul 1826, Ghiță Cuțui Olteanu și Simeon Mehedințeanu, ocazie cu care ”a suferit mari stricăciuni din partea turcilor și a trebuit să fie renovată și zugrăvită, după cum arată pisania din biserică” (Davidescu 1964).

Într-o scrisoare către Vasile Alecsandri din 26 decembrie 1882, I. Ghica povestește despre surghiunuirea lui Iancu Jianu la mănăstirea Strehaia, din porunca tatălui sau, care vroia să-l împiedice să se căsătorească cu fiica unui țăran clăcaș. Iancu ”a trântit slujitorii și egumenul și a scăpat”, luând calea haiduciei (Ghica 1956).

Dacă în anul 1863, personalul mănăstirii număra 19 persoane (Cernăianu 1931), după secularizarea din 1864 mănăstirea Strehaia a devenit biserică de mir, funcționând ca atare până în anul 1957 (Coravu 2007), în prezent fiind mănăstire.

Prin istoria ei, prin valoarea arhitecturală și sculpturală, prin aportul său la îmbogățirea tezaurului cultural și spiritual al României, prin rolul de punct strategic pe care l-a jucat de-a lungul timpului în frământările sociale și politice petrecute în Țara Românească, mănăstirea și, pentru scurt timp, episcopia Strehaia se detașează ca un centru important al ortodoxismului românesc. Un monument istoric despre care Paul de Alep afirma, în vara anului 1657, cu ocazia vizitei întreprinse aici de suita patriarhului Macarie al III-lea al Antiochiei, că ”este o mănăstire domnească și este foarte prețuită în această țară pentru frumusețea sa și pentru întăriturile sale. Noi n-am întâlnit, desigur, nici o altă mănăstire deopotrivă cu aceasta” (Cioran 1900).

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## **Collective Memory and Political “Creation”. Between Use and Abuse**

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### **Abstract**

As shown Ricoeur in the book *La mémoire, l’histoire, l’oublié*, like a “province of the imagination” that contributes to the definition of a narrative identity, the memory can also hold an ideological function. Starting from the premises of the memory that can be considered beyond its temporal function as a province of the imagination and of ideology, as an expression of social imaginary, in this paper I’ll try to explore the creative dimension of the memory even within political contemporary democratic regimes. History is itself a province of the individual or collective memory, and social or political constructions – as we know – have an imaginary representation at least at the level of the past, when history is invoked not so much in the spirit of demonstrating a truth recorded in documents, but in the spirit of interpretation which seeks to impose a power that has no real legitimacy. Beyond the phenomenon of memory and history counterfeiting practiced by the dictatorial leaders of all time and beyond the more subtle fact that any illegitimate leader exploits the mystifying function of memory as an attribute of ideology to sustain its projects and to maintain himself at the government, the distinctions between use and abuse made by Paul Ricoeur lead to a possible interpretation of a current political phenomenon marked by malevolent imaginary: not only the excess of a obligatory and imposed memory as a duty is an abuse, but also noxious is the abuse memory’s fragmentation or its deletion to justify the legitimacy of a regime. Memory’s profanation of people who have played a role (more or less political) on the stage of the past history, the refusal to recognize the merits and achievements, the attempt to cancel the value and the meaning of their lifetimes by inventing nonexistent or partial and contextual culpabilities – are practices located at the intersection of memory and ideology used both by politicians situated in the right political spectrum and by those situated to the left.

**Keywords:** memory, history, political imaginary, ideological construction, utopian creation

### **Memorie colectivă, ideologie, utopie**

Printre ideile pe care se întemeiază studiile dedicate imaginarului în general, se regăsește și aceea potrivit căreia receptarea istoriei și a politicului la nivel colectiv funcționează pe bază de reprezentare, iar aceasta din urmă poate

fi de natură imagistică, simbolică, mitologică, narativă. Totodată, în construcția acestor forme de reprezentare istorică și politică, unul dintre rolurile esențiale îl deține memoria.

Cât privește această din urmă noțiune, o distincție familiară în limba greacă - arată Ricoeur (Ricoeur 2004, 167) - era aceea dintre *mnèmè* și *anamnèsis*, consacrată prin tratatul lui Aristotel al cărui titlu latin a devenit familiar: *De memoria et reminiscentia*. Potrivit acestuia, *mnèmè* (memoria) desemnează simpla prezență în spirit a unei imagini din trecut, în timp ce *anamnèsis* (reminiscentia/reminiscenta) exprimă un fel de luptă victorioasă împotriva uitării. Așadar memoria este un fel de moment pasiv (când o imagine vine sau este adusă de un stimul exterior în minte), pe când reminiscenta este un moment activ, în care amintirea unei imagini văzute sau a unei experiențe trăite cândva, permite accesul la lumea lucrului din imagine sau a fostei realități a unei experiențe.

Cu toate că *La mémoire, l'histoire, l'oublie* este o lucrare compusă din trei părți delimitate ca temă și metodă (fenomenologia memoriei, epistemologia istoriei, hermeneutica istoriei), în toate acestea problema capitală este reprezentarea trecutului. Iar dacă este să găsim o corespondență actuală între accepțiunile aristotelice ale memoriei și noțiunea de memorie colectivă, cred că în cazul acesteia din urmă avem de-a face cu *mnèmè* (memoria), altfel spus cu un fel de memorie „obligatorie”, anamneza fiind un proces prin excelență individual în condiții de pace și echilibru social-politic.

Iar atunci când în reprezentarea trecutului memoria funcționează ca o „provincie a imaginației” prin care contribuie la definirea unei identități narrative, memoria poate deține și o funcție ideologică. Dincolo de fundamentele psihologice, istorice și filozofice ale imaginarului social și politic, în lucrarea mai sus consemnată este disputată posibilitatea memoriei de a fi convertită în ideologii și mitologii moderne, atunci când se renunță la rigoarea epistemologică – în schimbul exploatării laturii imaginative a acesteia. În acest sens, una dintre ideile directe a cărții dedicate memoriei este că „dincolo de limbajul obișnuit, o lungă tradiție filosofică ce conjugă într-un mod surprinzător influența empirismului de limbă engleză și a raționalismului de factură carteziană, face din memorie o provincie a imaginației.” (Ricoeur 2000, 5). Cu ajutorul teoriei platoniciene a *eikōn*-ului care pune accentul pe fenomenul prezenței unui lucru absent (referința la timpul trecut fiind implicită) Ricoeur observă legătura dintre memorie și imaginație, fie ea orientată spre fantastic, ficțiune, ireal, posibil, sau spre utopic și realitatea anterioară. Altfel spus, memoria este îndreptată spre realitatea anterioară, în timp ce reminiscenta este îndreptată spre realitatea interioară.

Idea memoriei ca provincie a imaginației poate fi valorizată hermeneutic în sensul recunoașterii utilizării memoriei de către ideologie ca expresie a imaginarului social destinat să legitimizeze puterea în măsura în care ideologia ține de domeniul imaginarului utilizat „rațional” –, la care putem



adăuga înțelesul de „minciună generală obligatorie” împrumutat de la Soljenițin de Alain Besançon în cartea *Originile intelectuale ale leninismului*. (Besançon 2007, 5). În această privință, ideologia este un fel de agent al ficțiunii politice și în calitatea ei de falsă conștiință (Marx) poate acționa mai eficient decât adevărul.

Pe baza acestor două premise – a memoriei care poate fi considerată dincolo de funcția sa temporalizantă drept provincie a imaginației și a ideologiei ca expresie a imaginarului social - pot fi observate câteva aspecte care îndreptățesc ipoteza unei funcții ideologice a memoriei în legitimarea puterii, inclusiv în cadrul regimurilor politice democratice contemporane.

Potrivit lui Ricoeur istoria este ea însăși o provincie a memoriei colective sau individuale, iar construcțiile sociale și politice au o bază imaginară cel puțin la nivelul reprezentării trecutului, atunci când istoria este invocată nu atât în spiritul demonstrării unui adevăr consemnat în documente, cât în spiritul interpretării prin care se încearcă impunerea unei puteri care nu are legitimitate reală. Ideologia încearcă să impună și să consolideze o putere lipsită de legitimitate reală (i.e. consensuală), iar o putere ilegitimă este aceea furată și nu câștigată prin vot democratic – la nivelul societății contemporane –, sau uzurpatoare – la nivelul societăților premoderne în cadrul cărora legitimitatea se transferă prin moștenire.

Analiza ricoeuriană a memoriei ca provincie a imaginației conduce la concluzia că forma ideologică a imaginarului social construiește o falsă legitimitate, puterea utilizând ideologii pentru a justifica utopii și în acest sens, „ambitiția veritativă a memoriei și lacunelor sale este analizată în relația cu abuzurile memoriei” (Ricoeur 2000, 26). Sunt opuse astfel istoria științifică și istoria manipulată ideologic cu ajutorul unei imaginații care a renunțat la funcția sa creatoare, în schimbul aceleia distrugătoare. Cum memoria are o „funcție matricială în privința istoriei” (Ricoeur 2000, 504) (istorie politică și diplomatică, istorie economică și socială, istorie a culturilor și mentalităților) aservirea ideologică a istoriei este posibilă cu ajutorul unei memorii forțate și impuse: „Chiar și tiranul are nevoie de un retor, de un sofist, pentru a da curs întreprinderii sale de seducție și de intimidare. Narațiunea impusă devine astfel principalul instrument al acestei operațiuni duble. Plus-valoarea pe care ideologia o adaugă (...) pentru a răspunde cererii de legitimitate ridicată de conducători are ea însăși o textură narativă: mituri fondatoare, povești de glorie și de umilire hrănesc discursul de lingușire și teamă. Acest lucru face posibilă conectarea abuzurilor exprese ale memoriei cu efectele distorsionante la nivelul fenomenal al ideologiei. La acest nivel, memoria impusă este înarmată cu o istorie ea însăși «autorizată», istoria învățată și sărbătorită public. În fapt, o memorie exersată este, la nivel instituțional, o memorie predată (...). Istorie predată, istorie învățată, dar și istorie celebrată. Memorizării obligatorii i se adaugă și comemorarea convenită”. (Ricoeur 2000, 104).

Astfel Ricoeur aduce în discuție și problema abuzului de memorie analizată de Tzvetan Todorov potrivit căruia confiscarea memoriei „nu este doar specialitatea regimurilor totalitare“ (*Les Abus de la mémoire*, p.13). Dincolo de fenomenul falsificării memoriei și istoriei de care se leagă numele conducătorilor regimurilor dictatoriale din toate timpurile și de faptul mai subtil că orice conducător nelegitim pentru a-și susține proiectele și a se menține la guvernare exploatează funcția mistificatoare a memoriei ca apanaj al ideologiei, distincțiile între uz și abuz operate de Paul Ricoeur conduc la o interpretare posibilă a unui fenomen politic actual marcat de amprenta imaginarului răuvoitor: nu numai excesul de memorie obligatorie și impusă ca datorie este un abuz, dar la fel de nociv este și abuzul fragmentării memoriei sau pur și simplu a ștergerii acesteia pentru a justifica legitimitatea unui regim. Profanarea memoriei persoanelor care au jucat un rol (mai mult sau mai puțin politic) pe scena istoriei trecute, refuzul de a le recunoaște meritele și realizările, încercarea de a le anula valoarea și sensul vieții prin inventarea unor vinovății inexistente sau parțiale și contextuale – sunt practici aflate la intersecția memoriei și ideologiei de care se folosesc atât politicienii aflați la dreapta spectrului politic, cât și aceia situați sau declarați la stânga acestuia. Invers, inventarea unui trecut glorios, amintiri despre evenimente și fapte extraordinare care nu au avut loc – reflectă funcția patologică a memoriei imaginative devenite ideologie și o contradicție ontologică.

Altfel spus, stimularea imaginarului social pentru a susține și a legitima puterea nu se realizează numai prin utilizarea imaginației, dar și a memoriei prin intermediul medierilor simbolice ale acțiunii, și în principal datorită resurselor oferite de configurarea narativă a istoriei: „Maniera în care datoria memoriei este proclamată poate figura drept abuz de memorie (...) sub semnul memoriei manipulate. Nu este vorba de manipulare în sensul strict delimitat de relația ideologică a discursului cu puterea, ci de o modalitate mai subtilă, în sensul unei direcții a conștiinței care se proclamă ea însăși drept purtătoare de cuvânt a cerinței de dreptate a victimelor. Prin această captare a mărturiei tăcute a victimelor uzul este transformat în abuz“. (Ricoeur 2000, 109. Pentru a evita metamorfoza uzului în abuz, Ricoeur propune iertarea și uitarea createoare. Ca și memoria conjugată cu imaginația – depozit de imagini și stări –, uitarea poate fi de asemenea createoare, nu doar prin faptul că eliberează mintea de abuzul memoriei sau de un exces în cele din urmă steril și face posibile amintiri și memorii fericite, dar și în sens etic și religios. Dacă memoria createoare cu ajutorul imaginației poate servi uneori ideologiile, uitarea createoare înseamnă eliberarea de acestea din urmă.

Ideologia nu ține de memoria spontană (deși uneori o imită), ci de memoria elaborată cu ajutorul imaginației utilizate pentru a falsifica realitatea, ignorându-și natura prin excelență simbolică, createoare. Chiar dacă prin intermediul forței propagandei și manipulării se poate manifesta ca experiență

spontană, plină de patos, ea nu face altceva decât să submineze adevărul istoric pentru a legitima falsul.

Atunci când i se ignoră voit funcția sa epistemologică, istoria devine un instrument ideologic. Partea bună a acestei condiții deteriorate a memoriei este că în perioadele de decadență – folosită cu moderație – într-o astfel de situație este impulsionată căutarea adevărului puterii legitime.

În termenii lui Paul Ricœur, ca expresii ale de imaginarului social ideologia, utopia, memoria, simbolurile, noile ritualuri sau mitologii sunt deopotrivă asumate de puterea politică în scopul legitimării.

Ne putem întreba dacă în afară de formele imaginarului a căror convingătoare analiză ricoeuriană demonstrează că acordă o legitimitate falsă (fie celor aflați la putere care au conștiința minciunii care stă la baza sistemului, fie celor aspiranți la putere – fiecare folosind ideologii și memorii falsificate, pentru a justifica utopii) poate fi susținută existența unor forme ale imaginarului autentic legitimizează.

Este posibil ca o astfel de formă a imaginarului politic, dincolo de uzul simbolurilor, al teatralizării, al ideologiei, utopiei și memoriei să facă parte din structura conștiinței umane socializate și să întemeieze psihologic ideea de legitimitate: indivizii (cetățenii) au nevoie să creadă (cu conștiința autoamăgirii sau nu, chiar și în condițiile contractului) că aceia care îi conduc le sunt superiori, pentru a suporta mai ușor subjugarea. Oamenii au nevoie să admire, să fie încrezători, să-și întemeieze aspirații și să le investească în persoane sau în instituții despre care consideră că le pot rezolva probleme pe care ei singuri nu le pot rezolva. Aici se întâlnește „psihologia maselor” cu psihologia conducătorilor care profită de cea dintâi și îi livrează simbolistica puterii. La ora actuală mult mai multă credibilitate îi conferă omului politic imaginea sa, decât faptele sale.

Oricât de pregnante ar fi tendințele demitizante contemporane și oricât de marcată neîncrederea cetățenilor în conducători, o altă explicație deopotrivă psihologică și teologică a funcției legitimizează a imaginarului individual și colectiv cred că se află în aceea că de fapt omul „de la natură” – dincolo de sentimentul egalității firești și necesare în fața legilor sacre și profane - este dotat mai curând cu simțul ierarhiei, demitizând ideologiile modernității.

Cu alte cuvinte, mai ales în condițiile relativismului cultural propriu societății actuale se confruntă o *concepție* a legitimității cu o *percepție* a legitimității. Clasa conducătoare sau grupurile care intenționează să ia puterea apelează la memoria colectivă încărcată emoțional, la ideologii sau utopii, la strategii simbolice și ritualizări scenice. Pe de altă parte, cetățenii conduși (cărora filosofia puterii individului le refuză atributul de „simplu”) își creează propriile reprezentări cu privire la valabilitatea puterii. Se dezvoltă astfel în paralel cel puțin două simbolistici: una a guvernanților și alta a guvernaților. Atunci când guvernanții sunt percepuți ca ilegitari, fie deoarece ocupă o funcție pentru care nu sunt calificați, fie pentru că au înșelat prin abuzurile comise

așteptările și încrederea celor ce i-au ales în funcții, iar acest fenomen privește toate componentele sistemului politic, social, economic și cultural proprii unui regim – încep să apară și semnele delegitimării manifestate prin diverse forme de contestare a puterii, până la înlocuirea acesteia cu alta considerată legitimă. Dar pentru ducerea la bun sfârșit a misiunii cetățeanului de a discredita impostura puterii la un moment dat, este nevoie de informare corectă, dezideologizată și mai ales de solidarizare împotriva răului comun.

### **Autoritate, creație politică, memorie colectivă**

Teza autonomiei politicului este în același timp legată, pentru Paul Ricoeur de caracterul „imemorial” (de „originea fără începuturi”) al „tradiției autorității” (Ricoeur 1992, 23). Dar această veche tradiție a autorității ce întemeiază autonomia politicului în sensul arătat mai sus, intră în coliziune, în epoca modernă cu teza autonomiei individului la nivelul oricărei componente posibile a personalității sale.

Corelația între putere și autoritate este inevitabilă: deși pot avea la un moment dat atât intensiuni, cât și extensiuni diferite (de pildă, puterea trimite mai mult la domeniul politicului și religiosului, cel puțin în limba română, în timp ce autoritatea sugerează mai curând juridicul, eticul și epistemicul, culturalul) ele se întîlnesc, reunindu-se, în sferele simbolicii și sociologiei, în care un obiect nereceptat și neinterpretat este practic, inexistent. Autoritatea și puterea își încep scurta sau lunga existență din momentul în care sunt resimțite ca atare de cei asupra cărora se exercită. Percepția autorității și a puterii poate fi la fel de intensă la nivel individual, ca și la nivel colectiv. Perspectiva filosofiei analitice (J.M. Bochenski) asupra fenomenului autorității ne ajută și în descifrarea ”kratofaniei” în ipostaze politice concrete, reprezentative sau personale.

După Bochenski ”în esență există două ontologii diferite ale grupului uman, adică ale societății: cea aristotelică și cea hegeliană”, iar dacă acestea au fost dezvoltate unilateral de către spirite mai puțin înzestrate până la consecințele cele mai absurde, „marile ontologii ale lui Aristotel și Hegel bineînțeles că nu sunt responsabile pentru aceasta”. (Bochenski 1992, 33).

Potrivit lui Aristotel citit de Bochenski, ”individul este singurul și ultimul subiect în societate”, iar aceasta din urmă nu este o ficțiune: există în ea, în afară de subiectele (individuale) umane, și alte relații reale din pricina cărora grupul este în realitate mai mult decât suma indivizilor. Drept pentru care „societatea nu poate fi în nici un caz un purtător al autorității, deoarece ea nu este subiect (adică substanță)”. (Bochenski 1992, 33).

Și așa cum societatea nu poate fi purtător al autorității, este dificil de evaluat dacă se poate vorbi întemeiat despre o memorie colectivă „natural”, ci mai curând de una „cultivată”.

Potrivit aceleiași lecturi, ”Hegel crede că grupul este un subiect adevărat care posedă chiar un spirit propriu, așa-numitul spirit obiectiv. Hegel este atât

de convins de acest lucru, încât la el indivizii nu apar în ultimă instanță decât ca «momente dialectice», ca un fel de organe ale grupului. Privit din acest punct de vedere, grupul poate fi un purtător al autorității” (Bochenski 1992, 33). Deși Hegel nu merge atât de departe, încât să considere că spiritul obiectiv are conștiință (și atunci spiritul obiectiv se înrădăcește în la fel de obiectivul «inconștient colectiv», sau este transportat din afară, de o instanță a cărei autoritate nu emană din el însuși, ci este transcendentă?), el vede în ”conștiința individuală a conducătorului societății, de pildă a bărbatului de stat” un foarte bun înlocuitor pentru conștiința grupului. În propriul sistem, din creditarea unui grup cu o conștiință personală, Hegel regizează o dramă: el ”vede în faptul că bărbatul de stat trebuie să-și împrumute conștiința sa individuală (subiectivă), foarte limitată, spiritului social incomparabil mai cuprinzător și căruia niciodată nu-i este adecvată, o tragedie a bărbatului de stat” (Bochenski 1992, 33). Tragedia cred că vine, pe de o parte, din aceea că împărțită, răspândită astfel, conștiința (admițând că este reală și altruistă) își reduce propriul potențial de libertate și creație personală (și atunci conducătorul devine erou sau martir) din neînțelesul pe care îl poartă cu sine, printre contemporani, orice conștiință vizionară, sau, dimpotrivă, din aceea că liderul poate forța (mai întâi prin propriul exemplu ”carismatic”, apoi prin mijloace coercitive) la un moment dat grupul să accepte o conștiință de împrumut, care nu-l reprezintă. Viziunea lui Hegel, după cum bine o știm, (și al cărei ”pericol” totalitar l-a sesizat și Mircea Eliade) (Eliade 1992, 50) este confirmată de nenumărate secvențe istorice nedemocratice, dar mai îndreptățită pare concepția lui Aristotel pentru care optează Bochenski: ”Mie personal mi se pare că ontologia aristotelică corespunde mai bine faptelor, chiar dacă și ea își are punctele ei discutabile, și că cea hegeliană atrage după sine consecințe foarte periculoase, de pildă subordonarea totală a individului în raport cu grupul. Hegel este în esență un *comunist ontologic* (s.m.) Și nu este de mirare că cei mai mulți comuniști din sfera socialului se reclamă de la el”. (Bochenski 1992, 33). Cum o societate bazată pe principiul colectivității și al autorității emanate de colectivism pare nerealistă, Bochenski adoptă perspectiva lui Aristotel. Prin urmare, el consideră că purtătorul autorității este individul: „(Nimic) nu ne împiedică bineînțeles de a vorbi despre un grup, de exemplu despre parlament, ca despre purtător. Trebuie doar să fim conștienți de faptul că ne folosim în acest caz de o simplificare comodă deoarece, în ultimă analiză, orice purtător al autorității este întotdeauna un individ.” (Bochenski 1992, 34-35).

În schimb, perceperea autorității, sau a dominației - dacă poate fi vorba de o schimbare - se referă la ”achizițiile grupului”, la noțiuni care vizează colectivitatea și nu la imaginea populară a trăsăturilor personale proprii conducătorului: ”În termenii trăsăturilor personale a căror distribuție este independentă de istorie și admițând că nu s-a produs o mutație a speciei, soldații francezi care au fost martorii dezastrului din 1940 nu erau diferiți de cei care au

rezistat la Verdun în 1916 (...)” Schimbate sunt reprezentările ”patriei”, ”datoriei”, ”înțelegerea colectivă a rolului și sensului politicii” (Rouquette 2002, 48).

Mai mult, schimbarea percepției autorității politice este legată de schimbarea reprezentării individului și aceasta poate fi sugerată prin reiterarea tradiția metaforei „lumii ca scenă” care, după cum arată Luc Boltanski, a suferit o deplasare începând cu secolul XX: „ea nu mai este centrată doar pe actor, pentru a denunța ipocrizia lumii sau pentru a fonda într-o antropologie reprezentarea politică, nici asupra scenei spectacolului lumii, ea se leagă acum de spectatorul care observă. O proprietate importantă a spectatorului, în metafora politică și socială, este capacitatea pe care o are de a vedea fără a fi văzut” (Boltanski 2008, 25) – ceea ce este echivalent cu „puterea” individului anonim care legitimează pur și simplu prin prezența lui la „spectacol”, și anume prin faptul că se prezintă sau nu la alegeri.

Or, discursul în termeni simbolici despre teatru și în egală măsură dramatizarea istoriei, în scrierile literare eliadești, de exemplu, se înscrie în tendința acestui proiect recuperator și totodată înnoitor al artei moderne în care politicul este reconstruit după alte principii formale. Astfel, de exemplu, în experimentele dramaturgice pe care le propune Eliade în opera literară (cu deosebire în *Nouăsprezece trandafiri*), deopotrivă actorii care interpretează personajele și spectatorii se transpun în personajul colectiv, identificându-se cu acesta. Este formula teatrului ca mister și ritual pentru care au optat mari dramaturgi și regizori ai secolului XX, iar actorul și spectatorul român își pot aminti o astfel de experiență trăită în stagiunea 1990/1991 a Teatrului Național din București. În *Programul trilogiei antice* regizate atunci de Andrei Șerban, după numele actorilor din distribuție se poate citi că „Publicul este invitat să urmărească acțiunea piesei deplasându-se împreună cu actorii dintr-un spațiu în altul, în funcție de desfășurarea acțiunii și să-și ocupe locurile pe scaune în momentul în care acest lucru le va fi indicat de actori”. Este evidentă afinitatea între o astfel de opțiune regizorală și ipoteza pentru care optează Eliade, dezvoltând-o mai ales în nuvele : a teatrului ca „inițiere”, ca „spectacol sacru”, ca prelungire în actualitate a ritualurilor arhaice. În plus, dimensiunea religioasă a spectacolului teatral sugerează implicarea transcendenței în istorie, iar prin această „recuperare a istoriei într-o formă teatrală” (Domenach) efectele tragice și absurde sunt „purificate”: „Totdeauna limbajul teatral a fost îmbinat cu limbajul esențial al vieții, dar în epoca recentă, el a invadat toate domeniile atât de mult, încât a provocat un fel de teatralizare a Istoriei”( Domenach 1995, 135). Ceea ce înseamnă, pe de o parte, un mod de a privi istoria reală ca reprezentare totală realizată cu mijloacele regizorale, scenografice și actoricești, dar și o transpunere utopică în spectacolul propriu-zis, pentru a fi re trăită și pentru a exorciza tragicul istoriei, căci o istorie din care a fost izgonită interpretarea tragică scenică purificatoare, riscă să retrăiască drama în realitate. Această funcția exorcizantă îndeplinită de o trupă de teatru experimental și-o imaginează și Mircea Eliade în romanul *Nouăsprezece Trandafiri* : „Spectacolul

ilustrează modul de a fi al evenimentelor istorice și totodată structura istoriografiei (...). Personajul Serdaru mărturisește că nu l-a citit pe Hegel, dar crede că-i înțelege sistemul de gândire „pentru că l-am trăit de atâtea ori, în viața de toate zilele, și mai ales l-am re trăit repetând anumite spectacole sub direcția lui Ieronim”(Eliade 1992, 79-80). Pentru a reflecta structura istoriografiei, spectacolele respective, concepute cu *un exercițiu de anamneză colectivă (posibil doar în artă)*, încep cu celebra expresie (devenită replică) hegeliană „Prin Napoleon, Spiritul Universal a intrat călare în Istorie” (expresie pe care de altfel o invocă și Domenach), continuă cu dialogul dintre Hegel și reprezentanții istoriografiei contemporane, revenind într-un mod cu nimic mai „fantezist” decât cel filosofic la evenimentele exemplare și pluralitatea semnificațiilor acestora și, pe de altă parte, la rolul accidentelor cauzativ importante în istoria unui popor.

O perspectivă socio-antropologică a epocii contemporane îi permite lui Pierre Bouvier, prin intermediul conceptelor de rit și „ritualizare” să prezinte „societatea noastră” care „de două sau trei secole (...) funcționează pe ideea că ea este în evoluție, că se află într-o dinamică ce o opune societăților tradiționale”(Bouvier 2000, 27) drept una care, dincolo de comportamentele reflectând dorința de transformare și chiar „mutația” socio-umană și politică, este încă tributară unei mentalități care concepe întemeierea în ordine simbolică: „Aceste diferite elemente conduc la ideea problemei bazelor care dădeau o legitimitate societăților noastre. Se poate vorbi de mitologie? Mitul este o narațiune fondatoare. Convingerile noastre, sau cel puțin cele pe care le aveam nu cu mult timp în urmă, nu țin ele de mitologie, în sensul că azi am fi confrunțați cu dificultățile unei narațiuni fondatoare instalată în Renaștere și dezvoltată începând cu secolul Luminilor? E nevoie să renunțăm la idealurile bărbaților și femeilor, moștenite din Evul Mediu, ieșind de sub incidența situațiilor ce prevalau înainte, pentru a ne angaja într-o perspectivă eliberatoare, cea a libertății, a fericirii, a Umanității, baza Progresului și a Drepturilor Omului” (Bouvier 2000, 28).

Dacă lumea tradițională mai veche sau mai nouă în plan politic nu putea trăi în afara cadrelor unei mentalități potrivit căreia ritul desemnează o practică prin care se actualizează periodic un mit, iar mitul reprezintă o „dramatizare a simbolului”(Eliade 1991, 162), „astăzi, acest mod de a privi lucrurile nu mai pare pertinent”. Și aceasta doar în aparență, pentru că altfel, ne putem întreba, remarcă Pierre Bouvier, „dacă ceea ce se considerase a fi elemente inevitabile, susținute de istorie, dacă această înaintare continuă nu era unul din miturile noastre fondatoare?”. Mai mult, „Nu era, oare, o relatare ce ține azi mai mult de domeniul miticului decât al realului? La început, ea a constituit unul din fundamentele gândirii, dar azi s-ar părea că e oprire prelungită sau chiar regres. Ce structurează, în zilele noastre, prezentul?” (Bouvier 2000, 29). După părerea lui Bouvier, acest lucru e realizat mai curând de „ansamblurile populaționale coerente» în locuri precise, cu practici și valori specifice, decât de marile

ideologii ce străbat spațiul social sau această iluzie a dezvoltării”, ceea ce îi permite să specifice că vede în pagubele provocate de progres despre care se vorbește de la începutul anilor 1980, „pagube ideologice, pagube umane, totul pus în relație cu perspectivele mondializării și ale gândirii unice” (Bouvier 2000, 29). Bouvier subliniază astfel tragedia unei lumi în care noțiuni abstracte precum „umanitate”, „progres”, „drepturile omului” au luat locul unor simboluri concrete ce „deschideau posibilități de concepție cu adevărat nelimitate”, după cum demonstrează Guénon, inclusiv aceea a libertăților spirituale în cadrul unor regimuri politice ilegitime (după cum au arătat-o gânditori români precum Eliade, Noica, Steinhardt), „în timp ce limbajul, cu semnificații mai definite și mai încremenite, pune mereu în fața înțelegerii granițe mai mult sau mai puțin înguste” (Guénon 1997, 15). Ceea ce nu înseamnă că „forma simbolică nu este bună decât pentru vulg”, ci mai curând „aceasta este bună în mod egal pentru toți, pentru că îl ajută pe fiecare să înțeleagă, mai mult sau mai puțin profund, adevărul pe care îl reprezintă, conform propriilor posibilități intelectuale”, iar „adevărurile cele mai înalte, imposibil de comunicat ori transmis prin orice alt mijloc, devin comunicabile sau transmisibile până la un anumit punct atunci când sunt, dacă se poate spune așa, încorporate în simboluri care, fără îndoială, le vor disimula pentru mulți, dar care le vor manifesta în toată strălucirea ochilor celor ce știu să vadă” (Guénon 1997, 16). Și fiindcă „acolo unde există simbol, există creație” (Jung), acest adevăr nu poate excepta domeniul socio-politicului.

Întrebarea legată de locul acordat simbolicului în istorie este vastă, după Jean-Pierre Daviet, precum istoria universală însăși, iar răspunsurile arată simbioza dintre impunerea puterii la nivel politic și dăinuirea ei în memoria colectivă prin simbolurile care o reprezintă. Astfel, „există o simbolică a puterii, de la piramidele din Egipt la însemnele suveranului (coroană, sceptru, spadă, mâna cu trei degete din vârful sceptrului, pinteni), fără să ometem palatul Versailles, turnul cu clopot al orașului, cheile orașului, pictura oficială, monedele, reprezentarea judecătorească sau, în registrul revoltei, baricada, zidul Federațiilor din cimitirul Père Lachaise”. La fel, „în viața cotidiană, totul poate avea o încărcătură simbolică: sărbătorile și carnavalurile, bijuteriile, veșmintele, bibliotecile, ornamentele casei, jucăriile, ritmurile relațiilor dintre indivizi (nașteri, căsătorii, aniversări, etape ale carierei, decese, daruri sau politețe), activitățile profesionale și din timpul liber”. (Daviet 2000, 224).

Această ultimă analogie arată motivul pentru care și în viața publică este vorba despre aceeași atitudine simbolică, pregătită de atitudinea valorizantă simbolic față de obiecte ce dau sens existenței cotidiene. Din nevoia de sens, de înțelegere a unei condiții care altfel pare absurdă și a unei istorii finalmente tragice, indivizii și colectivitățile recurg la simboluri deoarece potrivit cunoscutei definiții a lui Gilbert Durand reluată tacit, „simbolul este mesajul nevăzutului făcut vizibil și are o valoare participativă” prin care „concentrează într-o anumită ambiguitate și creează o identitate împărtășită, înscrisă în



materialitatea obiectului, a gestului sau în sentimente”. Datorită acestei forme cu o puternică încărcătură ontologică, de prezență vie a unor lucruri moarte pe care nu atât imaginarul a inventat-o, cât constituția umană situată deopotrivă în sfera materială și în aceea ideală, prin simbol „ne găsim și ne regăsim printre rude, meseriași, lucrători ai fierului sau ai sticlei de exemplu, marinari, țărani, printre cei din aceeași clasă de vârstă, provincie, asociație ori țară”. În această situație, „celălalt e perceput mai puțin ca individ izolat, cât ca membru al unui corp imprecis din care și eu fac parte, dar având locul meu fără a mă contopi cu el: simbolul integrează depărtarea, diferența, artificiu”. (Daviet 2000, 224).

Persistența acestor „structuri antropologice ale imaginarii” explică și comportamentele deviate și reacțiile societății față de astfel de fenomene: „Societățile contemporane, pasionate de raționalitate, de eficacitate, de calcul utilitar și de individualism ar putea, firește, să rupă vrăjile lumii. Vechi simboluri se uzează, dau loc uneori la profanare (cimitirele), se ascund privirii (militarii nu-și mai îmbracă uniforme când ies pe stradă), dar protestul revigorează simbolul (ocuparea unei biserici de către imigranți), îl absolutizează chiar (terorismul lovește o țintă pentru valoarea ei simbolică). Recentele dezbateri în jurul vâlului islamic și al avortului au ascuns o puternică încărcătură simbolică”. (Daviet 2000, 225)

Redescoperind că simbolică marchează „un temperament politic dominant” și simbolicul „întreține relații cu ideologiile politice”, Daviet interpretează și ritul care ține de *ceremonia comemorărilor drept un act prin care se restaurează, măcar fugar, coeziunea colectivă*: „A comemora nu înseamnă a reproduce, sub formă simbolică, în așa fel încât să se dea din nou viață unei experiențe fondatoare? Asociația foștilor combatanți completează, fără îndoială, un gol al sociabilității locale și dă o legitimitate sărbătorilor dintr-un orașel, într-o țară unde dispare religia creștină: cultul morților, deosebit de un cult al patriei, în jurul unui monument evocând totodată altarul și mormântul, cuprinde un discurs, un minut de reculegere, un cântec sau o melodie la goarnă (...), un fel de dedicație”. Dar și la nivelul acestor ceremonii se insinuează politicul ca prezență simbolică: „Celebrarea e lecție de civism, sărbătoare a eliberării și păcii, sărbătoare patriotică pînă la un punct(...). Desfășurarea ceremoniei la care participă diferiți actori e interpretată ca «un limbaj simbolic», îndeosebi prin distribuirea rolurilor și a gesturilor efectuate. Președintele îi prezintă pe foștii combatanți drept cei ce-au plătit tributul de sânge dovedindu-și civismul, ca un îndemn pentru cei de față de a-și însuși virtuțile cetățenești”. (Daviet 2000, 230).

Pornind de la discursul mitologic (sau mitologizant) al politicianului despre care vorbea Antoine Prost (*Les Anciens Combattants et la société française, 1914-1939*), Daviet reiterează scepticismul unei întrebări comune precum: „O mitologie, însă, nu e oare o poveste frumoasă pe care ne place s-o auzim, o istorisire veridică într-un anume fel, dar despre care știm și că nu corespunde nicidecum realității prozaice?” pentru a răspunde cu fermitate: „Da, numai că ea

este și povestirea începuturilor unde prinde rădăcini o identitate. Discursul mitologic este istoria recompusă și înfrumusețată a unei reîntemeieri ideale a domeniului politicului în creuzetul războiului: un politic al «combatantului» adevărat, onest, virtuos, curajos și acceptat de toți așa cum era în tranșee, deci foarte diferit de politica partidelor și a politicienilor, o evadare din politica reală și din luptele sociale, un refugiu în figurile mitice, în esențele abstracte, în arhetipurile eterne.

Concret, nu trece decît prea puțin de retorica și de moralismul locurilor comune: aspirația de a face regimul parlamentar mai eficient, de «a-l salva de el însuși», fără nici o pârghie pentru a progresa în această direcție, prin refuzul precis de a face jocul partidelor și prin incapacitatea de a concepe o acțiune efectivă. Acest discurs ce refuză acțiunea are o funcție internă: «a face să existe prin cuvânt o unitate inexistentă», precum și o funcție externă: permite exercitarea unei «magistraturi morale», o misiune alcătuită din «liniștire și moderație». Astfel înțeles și chiar dacă nu spune nimic adevărat, mitul întreținut de clasele mijlocii are totuși o utilitate, fie și numai pentru a fi protejat de tentațiile extremiste”. (Daviet 2000, 231).

Dacă nu în vederea instaurării unei dificile corespondențe între politic și construcția socială pentru a legitima, cel puțin ca igienă mentală, în vederea înțelegerii mecanismelor politice de care depinde viața individului și a situații, prin această înțelegere, într-o zonă a suportabilului, recuperarea sensurilor unei gândiri simbolice uitate, pare astăzi la fel de necesară în spațiul public, ca și în spațiul privat, așa cum putem deduce din câteva observații pertinente care îi aparțin lui Marcel Gauchet: „La un moment dat, idealul autoguvernării va readuce în centrul atenției, ca elemente de sprijin indispensabile, aceste dimensiuni ale generalității publice și ale unității colective repudiate de aspirațiile actuale. Ele se vor recompune într-o nouă lumină, în vreme ce însuși idealul autonomiei va găsi un nou limbaj” (Gauchet 2006, 146).

În comparație cu „iluzia nomocratică” (Pierre Rosanvalon) denunțată, în fapt, deopotrivă de mișcările sociale și de gânditorii fenomenului politic, în viziunea „simbolică” a lumii politice între putere și legitimitate există o strânsă legătură datorată simbologiilor sau mitologiilor, memoriilor, ideologiilor, utopiilor, sau ritualizării spectacolelor publice moderne mai mult sau mai puțin transparente.

## **O concluzie**

În ciuda artificialității și a manipulării ei ideologice, în ciuda reminiscențelor de împrumut sau pur și simplu forțate (imposibilitatea anamensisului colectiv), a minciunii și automăgirii - noțiunea de memorie colectivă deține un rol hermeneutic major în înțelegerea creației politice.

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# Aspects Regarding the Political and Social Organization of Women in Romania in the Intewar Period

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## **Abstract**

During the interwar period, also known as the period in which it has arisen women's empowerment, women's participation in social and political life from Romania has been the subject of much debate, researchers and historians who had analyzed this subject considering the time period between 1918-1929 being the period with the greatest achievements in this area. Although belonging to a traditional society, their desire to occupy an important role in the Romanian society of the first half of the twentieth century had multiple causes, among these, an important place being represented by the increased level of culture and the critics on the dependence and gender inequality. Being organized in associations of women who acted on various social and political levels, women have been able to impose themselves in areas belonging exclusively to men and started to contribute significantly to the development of Romanian society. The Constitution of 1923 legislated the conditions under which women could exercise their political rights; also at the end of the interwar period, they have been able to obtain the right to vote for parliamentary elections. In this way, the granting of civil and political rights had represented an important step in the struggle for women emancipation. The author, in the presented study, brings to the reader's attention certain aspects of the sustained efforts of the feminist movement in Romania, regarding political and social organization in the interwar period and the actions in the fields of education, culture and philanthropy, fields in which they have brought important contributions to the irreversible process of women emancipation.

**Keywords:** interwar period, political and social organisation, feminism, society, women's rights.

## **Preambulul organizării sociale a femeilor – secolul al XIX-lea**

Studierea rolului femeii în societatea secolelor trecute se înscrie printre preocupările multor cercetători din domeniile istorie și sociologie, acumulându-se până în prezent o vastă literatură de specialitate ce reușește să surprindă numeroase aspecte ale problematicii în domeniu. Lupta de emancipare a femeilor din România își găsește începuturile în primele decenii ale secolului al

XIX-lea, un număr impresionant de documente istorice certificând apariția manifestărilor feministe aproximativ în același timp cu manifestări din țări ca Marea Britanie, Franța sau Statele Unite. Totodată, trebuie semnalată activitatea publicistică a vremii care a venit în sprijinul emancipării femeilor prin numeroasele contribuții materializate în articole, studii, informații științifice sau fragmente literare cu scopul de a pregăti opinia publică în înțelegerea acestui fenomen social. Astfel, Ion Heliade Rădulescu, motivând că „jumătate din omenirea contemporană este de sexul cel frumos și deosebit că și ea poate să-și reclame în societate drepturile de om”, a înființat în anul 1837 revista literară „Curier de ambe sexe”, care a contribuit în mod real la răspândirea ideilor de emancipare. În secolul al XIX-lea, îngrijorarea față de condiția femeii era pe deplin justificată dacă ținem cont de lipsa școlilor elementare, de numărul mic de pensioane pentru fete, inaccesibile claselor sociale inferioare, de discriminările curriculei școlare, dar mai ales de excluderea femeilor din activitatea politică prevăzută în Legiuirile lui Calimachi (1817) și Caragea (1818), care au rămas în vigoare până la reformele lui Cuza și care au interzis categoric activitățile politice pentru femei, au consacrat supunerea femeii căsătorite față de bărbat, precum și numeroase alte restricții (Mihăilescu 1986, 60-62).

Cu toate aceste restricții, femeile s-au implicat în viața socială a comunității. Acest lucru ne este demonstrat de apariția primei societăți feministe în anul 1850, denumită *Reuniunea Femeilor Române din Brașov*, societate filantropică ce avea ca scop implicarea în dezvoltarea învățământului pentru fete (Radu 1990-1994, 161). A pus bazele primei școli de fete și, împreună cu filialele sale, a deschis numeroase alte școli. Nevoia de cultură și de educație a femeilor a fost demonstrată de apariția a numeroase societăți de tip cultural, religios, de binefacere, de ajutor, înființate după modelul celei de la Brașov. Printre acestea amintim *Reuniunea Femeilor Române de la Iași* înființată în anul 1867 de Cornelia Emilian, cu scopul de a îndruma fetele spre meserii prin care să-și câștige existența; în 1877-1878 au fost create comitete care aveau ca scop ajutorarea frontului, îngrijirea soldaților răniți și a orfanilor de război (acestea erau coordonate de Comitetul Central al femeilor, cu sediul la Iași, coordonat de Maria Rosetti Roznovanu și sub patronajul principesei Elisabeta); în anul 1879 a fost înființat, la București, *Comitetul de femei al Societății Concordia Română*, sub conducerea Paulinei Zaharescu (care era și directoarea Școlii profesionale de fete din București); în 1886 la Deva a luat ființă *Reuniunea Femeilor Române hunedorene* (printre fondatoare se numărau și Elena Pop Hossu-Longin, Ecaterina Drăghici, Maria Moldovanu, Lucreția Olariu, Ana Petca și Ana Șuluțiu); în 1890 s-a înființat *Societatea doamnelor române din Bucovina* cu sediul la Cernăuți (în frunte cu Eufrosina Petrino-Armis, Victoria Stârcea, Elena Popovici, Ștefania Hurmuzachi, Aspasia Onciul ș.a., având peste 30 de filiale în orașele de provincie) (Mihăilescu 2002).

În anul 1894 a fost înființată *Liga Femeilor Române* care avea ca scop principal lupta împotriva discriminării. Aceasta și-a exprimat deschis

disponibilitatea interpelărilor în spațiul public și dorința de a aduce contribuții importante legislației, în special Codului Civil, statutului femeii în cadrul familiei și demonstrarea necesității independenței ei economice. De asemenea, s-a implicat în promovarea femeilor instruite în posturi care până la acel moment erau rezervate doar bărbaților. În vara anului 1896, din inițiativa Ligii, a fost înaintată o petiție Camerei Deputaților semnată de peste 100 de femei prin care se cerea, printre altele, dreptul femeii de a-și administra singură averea și obligarea bărbatului prin lege să-și recunoască copilul natural, încercându-se astfel responsabilizarea acestuia în creșterea copiilor. Prin efervescenta determinată de depunerea acestei petiții, deși nu a fost luată în calcul nici atunci și nici mai târziu, femeile din Iași au avut o contribuție majoră în lupta de emancipare, care va cunoaște frământări mult mai puternice în secolul următor (Mihăilescu 2002).

O altă asociație cu o activitate intensă a fost Asociația *Unirea Educatoarelor Române*, înființată în 1908 la Iași, care a susținut educarea fetelor și a luptat inclusiv pentru drepturile politice ale femeilor. În acest sens, a cerut Adunării Constituante, întrunită în 1914 pentru revizuirea constituției, dreptul la vot pentru femeile cadre didactice, doctorițe, scriitoare, titrate, femei cu minim 4 clase, cerere care însă s-a lovit de atitudinea ostilă a majorității parlamentare a timpului (*Ibidem*).

Documentele vremii atestă prezența femeilor în diferite domenii de activitate. *Statistica profesiunilor din România după recensământul general al populației din 1 ianuarie 1913* atestă implicarea femeilor în agricultură, industrie, în sistemul bancar, comerț, transporturi și alte servicii publice, însă numărul acestora era cu mult mai mic decât cel al bărbaților. Explicația rezidă din lipsa calificării profesionale, dar mai ales a mentalității conform căreia acestea puteau presta doar munci inferioare (Bebel 1963, 299-304).

### **Manifestări ale organizării politice și sociale în perioada interbelică**

În perioada interbelică au avut loc o serie de schimbări la nivel conceptual în ceea ce privește statutul femeii în societatea românească. Fenomenul de emancipare al acestora va lua amploare nu doar din necesitate, ci și ca urmare a ușurinței cu care societățile feministe din Ardeal și cele din Regat au colaborat după 1918, dar mai ales ca urmare a importanței pe care a avut-o presa scrisă în răspândirea ideilor feministe în epocă. Jurnale ca „Femeia de mâine”, „Jurnalul Femeii”, „Gazeta Femeii”, „Tribuna femeii”, „Femeia satelor” sunt doar câteva gazete interbelice care răspândeau ideile feministe într-o societate tradiționalistă, plină de lipsuri, în care femeia era inferioară bărbatului, biserica susținea ascultare față de tați și soți, iar căsătoria nu putea fi aleasă de ea, ci de părinții acesteia (Tănase 2008). Femeia din mediul rural avea în continuare aceeași situație grea ca în secolul anterior, fiind lipsite de educație și de accesul la învățătură. În aceste condiții, feministele vremii încercau să găsească soluții prin care eforturile lor să fie materializate nu doar în mediul urban, ci și în cel rural.

Între personalitățile feminine care au luptat pentru emanciparea femeii în perioada interbelică se numără Adela Xenopol, Eugenia De Reus-Ianculescu, Alexandrina Cantacuzino, Ella Negruzzi, Calypso Botez, Maria Baiulescu ș.a. Acestea proveneau din familii în care educația era importantă și multe dintre ele erau apropiate Reginei Maria.

Dacă în secolul al XIX-lea asociațiile de femei acționau individual, deși statutele erau asemănătoare, în perioada interbelică se va trece la acțiune comună. Prima acțiune de unificare a fost realizată de Maria Baiulescu, președinta Reuniunii Femeilor Române de la Brașov, care a propus în anul 1911 convocarea unui congres de unificare a tuturor reuniunilor de femei din Austro-Ungaria, constituindu-se Uniunea Femeilor Române din Ungaria (în anul 1913), pe care a condus-o 27 de ani, inițiativă apreciată și de feministe din Regat. Personalitate puternică, titrată – scriitoare, traducătoare, dramaturg – a luptat pentru drepturile femeilor de la începutul secolului al XIX-lea până în perioada interbelică, implicându-se cu succes în dezvoltarea meseriilor și ocupațiilor femeilor. S-a dedicat asistenței sociale, activând în mai multe societăți, dintre care amintim Societatea pentru Ocrotirea Orfanilor de Război, Crucea Roșie ș.a., și a oferit educație instituționalizată orfanilor. În anul 1908 a transformat orfelinatul patronat de Reuniune în școală de menaj și industrie casnică, iar în anul 1920 în școală profesională. În anul 1927, școala a fost preluată de stat, iar în 1936 a devenit liceu industrial. Nu se poate pierde din vedere faptul că dacă la prima școală erau doar 8 eleve și o profesoară, în 1927 când a fost predată statului numărul elevelor era de 250, corpul didactic era format din 21 de profesori și existau 5 ateliere unde erau desfășurate diverse activități (Onciu 2014).

O serie de documente de arhivă atestă o activitate intensă a femeilor și la prima confruntare mondială, atât ca participante în teatrul de operațiuni (Kirițescu 1922, 119), dar mai ales în spatele frontului. Delegate ale acestora au participat și la Marea Adunare Națională de la Alba Iulia din 1918, fiind mandatate să voteze pe lângă unire și reformele democratice pentru viitorul stat român. O astfel de reformă a fost votul obștesc, direct, egal și secret pentru ambele sexe de la 21 de ani în sus. Nora Lemeny a fost aleasă deputat și a primit conducerea Departamentului muncii în Consiliul Dirigent (Mihailescu 2002). Cu toate acestea, femeile n-au beneficiat de drepturi civile și politice și au fost contestate de Corpurile Legiuitoare ale României întregite.

În perioada cuprinsă între anii 1918-1923, au fost create organizații în număr relativ mare, multe dintre ele unindu-se într-un Consiliu Național afiliat la Consiliul Internațional al Femeilor. Pentru că nu beneficiau de drepturi civile și politice, au fost organizate numeroase conferințe și dezbateri, au fost publicate articole și studii în numeroase ziare și reviste din care reieșea necesitatea acordării acestor drepturi (Văcărescu 2013).

În iulie 1918, s-a înființat la Iași, Asociația pentru Emanciparea Civilă și Politică a Femeilor Române, al cărei program statua obiective menite să implice femeile în *viața politică* prin acordarea drepturilor integrale civile, cetățenești și

politice, exercitarea profesiunilor liberale și ocuparea oricăror funcții publice, în *viața socială* prin reglementarea muncii, încurajarea și coordonarea de activități sociale, ateliere și magazine pentru desfacerea mărfurilor produse de femei etc. și în *viața culturală* prin combaterea analfabetismului, îndrumarea femeilor către meserii, crearea de școli pentru adulți, înființarea de instituții de cultură (Mihăilescu 2002). Directoare ale asociației au fost numite Maria Baiulescu, Elena Meissner și Ella Negruzzi, iar printre membrele fondatoare se aflau Eleonora Stratilescu, Maria Buțoreanu, Calypso Botez, Tereza Castan, Ana Conta-Kernbach, Sofia Nădejde, Isabela Sadoveanu, Sanda Filitti, Maria Moruzzi, Olga Sturdza etc. Activitatea asociației a presupus, printre altele, transmiterea ideilor feministe în epocă și acțiuni revendicative. Deși demersurile politice și publice au avut rezultate limitate, a fost înregistrat ca un real succes obținerea dreptului de a practica avocatura obținut de Ella Negruzzi, care a luptat să fie admisă în barou timp de 7 ani, între 1913-1920 (*Ibidem*).

În anul 1921, la București, a fost înființat Consiliul Național al Femeilor Române (CNFR) cu scopul de a reuni organizațiile feministe într-o formă federativă. CNFR împreună cu Uniunea Femeilor Române, Asociația pentru Emanciparea Civilă și Politică a Femeilor Române, Liga pentru Drepturile și Datoriile Femeii, Societatea Ortodoxă Națională a Femeilor Române, în perioada anterioară Constituției din anul 1923 au desfășurat acțiuni pentru egalizarea drepturilor civile și politice ale femeilor. În acest sens, au fost organizate o serie de dezbateri și conferințe, au fost publicate studii, analize și propuneri legislative, manifestații, proteste și memorii prin care asociațiile au susținut includerea drepturilor depline ale femeilor în constituție. Calypso Botez, într-unul din studiile sale, creiona poziția nefavorabilă a acestora din societatea românească: „Noi, româncele din Regatul vechi ... sântem clasate așa cum a hotărât Eliade Rădulescu la 1866; între copii, minori, nebuni și idioți. Nu ne putem administra bunurile, nu putem face nici un act fără autorizația bărbatului, nu ne putem crește copiii cum vrem, nu putem dispune de nici un lucru din casa noastră, după voie, căci legea presupune că în casa unde este un bărbat, totul este al lui. Într-un cuvânt, femeia se mișcă numai după bagheta magică a autorității maritale“ (Botez 1923, 76-87). Deși acordarea de drepturi politice pentru femei a fost amânată, în anul 1923, în textul Constituției, a fost înscris totuși principiul cooptării lor în consiliile comunale și județene. În dezbaterile care a precedat adoptarea Constituției din anul, Calypso Botez nota: „*excluderea femeii de la vot înseamnă o sumă de indivizi cărora legile li se impun fără a fi întrebați, înseamnă că dreptul de vot rămâne tot un privilegiu al câtorva, privilegiu de sex care, ca orice privilegiu, nu are ce căuta decât în societățile despotice*” (Bordeianu 2010, 54). Activitatea și implicarea în domenii ca asistența socială, salubritatea publică, cultura și educația s-a dovedit benefică pentru acțiunile viitoare (Popescu 2011).

Anii '20-'30 ai secolului trecut au fost marcați de acțiuni intense ale asociațiilor feministe pentru câștigarea dreptului de vot, mergându-se până la



ideea îndrăzneță, lansată de Alexandrina Cantacuzino împreună cu alte câteva temerare, de a înființa un partid politic care să le reprezinte interesele. Aceasta opina în favoarea unei formațiuni politice care să aducă mai multă moralitate și echilibru în viața publică, și nicidecum de o formațiune care să se le pună în antiteză cu bărbații sau care să aducă prejudicii familiei ori societății (Mihăilescu 2006, 25). Inițiativa sa a atras numeroase critici din partea opiniei publice, în general, și a personalităților mișcării feministe, în special. Dintre aceste, cele mai vehemente au fost Elena Meissner, care considera înființarea unei structuri politice a femeilor drept o irosire de forțe, în condițiile în care existau în țară organizații de femei care își câștigaseră deja prestigiul în urma eforturilor depuse după război, și Calypso Botez, care consideră ca „politica este una și aceeași pentru ambele sexe, care nu pot fi decât colaboratoare înlăuntrul aceleiași formațiuni politice, completându-se în munca publică cu specificul reciproc, de cultură, de aptitudini, de simț politice” (*Ibidem*, 26-27). Chiar dacă nu a luat ființă o astfel de formațiune politică, prin eforturile susținute și prin presiunea asociațiilor de femei asupra liderilor politici ai vremii s-au putut obține anumite drepturi politice. Art. 10 al legii unificării administrative din anul 1925 prevedea cooptarea a maxim 7 consilieri în comunele urbane cu 250.000 de locuitori, 5 în comunele cu 100.000 de locuitori, 3 în comunele cu 50.000 de locuitori și două în restul (SANIC, dos. XI/32, f. 8-12). Legea electorală din 1926 nu a făcut referiri la dreptul femeilor de a alege. În anul 1929, sub presiunea asociațiilor de femei, Legea pentru organizarea administrativă a prevăzut dreptul femeilor de a fi alese în consiliile comunale și județene. Deoarece nivelul educațional stabilit de legea electorală era foarte ridicat, forurile conducătoare au fost avertizate, încă din aprilie același an, printr-o moțiune a Comitetului Federației Uniunii Femeilor Române, de limitele pe care le impunea asupra votantelor din Transilvania, care în timpul Austro-Unagriei nu au primit diplome deoarece școlile românești nu au avut dreptul să le emită, dar și asupra populației feminine de la sate care a fost masiv înlăturată de la vot (SANIC, dos. XI/37, f. 67). Deși cu multe restricții, legea s-a dovedit un prim pas în obținerea de drepturi politice pentru femei. Au primit drept de vot femeile absolvente ale învățământului secundar, normal sau profesional, ciclul inferior, funcționarele de stat, județ sau comună, văduvele de război, femeile care fuseseră decorate pentru activitatea depusă în timpul războiului și cele care conduceau societăți culturale, filantropice sau de asistență, la momentul intrării în vigoare a legii (Cosma 2002, 52-53).

Într-o societate preponderent masculină, cu tradiții și mentalități ce erau cu greu depășite, o parte considerabilă a femeilor care au primit drept de vot nu s-au prezentat la urne „temându-se de atitudinea zeflemitoare și de ironiile cu care erau întâmpinate de electoratul masculin” (Popescu 2011). La alegerile comunale din anul 1930, din aproximativ 15.000 de femei cu drept de vot s-au înscris doar 3.000 (SANIC, dos. XI/88, f. 1). La alegerile locale (municipale, comunale și județene), Ella Negruzzi, Calypso Botez, Margareta Paximade-

Ghelmeceanu, Ortansa Satmary au fost candidate din partea PNȚ-ului, partid care avea în programul său o serie de reforme democratice. Alte feministe, ca Sarmiza Bilcescu-Alimăneștianu sau Maria Pillat au candidat pe listele PNL. Anul 1930 a fost momentul când peste 100 de femei au devenit consilieri în toată țară, două au devenit primar (Cobia-Dâmbovița și Negrești), iar în multe localități funcția de viceprimar a fost ocupată de femei (Mihăilescu 2006, 30-31). Un an mai târziu, în 1931, a fost organizat primul Congres al femeilor consilieri în care au fost subliniate competențele în conducerea treburilor publice dovedite de acestea în primul an de mandat (*Ibidem*, 31). Publicația *Ziarul nostru*, în numărul din aprilie 1932, relatează opinia primarului capitalei din acea perioadă, Dem Dobrescu, care întrebat fiind despre contribuția femeilor consilier la asistența socială, a declarat următoarele: „Vă dau nota 10 și de ar fi mai mare ca 10 v-aș da-o”. De asemenea, au fost înregistrate realizări deosebite și în alte localități, cum ar fi Craiova, Galați, Brașov, Timișoara, Lipova, Târgu Jiu, Turda (SANIC, dos. XI/22, f. 208). În anul 1934, documentele de arhivă atestă funcții de consilieri pentru o serie dintre membrele Asociației pentru Emanciparea Civilă și Politică a Femeilor din România (*Ibidem*, f. 223).

