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I. Lesenciuc Adrian (ed.)

First cover: *Hora de la Frumuşica*, a work of art from Cucuteni culture (about 3700-2500 BC), Eneolithic. "Hora" (meaning a traditional Romanian dance) is a bottomless cylindrical cult vessel, with reliefs and holes describing symmetrical dancers. This prehistoric vessel represents a symbol for community and communion.

SCIENTIFIC BOARD

SUMMARY

Plenary Session

INTERCOMPREHENSION – LANGUAGE TOOLS FOR INTERCULTURAL COMMUNICATION[1]

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Abstract: *Speaking about the importance of intercultural communication in our globalised world has become more than obvious. Independently of the personal, social or professional context of our lives, our daily interactions are no more limited to the geographical small sphere of our nations or regions, but have to be placed in a much larger world which is characterised by diversity (ies). The language of communication is very often taken for granted: it seems we have only one option, English. However, the use of English in intercultural encounters is not the only possibility, and in many cases it may become a barrier to cultural awareness and to the actual needs of effective communication. How can we conciliate the naïve use of an international language and Wittgengstein's aphorism 19 (1953) «(…) to imagine a language means to imagine a form of life»? Intercomprehension, a quite recent concept that has been developed since the 1990's, may help us to find other ways to communicate that allow deeper understanding of otherness and the respect for cultural specificities, which include language use. In our paper, we will present this notion and analyse its effects on a new perspective of intercultural communication.*

Keywords: *Culture, intercultural communication, intercultural awareness, intercomprehension*

1. INTRODUCTION

Nowadays, when someone mentions "the community where I belong" or "the community where I live", it is not an easy task to define the exact limits of what it is meant by those expressions. International mobility, virtual or real social networks, professional contexts, largely go beyond the narrow boundaries of the here and now, whatever "here and now" may mean today. The actual meaning of the word "community" is constantly being redefined, although its etymological root remains the same: "community" means a group of people who have something in "common", a group of people who "communicate" with each other.

In this paper, I propose to characterize this new sense of community (Capucho, 2006) and observe intercultural communication in this context.

But, in a world of linguistic and cultural diversity, how can we actually communicate? What are the tools that we may use to share our ways "of thinking, feeling and believing" as Clyde Kluckhohn (1959: 28) puts it? The question obviously raises complex issues linked to language choice and language policies, leading to the on-going debate on the use of English as a *lingua franca vs* multilingualism. I will discuss the various arguments put forward by experts in the last few years and conclude on the absolute need to preserve linguistic diversity in the world (and most especially in our case, in the EU, by showing the negative effects of the use of a sole international language on cultural awareness and intercultural effective communication.

Finally I will introduce the concept of Intercomprehension, "one of the most remarkable and challenging ideas for the

[1] Some of the ideas expressed in this paper, namely the debate between English as a lingua franca and plurilingualism, have been presented in an earlier publication, Capucho, 2010.

realization of plurilingual education" (Doyé, 2005:7) and show how it may contribute to the harmonious development of the new various communities we live in.

2. WHERE DO I BELONG?

Several authors, such as Friedman (2000), consider that the globalisation process started many centuries ago, namely after the epoch of maritime discoveries with its consequent *Diaspora* and increasing contacts with parts of the world unknown or hardly known before the XVIth century. Nevertheless, we may locate the global shift of perspectives at the end of the XXth century. This shift originates in deep historical changes such as the fall of the Berlin wall, and also in the huge transformation caused by the sudden development of information and communication technologies: the global implementation of the Windows computer system, Netscape in 1995 and the Internet after 2000 (cf. Munshi, 2006). During the last 15 years, we have participated in a true technological revolution, centred on digital processes, which "remodèle à un rythme accéléré les fondements matériels de la société"[2] (Castells, 1998: 21). This revolution may be compared to the industrial revolution in the XVIIIth and XIXth century:

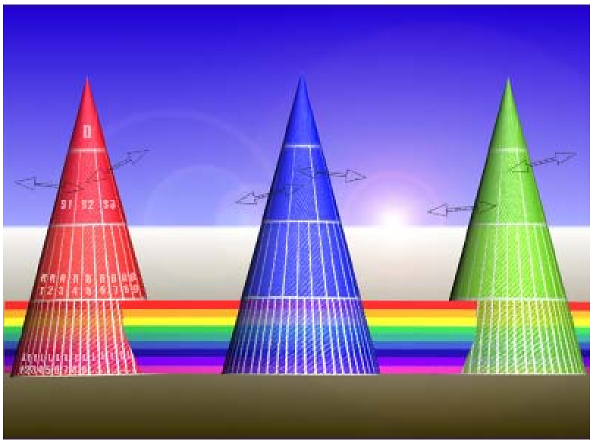
> "With the convergence between Internet and mobile communication and the gradual diffusion of broadband capacity, the communicating power of the Internet is being distributed in all realms of society life, as the electrical grid and the electrical engine distributed energy in the industrial society." (Castells, 2007: 246).

The new technological reality shapes our lives and the world at large, and has determined the development of the globalisation process. Even if we may wonder whether globalisation is actually just a complex contemporary myth, the truth is that the phenomenon has affected society and the individuals themselves and created new cultural identities. However, the change may cover two distinctive, opposite results:

- The grouping of individuals around primary identities (cf. Castells, 1998:23), leading to an increasing social fragmentation which is opposed to the globalised networks. Identities grow more and more specific, thus more difficult to be shared. Fellow human beings become strangers and represent a threat. Fundamentalisms of all sort are thus spreading, based on religion (with all the negative consequences that we have witnessed in Iraq, Afghanistan, Pakistan, Israel, Palestine, and elsewhere), politics (with a growing importance of extreme-right parties in countries like Austria, the Netherlands, France and Belgium) or nationalist and regionalist beliefs (in the Basque Country, Cataluña and Belgium).
- The sharing of cultural identities, rooted in effective communication between social groups and/or individuals, leading to a sense of belonging to various international groups that exceed the borders of one's native country. Individuals construct a new identity that is no longer simply based on their language, but which is built on enculturation processes that allow stronger links between people and cultures and contribute to the general development of society and of the self. As Benko (2002: 282) affirms: "Não precisamos apenas de cadeias de abastecimento, mas também de cadeias de almas que liguem os seres humanos uns aos outros com o fim de alcançarem o potencial da humanidade"[3]. This process of an harmonious cultural change is represented in the following image that I proposed in an earlier publication (Capucho, 2006):

[2] "reshapes in an accelerated rhythm the material foundations of society" (my translation).

[3] "We do not simply need supplying chains, but also *chains of souls* that link human beings aiming to achieve the full potential of humanity" (our translation)



On this picture, cultural national identities closely linked to languages are represented by the coloured cones, but at the basis, where social groups and individuals live, they are crossed by a colourful rainbow, which represents translinguistic cultural factors that may be shared amongst the different cultures. They correspond to geophysical, geodemographical, organizational, profes-sional, generational, gender, ethnical and ideological elements that may link people independently of their linguistic/cultural background, establishing bridges of understanding and enabling individuals or groups to narrow the distances between them. Obviously, the colours of the rainbow do not erase the original colour of each of us, which remains as our solid background, but through a continuous process of enculturation, they create in each of us a colourful mosaic that brings us closer to the others and prevents the emergence of primary identities. The awareness of the importance of any of these 8 factors depends entirely on the possibility of actually sharing them with others, of creating new communities, and this is only possible through successful processes of intercultural communication:

People's lives are guided by their cultural perspectives, and when their worldview, beliefs, and values come under assault through social change, they can feel threatened and resort to extreme measures to maintain the status quo. A knowledge of intercultural communication, and the ability to use it effectively, can help bridge cultural differences, mitigate problems, and assist in achieving more harmonious, productive relations." (Samovar, Poter, McDaniel, 2012:8)

3. HOW CAN I SHARE?

Thus

> "globalization provides a good opportunity to reflect on the efficiency of the tools which the intercultural enterprise so far has developed to promote intercultural understanding […]" (Saint-Jacques, 2012:46).

And the basic tool is… language learning! How can we share without language? But which language(s)?

Let us take the EU as an example: 495 million people; 27 countries; 23 official languages, a context that is characterised by the diversity of the national cultures that compose its physical and mental space:

> "[...] the European ideal is founded on two inseparable conditions: the universality of shared moral values and the diversity of cultural expression; in particular, linguistic diversity for historical reasons is a major component […]" (Maalouf, 2008:8)

How can we communicate in this modern Babel?

The long debate about language policies in Europe can only have two outcomes: either we agree on using a common *lingua franca*, which is nowadays, obviously, English, or we become largely plurilingual. In fact, discussions opposing plurilingualism and monolingualism (the development of a *lingua franca* in Europe) are consistent and have not yet been closed.

Several authors argue for the use of English as the sole language of international communication and use various designations to name it: English as an International Language, English as a Lingua Franca, World Standard English or Global English (cf. Price, 2004) or even, in a recent jargon, Globish (cf. Baer, 2009).

In 2004, De Swaan, insists on the same arguments that he had fully developed in his 2002 book: "In the general confusion of tongue, in which no indigenous language can predominate, English automatically imposes itself as the sole, obvious, solution". Similarly, after presenting his arguments in favour of a sole lingua franca, Van Parijs concludes:

> […] we can accept without rancour or resentment the increasing reliance on English as a lingua franca. We need one, and only one, if we are to be able to work out and implement efficient and fair solutions to our common problems on both European and world scales, and indeed if we are to be able to discuss, characterise and achieve, again Europe- and world-wide, linguistic justice.(Van Parijs, 2007:243)

The use of Globish has even been presented as a sort of natural phenomenon akin to the sun rising and setting everyday (cf. Baer, 2009). However this somewhat extreme position hides some elements that somehow oppose active citizenship and the construction of a democratic European society or simply effective intercultural communication, as Tremblay (2009: 32) clearly denounces.

What are, in fact, the dangers of the acceptance of a lingua franca, in general, and specifically English?

- The use of a language that is not fully mastered by a majority may produce a democratic deficit: many citizens will be unable to participate in collective debates
- A growing loss of interest for the cultural diversity in Europe:

> Le monolinguisme de l'anglais […] donne l'illusion que tout le monde se comprend, que chacun fait partie de ce fameux village global où l'on écoute la même musique industrielle, regarde les mêmes films stéréotypés, porte les mêmes vêtements à la mode, et adopte les mêmes clichés politiques, culturels et économiques. Il peut en résulter une perte d'intérêt envers les cultures des autres, chacun pensant y accéder aisément grâce à l'anglais[4] (Frath, 2009:4)

- Linguistic imperialism associated to social, economic and political imperialism may bring about a dual society divided up between the included and the excluded, the integrated and the marginal.
- The reduction of the cognitive capacities of individuals and subsequent reduction of knowledge.

The very notion of English as a *lingua franca* is, in itself, questionable. A *lingua franca* is the result of a combination of morphosyntactic elements that compose the languages that are spoken by the interactants and not a language that is the mother tongue of any of them (cf. Grin, 2008:22-23; also Frath, 2010). Grin also discusses the pseudo-economic arguments often put forward in favour of a *lingua franca*, which is supposedly cheaper to implement. He convincingly argues that, in the end, multilingualism is in fact the cheaper option...

On the other side of this debate, one is to find the official position of the European institutions that argue in favour of the development of multilingualism, by reinforcing the possibilities for citizens to learn several languages. But why should citizens be plurilingual?

The reasons that have been evoked by researchers and decision makers are diverse and they cover a vast number of fields:

Personal development of individuals:

> Language learning is endowed, in the long run, with a high transversal value: "It supports cognitive functions such as attention, perception, memory, concentration, concept formation, critical thinking, problem solving, cognitive flexibility, and ability to work in teams. It supports both the cognitive

[4] "English monolingualism […] gives the illusion that everybody understands each other, that everybody belongs to the famed global village where one listens to the same industrial music, watches the same stereotyped films, wears the same fashionable clothes and adopts the same political, cultural and economic clichés. It may lead to a loss of interest towards the cultures of others, everyone thinking that they may easily have access to them by means of the English language." (my translation)

> development of young children and the mental agility of old people." (Commission of the European Communities, 2007:9).

> Plurilingual groups present a higher flexibility of thought and larger creative capacities when compared to monolinguals (cf.Skutnabb-Kangas, 2002 : 19). Mastering various languages (at a higher or lower level) enables a multifaceted referential construction, thus multiplying life experiences and opening the way to various forms of thought: "Parler des langues, c'est accéder à des formes de pensée différentes, rencontrer d'autres constructions mentales et imaginaires"[5] (Burdin, 2009:174).

- Social development

> Plurilingualism opens the way to individual autonomy in a social environment, because it allows the freedom to name reality[6] and freely found categories of thought. (cf. Supiot, 2005:155)

> On the other hand, the personal benefits that were mentioned in the previous point are extensive to society as a whole and contribute to social progress "Language learning has a major impact on the level of education of an entire community, which in turn has been demonstrated to correlate with living standards, health standards and societal wellbeing in general." (Commission of the European Communities, 2007:9).

Plurilingualism also favours social harmony by enabling openness to the plurality of cultures, respect of differences and the will to communicate with others:

> Learning other languages has an intercultural value. In addition to openness to other people's cultures and attitudes […], language education can raise awareness of one's own culture and values and stimulate the willingness and enhance the ability to communicate and co-operate with people across language and cultural boundaries. (Commission of the European Communities, 2007:9).