Un alt moment important în lupta pentru egalitate a fost marcat de obținerea, conform Constituției din 1923, de drepturi juridice pentru femei în timpul guvernării național-țărăniște (1928-1933). Deși au fost întâmpinate multe dificultăți, pentru că nu venise momentul pentru o astfel de schimbare, în urma unei adunări publice organizate în București, la 28 februarie 1932, de mai multe asociații ale femeilor, la inițiativa Mariei Pop (reprezentanta femeilor din Oltenia) a fost formată o delegație care urma să prezinte Regelui și guvernului moțiunea adunării prin care se cereau „acordarea drepturilor civile pe baza deplinei egalități conform art. 6 din Constituție” și „introducerea acordării de drepturi politice femeilor române cu ocazia prezentării proiectului de reformă electorală” ce urma să fie discutată în parlament. La 13 aprilie, proiectul de lege prin care se ridică incapacitatea civilă a femeilor măritate a fost votat cu o largă majoritate în Camera Deputaților și la 15 aprilie în Senat. Legea a fost promulgată la 21 aprilie 1932 și a însemnat o mare victorie pentru mișcarea feministă din perioada interbelică (Mihalache 2006, 39-41).

Femeile au primit drept de vot real prin Constituția din anul 1938, care stipula că *Legea electorală [...] va statornici [...] condițiunile cerute pentru a fi alegător, pentru bărbați și femei, incapacitățile, decăderile, incompatibilitățile, procedura votării și garanțiile libertății alegerilor precum și numărul deputaților. Cu toate acestea, ele nu erau eligibile pentru Adunarea Deputaților. Deși în perioada interbelică au reușit obținerea drepturilor electorale, totuși participarea acestora la viața politică era în număr destul de restrâns datorită analfabetismului. Legea electorală dădea drept de vot numai de la vârsta de 30 de ani și doar celor care știau carte. Astfel, a existat o limitare drastică a numărului de alegători, iar femeile, chiar dacă erau acceptate în toate formele de învățământ, erau în mare parte neștiutoare de carte (Bordeianu 2010,*

55). Totodată, acordarea dreptului de vot pentru femei a coincis cu instaurarea dictaturii carliste, lucru care a făcut imposibilă transpunerea acestor drepturi în practică. Regimul comunist, cu toate limitele impuse de un regim totalitar, prin Constituția din anul 1948 a stabilit principiile de bază asupra drepturilor electorale ale femeilor (*Ibidem*).

În perioada interbelică, accesul la educație pentru femei a constituit un deziderat permanent al acestora. Pentru a putea beneficia de aceleași drepturi la instrucție în cadrul școlilor, academiilor și instituțiilor de învățământ ca și bărbații au fost depuse eforturi permanente atât de asociațiile în care erau organizate, cât și individual. Dacă la începutul secolului al XIX-lea, analfabetismul în rândul femeilor române era la cote alarmant de mari, ridicându-se în anul 1900 la 92,5%, printre cele mai mari din Europa (Apud Ciupală 2003, 152), în anul 1930 s-a redus la 43%. Acest lucru s-a întâmplat atât datorită anexării Transilvaniei, unde rata analfabetismului feminin era mai mica, cât mai ales eforturilor depuse de feministe. Statisticile vremii evidențiază deopotrivă faptul că în rândul femeilor analfabetismul este răspândit într-o proporție mult mai mare decât în rândul bărbaților și că în mediul rural alfabetizarea este făcută într-o proporție mult mai mică. Astfel, în anul 1930, 54,5% din femeile din România erau analfabete, ceea ce reprezenta mai mult de jumătate din totalul populației feminine (bărbații doar 30,8%), iar în Transilvania rata alfabetizării era de 70%, în timp ce în Basarabia era sub 40%. În Oltenia este înregistrată în același an, cea mai mare diferență între alfabetizarea bărbaților și cea a femeilor din mediul rural – 27,4% femei față de 68,5% bărbați (Văcărescu 2013, 17-18). În ceea ce privește învățământul universitar, un număr foarte mic de tinere din familiile bogate studiau în țări precum Germania, Austria, Franța sau Elveția. Dacă până la sfârșitul secolului al XIX-lea femeile din România nu puteau urma studiile universitare, în perioada interbelică situația lor se schimbă în mod radical ca urmare a activităților întreprinse în acest sens. Emanciparea civilă și politică a femeilor (pentru acces la educație, la muncă, la diverse profesii din care acestea erau excluse, pentru dreptul de a vota și de a fi alese în forurile administrative și legislative) se înscria, cu succes, în eforturile societății românești interbelice de a ține pasul cu o societate europeană aflată în plină dezvoltare culturală. Astfel, numărul femeilor care făceau studii universitare în România a crescut considerabil, de la 7,4% între anii 1901-1905, la 17% (3.077) între anii 1921-1922, pentru ca între 1929-1930 să se ridice la 30,2%, însemnând 9.667 de studente (*Ibidem*, 19).

Totodată, nu se poate trece cu vederea rolul indiscutabil pe care femeile l-au avut în cadrul Bisericii Ortodoxe Române din perioada interbelică. În anul 1910 a fost înființată, la București, din inițiativa Alexandrinei Cantacuzino, prima Societate Ortodoxă Națională a Femeilor Creștine din România (SONFR). Cu o activitate de 35 de ani, societatea a avut ca scop „unirea sufletelor și mobilizarea energiilor pentru educația religioasă a tinerilor, pentru

ajutorarea familiilor aflate în dificultate, pentru susținerea Bisericii” (Apostolache 2011). Printre susținătorii acestui proiect îndrăzneț s-au aflat reprezentanții Sfântului Sinod, politicieni, oameni de cultură, dar și Casa Regală, care prin regele Carol I și regina Elisabeta s-a dovedit solitară cu cauza femeilor ortodoxe. Numărul mare al membrilor societăți, provenite din toate categoriile sociale, a determinat apariția a numeroase filiale, subordonate direct autorității bisericești a Sfântului Sinod. În timpul Primului Război Mondial, sediile SONFR au fost transformate în spitale și infirmerii, iar membrele societății au devenit voluntare, împreună cu medicii și preoții contribuind la îngrijirea răniților. În perioada interbelică activitatea societății a fost canalizată către tinerii care doreau să studieze, către ajutorarea văduvelor și orfanilor de război, astfel fiind înființate primele orfelinate și școli speciale administrate de Biserică prin SONFR. Activitatea depusă de Alexandrina Cantacuzino a avut ca scop desfășurarea a numeroase proiecte sociale (înființarea de școli de fete, internate, grădinițe pentru copiii defavorizați, organizarea a numeroase conferințe etc.) și colaborări internaționale pentru școlile și liceele de care se ocupa Societatea. În acest fel, s-a reușit trimiterea tinerilor din București la Paris pentru schimb de experiență. Regimul comunist a demis, în anul 1945, Comitetul director condus de Aria Soare, iar Societatea a fost în acest fel desființată. Reînființată la 5 martie 1991, activează în prezent în șaptesprezece orașe din România (Apostolache 2011).

Așa cum deja s-a precizat în studiul nostru, presa interbelică a avut un rol important în lupta de emancipare a femeii din Româna. Astfel, presa feministă și ziarele dedicate femeilor, deși cu perioade scurte de apariție, s-au implicat în problemele societății interbelice și a făcut cunoscută dinamica feministă în contextul istoric al momentului (Popescu 2011). Nu vom face referire asupra tuturor publicațiilor din perioada interbelică, însă vom supune analizei câteva mai importante, care au dezbătut în principal problemele momentului cu care s-a confruntat mișcarea feministă. În anul 1926 s-a înființat la București, din inițiativa Adelei Xenopol, *Societatea scriitoarelor române*. Dintre membrele fondatoare amintim pe Constanța Hodoș, Izabela Sadoveanu, Sofia Nădejde, Aida Vrioni, Margareta Miller-Verghy. Sub patronajul acestei societăți, a apărut „*Revista scriitoarei*”, care a publicat medalioane ale activistelor feministe, precum și fragmente din scrierile acestora. În anul 1929, revista își va schimba numele în *Revista scriitoarelor și scriitorilor români*. Între anii 1931-1939, la București a apărut *Gazeta Femeii*, sub direcția Catherinei B. Müller, ziar de doar 4 pagini dedicat mișcării feministe. Într-un articolul apărut în acest ziar la 15 ianuarie 1936, a fost revendicat dreptul la vot al femeilor de către doctorul Jean Ilie Ghiulea, care a argumentat „că țărani analfabeți se bucură de exercițiul drepturilor politice, iar femeile educate, nu” (Popescu 2011). Printre subiectele abordate de publicație se răgăseau anchetele sociale, drepturile și datoriile mamei, educația copilului, informații despre congrese, întruniri și inițiative ale asociațiilor și ligilor feministe din România,

precum și prezentarea cazurilor de femei cu carieră. Astfel, constatnt s-a făcut referire la Ella Negruzzi, prima femeie avocat român, aleasă membră în Consiliul de Disciplină al Baroului București (*Ibidem*).

Fără a avea pretenția unui subiect epuizat, prezentul studiu reprezintă o scurtă analiză asupra mișcării de emancipare a femeilor din România în perioada sa de apogeu. Excluderea femeilor din viața publică nu a avut și nu are în istorie o justificare plauzibilă. Deși tradiționalistă și refractară, societatea românească interbelică s-a aliniat în cele din urmă ideilor de emancipare europene. În ecuația evoluției constante a mișcării de emancipare din perioada interbelică, rolul principal a fost deținut de reprezentantele elitei feminine care au efectuat studii în străinătate și au intrat în contact cu mișcarea feministă internațională. În România, emanciparea femeilor s-a realizat treptat, prin reforme, și a avut ca efect obținerea de drepturilor politice și participarea acestora la viața politică și socială.

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# **Idealism and Partisanship in Today Romanian Press**

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## **Abstract**

At the international level, the journalism is confronting an economic crisis, but also an identity crisis coming from the growth of the communication medium in the online area. A particularly estate is confronting the journalism from the countries that already experienced and overcame (at least, as they say) a dictatorship, and we are speaking about the East-European countries, about the communist regime, also about the Ceausescu's regime, in the Romanian case. We believe this implication mustn't be neglected. We believe that understanding journalism can't be accomplished outside this stage. At European level, this status of post communist journalism can bring into question the relationship between press organization and the political-economical system.

**Keywords:** Idealism, objectivity, militants, journalism, credibility

## **Introduction**

The Romanian press, experienced during these 25 years after Revolution a kind of freedom close to the absolute form (during the first years after the Revolution), than, a sort of self-regulation by an insistent involvement of the Romanian Press Club, and now we can speak about an age of the dependency of the employers and/or politicians.

The idealism, through its absolute definition, is explained through the theory of the real formed by conscience, by a supraindividual conscience, by the spirit. This theory requires a valuing polarity, in which center there is the idea of freedom. In other words, the idealism, in classical meaning, let's say, means the primacy of spirit over the matter. But, postmodernity abolished the notion of absolute. George Edward Moore proposed the substitution of the word "ideal" with the phrase "common sense", phrase explained by truism. Truism means the views accepted by the majority of people. The idealism was assumed for a long time by the journalists (and in many cases it still is), but the ideals were replaced by missions, term that can signify apostolate.

The New and Unique Code of the Romanian journalists is centered on the idea of good faith, recommendation impossible to quantify.

## **Idealism *in actu***

However, through the FreeEx report, for example, there are some recommendations for the journalists impractical in today's newsrooms.

The only recommendation that can and seems to work is related to solidarity: “make a common cause with the journalists in difficulty in the name of the professional principles and values, even when they are the competition. The guild will become stronger and more powerful when you fight together for your principles and rights, and not when you are caught in sterile political disputes”.

Secondly, journalists are encouraged to assume others ethical codes, and, remember, we are after New Unique Code from 2009, and to create associative organizations. Journalists also must defend “their professional dignity by penalizing ethical slippages, including those found in their newsroom”. Given the fact that most journalists are employed on fixed-term and copyrights, it is impossible to penalize any slippage of the employing institution without the danger of being fired”.

The next recommendation refers to the relationship of journalists with the policy, recommending a distance from the politicians, because the reverse would be “compromised the credibility”. Regarding this principle, Romanian press recently suffered a pretty significant blow when the Romanian Prime Minister Victor Ponta said in front of several reporters that he doesn’t believe what appears in the press. His words never appeared in any media institution.

In Romania, the press is not only close to the political area, but often there are reasonable grounds for regarding financial relations between the two areas. In the past few years, justice has revealed a series of economic relations between those two areas, and many media owners were arrested, in that context not lacking political interference.

#### **List of media owners behind bars<sup>1</sup>**

**Adrian Sarbu**, owner of the Mediafax Agency, Gandul and founder of Pro TV, was arrested on February 5 on charges of tax evasion, money laundering and embezzlement. He confessed that he was visited by Prime Minister Victor Ponta who asks Sirbu to promote him. So, the prime-minister was invited to perform on a dancing show with his wife.

**Dan Adamescu**, Romania Libera newspaper owner, was in custody nearly three months (June-August 2014), in a case that has already received a first instance sentence of 4 years and 4 months with execution being accused of bribing judges to achieve favorable solutions to its insolvent firms.

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<sup>1</sup> <http://www.romaniacurata.ro/presa-romana-condusa-din-puscarie-lista-neagra-a-patronilor-care-au-ajuns-dupa-gratii/>



**Dan Voiculescu**, businessman, politician, founder of Intact (Antena 1, Antena 3, Jurnalul National, Sports Gazette, Radio ZU, Romantic FM) expiates, from August 2014 a 10-year prison sentence received for fraudulent privatization of the Institute for Food Research. Dan Voiculescu's influence in Intact is exercised by his two daughters having the status of major shareholders.

**Maricel Păcuraru**, businessman, politician, one of the indirect shareholders at Realitatea TV, is incarcerated in prison, after being sentenced in November 2014 to four years in prison in the case Romanian Post for illegalities in concluding insurance policies for employees Post. Since he is in prison, Realitatea TV has launched a massive campaign against the heads of prisons.

**Sorin Ovidiu Vîntu**, former owner of Realitatea TV, which has spent more than a year behind bars in two criminal cases. He was paroled in November 2014, but has received two recent convictions in cases FNI and Petromservice, but they are not definitive.

**Sorin Roșca Stănescu**, creator of several publications (now disappeared) and politician. SRS was sentenced in October 2014 to two years and four months in prison in the Rompetrol case. He writes blog regularly, he is very present on some sites.

**Dan Diaconescu**, OTV owner and leader of the PP-DD. In 2010, he was in custody for several days in a case of blackmail and now he is arrested.

**Aristotel Căncescu**, the suspended president of the Brasov County Council, he is in custody since October 2014. He was indicted for corruption in connection with the arrangement of public money auctions. Căncescu Aristotle holds with his brother, Antonin Viorel Căncescu, two televisions in Brasov - Mix and Mix TV 2 TV Brasov plus TVF (Fagaras) and Super FM radio (Brasov and Predeal), Radio Super FM (Fagaras), Radio Brasov, Brasov Mountain Radio, Radio Special Brasov, Brasov thy Mix 3.

Neptun TV, television already issuing national, has as founders the mayor of Constanta, Radu Mazare and President CJ Constanta, Nicușor Constantinescu. The two were detained during all of 2014 for committing corruption offenses and later released. Moreover, the current shareholder of television, Sorin Strutinsky considered the right hand of Mazare – Constantinescu couple, is behind bars, being preventively arrested on February 5, in a case of influence peddling and money laundering.

**Nicolae Dumitru** or NIRO, his name was floated as one of the founders B1 TV station, but officially he has only the journal Balkans and Europe. He was in custody during the period October 2014-January 2015 being investigated in the Microsoft folder.

**Adrian Duicu**, President of Mehedinti County Council, controls two local television Karisma TV and TV2, through which he was blackmailing various people, as advocated by DNA. Duicu was in custody during the period April to October 2014, he was indicted by DNA for several corruption offenses.

TV channel 1 TV Bacau is owned by businessman Liviu Goian (Vice-President of PNL Bacau). He spent two months in custody during 2014, along with the Mayor of Bacau Romeo Stavarache, both being trialed in a corruption case. Television is used to advertise mayor Romeo Stavatache.

Litoral TV (LTV) of Năvodari, is owned by SC TV Vision Media East Ltd., the sole shareholder Geanina Ramona County, stewardesses and degree III relative of Năvodari Mayor Nicholas Matthew (PSD). For the same media group also includes FM radio and Gazette Năvodari Coast. Job Manager is the unofficial mayor Nicolae Matei, which supplies television with public money. The mayor is in custody in September 2014 DNA being investigated for abuse of office.

The next recommendation is not to confuse partisanship with individual ideological options. Journalists should, according to the same report, to define “firmly” the editorial interference and pressures and expose them to the public, and in case of conflict with the newsroom, the journalist is free to invoke “conscience clause”. Journalists should protect their credibility by refusing any compromise, not to tolerate employers abuse and inform the media organizations when the journalist is the victim of employers. We believe these recommendations as purely idealistic extraction.

In recent years the press was propaganda technique for politicians. For example, Mircea Diaconu politician (former Minister of Culture and former parliamentarian PNL) candidate in elections to the European Parliament as an independent received the support of Antena 3 news channel who has strongly promoted the candidacy, including pre-election period when he had to gather the 100,000 signatures necessary to register in the electoral race.

The politician Dan Diaconescu, founder of the People's Party - Dan Diaconescu, former owner of OTV and former star of this channel has restarted its activity on TV news channel Romania, where she received a space for broadcasting his show. Diaconescu used insistent editorial space to promote his candidacy in the presidential elections in November. Among other things, he organized a competition to collect signatures for his candidacy, offering to exchange positions in intelligence, judiciary, embassies, consulates, when won the election.

### **The press is the tool in the fight between the candidates**

Manipulation practiced by Antena 3 channel at University Square protests of 2012 was confirmed in 2014 inside the TV. A former cameraman, Vlad Ilaș, reported in an article on his own blog personal<sup>42</sup> as was asked by the editorial makers not to film a banner reading “USL PDL & same misery” because “we cannot give something post”. Protests from January 2012 were presented by news channels Antena 3 and Romania TV as against the President Traian Basescu and PD-L, although their message was directed against the entire political class. “Short, without explanation, the protest against the political class was presented elegant as a protest against Traian Basescu” as cameraman Vlad Ilaș says <sup>43</sup>

PNL president Crin Antonescu said he fears “lynching Antena 3” if his party would leave the USL alliance, made up of PSD, PNL and PC. The politician has hinted that television is controlled as a tool of manipulation. “I’m afraid of lynching trust Antena 3, but I was lynched in 2009 and of your post, the major newspapers and Evenimentul Zilei... Not to change a decision if it upsets Antena 3... “

In many cases, local televisions are weapons of political struggle, often sponsored by public money, according to the study “Political Map of Local Televisions” that ActiveWatch launched in January 2014. Research is accompanied by an interactive map and based on documentation which included 56 local television stations in 15 counties and approximately 200 interviews and discussions with journalists, editors, managers, producers, local television owners, politicians, representatives of political parties and local authorities and experts media.

As the research revealed almost half of the 56 stations included in the survey are directly or indirectly influenced by politicians. Moreover, almost half of these televisions could be documented as direct beneficiaries of sponsorships from public money, but, most likely, their number is much higher.

As Alina Mungiu-Pipidi shows, the press in Romania and the Western Balkans is “captive”, built on the business model of trading in influence and not profit from sales and media sources of funding that should be known. Also, the journalist cannot count on any organization to support him in the event of termination under pressure. If there is such an organization it is quite timid, lacking enough power so that more of a declarative solidarity cannot be long term.

As Sandrine Boudana (2011) considered, objectivity is “doomed to failure and dismissed as an unattainable standard”. Although its reason signifies facts, the journalism is controlled by abstract, idealistic terms: truth, objectivity, freedom and good faith (in Romania). Beyond that, there is the patronage, there is the political interest materialized in controlling state institutions. The financial resources of media came from employers engaged in politics and business area. In fact, it isn’t known the exact sources of finance in the Romanian press.

Respect for facts and objectivity have long been rules, requirements, even ideals of journalism. (Van Dijk, 1988; White, 1998). Postmodernism has overturned these professional imperatives and showed that it is impossible to know the reality and presenting it objectively. Truth claim of journalism was replaced by acceptance of relativity, subjectivity, construction (Zelizer, 2004).

### **Seduction. The New Professional Requirement**

In Romania, journalism as a profession is far from being established by a job description. In newsrooms journalists aren't conditioned to have specialized studies and, especially, only a small proportion are legally employed.

The audience remains the currency of the press, and maintaining and enhancing it are the main objectives of most media organizations. The techniques for seducing the public are entertainment and conflict.

The Liberal deputy Mihaita Calimente, was kicked out of the studio Antena 3 where he participated as a guest at an election debate broadcast live. The topic of discussion was the refusal of the Liberal candidate, Klaus Iohannis, to take part in some debates. Calimente explained that the moderators aren't very qualified. For this reason, the politician was invited to leave the studio by the journalist Razvan Dumitrescu. We present the last part of the dialogue between them.

*Calimente: If you show me any moderator in the West that mocks a guest ...*

*Dumitrescu: Please immediately leave the plateau!*

*Calimente ... and pours buckets of sides in the head.*

*Dumitrescu: Now, at this moment, please leave the plateau! You bring accusations unfounded*

A few months earlier, the deputy had been fired at TV studio Romania too. The host Andreea Cretulescu reproached that he did not respect the role of moderator and spoke when nobody asked him a question. "I learned from my grandmother when I walk in someone else's house to respect the house rules", said Cretulescu. "Yes, but when the host does not respect you, you do not like it," replied Liberal MP, after which journalist threw him out.

Online media carries a real fighter hits. Readers are lured with rhetorical interrogations, with false promises of information with titles that do not reflect material information in itself.

Contemporary press diseases were more visible in 2014, as it was also election year, dedicated to the presidential election. The new objectives and, consequently, new procedures have made the trust in the media to fall very much, so often, credibility lost relevance in favour of seduction.

FreeEx the 2014-2015 report shows that 52% of Romanian press is "rather dependent or dependent". A Romanian in five believes in a free press ("completely independent" or "rather independent"), and 24% believe that the media "is neither independent nor dependent".

In 2014, Romania ranked 52 in the annual international ranking on press freedom by the organization Reporters without Borders, declining seven places from the previous year (when ranked 45).

Since January 2014, no less than 400 journalists have signed an open letter that spoke about “degrading practices” in the press. The signatories said they were “united in our desire to practice their profession with maximum responsibility to truth and public interest, in good faith and with respect for ethics. Beyond the political and ideological beliefs, we believe that journalistic standard, correct information and the public good to be defended and around these values we must live in solidarity”. In the following paragraphs, however, one trust is exposed, although sociological studies have shown a clear bias of the media in recent years: “We say bluntly that are responsible for the most serious shortfalls are few journalists from Intact, especially in Antena 3“. All the more surprising is the choice ActiveWatch to consider them responsible journalists not to open discussion about the relationship between employers and employees, respectively journalist.

### **Conclusions**

An interesting and unique perspective was launched by Harald Hornmoen & Steen Steensen (2014). The two researchers have noticed that by introducing the interview as a type of journalistic discourse, there has been a profound shift “Significant move from one perspective journalism made to a dialogical communication”. A similar mutation occurs today, by developing participatory journalism, communication through the transition from one-to-many communication type many-to-many. Consumers and producers of information-are actors with interchangeable positions. The new media landscape is called “news ecosystem” (Anderson 2010), “networked journalism” (Beckett and Mansell 2008) and “ambient journalism” (Hermida 2010), which is built on dialogue, that is “a journalistic ideal not only more important, but Also more complex“. Having multiple voices with equal functionality, there is a ritual for objectifying the text but should define the very existence of journalistic text.

Although journalism signifies the concrete, e.g. facts, it is officially self-regulating through abstract, idealistic words: truth, objectivity, freedom and good faith (in Romania). Beyond that there is the patronage, political interest materialized in controlling state institutions. And the financial resources of media came from an employer engaged in politics and business. In fact, we do not know the exact sources of finance in the Romanian press.

Respect for facts and objectivity have long been rules, requirements, even ideals of journalism. (Van Dijk, 1988). Postmodernism has overturned these professional imperatives and showed that it is impossible to know and present the reality it detached mainly objective. Truth claimed by journalism was replaced by acceptance of relativity, of subjectivity, construction (Zelizer,

2004). The media was removed from the notion of truth and accepted a meaning need (Patterson and Wilkins, 2005).

The Romanian journalist of the XXI century hasn't to face only the challenges of technology. The main problem was the identity crisis that comes after the revolution in 1989. Facing an employer free to dismiss any way he wants, being invited, in case of conflict, to address to the professional organizations, bounded by a contract with limited period, the journalist will not be able to support a battle in which only he will loss. Maintaining the idealism of self-regulation and of credibility, amid dilution of the hard concept of "journalism", it will not generate a space of information, but only a show.

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## **Sport for Disable People in Romanian Press**

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### **Abstract**

Although a single wheelchair athlete, Alex Peer, competed in table tennis at the 1972 Paralympic Games in Heidelberg, Germany, Romania did not really begin regular participation at the Paralympic Games until 1996 in Atlanta, USA, and it was not until London 2012 that Romania won their first gold medal by an athlete with a physical disability. It was won by Carol-Eduard Novak in cycling's Men's Individual Pursuit C4. In 2013, Novak became the President of the Romanian Cycling Federation – the first person with a disability to hold this position. The media also had a very important role to create Novak a very good image. This in itself appears to indicate an acceptance of the capabilities of people with disabilities within Romania, at least within the sporting fraternity. However, it should be pointed out that despite the Romanian Olympic team receiving major sponsorships to attend London 2012, the Paralympic team received almost no funding, and had to halve their team size. They were only able to travel due to their British President, Sally Wood Lamont, using her own resources.

**Keywords:** Paralympic movement, athletes, Eduard Carol Novak.

Sports history has come in recent years, especially after the fall of the Communist Bloc, a widely discussed and analyzed subject. In this year's sport history was investigated in connection with other disciplines such as law, sociology, psychology, business studies, gender studies, international relations, economy etc.

Sport, and the Olympic movement have become an important phenomenon especially after the Second World War, due to its universalization. Sport as a form of internal and external Association helped in some way to the evolution of the existing international system, international sport organizations were created at the end of 19<sup>th</sup> century, in 1894 was set up the International Olympic Committee (IOC). IOC is so far one of the largest institutions from around the world (205 national Olympic committees affiliated- United Nations had only 193 states recognized).

Sport institutions dedicated to people with disability appeared quite late, almost one century away from the foundation of the IOC a similar committee for people with disabilities was created- International Paralympic Committee (IPC). This was founded on September 22, 1989 in Germany. Today IPC is also a sports institution with large representation, 174 National



Paralympic Committee are affiliated to Paralympic movement and the Paralympic Games is the third most important competition around the world after the Olympic Games and the World Football Cup.

Although the Paralympic movement has an organized form only from 1989, competition for people with disability appear immediately after the World War II, designed especially for war veterans. Competitions were held regularly since 1960 in the same year with the Olympics but not necessarily in the same city. Starting with 1988 Paralympic Games were played immediately after the Olympic competition in the same host city (Paralympic, 2015), using the same infrastructure. This was possible because an agreement between IOC and IPC was signed for this purpose.

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The development of the sport for persons with handicap is related also with the important that different political and social institutions or organization gives to sport in general.

In 2009 in the Lisbon Treaty, one of the main objectives of the European Union is to contribute to peace, security, sustainable development of the Earth, solidarity and mutual respect among peoples, free and fair trade, eradication of poverty and protection of human rights and in particular children's rights and the strict observance and development of international law, including respect for the principles of the United Nations Charter (Lisbon Treaty, 2007). Also United Nations Office for Sport, Development and Peace supports: *Sport has a unique power to attract, mobilize and inspire. By its very nature sport is about participation. It can help social inclusion and active citizenship. Sport promotes human values such as respect for the opponent, the acceptance of rules, teamwork and fairness, all of which are principles which are also contained in the Charter of the United Nations ..... Sport plays an important role as a promoter integration of social and economic development in different geographical areas, cultural and political. Sport is a powerful tool to strengthen social ties and to promote the ideals of peace, fraternity, solidarity, non-violence, tolerance and justice ..... sport has been increasingly recognized and used as a tool low cost but high impact for the development and consolidation of peace, not only by the UN system, but also by non-governmental organizations (NGOs), governments, development agencies, sports federations, the armed forces and **the media**. Sport can't be considered a luxury in most social systems, but is rather an important investment now and in the future, especially in developing countries (UN, 2014).*

It can be seen paying particular attention to the two international institutions to sports phenomenon and its potential for promoting peace and social inclusion. Sport is an important social factor on which the EU, UN and other bodies responsible for turning their host and use it to promote various universal values such as peace, friendship, fair-play but also various programs to achieve social inclusion and diversity (eg. UN Programme "to Promote Social Inclusion Sport and Diversity").

In what the United Nation Office for Sport and Development for Peace the media is also mention as a structure that use sport to promote peace, social inclusion, and human values. Actually, the role that media had in promoting sport and especially sport for people with disabilities is enormous. Researches about how Paralympics are related in media ware realized in the West but in Romania nothing like that was made before.

Studies and research on sport for people with disability began risen sharply in recent years in Europe and North America, research centers and published papers on the subject appeared in most Western universities. In Romania there is a lack of research on sport in general, studies and theses on topics of sport history or sociology began to be realized only in the last 5-7 years. Sport for people with disability has not yet aroused the interest of Romanian researchers, although athletes performance and results in similar competitions exist but are not well known.

Although one athlete (Alex Peer) competed in wheelchair table tennis in 1972 at the Paralympics in Heidelberg, Germany, Romania has started regular participation in the Paralympic Games until 1996, edition of the Atlanta, United States of America, and till London 2012 Romania has not won any gold medal at the Paralympic edition. This gold medal was won by Carol Eduard Novak in cycling- 1 km track pursuit event . Additionally, he collected a silver medal in the road time trial race at the same Paralympics.

The performance that Novak obtained in London was impossible to been seen in Romania. The National Television didn't pay for the TV rights for the Paralympics never. The Romanian Public Television (TVR) only one month before the Olympic and Paralympic Games to started redefine the values and the mission that this institutions need to promote in Romania (TVR, 2015). By the decision (not paying for the TV rights for Paralympics), that was taken before the new values to be promoted, the TVR showed how part of the values that they promote and assume were not respected:

- public interest- in Romania there are more than 150.000 persons with disabilities;
- Pluralism of ideas and opinions;
- Innovation and creativity;
- Diversity in programs and approaches;

The decision was a discriminatory approach for the athletes, and the general public that couldn't see live the Paralympic competition. There was no

reaction for any public or private institution for the decision that TVR took, only some small “protests” on different social media networks. This happened also because sport for disable people is not to present in Romanian social life. The team that represent Romania at the Paralympics 2012 had 5 athletes and won 2 medals comparing with 104 athletes that Romanian Olympic team had it and obtained 9 medals.

Till today The Paralympics or sport competitions for disable people are not presented in the sport channels, only small news related with different results can be presented in different sport news channels. This fact happen not only in Romanian but also around the world. In the same time, during the Paralympic Games, only 20% (Howe, 2008, 139) of the media center is occupied by journalists even if during the Olympics is more than 100% full. The Paralympic athletes had also “a problem” with the journalists and their approaches. Traditionally coverage of the Paralympics is laden with an appreciation for what the athletes achieved before they get to the starting line. According to different research carried out on media coverage of Paralympic athletes they tend to be presented as “victims” or “courageous” people who overcome the painful experience of disability in order to participate in sport (Howe, 2008, 144).

Till today journalist do not have the courage to wrote negative materials about any Paralympic athletes. The Oscar Pistorius case, the Paralympic champion who killed his girlfriend, started to bring also a different reaction form the media regarding a Paralympic athletes. But, unfortunately this negative reaction is not coming as an analyze sport case study and only to analyze a crime in what is involved an Paralympic champion.

In 2013, a year later after his success, Novak became president of the Romanian Federation of Cycling, and he is the first person in Romania and one of the few in the world, having such a position, a person with a disability being a president of a sport federation for athletes without disabilities. This choice of the Romanian Cycling Federation members indicates a change in perceptions towards people with disabilities and their growth and acceptance in the world of sports decision-making. Despite his accomplishments Novak and recently acquiring a "influential position" in cycling, Paralympic athletes continue to be little publicized and finance. This was especially noticeable at London 2012 when the Romanian Olympic team received major sponsorship deals while Paralympic team had financial problems. Trip to London and getting remarkable results were possible only because the president of Romanian Paralympic Committee is a British lady, Sally Wood Lamont (Dale-Haris, 2013) and she obtained all the important founds for the Romanian delegation to travel to London. The money problems comes also because the Paralympic athletes are not so visible in the media, so the sponsors do not want to finance them because the company will not have a good visibility if the media is mission at almost all important events that the Romanian Paralympic Committee is organized.

Also, in Bucharest were wide debates on the ceiling prize for medals that were won at a Paralympic edition compared to Olympic edition. The media react, especially the two major sport newspapers- Gazeta Sporturilor and ProSport who present articles about the medal prize discrimination what the Government and the Minister of Sport wanted to do. After pressure from the media, the Romanian government offered the same prize medal to Paralympic athletes from London as the Olympic offered. This happened not only because of the media but also because in less than 2 months in Romania were parliamentary election so the government party wouldn't to face a scandal regarding the Paralympic athletes. This difference amounts initially allocated show discriminatory approach of the Romanian state for athletes with disabilities from the beginning when the law was written.

Image of Carol Eduard Novak increased in the last years and the media had a very important role in this. Today he is very present among the public. Eduard Novak gets to reach the state of "hero" after performances in the Paralympic arena. Eduard Novak started to be invited at different public events companies or various meetings (ex. Business Review, Ascendis, Unicredit, etc) (Facebook, 2015) as motivational speaker. With an impressive story of life- speed skating athlete that lost his foot after a car accident in 1996 continue with sport with para-cycling, Eduard Novak today become a promoter for persons with disability.

Percentage of Novak's visibility in online social media and network (eg. Facebook) is bigger than another, this time Olympic champion, from London 2012 Alin Moldovan<sup>2</sup>. It's interesting to compare the two, because their reputation before the Olympics and Paralympics was somewhat similar, were known by the specialists but not known by the general public. Both athletes won the gold medal and automatically this increase their visibility by publicizing the outcome. On the largest social network Facebook- both athletes have private pages where "friends" are added but also they have Facebook pages for fans or people interested in sport. Alin Moldovan has 2500 (Facebook, 2015) friends and 470 (Facebook, 2015) likes on the two pages that owns, while Eduard Novak has 1,200 (Facebook, 2015) friends and 3,400 (Facebook, 2015) likes. The difference between the numbers of like for every Facebook page can be also related with the fact that cycling is more popular in Romania than shooting, the sport that Alin Moldovan practice.

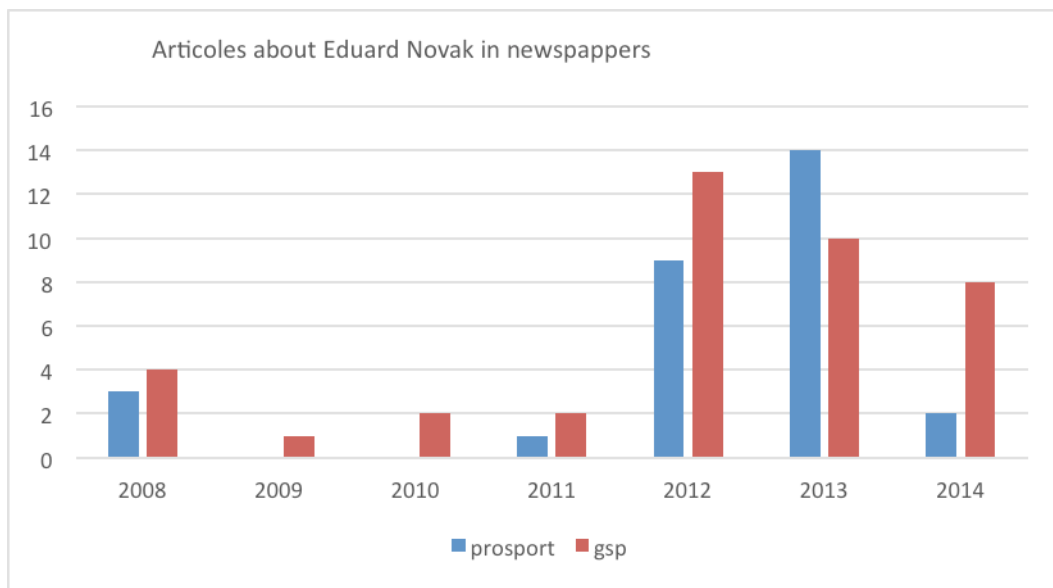
The notoriety of Eduard Novak in specialized online media is also interesting to analyze. Although the performances of him were extraordinary achieved in 2012 ProSport (ProSport, 2015) and Gazeta Sporturilor (GSP, 2015) publish the most articles about him in 2013-2014 due to the scandals about his validation as president of the Romanian Cycling Federation. This validation come only in 2014 when a letter from the International Cycling Federation accept Novak as the only president for the Romanian federation. During this

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<sup>2</sup> Alin Moldovan won the gold medal in shooting.

years 2013-2014 internal disputes and scandals on this choice will be very virulent in Romania, and most of this discussion will be presented also in the sports newspapers.

For better understanding can be seen in the chart below how many articles about Eduard Novak existed from 2008 to 2014 in the two most important sport newspapers in Romania- Gazetat Sporturilor and ProSport. The research started in 2008, because in that year Novak won the first medal-silver at Beijing Paralympics.



Coming antithetical to the reputation of Eduard Novak, Paul Ciobanel is an outstanding personality of Romanian Paralympic movement, unfortunately too little known and appreciated. Ciobanel was a famous rugby player, but his carrier was destroyed by a bone cancer that will make him to loses a leg. He carry more than 30 years will get a hearing and hearing both lead factory during the communist period and after (RomHandicap), offering the chance of many people and sometimes sport athletes for a new life. Paul Ciobanel remains an unknown to public opinion and specialty media. He died in 2014 and no specialized newspaper announced his death. Ciobanel was a founding member of the Federation of Sports for Persons with Disabilities and was also the president of that body.

Both Eduard Carol Novak and Paul Ciobanel changed their destiny after destiny was changed. Both took a hard struggle to integrate disabled persons. If Paul Ciobanel remained in shadow and is not very well know, even if he was the person who stared to change the legislation for persons with different disabilities or to design different prosthesis, Eduard Novak visibility enjoyed by producing changes in mentality and social behavior for the public in

Romania. This can be seen especially at sport competitions, where number of athletes with disabilities are increasingly. This competitions usually are advertised in the newspapers or TV - ex. Bucharest Marathon, Royal Cros etc) so this help to promote sport for better social integration of disabled people.

Disability is a thorny problem in Romania. After integration into the European Union in 2007, the Romanian state began to adopt European legislation for people with disabilities but Romania still has much recovered from other European countries. The number of people with disabilities employed in public or private system is still extremely limited, infrastructure in major cities is also poor for people with invalidity, and the public found for sport for disabled people are almost nonexistent. An important role in the integration for the disable people in the society had also the mass media, who started to look more careful at this subject but not enough till now.

However the steps taken by Romania in integrating of people with disabilities are still low. The persons with disabilities began to capture more and more media and spreading what looks like it can be used successfully as a socially integrating factor and sport has an important role in this transformation.

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## When a Writer Disguises Oneself as A Journalist: Hunter S. Thompson and the Gonzo Journalism

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### Abstract

Hunter Stockton Thompson was born on the 18<sup>th</sup> of July 1937 in Louisville, Kentucky, and he was the son of Jack Robert Thompson and Virginia Ray Davison<sup>3</sup>. Hunter showed an early interest in literature and journalism, collaborating with a newspaper called the *Southern Star*. He earned since his childhood a reputation as a maverick. In 1955, after several incidents of underage drinking, theft and vandalism, Hunter S. Thompson was sentenced to sixty days in jail for stealing a man's wallet and spent his high school graduation day behind bars. He was forced to choose between prison and military service, he decided to join the army and, while serving at Eglin Air Force Base, he went to night classes at the Florida State University and marked the actual beginning of his journalism career by taking the sports editor position on the weekly *Command Courier*, an Air Force newspaper.

**Keywords:** Hunter S. Thompson, gonzo journalism, narative writing

After his discharge, Thompson pursued a journalism career and had a series of jobs at a variety of small newspapers in Pennsylvania, Puerto Rico and New York, as well as a short stage as a copy boy at *Time* magazine, a period during which he received over and over again rejection notices for his literary works. He took a few literature classes at Columbia University and practiced the novelist's skills by meticulously copying Hemingway's and Fitzgerald's novels and short stories on his typewriter. Later on, in 1962, he became the South America correspondent for the recently created weekly *National Observer*, a periodical in which Hunter S. Thompson published stories



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<sup>3</sup> The bio-bibliographical data are based on the information delivered by the American National Biography Online (<http://www.anb.org/articles/16/16-03546.html>) and <http://www.biography.com/people/hunter-s-thompson-9506260>

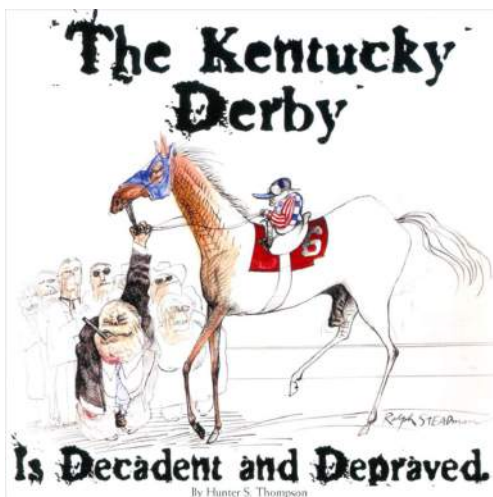
that proved he had already begun to develop a subjective and irreverent writing style that tended to blur the line between fiction and fact.

But the first real step towards creating a truly innovative literary-journalistic style took place in 1965, after leaving *National Observer*, marrying his longtime girlfriend Sandra Conklin and failing to write a proper novel. The turning point came when the *Nation* gave Thompson the assignment to write a feature about the infamous motorcycle gang Hell's Angels, a story that would be published on May the 17<sup>th</sup> 1965 and which contradicted the general point of view stating that the gang members were nothing but outcasts, losers and outsiders. The article was the starting point for the novel *Hell's Angels: A Strange and Terrible Saga* (1966), a book which was the result of almost a year spent among the Angels and in which Hunter S. Thompson seriously blurred the lines between reality and fantasy, a future trademark of his writing style. This "journalistic" novel rejected the long-standing conventions of impartial, even impersonal observation of the world and ended with a striking epilogue that described the writing saga as "fast and wild in some moments, slow and dirty in others, but on balance it looked like a bummer" (Thompson, 1999, p. 265).

But Thompson's first work to be referred to as "Gonzo" was the famous *The Kentucky Derby Is Decadent and Depraved*, a story that challenged the traditional way of reporting and which was published in June 1970 in the rather obscure and short-lived publication called *Scanlan's Monthly*.

This seminal article that kicked off the new journalism christened "Gonzo" consisted of anything but what Hunter S. Thompson was assigned to, namely reporting on a highly popular horse race held annually in Louisville, Kentucky, on the first Saturday in May, a race known in the United States as "The Most Exciting Two Minutes in Sports".

Facing an imminent deadline and with no actual story drafted yet, he had the bizarre idea to send disparate considerations on anything else but the race itself (which he actually didn't even see), depicting the hype, celebration and depravity that surrounded the event. The resulting article (later reprinted in Thompson's Gonzo anthology *The Great Shark Hunt Gonzo, Papers, Vol. 1, Strange Tales from a Strange Time*), with only three sentences describing the results of the race itself, was a compilation of thoughts about the debased atmosphere at the Kentucky Derby accompanied by the suggestive sketches of Thompson's lifelong collaborator, British cartoonist Ralph Steadman. That was





the start of a brilliant partnership that would produce plenty of iconoclastic works, including Steadman's visceral illustrations for Hunter S. Thompson's masterpiece, *Fear And Loathing in Las Vegas*.

Later on, a few years after Thompson's death, Ralph Steadman remarkably summarized their artistic relation and therewith the essence of "Gonzo" philosophy: "You become the story. That's what Hunter always liked the idea of best. Don't stand back and do it like an official bank clerk filling in a form. You're actually creating the story as you go. There is no story, until you start one. That's how we did it. That's why it always was fun"<sup>4</sup>. And that is exactly what they would do: becoming part of the story or, to be more accurate, the story itself: "The next day was heavy. With only thirty hours until post time I had no press credentials and –according to the sports editor of the Louisville Courier-Journal – no hope at all of getting any. Worse, I needed two sets: one for myself and another for Ralph Steadman, the English illustrator who was coming from London to do some Derby drawings. All I knew about him was that this was his first visit to the United States. And the more I pondered the fact, the more it gave me fear. How would he bear up under the heinous culture shock of being lifted out of London and plunged into the drunken mob scene at the Kentucky Derby? There was no way of knowing. Hopefully, he would arrive at least a day or so ahead, and give himself time to get acclimated. Maybe a few hours of peaceful sightseeing in the Bluegrass country around Lexington. My plan was to pick him up at the airport in the huge Pontiac Ballbuster I'd rented from a used-car salesman name Colonel Quick, then whisk him off to some peaceful setting that might remind him of England"<sup>5</sup>.

This is more literature than journalism as we know it, isn't it? But we shouldn't be shocked of this whatsoever. After all, sometimes, if not often, there is, may be or might be an interconnection between literature and journalism. We can frequently notice that there exists a thin line between these two fascinating means of communication, two delightful forms of expression. We can invoke, of course, in order to prove our point, the cultural journalism and that special genre called feature which is significantly literaturized. But we won't. Firstly, we will only stress that both of them, literature and journalism, spread around a certain amount of information. We should not forget that probably the most reliable accounts of the Battle of Borodino between Napoleon and Kutuzov is provided by no one else but the great Russian novelist Leo Tolstoy. Secondly, both literature and journalism transmit opinions and ideas, not to mention emotions. And these common inner elements made

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<sup>4</sup> "Drawing became a weapon" - Ralph Steadman on his Gonzo life with Hunter S Thompson, an interview by Kevin Perry for GQ Magazine UK, <http://www.gq-magazine.co.uk/entertainment/articles/2013-03/04/ralph-steadman-documentary-interview>

<sup>5</sup><http://www.openculture.com>, *Read 11 Free Articles by Hunter S. Thompson That Span His Gonzo Journalist Career (1965-2005)*, <http://english138.web.unc.edu/files/2011/08/The-Kentucky-Derby-is-Decadent-and-Depraved.pdf>, p.5

William Faulkner say, in a rather exaggerated statement, that the message revealed by the literary works is more “real” than that supplied by any type of journalism that claims to be as objective as can be.

Hunter S. Thompson does not necessarily agree with Faulkner’s radical opinion on this matter, he doesn’t think fiction offers some more “accurate” information than the journalistic products. He just believes that both of them, literature and journalism, are artificial categories as they represent nothing more than forms of expression, different means to reach a common goal. That is why he writes a column more like a writer than a journalist, disregarding the facts and overdrawing the emotions and the sensations induced by the events depicted. Thus Gonzo is a type of journalism which proposes a way of hyper-subjective writing that transforms the reporter into a character; it is a first person report that reflects the (self-)induced emotions of an author who often neglects the event itself, the actual information and uses them only as a pretext, a trigger for his narrative endeavour and his introspective exercise.

The Gonzo journalism tends to favor style over accuracy by using personal experiences and emotions to describe to a certain extent an event and by disregarding the sober and refined style used by most of the journalists. The Gonzo journalists abundantly use intertextuality, metatextuality, humour, sarcasm and obviously exaggeration.

Christine Othitis emphasizes what she considers to be the seven main characteristics of a Gonzo work:

- overlapping themes of sex, violence, drugs, sports and politics;
- use of quotes by famous people and other writers or sometimes his own as an epigraph;
- references to public figures such as newspeople, actors, musicians and politicians;
- a tendency to move away from the topic subject or subject he started out with;
- use of sarcasm and/or vulgarity as humour;
- tendency for the words to flow and an extremely creative use of English;
- extreme scrutiny of situations.<sup>6</sup>

From the literary point of view, Hunter S. Thompson follows in the footsteps of his iconoclastic predecessors from the 1950’s, the representatives of the *Beat Generation*, the so-called *Beatniks*. Thompson shows the same insolence, daring, anguish and irreverence as William S. Burroughs, Allen Ginsberg and Jack Kerouac, and, from the (pseudo-)journalistic point of view, he stands alongside his more or less congeners who were part of what was called the *New Journalism*, Tom Wolfe, Truman Capote, Norman Mailer, Joan

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<sup>6</sup> Othitis, Christine, *The Beginnings and Concept of Gonzo Journalism*, 1994, revised March 1997, <http://www.gonzo.org/articles/lit/esstwo.html>

Didion, Terry Southern, Robert Thomas Christgau, Gay Talese and so on. Just like the beatniks before him, Thompson experiments both artistically and existentially by writing with a psychedelic frenzy under the influence of drugs. Therefore we consider to be entitled to consider him the last major literary representative of the American "Drug Decade", a genuine product of a counterculture that supplied an alternative to the traditional establishment through promoting liberal, sometimes libertine ideas. Out of this counterculture different movements emerged, like rock, pop, hippie, psychedelic etc., and this is to be noticed in literature, visual arts and music. These cultural explosions and implosions led to a structural reconfiguration of the American society and many other Western traditional societies.

When there is a convention assumed by both parties, the author and the public, the writer disguised as journalist cannot be accused of deceit. Hunter S. Thompson is not a manipulator, a charlatan, a swindler, because his readers are aware of the journalistic/literary convention he proposes and never breaks. The journalist and writer George Ames Plimpton states that Hunter's tendency to move away from one topic to another is nothing but an attempt to write about what he feels his readers want to read. Plimpton says that Thompson is a "persona writer, and that's very rare," (Carroll, 1993, p.147). And Christine Othitis can't agree more: "This statement is very true, as Thompson has an amazing ability to capture personality and feeling. <People> really is what he writes about the best; when you get past all the clutter in his writing (the guns, drugs, etc.) one finds that he has written mostly about people's behavior". And the example is more than relevant: "*The Kentucky Derby is Decadent and Depraved* is not really about the horse race. In fact, the actual race makes up about 1% of the article (the winner of the race is never mentioned either). The story is devoted to Thompson's encounter with a buffoon in a bar, hill people in Kentucky, meeting the cartoonist Ralph Steadman, and taking Ralph to dinner with his brother and his wife"<sup>7</sup>.

The tongue-in-cheek writing of Hunter S. Thompson is the writer's main quality in P.J. O'Rourke's opinion: "Two things separate Hunter Thompson from the common herd of modern-lit angst peddlers. First, Thompson is a better writer... Second, Thompson makes us laugh. This is something we're unlikely to do during performances of... *Waiting for Godot*, even if we're as high as Raoul Duke. Hunter Thompson takes the darkest questions of ontology, the grimmest epistemological queries, and by his manner of posing them, sends us doubled over in fits of risibility, our sides aching from armpit to pelvic girdle, the tops of our legs raw from knee-slapping, beer spitting out of our noses. We laugh so hard that at any given moment, we're almost as likely to vomit as the 300-pound Samoan attorney" (O'Rourke, 1996, p.66). And a suggestive example in this respect is to be found also in *The*

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<sup>7</sup> Ibidem.

*Kentucky Derby is Decadent and Depraved*, a fragment that reveals Thompson's concerns after meeting his English companion: "He had done a few good sketches, but so far we hadn't seen that special kind of face that I felt we would need for a lead drawing. It was a face I'd seen a thousand times at every Derby I'd ever been to. I saw it, in my head, as the mask of the whiskey gentry – a pretentious mix of booze, failed dreams and a terminal identity crisis; the inevitable result of too much inbreeding in a closed and ignorant culture. One of the key genetic rules in breeding dogs, horses or any other kind of thoroughbred is that close inbreeding tends to magnify the weak points in a bloodline as well as the strong points. In horse breeding, for instance, there is a definite risk in breeding two fast horses who are both a little crazy. The offspring will likely be very fast and also very crazy. So the trick in breeding thoroughbreds is to retain the good traits and filter out the bad. But the breeding of humans is not so wisely supervised, particularly in a narrow Southern society where the closest kind of inbreeding is not only stylish and acceptable, but far more convenient – to the parents – than setting their offspring free to find their own mates, for their own reasons and in their own ways. ("Goddam, did you hear about Smitty's daughter? She went crazy in Boston last week and married a nigger!"). So the face I was trying to find in Churchill Downs that weekend was a symbol, in my own mind, of the whole doomed atavistic culture that makes the Kentucky Derby what it is"<sup>8</sup>.

The literary critic Jerome Klinkowitz tries to identify the essence of the Gonzo way of reporting by comparing Thompson to Kurt Vonnegut: "The quick cut, the strategic use of digression, the ability to propel himself through a narrative like a stunt driver, steering with the skids so that the most improbable intentions result in the smoothest maneuvers, the attitude of having one's personal craziness pale before contemporary American life - on all these count Thompson and Vonnegut share an affinity" (Carroll, p.302). And Tim Cahill, a Gonzo descendant, identifies a kind of Peter Pan-like escapism in Hunter S. Thompson's life and work: "Hunter represents freedom. He has confidence, plus size, plus a certain undeniable fearlessness. We all have a kind of Peter Pan ideal in our lives when we're about twelve. We're going to do this, we're going to do that, and it gets beaten out of us. It gets beaten out of us sometime between puberty and our first job. People often regret the things they didn't do. Hunter is the alter ego who got to do *everything*" (Carroll, 1993, p.278).

After creating this innovative style called Gonzo with *The Kentucky Derby is Decadent and Depraved*, Thompson radicalizes his view on contemporary society and comes to the conclusion that the American Dream is fatally ill and doomed to fade out rapidly. The result is his most critically

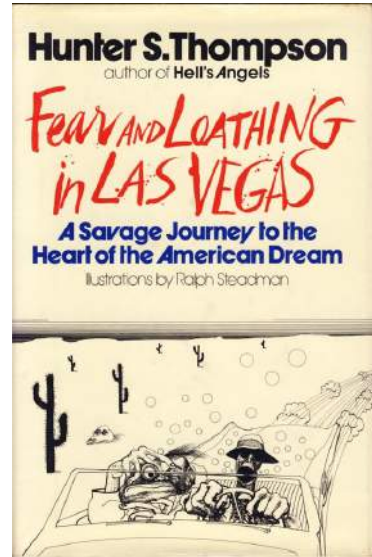
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<sup>8</sup> <http://www.openculture.com>, *Read 11 Free Articles by Hunter S. Thompson That Span His Gonzo Journalist Career (1965-2005)*, <http://english138.web.unc.edu/files/2011/08/The-Kentucky-Derby-is-Decadent-and-Depraved.pdf>, pp. 10-11

acclaimed and commercially successful book *Fear and Loathing in Las Vegas: A Savage Journey to the Heart of the American Dream* (1971), a psychedelic depiction of the happenings surrounding another sports event, a hallucinogenic, manic and frantic first-person story of the trip to Las Vegas of the cynical Raoul Duke (author's alter ego) and his companion, Dr. Gonzo.

From the very start we can find a clear sample of Gonzo style: "We were somewhere around Barstow on the edge of the desert when the drugs began to take hold. I remember saying something like <I feel a bit lightheaded; maybe you should drive...>. And suddenly there was a terrible roar all around us and the sky was full of what looked like huge bats, all swooping and screeching and diving around the car, which was going about a hundred miles an hour with the top down to Las Vegas. And a voice was screaming: <Holy Jesus! What are these goddamn animals?>. Then it was quiet again. My attorney had taken his shirt off and was pouring beer on his chest, to facilitate the tanning process. <What the hell are you yelling about?> he muttered, staring up at the sun with his eyes closed and covered with wrap-around Spanish sunglasses. <Never mind>, I said. <It's your turn to drive>. I hit the brakes and aimed the Great Red Shark toward the shoulder of the highway. No point mentioning those bats, I thought. The poor bastard will see them soon enough" (Thompson, 1989, p. 3). The iconic novel was first published in serial form in the Rolling Stone magazine and it was soon followed by *Fear and Loathing: On the Campaign Trail '72* (1973), a sardonic burst on politics and politicians.

Afterwards Hunter S. Thompson's career was marred by several incidents and fiascos caused mainly by his abuse of alcohol and drugs. When he was sent to Zaire in 1974, along with his loyal collaborator Ralph Steadman, to cover the famous "Rumble in the Jungle" boxing fight between George Foreman and Muhammad Ali, Thompson missed the actual fight and spent most of the time in and by the hotel pool, heavily drinking and taking drugs. Then a report on abandonment of Saigon by the American troops turned out to be a flop and he started to contribute less and less to Rolling Stone magazine. He then collaborated with many other publications and gathered all



his Gonzo works in the collections *The Great Shark Hunt: Strange Tales from a Strange Time*; *The Gonzo Papers Vol. 1, Generation of Swine: Tales of Shame and Degradation in the Eighties*; *The Gonzo Papers, Vol. 2, Songs of the Doomed: More Notes on the Death of the American Dream*; *The Gonzo Papers, Vol. 3* and *Better Than Sex: Confessions of a Political Junkie*; *The Gonzo Papers, Vol. 4*. Although he would never be able to meet the literary standards of yore, he became more and more famous, a celebrity which was enhanced when portrayed by Johnny Depp in Terry Gilliam's movie *Fear and Loathing in Las Vegas* (1998).

Drained of inspiration, Hunter S. Thompson earned a comfortable living by participating to TV shows, giving interviews for newspapers and magazines and receiving royalties from his previous books and screen adaptations. After divorcing Sandra Conklin in 1980, Thompson married his longtime assistant, Anita Beymunk, in 2003. He lived his late years with his second wife at Owl Farm, where he decided to take his life by a self-inflicted gunshot on February the 20<sup>th</sup> 2005. Recently the Gonzo enthusiasts saluted Hunter S. Thompson's widow idea of turning Owl Farm into a permanent museum dedicated to the iconoclastic writer.

Hunter S. Thompson's major legacy is definitely the establishment of the new literary/journalistic paradigm known as Gonzo. He influenced plenty of writers and journalists who adhered to this new way of reflecting the reality by filtering the information through the sieve of personal emotions and feelings. Through mere extrapolation, the term Gonzo refers now to almost every form of independent and maverick journalism.

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# **Women in Mass-Media: Femininity and Anti-Feminism**

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## **Abstract**

A woman's place in the modern society is not a closed topic. However, in the past decade the emphasis switched between feminism and postfeminism. To understand a woman's role in mass-media, we need to take a look back in history.

Our journey starts in the 1960s when the first feminists began to openly talk about equal rights in employment, political participation, the right to have an abortion and a law against domestic violence. This is a turning point in the fight for emancipation: the women who were engaged in this battle decide that it is time to rise from the domination of men. Step by step, the feminist ideology began to look more like a social and political movement in the modern world.

## **Keywords: women, mass-media, feminism, feminity, anti-feminism**

"Girl Power" was the first slogan, the first step towards a new society where a woman can be respected and paid like a man. The slogan strengthened the role of women in Western countries.

The first wave of feminists tried to pull the woman from the patriarchal model, to determine her to think and feel for her own. In her article, *Woman: Group and Identity?*, Glynis M. Breakwell argues that when a social identity is unsatisfactory, the individual will seek change in the group. The individual will try to change the social matter of a certain group or even the members. But women could not refuse to be women, and many of them have decided to deny their femininity. They adopted male roles and forms of behavior to gain superiority.

A good example is the Hollywood world in the 1970s. Women began to play roles of policemen, detectives, soldiers, being put in a heroic light. The film industry and the media will promote a female model built for many years by the feminists. But it wasn't enough because women dressed male forms, a contradiction with the feminist ideology.

Actually, it was a return to the old norms of femininity, norms analyzed in detail by the psychoanalyst Carl Gustav Jung. He explained that men seek in women two major qualities: sensitivity and a dose of helplessness. When a woman wants to get rid of them, she adopts male forms, unattractive to the opposite sex. The psychoanalyst highlights that men are fascinated by helplessness, ignorance and innocence of a woman. (Jung 2003)



The feminists will fight for many years to abolish woman's ignorance and they will achieve tremendous victories: equal rights in employment, the right to have an abortion, the right to free speech.

### **Postfeminism – womanhood and anti-femininity**

When the first wave of feminists tried to change the modern world, Romania was struggling with communism. And the women were seen just as workforce, mainly because they represented more than a half of the population of the country. For the communist system that meant one thing: women are a resource that can be exploited extensively in order to achieve the „industrial communist world”. Moreover, a series of articles from *Scînteia* magazine (1972) reveal a major problem. In Romania women were poorly paid. Also, in the communist country abortion was a crime punished by law.

In the 1990s Romania was a democratic country in a changed world. It was the right time to argue whether or not the fight for equal rights between men and women is over. Postfeminism ideology was born, a term used for the first time in the 1980s in the media industry. Postfeminism is usually used to refer to the „happy release” from the feminist world considered to be outdated and obsolete. (Gamble 2009)

Even the new edition of the Oxford Concise Dictionary defines postfeminism as an antonym of feminism. The postfeminists argue that in the new era, women need a new wave of practices that can meet their current problems. The media industry labeled some people postfeminists. Some of them do not consider themselves to be opposed to feminism: "Usually those who are appointed by the media to be postfeminist are not part of an anti-feminist movement", writes Justine Picardie in *Independent on Sunday*. (Gill 2009)

Postfeminism ideology is based on a simple idea: the struggle for equality is over and now women can enjoy the same benefits as men. A woman can have everything she wants and feminism must adjust to the need of the „modern woman” . Even the word itself suggests that women and society would not need feminism. Some feminists argue that „postfeminism” is an imprecise term that has emerged in the '90s and quickly caught the public, bringing a new model of modernity .

However, some theorists argue whether „postfeminism” is an attack on feminism, considered even anti-feminism. Others have examined the way postfeminism was involved in popularizing feminist ideas, such as American tv-show Oprah. Oprah Winfrey, the host, tried to promote strong female models and come with solutions to various problems. On the other hand, magazines like *Cosmopolitan* or *Glamour* have a different point of view. They promote the idea that the feminist ideology is something old and hard to understand in our society and also focuses on the culture of consumption and aggressive marketing.

Feminism has now become a word often associated with stereotypes. The „new woman” promoted by the postfeminists is not an independent one. In fact, she is very concerned about meeting the man next to whom she can transform. Thus, she must become more attractive, more appealing for the opposite sex. Magazines like *Cosmopolitan* promote myths about beauty. Feminist Naomi Wolf believes that this destroys the woman, both physical and psychic. It can even go to the extreme, determine some women to take drastic decisions: diet or plastic surgery.

Joke Hermes, Professor of Media, Culture and Civilization, believes that the current women’s magazines include two major trends:

1. A professional journal for domestic tasks: cooking tips, cleaning, cosmetics, etc.;
2. An emotional education, where the woman is advised by „specialists” in various problems (usually about relationships with their partner) .

*Cosmopolitan* is the best example in this case, a publication who targets North American young women „who know what they want from life”. The glossy women’s magazine segment has no rival in both US and Europe, including Romania. Globally, *Cosmopolitan* is not just a simple magazine, but a brand that reaches almost all over the world. It also has a consistent budget that comes from advertising.

Third wave feminist, Rosaling Gill, believes that a women’s magazine has three important parts:

1. Intimate management that reveals intimate confessions, advises on how to plan a relationship and a „scientific management” of the emotions;
2. „Menology” or the „science of the man”, a space where women learn from experts how to satisfy their spouse;
3. Transformation: tips on how to dress, how to shape the body and how to sexually please a man.

*Cosmopolitan* states that it promotes women values like power or independence. But these values are betrayed by the content of the magazine. (Gill 2009) The fun and fearless woman is only concerned to sexually satisfy the man. The magazine consider itself a feminist brand, but more actual. „Cosmo is a feminist brand because we believe that women are just as capable as men and can achieve anything they want. Our magazine also understands that men are also important. Girls of *Cosmopolitan* love men” .

On *Cosmopolitan* covers we see beautiful and famous women, in low-cut dresses or swimsuits. The magazine targets seductive, powerful and feminine women.

### **Cosmopolitan brand in Romania**

From the first cover issued in Romania, *Cosmopolitan* took a stand against misogyny and „male hegemony” without rejecting the men. The idea has a feminist load, because if we look back in history we see that the first wave

of feminists fought against masculinity used as a weapon against women. Regarding this, Cosmopolitan is trying to educate their readers in order to cultivate their femininity and to be more actual, anchored in the reality.

Following Cosmo tradition, the romanian issue of the magazine took a strong state against inhibitions. The articles focus on career, health, celebrities, sex, relationships, fashion, beauty, money, movies, books, food or decoration. The magazine has 200 pages and includes the following sections:

- „Beauty and Style” – exclusively dedicated to fashion, makeup and cosmetic products. A „book of beauty”;

- „Cosmo Informer” – relationships advices, news about celebrities, music and „everything trending” in that month;

- „Living together” – section that tackles couples life. Readers can find tips on how to have „the perfect relationship”. Women can also find various COSMO quizzes with sexual themes;

- „You and yourself” – tackles several topics. A special attention is given to „happiness”, the main theme in Cosmopolitan. (published articles like „Survival Guide for timid”, „How to get rid of embarrassing situations”, „Sarcasm can leave you alone”). Here readers can find what’s „Cosmo hot and what’s not”;

- „Job and Money” – a section with tips on business, economy and career;

- „Shaped Body” - tips on diet, healthy food and how to have a beautiful body;

- „Cosmo Exclusive” – articles with tips on beauty and also life stories of women with various life stories;

- „Cosmo Life” – a place for relaxation: ideas for cocktails, decoration, books, movies, music etc.

- „The Men” – news about famous men, tips;

- „Permanent Section” – includes horoscope, suggestions, portraits of local celebrities;

- A special section of „Tips and Tricks” providing tips on beauty, relationships and sexual life.

The most successful sections are those related to sex and relationship advice. Cosmopolitan reserves considerable editorial space to this idea. The woman should be feminine, appealing, anchored in the modern pattern of beauty in order to attract men. The content of the magazine is an exponent of this idea.

For example, in an article published in the online edition of the magazine, the COSMO woman is advised to be very careful about the way she looks in order to feel attractive to the opposite sex and not to lose her spouse . Cosmopolitan editors assume that their readers have found their dress style but not the perfect makeup or hair style: „Of course I feel more seductive when I wear an outfit that suits me 100%. Well, so is the beauty kit. Choose the hair

style and the makeup that goes perfectly with your outfit and you will look a million". The article has pictures with „sexy" female models.

In fact, Cosmopolitan promotes the idea that women can be „feminine", „modern", „down to earth", but not necessarily sexy. That is a quality that needs to be learned. Thus, the magazine offers advices for the feminine, the modern and the „down to earth" women.

The „feminine" women have a natural look, the „good girls" who like romance. The „modern" ones are those who set the tones in fashion: „You set the trends! You were the first one who put glitter on your nails. Everything fits perfectly on you!". This colloquial language has one purpose: to capture the reader's attention with no intellectual effort. The „down to earth" women are also sexy but the editor chooses to emphasize that the modern woman is the favourite: „You're down to earth and men love that. Remember that sometimes this can be boring. You like wearing your hair wavy and that's sexy (a la Sarah Jessica Parker in Sex and the City)". Apparently the role model in Cosmopolitan is the protagonist of the movie Sex and the City, a woman extremely concerned about her appearance and sexual life, always looking for the perfect man.

In September issue of 2010, Cosmopolitan publishes a series of articles concerning diet, exercise and health. The editors are warning their readers that if they don't follow certain tips (often provided by Cosmopolitan) they may face serious problems in their lives. For example „sponge-woman syndrome" , a condition that can endanger women's happiness: „Do you often cry when watching the news about a natural disaster? If you're able to absorb the world's problems, beware. You could be a victim! Many women suffer from what psychologists call sponge-woman syndrome or hyper-responsiveness. For those who face this, it means that you feel excessive empathy for others." The article admits that such women face a gap in the process of maturing, reaching to absorb the problems of others and suffering more than „normal". A serious problem fixed very simple with COSMO tips: „Yes, life will be unfair. Yes, there will be starving children, people struggling in dictatorship, natural disasters, but you need to learn to let go if you want to have a healthy mind. We're not saying that you need to become insensitive, but just understand that people are not gods. You can't solve the world's problems!" (Cosmopolitan 2011). The solution is simple: resign from this thoughts and return to a simple lifestyle, unconcerned with global or national issues. Politics, economics require time to think, to reflect, to analyze. For the Cosmopolitan woman this is a burden and it may cause the „sponge-woman syndrome". Basically, sadness is not a quality amongst the values promoted by the magazine. Cosmopolitan editors acknowledge that being a woman in today's society is a difficult thing. In „Eight misconceptions about women", the article tackles the gender stereotypes: „They say we are slanderers, overspenders, emotive. This is a cheap analysis of feminine psychology. Some clichés are as old as the Earth

despite the empowerment of women.” Although the author recognizes that women are judged wrongly, she then begins to talk about „gender flaws”. The article induces the idea that we can’t fight these flaws and sometimes the clichés may have some truth in them. For Cosmopolitan a woman must be in a permanent search of happiness. Clothes, fashion, jewelry are building the happiness for the COSMO girls. The magazine teaches their readers to explore their emotional intelligence, to develop skills in order to understand others feelings (particularly men). Cosmopolitan endorses theorists and philosophers who consider that women are part of the subconscious, unable to develop pure cognitive capacities. The main section in the magazine is the emotional life of the young woman, who is in a constant battle when it comes to find the perfect man . We find little culture in Cosmopolitan, and the readers intellect is not „tested”. In The Routledge Companion to Feminism, Sarah Gamble believes that the modern woman has an attitude of a show girl. Feminist ideas can be found in women’s magazine, but many theorists consider that this kind of feminism is a fraud.

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# **Media, Social Media and Freedom of Speech Protection in Romanian Legislation**

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## **Abstract**

In the present article we will analyze the current provisions in Romanian legislation regarding the protection of both the freedom of speech and the right to privacy, and the way they affect media and most recently social media.

The recent changes brought by the advance of modern communication methods, the switch from one-to-many communication to many-to-many has rendered some provisions of Romanian law obsolete or impossible to uphold, while others still apply. The focus of concern has partially shifted away from the censorship of the government towards the censorship made possible to the internet gatekeepers. “In recent years, concerns about the role of Internet intermediaries have continued to grow” (Yoo, 2010), since we have no true decentralized way of sending information via the internet – and all information is passed through said gatekeepers – be they your internet provider, Twitter, Facebook or Google.

**Keywords:** mass media, social media, freedom of speech, Romanian constitution

## **Introduction**

The role of mass media in the Romanian society has been undergoing fundamental changes in the past twenty six years, changes that have been mimicking the advance of the fundamental democratic institutions. Important advances have been made in the protection of free speech in Romanian legislation, with significant protections being offered both in the Romanian Constitution and the New Civil Code. There is an inherent underlying battle between the right to privacy and the right to free speech, which can be observed in the provisions and protections provided by the Romanian law.

The structural changes in the media landscape generated by the advance of social media, that have empowered both the media and citizens have introduced some significant gatekeepers. Has the Romanian legislation been able to stay current with the constant expansion of the Internet as the main communication medium?

The Romanian legislation holds no provisions regarding internet neutrality, but there are provisions in the European Legislation. A 2014 proposal defined “net neutrality” as meaning “the principle according to which all internet traffic is treated equally, without discrimination, restriction or

interference, independently of its sender, recipient, type, content, device, service or application.” (Amendment 237, European Single Market for Electronic Communications Report, 2014).

### **Provisions of the Romanian Constitution**

There are several significant provisions regarding the right to privacy and the protection of freedom of speech in the Romanian Constitution.

**Article 26** states that “(1) The public authorities shall respect and protect the intimate, family and private life. (2) Any natural person has the right to freely dispose of himself unless by this he infringes on the rights and freedoms of others, on public order or morals.”, thus explicitly granting every citizen of Romania the right to private life and intimacy, a right that can not be disregarded in any other provisions of Romanian law. The second paragraph is an expression of an important principle regarding the freedom of individuals – that each of our freedoms ends when we begin to affect the freedom of any other individual. The Romanian Constitution also limits the freedoms when “public order or morals” are infringed, without providing a clear definition of public order and public morals. Thus, the lawmaker draws more limits on the freedom of individuals, empowering the public “morals” and “public order”.

**Article 30**, paragraph 1 states that “freedom of expression of thoughts, opinions, or beliefs, and freedom of any creation, by words, in writing, in pictures, by sounds or other means of communication in public are inviolable.”. Through this, the lawmaker grants every individual total and inviolable freedom of expression, without fear that the government will retaliate or censor said information. This doesn’t mean that the government or individuals are unable to impose limitations – from simple examples like classified information and non disclosure agreements to debateable libel or slander.

The second paragraph explicitly outlaws censorship: “any censorship shall be prohibited.”, noting that the Constitution does not just ban governmental censorship, but any kind of censorship. Under an extended interpretation of this paragraph, gatekeepers might also be in violation when censoring their users.

The third paragraph explicitly grants freedom to the press, but without defining what the “press” means. It states that “freedom of the press also involves the free setting up of publications”, any kind of publications, from a radio station to a newspaper or a simple online media blog. Could a journalists Facebook page be considered a publication?

Paragraph four states that “no publication shall be suppressed.”, thus offering an extra degree of protection to publications, especially from the government but also from outside sources – the suppressor is not defined and can be interpreted as any third party. Thus, both the formation and existence of publications is protected through the Romanian constitution.



In the fifth paragraph we find the first obligation of the mass media – the Constitution grants that “the law may impose upon the mass media the obligation to make public their financing source.”, thus, without forcing publications to reveal their financing source, it permits such actions in further law. Such provisions exist for radio and television media in Romanian law and are monitored by the National Council of the Audiovisual. Print and online media are so far not bound by this provision, but any media law could implement such a change, bringing a layer of transparency of media entities and interests. In case of a hostile government, such provisions could be used to pressure media owners.

The limits of freedom of expression that are also found in paragraph two of article 26 are detailed in paragraph 6 of article 30 - “freedom of expression shall not be prejudicial to the dignity, honour, privacy of a person, and to the right to one's own image.”. Thus, the way the freedom of expression can affect the freedom of others is defined: by prejudicing the dignity, honour or privacy of a person, thus inflicting damage to one's own image. As such concepts are not exactly easy to define and delimit, in a case of libel or insult it is up to the court to determine if any of the persons rights have been infringed.

Further provisions are brought in article 7 related to the protection of the public morals and public interest – “any defamation of the country and the nation, any instigation to a war of aggression, to national, racial, class or religious hatred, any incitement to discrimination, territorial separatism, or public violence, as well as any obscene conduct contrary to morality shall be prohibited by law.”. Through this provision the lawmaker establishes a ban on certain categories of speech: that that promotes religious, racial, class or national hatred, incitement to discrimination or public violence. Such provisions, even though they limit freedom of expression, important in protecting minorities and disadvantaged groups, but are extended in the Constitution to conduct contrary to morality, which is, in the author's opinion, very hard to define. Thus, our freedom of expression is limited by morality under this provision of the Romanian Constitution.

The final paragraph of this article, paragraph 8, outlines who is liable in case either of the previous articles are breached: “civil liability for any information or creation made public falls upon the publisher or producer, the author, the producer of the artistic performance, the owner of the copying facilities, radio or television station, under the terms laid down by law. Indictable offences of the press shall be established by law.”. Thus, the civil liability is extended not only to the direct author of the as defined aggression, but also to publisher, radio or TV station, that are jointly held responsible.

**Article 31** is the basis of the right to information, especially public information. The freedom of access to information sometimes is found in direct conflict with the protection of confidential information and a citizens right to privacy. This conflict is resolved by the lawmaker through the use of “public

interest”, a very important concept in journalism. Paragraph one states that “a person's right of access to any information of public interest shall not be restricted.”, meaning that information of public interest is of utmost importance, and should not be restricted. How do we proceed with classified documents that, which revealed, would be of very high public interest? Journalists should be protected by this provision of the Constitution in such cases, but proving public interest is sometimes difficult. In the same way, sometimes an individuals’ privacy might be violated for the greater interest of the public, but such cases are rare and must be analyzed individually.

The second paragraph grants more freedom to citizens and the press, while providing an obligation to public entities: “the public authorities, according to their competence, shall be bound to provide correct information to the citizens in public affairs and matters of personal interest.” The information provided to the citizens interested should be correct and unaltered, to the best of the ability of the public authority.

A limitation of this right is defined in the next paragraph, paragraph 3: ”the right to information shall not be prejudicial to the measures of protection of young people or national security.”. Through this, the lawmaker offers an extra protection to minors, but also limits the right to information on issues related to “national security”. But “national security” is a very broad concept, under which almost anything could be included. One example is the contract between CNANDR and Bechtel regarding the Transilvania Highway, which has been classified as secret under the excuse of national security.

If earlier in this article the lawmaker forces government entities to provide correct information, in paragraph 4 we find similar provisions for the media: “public and private media shall be bound to provide correct information to the public opinion.” – thus, all media entities are forced to provide “correct information”, to the best of their knowledge.

The last provision of article 31 is the related to the public media – “public radio and television services shall be autonomous. They must guarantee any important social and political group the exercise of the right to broadcasting time. The organization of these services and the parliamentary control over their activity shall be regulated by an organic law.”. A framework for the functioning of the public radio and television services is established, guaranteeing their autonomy. That guarantee comes with a price – public media is obligated to offer any “important social and political group” the right to a part of its broadcasting time, through this trying to establish some sort of forced impartiality of public media. The details of this framework are established in organic law we will not analyze in this present paper, but we notice that the public media is not completely independent, since it is defined to be under “parliamentary control”.

### **Provisions of the New Civil Code**

The New Civil Code was adopted in 2009, and entered into force at the 1<sup>st</sup> of octomber 2011. It is the first significant rewrite of the Romanian civil code since 1865. We will not try to treat all the provisions of the civil code regarding the individuals rights and obligations, but only the most important ones related to free speech and privacy.

The right to freedom of expression is established in article 70 paragraph 1– “any individual is entitled to freedom of expression.”, extending the right provided by the Constitution to any individual under the Romanian law, not just citizens of Romania. The limits of this article are defined, according to the second paragraph, by article 75.

The right to private life is defined by article 71. According to paragraph one, “any individual has the right to respect for his private life.”, the right to privacy being also protected in the Constitution, as we’ve previously shown. An explanation and extension of this right is provided in paragraph two of the same article: “no individual shall be subjected to any interference in his private life, personal or family nor the domicile, residence or correspondence, without his consent or without respecting the limits set out in art. 75.”. Extra protection is granted by this article to private life, be it either personal or family life, but also to the household of individuals and a individuals’ correspondence. Thus, our home and mail are sacred and inviolable. This provision is extremely important in the internet era – email is a modern form of correspondence, and according to the New Civil Code it is protected by this article. Paragraph three states that “it is also prohibited to use in any way correspondence, manuscripts or other personal documents and information in a person's private life without consent or without respecting the limits set out in art. 75.” – even if there is a case where we stumble upon private information – an individuals correspondence – we are not allowed to disclose it without the individuals consent. Our journalist deontological codes also share this opinion, but some cases exist where this provision is debateable: when the information is of significant importance to the society and the public interest demands it.

Further provisions of protection are brought by article 252: “any individual is entitled to protection of intrinsic human values such as life, health, physical and mental integrity, dignity, privacy, private life, freedom of conscience, scientific, artistic, literary or technical freedom. “ – the right to privacy and a private life is further emphasized by this article, being declared an “intrinsic human value”, a value we are we are born with.

In essence, although the law is seen as a powerful means of implementing balance of rights that conflict (freedom of information and freedom of expression on the one hand, the right to privacy and dignity on the other), it is used more as a deterrent or as inducing self-censorship. (Centrul pentru Jurnalism Independent, 2013). A balance is hard to reach, but it must be tried because of the importance of all the previously mentioned rights. And the

importance is different to each individual: to some, freedom of expression might be essential, while others value the right to privacy above all else.

### **Social media and journalists**

The constant battle between privacy and free speech is highlighted in some examples we will provide onward. The free speech of journalists is protected against the state through Romanian law and international conventions, but usually it is not protected against the owners of their media institutions, and, equally important, self-censorship is sometimes very effective. Journalists have a dual role – they are both private and public persons, they are opinion makers, but have responsibility for the citizens who they inform. They have to make constant decisions on when and what to speak out, if it is important to maintain objectivity or state their beliefs.

In 2014, a journalist from Digi 24 got fired from his television station after publishing a post on Facebook where he was criticizing the prime minister of Romania, Victor Ponta. (Hotnews.ro, 16 iulie 2014). The journalist considered that his right for freedom of expression granted by article 30 of the Constitution was violated, and that he was posting on his Facebook page as a private person. The television station argued that journalists are public persons and should be politically objective in their public life.

Two months later, another Digi 24 got fired for posting on her Facebook page. Ana Iorga Mihail was fired after she posted a correction of a grammatical error made by another Digi 24 employee on TV. She stated that censorship takes another form in today's age, away from the state and towards the gatekeepers – this time a television station. (DC News, 2104)

In 2015, a journalist for B1TV, Catalin Prisacariu, was fired and accused pressure from the Ponta government to his news station. He noted that the station he was working for had recently changed its political orientation, and even though they justified his dismissal as an economic measure, it was a political decision. (Hotnews, 2015).

Internationally, we find similar cases where journalists who expressed their opinions online in other outlets but their newspaper were sanctioned by their news station:

Marion Ives, who had worked as a journalist with SBS for nearly seven years, was sacked in May 2015 after posting the article that questioned whether the station had breached its charter by not employing enough staff from multicultural background. (Daily Mail, 2015).

A black meteorologist from Shreveport, Louisiana, working at an ABC affiliate, Rhonda Lee, stood up for herself on her station's Facebook page after some racist messages by viewers of the station were left there. Her decision led to her firing in 2012 – all from responding to some readers commenting about her hair. (The Grio, 2012).

An investigative reporter from another ABC affiliate based in Huntsville, Alabama - WAAY-TV – was fired after publishing a post to her blog entitled “Confessions of a Red Headed Reporter”, where she was talking about her behind the scenes improprieties. (Gawker, 2013).

Bob Eschliman, 41, the former editor-in-chief of the Newton Daily News in Newton, Iowa, filed a suit against his employer after being fired for what he considers “publicly sharing his religious beliefs. (The Blaze, 2014). Eschliman posted a series of articles on his blog, decrying a homosexual conspiracy, which he called *Gaystapo*. The newspaper editor has filed a discrimination complaint with the United States Equal Employment Opportunity Commission against his former employer, claiming that he was wrongfully terminated for penning a personal blog post about homosexuality and the Bible.

We can see that even though the journalists’ freedom of expression is protected by the law, the protection is against the government and other entities, not against their media institutions or other stakeholders. Thus, journalists have to be weary when expressing their opinions online: there is an extra degree of responsibility to their media institutions. Even though said institutions should be the promoters of the journalists’ freedom of speech, they often follow other interests.

## **Conclusion**

The provisions in the Romanian law regarding the freedom of speech protection are in line with the European Convention of Human Rights, which establishes freedom of expression in article 10, paragraph 1: “Everyone has the right to freedom of expression. This right shall include freedom to hold opinions and to receive and impart information and ideas without interference by public authority and regardless of frontiers.”. This right is defined through the relationship with a public authority, not with private entities, where Romanian legislation is lacking. Protection is provided through this article to all countries that have signed the ECHR, including Romania.

The second paragraph defines some limits of this freedom: “The exercise of these freedoms, since it carries with it duties and responsibilities, may be subject to such formalities, conditions, restrictions or penalties as are prescribed by law and are necessary in a democratic society, in the interests of national security, territorial integrity or public safety, for the prevention of disorder or crime, for the protection of health or morals, for the protection of the reputation or rights of others, for preventing the disclosure of information received in confidence, or for maintaining the authority and impartiality of the judiciary.”. Thus, states are allowed to impose laws that limit or restrict freedom of speech, as considered necessary in a democratic society, in the interest of national security (as also seen in the Romanian Constitution), for territorial integrity or public safety. The limits imposed in this article are broad and not absolute – this article of the ECHR does not take public interest into account, which could be argued in a court of law.

Journalists and citizens alike are well protected by Romanian and European law against abuses of the state, but not against abuses of gatekeepers: their employers, the distributors or owners of media and potentially monopolistic entities like Facebook, Google or Twitter.

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# Mihai Eminescu în viziunea lui Marco Cugno

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## **Abstract:**

This paper is an extensive review and belongs to the literary field. In my opinion, the book “Mihai Eminescu „In laboratorul «Luceafărului»”, by Marco Cugno, published at Bucharest University in 2014, is the most important appearance since 2000. The Romanian version is an edition of Mircea Anghelescu branded Romanian critic, who also writes a *Foreword*. In his analysis of the poem “Luceafarul”, Marco Cugno explains a few problems: who is the protagonist of the poem, which is the identity of “Luceafărul” – Hyperion, what influence had the tale “Das Mdchen im goldenenGarten”, by R. Kunisch in Eminescu’s versification, which is the ratio reality-dream poem, that gives uniqueness to the eminescian language, as we appreciate the motric poem.

This edition states as valid principle “that the poet’s relationship with folklore should be considered“ according to his poetic lab”. In this case, of “The Luceafar“, the poet writes his own text and not one of a recreating an “authentic“ folkloric material, though he has as a source a redesigned folk text.

**Keywords:** Mihai Eminescu, Cugno’s vision, reality-dream, originality, poetic lab.

## **1. Introducere:**

În opinia mea, monografia „Mihai Eminescu. În laboratorul «Luceafărului»” de Marco Cugno, publicată la Editura Universității din București în 2014, este cea mai importantă apariție după anul 2000. Versiunea română este o ediție îngrijită de criticul român de marcă Mircea Anghelescu, care îi scrie și un „Cuvânt înainte”. De asemenea, un rol important în apariția ediției românești au avut: Smaranda Bratu Elian, profesor la Facultatea de Limbi și Literaturi Străine; Aurora Firța și Corina Anton, care au tradus textul din italiană; au contribuit și profesorul Roberto Merlo, colaboratorul și succesorul lui Marco Cugno la catedra de Limba română a Universității din Torino, care a scris o „Introducere” amplu documentată; Bruno Mazzone, fostul președinte al româniștilor italieni. Publicarea cărții a fost susținută și de profesorii Mihai Moraru și Liviu Papadima, prorector al Universității din București. Versiunea italiană, cartea lui Marco Cugno „Mihai Eminescu: nel laboratorio di «Luceafărul»”, a apărut în 2006. În „Nota autorului”, Marco Cugno precizează scopul didactic care a stat la baza alcătuirii cărții, prin valorificarea unei ediții



critice recompusă „sinoptic”. Acesteia i s-a adăugat în apendice originalul german al basmului de origine, varianta versificată de Eminescu și textele ce fac parte din „Constelația Luceafărului”. Ediția italiană este dedicată de Cugno studenților săi de Limba și literatura română de la Facultatea de Litere și Filozofie și de la Facultatea de Limbi și Literaturi Străine a Universității din Torino. Interesul manifestat de italieni pentru literatura română a început cu secolul al VII-lea, apoi al XVIII-lea, dar mai ales la mijlocul secolului al XIX-lea, când la Torino se înființează catedra de limba română, la care predă profesorul G. Vegezzi-Ruscalla, după cum zice și Mircea Anghelescu în „Cuvânt înainte” la ediția de față. Dintre numele de italieni, membri ai Academiei Române, care au promovat „românistica”, menționăm: Rosa Del Conte, Francisco Orestano, Ramiro Ortiz, E. Pais, Aurelio Roncaglia, Carlo Tagliavini, G. Vegezzi-Ruscalla. Ca semn de prețuire, profesorului Ortiz i s-a dedicat un volum omagial în 1929 la care au contribuit: G. Călinescu, N. Cartoian, N. Iorga, E. Lovinescu, T. Vianu. Începând cu anul 1960, studiile de românică și cele de italianistică cunosc o nouă perioadă de înflorire. În acest sens o importantă contribuție și-au adus: Marco Cugno, Lorenzo Renzi, Luisa Valmarin, Adriana Senatore, Teresa Ferro, Bruno Mazzoni și Roberto Scagno. Personalitatea lui Marco Cugno este creionată de Roberto Merlo în „Introducere” la carte, din postura unui prieten, căruia profesorul i-a fost aproape ca un tată, fost elev care a preluat catedra după pensionarea acestuia, împletind amintirile cu admirația, refăcând drumul vieții sale de la primii pași spre cultura și civilizația română, până la întoarcerea sa în Italia și mult după aceea. Fără a intra în detalii, vom reține doar câteva aspecte ale activității lui Cugno, prezentate de Merlo: debutul său ca traducător are loc în 1969 cu piesa „Paracliserul” a lui Marin Sorescu; debutul în volum - 1972 cu antologia de poezie argheziană bilingvă „Acordi di parole. Poesie 1927-1967”, iar în traducerea de proză cu: „Ce mult te-am iubit” de Zaharia Stancu; bogata sa activitate de traducere și cercetare, în special avangarda interbelică și generația anilor '60 (mai ales Nichita Stănescu, Marin Sorescu și mai târziu Ana Blandiana), dar și alte direcții de cercetare care au vizat proza fantastică a lui Mircea Eliade și „Luceafărul” eminescian, căruia îi este dedicat acest volum, ca rod al unei îndelungi activități de studiere și predare. Alte lucrări, care au promovat literatura și implicit cultura română, au fost: la jumătatea anilor 70: „Antologia poetica dell'avanguardia romena”, poezia „noii generații”, prezentată pentru prima dată în Italia la începutul anilor 80: „Antologia dei giovani poeti degli anni Sessanta-Settanta”; în colaborare cu M. Mincu: „Poesia romena d'avanguardia” și „Nuovi poeti romeni” (un volum bilingv). În 1998 va primi Premiul Uniunii Scriitorilor din România pentru volumul: „La poesia romena del Novecento”. La începutul anilor 80 Marco Cugno manifestă un interes deosebit pentru folclorul românesc și publică „Folcloro letterario romeno” (1981) – prima antologie științifică de poezie populară românească. De asemenea, din această perioadă datează și interesul său pentru Mircea

Eliade și Mihai Eminescu. Începând cu anii 90, traduce din nou proză din N. Manea și eseistica lui Lucian Blaga, Constantin Noica și Adrian Marino, iar în ultimii ani traduce romanele lui R. Popescu, P. Goma și povestirile fantastice ale Anei Blandiana. În 2002 primește prestigiosul premiu „Nonino”, secțiunea internațională pentru activitatea sa și promovarea operei lui Norman Manea. De asemenea, ediția italiană a „Biografiei ideii de literatură” a lui Adrian Marino s-a dovedit a nu fi o simplă traducere, ci o ediție definitivă a operei, fiind completată de critic cu părțile absente din ediția românească. Pentru promovarea culturii și literaturii române Cugno primește numeroase alte premii și distincții.

## 2. Marco Cugno: De la pasiune la carte

„În laboratorul Luceafărului” sunt stabilite: „Preliminarii asupra operei poetice a lui Eminescu: de la Poesii (1883) la ediția Perpessicius (1939-1963)”;

„preliminarii la Luceafăr; basmul „Das Mädchen im goldenen Garten” de R. Kunisch”.

„Versificarea lui Eminescu «avanttext» al Luceafărului: «anticipațiile modelatoare»”;

„structura și dezvoltarea tematică a Luceafărului de-a lungul manuscriselor: de la a doua fază a avanttextului la textul din «Almanah»”;

„coordonate lingvistice: între inovație și tradiție. Probleme editoriale: «demoldovenizarea moderată» a lui Perpessicius”;

„metrica”;

„Luceafărul. Prima secvență (7strofe: v. 1-28)”;

„a doua secvență (17 strofe: v. 29-96)”;

„a treia secvență (19 strofe: v. 97-172)”;

„a patra secvență (21 de strofe: v. 173-256)”;

„a cincea secvență (21 de strofe: v. 257-340)”;

„secvența a șasea (13 strofe: v. 341-392)”;

„«Constelația Luceafărului»”;

„un Apendice metric (extras din Voica 1997)”. Iar după „Bibliografie” urmează capitolul „Texte: Mihai Eminescu, Luceafărul”. În avanttextul „Luceafărului” sunt identificate trei probleme: statutul folcloric al basmului lui Kunisch, inovațiile aduse de versificația lui Eminescu și anticipațiile poemului prezente în versificație. În ceea ce privește „Luceafărul” problematica dezbătută de critici este: locul poemului în creația eminesciană; definirea naturii compoziției poemului și inovațiile lui Eminescu în versificarea sa; identificarea registrelor lirice prezente în operă; identitatea Luceafărului-Hyperion.

În analiza sa asupra poemului, Marco Cugno identifică câteva probleme:

a. Cine este protagonistul poemului?

Utilizând aparatul critic se acceptă ideea că în „Luceafărul”, Demiurgul, Cătălina, Cătălin sunt măști ale geniului eminescian ce însușesc „condiția omului”, după cum afirmă Manolescu: „aspirație și renunțare, suferința și extazul, încrederea și dezamăgirea, ușurința și pasiunea, resemnarea și sarcasmul” (p.60).

b. Care este identitatea Luceafărului –Hyperion?

Pentru a oferi o explicație, Cugno se distanțează de Călinescu și aderă la ideea de a considera „Luceafărul” un mit «romantic». Reține în acest sens opinia Rosei Del Conte care „înțelege mitul ca un «adevăr transfigurat» cu

dublă valență de « rezolvare lirică a unei situații metafizice » și de transfigurare a «dramei condiției umane» a poetului” (p. 62). Două mituri sunt identificate și de Zoe Dumitrescu – Bușulenga: Luceafărul, mit popular românesc și Hyperion, mit de origine greacă (pp. 62-63).

c. Ce influență a avut basmul „Das Mädchen im goldenen Garten” de R. Kunisch în versificarea eminesciană?

Eminescu culege folclorul pentru a-l valorifica în „laboratorul său poetic”. Basmul „Fata în grădina de aur” este sursa de inspirație a poetului. Cartea ne propune o analiză din perspectiva «avanttext»-ului Luceafărului identificând trei probleme: statutul folcloric al basmului lui Kunisch, inovațiile aduse de versificația lui Eminescu și anticipațiile poemului prezente în versificație.

Ambele creații mențin cele două motive: „iubirea nefericită a unei ființe supranaturale pentru o creatură terestră” și „cucerirea unei prințese de către un muritor” (p. 71). Kunisch prelucrează basmul conferindu-i un caracter cult. Eminescu menține din basm:

- la început formula de basm: „A fost odată la început/ A fost ca niciodată”;
- atracția domniței spre «nemărginirea vastă » și Luceafăr;
- neschimbată succesiunea metamorfozelor;
- față de textul lui Kunisch, prima abordare a zmeului este diferită;
- natura zmeului «telurică» la Kunisch, tinde să devină « uraniană » la Eminescu (p. 79).
- prima metamorfoză este amplificată în poem. În basm: «tânăr frumos și luminos» devine în poem: «tânăr luminos», «Părea un demon rătăcit din soare» devine « ... în vis/ un demon se arată» , ceea ce-i conferă o identitate „de înger căzut în sens romantic” (p. 79).
- de identitatea angelică: «Părea un mort frumos cu ochii vii» fata se sperie în versificatia eminesciană;
- caracteristica de strigoi prezentă în basm este eliminată de poet;
- în refuzul al doilea al fetei, poetul menține rima « port/ mort», unde port din verb va deveni substantiv (p. 81).
- dialogul dintre zmeu și Dumnezeu la Kunisch este foarte concis, iar în poemul eminescian este dezvoltat prin reluarea „temei Kunishiene a mizeriei condiției umane” (p. 82).

Finalul poemului este deschis și diferit la Eminescu: Indiferența astrului «nemuritor și rece» care se salvează renunțând, după cum susține criticul Del Conte, rămânând «în lumea lui», în timp ce la Kunisch „zmeul se răzbuună prăbușind o stâncă peste frumoasa și necredincioasa fată” (pp. 83-84).

d. Care este raportul realitate - vis în poem?

După un studiu intens, în opinia lui Cugno cea mai importantă inovație a lui Eminescu în trecerea de la basm la poem este dimensiunea onirică „absentă în basmul de origine cât și în versificația ulterioară” (p. 87). În ceea ce privește

pendularea personajelor, «voci lirice» ale poetului între realitate și vis criticul afirmă: „reale sunt Cătălin și Cătălina. Firește real e și Luceafărul, dar numai atâta vreme cât e astrul nopții”; în postura unui îndrăgostit și a lui Hyperion el este "o «proiecție», mai întâi fantastică (în regim diurn de reverie) și apoi onirică (în regim nocturn, de vis) al fetei. Căci ea este cea care visează, ea e personajul central al poemului” (p. 88). De asemenea, el remarcă o structură armonioasă a *Luceafărului*, pe care o sintetizează: „REALITATE-REVERIE-VIS-REALITATE-VIS-REVERIE” (p. 90).

e. Ce conferă unicitate limbajului eminescian?

Fiind „creatorul unui alt limbaj poetic” așa cum zice și Iordan în *Observații cu privire la limba poeziilor lui Eminescu* în 1965, Eminescu valorifică « în formă nouă limba veche și-nțeleaptă» (Scrisoarea II, v. 8). Ediția Perpessicius promovează o limbă «demoldovenizată moderată», ce ar fi imprimat „o accentuată modernizare a limbii scriitorului” în opinia Florei Șuteu (p. 96). În ceea ce privește textul *Luceafărului* remarcăm diferențe majore de limbaj între ediția Maiorescu, Almanahul Societății Academice « România Jună » și ediția Perpessicius.

f. Cum apreciem metrica poemului?

În ceea ce privește „Metrica” criticii nu au o unanimitate de vederi cu privire la chestiunea rimei, ritmului, a prezenței asonanței sau contra – asonanței. Criticul italian Marco Cugno consideră că „pe de o parte sursa rimelor «inexacte» ale lui Eminescu este poezia populară, și, pe de alta, că el proiectează acest element arhaic în modernitate transformându-l într-un element de inovație” (p.115).

Referitor la cartea de față, Merlo își amintește: „Nucleul original al cărți de față s-a cristalizat pe zeci de foi format A3 pe care, noi studenți fiind, recompuneam împreună cu Marco și sub îndrumarea sa, diferite secvențe ale poemului eminescian în numeroasele sale variante [...] demontând și reconstruind textul, decupând și lipind fragmente de fotocopii pe foi suficient de mari încât să poată cuprinde, măcar în parte luxurianta pădure a variantelor eminesciene. [...]. Îmi amintesc seriozitatea și acribia cu care Marco discuta cu noi diferite propuneri de interpretare, inclusiv pe ale noastre, învățându-ne să discernem între diferitele stratificări și ramificații lingvistice, structurale și conceptuale ale textului” (p. 43).

Față de originalul italian, profesorul Mircea Anghelescu menționează câteva particularități ale ediției românești:

- prezenta ediție nu conține cele patru texte anexe („apendice”): textul basmului „Das Mädchen im goldenen Garten” și traducerea lui versificată de Eminescu, „Fata-n grădina de aur” (p. 207-249 în ediția italiană), textul versiunii intermediare „Peste codri sta cetatea” (Apendice II, p. 251-252) și al altor poezii eminesciene care constituie „Constelația Luceafărului” („Dacă iubești fără să sperii”, „Și oare tot n-ați înțeles cu varianta sa”, „Să fie seara-n asfințit” „Un farmec trist și ne-nțeles”, care constituie „Apendice III”, p. 253-

258), respectiv cele din „Apendice IV”: „La steaua” și „Dar neci nu știu macar ce-mi ceri”, de la p. 259-261);

- s-a adaptat sistemul de trimiteri și abrevieri la cel curent în edițiile noastre;

- la „Bibliografie” volumele colective, aflate la începutul listei în ediția italiană, au fost repartizate în ordinea alfabetică a numelui editorului (redactorului responsabil) fiecărui volum;

- s-a renunțat la traducerea italiană a unor texte românești, necesare în ediția italiană;

- s-a respectat opțiunea autorului de a păstra ortografia textelor eminesciene citate, așa cum a fost stabilită în diversele ediții pe care le-a utilizat, dar preluarea a impus și păstrarea câtorva cuvinte din italiană. În încheiere profesorul Anghelescu avizează cititorul în ceea ce privește dificultățile tehnice ale prezentei ediții și mulțumește echipei Editurii și în special doamnei Emeline-Daniela Avram pentru sprijinul acordat.

### **3. Concluzie**

Cartea, în versiunea română, este un omagiu adus colegilor italieni care au dus mai departe studiul limbii și literaturii române la cele mai importante universități din peninsulă, în special lui Marco Cugno, dispărut prea devreme în 2012, care a fost un important promotor al „românisticii” italiene. Ediția de față stabilește ca principiu valid „că relația poetului cu folclorul trebuie considerată «în funcție de laboratorul său poetic»” (p. 186) . În cazul „Luceafărului” poetul scrie un text propriu și nu unul recreând un material folcloric «autentic», având totuși ca sursă o reelaborare a unui text folcloric. Ea se adresează specialiștilor români, istorici literari și tematologi, profesori, doctoranzi, masteranzi și studenți.

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# L'antinomie ineffable/exprimable en langue est-elle irréductible?

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## Abstract:

This study is based upon expressibility theory (J. Searle 1972), the theory of expressiveness of natural language (R. Jakobson, 1960, 1963) and on the semiotics of U. Eco (1975). It aims to highlight the main features of the *ineffable* concept seen as an expressiveness factor. The concept being impossible to analyze in the strict frame of the theories mentioned before, the study will also consider the approaches of affectivity and the stylistics, developed in the French space (G. Guillaume, Ch. Bally). Meta-analytic examination of the functioning of expressibility principle (Searle) leads the authors to the conclusion that ineffable and expressiveness are working in a dialectic way: the “ineffable” obstacle boosts expressiveness.

**Keywords:** express ineffable expressiveness, emotionality and style.

## Rezumat:

Studiul de față, circumscris teoriei exprimabilității (J. Searle 1972), teoriei expresivității limbilor naturale (R. Jakobson 1960, 1963) și semioticii lui U. Eco (1975) vizează evidențierea principalelor trăsături ale *inefabilului* ca element de inducere a expresivității. Radiografierea conceptului de *inefabil* nefiind posibilă în cadrul strict al teoriilor amintite, studiul va lua în considerare două abordări filosofice ale inefabilului (L. Wittgenstein, A. Tarski) și abordările teoretice și stilistice ale afectivității din spațiul francofon (G. Guillaume, Ch. Bally).

Examinarea meta-analitică a funcționării principiului exprimabilității generale (Searle) îi conduce pe autori la concluzia că expresivitatea și inefabilul acționează dialectic: împasul inefabilului stimulează expresivitatea.

**Cuvinte-cheie:** *exprimabil, inefabil, expresivitate, afectivitate, stilistica.*

## 1. Préliminaires

L'individu humain exprime sa pensée et ses émotions par l'intermédiaire des langages qu'il possède de par sa nature ou qu'il s'approprie au long de sa vie sociale. La langue ne constitue qu'un type, le plus important cependant, de langage dans l'ensemble de moyens dont les humains disposent pour communiquer. L'expressivité est partie intégrante du dispositif ou du mécanisme qui se trouve à la genèse de la communication. Autrement dit, tout ce qui est communiqué est imprégné par cette composante euristique de l'expressivité. L'expressivité est infusée dans le message en tant qu'indice, indicateur et marqueur de l'interprétation. Nous irons même plus loin en affirmant que sans expressivité il n'y a pas d'interprétation. L'expressivité se produit en même temps que la genèse de la signification. Celui qui transmet un message y encode également de l'expressivité. L'écriture poétique représente le

sommet de l'expressivité. Le poète roumain contemporain G. Chifu affirmait récemment que sa poétique se posait comme impératif de ne pas annihiler les formes détectables de l'expressivité langagière. (G. Chifu, 2015 :157).

## **2. Exprimabilité et expressivité**

La production du discours est modelée par l'engagement pour l'expressivité. Un certain faisceau de significations peut être exprimé/ mis en discours de plusieurs manières. L'expressivité, l'empreinte personnelle du sujet est donnée par la sélection, dans ce faisceau de significations, de ceux qui lui semblent exprimer le mieux sa pensée ou ses sentiments. On peut dire que l'expressivité est la valeur ajoutée de tout message. Une même information, une même idée peuvent être exprimées de plusieurs façons. Le poète national roumain Mihai Eminescu évoquait le tourment de « mettre les concepts anciens dans un moule linguistique nouveau » (« a turna în formă nouă vorba veche si înțeleaptă »).

La pensée intérieure, n'étant pas soumise à l'exigence de l'interprétation, n'est pas par conséquent contrainte à l'effort de l'expressivité. La pensée exprimée, au contraire, devient expressive et assume son expressivité par son expression même. Mihai Eminescu se demandait-il toujours où il pourra trouver le mot juste, le mot capable d'exprimer « la vérité ». (« unde vei găsi cuvântul să exprime adevărul ? ») La question rhétorique du poète visait, selon nous, deux limites de la langue : l'ineffable et la réalité. La poursuite et l'éventuelle invention du mot juste signifieraient la destruction de l'ineffable et l'accomplissement de l'expressivité.

La réflexion de John Searle sur les limites de la langue, qui sont en même temps les frontières (instables) de l'expressivité et respectivement de l'ineffable, a donné naissance à sa théorie de l'exprimabilité. Le principe selon lequel « tout ce que l'on peut vouloir signifier peut être dit » est, selon Searle, le fondement de la communication linguistique. Mis en formule de logique, le principe dit que pour toute signification X et pour tout locuteur L, chaque fois que L veut signifier quelque chose, il est possible de trouver une expression E de sorte que E soit l'expression exacte de X. L'équation de Searle pour la situation générale présentée ci-dessus est : (L) (X) où L veut signifier X (e est la formulation exacte de X). Toutefois, le philosophe du langage constatait qu'une langue pourrait ne pas détenir un lexique et une syntaxe suffisamment riches et complexes pour permettre à l'énonciateur d'exprimer librement sa pensée et concluait que l'instrument linguistique était incapable de fournir aux locuteurs les moyens de signifier tout ce qu'ils veulent signifier.

« Mais il arrive bien souvent que je sois incapable d'exprimer exactement ce que j'entends signifier, quand bien même je le voudrais, et cela, soit parce que je ne maîtrise pas assez la langue dans laquelle je m'exprime (si je parle en espagnol par exemple), soit au pire, que la langue que j'utilise n'a pas les mots ou les tournures qui me seraient nécessaires. » (Searle 1972 :54).

Dans le contexte de cette théorie, l'expressivité apparaît comme une obligation subséquente à l'exprimabilité et l'ineffable comme un territoire vierge que l'expressivité essaye de conquérir. L'expressivité est l'avant-garde de l'exprimable et la signification en est le préalable. Avant de vouloir transmettre du sens par la parole, l'individu humain ressent le besoin de signifier. L'impulsion de parler est précédée par le processus de la signification. Dans ce territoire aux frontières vagues et mouvantes du vouloir-dire règnent les significations. Pour Searle, l'homme est un être signifiant qui peut en principe exprimer tout ce qu'il signifie. La langue doit être capable de se plier, de se transformer afin de pouvoir exprimer toute signification qu'on veuille exprimer. Elle est en effet apte à élargir son vocabulaire, à adapter sa structure grammaticale et à accroître ses possibilités expressives afin de donner corps à tout concept et à toute idée.

L'extension des sens se produit dans le contexte des jeux langagiers issus du besoin d'expressivité. La modalité expressive principale en langue naturelle est représentée par la métaphore. Les linguistes roumains Ion Coteanu et Marius Sala considèrent que la métaphorisation est un processus continu et que le recours à la métaphore constitue une nécessité de développement des sens. La métaphore, précisent-ils, « remodèle sans cesse la signification des mots de la langue » (Coteanu et Sala, 1987, p.51). Ils accentuent le fait qu'un blocage hypothétique -et sans doute impossible- des flux de la métaphorisation tiendrait la langue en écart de l'évolution de la vie et de la société ». (ibidem). Bref, le blocage hypothétique des processus de métaphorisation rendrait les locuteurs « incapables de nommer les objets nouveaux, des situations nouvelles ou des aspects qui sont restés inobservés auparavant. (ibidem)

Il est plutôt malaisé de donner une définition précise du phénomène de l'expressivité en langue naturelle. On pourrait dire, en généralisant, que l'expressivité englobe tout ce que dépasse les frontières de l'exprimable, du côté logique de la langue : l'affectivité, la mise en relief, la prosodie, etc. ainsi que les facteurs purement esthétiques tels que le rythme, l'euphonie ou les tropes.

La stylistique de Ch. Bally, pour ce qui est de la syntaxe affective, développe des analyses dont la profondeur a rarement été égalée. Dans son *Traité de stylistique* (1909), puis dans *Le langage et la vie* (1913), Bally développe une réflexion influencée par la philosophie Bergson sur les rapports entre l'activité de langage et l'affectivité. L'auteur dégage deux modes d'expression, rappelant la distinction traditionnelle entre raison et passion: le mode *vécu*, imprégné des catégories fondamentales de l'expérience humaine que sont l'affectivité, l'émotion et la volition et le mode *pur*, défini par l'expérience exclusivement intellectuelle et objective. Cette dichotomie sert de fondement à d'autres paires: d'abord, la distinction entre *expression* et *communication* (Bally, 1913: 148), le premier terme étant réservé à ce qui, dans le discours, manifeste la dimension subjective du locuteur- dimension



généralement désignée par le terme d'*affectivité*, point d'origine de la linguistique énonciative de Bally.

Nous terminerons notre exposé par la théorie d'un autre linguiste, G. Guillaume, qui a proposé une réflexion sur le rapport expression / expressivité qui met en lumière le rapport étroit qui existe entre la complexité des formes linguistiques et l'expressivité.

G. Guillaume (1944) pose cette intéressante équation : *Expression + Expressivité = I* que nous comprenons selon le principe des vases communicants : plus un énoncé est expressif, moins il a besoin d'une forme syntaxique complète (forme propositionnelle canonique) :

À comparer par ex :

*Pierre, un héros !* et

*Pierre est un héros.*

Selon Guillaume, moins un énoncé est expressif, plus sa forme est complète.

De nos jours, les chercheurs français Legallois et Jacques conçoivent l'expressivité comme objet de perception et remettent en cause la définition commune de l'expressivité en termes d'émotivité.

Ils critiquent le rôle quasi-exclusif accordé à l'émotion ou à l'affectif dans beaucoup d'analyses, au détriment d'autres types de manifestations. Ils en proposent trois acceptions, liées et souvent imbriquées, mais qui bénéficient chacune d'une illustration convaincante: l'expressivité pathétique (relative à l'émotion), expressivité mimésique (relative à la fonction de « présentification » des interjections par ex.) et l'expressivité éthique (relative à l'ethos, c'est-à-dire au caractère montré de l'énonciateur). L'expressivité étant une catégorie générale intéressant tous les aspects du langage, le rapprochement entre les formes brèves / longues de la grammaire expressive et celle du discours expressif, est donc naturel, et une étude sur les motivations de ces formes dans les régimes grammaticaux et discursifs nous paraît un programme essentiel dans une réflexion générale sur le phénomène. Pour ces deux chercheurs, l'expressivité se montre, elle ne se signifie pas, autrement dit, elle n'est pas inférée à partir du sens des mots.

### **3. L'ineffable et les limites de l'exprimable**

L'ineffable est défini le plus souvent par son intensité : c'est un sentiment qui ne peut pas être exprimé dans un langage humain dualiste symbolique, mais peut seulement être connu de manière interne par les individus. Le problème de l'ineffable a été abordé tant par les philosophes du langage que par les linguistes. Entre le versant de l'ineffable et le versant de l'exprimable, quelques positions ont retenu notre attention : celle de Wittgenstein, pour lequel l'inexprimable ne se dit pas, mais se montre et respectivement celle de Tarski, défenseur d'une thèse qui, au premier abord, semble nier la l'existence de l'ineffable : « A characteristic feature of a colloquial language is its universality. It would not be in harmony with the spirit of this language if in other language a word occurred which it could not be translated into it; it could be claimed that: "if we can speak meaningfully

about anything at all, we can also speak about it in colloquial language.” (Tarski 1956:154).

Contrairement à la suggestion que le texte fait concernant le caractère « universel » des langues naturelles, cette thèse ne contredit pas l’existence des « états d’esprit » ineffables. Il dit seulement que tout ce que l’on peut concevoir peut être exprimé dans une langue naturelle, mais cela laisse penser qu’il puisse exister des faits et des vérités qui ne se laissent pas décrire dans une langue naturelle. Ce serait les intuitions des quelques célèbres mystiques qui disent avoir « reçu » des vérités essentielles directement par le dialogue avec la divinité. Mais à part les cas exceptionnels, l’approche de Tarski crée un espace conceptuel généreux pour la notion de *l’ineffable dans une langue naturelle*.

Quant à Wittgenstein, sa position est claire: “What can be at all said can be said clearly, and what we cannot talk about must pass over in silence.” Le paradoxe central du *Tractatus logico-philosophicus* est qu’il tente de définir les limites de la pensée et en même temps de montrer des perspectives internes à la philosophie qui ne peuvent pas être pensées ou exprimées. Tout en établissant la nature du langage et en tranchant entre ce qui peut être dit et ce qui ne le peut pas, le livre est censé poser les limites du langage (et des langues naturelles, dirons-nous).

#### **4. Conclusion**

Le rapport entre l’expressivité et l’ineffable est régi par le principe de l’exprimabilité. La théorie sémiotique d’U. Eco rejoint en large mesure la pensée de Searle. L’auteur parle d’un principe d’exprimabilité générale (Eco 1982 : 230) qui rend compte du fait que tout ce qui peut être pensé ou vécu peut être exprimé. Autrement dit, selon Eco l’idée de l’ineffabilité est infondée. U. Eco considère que la langue est « l’artifice sémiotique le plus puissant » dont l’homme dispose pour communiquer et pour se connaître et décrire et qu’elle satisfait au principe de l’exprimabilité générale. A cette fin, la langue doit évoluer, se perfectionner et faire appel à l’instrumentaire para-linguistique. En vertu de son pouvoir expressif, le langage humain est capable d’exprimer toute pensée, et même s’il reste une certaine dose d’ineffable, la langue dispose des moyens nécessaires pour le suggérer. La parole humaine est imprégnée d’expressivité. La dialectique expressivité -ineffable se trouve au cœur de toute théorie de l’interprétation. L’herméneutique, en tant que théorie générale de l’interprétation, s’occupe de la manière dont l’ineffable se dissout dans l’expressivité.

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### **III. EDUCATION SCIENCES**



# School to Report or Education to Performance Test

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## 1. Context

Evaluation exists since ever, but it was never paid the attention that it is being paid nowadays. „The literature generous about evaluation characterizes all levels and contexts of educational and training systems: the scientific research is being evaluated, the practices are being analyzed, audits and colloquiums are being carried out, also methodological guides of research and syntheses. This rich output is accompanied by frequent questions regarding evaluative approaches' meaning. There are some who criticize the validity, credibility, social value of the results accomplished as part of the evaluations”. (Lucie Mottier Lopez & Gerard Figari, *Modelisations de l'evaluation en education*, De boeckUniversite, Bruxeles, 2012, Pg. 7).