- Economic improvement

Knowledge of foreign languages increases the capacity of transnational mobility and enlarges employment opportunities:

> If current trends are anything to go by, mobility between jobs, geographical mobility, and transnational co-operation will become an accepted part of the working lives of a large percentage of Europeans. It will become increasingly difficult to predict the course of people's careers. It is precisely because of this that the learning and knowledge of several languages is an important aspect of sustainable employability. The experience of learning several languages, and competence in several languages form a sound basis for learning additional languages if and when the need arises. (Commission of the European Communities, 2007:9)

- Political cohesion

Plurilingualism is a factor of social cohesion and enables the construction of a European identity:

> Individual plurilingualism is a significant influence on the evolution of an European identity: Since Europe is a multilingual area in its entirety and in any given part, the sense of belonging to Europe and the acceptance of a European identity is dependent on the ability to interact and communicate with other Europeans using the full range of one's linguistic repertoire (Council of Europe, 2003 : 10)

All these arguments may finally be gathered in a maxim that Nieder (2009:364) attributes to Charles the V: "un homme qui parle quatre langues vaut quatre hommes"[7].

Nevertheless, the defence of plurilingualism and the respect for linguistic diversity is not contrary to the learning of English, as a language whose importance is

[5] "To speak languages is to have access to various forms of thought, meet other mental and imaginary constructions" (my translation)

6 And thus to construct it.

[7] "A man who speaks four languages is worth four men" (my translation)

undoubtedly essential in our globalised world. As Maalouf (2008: 15-16) refers: "It is important for English to retain and consolidate the eminent place it holds as a language of culture rather than being straitjacketed in the role of instrument of global communication, a flattering but detractive role, and one which is potentially a factor of impoverishment."

Yet, English is A language, not THE language, and its importance in the world of today should not lead to the submission (and the death) of all the other languages. Learning English for utilitarian immediate purposes will bring about the destruction of the English language itself – it will become a pidgin or, even worse, a collection of pidgins that are not mutually understandable. Interpreters often report difficulties in translating foreigners who think they speak English, but who are actually using some kind of pidgin that they are the only ones to understand.

Learning English is important, but let us not simply look at it as a code. Language is much more than a code, it is a way of perceiving and representing the world. English as a *lingua franca* will immensely reduce the possibilities of intercultural communication. If «to imagine a language means to imagine a form of life» (Wittgengstein, 1953), how can we actually express the cultural diversities of the world with a sole language? And, on trying to do that, aren't we erasing the differences, as if the world was a simple flat landscape where everything was neutrally coloured? How can we respect cultural diversities if we are not aware of the different ways of *saying the world*?

4. YES, BUT HOW TO ACHIEVE PLURILINGUALISM?

Speaking all the languages in the world, or even all the European languages, is an impossible task. It takes time, effort, commitment and a lot of money to learn but a few! Nevertheless, the learning at least two foreign languages may open unsuspected doors to a larger number of idioms and there are innovative approaches to language learning that may help to extend the scope of individuals' competencies.

The EU authorities share this position and the official language policy of the EU Comission aims at supporting multilingualism[8], especially since 2000, with the Declaration of Lisbon, which was reinforced in 2002 with the Declaration of Barcelona. It is thus recommended that all citizens learn at least two languages during their life. The same tendency is stressed in the Treaty of Lisbon, which was signed on the 1st of December 2009. The former EU Commissioner responsible for Education, Training, Culture and Multilingualism, Ján Figel (2005), explains the main reasons for this choice:

> […] languages are not mere means of communication. They contribute to a better knowledge of other European cultures and have a real potential for a deeper understanding between European citizens. Multilingualism policy aims at ensuring multiculturalism, tolerance and European citizenship. Widespread general competence in foreign languages also plays its part in keeping xenophobia and intolerance at bay. We have to understand each other if we want to reap the full benefits of the cultural, social and economic richness of our continent.

The EU has, in fact, strongly supported several programs and actions to promote multilingualism. In order to extend the knowledge of foreign languages, some solutions were proposed:

- The early learning of a first foreign language
- Content Language Integrated Learning

[8] Usually, we distinguish "multilingualism" (a term that is massively used within the EU Commission) and "plurilingualism" (mostly used by the Council of Europe). Even if both are often used randomly, I use multilingualism to "societies where more than one language is spoken, be it officially or not, while plurilingualism refers to the fact that individuals speak more than one language." (Van de Craen and Perez-Vidal, 2003: 1)

- The development of a “personal adoptive language” (cf. Maalouf 2008)
- Intercomprehension

These four approaches do not exclude each other, but my choice today is to focus on the importance and effectiveness of Intercomprehension on the development of plurilingual competencies.

The concept of Intercomprehension (IC) has been under discussion for more than 20 years now. Since the beginning of the 90’s, several European teams have been studying it and its implementation in the process of language learning. Definitions may vary according to the many theoretical schools, or to the direct pragmatic aims of specific applied research (cf. Capucho, 2011a).

In 2004, the academic group that met for the project Eu & I defined IC as “[t]he process of developing the ability to co-construct meaning in the context of the encounter of different languages and to make pragmatic use of this in a concrete communicative situation” (Capucho, 2004) or, in other words, *the process of co-constructing meaning in intercultural/interlinguistic contexts* (Capucho, 2011b). The development of such a process will lead to the ability to understand, to a certain extent, one and/or several languages, by using existing communicative (discourse) competences (plurilingual skills from personal life experiences). This may be enabled by the fact that languages belong to specific families (the Romance languages, the Germanic languages, the Slavic languages), which share a great number of linguistic features (lexical, morphological and syntactic); however the possibility of IC between languages belonging to different families has also been demonstrated (cf. Ollivier, 2007, Capucho, 2011a), and some recent projects have specifically focused on this possibility. The knowledge of English may, as well, become a bridge for the development of IC in Romance families (cf. Robert, 2011).

Intercomprehension is, therefore, a new form of communication in which each individual uses his or her own language BUT understands that of the others. The innovative aspect of IC consists mainly in this idea of being able to understand a language in spite of not having learnt it before. Therefore, it allows plurilingual interactions to play an important role in intercultural communication, avoiding the systematic use a *lingua franca*. In fact, IC is a natural process, which has been accepted by all those who travel around the world and by those who live in border regions (cf. Capucho, 2008). It was thought impossible, until very recently, to implement IC in the context of formal school learning. However, the efficiency of IC has been proved in the context of at least 183 different training events that have been surveyed so far (http://www.formations-redinter.eu/) and in the context of more than 25 projects (http://www.redinter.eu/web/proyectos). It is a flexible approach that may be adapted to personal and institutional needs: some of the latest projects (PREFIC, CINCO, INTERMAR) have been specifically designed in order to address professional needs on the tertiary sector or on naval and maritime contexts.

Over the past few years, training in IC has had various objectives, according to the specific skills that were at stake in the context of the projects. The first projects conceived the IC processes in written reception activities; later, IC also comprised situations of oral reception. The use of new technologies brought the possibility to use IC in written interactions, in chats and forums. Finally, nowadays, the projects linked to professional training place IC in any oral or written situation of interaction, either in face-to-face encounters or at distance. This latter conception of IC aims at developing learning in

- Written reception – which is, in fact, the easiest skill to acquire in many languages, more specifically amongst languages of the same family. Learning activities focus on the development of linguistic awareness (similarities between forms and structures, correspondences between linguistic forms, even when they differ), text awareness (the structure of a text corresponds to sets of rules that are the same in any language; text formats, as well as “text images” are translinguistic), pragmatic awareness (any text is marked by a certain intentionality and addresses a specific kind of reader) and strategic transfer of knowledge and competences;

- Oral reception, very often supported by video documents that contextualise the message and allow the support of nonverbal features for the construction of meaning – in fact, in daily life, most of the oral documents in a foreign language that one deals with are audio-visual (not many people listen to the radio in a foreign language, but we often see films or watch the television when travelling abroad);
- Written and oral interaction, creating a context for interactional cooperation (including collaboration and conflicts), where the negotiation of meaning is central. Thus, the activities focus not only on written and oral reception but also, in “interproduction”, i.e. strategies to be used by a speaker to make himself/herself understood (when using his/her native language) by a foreigner (who does not speak that language) and reduce interactional conflicts.

Intercomprehension is certainly one of the most productive approaches to language learning nowadays. By respecting language diversity, by NOT imposing any exterior language for communication, IC creates intercultural awareness and is, in its very essence, an open door to cooperation between speakers of different languages. In plurilingual interactions, the commitment of both speakers to the success of communication is vital and involves attention, tolerance, and respect, which are the main factors of intercultural communication. Accepting the IC approach to language learning will thus open the way to the co-construction of newly redefined communities.

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Security & Intercultural Communication

COUNTRY IMAGE MANAGEMENT – ELEMENT OF NATIONAL SECURITY STRATEGY

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Abstract: *Post-industrial society is a "devalued" society, where great ideologies do not have a decisive impact on public area: they are no longer participating in the legitimacy of individuals, groups, organizations or states. The need for legitimacy cannot be satisfied even in science, since cultural relativism undermines the idea of "objective reality", post-positivist epistemology defines knowledge as "social product", and The Truth is deposed in public by the new purpose value: Consensus. Within this changed landscape, legitimacy is no longer built from top-to-bottom and once-for-all, but the other way round: from bottom-to-top and day-by-day. New kind of legitimacy has brought new strategies and objectives, and hence the legitimacy of new techniques, for which the central concept is Credibility and the main instrument is the Image. Therefore, legitimate statehood becomes the stake of a permanent, daily, and highly specialized activity - conceived, designed and built according to a new social engineering: Public Relations. For example to legitimize the existence within the Carpatho-Danubian-Pontic area of a nation-state called Romania, with the current attributes of statehood - sovereignty, independence, unitary and indivisible character – is no longer a matter of ideology, but one of image. In a world where Wilson`s principle*[1] *stops functioning as instance of legitimacy, the national security strategy does not necessarily refer to doctrine field, but to that of Communication. It is an effective communication strategy, i.e. a PR campaign..*

Keywords: *devalued society, Legitimacy, Country image, National security*

1. POST-INDUSTRIAL SOCIETY AS DEVALUED SOCIETY

Modernity was born along with the great ideologies, usually seen as alternatives to Christianity. (Touraine, 1996**:**3-18). But to Christianity, as a universalist religion, it could only be opposed a universalistic and comprehensive vision. Indeed, laic ideologies offered *another* insight into the world and man's place in it, but had *the same* claim of universality; the proposed picture by them was as comprehensive and totalizing the *explains* the origins of the world and man, *describes* their evolution and *prescribed* rules of behavior to harmonize the man with the world.

That is why the great ideologies of modernity were eschatologies, too - this time, laic ones – being forced to postulate a *sense of history* without which it couldn`t provide *a sense of life*. However, they have wanted to be "made", and in order to turn to reality they appealed to 'large format subjects', true heroes of world history. Therefore, Lyotard (1993) calls them "great stories". All these "stories of legitimacy" (Lyotard, 1993:59-68) contain an ontology, a gnoseology and ethics; most contain a "sociology" and "political science",

[1] Woodrow Wilson`s Principle, of „national self-determination", has been presented to the USA Congress on the 8th January, 1918, as a response to Lenin`s proposals of 22nd November, 1917 (peace "without annexations and indemnities"). Due to the Wilsonian project, between 1918-1920 they were able to complete the union of more nations, the Romanian nation being one of them. In the XXth century, „the national principle" functioned as court of legitimacy, contributing to the affirmation of nationalism as a „great legitimate nation" (Lyotard).

and some also propose a "pedagogy". This exhaustive character made them part of the process of legitimacy in the same manner in which Christianity had done and tradition did in case of “closed societies” (Popper). This manner is called by Lyotard “legitimating narrative”. As participating in a tradition was sufficient to ensure social recognition before, reflected in the moral sense of "respectability", great ideologies have allowed continued *top-to-bottom* legitimacy; if before legitimizing presupposed the appeal to “tradition sky” (Habermas), now purpose values are used, being proposed by great ideologies. The ffundamental function of "great stories" is the harmonization of the painting world with human life, rendering a meaning to both world history and human life. By this, they meet some basic necessities: of *unitary picture of the world*, of *emotional security*, of *devotion* and *sense of life*. Making reference to all elaborate systems”, Erich Fromm wrote: “Whatever their content is, they all respond to the double human need to have a system to support thinking and an object of devotion to assure the significance of his existence and his situation in the world.” (Fromm, 1993:93). One can argue that great ideologies have worked, until recently, as symbolic vaults for human communities, as whole societies. Thus, they took over from the Christianity and tradition, being the main sources of recognition and respectability, including self-recognition and self-respectability.

But the vault has a bivalent symbolic function: a) on the one hand, it provides a community the identity guidelines and ensures the coherence of social behavior; b) on the other hand, it creates a “greenhouse effect” that delays the community adaptation to changes in the environment. People renounce to the symbolic cornerstone when it becomes obvious that it no longer provides adaptation and thus, evolution, when they feel “suffocated”. (See, for example, the case of collapsed communist ideology in the former socialist countries of Eastern Europe). Sometimes the tension between objective headquarters of development and the symbolic vault in force becomes evident later on; it is ideologically processed and attributed to other phenomena than the real ones. In such cases devastating conflicts arise and the symbolic vault collapses into the deafening noise of war – see the former Yugoslavia in the 90s.