The approach of education based on skills has amplified concerns regarding the school evaluation; moreover, this approach leads to the necessity of evaluating skills and thus changing the evaluation systems. In essence, change consists in the transition from accumulating knowledge to applying it to new situations, by training adequate skills. Shifting the educational paradigm means globally rethinking the entire educational process, as well as the relations between the participants to this process. The "Eurydice" study regarding the key-skills specifies: "The teaching process oriented towards transfer involves shifting the accent from models focused on teacher to models focused on the one learning .... acquiring skills supposes involvement of the one learning. Teacher's role is to facilitate learning by guiding pupils regarding their efforts in order to apply knowledge and skills in new situations, so they become competent persons" (Eurydice Study, Key Competencies, pg. 20). As part of the evaluation process we have to make a distinction/difference between "potential skills" and "ascertained skills". When evaluating, the teacher has to deduce based on the performance observed, the likelihood that the evaluated pupil will manifest a certain skill. N. Chomski's diagram regarding the skill-performance relation is relevant to this effect.

## 2. School to report

The more obvious tendency to ask the school to periodically give the society a "report", creates tension upon it. The “accountability” concept is getting more and more present as part of the speciality paperworks regarding this topic. It can be found in reference works as part of the French literature, formulated just like this, or as “reddition de comptes”, which in Romanian means "account" or "to give a report", “to give an account”. It seems that

neither the French expression (“reddition de comptes) nor the Romanian translation succeeds in fully express the English significance of the concept, established to this effect as “accountability”.

What is all about? Where will this “accountability” movement lead? Vincent Dupriez& asks himself with good reason; Regis Malet (coord), L’Evaluation dans les systemes scolaires, pg. 49. “To start with, we identify two characteristics of this concept that seem to be defining.

- In essence, it is all about the fact that school "is held more and more responsible", it has "to give account" to society regarding its efficiency, value, extent to which performances of individuals and institutions meet expectations and investment/invested resources.
- Secondly, we are talking about the more and more obvious tendency to “pilot” educational systems in accordance with the results and performances of those evaluated (Vincent Dupriez& Regis Malet (coord), L’Evaluation dans les systemes scolaires, De Boeck Superior, 2013, pg 50).

National evaluations in Romania - 2nd, 4th and 6th grade, follow the same logic. Among the National Evaluation's purposes regarding the 4th grade, there is „Awareness, in a transparent and accessible way, doubled by accountability of different educational partners (responsibles for developing specific educational policies, school inspectors, teachers teaching as part of the primary education, educators, methodists, national staff of experts in educational management, mentors as part of the pre-University education, educational counselors, curriculum authors, authors of curricular handbooks and auxiliary materials, public opinion, parents, pupils etc.) regarding the 4th grade pupils' performances related to corresponding curricular standards, based on calculating the average performances of 2014” (National Evaluations at the end of 2nd, 4th and 6th grades, Administration Report, 2014, CNEE, National Report EN 2014, pg. 7).

### **3. Piloting the education process through evaluation**

Planning the evaluation based on skills requires changing the conception of the educational process itself. ”Piloting through evaluation” has become a reality and manifests itself as far as the macrosystem, as well as the microsystem are regarded. The evaluation devices have a more important role in adjusting educational systems. “Applying evaluation is not a novelty as part of the educational systems. The State controls education (because this is what is all about in our country), in accordance with centralized or decentralized administrative traditions, fact which has always led/manifested an adjustment and evaluation service. In capacity of coordinator of the educational offer, the State has to provide the right to education for all its citizens. According to this mission, it will control the organization of that system. This is a first step for education's mondialisation, which is contemporary to international comparative



evaluations” (Vincent Dupriez& Regis Malet (coord), L’Evaluation dans les systemes scolaires, De Boeck Superior, 2013, Introduction).

Skills are complex praxiological values that materialize themselves in specific products, complex as well (oral/written answers, different types of compositions, abstracts, portfolios, essays etc.). “Skills are nowadays paid the most attention all over Europe. World agrees to this effect, but there are a lot of teachers declining it off the record. And we are all agreed on the fact that not only knowledge is important, but also its application (Gerard De Vecchi, *Evaluer sans devaluer*, Hachette Education, 2014 Paris, CEDEX 15, Introduction, pg. 7). The evaluation type majorly influences the content and methods used in order to teach and learn. The traditional examination is excessively oriented towards storage and reproduction of the right answer, and not towards applying knowledge by means of critical and creative thinking skills.

Evaluation based on skills has a strong impact on rethinking the relation between education and training (between the sub-system of compulsory education and the sub-system of professional and technical training). Few decades ago, school's mission was for pupils to "have knowledge". Recently, given that public/central or local authorities are responsible for evaluating the school system, one can notice an increased number of evaluation guides and tools that are specific to the market economy, giving evidence of a transition from a logic that is specific to the traditional school/pupils must have knowledge, to a logic that states pupils have to socially and economically give proof of their knowledge. Thus, it was initiated an evaluation of the school system's efficacy and efficiency, characteristics that have become privileged reference points/referentials in order to adjust the educational system and its performances. The reference for "to give account/accountability" principle represents a norm in order to guide/assign/coordinate the evaluation tools (Vincent Dupriez& Regis Malet (coord), L’Evaluation dans les systemes scolaires, De Boeck Superior, 2013).

#### **4. The mutual trust area between school and labor market**

Nowdays, the school is more and more responsible for guiding pupils in naturally attend educational and training programs in order to optimally fit in the labor market, but also in society. This fact emphasizes the common nature of key-skills that have to develop on both directions to the same extent. „The mutual trust area” between education and training represents the base for acknowledging these skills beyond the frontiers of different educational sub-systems (transferable credits).

The documents and directives of European authorities ascertain the "European norm". Flexibly and creatively applying the "European norms" to the national specific is hereinafter important, so that there takes place a union

between tradition and innovation, between the European specific and the national one (Adrian Stoica, op. Cit, pg. 193).

As far as evaluation is regarded, the evolution of western educational systems is as follows:

- From evaluating the individual to evaluating the entity/community;
- From an evaluation based on following norms and prescriptions to an evaluation based on results (Vincent Dupriez& Regis Malet (coord), *L'Evaluation dans les systemes scolaires*, De Boeck Superior, 2013, Pg. 151 ).

Ensuring the skills as part of the „mutual trust area” is compulsory having in consideration that school is more and more summoned by society to "give a report" regarding its efficiency. The „accountability” (as part of the English specialty literature) and "reddition de compte” (as part of the French literature) concepts are more and more mentioned as part of the documents of politics and educational strategy in Europe and worldwide. The Romanian translation for these concepts would be "account", „to hold responsible”, „to give an account”, „school to report” etc. So school has to account for its results in front of the society. „The school is more and more based on results and performances; the documents of educational politics and strategies use different expressions to name this reality: „accountability” as part of the Anglo-Saxon countries (considered by specialists to be a hard term), „piloting” (a softer term) based on continental Europe's extern evaluation, „management/based on results management” in Quebec. ...These terms are more and more emphasizing the diversity of institutional structures and tools that put into force, in the long run the obvious and accelerated to consider school a system of school production” (Christian Maroy, *L'ecole a l'eprove de la performance*, De Boek Superior, Bruxeles, 2013, as part of the study *Politiques et outils de „l'ecole de la performance”*: accountability, regulation par les resultats et pilotage, pg. 13-14).

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# **Innovative Perspectives in Educational Management**

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## **Abstract**

*In this study the author aims at analyzing the convergence and divergence points between the economic and educational management striving at the same time to identify a few interdisciplinary study directions and working towards the opening of educational sciences. On the other hand, this paper emphasizes that educational management is not reduced (does not rely only upon) only to the leader's decisions but it also implies a constant debate in which should participate not only teachers and psychologists but also the experts in educational sciences.*

*This study points out and defines a series of managerial activity models which can be put into practice in schools and universities. The dynamics of school and university life implies specific roles and activities whose understanding favors their proper functioning as well as the crystallization of a managerial team and finding some good quality solutions to the complex issues of training and assessment. Key words:*

**Keywords:** *educational management, managerial team, roles, responsibilities and solving problems.*

We are contemporaneous with a dramatic socio-cultural and scientific period, representing a transition from the descriptive and normative educational sciences structured around the classical concepts of pedagogy and didactics to new constructive and innovative educational sciences which explicitly intend to reform school activities by emphasizing issues such as: the quality, efficiency and especially the utility of educational activities. This immense innovative potential in the field of educational activities and school organization can be analyzed according to a conceptual, methodological and epistemological plan comprising the tangent points and the interference states between the socio-economical management on one hand, and the educational management on the other hand, pointing out and displaying as much as possible interdisciplinary aspects not only of the methodological and conceptual type but also practical, functional and institutional aspects.

The term of "management" correlates with that of social leadership and reflects a constant concern of the human genius, as Xenofon enlarged upon more than three thousand years ago. He was the one who noticed the implications of Socrates and Plato's philosophy on the social level. He wrote a book about leadership named at the time "Kiropaidaia". The epistemological

assertion of the term “management” produced itself in the 19<sup>th</sup> century in the USA when the economical issues of profitability and effectiveness imposed themselves in a clear way within the field of industrial activities. Paradoxically, Frederick Taylor and Henry Fayol have defined management and revealed its distinctiveness by turning to social sciences, firstly to psychology and sociology. In our opinion, “although management emerged among the small and middle companies, where the landowner was at the same time also manager, the large and very large companies allowed the distinction between the landowners and organizers and among the latter category the position of manager imposed itself even more.” (Florica Orțan, 2003, page 13)

In the point of view mentioned above the spectacular evolution of management has at least two phases or directions: the first one is an impressive diversification; from the management of production there has been a crossing towards the management of commerce and from these two types to the financial management, from the strategic management there has been a movement towards the comparative management, and from the last one to the management of quality. The second direction of management development is characterized by interdisciplinarity, this conceptual nucleus focused on decision and control has enclosed extremely different fields of activity which are remote from the economic activity such as the educational management.

Beginning with the first years of the new millennium, Florea and Elisabeta Voiculescu have bounded quite precisely a strategic educational management, marked by the concepts of the need of education (derived with the economic needs, educational resources and correlated with financial and material resources as a constituent part of the market economy). According to Florea and Elisabeta Voiculescu, educational management has the role of taking into consideration “some of the concepts which can be applied in the field of education by trying at the same time to “to reveal the change of paradigm which is induced by the economic approach of pedagogy. (it imposes it in the study of education).” ( F. Voiculescu, E. Voiculescu, 2005, page 153)

If we review or thoroughly analyze important treaties of educational management, we will easily identify classical conceptual structures adapted to the features of the educational phenomenon such as the strategic management or the management of quality (see for example V. Guțu, M. Sefciuc: “Strategic and Operational Management within General Education”;; E. Muraru “ The Management of Quality within the General Management”)

One of the main directions of conceptual and strategic innovation related to education is represented by the prominence of the managerial nature of the teaching activity. In order to argue the thesis of the managerial nature of teaching, Romiță B. Iucu brings to the forefront the basic characteristics of teaching. The educationalist from Bucharest axiomatically notices that “teaching defines itself as a pedagogical intervention which is also multi-purpose and deliberately directed towards promoting and obtaining the expected

behavioral changes, or changes wanted explicitly.” (Romița B. Iucu, 2008, page 103)

The praxeological structure of the objectives-methods and means type allows him to identify characteristic elements, groundwork of teaching. The following features of teaching are mentioned concretely: to prescient (to plan, to project, to programme); “to orientate”; to establish the nature, to present the subject; to direct; to stimulate active engagement; to organize the required facilities; to offer moments of feedback; to provide the terms which are necessary for stabilizing and transferring, to confute; to assess; to investigate” (Romița B. Iucu, page 103-104). If we relate the teaching process characteristics identified by Romița B. Iucu to the basic functions of management established by H. Fayol (prescience, command, coordination and control) we find out that these features and fundamental elements are interchangeable, that is, an element from the first set can be easily moved in the second set maintaining its sense and purpose. It is even easier to demonstrate by beginning with the nucleus of the managerial paradigm: the decision. In another paper I have pointed out that “the teacher who teaches in a class of students automatically has the role of curriculum manager, since the teacher has to constantly make decisions regarding the adaptation of the teaching programme to the actual receiving possibilities of the students”. (Florica Orțan idem, page 160) Actually, the teacher constantly relates during his didactic activity the objectives established by the lesson plan, including elements of conceptual and linguistic nature to the learners’ capacity of understanding. Quite often, there is a distance which is difficult to overcome between these two elements. The psychological and gnoseological decisions made by the teacher refer to the attempts of explaining, that is to translate ideas, concepts and new terms in a language which is familiar to the students on one hand, and on the other hand, it refers to stimulating the learners’ intelligence by means of psychological techniques which are relatively sophisticated. Actually, when facing difficulties, the teachers’ decisions are made according to instrumental and methodological alternatives, that is, various methods and procedures are being tested (these must be known by the teacher who also needs to have the experience of using them) in order to find the right elements. It is important not to forget that the teacher carries on such drills almost at any moment during the lesson and it is implied in a lot of cases the sudden change of the decisional line. Another important aspect which undoubtedly supports the managerial functions of the teacher during the lesson is represented by the numerous interpersonal aspects, emotional reactions of the students which are difficult to predict, elements of contact among students, some of which being very hard or even difficult to be directed. In order to maintain the normal course of the lesson the teacher adjusts his/her decisions based on an authentic managerial control, thus the teaching methodological alternatives are being constantly related to the results achieved by means of quick methods and techniques of assessment which require sui

generis managerial abilities. All these managerial aspects imply a psychological and gnoseological innovation achieved through methodological and operational means constantly requesting the teacher's full creative potential as well as the need to possess knowledge from various fields of activity, not only from the managerial sciences but mainly from the educational sciences.

Managerial principles and concepts have emerged unexpectedly and massively in the nucleus of educational sciences, in two areas which are relatively remote; on one hand it has been revealed the managerial nature of the teacher's activity while performing in a class, in front of the students, and, on the other hand the managerial coordinates of leading a school have been pointed out. The sociological aspects such as the institutional characteristic of the school can bring up the comparison between school as an educational institution and the other social institutions beginning with the production company and ending with mass-media. The managerial element common to all these institutions is represented in the first place by the elements of organization and coordination. I have pointed out in another work that the management of educational institutions implies sophisticated ways of "socio-educational organization and management, of staff but also an economic and financial management of an educational institution, disregarding whether it is a university, a high school, a middle school or kindergarten." (Florica Orțan coord, 2014, page 286)

In a school as well as in the other institutions, the manager is facing a lot of problems, most of them being educational situations of an increasing complexity which can be solved only through judicial decisions. From our point of view, managing a school is much more complex and more difficult to perform than managing a production company, even if the financial aspects are not that compelling. Indeed, the school manager works out not only financial problems or those regarding the staff and resources but also problems related to the curriculum. As it is known not only in the case of higher education but also in that of general knowledge a larger panel of optional subject matters is revealed more often. Although, unfortunately most of the times the manager's decisions aim more at ensuring the full-time employment of their colleagues, at least theoretically there should be carried out systematic surveys among the learners, the students and their families regarding the identification of their preferences and the deployment of simultaneous counseling activities.

School management implies besides the plan of economic and financial decisions, also the curricular decisions regarding the teaching and assessing strategies. In this managerial area educational sciences intervene not only theoretically but also conceptually, by means of a wide panel of strategies, methodologies, techniques, procedures, means, instruments, teaching and evaluation devices. It is obviously requested that the manager should have a proper training within the field of educational sciences. The instructive-educational activities, not only teaching and assessment but also learning are by

their nature informational and scientific. In the field of education there is selected, structured and explained knowledge belonging to all scientific domains starting with nature sciences and ending with applied engineering sciences. The scientific information of these subject matters is used in education in a pedagogical and managerial manner, that is, it is selected by means of certain methodological screens and by the instruments which aim at their restructuring and adapting to the learners' possibilities of assimilation. From this perspective, the managerial activity implies a close collaboration between the manager of the schooling institution and present-day scientific works which have a proper level of synthesis.

Another important plan which reflects the synthetic nature of educational management refers to the numerous psycho-emotional, cognitive, gnoseologic, semantic and logical aspects which we have to take into account when we organize the instructive- educational activities. One of the ideals which are difficult to be achieved, which lies before managers and each teacher is that of knowing and acting properly to each learner's reactions having in mind the differences of psychic nature which students may encounter at every step in their education. In the pedagogical theory there has been stated in a sort of mechanical way that the teacher should also be a psychologist similarly to the way educational sciences try to constantly collaborate with the psychological disciplines. Any progress in this direction brings also a benefit related to the quality of the decisions made by the leading agent within a class or school.

Not lastly, schooling management inevitably interferes with the economic management in the sense that the schools' graduates are to be employed in economic institutions with financial management, and also school needs to be financed; furthermore, there is also interference with the community management and with educational policies.

Having in mind the observations and the arguments mentioned above, there should be imposed a better collaboration within the managerial team, a clearer confinement of the role held by each member, stating the responsibilities, identifying and keeping a meticulous record of the problems the institution is facing and a closer collaboration with the leading agents at the level of the community.

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# **A Study of Cerebral Processing Asimmetry Based On Neuropathology Data**

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## ***Abstract***

*The article underlines the practical importance of evaluating the approach of the functional and structural cerebral asymmetry form a neurophysiologic and anatomopathnological perspective.*

*The experimental demonstration of the fact that the cerebral hemispheres constitute two distinct structural and functional systems has opened new expectations in the psychology of personality. The research initiated and carried out by Roger Sperry and his coworkers brought convincing proof that the two cerebral hemispheres clearly differ from each other in point of content and ways of information processing. The analysis of the contemporary neuropsychology data has imposed the idea of a direct correspondence between the dynamic-structural organization of personality. These types of relations offer an objective basis for the unerstanding of the informational nature of the human psychic system and to explain the anticipative mechanisms of the human behavior.*

***Key concepts:*** *"hemispherical dominance", "cerebral functional asymmetry", "lateral prevalence", "lateralization process", "neurological and functional laterality", "interhemispheric functional specialization", "amnesic aphasia", "agraphia", "alexia".*

## **1. The issue**

The concept of functional and structural interhemispheric asymmetry was developed with difficulty and rather late in psychophysiology, alongside the understanding of the way the brain works and is organized, in order to explain the human and animal behavior. The phenomenon of the cerebral neurofunctional specialization has been noted in neurology on several occasions and recorded in different papers and studies that have been published over the last one hundred years.

Most of this research tried to find solutions as substantiated as possible from an experimental and epistemological point of view to the following essential problem that was starting to arise on the horizon: is it possible that two anatomical structures- in this special case the cerebral hemispheres, symmetrical from a morphological point of view, should develop different functions?

## **2. The neuropsychology of the functional cerebral asymmetry as an explanatory basis of the internal psychic organization of the personality and behavioral style**

The discoveries made in the clinical neurology almost one hundred years ago have led to the formulation of the conclusion according to which the cortical lesions in the left cerebral hemisphere trigger dysfunctions in understanding language and in some cases even the impossibility of everyday verbalizations.

The recent data, offered by the possibility of cutting off the superior connections between the two cerebral hemispheres through the sectioning operation of the callous body, have led to the formulation of the troubling hypothesis of the existence of two separate centers of the conscience “in a single cranium” (J.E. Bogen 1969, R.W. Sperry 1986). Moreover, the perfecting of psychological testing techniques of the callostomized and comisuro patients has pointed out an obvious functional specialization of the cerebral hemispheres.

The personality, as a superordered system implies a reciprocal interaction of the behavior with its biological basis, on one hand, and with its integrative social macrosystem, on the other hand. For this reason, the features of personality and especially the behavioral style, as a way of relational manifestation, reflect the multiple conditions imposed on a person, during the process of ontogenetic development. Man assimilates not only the necessary elements from a biological point of view, but also the information that represents the content of processes, states and particular psychic conditions. *“It is this very usual way of being in the world that the psychologist is supposed to know intuitively”*, shows **R. Mucchielli**, (2000, p. 104), adding: *“we cannot know an individual just by piling up his traits, through a collection of signs that he represents, but we also need to find the principle that after all gives sense to all of these signs, the simple movement which characterizes a specific individual, the vivid relationship between a conscious organism and its environment”*(*ibid*). As it concerns us, we consider that this principle that can offer a more thorough understanding of the structure and dynamics of the evolution of personality, is the principle of interhemispheric functional dominance, based on which we have analyzed and interpreted the data collected in the present research.

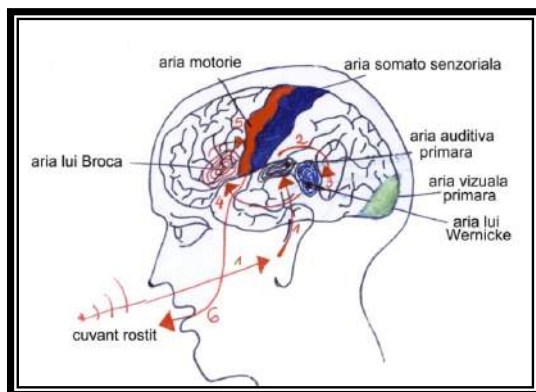
Taking into account the fact that each cerebral hemisphere integrates a priority special type of processing of received data, this fact generates the importance of the relations of interhemispheric dominance over the configuration of the mental structure of the specific person and implicitly, over the behavioral manifestations. In this respect, the way of processing the data is characteristic for a subject, as it is defining for his cognitive style, and in a larger context, for his life style.

This new perspective on understanding the ways of processing of psychic data offers a more coherent image for the explanation of the internal psychic organization of personality, but also of the behavioral style and even of the human nature in general.

Further on, we are going to analyze the neuropsychological essential aspects which are the basis of psychic data processing, with their decisive role in the realization of the internal psychic organization of the personality and behavioral style.

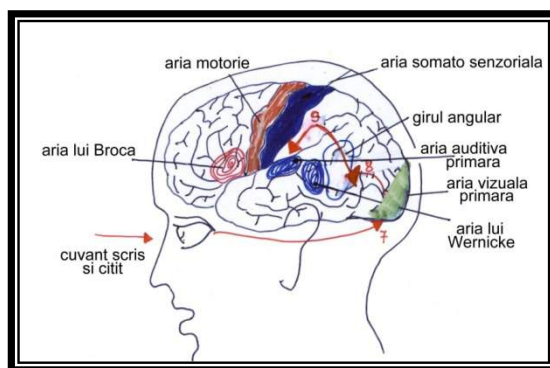
### 3. The functional cerebral asymmetry from a neurophysiologic and anatomopathological perspective

The neurophysiology studies had initially in view the fact that the two cerebral hemispheres had a symmetrical anatomical structure and, consequently, they developed equivalent functions. But this interpretation has improved a lot since the discovery, in the last century, by P. Broca of the speech centre.



**Fig. no. 1** *The model for the creation and understanding of language.*

When a word is uttered, the nervous impulses in the internal ear are sent towards the primary auditory area. The word can be understood if the signal is sent towards Wernicke's area. In this area the acoustic code of the word is found and transmitted towards Broca's area. This is where an articulating code for the respective word is activated and which it sends directly towards the motor area. The latter coordinates the lips, tongue and larynx for the oral emission of the word (according to C. Arseni, M. Golu, L. Dănăilă, 1983).



**Fig. no. 2** *The model of the coordination of writing and reading.*

The visual input of a written word is transmitted towards the visual primary area of the cortex and then it is found again in the angular gyrus. The angular gyrus associates the visual shape of the word with its acoustic code in Wernicke's area. When the acoustic code is found again and the meaning of the word is established as well, the emission of the oral pronunciation of the word is made possible, according to the presented sequences in *Fig. no. 1* (according to C. Arseni, M. Golu, L. Dănăilă, 1983).

In 1861, Broca presented the case of a patient who had lost the possibility of articulated expression because of a lesion in the third left frontal circumvolution. He launched the hypothesis of a global hemispherical dominance and took in consideration the link of this dominance with the motor conducts. Grounding his arguments on his studies on aphasia and, especially, on the discovery of the verbal articulation center, Broca believed that the left-handed person "spoke" with the right brain. Broca's interpretation seems to be outdated today because it postulates a rigid relation between the hemispherical dominance and motility. M. P. Bryden (1986) believed that it was enough to know the left-handed or right-handed person's behavior to draw a conclusion on the cerebral dominance.

Although not substantiated by certain neurophysiology data, these points of view determined a series of research on cerebral functional mechanisms, contributing to the formulation of some concepts as "hemispherical dominance", "cerebral functional asymmetry", "lateral prevalence", "lateralization process", "neurological and functional laterality", "interhemispheric functional specialization" etc.

The approach of the functional and structural asymmetry issue from a neurophysiologic perspective, aimed in the beginning at analyzing the hemispheric dominance phenomenon, which led to the formulation of the idea of partial hemispheric specialization. Later on, the surgical and anatomic approach of the cerebral functions was extended to the study of the relations between this type of dominance and manual preference.

With regard to the cerebral hemispheric dominance, it was pointed out by a series of anatomo-clinical and neuro-surgical studies, of which the most important are those conducted by R. Brain (1945), A. Paterson and O. L. Zangwill (1944), J. de Ajuriaguerra, H. Hecaen (1963), B. Schlesinger (1951), A. Jevs (1986), R. W. Sperry (1953, 1969), R.E. Meyers (1955), M. Gazzaniga (1970), J. Levi (1969), M. Lassonde (1994), M.I. Botez (1996), L. Dănăilă and M. Golu (2006).

The disorders of the spatial thinking, the unilateral agnosia and the directional and vestibular disorders appear with higher frequency at the right-handed person, as a result of the hemisphere lesions, while at the left-handed person they distribute more equally on the two.

In this respect, J. de Ajuriaguerra, H. Hecaen and R. Angelergues (1960) have stated that the left hemisphere dominance manifests preponderantly for language, while the motor and sensorial amusia can depend on lesions in both hemispheres. Analyzing 415 cases of retrorolandic lesions, the same authors

have arrived at the conclusion that the ideomotor apraxia is determined by lesions in the left hemisphere in 18.93% of cases and by bilateral lesions in proportion of 15.54%. With regard to the ideatory apraxia, it is caused by lesions in the left hemisphere in proportion of 4.36% and in proportion of 3.81% by lesions in the right hemisphere (J. de Ajuriaguerra, H. Hecaen, R. Angelergues, 1960, p. 32). In the same study, the mentioned authors consider that the dressing apraxia is caused in 21.96% of cases by right lesions, 3.9% by left lesions and 20% of cases by bilateral lesions (idem, p.45).

All neurophysiologic studies point out the fact that object agnosia and color agnosia are the consequence of some lesions in the left hemisphere, while the physiognomy agnosia corresponds to the right hemisphere lesions (J.Sergent, 1996). The spatial agnosia, the disorders caused by having used topographic notions, as well as the loss of the topographic memory must be connected with lesions in the right hemisphere. If acalculias are subsequent to the lesions in one cerebral hemisphere or the other, the alexia of figures depends, mainly, on the left side lesions.

The anatomo-clinical study conducted by J. de Ajuriaguerra and H. Hecaen (1963) on a number of 415 subjects which presented temporo-parieto-occipital lesions, pointed out the fact that 16.88% of them presented metamorphopsias as a consequence of some lesions in the right hemisphere, 8.25% as a result of lesions in the left hemisphere, while 3.63% of the subjects had bilateral lesions.

The series of researches based on data in the neuropathology field or supplied by the electroencephalographic method point out that the cerebral dominance must not be rendered absolute.

The studies carried in this field started from left-handed and right-handed subjects with unilateral cortical lesions.

The understanding disorders emerge because of the left hemisphere lesions in left-handed persons, being less frequent in right-handed persons with lesions also in the left hemisphere.

The amnesic aphasias, agraphia and alexia are more frequent in case of left cerebral hemisphere lesions, as it results from the data centralized in the table below (J. de Ajuriaguerra and H. Hecaen, 1963, p. 102): 1963, p. 102):

	Cerebral hemisphere lesions (in %)			
	left		right	
	Left-handed subjects	Right-handed subjects	Left-handed subjects	Right-handed subjects
Amnesic aphasia	13.63	0	54.32	49.69
Agraphia	23.8	15.7	43.24	48.14
Alexia	4.54	0	56.75	50.58

Acalculias appear almost as frequently in left-handed persons as in right-handed persons, when the left hemisphere is injured. This category of complex cognitive disorders (spatiality, conceptualization, expression etc.) is determined by numerous factors with different capacities in different cases. The conclusion drawn by K. Conrad (1949), M.E. Humprey and O. L. Zangwill (1952) is that acalculias differ from the other language disorders, and in left-handed persons the cerebral dominance is less rigid than in right-handed persons. Most of the researchers agree with the fact that it cannot be established a biunivocal between the preferential manuality and the hemispheric dominance for the language disorders (J. de Ajuriaguerra and H. Hecaen, 1963, p. 171).

Also, praxis disorders do not allow for the emergence of big differences in the injured lateralization in left-handed or right-handed subjects. In ideatory apraxia cases, the respective disorders are situated at the level of the left hemisphere in proportion of 13.5% in left-handed persons and 21.38% in right-handed persons.

The constructive apraxia is much better observed following the right hemisphere lesions in left-handed persons. On the contrary, in the majority of right-handed subjects, it is produced following the right hemisphere lesions.

The object agnosia is more frequent following the left hemisphere lesion in left-handed persons (21.82%) in comparison with right-handed persons (6.35%).

Keeping a functional balance between the cortical areas of the two cerebral hemispheres is done through the functions of the callous body.

The scheme presents different parts of the callous body and their cortical projections (M.S. Gazzaniga, J.E. Le Doux, 1979).

The tumors, degenerative diseases and partial lesions in the callous body, which have been described even from the very beginning of the 20<sup>th</sup> century, trigger a disharmonic behavior, lack of consistency between ideas, different psychic and personality disorders.

Of the tumors of the callous body, the gliomas present a symptomatology which manifests itself even in the first days of the developing tumor in the shape of epileptic crises and some psychological changes such as disinhibitions, impulsivity, spatial orientation difficulties, memory disorders or apathy. These manifestations cannot be considered as being similar to those characteristic to the callous disconnection syndrome, they can be attributed to the fact that gliomas proliferate in the neighboring cerebral regions, thus causing different touch signs, depending on the affected region .

Another series of psychic disorders is caused by another type of lesion in the callous body, and that is, the progressive demyelination of the commissural fibers and then of the cortical ones, an affection known under the name of Marchiafava-Bignami disease and which manifests itself through demented symptoms.

The conclusion that can be drawn, as a result of the analysis of these psychic disorders caused by partial lesions on the callous body is that, if these lesions do not extend to neighboring structures, we cannot consider them similar to those determined by the callous disconnection syndrome.

In order to point out this syndrome, the agenesis cases of the callous body are more relevant. Considering the agenesis of the callous body a natural model of divided brain, some researchers have launched the hypothesis about the presence in this case of a callous disconnection syndrome.

The cases of clinical neuropathology have pointed out the fact that the congenital absence of the callous body determines a series of dysfunctionalities of the interhemispheric communication, of which the most obvious ones are the following: the diminution of the bimanual coordination and prehension; the slow way in which certain tasks of visual and tactile transfer are performed; the deficit in the evaluation of the distance between visual stimuli; the damage to the sound localization capacity.

Nevertheless, this casuistry has not fully confirmed the above hypothesis. With the exception of some particular cases, the subjects who present the agenesis of the callous body can react to the stimuli presented in each of the visual hemifields; they do not manifest either left tactile anomia or right-hand constructive dyspraxia. The above data point out the existence of some sole compensatory or in combination mechanisms, such as:

- bilateralization of the cerebral functions;
- use of “cross-cueing” behavioral strategies, which allow the unstimulated hemisphere to employ proprioceptive indexes derived from the answer supplied by the other hemisphere and thus secure a bilateral distribution of information;
- increased use of the ipsilateral ways in parallel with the normal use of the contralateral ways, allowing each hemisphere to have a bimanual representation;
- maximal use of residual commissures to secure the interhemispheric transfer (M.A. Jevs, 1986).

#### **4. Conclusions**

The experimental demonstration of the fact that the two cerebral hemispheres, similar as anatomic structure, develop, nevertheless, distinct functional mechanisms, has brought new and surprising perspectives on understanding the unity and emergence characteristics of personality in correlation with the neurophysiologic basis.

The anatomo-clinical and neurosurgical studies have pointed out the fact that the lesion in one or the other cerebral hemisphere determines different symptoms: the lesion in the left perturbs language and conceptualization, while the lesions in the right hemisphere affect extracorporal, corporal spatial data processing as well as the recognition of faces.



The casuistry's research data in the field of neurosurgery have led to the formulation of the conclusion that from a functional point of view, the left hemisphere is much more differentiated, but at the same time, also more homogeneous, representing three specific cognitive mechanisms: *language*, supported by the activity of the temporal lobe, *calculation*, *praxis and somatognosia* supported by the parietal lobe and *visual symbolic functions*, supported by the occipital lobe.

At the level of the right cerebral hemisphere, the functional organization will be simultaneously weaker and more polyvalent in connection with a more primitively verbalized form of spatial relations.

The analysis of the contemporary neuropsychology data has imposed the idea of a direct correspondence between the anatomophysiological organization of the brain, the different types of tasks and the dynamic-structural organization of personality. These types of relations offer an objective basis for the understanding of the informational nature of the human psychic system and to explain the anticipative mechanisms of the human behavior.

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# **Best Practice Models in the Development and Implementation of Intercultural Curriculum**

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## **Abstract:**

This study represents a product of the research project “Development directions of the intercultural curriculum, regarding the European dimension of education”, carried out as part of the POSDRU project 159/1.5/S/136077 “Romanian culture and European cultural models: research, timing, durability”, whose beneficiary is the Romanian Academy. The article approaches the theoretical and methodological perspectives of the intercultural curriculum issue, analyses educational practices of curricular development and deployment of some intercultural education programs. Elaborated in order to sync the curricula with the intercultural values as part of the European area, the article is based on models of curricular planning and development that have proved their efficiency regarding the European curriculum and case studies with respect to intercultural education as part of the French educational system. To this effect, there is an emphasis on elements that can be capitalized in building the Romanian curricula and generate good educational practices in the field.

**Keywords:** intercultural education, intercultural curriculum, intercultural skills, intercultural school, curricular models of the intercultural education.

## **1. Conceptual approaches and perspectives of the European interculturalism**

Ensuring a rational and didactic character in elaborating and deploying the intercultural education programs represent a basic condition in order to accomplish the purposes of interculturalism and manifestation of trainers' creativity, as part of the multicultural society's diverse educational field. As far as the intercultural school is concerned, the educational models of interculturalism and the good practices in deploying the intercultural curriculum represent major topics in teacher's training.

The intercultural curriculum is represented “by all educational documents, projects and programs that aim the development of individuals' intercultural competences and life skills, as part of the multicultural society.” (Bunăiașu, 2015, 45). Built, developed and optimized in order to train intercultural skills, the curriculum is being resized in accordance with multiple elements:

- the principles and values of interculturalism, with respect to the international and European agenda but also to the specific multicultural context;
- elements of politics, integrated as part of the social and cultural models in order to train the intercultural awareness, by applying the strategies of international and European institutions, of those governmental;
- the European and national educational policies, when it comes to promoting the intercultural dialogue and education as part of the school;
- the intercultural school's characteristics;
- the good educational practices in planning and deploying programs of intercultural education;
- capitalizing the significant results of intercultural education processes: acculturation, cultural absorption, networking, intercultural learning.

The curricular models of interculturalism represent theoretical, methodological and instrumental referentials, which explicitly provide approach perspectives and operational methodologies, as part of the intercultural education, focusing on the formal context where training programs of the intercultural skills deploy, by applying intercultural learning strategies. These models are based on the values and characteristics of the intercultural school (Nedelcu, 2003, 30-31):

- encouraging pupils' potential, by providing equal opportunities in order to learn and practice communication and showing respect;
- underlying activities and interactions specific to the multicultural school on values of the diversity culture and equal opportunities;
- adequate management by didactic staff of the cultural differences between pupils and intercultural dialogue;
- capitalizing pupils' cultural resources and learning styles, in elaborating and deploying curricular and extra-curricular programs;
- developing curriculum's intercultural dimension, as far as both of explicit and hidden curriculums are concerned;
- the institutional structure on multi-cultural classes and encouragement of each pupil's participation at school activities.

The European educational policies nominate the list of abilities and skills specific to the general purposes of intercultural education as part of the permanent education (Kerzil & Vinsonneau, 2004, apud Institut National de Recherche Pédagogique, 2007, *Approches interculturelles en éducation*, 26):

- critical analysis of the tense situations and coming up with a solution to this effect;
- accepting and comprehending the perspectives of different cultures;
- adequate networking as part of interaction situations with persons belonging to other cultures, whether being immigrants or residents;
- acknowledging and respecting the cultural identity of other cultures;
- comprehending traditions and values of ethnic groups;

- getting familiar to migration processes, cultural contexts and expression ways of feelings as part of different cultures;
- manifesting intercultural attitudes and values as far as knowledge and actions are concerned: empathy, cohesion, intercultural respect, power of dealing with racism, xenophobia and intolerance, opposition against radical nationalism.

An active role in promoting intercultural education is applied by the European Council and European Commission, which guide the process in order to absorb intercultural values as part of the educational institutional systems and the curricular of member states through educational policies and strategies.

As part of the European Council document “*Livre blanc sur le dialogue interculturel*” (Strasbourg, 7 May 2008) there are mentioned some strategic directions and frameworks of the intercultural training and learning, all over Europe, as far as primary, secondary and University education (op cit, 33-34):

a) Primary and secondary education:

- school activities will equally encourage the development of intellectual abilities and skills, as well as pupils' personal development, so that “school become important vectors in training pupils for their active citizenship life” (*Livre blanc sur le dialogue interculturel*, 33), with attitudes of cultural opening and intercultural communication skills;
- all school disciplines have to include an intercultural dimension;
- History, foreign languages and religious education represent priority fields of the school curriculum, where an important redesign is taking place, in order to promote interculturalism.

b) Superior education:

- developing the intercultural dialogue has to be well represented as part of the academic programs;
- training “intercultural intellectuals”, persons with intercultural conscience and expertise, represents a component of the Universities' mission.

The perspectives of intercultural learning are mentioned as part of European documents and are flexibly approached in accordance with social needs and characteristics of the national curricula of member states (Eurydice, 2004, 57):

- intercultural learning in order to emphasize respect and tolerance between pupils, regarding the countries where social needs and intercultural education are based on fighting against racism and xenophobia;
- European curricular approach, based on developing the feeling of European identity, by acquiring knowledge about Europe's culture and history and methodologies in order to be aware of the place and role of their own country as part of Europe;

- the international curricular approach, based on contemporary world issue, relations between states, migration phenomenon and methodologies in order to facilitate the comprehension of cultural diversity.

Beside the explicit intercultural learning psychopedagogically assisted as part of the formal curriculum, an important role is assigned through the above mentioned document to non-governmental organizations, civil society, mass-media. By means of the nonformal curriculum, there can be accomplished volunteering educational services based on facilitating immigrants' cultural absorption, as well as on developing active citizenship as part of the society open to showing respect to human rights, which approach the cultural differences as wealth and sustainable development opportunity.

## **2. General curricular models of the intercultural education**

The intercultural education's general curricular models explain the curricular vision and nominate methodologies in order to redesign the curricula, from the perspective of accomplishing the intercultural purposes as part of the educational system. These models are based on the sources of intercultural education's general purposes, on social and curricular characteristics and emphasize several major orientations to which member states adhere. From the curriculum based on knowledge about cultural alterity to the curriculum based on developing pupils' social skills, by favouring intercultural learning experiences, the curricular models are grouped in several categories (Banks, J.A., Banks, C., 1997, Rulcker, 1992, Wakling, 1980, Jeffcoate, 1976, apud Nedelcu, 2008, 106-109):

- *"the curricular redesign model*, with multiple approaches: the model of cultural contributions, the cumulative/additive model, the transformationalist model, the decisional and social action model;
- *the social model of consolidating the power of minority groups;*
- *the living experiences program"*.

*The curricular redesign model* promotes the integration into curriculum of the cultural groups' axiologic references and the approach of intercultural learning contents, by activating pupils in order to determine and analyze them. The four application versions correspond to the intensity to which the intercultural paradigm underlie the curriculum: from introducing topics that approach cultural traditions, heroes, events, experiences of different cultural groups to converting the curriculum, supported by the paradigm of collaborative and experiential learning, as part of the cultural diversity context. The transformationalist model marks the curricular reform, from the perspective of intercultural education purposes. This model supposes rethinking the curriculum from another perspective optics, the one of consistent introduction, of comprehending and capitalizing the values of cultural groups and collaborative learning. The model is preponderantly applied as part of the

curricula of United States of America, Great Britain, Western Europe and Australia. The version of decisional and social action curricular model supposes a more pronounced activation of pupils, in order to generate networking situations and intercultural communication, of learning through action, of accomplishing projects as part of multi-cultural groups. The last above mentioned model is successfully applied as part of Nordic countries, France, Germany, where educational systems are focused on communitary educational programs.

*The social model of consolidating the power of minority groups*, capitalizes the intercultural schools' development, by building and deploying the curricula in accordance with possibilities in order to capitalize cultural and intercultural experiences of individuals and ethnic groups. The model is notably applied as part of the educational system of Holland and Belgium.

*The living experiences program* promotes the development of social programs, in which pupils belonging to different cultural backgrounds are involved. Tobias Rulker, the initiator of this model, suggests several general topics in order to analyze the programs of intercultural education (Rulker, 1992, apud Nedelcu, 2008, 109):

- “Where do immigrants come from, what projects do they have for themselves and their children?
- What is the difference between social skills of different ethnic groups?
- Where are cultural exchanges between different ethnic groups taking place?”

The studies regarding the intercultural curriculum in Romania and the preliminary results of the project “Development directions of the intercultural curriculum in România, from the perspective of European education dimension” reveals the following characteristics, trends and development directions:

- the curricular reforms in 1998 and 2011 underline significant evolutions in curricula's intercultural openness, with records in: defining educational finalities and learning units, based on intercultural principles and values; introducing educational disciplines dedicated to ethnic groups in Romania; enlarging the subject area of intercultural education as part of the curricular area Advisory and guidance;
- analysis of the curricular programs and educational practices especially reveal the application of the cultural contributions model and the cumulative one;
- audit of the intercultural curriculum in Romania, accomplished as part of the above mentioned project, reveals the adhesion of the didactic staff to educational principles and strategies of the intercultural school, as well as their training needs as far as the intercultural education field is regarded.

- in order to sync with the European perspectives in the field and the models that suppose paradigm shifts and curriculum's transformation, there is a necessity regarding the curricular reorganization as far as programs and handbooks are concerned, but also as far as the level of applying intercultural learning strategies is regarded.

### **3. Models of good curricular practices as part of the French intercultural education**

In France, the principles and values of interculturalism are highlighted in all environments (social, economic, cultural, educational) and the ways of realizing the intercultural relationships and dialogue have stability and consistency, joining the social environment of a community with a pronounced multicultural character. The intercultural education in France is founded on the values of a western civilization, on the traditions of umanist education system, on governmental and educational policies which firstly promotes the fundamental rights and liberties of mankind. During the mobility stage at the University Jean Moulin Lyon 3 I had the chance to study the specifics of the intercultural education in France and I analyzed the record of the former statements through documentary studies, participative observations, interviews and study cases. At the moment, the model of the intercultural school from France records the role of education in the crystallization of the principles and values in the european conscience and the legislative system with the educational models promote the most advanced forms of interculturalism. From this perspective, the history of the French educational system changed into the educational paradigm in France. From knowing the school as a primordial factor of identity of the republican nationalism to the approach into progressive measures (starting with the '70) of building the intercultural school and maximizing the role of education in the social and economical cohesion.

In this direction, in the French educational system were applied progressively all forms of interculturality, from the most “implied to the engaged interculturality, from the merging interculturality to the experimented one, criticizing, dynamic, creative” (Defays, 2014, 154-160). All these directions are represented in the educational curricula, elaborated and applied in the spirit of integrative paradigm; which highlights the acquirement of multicultural knowledge and also the development of competencies and social abilities of scholars, through enforcing intercultural experiences and exercising the capacities of intercultural learning. Even a basic analysis on the programmes and textbooks from the national curricula of France, highlights these meanings of interculturalism; we find these meanings of the curricula, from objectives, themes, learning activities, focused upon scholars understanding interculturalism, in intercultural dialogue and in manifestation of an adequate behavior to multicultural society, as far as illustrations and implied and hidden curricula. The intercultural ports of the educational system in



France, restructuring and developing the curricula, from the perspective of interculturalism, are chronologically marked from the next steps, which they correspond to legislative measures and educational projects of impact (apud Meunier, 2008, 231-259):

- organizing courses in mother tongue of thoroughgoing study of origin culture (*Les enseignements de langue et de culture d'origine - ELCO*), set under rights by the Circular from 9<sup>th</sup> of April 1975.
- establishing trial classes of integration in the educational environment of immigrant scholars (Les classes d'intégration - CLIN, d'adaptation - CLAD et les cours de rattrapage intégré -CRI), starting with the '70s, last century.
- organizing educational institutional projects (*Les projets d'action éducative - PAE*), based on cultural policies.
- Forming intercultural education for all the scholar population in France and the ELCO expansion, through Circular of January 25<sup>th</sup> 1978.
- The opening of schools for external partnerships, starting officially in 1980, which befriended transfers of intercultural practices in the learning system.
- The ZEP Intercultural model - *Les zones d'éducation prioritaire* (1981), which purpose is to integrate the scholar culture in the policy and school curricula and approaching multiculturalism as a source of developing the national culture.
- Initiating the national curricula changes in the way of substantiation based on the the principle of education for “the multitude of world’s civilizations”, through the Report of Jacques Berque, in 1985.
- applying territorial policies that develop solidarity, through the local educational contract model (*Le modèle du Contrat éducatif local –CEL*), enforced in the National Education Reform in 1998;
- Intercultural education in the new educational approaches, highlighted after the '90s, through which every curricular discipline has intercultural ports. Every educational programme or extracurricular activity follows objectives of intercultural education.

Within the dispute context from France, based on the college reform, both the National Education Ministry, of the Superior Education and Research, through the curricular project exposed to public dispute, and the opposing entity of this project, bring arguments regarding options of powerful support to the intercultural educational values. An example in this way is public dispute regarding languages and classic culture; through curricula reform project, these are no longer represented through different disciplines, but through interdisciplinary modules, based educating scholars in the spirit of humanist values of Antiquity, rather than academical knowledge. This example shows that intercultural opening, important to the French curriculum (in all of its forms and through all disciplines or interdisciplinary modules) and the

minimization of the ethnocentrism is not producing ideological disputes, but sometimes different curricular options which all head to support a consistent intercultural base.

To highlight the best educational practices from the French educational system, we will present three particular cases, taking advantage of the documentary resources of a study from the National Institute of Pedagogical Research (Lorcerie, coord, 2003): a primary school, an educational project and an experiment from behalf of the local administration, with good effects in integration and intercultural education of scholars with risk of social exclusion.

In superior education, highschool and colleges, intercultural practices have already a tradition, are highlighted through simple observations respecting institutional and curricular observations (curricular offer with a large intercultural opening, instruction strategies focused upon developing intercultural competencies, extracurricular programmes of cultural partnership); these cases invoked from the '90s, point out examples of manifesting an intercultural conscience of the professors and decision factors, which justify good results, sometimes in situations less favorable.

There are cases of solving social problems and of education in the spirit of interculturalism, in far less favorable conditions, solved with success 20 years ago; which also explains the maturity of approaching and manifesting intercultural relationships in the society and in the nowadays French education system.

a) *Anatole-France primary school from Vaulx-en-Verin* is located in a far less favorable environment for education infrastructure from big cities and doesn't have a close social center, which maintained some cultural stereotypes that scholars assimilated from their families, a specific phenomena across the tracks. To counter this lacks and to assure equal conditions of instruction and intercultural education for scholars of this school, the teaching body adopted fundamental principles of collaborative pedagogy, as an educational philosophy, which were transposed in educational practices over the ethnocentrism. The particular educational practices of this school are (Alarmatine, 2003, 273-282):

- preparing daily activities, in special places ("lieux de parole"), through choosing some free activities by the scholars, options focused the activity content and having free discussions between them;
- organizing interactive activities, of development of imagination and critical thinking of scholars, through lessons based on giving advices and manifestation of collective gestures;
- organizing lessons in teams of teachers, activities of mutual learning, in multicultural groups (workshops, projects, support groups);
- focus on co-evaluation, in checking and appreciating the results of the scholars.

b) *Chemin d'identité Project* (Berrou, 2003, 287-293), developed from 1994 till 1996 represents a series of activities in which some college scholars were involved, which parents come from mediterranean zone (Portugal, Turkey, Tunisia, Algeria, Maroc). More steps were followed: description of the family, till the second generation; realizing an exposition with handmade works; publishing the stories and organizing a celebrating event, in which the parents of scholars also participated along with teachers, personalities, representatives of the National Educational Ministry, interactions between families coming from different cultural environments and also intercultural exchanges. The impact of the projects consisted of understanding and appreciating the editing and publishing of texts and also focusing on work responsibility, understanding cultural identities and valuing them to support the genesis of engaged citizenship into respecting the rights of the human and cultural differences.

c) *"Bussing" operation at Bergerac* (apud Alarmantine, 2003, 299-307) represents an organizing experience of the city in 1996, consisting in closing a district school, where most of the scholars came from families of immigrants from Northern Africa and had problems socially integrating and adapting, with negative effects on the behavior and educational results. The scholars were distributed to eight schools, and got transportation assured along with equal chances of instruction and education, as the other scholars from Bergerac. Even if the initiative was heavily criticized and even today arises problems regarding the right to close a school reasoned by fighting segregation, the conditions from that period and the registered progress of the transferred scholars, analyzed by the specialists, teachers and parents, defend the administration's initiative. In nowadays conditions of France, the situation of children of foreign origin in the unprivileged districts from Bergerac passes from the picture, but the organizing measure evoked points out the efforts of all educational factors for fighting against discrimination, social segregation and forming the future French citizens, with European conscience.

#### **4. Premises and intercultural development options of the national curriculum**

The curriculum patterns described and the educational practices analysed will be merged with the results resulting from the analysis of the context and the audit of the intercultural field in Romania, in order to choose the appropriate alternatives used to recreate the national curriculum, in terms of interculturality. In addition to this, the development options will be integrated in the comprehensive philosophy of the postmodern curriculum (Potolea, 2002) and the methodological concept of the transformational curricular model and that of social acting and decision making (Banks, J.A., Banks, C., 1997).

To this purpose, we intend to stress on the primary results of this research project and propose some development methods of the theoretical

corpus and the research tools, as a result of the knowledge and good case practice transfer during the mobility internship from the University Jean Moulin Lyon 3:

- the development of the theoretic framework of the intercultural curriculum according to the political philosophy of education (Pinchard, 2009), very important in the development of the intercultural education ideological framework and also in supporting the changes from the national curriculum;
- perfecting the methodological model of the intercultural curriculum and developing the educational program *Social relationships in the multicultural society*, which are tested during the project, through the integration of successful methods in the curriculum and in the non-scholar educational programs in France;
- developing a series of teaching milestones regarding: a) developing students' imagination and creativity, in the context of cultural diversity, in terms of exploiting the prospects of dynamic imaginary creation ((Wunenburger, 2013, Bușe, 2013); b) stressing on the ethical side of education in the development of the citizen in the postmodern society (Kerlan, 2007); c) applying pedagogical principles in emotional teaching, during intercultural education (Badescu, 2014);
- identifying psycho-pedagogical milestones aiming to transfer positive attitudes and good intercultural practices of the family, through school-family themed partnerships; to this purpose, we propose that the development set of directions of interculturalism in Romania should include some measures of parents' education in terms of interculturality and also including the family in the promotion of intercultural education. The issue of interculturality brings both new arguments and solutions for streamlining the educational function of the family, in the context of the debates related to the family as space of social creation and the relationship between the traditional and the modern family (Pierron, 2014).

Together with these intercultural horizons, it is necessary to develop a national strategy for the development of teaching skills, mandatory for teaching multicultural classes, by increasing the share of intercultural education in the training program, and involving the teachers in mobility internships in multicultural schools, which already have a reputation in the field and great results. During the training program, we appreciate the emphasis on a series of issues of the curriculum and intercultural communication, among which: a) "Designing and managing the scholar curriculum", with exercising related to the intercultural dimension (Bunaiasu, 2011); b) Models of institutional intercultural development of the curriculum, with results on the schools' management (Bunăiașu, Strungă, 2012); c) "Europe, a laboratory of intercultural communication: (Georgiu, 2010,153-170); d) Strategies and

techniques for communication optimization / prevention of the communication difficulties (Smarandache, Vlăduțescu, Tenescu, 2014, Calin, 2010).

This impact analysis of these directions of developing a theoretical-methodological frame of the intercultural curriculum will be the source of reflections and following empirical researches, so that we determinate a feasible frame of curricular development, through synchronization with European models and adjustment at the specific of the multiculturalism of Romania.

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# Importance of Creativity in Forming of a Successful Brand

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## **Abstract**

Because, in our days, buying decisions are not been taken based on characteristics such as quality products and services or their price, but on the brand of which they are part, this paper aims to highlight how important is creativity in forming a successful brand that can remain imprinted in the minds and hearts of consumers for a longer period of time.

Compared with the service or product that is, most often, on the shelves, being perishable, the brand is one that has the power to dictate the success or, conversely, failure of a business, with infinite life. Given that the brand has its place in the minds and hearts of consumers, clearly, it can create a strong emotional bond between him and consumers, and because of this the power of a brand lies in the intensity of emotions it conveys.

In the literature of marketing communication, "creativity" is the key that should work based advertising specialists, operating on the principle of art for art's sake and in the business world the concept of creativity is assigned a pejorative by many theorists. So, when we overcome our competition we must build a more creative brand, in order to differentiate from the rest of the brands that offer the same type of products or services, focusing mainly on imagination and intelligence, not volume financial resources that we have.

**Keywords:** brand, creativity, success, consumer advertising.

## **Introduction**

Nowadays, most people do not buy products or services do not use because they have been replaced by brands. Microsoft, Apple, Coca-Cola, Mercedes-Benz, etc., are known worldwide, being the most blatant examples of successful brands.

In Matt Haig view brand is the most important aspect of the business even if the business is a bank or a toy store, the brand is the one that dictates its failure or success so that success of the brand equals business success and the role of is to make your product or business to differ from the competitors (Haig, M. 2004: 1).

The brand should not be confused with the product or service, and in this sense, Cristian Cărmidă indicate that the product is on the shelves and has a finite life, while the brand lies in the mind and heart of our having an indefinite life. (Cărmidă, C. 2009: 16, 17.) Since the brand has its place in the minds and hearts of consumers, clearly, it has the power to create a strong

emotional bond between him and the consumers, and because of this, the power of a brand lies in the intensity of emotions it conveys to consumers. When choosing a product over another that has a lower price, the consumer believes that once connected to that product, it is, or becomes someone (Cărămidă, C. 2011: 52), and because of this we can be easily identified by what we consume. I saw how big the brand strength and how important the consumer orientation, but that is actually a brand?

### **1. Elements of a brand**

The brand is made up of a *name*, a *logo* and a *slogan* and helps to identify a company's products or services and to differentiate them from the rest of the companies that produce the same services, and in addition to these items, include brand promise to provide products manufacturer and quality services. (David, G. 2002: 84.)

Is the centerpiece of the brand name and is an expression that has the power to fix a specific object, and the object is the link between the name and meaning of the name, which is set intentionally, using conventions and conventions remain unchanged as long as the name It has the power to set a single object, regardless of where it is located. (Narița, I. 2010: 150.)

For example, the name "Ikea" secure international network of furniture stores, and if years later the network of shops will disappear, will keep its name meaning if it is used by people who share knowledge and conventions serve. In terms of choosing a brand name, this is a very important aspect that should not be neglected since it is the only element that remains unchanged throughout the life of the brand, is considered the main link which provides the connection between brand and consumer, and For these reasons, a brand name should be short, clear, easy to remember, to express something and have impact on consumers.

*The logo* is the visual image of the brand and can be a simple graphic or word element, and in the second case, when a word is used as the logo of a brand, we are dealing with a *logo*. The logo is a strong element identifies a brand or a company and can be used in all forms of communication. There are numerous logos that have made history in the world, such as Apple's bitten apple, golden arch of McDonald's, the Marlboro cowboy etc. From the perspective of the authors Ion Bogdan A. Halic Chiciudean and logo of reality has its foundation in the organization, representing her performance, and on this basis the public organization has credibility, preferring it to the detriment of other competing organizations. (Chiciudean, I., Halic B. A. 2004: 21.)

An example of a *logo* that in some way expresses the organization's performance is the FedEx international express offering in the *logo's* finding is a white arrow that is observed only at a closer look, suggesting first all idea of speed, safety and precision that the brand provides consumers with FedEx courier services themselves.



*The slogan* is the last element of the brand identifier and is known as a short sentence that accompanies a particular brand name and logo, which is present in all the presentation and promotion materials. The slogan may be known as the motto or tag-line brand identity is the element that changes most often (Drewniany, BL, Jewler, AJ 2009: 56), from an advertising campaign, to another, after the company went through a crisis or when changing advertising agency. After choosing the slogan, an important aspect is the font that it is printed, and the body of letters to be bold or italics to highlight as much slogan (Foster, J. 2008: 74)

Another very important aspect in creating a brand is the *colors* used. They must be strong enough to express something and have a connection with the rest of the elements that make up brand identification, since they have the capacity to differentiate in the market. For example, if sports teams, identifying colors are the main tools that are printed on the jerseys of players, as happens in political parties. Most often, when we think of Coca-Cola, the first thing that comes to mind is red, and as stated Jerome A. Bonnie L. Drewniany and Jewler, strong association people make between red Coca-Cola is the result of over 100 years of work by the company to cultivate this association. (Drewniany, B. L., Jewler, A. J. 2009: 58)

As noted above, the elements that form the structure of a brand are very important because they lead to knowledge, recognition and understanding a product, a service or an organization, and people usually have more confidence in what they know than as not known. To avoid that other companies use the brand name, logo or slogan, it is appropriate that those identification elements are protected by law, that must be registered as trade marks to specialized offices, such as: OSIM / OHIM / WIPO (Cărămidă, C . 2009: 60)

Trusting a particular brand is not only given his knowledge of the elements of identification, because a brand is much more than the name, a logo or a slogan. The brand is above all a promise of manufacturers that provides consumers with the quality products and services and the satisfaction they receive in return for the use of a product or service. As states and Michele Jouve, using a particular brand of product, people want to be fashionable, not remain on the sidelines, to integrate into the modern world and to belong to a particular group, whether conscious or not this works. (Jouve, M. 2005: 250.) brand in consumers' minds creates an overall impression of this brand includes features that can be real or imaginary. From the perspective Dragos Iliescu and Petre Dan, loyalty to a particular brand is directly proportional to the "degree of involvement" of the consumer (2004: 157)

Otherwise said, a loyal consumer of particular interest to a particular brand, always looking information and identifies respective brand values that it promotes. Typically, the percentage of loyal consumers represents an important indicator for assessing the power of a brand. A brand, like any other thing for that matter, can be perceived in different ways, depending on the *frame of*

*reference* to which the people, ie by previous experiences or their intentions in the future. For example, the low price of the goods or services offered by a brand, is an important feature that determines some consumers evaluate brand in a positive way, and for others, this is a negative element associated with it low quality products.

Delia Cristina-Balaban distinguishes the following brands: *product brand*-, *service brand*, *firm brand* and *person brand*. (2009: 156) *Product brand* refers only brand-produced product without involving in any way producing company in exchange-service brand envisages the provision of services by various companies, such as banks, transport companies .a. The *firm brand* only covers manufacturing company, for example: Apple, Microsoft, Dolce & Gabbana etc., and the *person brand* refer to well-known personalities from the public which, because of the style adopted, have become living examples for others.

From the point of view of Matt Haig, brands, just as people are afraid of the aging process and that, over the years, their life cycle should be ended, and to avoid this, turn to various methods, such as changing the name, changing "your look" or "philosophy" brand. (Haig, M. 2011: 153)

The process exchanged particulars of a brand called **rebranding** and occurs after an organization has gone through a situation of crisis or when there is simply not a certain harmony between the elements and brand repositioning is desired it's in the minds of consumers. I insist that a new campaign to promote the brand slogan is changed or other minor changes that occur along the way, not a rebranding. And in our country, as abroad, there are many situations where companies invest large sums quite *rebranding* process, some of which are: Rompetrol, Flanco, Orange or BRD.

That said, the brand is crucial to the existence of an organization, as it has the power to guide consumer decisions, representing a true lifestyle that is intended to be adopted by as many people.

## **2. BRD-Groupe Société Générale brand**

For much of the population, the bank BRD-Groupe Société Générale is a lifestyle, security, insurance. Thus, BRD-GSG is one of the most popular Romanian brands, and after the classification determined by Delia Cristina Balaban, it falls within the category-*service brand*, is known as a bank that is defined by the quality of services, placing clients' needs heart of its concerns. As history tells the bank in 2003, following a *rebranding* process, the Romanian Bank for Development decided that the time has come to change the "philosophy" brand, changing all identifiers and to come in preventing customers current and potential with a "look" more modern, which aims to occupy a position as high as in the minds and hearts of consumers and the market. Thus, taking this decision the Romanian Bank for Development

becomes what it is today: *BRD-Groupe Société Générale*, one of the most resounding brands in Romania.

Besides the promise of *quality, safety* and *privacy*, BRD-GSG brand consists of three specific elements of any brand, namely: Name, logo / logo and slogan type.

The brand *name* is even BRD-Groupe Société Générale which, if used with the same meaning by all users, have the power to fix the Romanian Bank for Development since its establishment in 1923, is composed of two elements, namely: *BRD*, which remained unchanged over the years, and this means that the Romanian Development Bank is an independent bank and *GROUPE SOCIETE GENERALE*, which is the name of the French group that owns the majority of the share capital of BRD acquis.

By introducing this last item under the brand name was meant to illustrate the bank belonging to this group, highlighting that it is a private bank, and in this sense, I do not know if stressing that belongs BRD Group Societe Generale was a well-thought because, as a rule, Romanians do not have much confidence in what they are foreign. Indeed, short for Romanian Development Bank, BRD, it is a short, catchy, impact on consumers, but can not say the same about Groupe Société Générale, which is more difficult to remember and pronounce especially for those who do not know French, and for this reason, or no decision at all times using short GSG.

The visual image of the brand, the *logo* is taken from the French group Société Générale and consists of a graphic and brand name, ie, out of BRD-GSG and square, and because in the present *logo* brand name, we are dealing with a logo-type. As regards the body of letters, capital letters are used, the word "BRD" is highlighted by bold letters, and using a larger font, while "GROUPE SOCIETE GENERALE" is set in BRD, left somewhere in the shade, and from my point of view, this suggests support that the French group attached to it DRLs.

When it comes to art and mythology, the square symbolizes the earth, stability and matter, and the four sides of the square are associated with the cardinal points and the four seasons. When he decided to associate this image with geometric element, BRD aims to deceive the public the idea that a bank is stable, the prevailing balance, and with four equal sides associated with the cardinal points, making BRD image fixing reference to time and space and permanently, regardless of season or area, BRD is always close to its customers. The *colors* used in the logo are *red, black* and *white*, the square is divided into two equal parts: one red and one black, bounded by a white line. We all know that red is a warm color, stimulants is associated with fire and blood, but also with power or decision, while black, in addition to the negative connotations it has, it refers to authority, sober elegance, but also the confidence and durability, and the last color used, the white color suggests purity, trust, honesty, and openness.

In general, by means of the identity brands communicate their main features, and for this reason we conclude that BRD wants to appear before the public as a strong bank, resistant to change, indestructible, reliable, and the delimitation of the two The predominant colors, red and black, the color white, is trying to emphasize the opening of the new bank, innovation is just one of the values they promote.

The last element of the brand identity BRD is the *slogan* "Everything simple", accompanying bank BRD all presentation materials and promotion, press releases, to audio clips. This slogan is optimistic, suggesting a good feeling and emphasis on simplifying things, being associated with the idea that the BRD *impossible* is out of place because, here, things are much simpler than they seem, being a short slogan that sends a compelling message. I believe that the elements that make up the brand BRD is in close contact, are coherent and have the ability to express brand personality, having the power to ensure the bank's reputation and to differentiate in the market.

### 3. Creativity

According to the specialist authors, Pat Fallon and Fred Senn, there are seven principles of so-called "creative levers"

- "Always start from scratch."
- "Find a simple definition of business problem."
- "Identify a particular category of consumer emotions that address."
- "Emphasize the size of the problem, not the size of the budget."
- "Assuming potential strategic risks."
- "Collaborate or die."
- "Listen to your customers carefully." (2008: 11)

So, according to the first principle, "Always start from scratch", it is recommended to start by leaving aside all existing patterns and address the problem of marketing an early stage. If we do not follow this and do not always start from scratch, it is able to hit certain clichés set by those who have dealt with this issue before.

As regards the following principles, a fairly important is to try to take into account a certain category of consumer emotions to demonstrate over time that emotions play a primary role in decision making. It would therefore be desirable for marketing professionals to leave on a secondary reason to focus all efforts to provide consumers landing emotional well-deserved place by constructing a message that to be able to establish a clear link between a certain brand and lifestyle of the public concerned.

Regarding the *future* of "creative lever", the authors argue that the concept of *creativity* specialty tool will increasingly more important in terms of the business world, which can not be bought, only unfettered and also, they argue that it is not an easy road to go, but the rewards to match. (Fallon, P. Senn, F. 2008: 199)

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# Teacher's Training in Romania and Germany A Comparative Study

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## Introduction

Teacher training is an important branch of the education system in Romania, going over time through several stages and steps of reform. Teacher training is important not only because teachers must have some knowledge in order to teach students, but also because they need to manage conflicts or special situations within the department. Lifelong training is important for the teacher to keep pace with technological developments and ultimately with the new requirements of modern society.

The subject of this research has a particular relevance in the context in which the role models of young generations are the stars from tabloids, and the literacy rate is two times lower than the European average.

Teacher training needs to be comprehensive, multilateral and multidimensional, it needs to include cultural preparation of methodical and psycho-pedagogical speciality. The cultural preparation is absolutely necessary in the training of teachers. An adequate general knowledge offers the teachers of various specialties the opportunity to make connections between the subjects they teach and related subjects, to include in their teaching method concepts that arouse students' interest in the subject and that develop their thirst for knowledge (Jinga, 2005, p. 63).

Pedagogical and psychological preparation is essential to all the teachers in the educational field. This can be compared with the technology of any profession without which the ignorant craftsman would grope, would lose a lot of time to discover things already known and recorded in the technology of their profession; and with all the experience and intuition in the world they would not be able to rise to the level of quality and efficiency achieved by those who master the new technologies in their field (Ibidem, p. 64).

More and more members of society tend to identify the profession of being a teacher, from a certain point of view, with the lack of money (or with low and very low wages), with that category of people who are strict, distant, hard to approach, well-prepared, but lacking the ability to transmit their knowledge; from another point of view, the profession of being a teacher is identified with a weak productive inefficient profession or a profession increasingly humiliated, insulted and ignored (Albu, 2013, p.59).

## **Teacher Training in Romania**

In an increasingly complex and demanding society the concern for professionalizing teacher training has become an important topic in the educational and training system. This is all the more important as the teacher is no longer just a simple transmitter of knowledge, becoming an important factor in discovering and even creating new knowledge. The teacher must acquire various skills, must be highly adaptive to the new and have interdisciplinary and professional skills. Training and forming the teachers is done in concentrically organized dimensions, starting from individual study, to institutionally organized forms at the level of departments, commissions, related specialties, pedagogical circles, periodical developments, master's degrees, postgraduate courses and the system of full-time professional degree and teaching certifications (Bunăiașu & Strungă, 2013; Bunăiașu, 2014(1); Bunăiașu, 2014(2); Frăsineanu, 2013; Popescu, 2008; Popescu & Ștefan, 2014; Vlăduțescu, Bunăiașu, & Strungă, 2015).

### *Initial training*

Regarding the teaching career, Emil Păun said that "the effort of rationalization and alignment of the entire process of initial and lifelong training of teachers on the basis of professional standards" is not "easy to achieve given the specificity of the educational activity often involving variables whose standardization is neither possible nor necessary" (Păun, 2000).

Initial training is done in the universities, through the Departments of Teacher Training (DPPD), which are specialized structures that ensure professionalizing in teaching career, initial training and continue operating in accordance with specific regulations established by the Ministry of Education and Research (Law of National Education no. 1/2011), "supplemented by regulations adopted by the universities' senate, based on their autonomy" (Apostu et al., 2009, p.44). For job positions in education, university graduates must acquire psycho-pedagogical and methodological preparation in the study programme, to obtain a DPPD certificate, which is structured in two modules: Module I (30 credits) – it takes place during the semesters of the undergraduate studies (years I-III) or during postgraduate studies and it offers certification on completion; Module II (30 credits) will take place after receiving the Bachelor's Degree, during the specialized Master's Degree and before the exam for full-time professional degree or during postgraduate studies, which allows them to obtain a certificate (Stanciu, 2008, p.304).

The mission of Teacher Training Departments in Romania focuses on three areas: the initial training for the teaching profession; lifelong training and perfecting the training of the teaching staff in primary and secondary school, through Master's Degrees, periodical developments, and through the exams for obtaining teaching degrees; theoretical and applied scientific research in science education.

According to the data available on the official website of the Ministry of Education and Research, in Romania there are currently 44 Teacher Training Departments (DPDD) operating in state universities and 9 Departments operating within private universities.

### *Lifelong Training*

From a correlative point of view, training is dependent on the initial training and on the university. This allows for continuity and a "development of formative mechanisms for career progression on one hand, but on the other hand this partly isolates the theoretical training process from the conceptual-pedagogical base" (Panait, 2014).

Lifelong training represents a framework for the becoming of an adult in cognitive, emotional and psychosocial plan, being an opportunity for personal development which allows the adult to create new knowledge and adapt knowledge gained to contexts that are constantly changing. In this teacher training, the trainees are not just objects of formation, but they constitute active elements of this process which is opened to a partnership with the trainers (Cucoş, 1999, p. 74).

The concept of lifelong training sets important directions in perfecting teacher training, outlined by consolidating the undertaken reforms and reevaluating primordial elements in a technologically advanced society. This goes beyond fundamental representation of "the remedy to the deficiencies in the insufficient initial training for the whole professional career" (teaching), lifelong training, in a (post) modern interpretation, "begins to be conceived as a long-term process and lifelong learning", being defined as "a set of activities and practices that require the involvement of educators to gain personal knowledge, improve skills, analyze and develop professional aptitudes" (EURYDICE, 1997, pp. 8-9).

Lifelong training of teachers takes place both within the Teacher Training Departments and in the Teaching-Staff Resource Center (CCD), from each school inspectorate. DPPD can propose thematically organized or modular courses, such as non-disciplinary internships aimed at a specific segment of teachers (Jigău, Apostu et al., 2008, p. 48).

Most training courses organized by DPPD are conducted in the form of "full-time study" on school holidays and / or in the weekends.

Teaching-Staff Resource Center (CCD) provides courses for lifelong training of teachers, of the auxiliary staff and of management in each county (Ibidem, p.48), and the offer for teacher training is conducted by CCD, in each county, depending on training needs, but taking into account the human and material resources available to those counties.

### *Improving the skills of teachers from primary and secondary school*

After initial training in college, where teachers obtain Bachelor's and Master's Degree, as well as the teacher certificate from DPPD, three training forms are organized for teachers in primary and secondary education: a)



becoming full-time professionals, after a 2 year internship; b) certification for second degree in teaching; c) certification for first degree in teaching.

These forms of training are carried out through specialized pedagogical and methodological courses completed through examination, which offer the teachers certain rights, including financial ones.

The activity of professional development (every 5 years with 90 transferable credits) has three forms of 30 credits each: a) Specialized development; b) Psycho-pedagogical development; c) I.T. computer assisted education.

Lifelong training is conducted by participating in activities that take the following forms: a) Methodical commissions, specialized teachers and curriculum areas; b) Pedagogical circles, organized by: school, vocational technical schools, counties and in Bucharest by municipality and sectors; c) Seminars, symposiums, scientific and applied research, teacher's portfolio, teaching councils.

*The legislative framework governing the teaching training in Romania*

The training for teachers was always considered a priority in the educational reform, although initial and lifelong training is a step behind other components of the reform. "The system of teacher training has registered a slower development, a certain discrepancy regarding the pace and efficiency in comparison with other elements of the reform, especially curriculum and instruction, evaluation and management. Most teachers adhere to the spirit of the reform, but a third of them fail to acquire the "codes" of the reform. They are not sufficiently familiar with the concepts and methodological principles of the reform. For this reason, they fail to apply them constantly" (Vlăsceanu, et al. 2002).

According to the Education Law (no. 84/1995, Title V, Chapter 2, art. 159), lifelong teacher training is a right which is achieved mainly through improvement and professional conversion.

Lifelong training of teachers, as educational policy, benefits from a legislative framework regulating this activity: National Education Law (Law 1/2011), the Statute of teachers (Law 128/1997), Law no. 349/2004 (amendments to the Statute of teachers), the Methodology of lifelong training of teaching staff in secondary education (MEN Order No. 3770/1998), MEC Order no. 4796/2001 regarding the organization and operation of periodic training and developing of teachers and auxiliary staff in primary and secondary education and OMEC no. 5655 / 22.12.2004 amending OMEC no. 4696/2001, the Accreditation Methodology of lifelong training programs in primary and secondary education (MEC Order 3533/2002), MEC orders no. 5398 / 25.11.2004 and no. 3948 / 22.04.2005 amending OMEC no. 3533 / 08.04.2002, the Order M.Ed.C. no. 3915 / 19.04.2005 on extending training programs in other locations, MEC Order no. 4611/2005 regarding the Methodology of

accreditation for lifelong training programs for teachers in primary and secondary education.

### *SWOT Analysis*

This type of analysis is intended to highlight both the qualities and defects of an important branch of the education system namely teacher training in Romania, this approach clearly reflecting the personal vision of the authors, resulted from their academic training.

#### ***Strengths***

- The existence of a modern curricular and legislative framework, adapted to the post modern paradigm of education;
- The existence of an infrastructure that allows access to the information resources of the Internet;
- The existence of a large number of teachers with good psycho-pedagogical training able to apply active and participative training methods;

#### ***Weaknesses***

- Insufficient development of training courses in specific thematic areas; poor quality of training in certain specialized domains (especially sciences);
- Poor relationship between theoretical and practical aspects at the level of curriculum development;
- The improper placement and duration of training sessions during the school year (during the weekends, school holidays or concurrently with class work);
- Poor facilities in some schools, particularly in rural areas;
- Failure to adapt the teaching style to the needs and specificity of learners;
- The persistence in teacher training approaches which pay tribute to centering on the teacher (Ex Cathedra) instead of those based on developing skills and attitudes.

#### ***Opportunities***

- Material resources (rooms, technical equipment, learning materials) involved in the training programs are mostly of high quality, they ensure a good development of the internships and the favorable context for students' active participation;
- The development of European and international programs, the diversification of the training offers, the development of the market of training providers;
- The relative flexibility offered to the training activities by the current National Curriculum;
- Easy access to information via the Internet.

#### ***Threats***

- The disadvantage felt by teachers residing in cities other than county seats, where you can find the most training opportunities;
- The high cost of courses that address the interests of teacher training;

- The high costs of travel and accommodation required if you attend the classes, which is credible, given the low level of remuneration of teachers;
- The inadequate duration of the courses in regard to personal needs of training;
- Poor involvement of civil society in issues related to education in general and teacher training in particular and low interest of the decision makers in consultation with experts and professional associations in the field;
- Using mainly classical methods, less innovative;
- Wrong usage of some of the modern methods;
- Reluctance to the change represented by the necessity of skills and attitudes, generally generated by convenience and habit;
- Organisation of training courses at great distances from home, poor information given to the teachers regarding the training offer, the heterogeneousness of the groups of trainees, the high/low number of trainees who attend certain courses.

### **Teacher training in Germany**

In Europe, students who wish to pursue a career in education generally study 4 or 5 years. To teach in primary and secondary school it is enough to have a Bachelor's Degree, as well as for those who want to teach in pre-primary education. In Germany, however, one can teach at pre-primary level only if qualified at upper secondary level or post-secondary (European Commission, 2013).

#### *Aspects of teacher training in Germany*

Teacher training is basically divided into two stages, a course of higher education, including internships, and a second stage of a practical approach to teacher training.

Training courses are offered by universities, Technische Hochschulen / Technische Universitäten, Pädagogische Hochschulen (colleges of education) and Colleges of art and music. Pedagogical practice as a *Vorbereitungsdienst* (preparatory service) takes place in teacher training institutes (*Studienseminare*) and training schools.

Through the reform of teacher training, the share of practical training courses in schools of higher education has increased substantially in recent years (KMK, Bonn, 2013).

In Germany the necessary training for teaching of the future teachers includes a general component which presupposes the knowledge of the subject that they will teach, as well as a professional component offering them the ability to relate and to make themselves understood among students.

In the initial teacher training, the vocational component is offered at the same time as the general component, the simultaneous model being the only way to accede to a teaching career at all levels of education and the only selection method is general admission exam in higher education. Students are

involved in specific professional training for teachers from the start of their tertiary education (Eurydice, 2013).

The institutions providing lifelong education offer a variety of courses and fields covering general academic education, vocational, political; however, the objectives, the content and the duration of courses are variable.

The pedagogical staff working in early childhood education and care are trained at Fachschulen (vocational school for youth and community workers), training area attributed to the tertiary level. In recent years, the number of courses leading to a first degree and additional courses for teaching staff has increased.

The subsequent courses are available to qualified pedagogical staff with the cooperation between Fachschulen and Fachhochschulen (polytechnics), in particular at levels of administration, management and guidance at elementary level.

Some of the staff (especially those in management positions) have a degree from a University of Science as Social Workers (youth and community workers). This training either comprises a three-year course of study at a higher education institution and one year of practical training, either a four-year course of study with two integrated semesters of work experience.

The auxiliary staff, especially nursery assistants, are employed in the primary sector alongside pedagogical staff, young graduates and community workers. In most states, this staff attend a two-year training course at Berufsfachschulen (full-time vocational schools).

The reform of teacher training includes the implementation of the consecutive structure of study with Bachelor's and Master's Degrees (BA / MA). In the so-called Quedlinburger Beschluss from June 2005 were drawn guidelines for mutual recognition of the bachelor's and master's degrees in training teachers, which mention that: diplomas and educational careers based on Bachelor's and Master's Degrees in teacher training will be recognized if they meet the following requirements:

- integrative study at universities or equivalent institutions of higher education in at least two areas and educational sciences at the undergraduate and master's level (the states are free to specify exceptions in the fields of art and music);

- practical study in schools starting with the undergraduate studies;
- no extension of existing standard periods (no practical sections);
- differentiation of curricula and diplomas by teaching position.

Due to various areas that they choose, teachers are trained differently, according to the level and type of school in the state. Thus there are six types of teaching careers:

Type 1 – teaching careers in primary school or at primary level;

Type 2 - general teaching careers at primary level and all or individual types of schools at secondary level;

Type 3 - teaching careers at all secondary school level;

Type 4 - teaching careers for disciplines of general education at upper secondary level or high school;

Type 5 - teaching careers in vocational disciplines at upper secondary or vocational schools;

Type 6 - teaching careers in special education.

In all states, training is divided into studies at a university or the equivalent higher education institutions, including periods of practical training and teaching practice. The preparatory service concludes with the second state examination; a pass in this exam confers a teaching qualification. The two stages of training must be closely related in terms of education and training provided, and should take into account the specific requirements of each type of teaching career.

*The first stage of teacher training: Studies at a higher education institution*

The characteristic elements of the courses of the six types of teaching careers are described below in generalized form:

Career Type 1: primary level training. This type of teaching career consists of a course of study lasting at least seven semesters, which pays particular attention to Science Education and practical teaching components. The teacher obtains a total of at least 210 credits under the European Credit Transfer and Accumulation System (ECTS).

Career Type 2: for teaching at primary level and all lower levels of a secondary school. Training for this type of teaching career consists of a course of study lasting at least seven semesters. The teacher obtains at least 210 credits under the European Credit Transfer and Accumulation System (ECTS).

Career Type 3 - teaching careers at all secondary school levels. Training for this type of teaching career consists of a course of study lasting at least seven semesters. The teacher obtains at least 210 credits under the European Credit Transfer and Accumulation System (ECTS).

Career Type 4 - teaching careers for the general education disciplines at upper secondary level or high school. Regelstudienzeit (standard period of study) for this type of career includes a minimum of six semesters during the undergraduate studies and a minimum of two semesters during the master's. This includes 10 semesters including practical training periods in schools and it is rated with 300 credits under the European Credit Transfer and Accumulation System (ECTS). The standard period of study for teacher training courses ends with Erste Staatsprüfung (First State Examination) and it comprises a minimum of 9 and a maximum of 10 semesters and amounts to a volume of at least 270 ECTS credits.

Career Type 5 - teaching careers in vocational disciplines at upper secondary level or at vocational schools. A course for this type of career includes a minimum of six semesters during the undergraduate studies and a

minimum of two semesters during the master's. This includes 10 semesters including practical training periods in schools and it is rated with 300 credits under the European Credit Transfer and Accumulation System (ECTS). The standard period of study for teacher training courses ends with Erste Staatsprüfung (First State Examination) and it comprises 9 semesters and amounts to a volume of at least 270 ECTS credits. It also requires a period of 12 months of practice within the chosen vocational area.

Career Type 6 - teaching careers in special education. Qualification as a special education teacher can be obtained either by passing the second state examination after obtaining a qualification in higher education or by passing the first state examination and by completing an additional course to qualify for another type of career in teaching.

*The second stage of teacher training: preparatory services*

All kinds of training studied at the university or at equivalent institutions of higher education are followed by a preparatory service, as the second stage of teacher training that can last between 1 and 2 years. The preparatory service aims to provide teaching practice in schools based on academic training. This implies, depending on the state and type of career choice, help with the homework, studies in educational and teaching theory, related to the subject they teach and a position at teacher training institutes (Studienseminare), which reevaluates and consolidates the experience gained through practical training.

"Framework Agreements" on training and examination for the six types of teaching careers have been adapted to the new training structure. The states decide whether the present study structure of the qualifying exam Staats should be maintained or whether to make a transition to the consecutive study system. In several states, the consecutive study model has already been introduced in teacher training, in others the transition is undergoing. In Länder, which has consecutive study model for teacher training, master's degree is equivalent to the first state examination as a rule. Second state examination must, however, take place after the preparatory period.

*The legislative framework*

Responsibility for teacher training rests with the Ministry of Education and Cultural Affairs of the states which regulates training through study regulations and examination regulations. The first and second state examination are conducted by state authorities or examination which works at the level of the councils of the states.. The bachelor and master courses offering qualifications required for admission to preparatory service, state responsibility for content requirements in teacher training is ensured by the involvement in the procedure for accreditation of a representative of a higher educational authority in the school system. Any accreditation of individual study courses requires the approval of this representative forum (Kultusminister Konferenz, 2011).

Training of teachers at all types of schools is regulated by State law. Relevant legal provisions include laws (R88, R90, R92, R95, R99, R101, R104,

R111, R120) and Studienordnung (study regulations) for teacher training courses, Prüfungsordnungen (examination regulations) for the Erste Staatsprüfung (first national examination) or bachelor's and master's exams, Ausbildungsordnung (training regulations) for Vorbereitungsdienst (preparatory service) and examination regulations for the second state examination (KMK, 2013, p.181). Lifelong training in Germany is regulated by the state to a lesser extent than other areas of education. The given explanation for this is that the various and continuously changing requirements in terms of lifelong education can be best met by a structure which is characterized by diversity and competition between institutions and the range of courses and services offered. A core principle of lifelong education courses is that participation should be voluntary. State activities in the field of lifelong education are mostly limited to establishing principles and issuing regulations regarding organization and financing. These principles and regulations are embodied in the legislation of the federal government and the states. State regulations are meant to establish general conditions for the optimum development of the contribution of lifelong education (KMK, 2013, p.173).

#### *SWOT analysis*

##### **Strengths**

- Teachers employed as career clerks must complete a probationary period of 24 to 36 months;
- Teachers of a certain age can benefit from reduced teaching hours;
- The highest relative proportion between the minimum wages of teachers and GDP per capita;
- National induction programs for beginner teachers in pre-primary, primary and general secondary (lower and upper) levels;
- Teachers from preschool (or qualified educational staff at this level) do not have higher education studies, but have a qualification at upper secondary level or post-secondary;
- Continuing professional development (CPD) is a professional obligation of teachers;
- The general examination for admission to higher education is the only effective method of selection;
- They do not explicitly request a training plan at any level.

##### **Weaknesses**

- The percentage of teachers in the age group under 30 is particularly low in Germany;
- They do not give teachers any explicit incentive to encourage them to participate in lifelong professional development;
- The simultaneous model is the only possible option for a teaching career.

### ***Opportunities***

- All preschool teachers are employed on contractual status, and those who teach at other levels of education are clerks;
- The prerequisite for a teacher to be promoted to the post of director of school is to have an experience of minimum 5 years and professional training for a management position;
- The type of employment status available to teachers in pre-primary, primary and general secondary (lower and upper) level in Germany is a Career with the status of a clerk with lifetime employment;
- The program "First, to teach" as an alternative route. It is a movement of private charity, founded and financed by a variety of corporate sponsors. Its main purpose is to recruit outstanding graduates from various fields to teach in schools in disadvantaged areas. This initiative, which runs for 10 years in Great Britain, is gradually adopted in other European countries (such as Germany).

### ***Threats***

- Almost half of the teachers are aged over 50 in Germany;
- It is one of the countries with the lowest percentages of teachers in the active population (approx. 1.6%).

### **Comparative analysis of data**

Differences between Germany and Romania are both in terms of culture, civilization and mentality, organizational level, infrastructure and national strategy in education.

Firstly, Germany is recognized for exemplary organization and rigor showed over the course of time.

Each country has a related tag including one related to education. Germany is famous for its dual system. Vocational education in this country is recognized as the most developed system in the world, but at the same time due to the division of classes according to the abilities of children: a school for the weak (Hauptschule), a school for middle students (Realschule) and one for the elite (Gymnasium), especially designed to facilitate access to university; big differences are made between children with poor training, medium children and elite children.

Whatever school they choose, it finally allows the students to Matura exam (Abitur) and consequently to go to University.

As it happens in Romania, students who are choosing a teaching career should go through a teacher training program during undergraduate studies, which is really the only way to enter the teaching profession in Germany. The training required for the pedagogical activity of future teachers includes a general component which presupposes the knowledge of the subject they are going to teach and a professional component offering them the ability to relate and make themselves understood among students.



Everywhere in Europe, admission to initial training as a qualified teacher seems to be governed by the general entry requirements in the higher and tertiary education, instead of specific criteria or examinations for the future profession. Only a third of European countries have in place specific methods of selection such as aptitude tests or interviews about the candidates' motivation to become teachers. In Romania, admission for general teachers includes a written test and an aptitude test.

Dual education takes place over a period of 3 years, after 10 years of compulsory education, and it's very popular, due to the possibility of learning a profession.

In Romania vocational school has experienced a setback after 1990 when the economic and labor market have undergone major changes, thus in 2009 became practically dead. The economy and labor market have been further affected, since the labor market provides only 10% of jobs for higher education and it is pointless that all should go to college. Productivity and attractiveness of an economy depends essentially on the quality of training and education systems, because no investor will bring their money into a country where you cannot find welders, mechanics, plumbers, masons, etc.

The difference between vocational school in Germany and the one in Romania lies in the society's perception of vocational school. While in Germany many students choose vocational school first and then go to college, in Romania there is the idea that a college degree automatically offers a higher salary, the vocational qualification being perceived as a low level professional career.

The data shows that Germany is among the countries where over 60% of all teachers at primary level are in age groups over 40.

In secondary education, the image of an aging workforce is even more pronounced, the group aged below 30 does not even represent 10% of the operating teachers. Over 40% of teachers are over 50 in Germany. Moreover, the percentage of teachers in the age group under 30 is very low and the risk of a shortage of teachers in the coming years is imminent. As a safety precaution there is the possibility that untrained students can get into teaching, and later be included in an induction program for beginner teachers.

In Romania the situation is different, having no problems in this regard, although, with the exception of job security in an uncertain economy, monetary benefits of the teaching profession are not very attractive. Unlike Germany where the relative proportion of minimum wages of teachers and GDP per capita is 141%, in Romania the minimum wage of a teacher in primary education corresponds to less than 50% of national GDP per capita (Eurydice, 2013).

Structured induction programs designed to provide additional training, help and advice to beginner teachers are in effect as obligatory both in Romania and in Germany. While these programs differ as a way of organizing, some

offer individual support, others being focused on lifelong training, they are all aimed at helping beginners to make corrections in their profession and reduce the likelihood of teachers leaving their careers too early.

Forms of participatory management of the school, from pre-primary to upper secondary level, introduced by the central education authorities are made: in Romania by redistributing tasks through coordinating groups formally designated, as well as through ad hoc established informal groups, and in Germany through ad hoc established informal groups.

### **Conclusions and openings**

The establishment and operationalization of professional schools in Romania is regarded as a national priority, the education of young people in the spirit of obtaining a qualification for a profession being a short-term objective and very short, in the context of the the current socio-economic conditions.

We agree with Vasile Chiș in that we consider that the teaching profession can not be considered a semiprofession, where work is partially rational and scientific and prejudices dominate the priority of the academic character of a basic specialization. The generation of a vocational teacher is coming to an end, it is time for the professional teacher, who can scientifically adapt to a changing school, to the changes that appear in students' evolution, to their differential approach (Chiș, 2005).

Subsequently, we consider that the necessary steps are:

- developing good practice guides for teachers, with concrete and applied recommendations;
- overcoming the mentality that in education and training can operate the approach 'anything goes', and enforcement of the perspective "it goes like this";
- increase the requirement in evaluating the activity of teachers, overcoming formalism in their training;
- installation of audio-video systems in classrooms, for analyzing good and bad practices used in teaching; using images captured as study and research material for training future teachers.

The new European approach for recognizing the value of training is seen as a indispensable preamble for creating an environment for education and lifelong learning (Maciuc, 2005).

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# The Book - Past, Present and Future

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## Introduction

The attempt to establish a definition of the book, to explain what this effectively is, proves to be a difficult task simply because no matter how much we should try to catch an image of the book as close as possible to its true complexity, we shall only succeed in the end to reduce it, to minimize its role and complexity, to look at it in a static dead manner, limiting it.

The empirical definitions given to the book along the time show us the limits above mentioned. Thus, we can find definitions like that given by Littré in 1882: „gathering of number of leaves to be used as a support for a written text, manuscript or printed”; in 1931, in *Art du livre* de Malo-Renault: „gathering of written notebooks, printed, sewn together and put under the same cover”; in 1962, in Grand Larousse Encyclopedique: „Assembly of printed leaves gathered into a sewn or bound tome” (Labarre, 2001, p.11). It is also to discuss to what extent the book can be reduced to the shape we know today. Enlarging the sphere of this shape, we can keep in mind 3 elements which, joining themselves, can define the book: „writing support, distribution and text preservation, handling easiness” (Ibidem). As concerns the writing support, we can remind here the Sumerian clay plates, Egyptian papyrus, medieval manuscripts, etc. As for their distribution, there is a distinction to make, compared to other writings. Last, but not least, the handling, the mobility, represents an essential factor and thus, the texts engraved in huge blocks of stone cannot be, obviously, part of this category (Labarre, 2001, p.12).

Taking into account all the aspects mentioned above, it will be easier to us to orientate, to clarify and to understand the evolution and the transformations the book has witnessed.

## The beginnings of the books

It is not possible to discuss about the appearance of the book, in an incipient shape of course in accordance with the three above mentioned criteria, until the writing has been perfected. The needs, the desire to preserve the information, relied at the basis of the achievement of some attempts, adequate to this purpose. The reasons of these attempts have been complex, specific to each culture, but in general, the economic, the political and the social motivations prevailed.

As concerns the required supports to fix the writing, they passed through many variations both in time and space. Reminding here the first writing

supports, we must mention the famous clay plates used by the Sumerian people, an archaic millenary support, which inspired, roughly speaking, the shape of one of the most popular today's technological products, the tablet. The cuneiform writing, called this way because of the characters shape like little nails (lat. *cuneus*), was used on this clay support. It is very impressive the huge number of the clay plates found. Clear evidence exist proving the utilization on a very large scale of these plates. An example is the fact that 22 thousand clay plates, dated back to VII century B.C., have been discovered in Ninive as part of the archives and library of the Assyrian kings (Labarre, 2001, pp.16-17).

Besides the clay, a large variety of other materials has been used as a writing support: the bone used by the Chinese people as well as the tortoise carapace and the bronze. The shells and earthen pots fragments have also been used by the Semite and the Greek people. The palm tree leaves, after drying and then a greasing process have been used especially by the Indians. There were some other materials used too, but with a more restricted area of dissemination.

Talking about the antiquity, about the book and the writing, we cannot forget to remind here two supports that have a decisive contribution on the book evolution: the papyrus and the parchment (bellum). Quite often and not by accident, we make a connection between Egypt and papyrus. The papyrus, a plant, grows in the Nile area and delta. Passing through a preparation process that makes it adequate for writing, the papyrus proved to be in the course of time one of the most appreciated writing supports, widely utilized in Egypt. The papyrus has a millennial existence, from the III-rd millennium B.C. up to the X-XI centuries A.D., being lesser and lesser used after that (Labarre, 2001, p.18). The shape of a papyrus made book was really remarkable. The leaves followed one after the other, being unfolded like a roll. The roll length could be quite impressive. The Harris papyrus, for example (which is a chronicle of pharaoh Ramses the III-rd), is over 40 meters long. Byzantine documents, reminding the papyrus, relate about the fact that some of them could reach even 100 meters! (Ibidem).

As about the scrolls of parchment, its appearance was influenced by some pragmatic and political aspects. The fact that the papyrus hold the monopoly as a writing support and the intention to come out of this influence determine the king of Pergam (a city in Asia Minor) Eumenes the II-nd, to adopt a policy of finding a new writing support. The parchment was made of animal skin passing through a dressing and tanning process. Calf, goat, sheep, lamb skins were used, but the manual labour was expensive. Nevertheless, the material was profitable being resistant, it was able to be scraped, the old writing could be removed, a palimpsest resulted that could be reused to write on it again (Labarre, 2001, p.19). The scrolls of parchment have been related for a long time to the city that gave its name, Pergam.

### **The printing press appearance and the influence it had**

To copy the manuscript in the classic manner, by hand writing, represents a disadvantage and this determined the need to accelerate the writing process, searching new methods that could help people to exceed these limitations. An answer to this issue came initially from the xylography, the wood carving. Technically speaking, the process consisted in realizing a cutting, a wood engraving which, using an ink, was applied on a leaf, printing the text. But in time, this procedure was also lesser and lesser used because the needs asked for something better. In spite of the fact that initially it represented a progress, the xylography has been replaced by probably the most revolutionary technique in the history of the book and the writing, the printing press.

The printing press is attached to the man who is considered its father, namely Gutenberg, born in Mainz, and who put his activity in the service of the continuous improvement of his creation, all along the XV-th century. The printing press creation and the capability to produce a large number of copies of a book, had as a direct consequence to reconsider, obviously, the support of the writing, the activity which had no more technical limits. Looking back to the most used materials as writing support, the parchment was no longer found appropriate for this new writing technique, it was not even enough, not thin enough to be positioned under the press and, not the last, its restricted area spreading, all these were now impediments in books multiplication on a large scale. Nevertheless, the ideal support was soon found, represented by a material which came of rather short time in contact with the European continent, and we talk here about the paper. It appeared in the XII-th century approximately and was preponderantly used two centuries later (Labarre, 2001, p.59). The paper proved to be compatible with the printing press, it stimulated writing and consequently the book production.

The printing press spread quite rapidly during the XV-th century. Thus, during the above mentioned period, in Germany, the printing activity was performed in 60 towns, in Italy in 80, in France in 40 and in Iberian Peninsula in 39 towns. Central Europe met the printing press too, Poland, Hungary and, during the next century, it spread in Transylvania, too (Labarre, 2001, pp.64-66). From that time forth, the book evolution was special, a large printing number meaning a wide circulation of the ideas and a wide circulation of the ideas signified influence and power. The humanists found in the printing press the ideal instrument for the revival and the wide dissemination of the ancient culture within the Renaissance period. Many times they approached the classical texts in their attempt to translate them which was part of the process of re-discovery of the ancient literary values.

Speaking about spreading and influence we cannot forget to mention the important part played the Reformation has played. Whether, in Jan Hus case, his reformative ideas that brought upon him the death sentence, perishing at the



stake in 1415, had a certain, but not enough, dissemination, we cannot say the same thing about Luther, a century later. Short time after his reformatory thesis appeared, within several months they spread over the entire Germany and after few years, 800 editions of his texts in German, in Latin and other languages existed already. At his death, in 1546, no less than 3700 editions, many times in important printing off, have been published (Labarre, 2001, p.85). We can realize now the impact that a large scale printing and spreading of a book can have. As it will happen, the book shall make history!

The modern age had of course a large impact over the book evolution. The industrial revolution, bringing an important number of innovative technical benefits, represented the required background for the technical development of the book production. The support, the paper, remained the same, but the production process became faster and, thanks to Louis Nicolas Robert's invention (1798) it became a mechanized process (Labarre, 2001, p.117). The printing press has witnessed a lot of transformations as well, the old press was no longer able to meet the new requirements imposed by the technological development, so that, by the end of the XVIII-th and the beginning of the XIX-th centuries, the printing press became more and more technically improved.

Therefore, we remark the continuous book improvement along with its production process, the requirements and the necessities of the historical ages marking decisively the general book evolution.

### **The reader**

It is not by accident that an important space is given to the reader within this journey in the book's world. He is and he will always be the essential factor producing the book metamorphosis or the one who will be the subject of modifications of the book perception and utilization, these modifications being produced by the book itself. It is, therefore, difficult to establish the influence priority between the two factors, the book and the reader, the most certain thing is that they influence each other equally, being interdependent. To create a reader's profile, based upon scientific and statistical norms, besides the fact it stiffens and make more difficult the perception of this work, it doesn't often mean to catch the real reader's dynamic. Therefore, to observe certain common situations and to discuss about them seems to be more appropriate.

In the same time with the book evolution, both qualitatively and quantitatively, the reader evolved too, reading and writing spread more and more rapidly, as the book penetrated deeper and deeper into the society. The ancient societies were not formed of readers and reading, as we imagine it today, looking at the general historical scale of the book, is quite recent. Consequently, we observe that there were societies without large scale readers, where art, music, law systems were produced, societies that had orators, poets, teachers, preachers, in other words, complex functional societies. In the Middle Ages, the reading in a loud voice was practiced, the reading we know

today that does not imply the voice came later on (Lascu, 2012, p.57). Certain expressions that we use today ignoring their origin, remained from that time : „This text sounds so bad” or „Change a little bit this text to make it sound better”, etc.

Coming up to the present days, the young people are often reproached they don't read enough. Analyzing more carefully this reproach, we observe that in the most cases, it refers to the fiction, the belletristic literature, to the necessity of reading books during the period of their formation and not the least important, to the good state of mind the reading can induce thanks to the little escapes from the daily reality. It is exactly this last argument that represents our main motivation for reading, for the belletristic literature. It is obvious that reading has many other advantages, from the vocabulary enriching allowing us to nuance our ideas, to a sustained exercise of our memory and the concentration capacity. Nothing can replace our need to feed our imagination, the internal excitement produced by the idea that few pages only separate us from the Russian aristocracy of the XIX-th century or from the interwar Romanian peasantry, all these worlds waiting for us in solitude in the library, either the 5 meter library in the living room or the few centimeter library of your e-book reader. But it is right here that we find the common element between the reader fascinated by the perspective of other fictional worlds and the young man who satisfies the same ancient need using some other means, the video games, for instance. That need is common and evident, we can say archaic, but the means are different and the expected result should satisfy the need. By trying to present the book in a less solemn manner, we can bring under the same magnifying glass some common aspects, we can re-examine other people's needs and we can initiate an approach. To present the book on the top of a pedestal is making the young man going away from it. But presenting the book pragmatically, explaining to him the fact that this object is able to bring a good state of mind to him, that it can help him to put himself together when he feels disorientated, to show him that he has a need that can be also satisfied by reading, all these will determine him to come near to the book. The necessity of a better communication is obvious, the book suffers too maybe because the readers of today are not able to form the readers of tomorrow. The internet, the computer, the video games, the movies are not in antithesis, nor alternatives, but complementary. The benefits will go to the one, young or senior, who succeeds using in a balanced manner all these instruments and enjoy them. Mircea Cărtărescu was asked why he reads and he answered: „Before, I was reading because I had no other entertainment sources, now I read because I feel the need to oppose to the existing entertainment sources”.

The addiction to the past, to look back all the time, is one of the determinant factors of how the reader's position is perceived today. Unfortunately, there are not many people who understand the context determining the great reading appetite of the fore-December generations.

Observing it within the context, the reading became the necessary place of refuge helping people to improve the perspective over the life, the resistance impulse, a book which was not accepted by the political regime at that time became a fascinated object, scarring but in the same time enchanting its possessor. As a paradox, the lack of alternatives could outline a more coherent course, the reader being spared of the *disorientation as a consequence of the abundance*. The multitude of options that people have today makes them manage more carefully their time. Any total escape, no matter it is in reading or cinema, in sports or in passive listening of the music, in video games or in socialization networks, can be regarded as a self-imposed limitation, an obstruction of our horizon. Reading becomes one of the options, we can approach it by our-selves or guided, we might be scarred looking at its complexity or we might understand it gradually. We learn to read and we acquire in time the joy of reading. To perceive the predisposition adequate to the reading, to have the best environment, the literary options adequate to one's state of mind, all these are acquired in time, the reading habit can be transmissible from one generation to another along with the "user's guide".

There are persons who read a realistic novel in the subway train, this is inexplicable for many others; we need the optimum space and time, we cannot split so often into small fragments such a work (many people would say), and yet it happens, maybe in order to impress the others or maybe for an authentic need for reading. The reader is divers, he is complex, of all ages, of all professions, it is difficult to surprise him. There is a mass of specialized books readers, a perfectly normal activity for the man who prepares himself for a profession, the reading gets in this case a practical nuance. There are readers of belletristic literature, reading is in this case determined by emotional reasons. There is a middle category, of the readers who combine fiction and specialty books and there is also, a restricted category of the multivalent persons, real encyclopedic spirits, their orientation in the book field being a very large one.

Surprisingly, there is another category, less remarked and yet very present, of those people who don't read books, but they read however. We are often inclined to think that nowadays people don't read anymore, but, if we look the situation in a nuanced manner, we observe that writing and reading are very present today. We read blogs, articles in on-line papers, the messages on the socialization network, e-mails, messages received on our mobile phones and we answer them, which implies the writing too. We go to our work places or to school, everywhere we look we see advertising texts at each street corner, even in the public transport vehicles. Everyday we search for information, the internet is the most frequently used instrument. We have to learn everything about the technological devices around us, from the last model of television sets up to the intelligent phones. We read alertly and, many times, not for pleasure. We read in order to be informed, for fear maybe of not being adapted to a continuously changing society. (Maciuc & Ștefan, 2010; Mogonea & Ștefan,

2014; Popescu & Ștefan, 2014; Smarandache & Vlăduțescu, 2014; Vlăduțescu, 2006; Vlăduțescu, Bunăiașu, & Strungă, 2015; Voinea, 2013).

The readers are also in the publishers' attention, which is an absolutely normal process aiming to determine the readers' preferences. Lately, the reader, of electronic book this time, can be thoroughly monitored, observing the trends inside the reading act. To determine even more precisely the reader's dynamic transforms the act of reading, on one side, in an exposed act, giving on the other side, the publisher the possibility to respond more promptly to the reader's needs. The reader's behaviour is a source of information like the number of working hours required to finish a tome, the average number of pages read per hour, the emphasized phrases, the impulse of giving up reading of the fiction or non-fiction books, etc. (Dumitru, 2012, pp.103-104). Thus, the collected information can influence the publishing house decision concerning a book, the reader being understood in a revolutionary manner.

### **A generation gap?**

As we already observed, directing our look towards the book evolution, towards the transformations it had to undergo, the book experienced generations, the context which the book appeared in determining the specific changing mark that the book meets from time to time, from one history threshold to another. The generation gap has developed and still develops on a large scale, in many fields, so that a first step towards this phenomenon understanding is to accept it. The electronic book and the printed book have met recently, this fact determining already radical points of view between the apologists of the electronic book enforcement and the fervent missionaries defending the printed book. On the other side, somewhere in between, it's us, all those who don't embrace the new only because it's new and, also, don't remain stock-still in time only because we are frightened by the idea of change.

Considering the book transformations as a whole, we cannot stop thinking that our restraints we have sometimes concerning the electronic book, wishing to protect the book in general, might have an opposite effect, meaning to kill the book, by the very fact that a living book is a circulating book and a circulating book has to be able to adapt to the environment in order to be assimilated by the training generations. A little imagination exercise can lead us to the perspective of using in the present the book of the past. How useful, accessible and adequate should it be? Certainly, not very much and that only if the lack of adaptation should not made it disappear. When renewal is needed, there is also an official response from the State. For example, the Ministry of Education and Scientific Research of Romania already offered the alternative of the digital school manuals for the 1-st and the 2-nd grades ([www.manuale.edu](http://www.manuale.edu), 2015). Beyond other considerations, the reason of the need to adaptation must exist. In children environment, gadgets, modern electronic devices penetrate more and more often, their utilization becoming an integral part of children

development. At what extent this is a right or wrong aspect, it is hard to say, it is a long time that the answer is waiting for the result of the debates. Looking over the opinion exchange, the general direction can be observed. It's up to us too, to push the book towards this direction, in order to prevent the book from falling into solitude, but to be received by the new generations, to push it closer to them.

The relationship between man and the words, between the reader and the text, is profound. Certain people consider the book support expression to be essential in the harmonization and emphasizing this relationship. Are all the books able to enjoy the digitalization benefit? Are there some books more appropriate than others to be submitted to this process? Should we establish certain priorities depending on the book category? All these questions are of present day interest and this is a justified reason, the book is changing under our very eyes. Most of times, the profound, intimate, sentimental relationship is concentrated around the belletristic literature. On this field we can observe a humanization of the book, regarding from a particular angle. Something that for any other book could represent maybe a disadvantage, as for example, the yellowish pages, a slight deterioration, the obvious touch of the time, all these are, for our favourite novel, the proof of its living existence. Therefore, we have different points of view as concerns the perception of the book depending on its category. We can say that there is not the same profound relationship with the specialized books. We become attached to them too, there is no doubt, with the difference that the relationship is regarded from another position, these books give us punctual information and are not able in such a great measure to feed our imagination. We don't pretend from a specialized, technical book, after few pages we have read in the evening, at the side-lamp light, to create that state of union with the text and its meaning, penetrating us so deeply that only the early dawn of the day makes us quit that „reality”, replacing it with the other one, many times less exciting. Thus, we realize why certain books are more predisposed to transformations than others, their resistance consisting in the relationship between the reader and the book. The book accessibility becomes a stronger and stronger argument, and maybe with good reason. On one side, there is the accessibility as a form of expression of the book, close to the development environment of the individual and, on the other side, there is the accessibility as transmission, shape, price, and so on. The electronic book and its advantages rely upon these two accessibility levels. The individual is developing his life today in an environment where there are plenty of electronic device, the digital book has already penetrated this space, people can easily enjoy its presence anytime and anywhere, because he has the book onto his tablet, his phone, his laptop or even onto a special created device – the e-book reader. With the same speed we can access it, we can also buy a new book, the on-line book stores selling electronic books are developing progressively. There is in this way a market offering this kind of services. Amazon, for example, is

offering at present over two million electronic books ([www.Amazon.com](http://www.Amazon.com), 2015), and they expect sales to be greater and greater. Statistics made on a ten-year period (2008-2018) show the positive and alert evolution of the electronic book sale in the United States of America ([www.statista.com](http://www.statista.com), 2015), the position of the electronic book support being more and more consolidated on a continuously changing market. The relationship between the digital book and the intelligent electronic devices is not accidental. They were practically the basis for the digital book coming out and, as its constant improvement progressed, the book too found a wider appreciation. Thinking about how the ordinary mobile phones looked 5 years ago, we observe that the technological development is astonishing, so is the book which can reach new development elevations. Within the same accessibility area we can emphasize the advantages concerning for example the space that the electronic book occupies, infinitely more reduced than the real one. An enormous library of thousands of tomes can be transported on a memory card having the dimension of a finger nail and can be read onto a device as big as our hand palm or a little bit larger. There are also advantages concerning the cost, an electronic book being less expensive, or even advantages concerning the vulnerability, a digital book is less exposed to the risk of being destroyed in time or by the environmental factors, etc.

One of the most important advantages also related to the accessibility, is the easy access to the documentary content. For a specialist, the documentation is essential, the geographical space limits representing a barrier. The archives, documents, books digitalization represents for the specialist to remove the barrier consisting sometimes of thousands of kilometers, of big financial efforts and of finding, crossing time and space, the necessary material. The digitalization revolutionizes the research, opening new ways to the performance and thus to the knowledge. Related to this subject, in Romania a program is developing, called „The Digitalization of the Medieval Documents belonging to the National Archives of Romania”, which is a project aiming the digitalization of the medieval documents earlier than the year 1600 ([www.arhivaistorica.ro](http://www.arhivaistorica.ro), 2015). Such projects can be found all over the world, concerning documents or books in general. The library of the Harvard University collaborates with Google in order to digitalize a large number of books, making them available with the help of the internet ([www.Harvard.edu](http://www.Harvard.edu), 2015). The Google collaboration does not stop here, more than 40 libraries of high reputation all over the world having a partnership with Google, such as the National Library of Austria or some top universities like Oxford or Princeton.

Therefore, we realize the extent of this continuously developing phenomenon. At one first sight we could feel overwhelmed, even scarred, thinking that our relationship with the book changes once for all, and this is the truth, as well as our relationship with the book is totally changed compared with that of our predecessors and so on. This conflict between the book generations can be elegantly settled, aiming the permanent balance between the history

perspective and the amplitude of the millenary phenomena. As a matter of fact, to what extent the book destiny transformation depends on us? Is the book autonomous? Could it find by itself its place in history, under different forms, like a resistance in time, like an adaptation protecting it from disappearing? When the television appeared, the cinema seemed to live its last days, many people denying its further usefulness. We realize now that there is a complementarity between the two parts and, in spite of the fact that our relationship has changed, we didn't renounce neither the television nor the cinema. Is it possible for the book to have a similar history over the next decades? A larger and larger dissemination of the digital book, but without the printed book disappearing? Definitely, we cannot predict the future, but we can discuss about it, imagining it under different forms.

### **The book of tomorrow**

To talk about the future generally implies to accept that it is impossible to predict it precisely, but knowing the present, some directions can be drawn up in order to outline a possible future. We observe today that the life tempo is more and more alert, the technological progress determines essential transformations, even if our way of interacting each other is modified, the way we move, work, live. The book has been drawn too into this avalanche of changes, as an object constantly present in our life, and our life is about to see another rhythm. As we already mentioned, the attempt to prevent the book of following this new path, although initially the reason is to protect the book, can have an opposite effect, meaning that the book could remain detached from the actuality, from the new potentially readers. This is exactly the way the book must follow to survive, being alive, circulating, reaching the new generations of readers, adapting itself, adopting a shape more appropriate to their development environment, where the technology is more and more present. The major impact concerning the way the book should be received in the future shall be observed within one or two generations, not now! The book has to prepare itself for tomorrow reader, this reader shall have probably a different relationship with the book, although the relationship man – words, a very profound one, shall probably remain like this, regardless of the book support.

The future, as a sum of the transformations that the present is submitted to, the present considered in the past as the future, is the result of the changes that took place on short periods, the technological progress growing faster and faster each year, showing us the perspective of a future very rich in events over a just few year period. Therefore, the future is marked by continuous essential changes forcing the tomorrow man to adapt himself several times all along his life as his environment passes through constant transformations. This reality determines the governments all over the world to find the adequate solutions. As concerns the education, the changes are sometimes very profound, having with no doubt an impact on the book, the manual as integrative part of the

teaching process. In more than 40 states of the USA the hand writing is not compulsory anymore in public schools, and Finland, a country well known for the great efficiency of the educational system, shall also adopt this trend from 2016, emphasis being put on the „speed-texting” and the „touch-typing” (Blair, 2015), these abilities being considered very important to answer the future necessities. The book has to adapt too to this context of the new generations formation. We understand, therefore, why the changes arouse so much interest and sometimes contradictions, by the simple motive that the changes are all the time submitted to criticism, at any level, the „Good” and the „Bad” are coming into collision in our attempt to see the future essence. Unlike the printed book, the digital book has a tremendous capability of transfer and accessing, the Internet relying at the basis of its effectiveness. We cannot ignore the help the Internet offers today to the information, and consequently, the book spreading. A research performed within 2014 on a sample of 250 school pupils (133 boys and 117 girls) of the XI-XII forms in 6 colleges and high schools in Dolj county shown that 63.2% of the pupils indicated the Internet as the first and the main source of information they access when they have a school project to draw up. The other 4 of the list of 5 documentary sources were, in order, the manuals (2), the family library (3), the school library (4) and the city public library (5). We observe the fact that the order of these sources depends on how quick they can be accessed, a trip to the city library supposes a strong will, determination and motivation. We also have to mention that the book fund that pupil can find in the personal family libraries, school libraries or even in the city libraries is played out, most of times the information contained (especially in the social field, science or technology) in these books are obsolete, the public institutions have limited money funds directed to the books acquisition. It is remarkable that the answers to the same question addressed to a sample of 246 school pupils (129 boys and 117 girls) of the V-VI forms in colleges, high schools and secondary schools in Dolj county show as first and main source of information the Internet in a proportion of 69,8%. Once more, it is obvious that the Internet is becoming the most important information source for the new young generations and this is a continuously growing trend. Moreover, 43% of the pupils answered that the Internet is the only source they access when they need information. These figures could be considered as arguments for the electronic book importance, especially regarding the impact and the accessibility, both as concerns the publishing houses and the cultural and education institutions, as schools or libraries. Looking from the angle of the efficiency we observe that as the worldwide access to the Internet is growing, the book too has more chances to penetrate into some people’s lives, people who, from economic, geographical or even political (censorship) reasons, had limited access to the books. Consulting the statistics, we can see a promising future, taking into account that within the last 5 years, the number of the Internet worldwide users has grown in a spectacular manner, receiving an impulse from the technological



development, the recorded growth being of almost one thousand millions people, meaning that today there are over 3 thousand millions users ([www.Internetlvestasts.com](http://www.Internetlvestasts.com), 2015). One thousand millions in just 5 years... this determines us to think even more about the future. The Internet penetrates into the disfavored areas, allowing a quite large book fund to be accessed so that new directions are open for the individual self-teaching, the lack of book resources in schools is considerably reduced, which gives the disfavored areas the possibility of human resource improving. This wide spreading of the information and of the access to knowledge, which probably will become more intensive in the future, comes along with a negative aspect that, at the first sight, could seem harmless: the disorientation of the individual as a consequence of the information assault. For the teachers, this represents one of the greatest challenges as concerns the individual forming, as the teachers have to help pupils forming the critical ability of separating the essential of the non-essential. It is very easy to get lost into a world where the writing and spreading of a book shall be easier, the offer shall become overwhelming and the choice essential. In this regard, the teacher's part also can change, he is not limited to give information, but moreover to direct pupils towards the information.