2. INTERNATIONAL IMPLICATIONS OF “GREAT STORIES” COLLAPSE

The end of great ideologies of modernity is not the result of the collapse of communist ideology as the dominant ideology, but on the contrary: anticommunist revolutions of 1989 represent the end point of last universalist ideology survival which claimed to act as symbolic vault for an entire society. What Francis Fukuyama tried to underline in the study “Is This the End of History?”, first published in the summer issue of 1989 of “*National Interest*” U.S. magazine (1989), is only an unsuccessful attempt to replace communism with liberalism, as a last unique and symbolic vault, valid for all humanity in the globalization stage. Today, nobody believes in Fukuyama, for the decades that have elapsed since the publication of his controversial study, event-history prediction denied the prediction: “universalization of Western liberal democracy as the final form of human government.” Rather, his forecast on survival in the short term, on nationalism and of Islam, on the long term, as an alternative to liberal democracy doctrine, was confirmed. (Fukuyama,1989:466). Here is a subject of meditation closely related to the topic of our work. The nationalisms explosion would equal that of great structures of world peace; the political and military powers fragmentation can also mean losing control of destructive forces on planetary range; the collapse of traditional economic structures can cause a *dangerous isolationism* and, therefore, can lead to the appearance of numerous "*fascism of helplessness*" that may generate whole new international conflicts, of widespread instability.

Out of such a bleak perspective, but not entirely unrealistic, the point that Allan Bloom drew attention to seemed interesting, being one of the most convincing critics of the idea of universalization of liberal democracy: “Nations of Africa and the Middle East which, for one reason or another, do not easily reach modernity, are tempted to find meaning and affirmation of identity in various forms of European nations cannot find a rational reason to exclude from their territories the numerous potential immigrants that return to their national myths. Even the American left side has enthusiastically embraced the fascist arguments against modernity and eurocentrism, being perceived as expressions of rationalism.”(Bloom, 1989:472). From the perspective of national security strategy it is important to understand whether the relapse from the “sky” off rationality and universality is an irreversible trend of human history or it will remain only a necessary step backwards in the more general trend of history universalization, “one step back” before “other three forward”, "a simple return to the point where the history universality was seized by great powers and forced to distortion through imperialist-like strategies. We must be also interested in ways and means to counterattack the possibility that a likely *omnes against omnis* war to degenerate into *Armageddon*, a final battle with no losers and no winners.

3. “SMALL STORIES” AND “BOTTOM-TO-UP”LEGITIMACY

The end of “great stories of legitimacy” is due, ultimately, to astonishing developments of advanced capitalist societies.” “Post-industrial society, or “neo-capitalism”, has abandoned hierarchical management mode, turning into a network of networks, an "anti-system based on autonomy of agents, on teamwork, on flexibility and communication. (Hauser & Michon, 2001: 15).

This new form of society is described by Pascal Michon: “The development of telecommunication technology, of information networks in real time, the globally interconnected world, but also at intermediate level, the development of democracy represented in many countries as before and, finally, at regional level, business management development through meetings, of information circulation – all these developments have changed the ways of meaning and the way in which companies produce their own sense” (2001: 15).

The new way to produce meaning is easily described by the term “small story”. People still need a *story* and in the absence of “great stories” they resort to substitutes of great ideologies, i.e. replacing the theory with “genres such as ethnography, narrative journalist, humorous comic book, documentary and, especially, the novel”. (Rorty, 1998:30).

A true priest of the “post-metaphysical culture” which he considers “not less possible than a post-religious one and as desirable” (1998:29). Richard Rorty theorizes the "historicist turn" whose essence would reside in replacing Truth with Freedom. Truth becomes a private value, as Belief at the beginning of secularization of modern societies, and the search for truth – a strictly personal matter, as seeking God, that is, a matter of "self creation" and "private perfection”. In public places we cannot legitimize through appeal to Truth, because today it became clear that self creation and justice, private perfection and human solidarity cannot be consolidated into a single vision: ”There is no way that self creation can be reunited with justice, at the theory level. The self creation vocabulary is a private one by al means, being unshared, unsuitable for any argumentation. The vocabulary of justice is necessarily a public, shared one, an environment good for argumentative exchanges” (1998:27)

We`ve considered this point of view not so much for its philosophical significance, but for its social relevance; the fact that Rorty was one of the most popular American philosophers is explained by the coincidence of his ideas and the obsession of North American society with *Consensus*. The "neo-capitalist" society orientation from Truth to Consensus is interpreted by Rorty as a general turning "against theory and towards narrative". Therefore, "the novel, film and TV program have replaced gradually but firmly, the preaching and the treaty as main means of moral change and progress". (Rorty, 1998:30)

On the other side of the Ocean, Gilles Lipovetsky (1996) remarks the same distancing of contemporary society from truth and from the theoretical explanation, in favor of consensus and intuitive image. In *Twilight of debt*, Lipovetsky speaks of post-Kantian ethics specific to a post moralist society: "post moralist culture expanded the range of options and possible lifestyles, coerced conformity to step back from the invention of individualistic self: we do not believe in the dream of 'changing life', there is only the sovereign individual concerned with the management of life quality. (…) The hyper liberal phase is coming to an end, ultra rigorism has no legitimacy; this is the new cultural configuration of our time, that combines the requirements of private autonomous with those of a *clean* public place. The post moralist era is no more transgressive, nor Puritan, it is *correct*." (Lipovetsky, 1996:86-89).

In this new socio-cultural context, strategies of legitimacy in the public space radically change. We cannot legitimize claiming us from a great ideology, and even from certain moral principles. But, if moral values cease to be values of *finality*, they become values of *yield*. Lipovetsky speaks of "operational utilitarian morality", which is illustrated best by the new communication strategy of enterprises. Here's how he describes this great shift in the mechanisms of legitimating: "Although free enterprise becomes the unsurpassable horizon of the economy, it is forced to define and create its own criteria of legitimacy; the era when the great enterprise could be considered a pure trader has passed; it no longer limited to merely sell products, but it must manage public relations, to conquer and to promote their institutional legitimacy. (...) Now, the legitimacy of the enterprise is no longer given or challenged, it is *built* and sold, we live in the era of values marketing and promotional legitimacies, the last stage of post moralist secularization." (Lipovetsky, 1996:291-292).

4. COUNTRY IMAGE AS A LEGITIMACY TOOL

In the context of contemporary societies, secular and "devalued", we witness the end of the trend noticed by Jurgen Habermas (1983) related to the transition from traditional to modern society: "Capitalism (…) gives a legitimacy to domination that does not descend from the heaven of cultural tradition, but that can be based on social work. Market Institution (…) corresponds to justice equivalence of exchange relations. With this category of reciprocity, bourgeois ideology is itself a standing point of legitimacy, out of a report specific to communicative action. But here the principle of reciprocity is the very principle of social organization of production and reproduction processes. Therefore, political power can now be legitimized 'down', not 'up' (through appeal to cultural tradition)." (Habermas, 1983:159-160) In other words, legitimacy occurs not through teleonomic values or, as Jean Piaget calls them, "values of finality" (Piaget, 1967:44) inoculated into the social body through the great ideologies, but through *yield values*, which are presented and perceived as *values of finality*. Thus, *Propaganda* is replaced by *Advertising*. There is no question of *promoting* a set of values of finality, but to *transform* yield values into values of finality.

Our thesis sustains that today, replacing legitimacy "*top-to-bottom*" with "*bottom-to top*" one has been generalized, going beyond the nation-state boundaries and bursting into the international relations. Individuals, organizations and states legitimize themselves through the *management of their own self-image* (euphemistic phrase, where the true content of this activity is distorted: *the management of social representations*). To serve this task, a whole system of social engineering was born, with all the technology related to it: *Public Relations*. An extensive literature talks about the evolution of techniques for managing social representations.

Many of these techniques could be undertaken effectively in the Romanian national security strategy.

The lack of a strategy of managing the country image does not mean that Romania doesn`t have an image outside; it has *several images*, in different socio-historical areas. But spontaneous image of a subject, comprising "natural way" is influenced by many factors beyond the subjects` control. It is exactly what happens to the image of Romania, in which the imagological viewpoint indicators develop as weeds, serving the country's development objectives on the medium and long term and through it, sabotaging the *national security policy*.

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MILITARY'S PROFESSIONAL VALUES. THE REFLECTION OF AN OPENNING COMMUNICATION IN MILITARY CENTRAL PRESS

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Abstract: *The axiological relief represents the foundation of any culture, the key element in the formation of a cultural identity. Individual values are formed on one hand from the cultural sediment and on the other hand they are a part of professional axiological system, which aims to highlight particular aspects of professional activity more or less desirable. The military career is actually the result of browsing several stages of training (military college, academy, application school) during which the entire construct of professional values is formed, fact that will influence the military activity long after that. Despite the fact that the media contributes usually in leveling the axiological terrain, military media, especially newspapers, are do not limit their activity in informing people about military organization, but moreover they focus on the improvement of the organization by character education that they are able to offer. Professional values coexist in the base of some communication bridges that are relevant to military training. The opening of these bridges inside and outside the system makes possible the engagement in the flow of communication, designed to inform, to educate and to assimilate the cultural identity in a personal manner. This research paper focuses on how to reflect the prevailing military values, in connection with relational/communicational values, values that reflect a certain intercultural openness, essential for contemporary military professional profile. Starting therefore from the assumption of newspapers formative role (depth axiological) out of those with informative and entertaining, we intend to analyze using a mixed longitudinal research method, a central publication Military Observer, by monitoring it during 2011, and interpret qualitative, the opening to a certain type of profile value.*

Keywords: *professional values, military profile, intercultural communication*

1. INTRODUCTION

Presently, we experience a period when the *medium is the message* (McLuhan, 1964/2001) and mass-media phenomena changes the face of cultural reality in which the value is representative. We define moreover values as being those things that are important or to be valued by someone who can be an individual or an organization. Education and socialization mechanisms make sure that values are assimilated and internalized by individuals. Thus, they acquire a normative character and enter in our belief structure and mentality, where they act as benchmarks and criteria to guide our behaviour and actions. Values may take the form of goods that are acquired because they satisfy certain needs, but may also carry the meaning of ideals or aspirations. The element that underlines the value is the contrast between what it is and what it should be.

2. VALUES IN MILITARY ORGANIZATION

When speaking about values, as profession, we talk about what we judge to be right from our point of view or from an organizational one. In military organization, as in every other, value represents the embodiment of what an organization stands for. In order to share and internalize the values of the organization we must talk about a connection between individual and organizational values. Military career faces several stages of formation, which may begin at the age of 14, a *key-period* in forming military personnel. In order to represent the cultural identity of the military organization we may step through Lambert's symbolic model seen as an iceberg (*apud* Chiciudean, David, 2011). The visible part consists in what we are allowed to see or to know about the organization whereas, the invisible part is known only by military organization's members. Military values attain both of these levels but in a different manner. The identification to military core values: duty, loyalty, integrity and courage, is seen from the visible side of the iceberg while getting to the real content of these values is made only by experiencing the unseen face by retreading the stages in military career.

3. PROFESSIONAL PROFILE VS. PROFESSIONAL VALUES

Beside from leveling the axiological terrain, military mass-media, represented by central press, focuses on educational and formative character of news in the improvement or formation of military professional profile. Based on this aspect, mass media assumes the model and continues the sedimentation process of axiological terrain, with the aim of constructing a certain axiological profile. This profile representative for the military reflects a fundamental intercultural opening that enhances the relations between the members of organization and those from outside of it. The military professional profile merges finally with the image of the institution fact that underlines the importance of knowing the main professional values. In order to reflect the image of how military media promotes professional values we overview the professional values using the IVP tool (Donald E. Super) adapted of Septimius Chelcea (1994). The IVP highlights 15 professional values:

- *Altruism* (A) represented as being the opportunity to contribute to the welfare of others by giving guidance to social services, social issues that concern military profession;
- *Esthetic values* (E) as a framework for achieving artistic products, value dissonant with military environment;
- *Intellectual stimulation* (Si) aimed for self-reflection and continuous learning, consonant especially with military education and scientific research;
- *Professional success* (R) in providing satisfaction of work well done, assuming orientation activities. This value is a visible indicator for military organization knowing that models are better perceived in order to fulfill with: applications, exercises, missions.
- *Independence* (I) is a value dissonant with military environment because of strict rules and engagements;
- *Prestige* (P) associated to professional activities involving respect is highly desirable in the military environment
- *Leadership* (Co) represents the key of military organization, which consists in planning, making decisions, organizing, training;
- *Economic advantages* (Ae) as being the orientation to satisfactory compensation;
- *Occupational safety* (Sp) which refers to job certainty, one of key indicators in choosing military career;
- *Physical environment* (Am) is associated to satisfactory work conditions. Military environment is perceived as being a difficult one;
- *Relations with leaders* (Rs) is important when talking about impartial and professional officers whom can establish in the organization relationship based on mutual respect;
- *Relations with colleagues* (Rc), expected to be very consonant with military environment, since *l'esprit du corps* and relationship within teams/work groups are very important for the development of organization;
- *Way of life* (Mv) not very consonant with military environment from certain perspectives;

- *Variety* (V) as being dissonant with military environment because it regards professional issues that enables the exercise of diversified operations;
- *Creativity* (C) is associated to those professional issues that allow the production of ideas/new products and is in dissonance to military environment.

4. RESEARCH

The current research is actually, part of a larger research project, aiming at identifying the role of formative military mass-media. Starting from the premise that media (especially the written one) has an important formative role, besides the informative and entertaining ones, known under the name of *infotainment* (Ilişoi *et al.*, 2009:4313-4320), we have decided to identify the share of articles having a formative role within the Romanian military publication. The case study focuses on the weekly issue of *The Military Observer*.

The intention of my research consists in finding out the way of reflecting military values in comparison with communicational values in military central press. In this way we approach to the specific values that provide an intercultural opening in forming the professional profile of contemporary military.

The Military Observer is a weekly central newspaper that contains a number of 24 pages, property of Ministry of Defense, which stands for all categories of personnel existed in the organization, but also for the one that seeks in finding out about it. The publication reflects the major changes in military environment, changes that ensure the process of adaptation to NATO standards. The study was released by monitoring the articles published in 2011, using a scale of marks from -3 to 3. We monitories the newspaper for a year of 2011 by selecting the articles with an axiological character based on the following independent criteria:

- Moralistic criterion: the formative articles that include the activity of cultivation, of civilizing and moralizing of the reader;
- Social criterion: the formative articles that lead to specific physical, intellectual and emotional moods that the reader need to adapt to the social life;
- Model criterion: the formative articles monitor the life experience of certain individuals and offer the frame for the re-organization/management of the reader's activity, in accordance with these experiences;
- Persuasive criterion: the formative articles implied in influencing/persuading as guidance/orientation towards creating/ consolidating the cultural values and rendering sensitivity in readers in relation with these values.

5. THE INTERPRETATION OF RESULTS. CONCLUSION

With *The Military Observer* containing within its pages a very high percentage of articles with informative character, that represent for the year 2011 32,33% of the entire printable area of the 50 issues (12.500m^2), namely 3.928,1 m^2, with a minimum of 15,80% and a maximum of 59,08%, the turning to this questionnaire on promoted professional values percentage becomes more important.

The study revealed a difference between the perceptions of some of the professional values. *The Military Observer* bears a hierarchy that differs, on the one hand, from the professional values hierarchy of Romanian Army, on the other hand, from the professional values hierarchy presented in the collective mind. More, given that there are expectations regarding the compensation of professional values found in lower percentage in the profile of the Romanian soldier, namely, while the need of education involves a certain priority approach, the high amount of articles with a formative character is not doubled by an identical qualitative structure. Therefore, we find that there is a gap that should be taken into account in the editorial policy of the publication. The results of the qualitative analysis are displayed in Figure no. 1.

Altruism and prestige represent the key values in forming the profile of military leader. This means that the institution tries to create a good image between her members and also to raise the cohesion in the group.

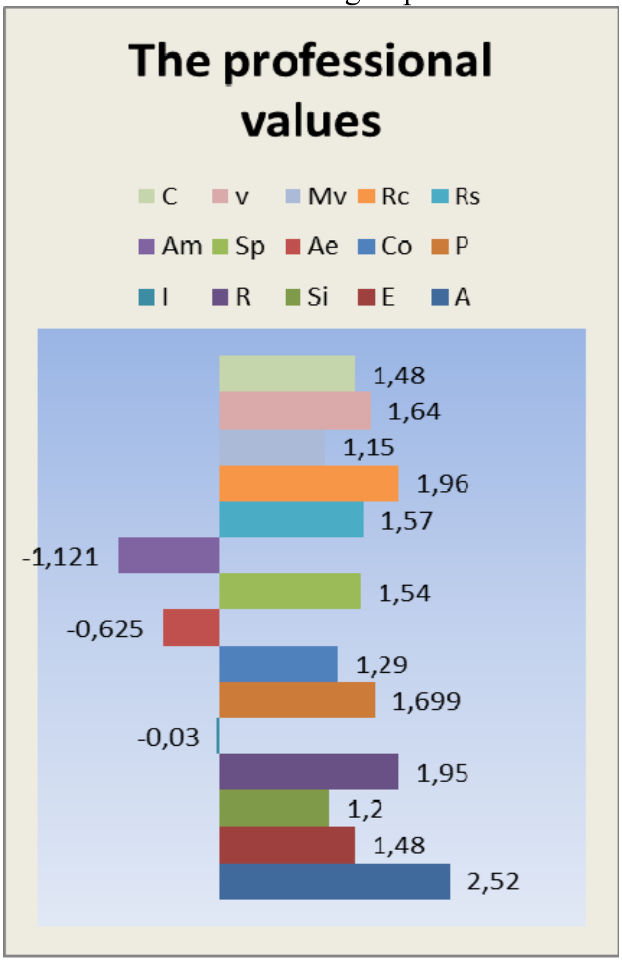

Fig. no.1 Reflecting professional values in the publication *The Military Observer*, 2011

The values are mostly consonant with military environment and the results of my studies correlated with Lesenciuc`s results of (2010) in the paper "Professional profile of military students", as a result of a research conducted in 2010 on 1.020 military students of Romanian military academies of categories of forces seem to be alike. There are although some aspects that the newspaper tries to improve. The professional success value is mainly regarded in the newspaper by offering to the readers' models of life, models of satisfactory life enhanced by work in years of experience. The economical aspect decreased mainly due to the economical crisis, crisis that affected also the occupational safety which finally lead to difficult physical environment aspects.

In order to conclude, the intention of the press is along forming a professional profile of military, advertising military career by revealing mostly positive aspects of this environment. Lesenciuc's study revealed that while military mass-media tries to prefigure a positive image of the organization, the personnel that know reality of this environment takes in a different manner this information.

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THE COMMUNITY BEHIND SPORT COMPETITION

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Abstract: *Besides the master frame of competition and the opponent dyad that are usually used in speaking about the dynamics of sport events, there is a complementary approach of sport event as gathering of sport community. From the complex repertoire of sport actors' social roles, most studies tend to focused on the differences attached to their competing positions, minimizing the similarities of sport actors as part of the same professional community. Therefore, the aim of this paper is to analyze sport field from the perspective of community dynamics, pointing out those main elements which show that, behind the competitive orientation, there is a clear community feeling among sport actors. There are two types of arguments that are brought into discussion by this study: those regarding spatiality and those related to sport actors' public discourses as an important symbolic resource in defining this intercultural community. The first ones cover the effects of athletes' dual field of play: national teams versus club teams and the emerging category of transnational athletes as a product of sport global market. As for the discursive dimension, sport actors' public discourses reveal significant insights regarding the existence of a global community revived with every new competition. The high level of familiarity between sport actors, the cyclicity of competitions as common experience, as well as the constraints of public exposure have proved to have a great impact on keeping together this type of 'sport community islands'.*

Keywords: *sport community' islands, glocalisation, paradiplomacy, transnational athlete, sport courtesy, social comparison*

1. INTRODUCTION

When speaking about sport, competition seems to be the first aspect that most people think about. Based on Goffman's conceptual field, Birrell outlines the fact that "strategic interaction is the very model for sport, where teams and athletes work to maintain their competitive advantage" (Birrell, 2004: 53). Seen as the defining principle for the dynamics of this social field, competition is also the main element that sport has transferred to other social areas. As a consequence of this phenomenon of *liquid boundaries* between sport and other social areas, competition became the social master-frame, whether we refer to politics, education, entertainment or business.

Living in these 'competitive times', the tendency is to think in terms of hierarchies or winner-loser logic. However, sport means more than competition. Besides this zero-sum process, which implies that only some can win at the expense of others, sport means also cooperation and convergent forces. The 'win-at-all costs' ethos is just one face of sports' coin. The duality of sport field, as both unifying and divisive (Eitzen, 1999) is, in this context, the approach which best reflects the complexity of sport dynamics.

The prioritization of differences over similarities and, therefore, the leading position of competition among sport values can be related to the overall tendency to redefine sport as 'social drama' (Craig & Beedie, 2008). However, beyond confrontation, competition and adversity, sport is 'primarily about shared experiences' (Hilvoorde, Elling, Stokvis, 2010). This is why the focus of this paper will be upon a concept that is built on this differentiation-similarity dyad: *community*, as a core element for the dynamics of sport social field.

Beyond rules, records, victories or defeats, sport is all about people. Whether we speak about team or individual sports, there is always a snowball effect that brings people together around the same objective, the same activity, the same sport actor or the same sport event. Thus, the main aim of this study is to approach the sport dynamics as a result of a permanent process of redefining community boundaries or defining sport field as a multilayer structure of communities.

2. SPORT COMMUNITY ISLANDS

2.1 Repertoire of identities. Sport has surpassed its peripheral beginnings, becoming a social field per se in bourdieusian terms. Being part of everybody's day to day life, whether we are a sport hero or an anonymous armchair viewer, nowadays sport really does matter: socially, culturally and economically. Sport has gained and reaffirmed its autonomy in different, but convergent forms: from separate newscast in prime time, to separate cloth section or lifestyle principle. Taking sport as a referential point, every one of us can be defined on several axis: passive or active, neutral or passionate, fan or adversary, 'complete amateur or complete professional' (Krawczyk, 1995). How we socially experience and understand sport is part of who we are and, therefore, is an outcome of the joint between the objective and subjective aspects of everyday life.

Giving the symbolic value attached to sports, 'questions of identity and identification are of critical importance both for the routine functioning of sports and for some of the problems recurrently generated in connection with them' (Dunning, 1999: 3). Every sport event is part o a wider play and every sport actor has his own role on what can be called the *itinerant sport spectacle*. What is really the core of the sports' saga is the permanent alternation between the 'I' and the 'We' part of the performance. Individual choices regarding sport practice or media sport consumption often indicates membership or some kind of affinity towards different social groups. Every 'I' dimension is, to some degree, correlated with a 'we-feeling'. Based on the complex repertoire of identities which defines our role as social actors, a corollary multilayer structure of communities can be thus built up. In defining this 'I' - 'we' structure of identification for the sport field, a dominant model was focused on the micro-macro nature of sport, moving the analysis from the individual, relational and group level, to organizational, cultural and international level (Halone, Meân, 2010).

Defined in terms of similarity, whether we speak about common interests, social or spatial boundaries, community is the most appropriate social reference when addressing the 'we-feeling' that dominates the sport ethos. As A. Cohen pointed out, community should be understand as 'a symbolic construct and a contrastive one; it derives from the situational perception of a boundary which marks off one social group from another: awareness of community depends on consciousness of boundary' (apud Barnard, Spencer, 2002:174). Due to their complex repertoire of identities, individuals belong to a wide range of communities. The aim of this paper is to discuss the dynamics of sport social field in terms of community identification. However, given the multiple dimensions that can be involved in defining sport communities, it should be said that this paper will address only two of them: the spatially and the communicative aspects.

2.2 Spatial and symbolic boundaries of sport communities. Whether we speak about classic communities or we refer to a more fluid concept of community, we came across a problem of spatial boundaries and connections. In addressing this dimension of sport communities the local-global axis is probably the most important one. Today, sport offers input and, at the same time, is itself an output of the globalization process, building bridges on different levels of interaction: individual, group, regional and international. Part of a wider phenomenon of 'cultural globalization' (Jarvie, 2006), sport has become a powerful tool in increasing the similarities between people all over the word. Due to its universal system of values and rules, sport had a strong contribution to the hybridization of cultures, growing into a culture itself: the sport culture.

On a micro-macro scale, if we focus on the macro extreme, we can speak about the existence of a global sport community, transnational and non-territorial. This is the maximum level of integration and the most flexible type of boundaries, bringing together all those people who are involved in this area of activity. Coaches, athletes, referees, journalists, fans, managers or sponsors, they are all part of this *community of action*. Surpassing space and time constrains, this can be understood as a *network community* – a newborn concept based on the 'network society' model framed by Castells (1996). All these sport actors are somehow interconnected and play their particular role on the global stage of sport.

When we get to regional or national level, we find ourselves in front of a new master frame: sport as a substitutive form of war. It is now all about power, strategies and politics as nations moved their fights on the symbolic battlefield of sports. The representational mechanism is thus activated as the 'we' reference is more clear: everybody is part of a larger region or a nation that he wants to outperform the others. Is a matter of 'we' versus 'them' confrontation and differentiation. Competition between nations on the sport battlefield is able 'to arouse strong emotions in a direct manner and, in a less direct way, to create a sense of belonging and national pride' (Hilvoorde, I., Elling, A., Stokvis, R., 2010: 92). Even the official statistics outline these regional and national boundaries of sport communities when they compare Europe versus America medal index, Scandinavian versus Latin track records, USA versus Russia titles and so on. For many years now, sport has become more than a game and athletes took on the corollary role that came along with this 'paradiplomacy' function of sport (Xifra, J., 2009). These dimensions of sport communities are the most politicized one, as they are based on national identities and geopolitical similarities. Although, on the field, the competition seems to be only between athletes or teams, beyond this performance lays a symbolic confrontation between nations and socio-political models. The symbolic capital of these sport communities contributes to drawing out a 'soft power' (Nye, 2004) map of the world.

Another community anchor at the global level is correlated with every sport discipline: football community, handball community, tennis community, rugby community etc. Sharing a particular system of rules, specific role models, different competition designs, these sub-discipline sport communities enter another symbolic competition in trying to gain followers, supporters, sponsorship or media coverage. Popularity is the main capital that these communities are looking for. However, affiliation to a specific sport is, in this case, more important than national identity, as we speak of transnational, non-territorial communities.