Can the printed book become in the future a museum object? It is very possible that, in a far future, its part to be limited to this position; we observe that even today, ancient book forms are exposed in museums in order to offer the watcher the evolution perspective. As long as such an event should take place naturally, not suddenly nor conditioned, it could represent a natural transition of an object from one age to another. Therefore, with this short crossing through the books' world, we tried to emphasize certain moments that determined book rhythm and shape transformations, having in mind to offer the reader the perspective of time, in order to have a general view over the book and to understand why the book also is submitted to a constant change and perfecting and, in this way, we, the readers, could be able to improve our point of view concerning the present book condition. For the book, it is essential that it succeeds to surpass the strain moments of its existence and for us, the readers, to enjoy the benefits of the book presence, no matter the form it takes, in our life.

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# Integration of Business Intelligence into Virtual Libraries

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## **Abstract**

*Virtual Libraries enrich the society with a vast amount of knowledge, being developed more and more in the last years and facilitating users access from all around the world to knowledge. Covering a wide range of topics, they represent a past, present and future mirror of our world, which is continuously developed by researchers from different domains.*

*Extracted and analysed through various methods, the information offered by virtual libraries can contribute more to the society wisdom, can represent an innovation catalizator and can take one step closer to be applied in the reality.*

*As a response, Business Intelligence represent the actual viable solution that help Virtual Libraries' administrators to manage this hole information, analyze it and create valuable asset for the community.*

*For this, in our paper we analyse the advantages of integrating Business Intelligence into Virtual Libraries, focusing on the contribution that this solution can bring to both the virtual communities of practice and local communities. The linkage between them facilitate the forecasting activity regarding the society trends and human behavior. Also, as a case study, we applied a questionnaire among the youth from the Romanian medical environment, aimed to help us to analyse different aspects regarding virtual libraries.*

**Keywords:** virtual libraries, business intelligence, virtual communities of practice, innovation, medicine

## **Introduction**

In the past few years, Virtual Libraries become one of the most accessed inspirational and informational resources among people of all ages. Even if these people are students interested in finding out more about a subject, or if they are scientists leading researches on a very specific matter trying to find a way to improve the actual state, or people who are interested in finding new solutions to their problems and keeping their business activity up to the latest findings in the domain, all the people in question are now more attracted by Virtual Libraries then the traditional ones.

This because traditional libraries present some limitations beside virtual ones, limitations that include: 1) territoriality - traditional libraries are offering services which are not available elsewhere, but only into the location of the library. Of course, there are some of them that borrow to the readers books

available in multiple copies, for a short period of time, but none of them are offering to the loan service specialized studies and researches; 2) service availability - traditional libraries operates on a schedule determined by manager and sometimes they are restricted also by the schedule of the institution where they are located (eg. libraries situated into the universities follow the university' schedule); 3) service scalability - this restriction refers to the fact that in the situations when there is one single print of a study, and this is being read by somebody, another person have to wait until the study become available; 4) resources variety - traditional libraries are limited regarding the variety of resources that they can offer to the readers, mainly because of limited purchase capability; 5) restricted access - this limitation regarding traditional libraries may refer especially to the libraries situated into the universities and universities campuses, where people from outside the university are not allowed into it. Excepting territoriality, virtual libraries can also present this limitations. But in the informational age, when the access to the internet represent a vital condition to conduct most of the activity on earth, when the focus on availability and scalability is much higher than anytime and solutions like cloud computing are coming to tackle this needs, such limitations are almost inexistent. Also, to the access issue people can respond by paying a fee and so they can download the resources they need, no matter if they are members of an institution, where they are located on the globe, or exactly when they want to access it.

The resource variety issue represent a minor limitation in the virtual libraries, this because this type of libraries are more easy to be managed, more accessible to the authors and so they can satisfy better the readers demand.

Extracted and further analysed through various methods and technologies, the information offered by virtual libraries represent a valuable asset of the society that is insufficiently exploited. For this, we propose Business Intelligence as the best solution now available on the market (and probably for a long period from now), capable to collect huge amounts of data from different sources and transform it into valuable information aimed to be the input or catalizator for the next actions of entrepreneurs, scientist, politicians and other people.

### **Virtual Libraries**

According to Heradio, virtual libraries “utilize various information and communication technologies to deliver information collection and associated services to user communities, playing the role as the extension of traditional physical libraries in a modern information society” (Heradio et al., 2012).

In universities, virtual libraries have gone from “a curiosity to mainstream” over the last three decades (Arms, 2012). For this, many academic libraries have allocated significant budget to purchase electronic resources (Noh, 2012), according to Yan, in some cases it was allocated more than 50 percent of the budget (Yan et al., 2013), (Hooper, 2001). But in the last years,

Software as a Service become wide-spread and more accessible for virtual libraries administrators, this technology offering the possibility to grow and develop vast pools of digital knowledge, made available to people.

Students are more likely to access an academic library's collection using the online platforms, rather than to go within the four walls of the physical libraries (Goldsmith and Fonseca, 2014). More and more students access an academic library's collection online, doing their research from dorms, parents' homes, coffee-houses, and the great outdoors (Polger, 2011). For business people, virtual libraries represent an informational resource where they can find next tendencies on the science and market or actual real state of the market. Accessed in this way, they save valuable time for their activity. For people from different domains like medicine, keeping track with new findings can be vital for their patients, and for the health of future generations.

Therefore, there is plentiful evidence of how valuable digital libraries might be for users success. But on the other hand, various studies show that users of online public access catalogues and other bibliographic databases encounter difficulties in finding the information they are looking for (Proctera et. al, 1998), (Borgman, 1996). More than that, for many users, the interesting questions about information retrieved from virtual libraries refer to tendencies, topics of interest, geographical analysis, forecasts and so on.

Talking about virtual libraries, cannot be excluded virtual communities, which gather people interested on a common subject. On one hand, users are likely to perceive a higher level of information quality, system quality and service quality of digital libraries than of virtual communities (Yan et al., 2013). But both virtual libraries and virtual communities are important online information system applications with the development of the internet, and both are potentially important information sources in the modern information society.

### **Business Intelligence**

In the Informational Age, the ability to obtain useful information in real time and predictions for the future has become an extremely important, even critical factor of success for any activity domain. This because the ever growing competitive climate that is developing in everything that surround us require quick, intelligent and the right decisions, and the "tool" that enable us by now to do this is Business Intelligence (BI).

According to Williams, business intelligence "combines products, technology, and methods to organize key information that management needs to improve profit and performance" (Williams and Williams, 2007). Business Intelligence represent a mechanism composed by products, technologies and methodologies in order to offer informational assets. It helps those who use it to make decisions and bring improvement and innovation in their activity.

Business intelligence was spread into the IT communities in the 1990s, one decade later business analytics was introduced "to represent the key

analytical component in Business Intelligence” (Davenport 2006). In the recent years, “big data and big data analytics have been used to describe the data sets and analytical techniques in applications that are so large and complex that they require advanced and unique data storage, management, analysis, and visualization technologies” (Chen et al., 2012).

Recently, due to the opportunities associated with it, Business Intelligence, analytics and big data analytics have gained the attention of both the academic and the business communities. Business Intelligence and analytics “is often referred to as the techniques, technologies, systems, practices, methodologies, and applications that analyze critical business data to help an enterprise better understand its business and market and make timely business decisions” (Chen et al., 2012). In addition to this, BI and analytics include business-centric practices and methodologies that can be applied to a large variety of applications such as e-commerce, market intelligence, e-government, education, healthcare, and security.

Between the most essential capabilities of Business Intelligence and analytics we remind reporting, interactive visualization, dashboards, ad hoc query, scorecards, search-based BI, predictive modeling, data mining and others. (Sallam et al. 2011)

In Romania, the level of acceptance of BI into Small And Medium Enterprises is reduced and there are no public institutions that implemented BI. Only few of them use reposts implemented in BI by external providers, but the level of extracting real information analyzing the data, and integrating different domains in order to create value to other institutions and businesses is an unsatisfied need for our society and a real opportunity for development.

Moreover, the acceptance of BI into Virtual Libraries, at the global level is non-existent, which denotes a large amount of unanalyzed data. For this, we consider this step an important one that will help to accelerate the development of humanity.

### **Case Study**

As presented in our paper, we consider the need of Business Intelligence implementation in Virtual Libraries, a valuable source of generating information that can be wisely used by innovation catalysts.

Virtual Libraries (VL) contains unstructured data and information, categorised into different domains. Inside the Virtual Libraries, users (as individuals or as part of a virtual community) generate searches by keywords on which they are interested.

Through correlation of information contained by Virtual Libraries, search data, the main results generated by searches and sometimes other data that can bring a valuable input, processing and analysing them, there can be determined valuable information. Different areas of interest, poorly exploited subjects, forecasts or actual state of the market are some examples that can be

further used as input for education and research, businesses and innovative activities, in order to help communities (local and online) to develop themselves. This roadmap is represented in Figure 1.

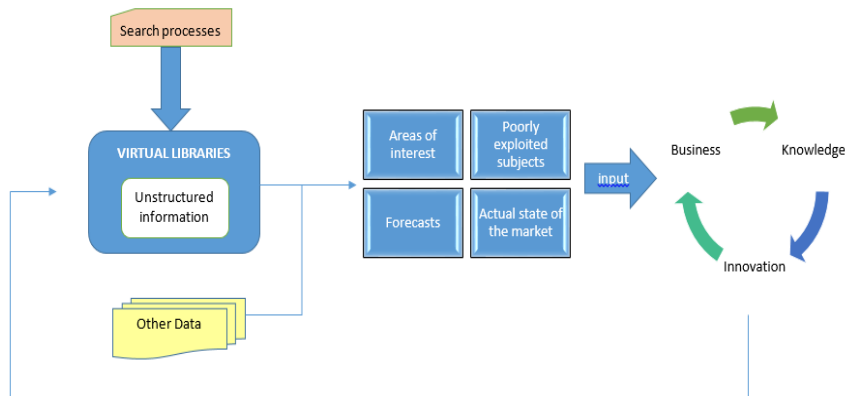


Figure 1 - The information roadmap

In order to take a look on the perception of Romanian youth over the Virtual Libraries, we conducted a short questionnaire between the young doctors. The respondents have ages between 20 and 40 years old, both men and women, cover 22 domains from medicine and come from 11 different Romanian cities.

One important issue that we follow was to find out which are the main sources used by young doctors to obtain information. From the total number of respondents, 30% use electronic books, 25% prefer physical books, 23% consult specialized online sites, 16% prefer electronic specialized magazines and only 6% read physical specialized magazines (Figure 2). A very interesting aspect deduced in this step was that 10% of the respondents use only physical resources in order to perform their activity, and 36% of the respondents use only electronic resources. This confirm the fact that our generation tend to move the activity more into the online environment.

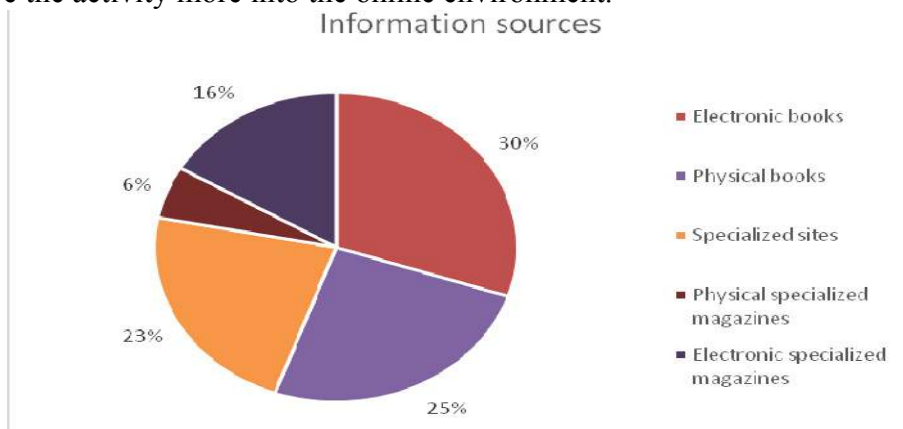


Figure 2 - Information sources used by young Romanian doctors



Regarding Virtual Libraries, 88% of the respondents know the concept of a Virtual Library, and 12% do not know much about it. As shown in Figure 3, almost half of total number of respondents who knows the concept of virtual libraries, use them often in their activity, 41% log into such a library sometimes, 8 % use them rarely and only 2 % of respondents never used a VL.

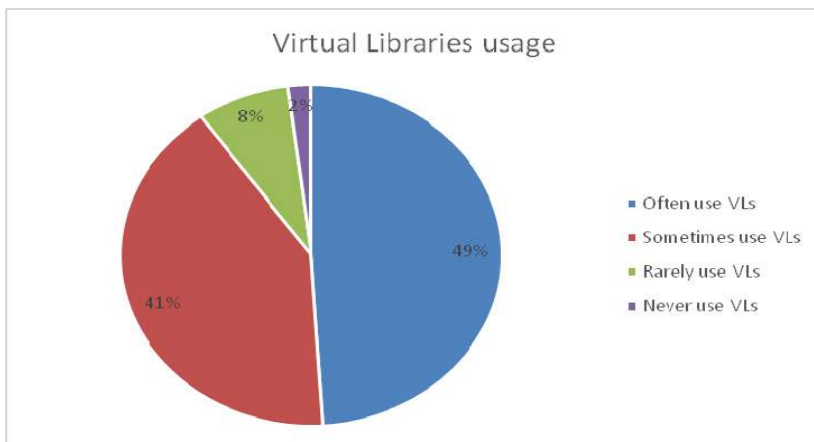


Figure 3 - Virtual Libraries usage

All the respondents consider that the information that the virtual libraries made available to users is very useful, and 58% of them consider that it is applicable in the Romanian medical environment, while the rest of them find the information very useful but not applicable in our country.

From the total respondents that use VLs, 48% of them find this resources useful for education, to deepen or enhance certain aspects. Research and raise new questions on certain issues is the second purpose that 34% of respondents invoke, while 18% of them log into the virtual libraries in order to find ways to innovate their work, techniques or treatments (Fig 4).

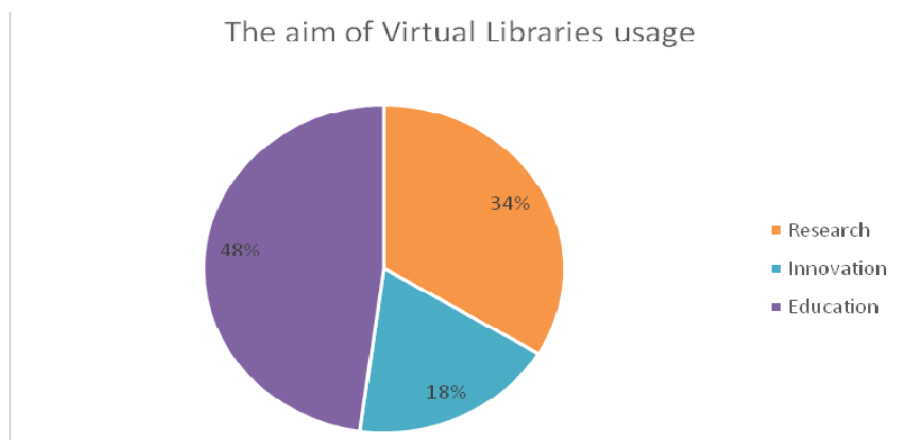


Figure 4 - The aim of Virtual Libraries usage

Even if 88% of the respondents know the concept of a Virtual Library and as we saw, most of them use it, they agreed that a course aimed to inform population more on virtual libraries would be useful. This because searching and reading information from a virtual library represent a vital activity for the three purposes mentioned above. But having the opportunity to visualize the most searched topics in a library may signify the actual concerns of the people from a region, or tendencies of the humanity. Visualizing graphics of different subjects can be determined gaps or opportunities to combine elements and innovate into the society.

### **Conclusions**

There is a plenty evidence that the trend among Romanian youth is to change their focus on the online environment, and use virtual libraries more and more into their activity in order to obtain proper information. They find it useful for education, to deepen or enhance certain aspects, to research and raise new questions on certain issue, and discover ways to innovate techniques or treatments.

People use virtual libraries as a valuable source of information in order to develop their activity better, to improve their work and to keep track of the new tendencies. The integration of business intelligence into virtual libraries make possible the creation of a more valuable information extracted from available data, through reporting, dashboards, ad hoc query, search-based BI, OLAP, interactive visualization, scorecards, predictive modeling, and data mining.

Therefore, the advantages of integrating Business Intelligence into Virtual Libraries, and the linkage between them facilitate the forecasting activity regarding the society trends and human behavior and contribute to knowledge enrichment, innovation activity and business development.

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# **The Constructivist Strategy of Training by Cooperation**

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## **Abstract:**

The constructivist instruction proposes to continue the independent explorations with learning activity by co-operation, first in a small group and then co-operation with the entire class. The co-operation is understood as a specific application of collaboration, as a superior level of achieving the common goals by reciprocally help within a smaller group.

The analysis of this training approach made by us aimed to identify the main advantages and also the limitations of the organization of teaching in a group. We have also shown the fact that the organization of training by cooperation depends on several factors, including: the nature of instructive-educational objectives and the teaching tasks arising from these, the types of outcomes pursued in learning, the nature of contents, the features and level of training of the participants, the organization of intervention of teacher and pupils/students, in close relation to their number, spatial and material conditions of endowment, available time, skills and teaching styles.

The integration in the group activity was studied by various researches who show that occur situations where people do not integrate from various reasons, therefore, the collaboration is a condition of cooperation and among the group members must be established the necessary feedback of any training situation.

The findings of our study argue for this variant of training, but not exclusive and excessive, and the solution is to combine the group activity, done in cooperation, with the work done by the pupil or student independently in various forms.

**Keywords:** constructivism, strategies, training, cooperation, feedback

## **1. The main contributions of the constructivist theory in training**

Through constructivism in the educational theory and practice was produced the shift from instructivism – where the focus was on the role of the teacher in training to constructivism - which proposed switching to understanding the ways in which the pupils/students learn: by the active construction of knowledge (Fosnot 2005), first in their own way, subjectively, then through collaboration (Johnson and Johnson 1975, 1994, 2009) objectively.

The greatest merit of the constructivist methodology lies in its usefulness for learning, however, the constructivist pedagogy should not be considered exclusive, is considered as an alternative or complementary method,

especially at the level of designing, of attitude to teaching-learning evaluation and at methodological level. The ways of organization and reinterpreted methods of training propose to achieve the interactivity at the level of students/pupils, the cooperation, valuing the understanding and self-affirmation, requiring reflection (Brockbank and McGill 2007) and affirming the views of the learners.

The constructivist orientation rejects the idea that the social order is preserved only by internalizing certain norms and values that create consensus. In fact, the individual behavior is innovative, as it means interpretation; and just that enables the development of appropriate responses to changing circumstances without repeating the same solution mechanically, by applying the rules automatically (Brown and Adams 2001). Thus, the pupils/students and their teachers are facing problematic situations that they get solved, not by putting into practice mechanically a system of values-rules-norms that they have internalized it, but by a reflexive activity, which gives them a meaning, finally accepted by all, as they agree on the “rational” character of a certain way of interpretation or action in that situation.

At the higher levels of education, the pupils, especially students, and even more those who prepare to be teachers, are required for efficient cooperation competence in professional and interdisciplinary work teams, specific for conducting the projects and programs in education. In the social constructivism (initiated by Vâgotski), “the interpersonal relations, negotiations, confrontations, debates, group resolutions mediate the construction of the individual knowledge indicates each person which “zone of proximal development” has, which may be the remedies and solutions to achieve it, the appropriate roles for asserting the competencies.” Joița (2007, 11). In fact, the cooperative learning was from its beginning an alternative to “the excessive competition existing in the traditional training” (Barkley et al. 2005, 5).

The constructivist training faces a number of obstacles: when the approach is not working and teachers provide help in excess, where pupils, students remain blocked in the search details; it requires time and prolonged effort in training and can be hampered by the relatively critical attitude, the weak or restricted connections in knowledge, especially, by the poor communication, self-expression, non-collaborative attitude of the participants.

## **2. The “Rationality” of training and strategies adopted**

The training as the etymology of the term shows is the activity of preparation or systematic building of knowledge, skills and competencies of knowledge and action in the education process. The meaning of training is to produce learning, but this determination is not direct: the training is “the area in which the learning and teaching meet each other in a planned and conscious way” as showed Ioan Neacșu (1990, 151). The teaching is the intentional aspect of the educational process, designed and performed sequentially; it is in close

interaction with the learning and assessment, and also in relation of overlapping, meaning that the three activities are not separated activities. Neacșu (idem) expressed the relationship between teaching and learning suggestively by the term “co-evolution”.

The instructive strategies as interactions between teaching and learning and evaluation strategies are integrative ways of approach and action, are procedural structures, combination of methods, means and forms of organization, teachers-pupils relations (Cerghit 2002). In an extended sense the teaching strategies include, in addition to the previous items, the way of conducting the teaching communication, time allocation, tasks, interventions, nature of the evaluation exams.

The teaching and learning strategies are divided into the following types:

- by the degree of controlling the activity : guided strategies, half-guided strategies, unguided strategies;
- by the involvement way of pupils, students in discovery: heuristics strategies, algorithmic strategies;
- by the way of organizing the participants: frontal strategies, individual and group strategies;
- by the methods used predominantly: expository strategies, conversation, exertive etc.;
- by type of the thinking approach which the teacher asks learners: inductive, deductive, analytical, synthetic, analogue, transductive strategies;
- by the active field: cognitive strategies, action/psychomotor, affective and emotional;
- by the degree of originality of the actions of teachers and their pupils, students, imitative strategies, i.e. strategies based on automatism, on complex skills and innovative/creative strategies;
- mixed strategies (combined).

Most instructive strategies are mixed, combined, they are consciously chosen by the teacher, and their role is to ensure the environmental organization and the educational process.

The approach to develop a teaching strategy (Parent and Nero, cited Cerghit 2002, 278) comprises two phases: the analysis and synthesis phase. In the analysis phase are examined the real variables of teaching activity and the psycho-pedagogical factors which influence the activity. In the synthesis phase, the examination of the variables or existing resources leads to the establishment of certain approaches, methods, forms of activity, materials, resources, equipments, environmental organizations and, from assessing the psycho-pedagogical factors result ways of conceiving the participation, the organization of contents, compliance with paces, applying knowledge, learning motivation maintenance.

Marlowe and Page (2005, 25-31) considered that the constructivist theory focuses on the way how understanding is produced, which leads to shifting the accent from teaching to learning, from teachers' plans to educated ones' plans, from exposure to exploration/discovery, from presentation to interactive learning experiences.

In designing the constructivist training, Gagnon and Collay (2001) reviewed six major elements: the training situation, as a situation that facilitates the discovery, grouping the material and students, creating a fabric of knowledge, as link between old and new formulating questions, the exposure of results and reflection.

The modern training brings into focus a number of learning methods derived from the social learning theories (Negreț and Pânișoară 2005) and which are the core of the teaching-learning-assessment approach in such a paradigm: the learning by using other's help/reciprocal teaching, Socratic seminar, micro-groups for mentoring, the mosaic or Jigsaw method, reflexive teaching newspaper technique, Aquarium or the observed interaction method, discussion groups tutorials, Philips meeting 6-6, nominal group technique. Other methods, techniques of teaching-learning by collaboration (Kagan 1990) are known by far and have been adopted in the field of teaching domain: the gallery tour, the three-stage interview, "Pencils in the middle!" etc.

### **3.The principle of collaboration**

As a result of the social influence, gradually, among the members of a community can be shaped relationships of accommodation, in the sense of getting used with one another, of mutual adjustment; assimilation relations, if it works the transfer mentalities and practices; stratification relations, based on the hierarchy of the owned statuses and the relationships of alienation - in case of incompatibility.

In the collaborative teaching-learning-evaluation, any participant can be leader, depending on experience and the steps/stages followed are negotiable, finding harmony being the main decision-making model.

Thus, the success of the learning depends on the interests, knowledge and action plans of the participants. In this case, the long-term goals are more important than the short-term goals and the key strategy is learning by experience, self-paced, team learning and applying the meta-cognitive control, with flexibility when choosing new goals and strategies, with the assessment focused on discovery and innovation, with continuous assessment, of progress.

Thorough or profound learning means networking, restructuring of the old knowledge, the analogy with the real life and its application, the development of particular competencies of knowledge and interpersonal and inter-group communication skills.

The most substantial researches on the collaborative learning belong to Vâgotsky, Bruner, Brown, Palincsar, Johnson and Johnson (in Oprea 2003).The

interactive teaching strategies are "group strategies that involve the collaborative work of pupils, organized into micro-groups or work teams, in order to achieve the intended objectives" (idem Oprea, 26).

The authors who analyzed the collaborative learning (Johnson and Johnson 1999) showed that it is aimed especially the elaboration of solutions to problems, by identifying more alternatives and the quality of the relationships includes variables such as the interpersonal attraction, the ties, the cohesion, the team spirit and the social support/help.

The student-teacher interactions are developed beneficially in some situations of collaboration and cooperation. It's about coordinating the efforts to achieve a common goal, and these situations avoid competition, the expression of rivalry, the competition in achieving an individual target or even the appearance of conflicts/serious misunderstandings by relating to an indivisible purpose. The cooperation is understood as a specific application of the collaboration, as the superior level of the achievement of common goals by mutual support in a smaller group, while the competition is most often defined as a competition to achieve an indivisible purpose..

Among the members of the group must be established the necessary feedback to any training situation (in this case – of communication). The students need feedback and from a strong desire of identity assertion, they seek to obtain this feedback from the teacher or classmates.

Regarding the group, Schmuck and Schmuck (1988) showed that it must vary to enable an accommodation of the differences, to require the thinking of all members, to be deliberately organized by the teacher, by support materials. The questions used, can be used to guide, to anticipate, to clarify or to integrate the views expressed.

#### **4. The critical thinking and team thinking**

By Nicolae Vințanu (2001) the main problems at the level of knowledge achieved by students are:

- the systemic organization of knowledge, but poor internal links among knowledge, attitude, values and action;
- the fixation on the concrete area and the generalization, extrapolation, sometimes abusive;
- grouping the notions incorrect, accompanied sometimes by tautological explanations;
- the anthropomorphic interpretation and original at any cost;
- the confusion of the qualities or attributes of phenomena and their relationships.

The critical thinking is that kind of the participatory thinking, with the examination, construction of arguments, placing the ideas into new structures. This kind of thinking intersects with active thinking both processes being influenced by the favorable environment created by teachers or everyday life



situations. Learn pupil/student to think critically and freely is one of the goals of the lifelong learning.

Meredith, Steele, Temple and Walter (1997) proposed a framework for developing the critical thinking that includes three stages: evocation, realization of the meaning/understanding, reflection. The project “Reading and Writing for Critical Thinking Development”, applied also in Romania, involves the use of certain tools that help pupils/students to learn actively, to think critically and learn through cooperation. In fact, the project relies on the fact that they are curious and can formulate creative ideas; the teachers can help them in this regard, forming them productive thinking skills, and these premises allow the formation of the democratic spirit.

The critical thinking aims to apply the new knowledge to a broader spectrum of the social and personal problems. This process includes: the formulation of questions and clearly defining the problem; examination of the records; assumptions and bias analysis, identification of other interpretations; avoiding emotional disorganization; accepting the uncertainty.

Valeria Negovan (2004) summarizes a number of conditions of administering the critical thinking skills:

- the logical and systematic examination of the issues arising;
- the definition and classification of the problems;
- evaluating the information associated with the data;
- assessing the adequacy of the solutions to the concrete situations;
- analyze the information coming from the senses;
- formulating and expressing personal opinions about what has been analyzed;
- performing an act, the formulation of an option, depending on what has been assessed.

The activism of thinking leads often to a critical perspective on the ideas perceived or constructed. Each student expresses his own interpretation that turns, becomes objective by confrontation and negotiation in the classroom and can reach the optimal thinking (Glikman 2003).

Within the thinking team can be used several variants: the delegation of the decision power; power sharing, by exchanging views; collaborative thinking: some work for solving the problems, others formulate questions about the process itself so that pupils or students help each other in developing a plan to support the cognitive processes.

## **5. The multi-factorial context of choosing the collaborative organization**

The individual or group training organization depends on several factors: the nature of instructive-educational objectives, the types of learning outcomes pursued (knowledge, skills, abilities, capacities, attitudes etc.), the nature of the contents, the particularities and personal level, the level of the

whole class/group, the spatial and material endowment conditions, the time available, the teacher` skills and style, and the learning styles of pupils/students.

Gheorghe Dumitru (1998, 142-146) investigated the assessments/evaluations of students on the attitude of self-confidence, the attitude towards problematic situations, the socio-affective maturity, the social ability, the nature of interpersonal relationships (intolerance/understanding and cooperation) that arise in the learning activities by collaboration.

The integration in the group activity was studied in order to solve the situations where the students do not integrate due to various causes: the lack of similarity, the individualistic style etc. Not all students use the collaboration to learn, it is rather cooperation, the collaboration being in fact a condition, a learning environment as Elena Joița emphasized (2005).

Within the class-group, the interaction determines not only changes at the cognitive level, but also affective, behavioral changes. Seen as a medium of socialization, of social learning, the classroom or the group of students meets some basic needs: the need for affiliation, for another, participation, protection, security. More than a group, the team favors the optimization of the individual skills of the members, making possible to solve the difficult problems.

## **6. Advantages and limitations**

The learning/work in group has strong educational values. Among these are included:

- socialization, social practice, the joint between personal and collective development;
- creating products, solutions, creative actions;
- social cooperation: the tasks of the members intertwine, they help one other;
- development of a benefic climate, of social integration.

There are, however, some negative effects of the activity in group (Ilie 2009):

- a) group thinking - the possibility of alteration the efficiency of the group to keep the existing normative framework;
- b) social laziness - lowering the individual performance because the future important tasks and activities are left to the group as a whole;
- c) the ineffectiveness of the group in case of differences among people;
- d) the lack of unity of the group by continuous restructuring trend, the struggle for power;
- e) the conservatism and group inclination to compromise (among objectives, interests and skills of the members);
- f) the underperformance of the group composed of members selected for their critical thinking;
- k) social contagion, when are imitated the same skills and attitudes of those of the leader or other people.

The interactive strategies present a number of formative values and limits (Table 1):

Table 1: Values and limits of the interactive strategies:  
(adapted from Zlate, et al., 2011, 127)

Formative values	Limits
<ul style="list-style-type: none"> <li>• building and development of certain functional competencies, such skills of processing, systematization, restructuring and practical use of knowledge;</li> <li>• training and development of capacity of cooperation, team spirit;</li> <li>• training and development of communication competencies;</li> <li>• training and development of psycho-social competencies;</li> <li>• developing the self-esteem;</li> <li>• cultivating the participatory spirit;</li> <li>• training and development of skills of active listening;</li> <li>• empathic capacity development;</li> <li>• building and development of the reflective and meta-cognitive competencies;</li> <li>• building and development of the capacity to investigate the reality;</li> <li>• building and development of argumentative capacity;</li> <li>• building and development of decision-making capacity;</li> <li>• building and development of negotiation competencies;</li> <li>• building and development of emotional competencies;</li> <li>• building and developing the capacity to provide feedback and be responsive to the feedback received;</li> <li>• cultivation of learning autonomy;</li> <li>• development of motivation for learning;</li> <li>• crystallization an efficient learning style;</li> <li>• critical thinking development, creative and lateral thinking;</li> <li>• developing creativity;</li> <li>• development of pro-social attitudes and behaviors;</li> <li>• development of reciprocal and self-assessment capacities etc.</li> </ul>	<ul style="list-style-type: none"> <li>• creating an educational environment characterized by an apparent disorder;</li> <li>• time-consuming;</li> <li>• assimilation of erroneous information in the absence of the closely monitoring of the teacher;</li> <li>• “encouraging” the passivity of some students in conditions when the tasks are not distributed/made clear and in the absence of monitoring the group;</li> <li>• development of possible group dependencies in solving tasks;</li> <li>• the aggravation of some conflicts, under the conditions when the teacher (or the leader of the working group) does not intervene as mediator;</li> <li>• generating a “group-thinking”;</li> <li>• superficial approach of the work tasks;</li> <li>• difficulties in identifying and assessing the individual progresses etc.</li> </ul>

Important is the *cooperation-competition report*, which contributes to the educational group dynamics. Although there is a current dispute between the benefits offered by these two practices, it should be insisted on their rotation, taking into account the particularities of the situation of training, the characteristics of the group and those of the component members. In the conception of our students, participants in a constructivist training experiment (2005-2007, project manager - Professor Elena Joița) - the benefits of cooperation and collaboration in the group were:

- the fact that the diverse opinions become the basis for learning through consultation, negotiation, interpretation;
- the mobilizing role of these strategies, which stimulates them, offers opportunities for affirmation, argumentation, verification, collation/correction;
- their usefulness for a good deepening of knowledge and achieving the knowledge completeness;
- the contribution of the cooperation for the immediate fixation processes, transfer in learning, identifying the similarities, convergences.

The students who have interacted in this way appreciated that are obtained better results than individually, and the creativity increases, while the time allocated for understanding is shorter, and the assessment is lighter (Frășineanu 2005).

The same students considered that the disadvantages of the group cooperation and collaboration are related to the following effects:

- the effort made by them is uneven;
- arise difficulties to concentrate the attention;
- there are difficulties of harmonization of ideas when the group is heterogeneous, misunderstandings in discussions/debates, noise, disturbance;
- evaluation is inaccurate, imprecise;
- some students show their dominance or personal influence;
- persist or get activated some competitive, conflicting behaviors;
- more time is lost compared with the guided, collective strategies;
- remains little knowledge;
- individual characteristics are neglected (such as own action pace);
- there is the possibility of deviation from the topic or mistakes occur in the working group, which slows down the training pace.

An interesting effect reported by subjects included in the study sample was that it is possible to dissimulate the carelessness and failure in achieving understanding.

## **7. Practical ways for implementing the collaborative training**

It is known fact that the students memorize better if they talk to others, especially if they teach others in their turn (explain to others). It is recognized the efficacy which generally the work in group has, but also for this there are

conditions related to the heterogeneity/homogeneity of the groups, the level of the pupils and their number.

For teacher, the groups organized activity requires the most (relative to other forms of organization) his managerial competencies.

The problem that has interested the students preparing to become modern teachers is the one of the participation, which is reflected in the valuation way of the group. In order to get close to the correct, objective assessment, establishing clear criteria, the division of labor and division of roles in the group may be used.

Those preferring the competitive style have into account the desire to succeed, of success and self-fulfillment, and those who advocate the cooperative style believe that the training is an exchange. The two styles are not necessarily mutual exclusive; they have situational value: the competitive style can be used in independent learning activity, having dynamic role for it, and the cooperative style is useful in learning activity by cooperation and collaboration, contributing to the group cohesion.

It is true that the learning style belongs to the subject of training, but it is formed by the influence of teacher's teaching style. To understand knowledge, the student must relate himself to other people, and the constructivist training reveals the advantages of this social openness, first to group of equals and then the teacher, by the social constructivism.

To continue learning through discussions, debates and decisions in small group (3-5 pupils/students) are required the capacities of description, comparison, identification, association, conclude from particular situations, anticipation and request for ideas.

The application the model of the cooperative and collaborative learning in group when learning Pedagogy was achieved by formulating collaborative learning tasks; the students have read/explored a text individually, they identified the keywords, questions, hypothesis and reflections, and then they formulated them in group of three to five persons, by comparison, negotiation, reaching a consensus.

In organizing the groups was taken into account the negative effect of acceptance, from group members, of the point of view of the most powerful among them. To prevent these situations were triggered cognitive conflicts, and the teachers requested the argumentation, first at individual level and then at the group level, they stimulated and balanced the interventions.

In terms of social interaction for its effects to be beneficial, we noticed that there should be no major differences among the participants of the training groups and also in terms of organizing the seminars, the discussions should be made with small to medium groups (as number of participants). We believe that students can express their own interpretation, which can be transformed and becomes objective by confrontation and negotiation across the whole group, but also occurs a number of obstacles, among which the

conditions imposed on the number of participants and training time, the willingness to be involved in activity are the most important. Therefore, the group should be consulted in establishing the goal, objectives, generating contents, the context, interrelation, work tools.

The teachers-students cooperation is an expert-novice cooperation, which activates the "zone of the proximal development" or, as shown by Johnson et al. (1998): the role of teacher assumes a preparation of collaboration through selecting the objectives and training material, thinking how to arrange the room and on the roles` sharing; then the organization of tasks, teamwork, monitoring and feedback, and, finally, evaluation of the quality and effectiveness of the group.

In the cooperation students-students – the communication context becomes a base for own understanding, through negotiation, not competition. Deutsch (1949) identified the positive social interdependence that occurs during collaboration, and other ingredients are: face to face interaction, individual and group responsibility, social competencies and the pro-activity.

### **Conclusions**

Although the interactivity has advantages and disadvantages, by achieving a costs-benefits balance we may conclude that, at methodical level, must be overcome the resistance to change and must be prevented the negative effects (such as high consumption of resources), as by the constructivist instruction is reached a deep, thorough, systematic learning. The positive interdependence and empowering the pupils/students (Johnson and Johnson, 1998) are the main gains.

From the point of view of the teacher, it requires creativity, enthusiasm, effort in organization, classroom management, inter-relational competencies and combining the independent work with the group one meets some needs of social development and also some communication and personal affirmation needs.

The individual study is a key component also in the traditional training, but the fundamental mutation which the constructivist training proposes it refers to order of the approach: the independent learning activity forms to be not only the end of training approach, but also its departure point, followed by the cooperative learning activities in small group and by collaboration with the whole class.

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# Communication Between Teachers and Students

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## **Abstract**

The subject of optimizing communication relationships between teachers and students has been one of interest for both science education specialists and practitioners in education. Defined from a philosophical, psycholinguistic and sociolinguistic point of view, from the perspective of social psychology and the theory of information, in terms of educational sciences or as a systemic approach, communication always incites and calls for analysis and reflection in order to identify different ways of making it more efficient. Training for the teaching profession requires the mastery of communication skills, which contribute to the development of interpersonal relationships.

Dynamic interaction between teacher and student is necessary for a successful relationship throughout the school year, and as part of it, communication skills play an important role. Starting from the most popular approaches to communication, we have outlined a list with a few rules, suggestions, recommendations that are specific to the art of interpersonal relationships that may underlie the formation and development of students' communicative competence. The conclusions we reached confirm the hypothesis that I started from and emphasizes the role of communication in the educational relationship.

**Keywords:** teachers, students, relationship, interaction, communication

## **Introduction**

Communication has always been one of the main components of education. In order to achieve communication it requires a relational space which guides and holds the meaning and significance of information and generates reciprocity within human relations. The cultural universe revolves around communication, understood as the foundation of inter-subjectivity.

The phenomenon of interpersonal relations, considered as a direct, immediate psycho-social interactions between at least two people, was named in many ways and identified with human, interhuman, inter-affective relations etc. Currently, in socio-psychological literature there are various types of interpersonal relationships, classified by different criteria (nature, the direction it evolves to, the field it takes place in etc.). There are formal, informal or non-formal relations, short and long-term or permanent relations, unilateral or bi /

multilateral relations, vertical (hierarchical) and horizontal (mutual), family, work, social life relations etc.

According to the needs and demands of people, relations (ratios) are divided into: interknowledge, management, communication and affective relationships. Communication relations interfere with the other types being influenced by them and acting on them, either directly or indirectly, voluntarily or involuntarily.

*The communication relation* gives the educational process the value of a complex educational intervention, based on an educational language that determines inside the structure of the personality a series of cognitive, emotional, attitudinal and actional changes. Regarded as psychosocial interaction, it is involved in directing and controlling the activity of a person or group, in the mutual influence and the waiting for feedbacks (positive or negative) obtained according to specific objectives.

Communicative interactions depend on the context of communication, the nature of relations between teachers and students, the psychosocial atmosphere, the previous experience, the dynamic of the relation between status and role, the conception of the educational actors (more or less flexible or rigid). Didactic communication is, by its specifics, a predominantly verbal form of communication that reflects the qualities of the two partners (teachers and students) as well as the qualities of the school curricula. At the same time, it depends on the register of the paraverbal and nonverbal components that come to support both the formative-constructivist and modeling interaction between teacher and student.

## **1. The Conceptual Framework**

### ***1.1. The specifics of teaching communication in the relation between teachers and students***

The philosophies of communication examine the laws governing human relations, the fundamental problem being, knowing one another. Very strongly interdisciplinary, communication has generated a number of theories that evoke different ways and perspectives of explaining the term, the transition from monocentrism to plurality, illustrating the dynamic of perspectives. Interdisciplinarity and transdisciplinary loans are useful, especially from the perspective of attenuating the fragmentation of the problem studied.

Theories on communication evoke different perspectives and ways of explaining communication: information-based theories, theories on the creation of meaning, interpersonal communication theories, group communication theories, organizational communication theories, theories on communication between generations, intercultural communication theories, theories on communication via mass-media. Each theory is associated with a

communication model. Thus, we can talk about (Cochinescu 2008): information theories, constructivist theories, semiotic theories and the behavioral theory.

Communication was interpreted as (Craig 1999): *the practical art of discourse* (rhetorical tradition), *intersubjective mediation of signs* (semiotics tradition), *experience of otherness* (the phenomenological tradition), *processing of information* (cyber tradition), *expression, interaction and influence* (socio-psychological tradition), *(re)production of social order* (socio-cultural tradition), *speech* (critical tradition). From an educational perspective, communication is not just a matter of knowing the other as well as it does not reduce itself to the fundamental notion of influence. It means more and can be understood from other perspectives (apud Iacob 1996): the informational perspective (*information*) - C. Shannon, W. Weaver, Cl. Flament, R. B. Zajonc etc., the interactionist perspective - S. Moscovici, B. Rimé, R. Ghiglione, C. Kerbrat-Orrecchioni (*relation*), the praxiological perspective - G. Bateson, P. Watzlawick, the School in Palo Alto (*action*), the pragmatic perspective - S. Hybels, JA De Vito (transaction), the cultural perspective - ET Hall, E. Goffman (*cultural act*).

These theories can take the form of some linear models (situated on the analytical, mechanistic and technicist line) and interactionist models (focused on relationships between elements). The new communication paradigms are illustrated by the psychosociological theory (School of Palo Alto - Watzlawick, Bateson, Beavin, Jackson), communication anthropology (ethnography of communication - D. Hymes, symbolic interactionism - E. Goffman, the ethnomethodology of language - H. Garfinkel) (apud Sălăvăstru 2004).

The main source of ideas about communication the century before, dating from ancient times, was a rhetoric one (Littlejohn 1996). We can see that recently the area of interpretation has widened and the idea of "social co-construction" is emphasizing based on dynamic interaction where the degree of inter-subjectivity (for example) is analyzed in relation to the psycho-individual and socio-cultural determinations equally. Lohisse J. (2002) argues that relational and interactional processes are the essence of communication and the researchers at Palo Alto reached rigorous scientific conclusions on the implementation of the system in human sciences. They (anthropologists, psychiatrists, sociologists, linguists etc.) borrowed concepts and models from the systemic approach, linguistics and logic, trying to explain an overview of interaction. Social interactions are seen, such as acts of communication.

Etymologically, the word "communication" comes from the Latin *communis* (common) that formed the verb *communico* (doing jointly, participate in maintaining of what is common). "Communicate" means "being with" "sharing and sharing yourself", "achieving a communion of thought, feeling and action", "building a reality with others by using a system of signs and a mutually acceptable set of principles that makes the exchange possible" (Ghiglione 1986; Abric 2002). As a continuous, irreversible and

inevitable process that takes place at several levels (ex. informational, relational), communication uses both the digital and analog way, assuming adjustment and adaptation processes. It appears that there are many partly overlapping areas which assign communication its meaning (apud Cuilenburg, et al. 1998): announcement, bringing to attention; verbal contacts within a group or team; presentation or occasion which fosters the exchange of ideas or spiritual relations.

The way we see the world is influenced by our previous experiences so that people of different ages, nationalities, cultures, types of education, occupations, gender and temperament will have different perceptions and will receive situations differently (Stanton 1995). Therefore, we consider *the integrated theory of communication* to be relevant, proposed by A. Mucchielli who considers the science of communication as a general theory of human action.

As a form of educational communication, *didactic communication* is "the instrumental communication, directly involved in supporting a systematic process of learning" (Iacob 1998). Characterized by conviction and persuasion, it involves the rational dimension of personality. As a form of influence, beliefs guide wishes and shape actions (Peirce 1990), while persuasion (regarding attitudes and behaviors) is associated with an idea that only imposes to one individual or a small group, by reason of individual determination.

Accompanying the conviction, persuasion transmits emotion, experience, enthusiasm and aims to change the attitudes and beliefs of the other in a given direction (usually favorable to the one who initiated the persuasive speech). Communication skills (*Communication Functions Questionnaire - CFQ*) were examined in interpersonal relations: skills that focus on the management of affects and emotions (consolation skills - when others are in need and ego supportive skills – stimulating the feelings of others about him or her), referential skills (the ability to present information in a clear and understandable manner), conversational skills (addressing some problems in occasional situations), narrative skills (telling jokes and stories) persuasive skills (of influencing others in changing their behavior), conflict management skills (solving problems effectively) and skills of application and abidance by regulation (helping someone in fixing and correcting an error), verbal and nonverbal speed (apud Burlison and Samter 1990; Frymier and Houser 2000). The studies focused on instructional communication analyzed some variables synthetically captured by AB Frymier and M. L. Houser: speed (Andersen 1979 Christophel 1990), communication style (Norton 1977), looking for affinity (Frymier 1994), self-discovery (Sorensen 1989), solidarity (Nussbaum and Scott 1980), humor (Wanzer and Frymier 1999), concern (Teven and McCroskey 1997) and compliance (Plax and Kearney 1992). From the teacher's perspective what matters are the perceptions of the students about the importance of communication skills (Frymier and Houser 2000).

The paradigm of the training skills priority believes that it renders learning the dimension of deeply transforming the subject involved. Communication is understood as a transversal competence (D'Hainaut 1981), which supports varied, complex, divergent communication based on the adequacy of the repository and the overcome of the language barriers.

*Linguistic communication competence in the mother tongue* is one of the eight key competences required in the XXI century, defined since 2006 by the European Parliament and the European Union Council. The competence of speaking in the mother tongue includes knowledge, skills and attitudes and it is designed to interpret concepts, thoughts, feelings, facts and opinions, to dialogue, to solve conflicts, to create communication networks, to build relationships with others and to approach new cultures.

### ***1.2. Methodological aspects of the relation of communication between teacher and students***

Being a multidirectional and polyfunctional act, communication is not restricted to transmission, but it also requires an exchange of information, knowledge, views or opinions, attitudes and impressions, etc. From a *psychosocial perspective*, communication is a "fundamental way of psychosocial interaction of people, conducted by means of socially-generalized symbols and meanings of reality in order to achieve stability or behavioral changes of the individual or the group" (Chelcea 1981).

From the wide range of studies on communication analysis, there stands the communication approach from a psychosocial perspective, approach that J.-C. Abrie (2002) agrees with:

- Communication is a phenomenon based on *interaction* and occurs as an *exchange relationship* between partners, each acting as transmitter and receiver;
- Communication is a *social fact*, that characterizes the human being and, therefore, any behavior acquires the value of a message;
- Communication uses *multiple channels* by which meanings are spread;
- Communication is a *process* with an ending character, which requires intentionality;
- Communication is influenced by *the cultural and social context* it takes place in;
- Communication operates as a circular system, equipped with self-adjustment, the system of this adjustment being feed-back.

To communicate means to build together, to add, to contextualize, to shade, to interpret, to act on, to negotiate, to identify (not just to internalize). Interpersonal relationships mediate the construction of individual knowledge, which develops on co-construction. The orientation of "mutual constructivism", in the community is combined with the use of information technology, of communication in education (Pountney, et al. 2002).

From an educational point of view, we consider that *the interactional and constructivist perspective* are the most important for the formation and development of communication skills, initiative achieved in formal education, against the relation between teacher and student.

The constructivist perspective is the one that assigns the role of permanent and active manufacturer of the personality. In essence, social constructivism (LS Vîgotski) rounds the other forms (radical constructivism – E. Von Glasersfeld and cognitive constructivism – J. Piaget) by emphasizing the social nature of knowledge, based on interaction, in the community, of the language as a means of knowledge and enrichment of the cognitive experience, together with the role of the cultural context and interpersonal relations. The negotiations, confrontations, debates, group resolutions mediate the construction of the individual knowledge and makes everyone aware of his/ her "zone of proximal development", which roles may be suitable for asserting competencies.

As an alternative to other approaches in the study of human behavior, H. Blumer proposed interactionism, the framework he formulated his precepts on social life. By the term symbolic interactionism, Blumer wants to assert the primacy of the construction of meaning within social interaction. Compared to the behaviorist tradition, Blumer thinks that actors build their actions based on interpretations of the situations they are part of. Therefore, individuals do not passively submit to the macrosociological factors. The organization of the society only structures social situations. Starting from their own interpretations of these situations, the actors act. Communication and understanding, which are the fundamentals of a beneficial human interaction, are mediated by the system of symbols universally significant (words, gestures, etc.). According to Blumer (1969), this view is based on three basic principles (Claxton and Murray 1994): people behave toward objects depending on the meanings objects have for them; meanings are created by social interaction between people; the individual later learns these meanings through a dynamic and interpretative process, which applies to everything come accross in life experience.

Based on these approaches to communication, we notice some *methodological references and suggestions* that may contribute to the formation and development of communication skills:

1) When *the teacher is open and encourages communication*, students feel encouraged and respected. They feel appreciated when the teacher gives them the opportunity to contribute or, in other words, when the teacher asks for a notice (which usually does not involve students). In this situation, the teacher does not give up control, but rather, he/ she shares control with students and encourages interactions that are agreed upon (open and supportive communication).

2) *The teacher maintains a close relationship with all students* being helpful for those students who are shy, introverted (who find it hard to speak in

front of the other) or for those who have low self esteem. The tension of these students may decrease or disappear when they trust the teacher, when they feel support and stimulation from him/ her (tight, cohesive communication).

3) Having feed-back is important, and from this perspective *the teacher must establish a positive, emotional relation* with the students and learn more about his/her students. Respect for students generates, most of the time, a sense of excitement. If, on this basis, we use multiple channels of communication in transmitting and receiving messages, there is an increase in the attractiveness of the communicative act (lateralized, bidirectional and/or multidirectional communication).

4) In achieving communication, it is important that *the teacher uses teaching materials and teaching aids* (traditional and modern) to ease, facilitate the spread of knowledge, to demonstrate, to motivate, to inform, but mostly to build and support students in building – ideas, arguments, theories, solutions etc. (constructive communication).

5) *The communication of positive expectations favorably influence the academic performance* of students, as specified by the studies carried out in the 80s by S. Kerman, T. Kimball & M. Martin (apud Boynton and Boynton 2005). It is important for teachers to communicate behavioral and academic expectations elevated enough for all students, not only for those at a higher level of performance (positive, plurimodal communication – carried out frontally, in the group / team and individually).

6) *The teacher can avoid communication barriers* by the correct identification of the restraining factors and by knowing and valorizing the stimulating ones (anticipative, flexible communication).

7) The opinions, views, divergent ideas that sometimes appear during teaching activities can cause confusion, uncertainty and even the refuse to receive, decode and process the content transmitted. Therefore, it is necessary for *the teacher to resort to a communication which is able to facilitate understanding the messages and carrying out different tasks*, contributing, among other things, to time and energy saving (complex, convergent communication).

An effective communication is the one in which we know what we have to say, but also what the others expect from us. Even if teachers, as well as lawyers or actors, have to master the art of speech, few manage to be orators, to master very well the art of human relations development from which perspective is important not only to know how to speak but also to listen (active, in-depth, sometimes objective, sometimes emphatically.)

## **2. Elements of pedagogical research**

### **2.1. The aim, objectives and research hypotheses**

*The goal of the research* aims at knowing the main approach perspectives of communication and at highlighting the methodological, practical and applied

aspects able to increase its effectiveness in relations between teachers and students.

*The objectives* that we have been interested in are related to the overall purpose and include:

1) Specifying the theoretical framework of the theme focusing on the perspectives of approaching communication, on the theories, the most popular models of communication;

2) Identifying the specific of didactic communication in the relation between teachers and students and shaping communication skills;

3) The implementation, during the formal activities, of some rules and methodological suggestions in educational practice in order to optimize teaching communication;

4) Testing research hypothesis and drawing conclusions that come from the interpretation of the results.

*The research hypothesis:* If students-future teachers know and apply the methodological recommendations that express the means of achieving effective communication, then they will get superior results in terms of communication skills.

## ***2.2. The organizational framework***

This study is based on a practical and applied pedagogical research conducted during the academic years 2013-2014 (the theoretical analysis of the conceptual framework, the broadening of the theoretical research, the start data collection on the main aspects of communication competencies of the students – first semester) and 2014-2015 (the independent variable implementation, the proper conduct of the research and analysis, the processing and interpretation of the final data – semester II).

The independent variable includes the system of norms and rules, suggestions of a methodological nature that we used during the conduct of educational activities, specific to the "Classroom Management" course and seminar.

The sample included in the research was made of 71 students from the third year of the Faculty of Mathematics and Natural Sciences (41 students – Department of Mathematics and Informatics, 13 students – Department of Physics and 17 students – Department of Chemistry).

## ***2.3. The methodological framework***

During the first semester of the academic year 2014-2015, we used the *observation method* in seminar activities, in order to identify the main aspects of the communicative competence of students.

By referring to the communication sphere of competence we have specifically targeted the following:



Table 1. Specific aspects of the communication competence

<i>Communication competence</i>	<i>Features, indicators – specific aspects (A<sub>n</sub>)</i>
<p><i>Knowledge</i> (about the specific of communication, in general, and the contents of the psycho-pedagogical subjects, in particular)</p> <p><i>Capacities</i> (comprehension, analysis, synthesis, evaluation, transfer, etc.)</p> <p><i>Attitudes</i> (to their own educational discourse, in relation to how they dealt with information, on one hand, and the others in relation to the manner in which information is received, listened to and responded to by the others' messages, on the other hand)</p>	<p>A<sub>1</sub>: Knowledge of the main theories of communication;</p> <p>A<sub>2</sub>: Identification of the specific of didactic communication (from the perspective of the role of future teachers);</p> <p>A<sub>3</sub>: Specification, accurate definition of the key concepts of the psycho-pedagogical disciplines</p> <p>A<sub>4</sub>: Ability to understand and make others understand, too (classmates, teachers and students from schools of application), to understand different messages in various situations;</p> <p>A<sub>5</sub>: Ability to read and understand different texts (especially those with psycho-pedagogical and methodological content);</p> <p>A<sub>6</sub>: Ability to create and write, edit texts for educational purposes;</p> <p>A<sub>7</sub>: Ability to distinguish the relevant from the irrelevant pedagogical information;</p> <p>A<sub>8</sub>: Ability to formulate their own arguments in a convincing manner and take into account other points of view, expressed orally and / or in writing;</p> <p>A<sub>9</sub>: Honesty in issuing educational messages with an educational character and objectivity in presenting scientific content;</p> <p>A<sub>10</sub>: Tolerance in accepting the opinions and the divergent views of others;</p> <p>A<sub>11</sub>: Openness to joining types of communication, using multichanneling and teaching materials or educational means</p> <p>A<sub>12</sub>: Readiness to encourage others to be flexible, to positively appreciate the others, to encourage them throughout communication</p>

After recording the initial results (2013-2014), we have introduced the independent variable, telling the students (through *briefing* at the beginning of Semester II of the 2014-2015 academic year) the content of the methodological

system of rules and suggestions taken into account during the course and seminar activities.

The dependent variable of *the educational experiment* conducted is represented by the scores of the students in each indicator (according to the aspects which we considered to be specific and we have noted symbolically with  $A_n$ ).

### **3. The results of the research**

Comparing the findings recorded (based on the observation of behavior in activities, the students-future teachers, the individual interventions and those of the group) we centralized the results obtained (in pretest stage and posttest stage):

Table 2. *The results obtained by the students in pretest and posttest*

<i>Students</i>	<i>Aimed aspects</i> ( <i>A<sub>n</sub></i> )	<i>Results in pretest</i> (2013-2014, semester I)				<i>Resultse in posttest</i> (2014-2015, semester II)	
		<i>Insufficient</i>	<i>Sufficient</i>	<i>Good</i>	<i>Very good</i>	<i>Insufficient</i>	<i>Sufficient</i>
Mathematics and Informatics (41)	A <sub>1</sub> : Knowledge	17 (23.94%)	19 (26.76%)	16 (22.54%)	19 (26.76%)	6 (8.45%)	10 (14.08%)
Physics (13)	A <sub>2</sub> : Knowledge	13 (18.31%)	11 (15.49%)	27 (38.03%)	20 (28.17%)	5 (7.04%)	6 (8.45%)
Chemistry(17)	A <sub>3</sub> : Knowledge	8 (11.27%)	14 (19.72%)	17 (23.94%)	32 (45.07%)	2 (2.82%)	17 (23.94%)
	A 4: capacities	2 (2.82%)	8 (11.27%)	23 (32.39%)	38 (53.52%)	-	15 (21.13%)
	A 5: capacities	4 (5.63%)	12 (16.90%)	35 (49.30%)	20 (28.17%)	-	14 (19.72%)

	A 6: capacities	8	7	44	12	5	17
		(11.27%)	(9.86%)	(61.97%)	(16.90%)	(7.04%)	(23.94%)
	A 7: capacities	11	9	26	25	6	-
		(15.49%)	(12.68%)	(36.62%)	(35.21%)	(8.45%)	-
	A 8: capacities	5	28	-	38	1	5
		(7.04%)	(39.44%)	-	(53.52%)	(1.41%)	(7.04%)
	A 9: attitudes	2	16	25	28	-	19
<i>Total 71</i>		(2.82%)	(22.54%)	(35.21%)	(39.43%)	-	(26.76%)
<i>(N = 71)</i>	A10: attitudes	10	15	37	9	4	7
		(14.08%)	(21.13%)	(52.11%)	(12.68%)	(5.63%)	(9.86%)
	A11: attitudes	9	-	26	36	-	-
		(12.68%)	-	(36.62%)	(50.70%)	-	-
	A12: attitudes	15	23	17	16	2	-
		(21.13%)	(32.39%)	(23.94%)	(22.54%)	(2.82%)	-

The comparative analysis of the recorded data shows some differences in the percentage obtained in the followed indicators. Among them, we highlight a few. Thus:

- In all indicators we have achieved better results in the posttest stage, which expresses the positive influence of the system of rules and recommendations in training and developing the communicative competence;
- In posttest, there were not registered any results associated to the insufficient qualifier in two issues (A4 and A5), which demonstrates the contribution of practices implemented to improve the capacity of understanding in various situations and the ability to read and understand different texts with a psycho-pedagogical and methodological content;
- In terms of attitudes, the degree of objectivity increased in presenting scientific content (A9) and the degree of availability in communication as well as the flexibility and recognition, namely acceptance of others' opinions (A12);
- The lowest ratings of *Good* and *Very good* in posttest were recorded for the indicator A6 (69.02%), and the most grades of *Good* and *Very good* for indicator A11 (100%). This indicates the difficulty of students to create and write, edit texts for educational purposes. On the other hand, we can observe an openness to mixing the types of communication, using multichanneling and teaching materials, or the educational means.