The last dimension on this global-local axis is the organizational one, or the sport club communities. The core principle that keeps these sport communities together is the identification with a sport club brand and a clear spatial delimitation. Beyond the global ramification of today's sport clubs and the overall principle of 'imagined communities' (Anderson, 1983/2006) that best fits the sport world, there is a clear hometown community as a hard core of every sport club. Members of Manchester United football community can be found all over the word, but Manchester remains the incontestable hard core of this sport community. The deepest feelings of belonging and highest level of involvement come with the smallest distance towards the main stage of sport club's activity. This local profile of sport communities is more prominent when it comes to national competition, where it becomes the strongest principle of differentiation.

This model of global-local sport communities is based on a Matroska doll principle of concentric layers. However, this model is too static for explaining the sport dynamics. In reality, sport actors find themselves in front of a phenomenon of *overlapping communities*. The communities' boundaries are fluid and, in the end, community identification is circumstantial. It all depends on what community referent is activated by a particular sport event. The same polo player for example could relate to its club community on the National Championship stage, to its national community during a World Championship or to the polo community when comparing to other sports' activities. Moreover, sport actors have to cope with contradictory situations generated by the globalizing frame of sport; for example FC Barcelona's hero is not a Spanish football player and French teams become stronger by athletes' exchanging or amending their original national citizenships. Beyond its recreational and entertaining dimension, sport raised as an industry aligned with the consumer society's principles. Therefore, sport has become a resourceful labour market where being competitive transcends national borders. The 'citizenship of convenience' (Campbell, 2011) and the increasing phenomenon of sport migration define a professional sport field dominated by transnational sport actors. This is why it can be said that in defining sport communities, hard criteria like physical space and national origin are not enough. Sport communities are all about shared emotions and common competitive interests. The nation-based sport model is now old-fashioned and it cannot cope with the globalizing pressure of sport dynamics. So, instead of a static model of concentric spheres of sport community belonging, it is more suitable to speak about a matrix representation of what can be called *sport community islands*. If we intercross the community dimensions we come up with a netting structure of these *sport community islands*.

Part of so many sport communities, juggling with different 'we-ness' referents, sport actors came across a sort of d symbolic 'dissociative identity disorder': today competing together as members of the same sport club, while tomorrow they can compete against each other in different national or regional representative teams. What really matters is the ability to switch between the active and the passive community identification.

Sport mega events like Olympics, World or European Championships and club competitions contribute to the emergence and consolidation of *sport community islands*. They provide the perfect gathering design and activate those shared emotions that bring people together. Moreover, these events keep the global sport community alive and celebrate the 'unity in diversity' principle of sport social field. Alternative sport communities are brought into the spotlight of this global 'emotional symbiosis' (Ponomariev, 1980) of the sport show.

All in all, in talking about global versus local sport communities, spatiality should be understand as socially constructed rather than physically determined. The 'glocalization' (Horne, 2006) concept is probably the one that best address the global-local problem of sport communities. These 'glocal' sport community islands are hybrid forms that combine both global and local aspects of sport dynamics.

2.3 Communicative anchors of sport communities. One of the most important resources of similarity that define a community is the communicative dimension. 'Speaking the same language' is probably the most used metaphor of similarity and convergent interests, as language has a powerful symbolic value in addressing identity and identification aspects.

Although the communication register of postmodern times is dominated by the intertextuality principle, sport communities distinguish themselves in terms of communicative forms and contents. We can speak about a dual structure of sport communication whether we address the popular versus professional dimension or the public versus private dimension of sport actors' performances.

Globalization and 'paradiplomacy' are two factors that, along with the high professionalization of this social field, contribute to the emergence of a common frame of communicative practices among sport actors. Moreover, the cyclicity of competitions and their ritual dimension consolidate the 'communication contract' associated with sport events. Understood as a set of social norms and expectations which govern a particular frame of interaction, the communication contract 'allows the participants to co-construct the sense of their discourses' (Charaudeau, 2002: 309) and increases the predictability of their structure and content. Being part of a sport community island, sport actors call on to common discursive resources. Thus, many of the elements that define the communicative profile of a community are, in fact, *standard formulaic routines* (Bing, Ruhl, 2008). These standardized aspects of communication contribute to establishing and maintaining the relationship between communities' members in a conventional register, which has already been socially negotiated and reaffirmed.

Even though an exhaustive analysis of sport discursive gender is not within the scope of this paper, there are some communicative aspects that must be approached in outlining the communicative dimension of sport communities. If we refer to the thematic component of sport actors' public discourses, we can speak about some recurrent frames or metaphors. One of them is the representation of sport confrontation in terms of war, as sport has become for many years now a symbolic surrogate for war. References like: 'old enemies', 'final fight', 'revenge', 'an entire arsenal of techniques', 'battlefield of action' are part of a wide conceptual field build on this war metaphor of sport confrontations. Even the competitional designs and repertoires of roles reflect a social imaginary of war: every game has its strategy, its attacks and defences, its spies and its retires. Behind athletes and teams, there are local or national communities that fight for gaining material and, most important, symbolic resources and proving their superiority.

Another common element of sport discourses is the comparative frame, whether it involves a social comparison with 'others' or a temporal one, referring to sport actors' previous level of performances. Regardless of the competition type or the sport actor, it all gets to a direct or indirect 'us' versus 'them' polarization. Comparative logic is the very nature of sport competitions. 'We were better than them', 'They played better than us', 'It was our best match' or 'it was our worst performance' are common aspects of post-match public discourses. Thus, evaluating sport performances implies a form of comparison, built on a relational and not an absolute system of reference.

The last thematic component that will be brought into discussion is strongly correlated with the sport paradiplomacy function and sport actors' public exposure. The constrains associated with these two aspects have contribute to the emergence of what can be called *sport courtesy*. Based on sport global values like fair-play, respect and fairness, sport courtesy refers to common behaviour and discursive practices. Besides the ritual dimension of these practices, there is also an instrumental value attached to them: maintaining a 'positive face' (Goffman, 1959/2003) and reflecting the desirable role model that people expect from sport actors. This is why athletes and coaches congratulate their opponents, give thanks to their opponents for the 'good game', admit and appreciated the value of the opponent performance, empathize with the opponent defeat disappointment or even wish their opponents 'good luck' in the next confrontations. All in all, sport courtesy is about 'impression management' (Goffman, 1959/2003), as well as keeping to an informal moral rule of the global sport community.

Besides these three main frames associated with sport actors' public discourses, there are many other common features regarding both content, as well as discursive structure. Most of them are related to the cyclicity and cumulative representation of sport dynamics. Sport performances are rarely understood as isolated events, but rather put in connection with the history of similar confrontation and to the forecast for the next ones. This is why statistics and track records are always brought into discussion: ‘numbers show that ...’, ‘statistics are not in favour of...’ as powerful arguments for the competitions’ outcomes. Thus, keeping the track records seems to make up for the uncertainty of sport results, as people look for increasing the predictability of competitions. On the other side of the coin is the common tendency to speak about future action using, in most cases, the ‘hope’ frame or the ‘commitment’ one. ‘I hope that our next performance will be much better than today’, ‘I assure you that we will do our best to’ or ‘We promise our fans that we will win the next mach’ are just some examples of sport actors’ way of always looking further than today’s performance.

All these aspects regarding the sport actors’ contextual and structural components of discourses outline the existence of some solid communication anchors of sport communities.

3. CONCLUSION

Sport social field is not all about competition and differentiation. Beyond this powerful master-frame, sport means also identity and identification. Defined in terms of shared experiences and emotions, sport social field can be understood as a complex net of sport *community islands*.

Two of the main sources of similarity that stands as the formative principle of communities are spatiality and communication. Given the duality of global vs. local dimension of sport dynamics, ‘glocalization’ and transnational athletes seem to be the hybrid forms that define the new mapping of sport community islands. Furthermore, the sport global values and the public exposure of sport events contribute to a standardization of sport actors’ discourses. The war metaphor, the comparison frame and the sport courtesy principle are three common aspects that dominate the discursive practices of sport community. Hence, whether we speak about the global sport community or about a particular sport community island, between their fluid boundaries, individuals share a common social imaginary of the sport field.

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A COMMUNICATION PERSPECTIVE ON ORGANIZATIONAL IMAGE AND IDENTITY: STUDY UPON A ROMANIAN RUGBY TEAM

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Abstract: *There is a huge gap in the current PR literature concerning the balance between an assumed identity and a received image of an organization. To little is discussed upon the transfer of identity to a targeted public, and a certain amount of PR strategies are concerned more about "how it should be done" (the event or the campaign), than about "why it should be done" in this particular manner. More and more, the world of sport branding is gaining interest in the PR research field, as the sports industry is booming like never before. Sports are now a global business that is on the cutting-edge of entertainment, new media technology, communication and marketing synergies. And the industry will only continue to grow by leaps and bounds into the foreseeable future. When debating on image-identity formation with regards to sport fans, the current PR literature base does not adequately address the creation of fan's brand image or fan's decision to foster a team or another. Therefore, we will try, in our presentation, to identify the challenges facing today's sport branding and advocate for a rigorous attention on the transition between identity and image in organizational communication. We will also propose a methodology to qualitatively measuring an organizational image profile, and offer a study case on developing a brand image for a Romanian local rugby team.*

Keywords: *PR, identity, image, online branding, rugby*

1. PREVIOUS RESEARCHES

More and more, authors like Jonathan E. Schroeder or Miriam Salzer Morling propose *a cultural approach of the brands* by pointing out the tendency of this field towards the cultural, sociological and theoretical research. The anthropologists, the historians and the sociologists have recently spoken about brands from a cultural perspective, by comprehending their importance at the social level and by recognizing at the same time their economical and psychological links (Bentley, 2008; Koehn, 2001; Lury, 2004).

Starting from Al Reis book (The 11 Immutable Laws of Internet Branding), **The Law of Either/Or** asserts that the Internet should be viewed as an entirely new business, starting from scratch, not just a new medium through which an existing business will be communicating a content. On the other hand, brands have become more important to the upcoming generations. Brands are used by people to define their identities. You are *a Pepsi drinker, a Volvo driver, a user, a TiVo devotee, a Madonna fan, a New York Times Journal reader*, etc. In addition, the Internet is having a greater influence on people's daily lives and the speed at which information can be shared. The question is how a brand identity manages to become a mirrored image of a specific community, transforming itself from an abstract to a social level? Does a product/ company/organizational identity manage to remain intact along with the highly influence of the user generated content in social media? The debates are still on even at a theoretical level.

2. OUR APPROACH

Our work is going to support the approach of branding phenomenon from a cultural perspective, analyzing it contextually and dynamically according to contemporary researches. We will approach a qualitative research method focusing on a comprehensive perspective without quantification, seeking more for an integrated approach on the branding phenomenon. Starting from Ernst Cassirer's "symbolic forms" (1997, 1975), we propose a qualitative method of "the symbolic function of an image" as a complementary analysis.

We defined the symbolic functions of the organizational image according to its *iconic* components (organizational identity, desirable image, received image). From this perspective, the symbolic function of an organizational image can be comprehended in three main forms:

1) *The expressive function* that transforms an organizational identity in a "proposed image" (by using identity expressions and symbols such as logo, representative colours, values, an organizational mission and vision) – the level of *expressions.*

2) *The representational function* that transforms a "desired image" into a "received image" in a two –way action: a) Putting expressions into action (all the exterior manifestations of a brand) and b) Interpreting and filtering expressions at a public's level (including media level) – the level of *representations.*

3) *The significant function* of an organization that creates attitudes and transforms an organization's image into a "*motivational*" abstraction for the targeted audience, a brand, so to say. – the level of *significances.*

In this sense, the concept of "brand culture" refers to the *cultural* codes developed by the brands at a significant level (history, images, myths, art, communities, beliefs), that influence the comprehension and the value of a brand on the market, especially on the contextual-social praxis level. From this outlook, the study of this phenomenon often supposes the comprehension of regional cultures, of cultural spheres and brands implications as social active "symbolic forms".

3. CONCEPTUAL DELIMITATIONS

3.1 What are images? Despite the existence of many diverse researches on image theory, despite imagery's important role over time (paintings, drawings, symbolic representations, visual or textual representations etc.), the study of *image* still presents a great deal of issues regarding its definition and use. Moreover, we can acknowledge the fact that it is hard to define such a broad domain, without framing delimitations. We consider though that these demarcations not rigorously operated, thus the concept of *image* is used excessively, without having an explanation for the direction of its use. The reasons for these omissions often derive from the fact that the term "image" has several meanings used both in specialized language and in common language. Consequently, many of these meanings intertwine inside the same speech.

And yet, an image designates not only a visual content, as a text is far from lacking iconicity or an *imagological* experience (Mitchell, 1986). It is, therefore, imperative to operate a reassessment of the critical equipment concerning the methodology applied in the study of images from the Communication Sciences' point of view. We advocate for this approach merely because, as we will try to point out, most of the corporate image campaigns are formed in the praxis of a highly symbolized cultural context that includes visual images, texts, sounds, myths, symbolic interactions of an audience. (Bratosin, 2007).

Two observations can be made regarding any attempt to take into consideration the assembly of imagery phenomena. First of all, as noticed above, there is a variety of situations in which the term "*image*" is used: we talk about *visual* image, but we also use the term when we describe optical illusions, maps, diagrams, dreams, hallucinations, shows, projections, literary works, patterns, memories, ideas, organizations, people, etc. The absolute diversity of this list seems to make any systematic understanding impossible to unify. Second, the mere use of the same term in different fields cannot lead us to the conclusion that it means the same thing. If we take into consideration a closer look over the fields in which the term is used, and not over a universal definition of the term, as Mitchell noted (ibid), we could obtain a family tree of its associated senses, and automatically of their current use.

IMAGES				
GRAPHICAL	OPTICAL	PERCEPTUAL	MENTAL	VERBAL
Visual images	Mirrors	Sensorial Data	dreams	metaphors/ figures of speech
Sculptures	Projections	“categories/ concepts”	memories	descriptions
Design	appearances	creative ideas/ inspiration	fantasies/ hallucinations	

Fig.1 Visual imagery family tree according to W.J.T. Mitchell (1995)

We strengthen in this way our position according to which imagery constructions (visual image, discourse text, imago-text) operate with symbolic forms proper to a practiced context, in such manner that they end up by building significance for a receiver. In this sense, an image does not open but it delimitates an interpretation *frame* for the observer, interpretation which is itself symbolically mediated by a context. Ernest Cassirer (1994) asserted that this concept of “symbolic forms” covers all phenomena that determine, no matter the way, the fulfilment of a meaning in a symbol and all contexts in which a *datum* is sensitive. Through this mediation the individual builds himself universes of perception and discourses.

In the present paper we will define the *image* as a mean through which visual information (real or mental) is communicated, through shape, as well as through content. The image holds an entire field of iconicity (Mitchell, Picture Theory, 1995). *The imago-text* is in this case the “evocative” text of images through representation.

3.2 Organizational identity and image. We define *identity* from the perspective given by Professor Montserrat Guibemau (1997), according to which identity means *culture, language, symbols, values, traditions, lifestyles, and especially the desire to form around these a community with a specific set of properties.* Thus, identity is also a polyvalent concept; it includes from tangible elements, such as historical proofs (historical identities) or artistic trends (artistic identities), to intangible elements, such as quality or reputation. In this respect, more recent authors such as Juan Costa (2007), Eines (2007) or Akerlof, (2010) approach identity as having its roots in the lifestyles of communities strongly symbolically and socio-culturally defined. These perspectives claim the existence of even more evidence regarding lifestyles, related not only to individual decisions, but also to patterns of collective action (emergent from a certain national identity). Thus the identity-culture-image triangle is formed. If we accept the fact that an organizational identity is an assumed symbolic discursive form, we will be able to analyze the connection between it and images, in terms of iconicity, cohesion and delimitation of defined communities.

Organizational identity generally refers more to what members perceive, feel, and think about their organization/institution. It’s supposed to be a “collective agreement” upon the values and distinct characteristics of the organization, starting from an internal environment. Albert and Whetten (1985) offer such a definition of the organizational identity as representing *what is essential, durable, and regarding the distinctive character of an organization*. The theoretical basis of this perspective concentrates on the theory of social identity and on the theory of auto-classification. Albert and Whetten consider the organizational identity as being a distinct form of social identity, concept analyzed in the '70s by scholars, such as Tajfel (1978), G. Vignaux or Serj Moscovici (1994). Thus the identity is defined as "the acknowledgement that the individual belongs to certain social groups, to which values and emotional significances which he associates as a group member are added" (Tajfel, 1972:292).In other words, an individual is defined by adhering to social groups that are relevant and make sense to that individual.

Corporate identity, on the other hand, is an *exteriorization* of organizational values and beliefs to another audience that the one created by the employees; however the accent on a symbolic identity is preserved. It differs from the organizational identity, as it is conceived as a symbolic communication process with emphasis on the *visual* identity of the organization. Corporate identity has been conceptualized especially in the corporate branding studies that have pointed out the relationship between organizations and their communication context in the process of a strategic communication. (Abratt, 1989; Balmer, 1995; Olins, 2008). In this respect, the corporate identity is communicated through the representations of its valuable contents. Although both organizational and corporate communications are built on "what the organization *is*" (Balmer, 1995, p. 25), the strong connection of the latter with iconicity emphasizes explicitly the representation function of the corporate identity.

The organizational image is, therefore, defined as a construct through which a phenomenal representation is communicated. This representation has a meaning generator function and is significant for a targeted audience. Regarding the *organizational image*, this is often confused with corporate identity and identified only with the visual elements of an organization (logo, visual signs, the representative colours, mascots, etc.). Although the visual identity remains an important component o the corporate identity, this is without doubt only a form of symbolic representation of an organizational identity, the organizational image representing an assembly of symbolic forms through which an identity is communicated in various ways.

Taking the definition of professor Guibernau as starting point, we shall consider in the present paper that an organization's public image is an abstract construct upon an identity that serves as a recognition symbol for a target audience. We shall distinguish between: a) *the desired image (*what the organization proposes to transmit*)* and b) *the received image* (the filtered discursive form that is received by the audience). *A brand image* will be defined as a mean through which iconicity (Mitchell, 1995) and the significant function are communicated, through shape, action and interpreted content.

Most often, the *desirable image* is represented in accordance with the organizational identity and sent to be received by the targeted audience. We could even say that the desirable image, built by the organization/institution, is nothing else but a representation of an organizational identity. The whole set of graphic, perceptual, mental or verbal elements proposed under the form of messages or symbolic representations must be decoded at the audience level. This hermeneutics is realized through media and contextual filters. This conceptual-value mediation transforms the image "support" (banner, spot, portfolio, online campaign, website, or a team) in significant elements. They transmit representations of an identity enforced by a communication strategy that has the power to transform a desirable image into a received image.

It is interesting to underline here also that field practitioners do not step away too much from the academic theorizations of the image. They may "dilute" the ideational content by proposing a functional, practiced form of it, but use the same meaning. For example: according to Ernst Cassirer's (1972), Wunnenburger's (1998) and Bratosin's (2007) theories, symbols are integrated parts of our existence which interfere as screens between reality and our representations. For Cassirer (1996), the father of "symbolic forms", it is not the content of mythical representations that must be explained, but "the meanings that they develop on the human consciousness and the spiritual force that it unleashes on it". In a more practical perspective, Bernstein (1986) states that in order to communicate an organizational image, not the symbol but what it represents has value for the receiver. This function of representing symbols (like the apple from "Apple") marks the importance of a visual identity for the entire corporative image.

The received image represents a filtered form of an image by contexts, supports and communication channels. Authors from the marketing field, like Bernstein (quoted by Abratt, 1989, p. 68), state that "the image is not even far what the company thinks it is, but the feelings and beliefs about it that are in the mind of the auditorium". This perspective emphasizes on the external character of image formation and the important role of the consumer to define it. And so, the organizational image becomes a global and alive "impression" held by an individual or a target-public over an organization and it is the result of the meaning created between the group and the communication of a projected image and manufactured by an organization (Alvesson, 1990, p. 376). And so, the received image of an organization approaches more and more the form of the generated *myth* under the form of representation.

4. ANALYSING THE SYMBOLIC FUNCTIONS OF AN IMAGE

The power of branding process transforms the perceptual content of an organization in a symbolic one. At an organizational level, the mediation between corporative identity and brand image is being realized through symbol. This mediation appears as *action* or *activity*, always functional at a social level as a meaning creator! Any concept (like "creativity" for Apple Company) is a step in the formation of a meaningful symbol. In this sense, organizational concepts are tied, in a universal yet mobile manner, to what they produce for their public. This symbolization marks a functional relation between individuals and the real world. In our case, this boundary is marked between the identity of an organization and its public.

Starting with Cassirer's theorizations presented above (1997, 1975) we have tried to define the symbolic functions of the organizational image connecting them to an organization's immaterial components (identity, desired image, received image); the symbolic function stands out through three main qualities:

Expressive – "defining the manner in which an object or product sensibly exists". In the case of an organization, the expressive function generates the production and reproduction of its visual image and all of the characteristics of a corporative image. *Expressions* are symbolic forms through which the corporate identity is being made visible: the visual identity, the mission, the vision and the company's profile, the characteristics through which it stands out, the set of assumed values, the core target's profile etc.

Representative – the set of perceptive representations about the company, object/product, context or environment. The representative function deals with the *actions* that a company/corporation/organization/group establishes at a social level. *Representations* nominate an associated content that is not necessarily directly linked to expressions; organizational features indirectly linked to external characteristics or qualities. It is a descriptive function which exemplifies both through *interaction* and *action* at a social level: events, campaigns, social media, fan clubs, CSR campaigns, communication and PR with the public and the media.

Significant – It offers a distinct signification to these perceptions (representations) through which it differentiates them from competition and sets them in a practiced context. The Significant function includes a detachment from the main activity of the organization and the situation of the iconicity on a symbolic level. More precisely, we are dealing with all the abstract representations, comparisons, metaphors, indirect associations generated by the image of an organization (for example: Apple's products are for "creative people", the Montpellier's rugby team "represents The South-Eastern France"). The significant function is at the same time both identity-related and informative. The *significances* of a corporative image are the result of the simultaneous action of the other two functions with great accent on the reputation-notoriety couple. The communication activities that are mainly aimed towards the positive generation of significations are also the ones that transform the image of an organization/corporation/company into brand image because at this level distinctive "signs" of an identity are being built.

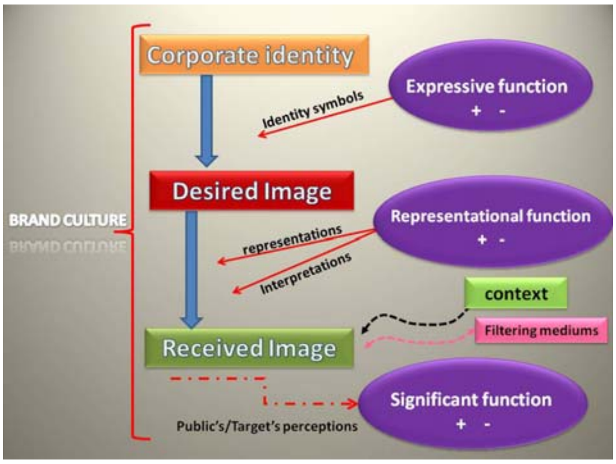

Fig.2 Symbolic functions and organizational levels

5. ANALYSING THE ONLINE SYMBOLIC FUNCTION OF IMAGES

So, how can we analyse the symbolic function of images in the online medium? Starting from the observation that the web is highly imagistic, we will briefly analyse the use of expressions and representations in an organisation's social media activity (Facebook page) and illustrate the action of the significant function, starting from the "fans" generated content. These emerging images are able to tie us to the way social communication is changing and growing. It is important that we recognize these images as representations of an identity. The Internet and other mediums of global communication are not just tools to help us communicate and access information, but also have a significant function. They are dynamic metaphors of a worldwide interconnectedness that create intercultural communities. As symbols they express a deeper meaning and purpose than their interactive function.

In order to exemplify this, our framework will focus on sport branding and how a sport team is interacting symbolically with its fans on a social media platform (Facebook). We have chosen sport, mainly because it is a complex growing industry and supporters/fandom engagement involves a special type of interaction.

1. As we stated above, the expressive function of a sport team is being used at the assumed organizational identity level: in the mission declaration, vision and the company's values. These are easy to recognize in the "about section" and the "profile picture"

- The expressive function can be deducted also by analyzing its corporate identity.
- Expressions are highly underlined in motivational or campaign slogans. Ex. Rugby Club Timisoara has a slogan that links rugby to Timisoara and the regional identity "For rugby and for Timisoara". The Montpellier team is oriented more on the "wow effect" of a slogan, often using hyperbolas in order to attract fans' attention" faire quelque chose d'extraordinaire". These slogans are acting like driving forces for the targeted public (in terms of representations):
  - For Timisoara's rugby fans, regional culture and regional history has a positive impact activating what Garry

Crawford (*Consuming Sports*, Routledge, 2004) calls "a special form of pride, the exceptional forms of support, the myriad of ways in which sport can be experienced and consumed in everyday life".

- For Montpellier's fans, expressions are also fan oriented and often linked with the regional specificity. Calling themselves "the representative rugby team of South-East of France", their message is more accurate and socio-cultural oriented.

2. The representational function of a sport brand can be deduced from the organisation's communication and promoting actions. Facebook activity, content management and fans engagement are signs of its action. It can be quantitatively measured with Facebook insights, especially with likes per content analysis, engaged users and total reach.

- The representational function must be consistent with the company's expressions, while "putting in action", so to say, the expressive function. This is a very important step taking into consideration that it gives fluidity to the communicational process, but also opens ways of interpretation.
- On the other hand, like any other setting into action, the representational function marks versions of interpretation of the expressive function, grounded in promotional campaigns, social campaigns or CSR. We will exemplify on our charts what kind of content is significant for the use of representational function.

The significant function of the company is noticeable in the feedback given to these messages and in the further abstract meanings associated with the brand. It can be quantitatively researched by likes, comments, true reach, evolution results charts etc.