According to the current requirements in pedagogy, the skills asked for from the students can no longer be limited to the ability to decide on something, on the basis of a thorough knowledge of the problem, in an informative way, with the minimization of the pragmatic, actionable side. Therefore, we were interested in the attitudes of the students, too, and the results we have reached express openness to communication, tolerance, principles. It follows that the emphasis on promoting knowledge, learning as a result of social mediation, dialogue, mutual adapting of the communication styles is an effective measure contributing to the development of the art of relating.

### **Conclusions**

Being eminently social, people are interested in communicating with other fellows of theirs. Always in constant interaction, we establish relations that require knowledge and mutual accommodation that would gain a vast baggage of information.

Relations between groups and individuals do not explain everything; therefore, we recommend taking into consideration the type of social structure (more individualist or collectivist) that influences our behaviors (of the teachers' and the students'), the personal history of student, the age of the actors involved, the type of previous experience that also marks (sometimes decisively) the unfolding of the activities in which human individuals are involved.

Since communication in mother tongue is one of the key-competencies (alongside communication in foreign languages, basic competencies in maths, science and technology, computer skills, competence to learn, social and civic competences, entrepreneurship skills and competence of cultural expression) the formation and development of interpersonal relations in students is a priority objective in education today. It may be observed that students have achieved high results in communicative competence and the recommendations, suggestions and the rules about optimizing communication were the base and the reason of communicative competence development, so important in the educational relation.

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# **Rational Psychology, Cognitive Popular Psychology and Esoteric Psychology; A Comparative Study**

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## **Summary:**

Exposure of a comparative approach aims rational psychology, cognitive popular psychology and the esoteric psychology concepts from M. Devitt, K. Sterelny and the four theses of D. Dennett and D. Davidson, with on popular psychology, on the foundations of rational psychology and its relationship with language theory.

Bringing into question the esoteric psychology has clear merit in ontologically and cognitive aspects not only deep in the psyche of the Indian conception, but also need to address in terms of its comparative three viewpoints, enlightening both for ontology thought, as well as ontology language.

The way human psychology esoteric highlights divisions, and divisions of mind, helps us to better understand the concepts of Rudolf Suwichi, Michael Golu, Hugo Gauding, G. Kerschensteiner and C. Narly the relationship between personality and individuality, on the one hand and experience of the three-dimensional sphere.

**Keywords:** rational psychology, cognitive psychology, popular esoteric psychology, personality, ontology language.

## **1. Introduction**

The literature that justifies the use of popular psychology is acquired usually early age in different ways. On the one hand, is used to give explanations about the behavior, to explain the non-cognitive mental states or, conversely, to explain the cognitive mental states.

M. Devitt and K. Sterelny offer two answers to the question on the status of popular psychology. First, popular psychology, like all popular theories, is a *proto-science* and science itself differs in that it is immature, inaccurate, unexplained and unsystematic; uncritically adopted and is not associated with a methodology to develop. However, it has the same general characteristics as science. It is open to scientific review and empirical generalizations contain type law allowing the explanation and prediction (1).

The answer does not consider alternative popular psychology as a science, but a different category of knowledge incompatible with science, an idea supported by Daniel Denett and Donald Davidson, who argues in favor of what is called *rational psychology*-psychology approach.



It is necessary, considers M. Devitt and K. Sterelny, psychology rational approach to distinguish the two concepts: the first is that the subject of popular cognitive psychology does not exist in reality; such a view is behaviorism, vision «anti-realistic or eliminativistic», that popular psychology is "a proto-science completely false", aspect that the two do not agree.

On the other hand, the same vision, antirealism can be combined with *instrumentalism*, conception according to which "a theory is not adequately understood as describing any underlying reality, but rather as a useful tool for prediction of observations based on Past observations" (p. 265). In other news, rational psychology needs to be distinguished from behaviorism "philosophical" that "is realistic about thoughts," but it takes simply as "rules of conduct". The classic work in this regard is *The concept of Mind* by Gilbert Ryle.

In turn, Daniel Dennett and Donald Davidson write about popular psychology in an antirealistic spirit. And K. M. Devitt's opinion is that the two advocates Sterelny actually addressing of rational psychology perspective. Antirealism denies the idea that there actually any mental or otherwise, he «rejects the *existence size* on mental realism". Rational psychology denies "the size of independence": there are mental facts, but are a special kind *imposed by us* and unopened scientific explanation. In this way, the rational psychology is in conflict with *metaphysical side* of naturalism promoted by M. Devitt and K. Sterelny, which requires that all acts are not only *scientifically explainable*, but also *physically explainable*. In the vision of two rational psychology is in conflict with the epistemological side of rationalism promoted them, saying our way of talking about mental facts are outside of empirical science.

Rational psychology seems to be represented in the four theses of D. Dennett and D. Davidson:

□ *non-replacing phrase*: popular psychology can not be replaced by science or scientific psychology; First, the fact that science has no way to prove that popular psychology is wrong or make mistakes that deep human nature; on the other hand, popular psychology task is to rationalize human behavior; to understand people somehow unscientific; to impose an interpretation (2);

□ *non reform phrase*: popular psychology can also become science. Popular explanations are inaccurate, say D. Davidson, and are different from those of science (3). But D. Dennett seems to believe that he can be brought into shape by reforming mathematics in decision theory (op. Cit., Ch. 3);

□ *non integration phrase*: popular psychology can be integrated into science, but neither can be joined to form a theory, unabashed, people. D. Davidson rejects the possibility of reduction popular psychology to physics, and D. Dennett made a clear distinction between "intentional position" (popular psychology) and "design position" ("project") - scientific psychology province. In his 1995 (4) the distinction is less clear, popular psychology is in his opinion "a theory of the neurophysiology of vision";

□ *principles of tolerance*: popular psychology involves not related to science principles - the award beliefs and desires must see people as rational.

These principles are essential for rational psychology and they seem to underpin other ways in which popular psychology is defined.

Rightly, however, Sterelny K. M. Devitt and asks what are the consequences for the theory of rational psychology of language? Regarding the work of D. Dennett, it does not include a systematic debate on language, hence a number of conclusions drawn by the two authors:

- After almost any plausible conception, theory of language will have close links with cognitive psychology;

- According to HP Grice's conception, meaning that a speaker gives a linguistic symbol to be identified with the content of thought;

- Rational psychology puts out the popular conception of science content and thus should put off science and popular semantics (p. 266).

It seems that D. Dennett and D. Davidson bears no resemblance to the philosophical point of view. D. Dennett believes humans as biological machines evolved and fight fairly widespread idea that consciousness is a mystery. But the fact that he sees psychology as a proto science popular causes, as remarked M. Devitt and K. Sterelny, perplexity, although it appreciated the idea that popular psychology is too valuable to be rejected.

D. Dennett distinguish two positions: *intentional position*, the popular cognitive psychology, which is not realistic, but instrumentalist on the beliefs and desires that are simple prediction tools; and *design position*, the scientific cognitive psychology, which is entirely realistic.

Intentional position is concerned what is really happening in the object causing the behavior, but says nothing about "theoretical entities" causing the behavior. M. Devitt and K. Sterelny adopt another way of interpreting intentional position: bodies really have beliefs and desires, and the sentences they receive are literally true, but they do not target the causes of behavior, but behavior patterns. Herein lies the fact behaviorist size D. Dennett's thought (5).

In other words, philosophical behaviorism accepts that there are thoughts - which is the size of realism mental existence, but rejects the principles of tolerance: thoughts are not imposed by us, they have discovered us. To suppose otherwise, and K. Sterelny comment M. Devitt, is to adopt rational psychology which claims that thoughts depend, in terms of existence, our decision lenient. "To the extent that intentional position is a version of rational psychology, it is compatible with rationalism" (p. 269).

In conclusion, it could be said that D. Dennett is an instrumentalist consistent, as often it seems fond of philosophical behaviorism. This prompted the two above commentators assert that the thought of realistic size can not be combined with principles of tolerance. It seems that there is a third dimension, namely *rational psychology*: *there are* thoughts, contrary to instrumentalism, but they are dependent on our decisions lenient, contrary philosophical

conception of behaviorism. This situation prompted M. Devitt and K. Sterelny to draw a final conclusion in their comments about the point of view of D. Dennett: size revealed it "poses a problem for Devitt's naturalism" namely that "it generates a *a priori* statements and observer dependent on intentional agents" (p. 270).

Criticisms about the mind's conception D. Davidson (6) are malicious, it is considered *obscure*. Its location is known as *anomalous monism*: "There is no deterministic law under which it can be predicted and explained mental events". There are laws to the psychological law of physical (p. 209, p. 224).

Very harsh in criticism, M. Devitt and K. Sterelny argue that D. Davidson has much to say, especially about what they are not psychological states, "but is rather shy in saying what they are not."

A psychological phenomenon is not a closed system and therefore no psychological field is a closed area, says D. Davidson. These factors militate against the existence of laws but genuine psychological, as remarked M. Devitt and K. Sterelny (p. 270).

According to D. Davidson, it is impossible to specify all the factors that can lead to the idea that anyone would have thought that a complex X to vote for US president. The best thing you can expect, says the author, are generalizations that embody "practical wisdom" and "counterexamples are protected by generous *escape clauses*" (7). D. Davidson believed to be qualified as scientific laws; generalizations must be sufficiently precise and deterministic. To do this, the conditions are fulfilled only "closed comprehensive system" (p. 219), which is not the case of the psychological domain, which is not a closed system.

Psychological processes are established and in other biological processes and neural processes so dependent. Prediction invoice psychological explanation assumes normal operation of our internal *machinery*. One explanation may fail not because of psychological errors, but because the machine is not functioning normally. "It happens too many things that affect the mind, wrote D. Davidson, without being themselves part systematic mind" (p. 224).

We should also remember that the two commentators, M. Devitt and K. Sterelny, subscribe to the premises of D. Davidson, but denies conclusions, revealing another important dimension to his thinking: his vision about the nature of science is deeply conditioned by physics model. He argues that intentional explanation is weak and any psychological explanation must be "holistic" in that it involves implicit reference to the entire belief system - desires of the agent (p. 217).

Such considerations physics model and Davidson vision marks the laws: *the only laws of physics as physics and chemistry*.

He wrote about semantics without saying something about the relationship between *anomalous monism* and its semantic concepts. Probably

does not exist or sub-let to understand that *tolerance principle* is fundamental for both.

Critics see at first glance semantics is a curious combination theory is truth-conditional and based on the Tarsky truth theories. D. Davidson's conception differs from naturalistic conception of M. Devitt and K. Sterelny in that it denies the need and possibility of theories of reference. His attitude on the reference seems to be instrumentalist; truth is not *explained* in the terms of reference. He "seems to treat the truth as primitive unexplained" and so would be against physicalism, but there physicalistic inflections Davidson's presentation, including many references approving the arch-physicalistic Quine (8).

M. Devitt and K. Sterelny stresses that the question how such a combination is possible to be sought in view of "interpretative" anomalous monism required. D. Davidson considers that the burden of semantics would be to tell you how to build a "radical interpretation" for a language perspective regarded as not sufficiently two fundamental: it is based on semantic concepts of meaning, *truth and reference*, which self-explanatory.

D. Davidson believes that one can no longer say anything more about these concepts to what would be revealed through his accomplishments, which say the performers, "reflects his anomalous monism." He does not consider thoughts as state objectives, postulates independent of language, which can be used in explaining language expressing them. D. Davidson apparently under the influence of Quine, starts explaining language to a *behaviorist assumption* (p. 272): "the meaning is entirely determined by observable behavior, even immediately observable behavior" (9), as distinguished and Quine (10).

Antirealism D. Davidson is special: in his view, the meanings are not sentences objectives whose nature waiting to be discovered by us. The only real debate on the significance of co-opted independent is a lot of verbal provisions. Beyond this practice is not only *its own new interpretation* using the principles of mutual tolerance, practice that should see it more as imposing a reality as discovered one semantic than nine (p. 316).

D. Davidson thinks that the *principle of tolerance* demarcates the *physical mind*. In this regard, he writes: "The insertion of this system (beliefs and desires) of new evidence that must impose conditions of coherence, rationality and consistency. The conditions do not translate into physical theory, which is why we can not only search for correlations between the coarse physical and physiological phenomena "(p. 231).

Clearly finding M. Devitt and K. D. Davidson Sterelny that goes directly to the statement that the mind has a different physical nature or essence denial psychophysical laws. The two actually finds that there is a single principle of indulgence, but a bundle of related principles (11).

*The first dimension* concerns the principles indulgence *subject (topic)*: the principles of persuasion may be true, rational persuasion or rational action.

*The second dimension* concerns the principles of tolerance *strength*; indulgence as a true conviction claims, for D. Davidson, only *majority* opinion to be correct opinion that it has and D. Dennett (p. 18). Both philosophers but seem to accept deviation from perfect rationality (D. Dennett, 1978, p. 11; D. Davidson, op. Cit., P. 159).

D. Davidson suggests, however, that we can be impatient, provided that we assign error to be *explained* (p. 196). This additional condition of intelligibility of the principles of tolerance is an important feature that applies only in cases of error: *falsehood* and *irrationality* require explanations, *truth* and *rationality* do not ask.

As expected, M. Devitt and K. Sterelny D. Davidson's claims that the possibility of error and misunderstanding depends on the accuracy and general understanding. They argue that as the principle of truth as there is no threat indulgence for naturalism. In their view, popular psychology is inaccurate and unsystematic, but there is no reason to suppose that there can be suitably modified and developed a scientific theory (p. 277).

This does not mean that *popular psychology* is not its purpose and employs it as implausible; it's D. Dennett and D. Davidson, against any principle that knowledge demarcates the rest.

Analyses revealed so far relate only to the world of interpretation. If this world is unique (that is only known in its own way), it should like to be unified knowledge about it? Why so many viewpoints and many explanations why? Why is not there a single science to explain the world as a whole, living as subsistence? Human spirit, like thinking, is dissipated in the many science and theories. "It should be possible to construct only one painting of integrated nature, including our place in it" (12).

It seems that from D. Davidson remained something eternal: "What makes possible interpretation ... is that we reject a priori opportunity massive error" (13).

## **2. Esoteric psychology - personality and soul**

We want to go over two different views on personality, on the one hand and esoteric vision about the personality and soul, on the other hand.

As shown in another study (14), colloquially, the terms of *person* and *personality* are used so that each has their correct OF USE feeling in various situations. Therefore, it is necessary to differentiate the two concepts: the term *person* shall, in the light of scientific psychology, concrete human individual, while the *personality* term is a theoretical construct elaborate psychology for understanding and explaining, to the scientific theory, a the way of being and psychological functioning that characterize body called the *human person*.

Most definitions highlight some features of its personality: *globality*, *temporal stability and consistency*. Not everyone understands the same thing by

personality. Some identify with *individuality*, the person, others understand the individual personality devoted a certain moral and cultural concerns.

Rudolf personality Suwicki considers a "self-conscious being and self-control"; «Self-awareness, self-control and self-power of the spirit". Richard Muller-Freienfels believes that the personality of a man is "his ego seen in terms of its difference to other people I's", and H. Gauding personality meant by "ego ideal, the totality of our being, our body and soul thinking, feeling and our will "(15).

Michael Golu reveals personality explanations - from different theoretical positions - and stresses that are often built in terms of biological or psychosocial. From the perspective of the methodological principles and explanatory theories of personality can be circumscribed guidelines biologist, experimentalist, psychometric, socio-cultural and anthropological (16).

For Hugo Gauding personality is not a product of nature, but is a work of human freedom that it shows the man as standing face to face with himself in self-training report. In his view, "self-training" requires *originality, deeply original appropriation*, the individual "feels towards its original conception about life and the world". Originality is "kernel of individuality". Personality finds itself purposes. The ultimate goal of any individuals in its process of becoming for personality, is "ideal self", it is "ideal individuality".

For H. Gauding, "personality", "ideal self", "ideal individuality" are identical concepts (A. Pera, p. 147).

In conclusion, both Gauding H. and G. Kerschensteiner, personality is a product of two factors: one *individual, inner and external*, connected with education, although *individuality* remains "basic axiom of the process of perfection". Trying to avoid the *individual and social* opposition somewhat, C. Narly, postulating an ideal permanent and complete, states that "personality is a maximum of perfection in a human, the originality of its specific social principle, a principle by which we understand productive harmony with environment "(C.Narly, p. 122).

The issues highlighted above seem insufficient and unsatisfactory. Opinions in question cover only the elements that fall within the three-dimensional human being. Some thinkers have envisioned the role of *individuality* in the formation of personality, but could not overcome the lack of a simple causal dialectic, which aims to limit other current psychology, unable to explain the relationship between *personality and soul*.

From the perspective of esoteric psychology, things seem a bit deeper. Personality consists of transient vehicles through which the real man, the Thinker, the world is expressed in physical, astral and the so-called *lower astral*.

In this vision, the Soul is the Thinker himself, the Self in the causal body, as explained Indian psychology. Self, identifying the human being produces personalities that lasts a life on physical plans, astral and lower

mental. Each personality gather experiences and submit them individuality (Self), then separate it and dies. Personality disappears with human beings, not individuality. Self embodies a personality to gain *precision* in terms of three-dimensionality, as it educates you towards his own spiritual perfection.

Experience gained dimensional, gives individuality (Self) unique ontological value, which can use the path of spiritual evolution. This development dimensional plane has a psycho-moral and cultural value eminent manifesting as creative genius in various fields.

The way that esoteric psychology highlights divisions of human and mental divisions (four in number) should give pause:

- *Manas-tajjasi*, which in reality is *buddhi* - that level of the human *manas* immersed in *buddhi*, leaving no will of its own;
- Higher *Manas* or *mental abstract thinking*;
- *antah-karana* or the link between higher *manas* and *kama-manas* during an existence in the physical, so dominated by the laws of three-dimensionality; it means the broad mind; instrument between the innermost self and the outside world;
- *Kama-Manas* actual personality.

*Manas* in Sanskrit also mean *thinking*. Higher *Manas* (thinking top) is divine because it has that attribute positive thinking or *Kriva-shakti*, power to create any work actually being accomplished by the power of thought. Word *Divine* comes from the root *div*, which means *to shine*, and refers to the quality of its own divine life that shines inside of *Manas* (thinking pure, superior, thinking that shines like the sun). The mind does not lower its own light, it does not shine by itself.

According to the Indian psychology, mentality is broadly divided into four:

- *ahamkāra*: individuality creator;
- *buddhi*: intuition or pure reason;
- *Manas*: thinking;
- *cittā*: discrimination objects subconscious thinking.

*Manas* and *Citta* together what we Westerners commonly call "mind", having the power to create concrete and abstract thoughts (17).

To avoid conceptual confusions, we quote below Romanian correspondences of terms in Sanskrit:

- *Atman* means divine will, the individual soul, part of the divine (universal) - *Brahman*;
- *Buddhi* means intellect, intuition, illumination. *Buddhi* is the first of *Prakriti* evolves and underlying individual intelligence. The faculty decisive in choosing the course of action. Indian Ontology (*Nyāya-Vaiśeṣika* philosophy) believes that *Buddhi* is of two kinds: remembrance (*smṛti*) and experience (*anubhava*).

• *Higher Manas* means higher mind, thinking superior morality which respects universal laws;

• *Lower Manas* means inferior mind;

• *Kama* means desire, emotions, feelings;

• *Liṅga śarīra* means vitality; Double etheric body;

• *Sthūla śarīra* means physical body subject to the laws transience.

As I said, *Ahamkāra* is the expression of selfishness and defines the concept of individuality. Indian psychology and ontology believes that evolutionary process, *Ahamkāra* is developing from the intellect (*buddhi*) and subsequently lead to the evolution of the senses (*indriya*) and the subtle essence of the elements (*tanmātra*). Its function is asserting itself and is an aspect of internal organ (*antah-karana*), equipped with three issues: *vaikārika* or *sattva*, *rajas* and *taijasa* or *bhutādi* or *Tamas*.

*Manas* means mind and is one of the aspects of internal organ. Mind stimulate other senses to orient each object to his becoming an instrument of knowledge and, like all other senses, it is inert. The collaboration is necessary in any cognitive process. The mind has a dual function: it helps to know and rails narrows field, focusing it on a single object or group of objects. The association with *Manas* is the main cause handcuffed.

Jainism psychology does not believe that the mind is a sense organ, but cognitively body and all objects of all senses. It is of two kinds: mental mind (*bhava*), performing mental functions themselves, and material mind (*dravya*), which is mixed in mind subtle matter physics.

*Dvaita* and *Sankhya* philosophy believes that the mind is one of the sense organs (*indriya*). *Mimāmsa* philosophy argues that cognitive processes depend on a particular atom called *Manas*. The mind alone performs knowledge, aversion, effort, and it itself lacks qualities such as color, odor, etc. Therefore needs the help of other senses to know these qualities.

*Liṅga-śarīra* means *subtle* body. According to *Sāmkhya-Yoga* psychology, transmigration of the subtle body consists of eleven sense organs, together with the intellect, ego and the five subtle essences of elements.

*Sthūla-śarīra* body is skipping the physical body. In *Sāmkhya* ontology it consists of twenty-five fundamental principles: the five *Jnana-indriya* (sense organs, hearing, touch, sight, taste and smell), five *karma-indriya* (organs of speech, grasping, movement, excretion and breeding), five *tanmātra* (subtle essence of sound, touch, sight, taste and smell), five *mahābhuta* (ether, air, fire, water and earth) and the five vital airs (*Prana, Apana, Samana, Udana and Vyana*).

Here, then, that psychology or esoteric oriental, how are often called, has a supporting ontological support and much more explanatory than scientific psychology, aimed in particular side neurophysiological, behavioral human being, that what happens on this side of thinking and mind; ie, not targeted, methodological ignorance, we believe, than strict dimensional aspect of



existence. Do not tell us anything about the human soul than vague psychoanalytic explanations nor did they accept in full, due to the dialectical methods of reporting to a single pole, *environment, education* etc.

Or, personality is something more than that. It must be sought beyond the simple stage of life that his plays simply the role of the spirit in us, to gain experience. Everyday human confusions of *personality* consciousness and *I* threw a conceptual uncertainty grafted words, already outdated, *man-world individual - society*. Even superficial psychiatric analyzes, moreover, are negatively affected by this double phrase. Too many metaphors uncovered ontic and have appeared in the area of thought and communication within the interpretation of tests, including personality.

It is true that there is a common language to facilitate explanation of the two psychologists: the scientific, western, and the esoteric oriental.

We believe that through this effort compared, which involves many utterances, we elucidate the conception of *personal awareness of self*, known as *Ahamkara*. We approach the relationship between personality and soul from the perspective of "creator self", the Thinker of Brancusi, beneficial energies emanating quasi-independent entity that personality, feelings, desires, passions and thoughts.

Conceptual and we feel emotionally tied to psychology Oriental, which seems more explicit, reasoned and comprehensive than Western. And it points out that personality develops in the course of life and becomes a well-defined physical forms pertaining to three-dimensionality, astral and mental clearly expressed, but they say that on some axioms, but they argue that based on an ontology we in the West, I demonstrated viable alternatives.

If you would happen as *inner being*, that scientific psychology has not demonstrated that it would have any access, to identify with this personality, it would begin to serve its interests, rather than use it as an instrument of spiritual progress. This error generates great looking everything is ephemeral: *the great good fortune, wealth, limitless power, fame* etc. Arthur Powell was absolutely right when he noted, "this self-personality is the greatest obstacle to substitution by Divine Self personality, ego true to spiritual progress" (18).

I have seen attempts, over history, to locate the soul, the spirit, the human being; I deduced risks, not only ontologically, but also in terms of comprehensibility. Well, the soul, as to speak, aims to develop latent powers under lump moral thinking, and doing so putting himself in the shoes of different personalities. Those who, for some reason, do not understand this (and most people do not do), considers himself a true personality and living only for her, savoring the momentary advantage. It has thus been an exacerbation of personality at the expense of the soul, which generates an enormous error, permanent source of selfishness. The persistence of the defect selfishness is the biggest obstacle to progress fatal mental, intellectual and spiritual. And nature

always punished with deprivation of opportunities to *progress*. And progress is not immediate advantage, whether it cognitive, material or moral.

If an individual has as a main activity, mental activity can identify with the mind. If it becomes aware of this aspect, it should strive to identify with the *soul*, to allow personality to serve to individuality.

Not the mind is the Knower, Indian psychology teaches us, but the means by which knowledge acquires Knower. Aware limit him in mind. As self-consciousness develops, it will be able to control the increasingly better mentality. The knower is present in the mind, but his powers are limited in expression, it's A. Powell (p. 191).

We do not know never a specific object, but the object image in our own mental body. Immanuel Kant was absolutely right when he said that the *thing itself* can not be known, because we know only our mental body image of this work produced in our consciousness. It follows that the individual who will meditate respecting Oriental techniques will understand that it is *this personality*, dressed temporal; there is a difference between personality (as an expression of the union of two points and the three-dimensional triadial world) and the *ego or self*, belonging dimension beyond the three-dimensionality.

Esoteric psychology shows that we lived life to evil is manifested in the causal body by a certain inability to get "good impression". We see then the paralysis caused material. True personalities can be affected by opposing vices.

There seems to be a common point between the two psychologists: to get rid of a defect (fault) so that it can not appear to be filled the gap created by the "lack of quality polar-opposite". Modern schools of psychology recommend this method, instead of frontal attack defect. Both views seem to respect the law complementarily effect, so obviously beneficial in contemporary approaches.

When ego does not need to act directly on the personality instruments we are witnessing the destruction mental body. In this regard, Eastern old psychology was trying for thousands of years to reveal an axiom: *soul belongs to a different ontological plane and can not ever fully express the lower planes*.

Nobody can communicate with the *soul* without opening the field. Without knowing the secrets, any idea is only an impression. An undocumented and undeveloped spiritual man has no way to communicate with the *soul*. Who does not pay attention to life, you can not use any higher mental body nor the brain. If the soul does not give him proper conditions, it will not develop affection. If personality will take care of the soul, the soul will take care of personality (19).

All constituent parts of the human being are brought together by very fine lines of energy. When the contact is broken and the other components of the soul of the human being, we are dealing with madness. If this link is perfect, there is a conclusive communication between soul and brain. It claims that:

- every particle of the brain to be linked through a channel of the corresponding astral;

- each astral particle to be linked to each particle that caused mental; Otherwise, communication is interrupted partially or totally.

From the perspective of psychology esoteric, occult *madness* can be classified into four main categories:

- those who have no harmony in the brain, it can be undeveloped or touched any disease;
- those who have a right essential to the brain; ethereal particles do not correspond with dense particles, physical;
- those whose astral body is abnormal channels are not aligned with the ethereal particles and mental;
- those whose mental body is in disarray.

Insiders occult psychology reveals that more than 90% of the first two classes freaks belong, which, paradoxically, in terms of spiritual, are perfectly healthy when they are outside the physical body during sleep or after death.

The third grade level health covers not only the *triadial world* (celestial) and fourth grade does not heal only the causal body, which means that, for them, returning to three-dimensionality is a great failure. Triadial world is benefic for them.

Obsessions, so analyzed, but understood in terms of three-dimensional manifestation in the physical plane, the social area, it may result in expulsion soul by another entity that has a higher vibration power (positive or negative) on vehicles personality. Those who fall prey to obsessions are especially adults, as they are defined by traits that attract and enable entities infernal obsession. They lack the will or she is paralyzed.

*Willpower* is impossible for obsession. If this is coupled with the awareness that every man is a part of the *divine nature*, we become able to transform our attitude so that we can help others in a manner considered "mysterious" by scientific psychology. This involves maintaining an attitude of mind continued attention, which would allow lower mind to remain calm in order to experience the superior mental consciousness.

The ideas will arise in the mind inferior soul as a blinding light, generating inspiration of genius. That is justifies Indian perspective about *Atman*, the Self individual, about *Buddhi*, intuitive awareness of what is true or false; about higher *Manas* which is the inspiration. When inspiration is continuous, we can talk about genius.

The genius sees and not argues; its main faculty intuition as inferior mind has the faculty of reason. Intuition, the inner vision is the expression of the mind's eye. It sees with certainty, but we can not assign rational evidence for that is beyond and above reason. The voice of the soul can not be clearly recognized only after an extended workout.

Intuition means of esoteric psychology perspective, "opening of a direct channel between causal and astral bodies." It is based on the heart *chackrei* more dynamic than that of the mind.

Some receive intuition as a conviction that requires no previous judgment, even if it can be achieved at lower mind. The main condition is to maintain a perfect harmony in the lower vehicles.

Sometimes mental instability appears to be a favorable condition for the manifestation of inspiration. It's great in this finding W. James: "If there is really inspiration from the higher world can submit as neurotic temperaments very good receptivity to it" (*Religious Experiences*, p. 19).

Temporal instability, almost all of which I speak is generated by spiritual growth and not by any mental disorder. Being in contact with the higher planes without being fully prepared, it may be dominated by deep state of hysteria. That is why we insist so much, Oriental psychology, the need for purification and disciplining the physical body, the mind control training and under the supervision of a spiritually evolved being, missing aspect of contemporary scientific psychology.

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# The Impact of Peace Education in Shaping the Tolerant Behaviour of an Individual

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*Abstract: The long term solution for peace is not by a consensus between two high representatives of the parties involved in the conflict, but by changing the mentality and the way of thinking of every single individual (globally speaking). And how can we do this? Through education. Why do we go to school? Why do we get educated?*

*First of all to LEARN. Learn how to read and write, then to learn about different things in general like science, history, culture, economics, politics, sports etc. By learning about all of that we get to KNOWLEDGE. Once we get to this step will start to better UNDERSTAND things surrounding us from different fields better and we're most likely to grow our power of understanding by accumulate constantly more knowledge.*

*Secondly, by going to school and getting an education we learn how to communicate with others, we learn how to accept the others, we learn how to overcome different problems and fears, we learn the importance of respect – respect for the others and for the society and its rules in general, we learn about consequences, we learn how to find solutions.*

*By doing all that, an important step and factor of peace will become more accessible to us: TOLERANCE. And this is the key factor for a real, durable and global PEACE.*

**Keywords:** peace, education, tolerance, communication, learning

## **1. Understanding the idea of a conflict**

In this paper we'll try to present you with a theory we think it's the closest to a viable solution for transferring peace from written and spoken idea to a real fact.

Let's take the classic example of **A** being in conflict with **B**. To prevent the conflict or to put an end to it, we should first learn how it aroused it. And its roots should be looking as far as possible in the history of the two principal actors, even in times when no sign of a conflict where obvious.

Secondly, before inviting **A & B** to sit and talk, we should learn about each other history, culture, religion, traditions, economics, and politics. All this creates a human being, just like the molecules and the organs and so on creates our bodies. And human beings are the ones that create the nations, countries, organizations – the principal components in a conflict. And note that learn about all this should mean know it as they were our owns.

After we make sure we have a picture as complete as possible, we must assure **A** knows all that about **B** and the other way around too.

Now let's take a look to the main reasons **A** and **B** may be in a conflict for: Economically, Geographical, Social, Religious, Political, Ethnical, Emotional and so on.[1]

But all of these reasons are just main causes, a general classification, each of it having many other components.[2] For instance, the Economical factor may be referring to: poverty, natural resources (either lack or abundances of it), developing specific branches during conflicts; Geographical: territorial issues, border issues, natural resources; Social: population number,, resources (human resources, land, natural resources, things), power and political control, emotional needs—fear, respect, recognition, friendship, love, values and beliefs, history. We also have to see if it is an internal conflict—a conflict with oneself, an interpersonal conflict—a conflict between two or more people, an intergroup conflict—a conflict between two or more groups, an intragroup conflict—a conflict within a group, an international conflict—a conflict among two or more nations, a global conflict—a conflict that affects many people and all nations in the world and also besides of the people who are directly involved in the conflict, who has a stake in the outcome. [3] Also, it is important to know the impact of prior efforts to manage the conflict.

But even if a certain conflict between **A** and **B** may be for the time being resolved through talks and through paper, how do we prevent it from a new development? The long term solution for peace is not by a consensus between two high representatives of the parties involved in the conflict, but by changing the mentality and the way of thinking of every single individual (globally speaking). And how can we do this? The answer is by education. It's not a simple thing to do; it's not something we can achieve fast. It will probably take years, but isn't it everything good and durable achieved through hard work and patience?

## **2. The necessity of Education**

Why do we go to school? Why do we get educated? [4]

First of all to LEARN. Learn how to read and write, then to learn about different things in general like science, history, culture, economics, politics, sports etc. By learning about all of that we get to KNOWLEDGE. Once we get to this step will start to better UNDERSTAND things surrounding us from different fields better and we're most likely to grow our power of understanding by accumulate constantly more knowledge.

Secondly, by going to school and getting an education we learn how to communicate with others, we learn how to accept the others, we learn how to overcome different problems and fears, we learn the importance of respect – respect for the others and for the society and its rules in general, we learn about consequences, we learn how to find solutions.

But, most importantly, by education, an individual learn how to think for him and not to believe without questioning what someone tells him. So, before jumping to a conflict he is called for, he might get the time to think if it is worth it.

An educated individual will show “positive attitudes towards diversity and equal opportunities, such as on race and gender equality issues” and also “with their higher levels of skill, are a source of wider innovation and economic growth”. [5]

### **3. The Key Factor for Peace**

By doing all that, an important step and factor of peace will become more accessible to us: TOLERANCE. And this is the key factor for a real, durable and global PEACE.

On a simple view, this road for peace could be resumed like in the next pyramid: at the bottom is learning, then knowledge, understanding, tolerance and on the top we reach peace.

“Tolerance is the practice of deliberately allowing or permitting a thing of which one disapproves. One can meaningfully speak of tolerating, only if one is in a position to disallow.”[6] But in order to be tolerant, we need to know and understand the others.

Besides the normal learning process that someone gets in school, we should also put an accent on learning how to teach about what matters to others, a so called “multi-level approach” that would be based on cross-cutting themes, across all levels, from intra-personal to international, including the role of donors and religious leadership”. [7]

Programs leading this way are trying to be created in different areas with conflicts. For instance, in Middle East, many international organizations and non-governmental organizations are conducting programs to familiarize Palestinians and Israelis with each other’s culture and history.[8]

Of course is not an easy thing to do. And this is because on one side we have a lack of access to education in its complete sense, with the multi/level approach program. This is why, the reports that analyses the uphold of the international standards set by UNESCO, shows that while Israeli “textbooks include many references to the narrative of the other, to the recognition of the peace process, to the promotion of peace as a central value and to the presentation of the Israeli-Palestinian conflict as one that will be resolved in a peaceful manner.” [9], the Palestinians have a “lack of education for peace and tolerance” [10]

If we compare the Global Peace Index on 2013 [11] and the 2013 Education for All Global Monitoring Report Teaching and Learning for Development [12] we will see that the countries with the highest score on state of peace are the ones that have the most developed educational strategy and where the access to education is the highest.

Besides the creation of such programs that should lead to tolerance and in the end to peace, there are many factors to take into consideration. One of great importance is the financial aspect. As much as we like to think that education is a free right, even in countries like Romania, it takes money to get through the free programs of education. So, yes, it would be a big financial effort from individuals, countries and international community to get to a globally free access to education. As showed in the Global Higher Education Rankings 2010, “everywhere around the world, cultural capital plays a key role in access to education“[13]

#### **4. Conclusions**

The Peace Pyramid is a formula that should be implemented all over the world. In order to do that every single people should be able to follow the next steps – and these steps should become as vital as air and food.

1. Find your inner peace
2. Understand yourself
3. Forgive yourself and give yourself a second chance
4. Respect yourself
5. Love everything around you
6. Make peace with people around you
7. Understand everyone around you
8. Forgive people around you and give them a second chance
9. Respect everyone around you
10. Accept and respect the culture you do not understand
11. Do not destroy, but build
12. If someone makes you cry, make him smile
13. Think positive
14. Have faith
15. Help others
16. Choose to love not to hate
17. Treat the others the way you want to be treated it.

So what should the International Community and Local Governments do, besides trying to overcome poverty in different regions of the world, save the nature, grow the economy? It should make massive investments in education. Building schools and creating educational programs will also help quickly and better resolving the other issues on their agenda. Of course it is not an easy thing to do, and its results may not be visible until after a few generations, but “we should be the change we want to see in the world” and we should be the generation that thinks to the future and not to the personal present.

And what should we do as individuals? Live every day following the 17 steps and trying to shape ourselves and the others into having a tolerant attitude. Tolerance should be part of who we are. Everything we do should be based on tolerance thinking and behavior.. A hard way of living, considering it's in our



nature to first think of ourselves, to try to preserve and improve our own lives, almost impossible rules to follow when so often we are burden with our daily problems. But as hard as it is, we must realize that hate and violence will never bring anything good or constructive to our lives. It's natural to want ALL, BEST, MORE for ourselves, but while we live in a society, and while we are not alone on Earth, we must realize that ALL, BEST and MORE for everyone is a Better way of getting it for ourselves too.

But the most important thing remains probably, the fact that we should really want to achieve Peace, really want it to become a reality, because if we only wish it on paper, if we treat it like an excellent trade mark, Peace will never become a *reality*, it will always remain a *utopia*.

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# Communication Issues in Psychology of Education

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## **Summary:**

The great importance of communication in contemporary society and especially in educational psychology has led us to highlight some points of view which we considered to be important for the topic at hand, namely: an interdisciplinary approach to issues of communication and communication axioms; scientific analysis of the main models of communication, including mathematical theory of communication; the importance of nonverbal communication in educational space; Teaching communication within specific educational communication; modern means to maximize and streamline didactic communication; the relationship between social cognition and communication; main psychological aspects of language teaching in the communication; assess the relationship between speech and contemporary sociolinguistics; the role of language and behavior adaptation theory of communication and the importance of intercultural communication and linguistic identity educational psychology.

During the presentation we took account of some contemporary approaches on communication complexity, namely: human communication objectives in terms of Edgar Morin; specific interpersonal communication from the perspective of Edmond Marc, Jean-Baptiste Fages, Xavier de La Vega, Jacques Cosnier, Dominique Picard.

**Key concepts:** teaching communication, educational communication, educational psychology, communication axioms, didactic message, intercultural communication.

## **1.1. The concept of communication and communication models**

The problem of teaching communication is an important aspect of educational psychology concerned, first, because man is by nature a communicative being, and communication is the essential process by which each is what it is and enters into relationships with others.

Contemporary scientific research is concerned with the origins and purposes of communication mechanisms. Investigating communication from different perspectives, disciplines such as linguistics, sociology, psychology, semiotics, rhetoric, information theory, studies the phenomenon of communication, propose models of interpretation, reading grids provide solutions and provide counseling to improve communication, together

providing an integrated vision the phenomenon in question, despite divergences on the subject, issue or communication methodology.

We say this because there are very different views on the definition of *communication*. For instance, *the Encyclopaedia Universalis* [1, p. 196] distinguishes between *physical meaning, material*, communication ("the opportunity to move or transport between two points", as happens when we talk about "communication channels") and *informational meaning* ("transmission of messages and their meanings," as appropriate "media communication"). From the perspective of educational psychology, the second sense is interested in drafting a "theory of communication".

*Encyclopaedia Britannica* [2, p. 203] reveals that the term communication derives from the Latin *communication* which has the meaning of "pooling", "forward". Some authors, such as David Crystal, define communication as "the transmission and reception of information between signals and the one who receives" [3], highlighting that it is a complex process that involves several stages: formulation and encoding message, its transmission, decoding and reception by the recipient of the communication.

R.E Asher also puts out the difficulties of defining the notion of communication. He believes that this is "being processed information between the least two communicators sometimes placed in a context and placed in a situation» [4, p. 614]. Communication is, after Asher, "any message used in different contexts and situations" pp. 614-615] and recalled large "models of communication: the linear, circular dialogue, interaction model or model of self-regulation".

How well Edgar Morin stated we communicate,, to inform, inform us, to know, to know one possibly explain, explain to us, to understand, we understand, "but let's not forget that,, in the transmission of information there is always the risk of error when reception "(37)

Therefore, we can draw some elements of understanding of the concept of communication, unanimously accepted by all who are concerned with the psychology of communication [5]. First communication is a complex process of transmitting a sense from A to B, using a system of signs. As we already know, the meaning is encoded for transmission of signs used. To receive and understand the meaning is to assume the signs and proceed to decode them in accordance with what is called the sign rules. As our colleague from Iasi Dorina Sălăvăstru, reveals , can not speak of a communication process that: • there is no means by which meaning is conveyed (signs);

- there is a grammar of signs (ie entry rules and combining them);
- there is no possibility of reception of signs (not seen or heard);
- can not decipher the content of signs, depositary direction;
- awareness there is no possibility of meaning, making it impossible

informed understanding and transformation [3, p. 174];

Dorina Sălăvăstru make a number of clarifications, welcomed, designed to reveal the importance of epistemological and semiotic communication process, which completes our picture of the need to address the phenomenon in general education, special education and psychology, from an interdisciplinary perspective.

*Signs systems* have evolved, as "vehicle of meaning", from simple physical objects assume the role of sign (the sign of fire smoke) [6] by the construction of complicated language, based on what Saussure called Ferdinand "arbitrariness" sign, as mathematical languages, inaccessible to the common man.

*Signs rules* construction "guarantees with respect to a given language" and keeps your tools and decipher them by a receiver. Any sign is inserted through a complicated system of rule and signs mean and complicated system of rules under which the signs "come alive".

*Reception of signs* provides the ability to convey meaning. If the teacher does not speak louder, so you hear what he says in the amphitheater, meaning escapes students, because they are not perceived signs.

*Decoding signs* perception signifies the transition from the physical images as images of sense perception. This is a complex process that associates each sign or combination of signs a "state of things" outside sign or combination of signs, based on the rules that function as a sign or combination system. Communication can take place between two individuals one of whom speaks Hindi and the other does not know. Hindi language the layman can not associate the signs with their external state of affairs.

Because the act of communication to fulfill its purpose, it is necessary that the meaning to be translated into knowledge. Only when the meaning is acknowledged by the receiver, it can use the information passed and we can say that there has been communication.

There have proposed several models to understand the complexities of communication. Despite the differences, there were commonalities that allowed their systematic in two directions:

- *Linear models* - concerning communication as a sum of elements;
- *Interactionist models* - based mainly on highlighting relationships between elements.

In the category of linear models includes: *mathematical theory of communication* (C. Shannon, W. Weaver); *structuralist linguistic model* (F. de Saussure); *behavioral models* (Ch. Morris, who proposes an analysis of signals and signs in terms of building role in determining human behavior).

Claude Shannon, a researcher at the Massachusetts Institute of Technology, in a joint paper W. Weaver, *The Mathematical Theory of Communication*, propose a purely mechanistic theory of communication, focusing in particular on the mechanism that allows efficient transmission of

signals independent of content and their meaning, as shown in the diagram below [5, p. 176]:

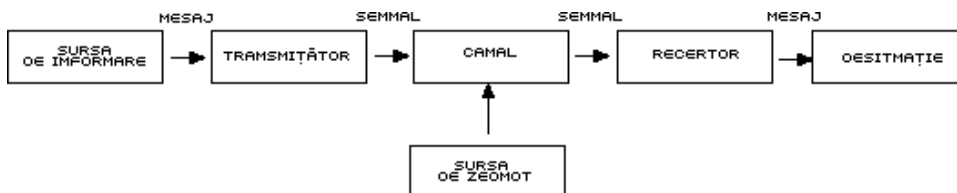


Fig. 1- The communication (Shannon and Weaver)

*Mathematical Theory of Communication*, originally designed to study telecommunications has been successful in various fields, from mathematics to sociology. Criticism insists the model ignores the fact that educational provisions are made by individuals or groups that is characterized by certain peculiarities and placing in a sociocultural context. The model does not consider any emotional factors or interaction problems. Sălăvăștru Dorina recalled that *interaction* "to the idea of an action mutual reciprocal" and the communication appears as "a circular process in which each message acts as a stimulus on the recipient and implies a becoming, in turn, a stimulus for first".

*Interactionist models* define communication as a process by which an individual (the communicator) transmit stimuli (verbal) in order to change the behavior of other individuals (auditor). The definition, which belongs to Carl. V. Hovland, Irving Janis and Harold H. Kelley I. [6] communication leads to understanding each interaction act as signs by which circulating certain information in order to change behavior. The communication appears as a dynamic ensemble of factors (material, psychological, cognitive and social) roles which require flexibility, taking it particularly important relationships between elements and the context (physical, cultural, socio-psychological and temporal) that influence the content and mode of transmission of the message.

The expression pattern emerged interactionist new communication paradigms illustrated by:

- *Psycho sociological theory* (School of Palo Alto);
- *Communication anthropology* (Ray Birdwistell), in which three trends emerge: *the ethnography of communication* (D. Hymes), *symbolic interactionism* (E. Goffman) and *ethno methodologically language* (H. Garfinkel);
- *linguistic pragmatics* (Ch. S. Peirce, E. Benveniste, J. Austin).

*School in Palo Alto*, including best interactionist model of communication is made up of psychiatrists, anthropologists, sociologists, linguists, gathered around prestigious Gregory Bateson [8].

Starting with the model proposed by Norbert Wiener circular retrospectively and away from the linear model of communication, from Palo Alto school representatives stresses that communication research must be designed in terms of levels of complexity, multiple contexts and circular

systems, vision receiver has a role as important as the transmitter. Communication Theory developed emphasizes that the essence of communication is relational and interactional processes and human behavior has any communicative value. Isolated communication as verbal act, functionalist sociology specific and thus opposes permanent communication as a process that integrates multiple modes of behavior: the words, the gesture, the look, the space between individuals.

Interdisciplinary communication research beyond the remarkable results of medical, semiotic and therapeutic principles have led to important known *axioms of communication*:

1. *Communication is inevitable*: any behavior equivalent to a message, so is communication. Body posture, gestures, facial expressions, silence, speech, is acts of communication that conveys a meaning. How P. Watzlawick expresses, "everything has value message". "These behaviors influence others, and others, in reply, I can not react to those notices, and therefore they communicate" [9]. In other words, people communicate consistently and in different ways.

2. *Communication is a process that takes place at the informational and relational*; any communication involves "*circulation of information content*" and *interactions* between people communicate. Level relational indexes contain interpret the content of communication that shows us how to understand the content and the nature of the relationship between people in communicative interaction.

3. *Communication is a continuous*, uninterrupted flow of information exchange between partners, in which messages are interrelated in a complex way.

4. *Human beings use digital and analog communication*. When we represent something similar objects (a drawing or chart), we can speak of analogue communication, and if we represent by name, file name, speak of digital communication. Specialized research reveals that only man is the only body able to use the two communication modes, because, from another point of view, they complement any message.

5. *Any communication process is symmetrical or complementary, depending on how the foundation: on equality or difference*. When we identify peer relationships, talk symmetric interaction and behavior where one partner can complement the other's complementary interaction mention.

6. *Communication is irreversible*, meaning that once produced, can not intervene in it, regardless of the efforts.

7. *Communication involves processes of adjustment and adaptation* in that it involves a series of relationships where partners communication situation trying to influence each other; Communication is a social act, voluntarily or involuntarily: "It is impossible not to communicate," says Palo Alto school; using multiple communication channels and not simply verbal expression;

Communication always has a purpose and intent, that may be implicit or explicit; as a process of interaction is directly influenced by social context; Communication must regulate itself.

In conclusion, as we try to convince J. Winkin [10], communication can not be considered only as a multi channel system, and as a member of a particular culture, it is part of the phenomenon of communication as part musician the orchestra.

### **1.2. The types and functions of communication**

Specialized research defined, depending on the number of participants and the type of relationship between them, the following types of communication:

- intra-personal communication;
- Interpersonal Communication;
- mass communication;
- public communication;
- group communication.

*Intra-personal communication* refers to the dialogue with himself. Every individual feels the need to enter *into dialogue with it*; he asks, his answer, analyze, make decisions, plan repeated messages intended for others. Not coincidentally, self talk, beyond the «quarrel and reconciliation», is a *therapeutic practice* of the intellectual and emotional type, self-boosting therapy, and structured mentally weak people, is a «chance» to «fall» in own abyss, with negative effects on behavior. *The negative sense* of dialogue with itself generates anxiety, phobias and anxiety of mind, leading to "talk on the street alone." *In a positive* self talk means *cognitive purification*, an illumination, but also an emotional discharge. Maintaining the balance between the valence inner dialogue and proper behavior in communicating with others leads to self-improvement and self-control technique becoming self-knowledge, analytical insight, as it happens in Eastern techniques [11]. The famous Socratic dictum "Know thyself" is based on this type of communication, dialogue with ourselves.

*Interpersonal communication* is the most common form of communication in which it highlights fundamental human dimension - the need for each other. Recent research shows that emotions play a key role in interpersonal and affective communication with each other (38). Spirituality history demonstrates that this type of communication was considered both a practical manner (*Socratic maieutics*) and theoretical perspective (or Platonic dialogues of Aristotle's analysis of rejections *Topics and sophistical*, or those of St. Augustine of *De Dialeca*, to not to mention the new research on logic and argumentation techniques).

*Mass communication* is analyzed from the perspective of both public and receiver channel through which the communication, identified by the term generic *media*. Some commentators (McLuhan, Irina Sălăvăstru, for example),

conclude that this type of communication is and remains an intentionality in the sense that you can not know the exact nature of the receptor, the goals of communication, whether it achieved its goal or not [5, p. 184].

*Public communication* is a form of interpersonal communication in entering university lectures, electoral discourse, scientific papers, speeches at the microphone in full or in halls and other public places. Classical oratory target this form of communication, public discourse target audience is winning through *persuasion and persuasion*. Both in antiquity (Socrates, Demosthenes, Cicero) and in modern times, discover true models of oratorical genre (Napoleon, Talleyrand, Churchill, Bismarck, Iorga, Titulescu etc.) and research in order to establish rules of discourse efficiency (Aristotle rhetoric, oratory in Cicero, Quintilian in Institutes of Oratory).

*Group communication* is also a form of interpersonal communication, customized by the fact that although the transmitter and receiver are different people, their number is limited to one person. Gh. Michael and St.. Papaghiuc call this form of communication and *polilogal argumentation* [12]. This type of communication, especially in the small group allows the free flow of information. Unlike the *dyadic* interpersonal communication (transmitter - receiver), the group benefits of a multitude of opinions, points of view on a particular topic or theme. Group communication allows sharing experiences and knowledge, developing new ideas, the emergence of group decisions, easing conflicts, developing creativity - which is why they proposed different heuristics methods, *brainstorming, sintectica method Phillips 6-6* etc.

There is a classification of communication geared *instrument* by which encode information and the *nature of the resulting* message transmission channel [5, p. 184]. From this perspective known four types of communication:

- verbal communication;
- para communication;
- nonverbal communication;
- Visual Communication.

*Verbal communication* holds crucial role in all human communication. In its coding tool is the natural language information and transmission channel is the word or combination of words. Normality and verbal communication efficiency is influenced by three levels of requirements: *semantic* (signs and systems of signs must send a meaning to fix a significance); *Synthetic order requirements* (signs must operate by the rules clearly defined); *existence of pragmatic sense* (signs and systems of signs should determine action to change behavior, to produce an emotion, to create an image, in a word, to influence the receiver.

Fulfilling these requirements simultaneously provides good conditions for achieving verbal communication. If one of the requirements is adversely affected, it will be affected by the act of verbal communication, which makes communication studies psychology and psycholinguistics draw attention to the



negative effects of words that can be used to hide, somehow, reality or handling peer. This situation has generated new lines of research known as *the common language philosophy* ("psilosophy of the ordinary language", initiated by GE Moore as analysis of moral language [5, p. 185]).

*Para-verbal communication* is done by those elements that accompany the word and speaking in general: voice characteristics, particularities of speech, intonation, stress, break the flow and rhythm of speech, intensity etc. This type of communication is essential to the actors, but also in teaching communication when we target efficiency paidetic type. It can change the construction of meanings and meanings of verbal communication because it sends information about the emotional state of the sender, indicating us some emotions: fear, admiration, disgust, amusement or love. A special significance para-verbal communication is a revealing *silence* in communication, for which not coincidentally was talked about "rhetoric of silence" as JF Garcia made [13].

Antiquity outbid quantitative frequency of para-verbal aspects of communication (Cicero used in speeches, in addition to arguments shrewd and sometimes theatricality in order to create the impression). Hitler and Mussolini's speeches remains systematic in terms of achieving some form of communication most persuasive.

*Non-verbal communication* is that form of communication that message transmission is achieved by means other than word: facial expression, gaze, body posture, gestures, clothing, proximity, body contact. Therefore it is said that body language has now become a universal language.

The most powerful non-verbal clue *eye contact* seems that communication has important functions: regulation of the flow of conversation, providing feedback about what the press speaker, expressing emotions and inform both participants about their relations. All these elements work separately or together with the verbal message [5, p. 187].

It was found that is decoded and understood much faster non-verbal components of communication than verbal messages. The non-verbal "communication amplifies per formative intention", states the linguistic utterances forwarding message, communicating more about the mental state than do words.

Elements para-verbal and non-verbal, taken together, constitute meta-communication that is intended to suggest or fix latent expressive nuances. The listener is tempted to take on meaning, significance of *meta-message communication* rather than the words heard. The elements of meta-communication betray us, for example, if we are angry and try to hide it.

"Meta" comes from Greek and *means beyond or in addition to*. Therefore, meta-communication is a "complementary communication." In meta-communication, what message is sent by Nicki Stanton called "para-language" [18]. Frequently, he says, para-language convey the opposite of

words. When this happens, it appeals to meanings para-language and not the meaning of the language used. In other words, "it is not important what is said but the way he says". Often we communicate in a non-verbal gestures, facial expressions and other body movements. As such we can speak the language of silence, the *language of time and body language*.

*The language of silence.* "Silence is golden", it is often said. When someone asks a question and fail to respond, we communicate something. Auditorium communicates through silence left at the end of a speech. Silence is sometimes ambiguous, and the speaker is left to guess what it could mean and interpretation can be wrong.

Nicki Stanton grasp that "keep our mouth" may be a wise thing, however, our gesture can mean an act of rejection; «Silence builds walls, and the walls are in communication barrier." Sometimes, silence can be an effective technique to encourage responses to a real three-way communication, but must be used with skill.

*Language of time* indicates that individuals have different time scales. The time the president of a nation is entirely different from that of a retired couple for whom "time is of their own". "No time", we often say, or "I have too much free time and I'm bored" [19]. Children often say "just a minute" or "never". The adults often say "as soon as possible". Therefore, we believe in the communication process, significant in terms of its effects, it is the way we use time. If a meeting set for 10 am was delayed for 11 hours, will certainly be an attitude towards communication about the meeting of two

Business people move permanent all reference to time. A business meeting always means a meeting with 5 or 10 extra minutes to create a good impression. In the West, you are invited to dinner; it is rude to leave as soon as it's over. In Saudi Arabia held talks before a meal and the guests leave, usually before you finish eating. Therefore, knowing the tradition, customs, and mode of communication specific area of cultural differences, values and attitudes play an important role in the complex plane of communication.

*Body language* sometimes creates many illusions because his movements are not always about the message. Sometimes the body language reveals our emotional communication. Body language provides instant response and provides him with the speaker as shown. To be a good reader of body language, it should boost the capacity of observation and ability to decipher these messages. A good psychologist can always make a foray into *personal space* radiation to see anything *intimate distance, personal distance, social or public*. He reads differently orientation and posture, that there is some connection between them and the symbolic and expressive emotions.

The body movements, facial expressions, eye movements, gestures generally communicate much more than we expected. Messages sent by the eye can be decoded into words. "We get eyes", sometimes say, or "I do not like your eyes." In conclusion, what a person is really a communication; actions

speak better than words. But almost always, the verbal message is transmitted along with the non-verbal and *can be conflicts between verbal and non-verbal*. For example: "like a coffee?" The friend says, glancing at the clock always shows that our visit is not welcome. It was found that when non-verbal meaning of the message with the verbal conflict, we tend to give credence nonverbal message. If we are well prepared, we can detect a nervous person behind fine humor, or a strong marriage despite frequent quarrels.

*Visual communication* can be seen as a complementary aspect of verbal communication, based on statistics, data, graphs, charts etc.

Visual communication has a number of advantages:

- Captures the attention and delight the eye;
- Ensure a maximum amount of information;
- Increase the speed of Understanding;
- Release the text of monotony;
- Provides an overview of the topic;
- Help selecting certain fragments subjects;
- Reinforces the spoken message and highlight differences.

The types of means of making visual communication are *tables, graphs and diagrams*. Tables are not graphic ways, but the simplest forms of visual representation. They imply an orderly arrangement of elements in columns and horizontal lines.

When we want to communicate information "continue", commonly use a line graphics while the information "batch" is better displayed in a diagram. If the line is built through graphical reporting certain vertical lines, achieving a *histogram* should not be confused with an ordinary bar chart.

Graphs can be simple, multiple, consisting divided or points. In general, the schedule is a presentation of the items on the scale is connected with a line to show increases and decreases. *The multiple graph* involves the use of continuous lines, dotted and broken, where confusion might arise by intersecting lines

*The graph* shows the amount of compound divided both as a whole and its constituent parts, by means of a series of lines on the graph.

*Graph with points* usually used when taking into account statistical correlations and consists of a scattering of points that give the basic message. For example, scattering points indicate a noticeable trend, as in the example below (fig. 14).

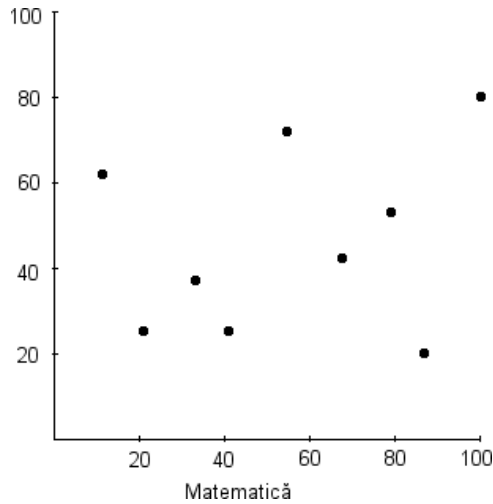


Fig. 2 - graph with points scattered. Each dot indicates a student's score on both tests - math and English.

Histograms are used to display patterns on the back of high volumes of images, for example, the income of a large number of employees. The information is divided into *intervals*, and the vertical measurements are the *frequency*, as in the example below:

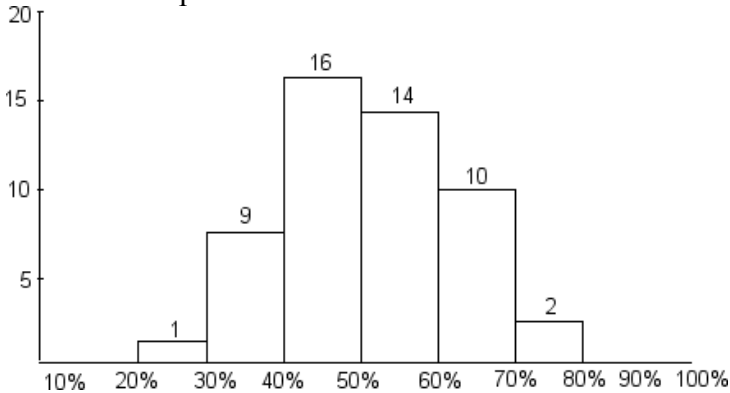


Fig. 3 - Histogram (shows distribution frequency notes after reviewing 52 students, in increments of 10%)

*Charts* are also several ways: bar, bar divided, with multiple bars, bars variables, circular, pictorial, information, algorithm type, etc. (FIGS. 16 and 17).

*Statistical maps* is a special graphical way to present quantitative geographic information, and the *information* shows how to submit all the information about a particular topic on one sheet of paper or diagram (fig. 18).

In literature there are many attempts to systematize communication functions, from Aristotle in *Rhetoric*, where he speaks of "oratorical genres" (like a deliberative, judicial, demonstration, or epideictic) to Roman Jacobson

after the Second World War, which proposed a diagram of linguistic communication and defines six functions of language [14]:

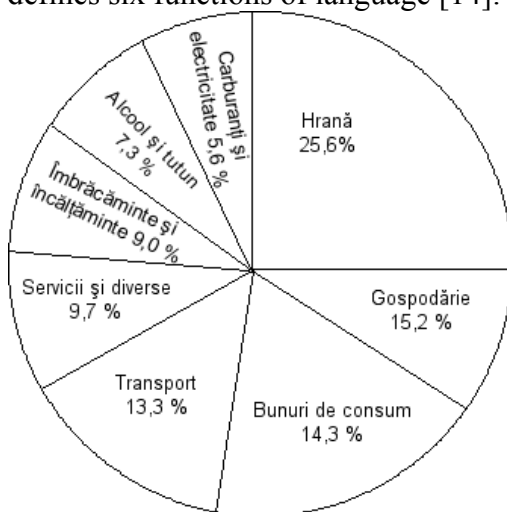


Fig. 4 - pie (dividing average weekly maintenance expenses of a family).

- *expressive function* centered on the transmitter, communication ability to express highlights the emotional states of the transmitter;
- *conative function* (Latin CONAR = to take, to try), expressing communication capacity to produce effects on the recipient or the recipient and is therefore a persuasive function or rhetoric;
- *poetic function* - centered communication message and expressed ability to go beyond the meaning of words and to determine the emotional state by mode of transmission of the message;
- *referential function* - communication is the ability to send to a state of affairs - *the reference* - in the broadest sense; express "reality orientation" of the message.
- *metalingual function* - communication expresses the ability to take their own instrument by which the object is achieved; use code transmitter to talk about the code;
- *phatic function* - expresses the communication capacity to *ensure* effective functioning of the channel control [15].

### 1.3. Communication Training and educational communication

Romanian literature attempts to distinguish between *didactic communication and educational communication*. Starting from a definition of teaching communication given by Luminita Iacob: "A communication instrument directly involved in supporting a systematic process of learning" [16, p. 190], Dorina Sălăvăstru deemed to be didactic, communication must meet simultaneously a number of conditions:

- be a deliberate act aimed at changes in knowledge, affect and behavior of one who receives the communication;
- take place in an organized way in accordance with certain principles of efficiency paidetichal (for training other);
- take place in specialized institutions (schools, universities) to be concerned with the good organization of communication;
- effectiveness of communication should be subject to assessment against a set ideal [5, pp. 190-191].

On the other hand, whereas education is carried not only in institutions but also in the family, children's groups, clubs, religious organizations, etc., acts of communication to influence others, within *the scope of educational communication*. Thus, any form of communication and education is a form of educational communication. The teacher in the classroom, his students performed a didactic communication, but at the same time, he realizes and educational because it produces changes in the personality of students. Not every form of educational communication is a form of communication and teaching. The scope of educational communication concept is broader than the scope of the concept of teaching communication.

Any teaching communication process has two inseparable sides: *the size of conviction and persuasion*. Any communication is an attempt to influence, but communication is didactic model student's personality intention to amend the direct meaning and foreshadowed the proposed educational aims. If you want to influence the student, the teacher must propose to achieve this objective explicit teaching in the communication process.

Convincing someone means to probe, to produce evidence and rationality line is one of many techniques that influence a person causes another person to adopt a certain behavior, following a verbal exchange. In this belief is *the assumption* by the individual to an idea based on rational grounds supporting the idea of order in question. In the words of Ch. Peirce 'beliefs guide our desires and shape our actions "[17 p. 115].

Since the formation of beliefs begins at the earliest ages, when the mind is still acquiring such says Maria Montessori, teaching communication made by any educator, it has the purpose, among others, the formation of beliefs. But no convictions remain the same; they are changing in relation to data science and social practice, due to errors in the documents of education, insufficient knowledge and mentalities Community.

#### **1.4. Improving communication staff**

Any educator strives to achieve a communication «ideal», ie with as little loss of information, revealing capacity to implement and translate teaching.

They are generally established several categories of requirements for efficient communication staff:

- The first category relates to *the quality of the message* sent by the teacher student. Exigency requires that the message perceived to be identical to the message that the teacher intended the communication. Otherwise, it talks about something else, and communication remains an illusion. The didactic discursive construction must be taken into account on the one hand, by ensuring *a high degree of receptivity* discursive sequences by using appropriate terms, convincing arguments, worthy of understanding; secondly, to ensure *a balance between collaboration and discursive logic* means so used to help ensure rationality in discourse teaching communication purpose. For example, to avoid speeches Teachers degree of abstraction is too high or too low, because they hinder the understanding of knowledge transmitted and staff communication distorted message.

When building an argumentative discourse should consider the following elements:

- *The image* formed on the class-auditorium should be as close to reality; knowledge of those you talk gives the possibility of adapting speech to audience requirements. In relation to this *picture*, the teacher chooses the *right language, the most explicit discursive techniques and types of the most solid arguments*. Communication can be compromised by inadequate image, stemming from ignorance of the audience;

- *The language* used must be easily student receiving a message sent by the teacher. To be clear expression means being able to reveal the meanings explicitly or by logical-semantic procedures, as *defined* either by placing terms in contexts that better specifies meanings;

- *The effect of persuasion* depends on the force and strength arguments [5, p. 219]. Force a communication assessing the impact this has on classroom-auditorium. In its statement, the teacher must rely on what impresses him more learner. Arguments must be obvious rationality, to be credible and in line with what students already know;

- *Adherence of the class* to the arguments is a message sent influenced (positively or negatively) *the degree of credibility* of the speaker. The beliefs of authors [20], the credibility of the image is determined by the power source in the field approached, the degree of confidence that inspires; of how exposure arguments; the impression of sincerity that creates source; reputation orator; the logical organization of the message and the receiver identifies the degree of similarity message with its own system of values.

- An important role in teaching communication plays communicating not only the teacher but also *how* it does. It takes the *art of communication* in a *speech expressiveness* important role to play. Being expressive means choosing the right words to express your feelings. Therefore, some even study subjects' patterns of expression "(literary value of various literatures), while others insist on accuracy, precision, demonstrabilities, deductibility, as core elements in the

construction of didactic speech. In some subjects, such as mathematics, physics, chemistry, we are dealing with a *symbolic expression*.

Speech expressiveness take verbal language not only the size but also the *para-language*. Tone, accent, speech speed, pace, breaks, diction, speech melodic contour, can amplify or diminish the expressiveness. *Tone* as part of para-verbal language can be a real sense switch: can captivate serious tone generating cognitive interest, while the ironic tone warns finesse elements, the subtext, what can not be said directly, stimulating the imagination. Of course, *the context* has his precise role in deciphering the meaning suggested by the intonation.

*The focus* usually indicates what is essential in a statement. Every teacher has a duty to show the audience what is essential in his speech in relation to what is less important.

Expressiveness didactic communication is influenced by non-verbal language used items. Dress physical, expressive face, gestures teacher can arouse "reverberations" intellectual or emotional students. Facial expressions and hand gestures are complementary verbal language, extending the meanings of words.

- An effective teaching communication must satisfy the requirements in relation to the adaptability of the audience. On the one hand, the professor as teaching message transmitter must fully adapt to the level of understanding the class, on the other hand, students as recipients, should be educated to properly assimilate the message sent by communication. They must be trained in the spirit of a *culture of dialogue*, understand that dialogue becomes a source of scientific knowledge, moral, aesthetic etc. Dialogue is generating knowledge students need to find alternative and didactic dialogue is an opposition of arguments and counterarguments, which earns him who present arguments logically based. Formation of culture of dialogue among students generates so-called *art of dialogue*, spring heuristic intuition, sometimes brilliant. Cognitive activity, a more intense dialogue generated, allowing a better assessment of the semantic content of the message.

- An effective teaching communication can not exist without the *feed-back*. The teacher is not whether his speech was perceived correctly or not, on the contrary, he is interested in "reaction" to the content of information transmitted class. The more so as the provision of educational type is presented as a statement in which they exchanged information and socio-affective permanent.

Jean-Claude Abric [21], analyzing the importance of "retroaction" in the informational blockade, identifies four functions of feed-back:

- Understanding control function;
- Adaptation functions of the message during communication difficulties;
- Social adjustment functions by roles flexibility;



- Socio-affective function (increases motivation and acceptance of communication).

Feed-back occurs as didactic communication as expressing R. Mucchielli *communication about communication and learning* [27, p. 25-29].

• Social psychology accredits the idea that communication between individuals is determined by the *type of relationship* existing between the two people interacting. In this regard, Jean-Claude Abric sets out five rules of effective communication [21]:

- *To listen*, to figure out the point of view of the other;

- *To observe* everything that happens in the communication situation;

- To analyze the components of psychosocial field this causes individuals;

- *To express* your views on the party or the nature of the object of the communication;

- *To control* not only the quality and relevance of the message, but also can disrupt the processes of transmission.

In conclusion, we can say that communication relationship, the teacher aims to assume the role of a such a way that the student will want to look forward not only meeting with him as a person, but also meeting with another discipline teaches. A good teacher is primarily a good speaker, a good psychologist and pedagogue, a "manipulator" of knowledge, ideas and souls at the same time.

### **1.5. Social cognition and communication**

No "cognition" nor a "motivation" and no "behavior" does not exist as such and can not have an impact unless it means something; and signify involves, by definition, at least two persons having a common language, shared values and common memories, says S. Moscovici [22].

Taking up the idea of older works, Moscovici gives a privileged place here studying communication in social psychology. But this initiative shared by a small number of authors (eg, Brown, 1965 Clément & Laplante, 1983; Rommetveit, 1974) seems to have had the desired effect on the orientation defining work discipline, for which we intend to We reaffirm the importance of language study in social psychology with the contribution of inter-groups.

The lack of interest shown by the social psychology of language can be linked to two options oldest political science. Both S. Moscovici and RM Farr [23] gives different versions, although their complementary. By E. Moscovici, even if Ferdinand de Saussure put the issue of relations between social psychology and linguistic distinction between language - a system of relations between *lexical units* - and speech - the use of language by members of a community - allowed to separate the study of language the language-independent correlations. Linguistics study an individual transeiver type, ideal and universal. By making the language clear and independent system, remove it

with a single blow and speakers and communication. This position far from unanimous, explains why, historically, was not interested in studying linguistics convention.

By RM Farr (1980), psychology origins are marked by a similar exclusion language study. E. Wundt worked out, however, *Volkerpsychologie* (1916), an approach that corresponded to study social psychology of collective mental phenomena, including language, resulting from the *interaction* between individuals and not consider them separately. GW Allport's statement that the individual is the last and the only unit of analysis has brought psychology of language study in the sociology field, thereby circumventing it, while social psychology.

While procedures preferred laboratory study social psychology reduced and standardized verbal exchanges between subjects and experimenters. No wonder then that this experimental paradigm produced at a time, starting with the 60s, three main explanatory systems (*cognitive dissonance, causal attribution and social cognition*), the communication was not present only implicitly and in a manner invariable. The tendency to ignore situational and cultural variations universalist ambition fueled proposed explanations. The consequence is an increasingly psychology and cognitive individualistic, but still less social, a problem whose resolution and would like to contribute the following lines [24].

All approaches usages of language in a social context is based on the existence of linguistic changes that coincide with situations and personal characteristics (age, sex) and social (social class, ethnicity). Variations phenomena concern both verbal and *para-linguistic* and prosodic phenomena, the latter referring to music or melodic aspects of speech as RL Street specify [25]. They also relates to the non-verbal language, while the art has addressed individual differences rather than inter-group differences about it here, for which we will look at aspects word.

A simple count of languages convince us that the world of humanity consists of specific contacts between language groups. After Nelda P., N. Labrie C. Williams [26], half the world's population uses two languages in daily life - Maurais, 1987; Vermes, 1988 [31]. The situation becomes even more complex if we consider that in addition to language as a system codified and repertoire, there is an equally significant impact in terms of social, dialects, registers or styles of a same language, which identifies residents as members of different groups that interact in specific social contexts. It seems therefore preferable to talk about "code" in the sense of linguistic system, not necessarily repertoire and formalized, but serves as a means of communication for a particular linguistic community under specific conditions.

There has to be detained two aspects of linguistic variations of the language. The first is that each individual is likely to include some of these codes into his repertoire and use them depending on the situation. Repertoires

span can vary by age, sex and social class. The code (or register) used in the official times will be completely different on syntactic and lexical plan that used in less formal contexts, such as meeting friends.

In formal occasions it is commonly used form of a *standard* language. This style is identified with prestige, education and power. In countries where there is a linguistic policy, this is the style promoted in public and be subject to detailed technical studies as Corbeil appreciate I. [27]. That is chosen as standard standardization is rather about the political power of those who use it. Besides the standard form, there are usually one or more forms of vernacular used in informal occasions. Each group has its own repertoire accompanied by rules that dictate codes appropriate use.

The second part consists of a code that choice seems to be a conscious strategy whose main events are the *mixture* and *alternation*. The two phenomena are related to the notion of tours passwords, ie the period during which a speaker expresses uninterrupted. A conversation is composed of a succession of *tours de parole*.

The mixture introduced into a code corresponding passwords tours of words or phrases borrowed from another code and alternation consists of a code change that coincides with the change of passwords tours. Use of alternations and mixtures code is closely related to the nature of inter-group relations.

According to some authors, the study of social cognition went astray because of insistence on determinants asocial. Language and communication, however, are social phenomena as they occur among individuals, it refers to individuals and are rules and conventions that are the product of a community. Subsequent work demonstrated that all communicators follow the rules "communication game" and that by doing this, they organize their verbal messages according to their assistance. In addition, to articulate such a message has an impact on the attitudes communicator himself.

According to the model linguistic categories, vocabulary of a language can be structured according to cognitive properties of words, in particular the degree of abstraction verbs and adjectives. The abstraction layer is higher and the opinion expressed is more stable, so it is more revealing in terms of the actor, but the more difficult verifiable, much less consent and provide information on the situation.

Thus, verbs and adjectives relatively abstract, such as "love", "honest" and "reliable", designate a permanent feature of the actor himself and favor dispositional attribution behavior. But less abstract verbs such as "calling", "meeting", "hit", used to describe the behavior of an actor provides information focusing on verifiable circumstances relating thereto and directs the process of awarding such causal actions s to external causes.

## 1.8. Intercultural communication and linguistic identity

Trying to explain the same phenomena, communication sciences borrows from a variety of disciplines epistemological principles underlying the approach of inter-group LE After Sarbaugh [35] set of social practices corresponds culture that characterize a particular group. If we take into account that every individual belongs to several groups (sometimes family, sometimes friends, sometimes the nation) that are not clearly separated from other groups, any meeting between two people involves a degree of greater or lesser interculturalism. LE Sarbaugh [29] states that the degree of interculturalism depends on four factors:

- *Concept about world* corresponds beliefs about the nature and purpose of life and the relationship with the universe. After G Hofstede [36], for example, crops differ according to four dimensions: individualist / collectivist, masculinity / femininity, and uncertainty avoidance distancing power.

- *Beliefs and behavior associated rules* define what public means a «good» in a specific context. They answer questions about what should or should do and what not or should not do.

- *Codes* assembly systems correspond verbal and non-verbal adopted by a group. It proposes a distinction between higher context codes is based on a prior sharing and default culture by interlocutors, and lower context codes whose information is contained largely in messages. Computer language code as an example of inferior context, while verbal exchanges between spouses or good friends would rely more on higher context codes [24, p. 194]

- *Relationships and perceived intentions* are defined, at a private meeting, the relationship of power between participants and purpose, shared or not the interaction.

So, using these factors, one can trace a continuum of intercultural awareness where it would be possible to locate all interactions, from *less* (eg, twins unilingual, amusing themselves together) to *more* intercultural (eg a patron Japanese and Latin American employee, both bilingual, in an official meeting).

The approach gives communication sciences, so, to some extent, the concept of dichotomy in-group / out-group defined objective as fundamental elements in explaining intergroup relations. She replaced with a continuum of interculturalism enabling the same perspective is comprised both intra-group communication and the inter-groups. Parallel concepts of *competence in interpersonal* and *intercultural communication competence* give similar results: every theory must explain better interpersonal and intercultural communication. This theme was analyzed from three perspectives research focused on behavior, cognition, and respectively identity.

By means appropriate behavior usually part of the actions and deeds individual repertoire applicable to the situation of intercultural communication.

This research however does not explain the intricate process by which skills are used intentionally and no reason.

Another approach to intercultural communication competence confers a strong focus on cognitive nature necessary knowledge in order to develop harmonious relations. According to some authors, the main problem facing the interlocutors belonging to different cultural groups is to reduce uncertainty related to meeting a "stranger" by acquiring adequate knowledge of decision-making within the interaction. WB Gudykunst [30] isolated five main aspects of this knowledge:

- 1) Knowledge of multiple perspectives, corresponding to the degree of differentiation of the cognitive system of interlocutors;
- 2) Knowledge of other interpretations corresponding ability to separate the cultural meaning of a situation;
- 3) Positive expectations regarding the behavior of foreigners;
- 4) Knowledge of the similarities and differences between their own culture and the foreign party;
- 5) Sharing communications networks with the stranger.

Contrary to conduct inventories based perspective, it has the merit to proceed to the existence of mechanisms (decrease uncertainty, attention) that describes and explains the dynamic relationship of exchange between the parties. But like previous perspective, she talks too little about the factors that emphasize specific knowledge in a particular moment or about the relationship between this knowledge and verbal and non-verbal behaviors.

The third and final perspective on intercultural communication competence is distinguished from the first two in that it is based on a different epistemological option. Rather than define the communication situation through terms developed by the researcher (traits, skills, knowledge), this approach, called "humanist", trying to understand intercultural communication as an interactive construction of meanings between two parties. A conversation is defined as intercultural not just the group of belonging, participants assigned based on external criteria, but also the extent to which his interlocutors *communicate* in any way their different cultural affiliation during the meeting. So intercultural conversation would take the form of negotiations in which each individual would use cognitive resources (attention, categorization), emotional (feelings management, focus on it or the other) and behavioral (skills, flexibility) to reach intercultural harmony.

While less suited to their nomotetical analysis perspective allows interethnic communication process to be represented in the evolution of interactive and qualitative changes to be perceived as felt by the interlocutors. In the center of the process of building identity phenomenon is relevant in a number of psychological processes. Like the first two approaches, the latter way of conceiving intercultural communication focuses on the relationship between interlocutors legally considered temporary and contextual. He justifies their

membership effect ethno-linguistic groups defined in a manner less immediate or retroactive influence on linguistic behavior groups there you. As we shall see in the next section, a better understanding of the two phenomena connected to inter-group communication more easily articulates around an issue that facilitates the identification belonging to a group and social position of the group in relation to other.

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# Innovative Training Strategies in Teaching Financial and Monetary Models in the Context of Socio-Economical Cohesion

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## **Abstract**

*Mobile learning (m-learning) is rapidly developing as one of the key emerging fields in education sciences. Taking into account the exponential use of smartphones, tablets and internet in the knowledge society, new training strategies are needed, especially at the level of higher education. By analyzing the most recent developments in the pedagogical literature and creating a new knowledge management model, this paper aims to analyze the impact of using virtual learning communities, as an innovative and creative training strategy, in facilitating college students learning, especially for teaching financial and monetary models in the context of socio-economical cohesion.*

**Keywords:** *innovative training strategies, adult education, virtual learning communities, creativity models, socio-economical cohesion*

## **1. Introduction**

An innovative strategy for learning is attracting more students than a traditional strategy. In this new era of technological applications, trainers, professors, teachers should adapt and face this challenge. The young workforce should be prepared for the market demand and a strategic collaboration between universities, government and companies could improve the efficiency of these actors and also create the prerequisite for the long term development.

A careful examination of many policy documents suggest the university-business cooperation (UBC), in particular, is essential for developing students' professional competences, conclusion supported by many studies, for example "State of European UBC – Study on the Cooperation Between HEIs and Public and Private Organisations in Europe" which states that UBC is a crucial activity in the development of knowledge societies and it directly benefits HEIs, business, academics and students. The same document states that in Europe, UBC is still in early stage of development and such there is a lot of potential in this field. One of the key findings is there is a need for supporting mechanisms, such as the opportunity to use eInternships. The main idea of this study is *how to better use innovative training strategies in order to bring business and university* (students, professors and management) closer together. We emphasize that one of these training strategies can be the use of Edmodo platform ([www.edmodo.com](http://www.edmodo.com)), that was succesfully used in many educational



studies (Strunga 2014). Another document “30 Good Practice case studies in university-business cooperation” also support this idea, together with very recent EU Commission document titled “Working together for Europe’s young people – A call to action on youth unemployment” and *Europe 2020 Strategy*. In the literature we find these Private-Public Partnership under the auspices of ***Triple Helix model***.

## **2. Triple Helix Model as the framework for optimizing the University-Business Partnerships and for innovating training strategies**

The importance of education in business environment it is significant, not only because it boosts the human capital, but it is also a determinant factor in the long-run economic development of technology and know-how. Education, intellectual capital, human skills and abilities are determining the “endogenous innovation based on growth”, science and technology. Unfortunately the less developed countries do not have the same advantages as the developed countries. This is the reason why they should find ways to adapt the technologies from abroad. Even so, it is very important to have specialists and scientists who could adapt technologies from abroad to regional conditions. The technology transfer, implementation and maintenance are related to skilled workers. Public education, trainings and brainstorming are vital for providing knowledge, which is the core of science-based innovation (Suciu and Florea 2014).

Khan and Park (2013) explain that the model of triple helix is reconstructing the theory of e-government, by introducing the demand side - citizen and business environment. Moreover, triple helix indicators could be used in studying the implication of university and industry in e-government model.

For example, in Korea there is a cluster formed only by research centers and universities. The same situation is in UK where three universities and one research center were clustering in British Cluster, while in France the Telekom Cluster is based on one research center, two universities and one of the most important company of telecommunication. Noteworthy is that, an example of best practice of university-industry-government cluster, gathers a government organization as NASA (National Aeronautics and Space Administration), a company (Malin Space Science Systems), two universities (Cornell University and University of Nevada). The experience revealed that in most cases in clusters there is one important member, which creates links and stimulate collaborations.

Leydesdorff and Meyer (2006) are assimilating wealth generation, novelty production, knowledge accumulation and public control, to the triple helix model. They are making comparisons between evolutionary analyses, which concentrate on functions of selection environment as outputs, and

historical analysis, which concentrate on the process and impact of institutional arrangements that carry these functions.

In order to analyze the expectations, which could not be easily observable and which also do not have a singular relation with institutions, the authors suggest a set of statistics. Although, there is amount uncertainty between layers and interfaces, the triple helix model is embracing and sustain its functions. The industry has its own evolution – this is the reason why this system stimulate the specialization and knowledge transfer, both within system of reference and in the co-evolving as technological environment.

On the evolutionary triple helix model, there are different opinions regarding the perspectives, either prevail integration, or differentiation. Furthermore, the selection mechanism are centered on two key elements as science or technology, and thus it is important to integrate both in analysis process. The triple helix model is an analytical one, which allows researchers to comprehend in terms of expectations. Referring to triple helix model as an evolutionary system, the knowledge-based innovation system could be analyzed in terms of integration and differentiation, known as rich ecologies.

An important study mentioned, analyze the relation between technologies and institutions from the perspective of co-evolution. This model may lead to mutual shaping. In time, co-evolution between selection environments can sustain technological progress under the auspices of mutual shaping. This could turn into a negative aspect when it appears additional degree of freedom, which may lead to de-stabilization. For example, when a multinational company buy a regional small company which innovate, may occur a relocation of activity or eventually a transfer of knowledge and innovation.

Mahroum et.al. (2013) explain that is very important to adapt the model to the regional characteristic, firstly because it is depending on the state of development and secondly, because each economy has its own list of innovation driven factors (for example in one country, collaborations between industry and university are important when and where such partnerships are possible and may conduct to innovations).

Mahroum et.al. provide a batch of five functions, which could explain and characterize the efficacy of innovation system. These functions are analyzed through the AC/DC model for innovation, starting from development capacity (based on knowledge creation and knowledge exploitation functions), continuing with absorptive capacity (based on access external knowledge, anchor external knowledge and diffuse knowledge functions) and ending with external knowledge. Further, it explains what represent these functions for the innovation systems. Accessing knowledge represents the capacity to relate and collaborate with other nations through international networks. The second function, anchoring knowledge represents the capacity to identify and adapt the external knowledge. The next function, diffusing knowledge represents the

capacity to absorb and adapt new technologies, information, best practices and innovations. Regarding the last two functions, knowledge creation and knowledge exploitation are referring to bring new knowledge to the economy and explore this knowledge base for a smart and inclusive growth.

Starting from AC/DC model, the authors build an indicator named Innovation Efficacy Index that examine innovation through adoption. The Innovation Efficacy Index could be used for making correlation between efficacy indicators and economic outputs.

### ***ACCESS -> ANCHOR -> DIFFUSE -> CREATE -> EXPLOIT***

Authors insist in adapting these model to each country specifics, mostly because developing countries don't have the same policies and regulations as developed countries.

Ivanova, I., A., Leydesdorff, L. (2014) define the Triple Helix model by two characteristics: a constant changing between the interaction of actors and also by the non-linearity of the model. According to authors, non-linearity appears as a result of the reverse process of transferring information from the subsequent stages of advancement to previous ones, in addition to the direct process of technology transfer from R&D to the market. Moreover, at the system level, it could represent the capacity of both self-replication and self-generation of organizational formats and new innovative technologies. This process could not proceed when discussing about two actors.

Herliana S., (2014) explains the role of each actors of triple helix model. Universities could be analyzed through three perspectives: as education, as research center and as community service. The industry has the attribute of inventor for new goods (products and services), then it has the function of job creation and not the last important role, it upholds the development of new markets. Regarding the role that government is playing in the triple helix model, Herliana considers that most relevant aspects of government involvement are democracy, good governance and the management of regional autonomy. Further, these aspects shape the role of government as catalyst, regulators that generate policies, consumer-investors-entrepreneur and urban planner.

According to Schaffers et.al. (2011), the Triple Helix model is sustaining the development of smart cities, referring to smart cities as an agglomeration of intellectual capital of universities and research centres, industry of wealth creation and participatory governance

### **3. Virtual Learning Communities as a platform for Triple Helix Model**

Virtual Learning Communities (VLCs) have the potential to become an excellent platform for the interaction between the universities, industry and government. The participation in virtual communities has benefits especially for

students and young professionals (Blanchard, Askay and Frear 2010; Boulay and van Raalte 2013; North and Kumta 2014), such as: a) *occupational commitment* (Meyer, et al., 2006; Redman & Snape 2005; Ritekka, 2005; Van Knippenberg & Sleebos 2006 apud Blanchard, Askay and Frear 2010); b) *building better professional networks* because by participating in a virtual learning community, members have the potential to interact with other similar professionals from around the country or region (Blanchard, Askay and Frear, 2010). This could widely increase the contacts a professional has to provide information for his or her job (Stewart 2005; Wasko and Faraj 2005 apud Blanchard, Askay and Frear 2010); c) *better student performance* i.e. students can increase their professional social capital through these networks (Oh, Chung, & Labianca 2004; Putnam 1996; Wellman, Haase, Witte, & Hampton 2001 apud Blanchard, Askay and Frear 2010). In a previous study we have explored additional advantages and disadvantages related to virtual learning communities, particularly in an eMentoring and eInternship context. For example, some of the advantages are the following (Strungă 2014):

- Using a variety of multimedia learning tools: video, audio, text
- Enhancing communication and collaboration tools using Web 2.0 technologies etc.
- Flexibility in terms of time, space, work and offer
- The possibility of matching supervisors and interns from different states and cultural areas.
- Reducing financial costs and time invested in the activities
- Reaching to students and the other stakeholders from remote areas (or those who have other access difficulties), finding a place where to organize the courses, organizing the courses, infrastructure etc.
- Higher access for people of all ages, race, sex, religion, vocation, interests etc.

In the next paragraphs, we will examine the potential of a virtual community centered education – Edmodo - to bring together several group of stakeholders (universities, representatives of industry and government) by using the different features of the platform. There are other VLC that can be taken into consideration for this aim like Schoology or Google Class. The key element of the networking strategy, is, however, not the tool itself, but empowering the participants to collaborate and share ideas, adapting to curriculum and organizing a better community.

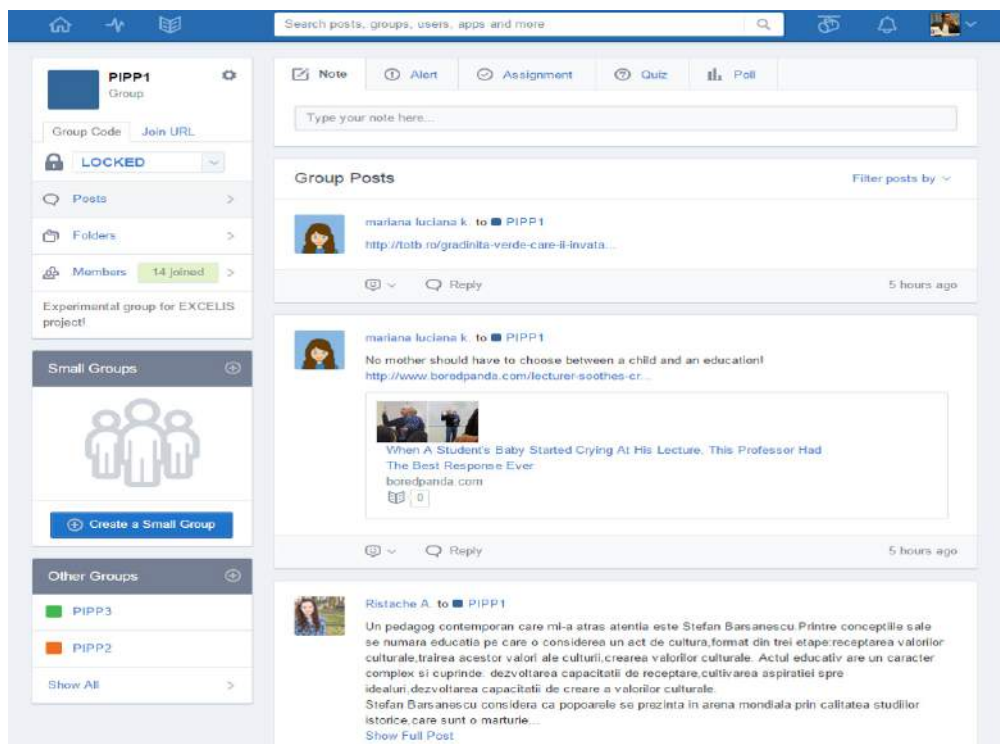


Figure 1. Main interface of Edmodo platform

Edmodo platform can integrate the following elements of an innovative training strategies (Strunga 2014):

- Virtual research and study of the learning behavior of students which can be done by organizing e-surveys or enabling experiments that can prove the advantages of the VLC. Even more, an innovative training strategy will use an action-research cycle as a model for its activities, in the following manner, suitable for a pilot-study:
  - a. Defining the educational design of the VLC;
  - b. Organizing focus groups and surveys with the main stakeholders (professors, students, experts, representatives from business and government) in order to find out what are their expectations;
  - c. Organizing an experimental situation (in the framework of an action-research model) with two different groups, by selectively enabling optional features, add-ons, applications, etc. in the VLC. The answers will be collected by using the same research instrument in both pre- and posttest phases.
  - d. Organizing the educational activities in the VLC;
  - e. Evaluating the progress, by using the same instrument as in the beginning of the experiment.

- f. Evaluating the impact of the project by correlating the outcomes of the assessment with the components of the educational design established in the first phase.
- g. Organizing focus groups and surveys with the main stakeholders (professors, students, experts, representatives from business and government) in order to receive their feedback regarding the project.
- Virtual curriculum by creating a market for the best manuals, books available for both teachers and students (Edmodo Spotlight). This products can be evaluated by the experts in education sciences and economics in order to choose the best possible content for schools and universities (Bunăiașu 2011).

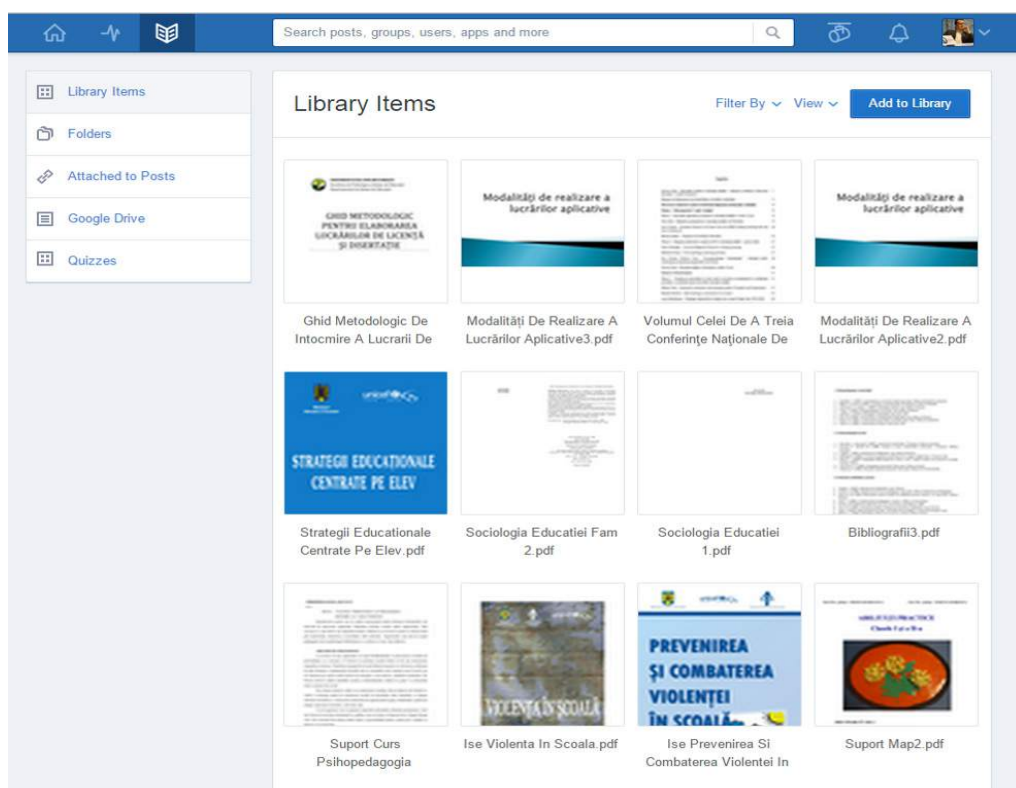


Figure 2. The virtual library embedded in the Edmodo platform

- Virtual evaluation and assessment in the form of electronic tests and surveys. However, the assessment of results can be done also continuously by observing the products of students' activities (number of hours logged on the VLC, time spent with doing the tasks or number of messaged between the students, of messages posted etc)

- Building international virtual learning communities, by participating and collaborating with other colleagues from abroad (foreign students and professors, entrepreneurs etc).
- Linking virtual learning communities with virtual professional development communities, possibly even including professional associations in the VLC. One example of such bridging is the image nr. 3, that brings together experts from all over the world in the field of professional development. This is especially important for the professors and students who will work in the educational area (teaching, training, mentoring, coaching etc). The professional community from Edmodo has over 174.000 participants from many different states
- Integrating e-mentorship and e-internship as new methods for developing students' professional identity. (Strunga 2014; Strunga 2009).

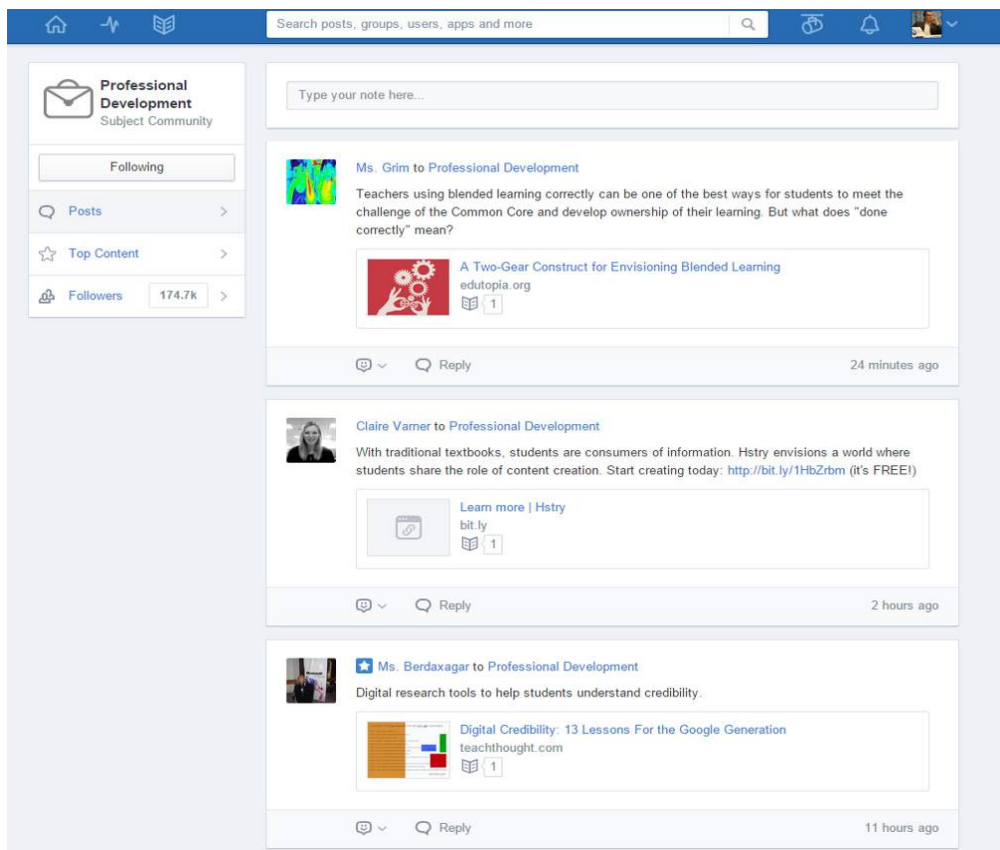


Figure 3. The Professional Development Community of Edmodo platform

#### **4. Conclusions**

There is an urgent necessity of implementing new virtual learning communities and environments in Romanian higher education institutions with the explicit aim of developing a better professional identity for students in the field of economics and education, in the context of a new knowledge management model (Strunga 2015; Strungă 2009). VLCs can have a great impact in implementing the triple helix model at the level of universities, with the help of the emergent ITC technologies.

Observing the Triple Helix model, we could conclude that it is important to economy the clustering of industry with academic institution. Firstly, to increase the power of advanced manufacturer, companies need to form a cluster or to make partnerships as public-private partnerships. As Porter (2011) explains, cluster represents a geographic concentration on a specific industry, of companies, universities, research institutes and other catalysts. This formation act as a magnet for qualified workforce, and at the same time it is sustaining the investment profile of the industry and also the knowledge development and sharing. Clusters generate healthy competition, increasing the productivity and innovation, giving the opportunity to entrepreneurs to create new markets.

Based on this facts, Romania should invest in high-tech clusters and strength the relation between universities and industries.

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# Virtual Learning Communities and the Education for European Citizenship in the Context of Adult Education

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## **Abstract**

*Education for European citizenship as a field of adult education is increasingly relevant in the postmodern pedagogical literature due to the multicultural backgrounds and values of European citizens that can be sometimes the apparent cause of conflicts and tensions, in the absence of social and civic competences. Starting from the systematic study of most recent developments in adult education, this paper focuses on the hypothesis that there is a direct correlation between the participation in adult education and the development of social and civic competences. The paper also explores the potential of ICT in the education for European citizenship, highlighting the relevance of virtual learning communities in facilitating the development of social, civic and digital competences for adults.*

**Keywords:** *European citizenship, adult education, European education, ICT, virtual learning communities*

## **1. Introduction**

Education for democratic citizenship refers to training young people and adults to be active citizens of a united Europe, and also to the development of humanistic values and key competencies such as intercultural dialogue, negotiation, solving of community's problems etc. Active citizenship requires knowledge of your fundamental rights, the desire to be an agent of change in society and accountability, selection and ranking of social values, critical perspective and logical reasoning in relation to the discriminatory influences and interventions or decisions of any kind that alter the lives of citizens a state or community, the ability to work in heterogeneous groups, openness to more diverse values, communication and transfer to other value systems.

We can distinguish two different dimensions of the Education for European Citizenship (EEC): one concerning knowledge of fundamental rights and relevant laws and the other relates to motivation and civic involvement in issues concerning personal rights and social issues. Unfortunately in many countries in Europe, especially the new entrants, there are many people who do not know any of their rights nor are actively involved in community affairs. An argument for this would be the high rate of absenteeism in the vote, and the answers to general knowledge questions regarding the main European

institutions or basic law of the EU. EEC is necessary in the context of globalization, economic crises and ethnic tensions and imbalances due to micro and macro social conditions that exist in a society. For example, the intolerance towards immigrants or people of other ethnicities, races, religions, etc. represents a particularly important issue in the EU that can be explained by for some EEC deficits at the level of individuals, communities or nations. Europe is a conglomerate of nations with different histories and traditions but also with certain core values, integrated through a common ancient roots but also medieval legacy: Roman law, Greek philosophy are just some of the items we have in common collective European culture. But besides these similarities are important ethnic, cultural, economic, social and political distinctions that make up a European value mosaic with small chance of success if we do not identify a strategy that focuses on the common elements (a European strategy) but that also respects the great differences. The instrument by which we can do this is citizenship that is fundamentally democratic, centered on common European values and embracing the differences, which are actually the foundation of the EU as a socio-political entity. Unfortunately at the moment it was found that many Europeans do not know their rights and thus the citizenship is understood as a legal concept and not so much on an actional, practical and pragmatic level. It is therefore necessary an education for the formation of civic skills, especially in adult education as it targets those who now have the right to vote.

The relations between EEC and the *professional education of adults* are complex and can be viewed from two angles: on the one hand EEC affects how adults are trained by introducing conditions and fundamental values for European democracy such as combating discrimination, equality of opportunity between men and women, being aware employee rights (Labour Code), using democratic principles and values in training, such as: student consultation before making a decision, decision by plenary vote, etc. Conversely, the report can be seen by the significant size of the professional education of adults to develop specialists in EEC. As it can be seen, EEC is hardly present in the adult education, and has a more non-formal presence that is visible in the activity of some NGOs. This dimension highlights the acute importance of teacher training in EEC.

The conceptual relations between EEC and *adult basic education* is more visible and covers basic skills that someone should have as an active citizen of the EU. Of course, they are also related to writing, counting, communication and digital skills etc. Adult Basic Education is a prerequisite for EEC, since in the absence of a consistent educational background is difficult to believe that someone can develop a true understanding of the European dimension of education, culture, citizenship etc. A further argument is that a certain EEC deficit can be observed in the groups coming from marginalized strata of society. Therefore they are a target group of EU programs for the development of EEC (but not only). Conversely, civic competence tends to

become a core competency, at European level. If the development of a European identity is desired, then the exercise of rights as European citizens should be something common, accessible to all, including those with disabilities, who should have access to the opportunity to make a change.

Lastly loisir education may have some elements in common with EEC through volunteering dimension, especially at NGOs. There are many NGOs in our country seem to be the guarantors of human rights and democracy in Romanian society (e.g. Pro Democratia). Also, in their free time, many people may have the opportunity to inform themselves and actively participate in various social-cultural activities focused on democratic citizenship.

## **2. Explanatory theories of education for European citizenship**

Many explanatory theories of EEC can be identified in the field of philosophy. In Antiquity, Aristotle and Plato believed that it was a shame for a citizen not to get involved in community affairs. But then of course, a *polis* was small, and every vote clearly counted. This interest seems to have disappeared today in a society where TV and the Internet take the place of the ancient agora, and where the human personality is lost in the crowd. So a first theoretical vein is the ancient Greek democracy theory, perfected by modern liberal theories (through the French branch - Rousseau, the social contract theory was a tremendous influence; Montesquieu and other Enlightenment philosophers and through Anglo-Saxon branch - initially British, then American). We can also observe the influence of hermeneutic and existentialist post-modernism influences. In a legal framework, there are several documents that are extremely important for this field: the Universal Declaration of Human Rights elaborated by the UN in 1948 and subsequent documents that extend and clarify human rights through anti-discrimination package, children's rights, workers' rights, etc. In terms of social analysis, we see that all theories presented above have an impact on EEC in one form or another (Strunga 2014): *Brookfield's critical reflection theory*, by the special importance it has critical view on various ideological and political values, critical judgment and the empowerment of citizens. This theory can also be used for educational purposes by emphasizing EEC and optimizing the situations that exist in certain social system. Then, *social critique theory* (Habermas, Fromm and Marcuse) and *critical consciousness* (Freire) emphasizes the structuring of society groups that exert an influence on the superstructure (composed of values, culture). Social differences are reflected in the cultural and educational differences, which can be seen more easily from the position of outsider. We would also add *cultural reproduction theory* (Bernstein and Passeron) emphasizing exactly the same issues that I mentioned earlier and the *social phenomenology theory* (Berger and Luckmann) synthesized in the sociology of knowledge. Important contributions were made and other sociologists, as Talcott Parsons (social action theory), Emile Durkheim and many others.

### **3. European perspectives over education for European citizenship**

In 1973, Copenhagen Treaty emphasized the importance of developing of a sense of European community. Adonino Report from 1985 also marked an important moment in the construction of a peoples's Europe. The Maastricht Treaty of 1992, which introduces the idea of a European citizenship providing each citizen the right to move anywhere in the EU (reality more refined by the Treaty of Amsterdam by introducing of Schengen Convention in the treaty). Among the most important European documents in this field we could mention (Strunga 2014): Amsterdam Treaty (Article A) which promotes and encourages the idea of European citizenship not only in the legal sense but in the sense of a Europe closer to its citizens. This document stresses the importance of citizen involvement at all decision levels, especially European and importance of education in EEC in the context of social and cultural diversity. Another important treaty for European Citizenship is signed in Nice in 2001. European Commission's 1997 report *Towards a Europe of knowledge* emphasizes the importance of lifelong education in EDC and the need for appropriate policies. The society should provide its citizens with the means to progress and development in life, especially in the field of civic competences which are the vehicle through which Europeans can help one another and shape the EU's future. Education was considered a key issue in another document of the Study Group on Education and Training - *Realising Europe through education and training* and also *White Paper: Teaching and Learning: Towards a learning society*. Another important document is the publication DGXXII - *Education and Active Citizenship in the EU* in 1998 (Strunga 2014). EU involvement in this sector is visible through research and intervention programs financed by the community, such as the European Voluntary Service, launched in 1996, Youth for Europe III, Socrates and Leonardo da Vinci, Europe for Citizens, under the umbrella of Lifelong Education Programme and currently Erasmus+ which include the eligible actions including issues regarding European citizenship, especially for young people and disadvantaged groups. Among the conclusions of various studies we could mention some of the following ideas: many adults lack knowledge, relevant information, skills, self-confidence to be active citizens; non-formal learning and the volunteering-like activities help to more easily correlate the emotional and pragmatic aspects of European citizenship with the cognitive dimension; the increasingly high importance on of intercultural communication skills and the ones related to adapting positively to changing environments. The competences extend the purpose and relevance of learning for active citizenship.

In the framework of DGXXII Citizenship Study, there were identified several conclusion as: some practices have outstanding results focused on democratic and participatory learning; active citizenship tends to become increasingly more a lifelong learning. Some interesting case studies are highlighted in the next paragraphs (Strunga 2014):

- a) An adult education project to support socially excluded women, conducted in the Socrates program in 1994/5, through a partnership between the Spanish Federation of Popular Universities and the Spanish Ministry of Education, together with 8 other states. Socrates Programme has financed about half the cost of the project and involved the participation of 140 low-income women without basic skills. The basic idea was to connect learning to empowerment, so that these women would acquire the skills and confidence needed to participate in social life beyond their households. The training providers were adult education trainers and social services representatives. The teaching methods have placed a particular emphasis on interaction and group dynamics as a facilitative context of effective learning. The participants were encouraged to think critically about their own status as a disadvantaged group and the collective strategies to optimize their life (both individual and collective).
- b) Another project carried out under the program *Youth for Europe* in 1996/7, in Finland, 25 young people from various ethnic backgrounds had to make a hip-hop music video that would both represent a larger group of young people and would also be entertaining for those involved directly. The focus was on combating racism and the multicultural society was brought in video themes. Many of the project objectives have been achieved through participatory education.

#### **4. Education for European citizenship in Romania**

One example was AGGR's (Romanian Guides Association) *Education for Democracy* project which aimed to develop the concept of Leadership and democratic behavior among its members. The main goal of the project was to strengthen the role of young people, especially girls and women, as volunteer leaders actively involved in decision-making both within the Association and in the community they live in. AGGR conducted adult education seminars in the framework of this project under the motto 'I am a leader guide / a leader in my community Guide!' in eight local centers and a territorial center: Adjud, Barlad, Botosani, Bucharest, Cluj-Napoca, Focsani, Smelly Town, Municipalities and Mountain Meadows under Oarța Lower/ Maramures County. APD (Association Pro Democracy) also facilitates extensive public information and actions of its members on legislation, rights vs. responsibilities, and indicates various deficiencies or manipulations of decision-making bodies. Some of the NGOs involved in EEC developing European projects in this field are FDSC - Civil Society Development Foundation, Civic Alliance of Roma in Romania, Amare Romentza, APADOR CH, Arin, Association for the Promotion of Women in Romania, Junimea Association, Motivation Association, For You Partners Association, the Association for Euro-Atlantic Civic Integration, Association for Regional Rural Development, Sustainable Sighisoara Association, South



West Romania Association, the Association for Urban Transition Centre for Partnership and Equality, PACT, For Partnership Foundation, Mare Nostrum, Master Forum, For You, Pro Women, Save the Delta, Terra Millennium III, etc.

In our opinion, EEC is very underdeveloped in Romania, especially in the field of adult education, and it is being developed in particular through the NGOs activities, rather than in a more formal, institutionalized context. We rarely see cultural events at state or popular universities, always without much interest for public. A very important role in the propagation of EDC plays mass-media, and Romanian broadcasts of debates, talk-shows, etc. It may be also be noted the low interest degree of adults (and the students) for this kind of courses. State Ministries (e.g. Ministry of Education) do little to develop a strategy for citizenship education. From this point of view, Civic Education is the only discipline that requires EEC, but at the undergraduate level. The remaining subjects (human rights education, peace and inter / multi-cultural education remain in the (rare) or optional curriculum or squeezed as tangential proposals within the framework of educational objectives.

As some European studies note, in Romania is a very high level of ignorance towards the concept of European citizenship, which is not interesting unless it has immediate consequences on the living standards, emigration policies or facilities, shopping etc (Strunga 2014). Romanians are not very familiar neither with European institutions, and the related legislation. This is also the reason why it scores so low in surveys of tolerance (*Young in Romania* and other studies).

On the level of possible solutions, it is clear that EEC is absolutely necessary in Romania, both in initial education and in adult education. The initial education curricula should be improved but not necessarily broadened by incorporating participatory and active methods, and targeted to exploit the potential cross-disciplinary objectives. Many solution could use the potential of EEC education like: inter-school projects, international mobility, and especially training sessions for teachers to be active agents. In the adult education, some suggestions would be to organize teacher training courses, projects for the marginalized groups and increasing the involvement of NGOs in the field.

## **5. Virtual learning communities and the Education for European citizenship professionalisation**

As we mentioned in a previous paragraph, the training of trainers in this field is essential, particularly in adult education, where there are not so many initiatives as those for pupils (in initial education). Civic competence is seen by specialists as having three dimensions: cognitive, emotional and pragmatic. It is important for trainer to to encourage especially the development of those emotional values related to European citizenship and democracy and to use participatory methods involving all the learners (Strunga 2014). The main competence of the specialists working in this field must be related to efficient

communication, leadership and ability to cooperate and to organize groups. It is also important the ability to identify target groups (including disadvantaged and marginalized groups), the use of media education, and ICT educational strategies (computer, internet etc.) together with the ability to design research and develop European projects.

Virtual learning communities can be integrated as a very powerful tool in the Education for European citizenship. We have identified several advantages of using such platforms in initial education that can also be used in adult education as (Strungă, 2014; Strungă, 2015):

- Virtual research and study of the learning behavior of students is one of the most important advantages of using such a platform in the field of Education for European citizenship: we can measure the level of interest, hours spent on platform, the number of contributions in the virtual learning space and other useful parameters. The students have also the opportunity to create surveys using external web services such as Google Forms (for questionnaires).

- Virtual curriculum for the field of Education for European citizenship, in comparison with the traditional version offers many advantages as well: the possibility to change the manuals (considering they are used in the form of a e-book) almost instantly at no cost for students or professors; multimedia content in courses – video, audio and interactive text (i.e. integration of Merriam-Webster dictionary or Wikipedia plugin) that is more intuitive and facilitate the learning process; the possibility of inter-platform integration (combing the use of multiple services such as Google Documents, Evernote, Dropbox etc. in order to assure a better flexibility for students' learning).

- Virtual evaluation and assessment, that is extended, in comparison with its traditional counterpart for all the learning activity of the students in the field of Education for European citizenship: the professors can take into account the contributions done in the free time, holidays and using all types of content available to express one's ideas; also this will lead to a more authentic formative education, that has transparent criteria and encourage the opinions and judgments of the whole group.

- New constructivist virtual learning and teaching strategies that start from the premise that students can learn anytime they want if are adequately motivated to use the new technologies of information and communication. Every time one student logs on the internet or reach out to entertainment websites (such as YouTube or TED) is an opportunity to learn, organize what they learn, share the news with their peers and instructors and create new knowledge based on that.

- Building international virtual learning communities is arguably the greatest advantages in the field of Education for European citizenship because it promotes social learning at European level in a framework that is especially constructed to facilitate students' learning. Students get to know foreign colleagues and teachers, learn their culture in context, exercise intercultural

curriculum and competences, promote intercultural dialogue and cooperation, approach transcultural issues more easily and so on.

- Developing efficient mentoring and particularly eMentoring (maybe in the context of a European project) is one of the best ways to reduce the gap between the current civic competences of adults and the necessary necessary for the „Europe of knowledge” that values both diversity and interculturality. According to education sciences experts mentoring means (Mitzke apud Ungureanu, 2001): to facilitate learning, growing and development of another person, usually an adult; to assure the evolution in knowledge, work, thinking, life perspective of the mentee with the help of a mentor; a way to help another person to become what he/she wants to be, in realistic and reasonable conditions;

In conclusion, all these suggestions can be integrated in a more complex model of empowering adults to develop their European citizenship by using virtual learning communities. It is worth mentioning the case of virtual universities that are using learning communities for adults that can be a solution to improve access for people living in remote areas, in order to develop their digital competences and to create bridges between seniors across Europe and various groups of professionals interested in this field.

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