Fig.3 Comparative Timeline analysis

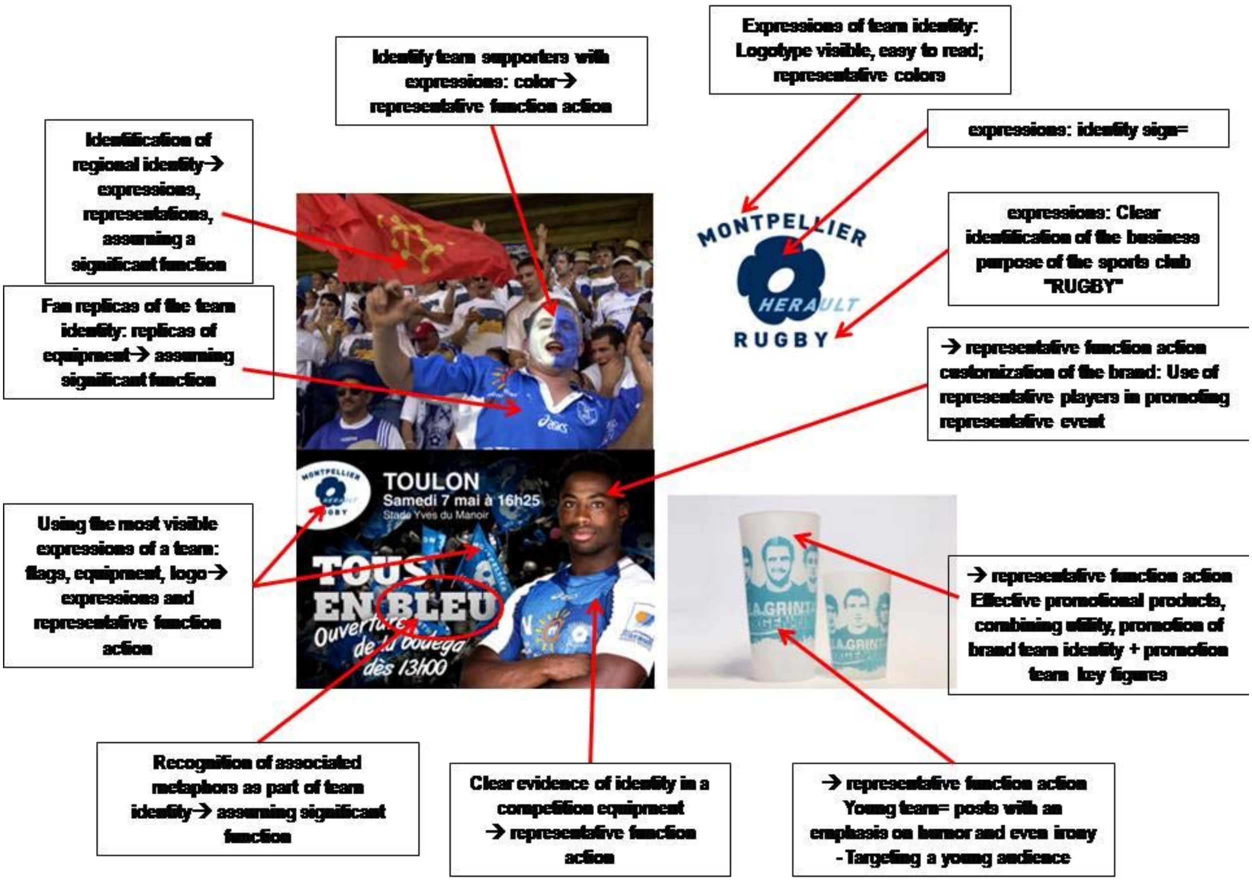

Fig.3 Online elements analysis

6. ANALYSIS AND FURTHER DEVELOPMENTS

As we can notice, the expressive function, carrier of all symbols (expressions) of corporative identity, makes the construction of a desirable image possible that proposes itself towards public recognition. But in most of the cases, this image is just the ipothese for what it is going to be received by the public. The representation function (representative) acts like a "set into action" of organization expressions, being at the same time both action (being represented by all of the actions of the organization) but also by interpretation of the expressions of an organization (the miting is a active interpretation form of some values, the supporters of a team are the interpreters of some positive representations of their favourite team etc).More precisely, the expressive function, in which these context accompanies the desirable image of a rugby team, will be determined (influenced) by the representation of this team in real life: from the match played on the field, to the attitude manifested by the supporters, the involvement at community level and ending with the filtered representations through different environments like the written press. Untill now, nothing new! Our observations state that the team representations are not at all enough. In most of the times, the received image is strongly influenced by the **context** of representations (field, competition, website, involvement at community level, official statements) but also through the filtering methods (the teams representation in media, newspaper articles, rumors, buzz activities, for example)**.** In a very small manner, an organization has control over the way in which its image will be received. Just as we will see in the following paragraphs, the desirable image and expressive function are often eroded thorugh the use of false representations of filtering environments. Filtering the representative function automatically leads to the erodation of the received image and the significand function that accompanies it.

Another interesting situation for our discution is represented by the association of some representations that are very strong spread apart or that have no direct connection one with the expressions or the identity of an organization. But they are parts taken out of context of some certain situations and their transformation, through interpretation, in representations generated among the entire organization. For example, because of the "show" aspect of the spor, it is often mistaken with "entertainment", and the informations (representations) associated with the activity of a sports club, have often taken the form of tabloid articles. The representatives of a sports club were often taken as a representative standard for the entire context. And so they are equivalated falsely with the club's identity, through the great accent that is being put on "entertainment". It's no wonder that, the majority of sports news, do not present real results of that certain sport, but extra-ordinary situations, in which the club's identity was involved (fights between supporters, unappropriate declarations of some player, taking out of context certain situations, club members activity outside context, like a seaside family roadtrip etc.). For a very long time, were offered informations not about the club itself but and the marked results, but about the financial status of a famous sports club, about the unfortunate "adventures" of some team members or about their love affairs in which they were involved. The association of this kind of representation of desirable image, makes the received image to be a very widely spread apart from the assumed identity of the sports club, but even further spreaded apart from their activity domain that involves: results, victories, performance and fairplay.

We notice, that once the significant function is affected by the interpretations at representative level, the whole image of the organization has to suffer, no matter how positive the offered representations are. A clear administration of the representative function is required at the same time both at company level and also at filtering environments to ensure a glide towards the formation of positive significations associated with the company.

We exemplified in this paper a positive use of the symbolic forms of an organizational image. However, starting from expressions, this methodological analysis can be also used to underline image communication errors or propose suggestions for an image crisis. Our observations state, for example, that corporate representations are not enough in order to assure a correct transfer between a desired image and a coherent received one. The received image can be strongly influenced by the context of representations (socio-cultural contexts, competition, social level involvement, official statements etc.) but also by various filtering mediums such as: representation in media, recommendations, rumours, buzz activities, online activities etc.

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INNOVATIONS' ACCEPTANCE FOR REDUCING GLOBAL WARMING: INFLUENCES ON PUBLIC OPINION WHEN SOCIAL TRUST IS LOW

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Abstract: *The paper presents the factors which influenced the construction and the stability of public opinion in the Romanian space, while testing the public acceptance of innovative technologies for reducing global warming. The attitude of Romanian publics and the public acceptance in this matter are compared to the attitude of publics in other five European countries, highlighting social and cultural characteristics of the Romanian environment. The findings in the paper were collected in an ERA-NET research project developed during 2009-2010, in which the author of the paper had the function of country scientific coordinator. The methods used were the focus group discussion and the representative national survey. The comparison with results from the other five countries revealed distinct characteristics of the Romanian social climate. Finally, the paper emphasizes the characteristics of formation and evolution of public opinion in Romania, in view of future persuasion strategies addressed to publics for implementation of public policies.*

Keywords: *trust, communication, public acceptance, environment, energy*

1. INTRODUCTION

Trust is indispensable for the development of a social life, being the premise for constructing relationships, considering the fact that very little is knew for certain about people (Meyerson, Weick & Kramer, 2006: 429). Scholars (Rotter, 1967, *apud* Mayer, Davis & Shoorman, 2006: 87) define social trust as "the expectance of an individual or of a group that the promise, verbal or written declaration of another individual or group will be fulfilled". Tied to the social trust are, for the trusted pole of relationship, the *credibility* (or the characteristics that enables trust from other people) and, back to the other pole, the *orientation to trust* of individuals or groups (the availability to have trust). Groups and societies could have different level of orientation to trust, depending of their stage of development and cultural characteristics.

The introduction of an industrial innovation determines a public debate which results depend on the capital of social trust. The sociological surveys in the last years in the Romanian space showed the erosion of the capital of social trust, which makes more difficult the introduction of innovations or the development of effective economic projects. According to barometers, in the last years (RISE poll, 2010) develops a tendency of accentuated decrease of trust in institutions, and in other traditional actors of democracy. The level of trust in legitimate democratic institutions is the lowest (the Parliament and the Government have the lowest level of trust, under 18%). NGOs have only 25% level of trust (RISE poll, 2010: 57-78). Also, suspicion is a general feature of the climate, about two thirds from Romanians believe that people in their community look for profit in relationships, and have confidence only in people they know personally (*idem*).

The data from surveys suggest the difficulties of obtaining public acceptance on large scale innovations. The public perceive public policies as being abstract and with little impact in the real life. Cautions are necessary in applying research tools and building recommendations based on findings in public policies. This paper presents the factors which influenced the construction and stability of public opinion in Romania, as resulted from an ERA-NET research project developed in six European countries, in order to test the public acceptance of industrial technologies introduced for reducing global warming.

2. METHODS

FENCO-ERA research project "Scrutinizing the impact of CCS public communication on general and local publics" (2009-2010) was a beginning in Romania in the field of industrial innovations for protecting the environment. The CCS (carbon capture and storage) technologies are designed to decrease the level of industrial CO2 emissions, having an important effect in decreasing global warming. The project has been developed in Germany, Netherlands, United Kingdom, Norway, Greece and Romania. Some of the countries (as Germany and Netherlands) were advanced in the development of the new technologies, while others were at beginning.

2.1 The qualitative research. The first part of the research project used the focus group method to test the stability and strength of opinion and the type of information which stimulate a better reception and recollection of publics. Using the same methodology (Dancker *et al*., 2010), three presentations of an expert followed by focus groups were organized in each country. Three alternative groups (ICQ groups, abbreviation from "information-choice questionnaire groups"), with an equivalent composition of participants, received the same information in a written form, without discussing it. The purpose of this part was to see which presentation form is more effective, and which generates the most stable opinion. After receiving information, participants from both groups answered to a detailed questionnaire in order to verify the recalling of information. The only difference in the content among countries referred to technologies (different, due to economic conditions). In Romania, the technologies tested for implementation were: "A cluster of four coal-fired power plants with onshore storage in a saline aquifer" (technology 1), and "One gas turbine power plant with offshore storage in a saline aquifer" (technology 2).

2.2 The quantitative research. The second part of the project supposed the organization of representative polls at a national level, in order to identify the level of information and potential public acceptance of technologies and the influence factors. The poll tested the influence of the source in changing attitude: information was presented in four ways to respondents (negative message with/without a source, positive message with/without a source - for Romania, the source for "negative information" was Greenpeace, and the source for "positive information" was Shell). The questions in the survey were the same in all countries; only the method of implementation was different (in Norway, online survey; in Romania, telephone survey).

3. RESULTS

3.1 The focus groups and information-choice questionnaires results. The results in this phase for Romania (Cismaru *et al*., 2010: 59-60) showed a fine reception of the information: both types of participants (focus groups and information-choice questionnaire) considered the information comprehensible, valid and useful. Further, both types of participants recalled the greatest part of the information provided. When comparing the effectiveness of the two methods of communication, oral presentation of an expert followed by group debate was in advantage for Romanians. The self-reported awareness to form an opinion on technologies was slightly better in focus groups. Participants reported fewer difficulties in forming an opinion, a greater certainty and sufficient information.

Table 1. Means (and SD) of self-reported ability to form an opinion on technology 1

	A. Difficulties	B. Information	C.Certainty	D.Expectancy
FGD	3,40 (1,83)	5,00 (1,72)	4,93 (1,25)	3,70 (1,60)
ICQ	3,63 (1,40)	4,67 (1,58)	5,37 (1,15)	3,83 (1,57)

Note. Scale was from 1 to 7 (less/more). A- experienced difficulty; B- sufficient information; C- certainty of opinion; D-expectancy to change

Table 2. Means (and SD) of self-reported ability to form an opinion on technology 2

	A.Difficulties	B.Information	D.Certainty	E.Expectancy
FGD	3,27 (1,59)	4,87 (1,67)	5,57 (1,19)	3,63 (1,92)
ICQ	3,63 (1,40)	4,67 (1,58)	5,37 (1,15)	3,83 (1,57)

Note. Scale was from 1 to 7 (less/more). A- experienced difficulty; B- sufficient information; C- certainty of opinion; D-expectancy to change

Further, the score on recalling information was better on focus groups (mean of 2,46 with SD 1,17) compared to ICQ participants (mean of 2,23 with SD 1,14). At last, the collective opinion towards innovations was more positive if the information was presented by an expert, and could receive feed-back (table 3).

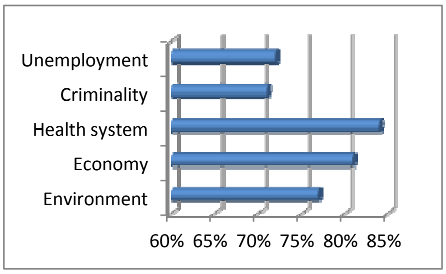
Table 3. Mean (and SD) for opinions on technology 1 and technology 2

	Overall on T1	Vote for T1	Overall on T 2	Vote for T2
FGD	5,43 (1,59)	5,30 (1,80)	5,43 (1,52)	5,60 (1,83)
ICQ	4,87 (1,79)	6,00 (2,01)	4,60 (1,90)	4,83 (2,23)

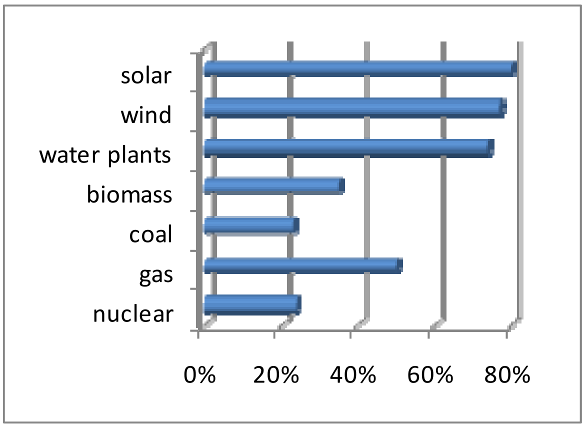
***Note**. Overall opinion was measured on a scale ranging from 1 = very bad, to 7 = very good. Higher scores indicate a positive evaluation.*

In testing acceptance of the two technologies in the focus groups, the score was high. The mean for overall opinion for both the two technologies tested was high (table 1, 2). Also, the activity in favor of implementation (vote for it in a national referendum) would be strong, while the attitude for rejecting technologies or vote against them was low. The opportunity to express about the technologies was appreciated (general mean was 5,71, with SD of 1,41), which shows an availability of informed subjects to public participation in debates about policies.

3.2 The representative poll at national level results. The poll at the national level showed a fine level of information about pollution and global warming effect, but almost no information on capture carbon and storage technologies at a majority of the Romanians (75% never heard about carbon capture and storage, only 2,9% had more information). For respondents, environmental issues were placed on the third place on the public agenda, after medical system problems and economic problems, but before criminality (graph 1 – the percentage of respondents considering environment as being important or the most important).



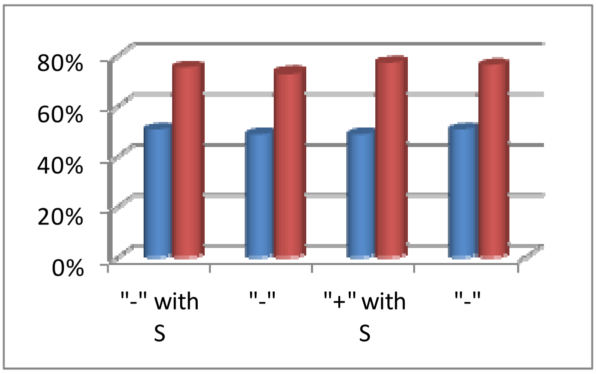
Graph 1. The priority of issues for respondents



Graph 2. The percentage of preferences for forms of energy (strongly agree or total agree)

The poll revealed that Romanians understand the importance of the maintenance of the environment, and would evaluate positively modern options of producing energy, as solar and wind energy (graph 2).

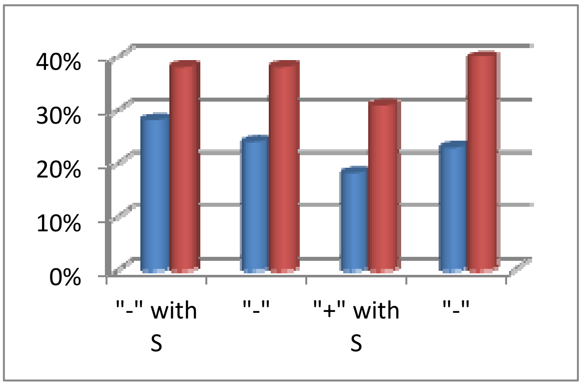
Another finding is that the level of acceptance is very high, even if the information was new. Almost three quarters of the Romanians (73%) would be in favor of testing the CCS technology in the country and only 12,8% would be against. The active attitude (vote or sign a petition in favor of implementation) would be stronger than the opposite attitude (vote or sign a petition against implementation). The high level of public acceptance has a small variation (only 3%) between negative and positive presentation even if it comes from a public authority (a well known non-governmental organization as Greenpeace) (Cismaru & Ivan, 2010: 14-16).



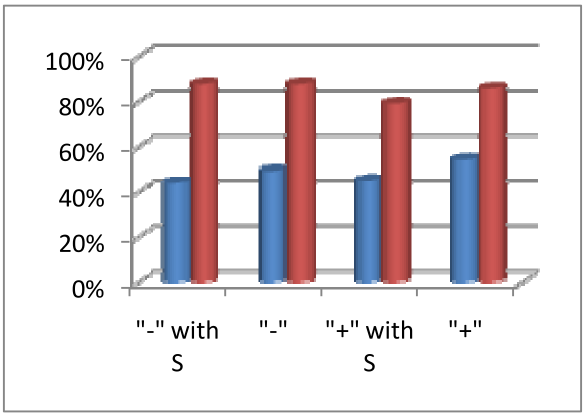
Graph 3. The change in acceptance while changing positive/negative (+/-) information with/without a source (S). *Note. Red-the total options of agreement; blue – the intense options ("totally agree")*

In Graph 3, the variation among agree responses is slight (maximum, between positive and negative with a source), but in the last variant still an important percentage of people agreed with the testing of the technology.

The variation of people voting against introducing the technology is also slight. The lowest value is encountered in case of positive information with a source (31%); for the rest, the level of total opposition (strong and moderate) is around 38%. The increase of percentage of opposition attitudes in case of ambiguous message or public debate shows the general lack of stability of public opinion in Romania.



Graph 4. The percentage of people voting against the technology. *Note. Red-the total options of agreement; blue – the intense options ("totally agree")*



Graph 5. The percentage of people who would vote for introducing the technology. *Note. Red-the total options of agreement; blue – the extreme options (totally agree)*

The lowest level of activism is associated with the case of positive message with a positive source. Also, the lowest level of "maximum agree" with voting or active implication is associated with sources, positive or negative. The intervention of a source does not necessarily change the results, in the positive, or in the negative part of the balance.

The level of public acceptance is high about any new technology of protection for the environment. Carbon capture and storage technologies were associated with even more positive effects, though in reality positive effects were only on global warming. For example, toxic waste or water pollution were considered positive effects of CCS technologies (which was not true) by 70% of the respondents (Cismaru & Ivan, 2010: 10-14). But, even with the unrealistic expectations, the public acceptance would not be totally guaranteed; still, a quarter of respondents do not accept the testing of the new technology. When asked what technology would introduce for reducing global warming, respondents preferred the new forms of energy (solar and wind energy) and low-consuming machines (Cismaru & Ivan, 2010: 16).

4. COMPARATIVE ANALYSIS

4.1 Comparison of qualitative results. When comparing Romanian sample with the other countries participants in the project, some characteristics come into evidence. All the other countries (exception Norway respondents, who preferred equally FDG and ICQ form of presentation) indicated ICQ groups (written information) as producing a more accurate and stable opinion on the matter discussed. The availability to publicly express varied, Romania being among countries with an intense positive attitude towards expressing opinions. Also, Romania had the lowest level of information on CCS technologies (completely new as information). The acceptance of technologies varied, being positive for the majority of the countries, while in Germany the overall opinion towards them was negative (population preferred renewable energies instead of CCS technologies).

4.2 The comparison of quantitative results. The level of information on environmental issues in the poll for Romanians was lower than Netherlands and Norway, higher than Greece and comparable to United Kingdom. (Pietzner *et al*., 2010: 26-28). Romania had the highest level of self-reported lack of awareness on carbon capture and storage technologies (71% of Romanians) (Pietzner *et al*., 2010: 36). Other difference was in the level of public acceptance. The Netherlands, the UK and Norway citizens are essentially neutral regarding the use of carbon capture and storage technologies, although the Germans are the most sceptical. Greece and Romania have the highest level of supporting the introduction of new technologies (around a half of respondents strongly agree). (Pietzner *et al*., 2010: 40-42). Also, almost a half of Greek and Romanian respondents would action (signing petitions or vote) in favour of CCS facilities (Pietzner *et al*., 2010: 43).

When comparing Romania with the other countries in the four options of presenting the information, a distinct characteristic occurs. Even in the case of negative presentation (with or without a source), the attitude towards carbon capture and storage technology changes in a positive way. This change was registered only for Romanian respondents, while the respondents from other countries reacted "normally" to the change in the message and to the source, with a negative change after negative message and positive change after positive message (strongly in case of a source).

5. CONCLUSIONS

The evaluation of information during Romanian focus groups demonstrated a strong orientation for information received by an expert source, followed by a group/public debate. The preference of Romanians has been different from the preference from other countries (for example, Germany). This result suggests that the best method for introducing industrial innovation would probably be by public events, where expert presentations and debates could both take place.

On the other hand, the large acceptance of innovations without information shows a lack of maturity to Romanian publics (as a difference from publics from other countries, for example United Kingdom or Germany). The functioning, the benefits and limits of the technologies should be clearly explained, in order to avoid unrealistic expectations.

The four scenarios used in the poll (positive presentation with/without a source, negative presentation with/without a source) revealed that, in promoting innovation, the most important factor in creating public acceptance is not the importance and credibility of the source, but the accessibility of the information presented. The little or no change in positive attitude show deviations in the formation of public opinion, due to the lack of social trust.

As a general conclusion, in a social climate characterized by a low level of trust, the introduction of technological innovations should be done with the support of experts and opinion leaders in the field, while the spreading of information and the obtaining of public acceptance should be based on neutrality and adequate structure of information presented to publics.

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THE IMAGE OF THE ROMA PEOPLE ONLINE: CRIME AND NON-INTEGRABILITY AS DOMINANT OPINIONS

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Abstract: *The social integration of the Roma people is a permanent theme in the public debate. One of the barriers of the integration of Roma people is their reputation as criminal and aggressive, inside and outside of the country. Paper explores the image of the Roma people online, on three categories of sources: online media (large audience online press), blogs, and free forums. The method applied is the content analysis with its particular formula, the image analysis. Findings show that crime is the main characteristic displayed in online media, while bloggers are rather skeptical about the possibility to integrate the minority, and racism and nationalism are very frequent attitudes in free anonymous discussion on forums.*

Keywords: *Roma, image, online, crime, opinion*

1. INTRODUCTION

Over the last decades a great amount of sociological research has been made in the Romanian territory in order to facilitate the social integration of the Roma people. The current state of opinion in the public space suggests, however, that either the implementation strategies have not been designed properly or the project goals were unrealistic or not sufficiently supported in order to have the desired outcome.

Another hypothesis on these results refers to the high level of intolerance in the Romanian space. According to the theory of Hofstede (1998), which set the dimensions of national culture and was followed by extensive investigations in many countries (from which Romania has a score of 6 out of 10 on the intolerance scale) Romania is among the countries where social innovation is not easily accepted by the public, whether it refers to the integration of the minorities considered "deviant" (minorities of all kinds, including the chronically ill with certain diseases), or it refers to social phenomena (e.g. alternative sexual orientation or alternative religions).

Therefore, in order to investigate the current status of the majority population's attitudes towards the Roma people, it is useful to make an analysis of the image and reputation of this ethnic group - not only to highlight the most important obstacles in the way of perception and acceptance of the Roma people, but also to show the intensity of the intolerant attitudes.

Any project for social integration of the Roma people should consider the Internet as a main source of information. In any controversial social issue, and especially in minorities issues, people will be less inclined to express their real opinion. Therefore, the views expressed in the real environment can be either forged or severely limited, due to the fact that the respondents are more cautious in responding to interviews and surveys.

Another reason why the Internet should be the main source comes from the theoretical perspective, considering the spiral of silance theory (Noelle-Neumann, 1964). According to this theory, people tend to express themselves in accordance with the quasi-static evaluation of most of the opinions. Thus, if they consider themselves as part of the majority, they tend to take a stand; if, on the contrary, they see themselves as part of the minority, people will tend to refrain. The spiral of silence theory acquires a specific character in the online environment (Cismaru, 2012: 14), this environment being the only one that provides traceability of the "spiral" process by which minorities are silenced. Therefore, besides providing a statistical record, the Internet also offers the opportunity to pursue the formation of collective opinions.

However, refering back to the preference for the Internet, the attitudes for or against the integration of the Roma people are the most visible, as the people who comment (on blogs or forums) can retain their anonymity and they can express themselves freely without being suspicious of the fact that they might be seen as part of a nationalist movement or suffer the consequences (formal or informal) of their way of thinking.

Research questions in this analysis:

1. Which are the main ideas that the media transmitted online about the Roma people in covering events related to them?
2. What are the main topics in the media regarding the Roma people?
3. Is the dominant attitude of the media neutral or biased when commenting negative aspects (crime, lack of education)?
4. Do the bloggers have the tendency to tolerate or exclude them?
5. Which are the main characteristics of the Roma people as reflected in discussions?

2. METHODS

For the reasons stated above, in the online environment the most appropriate method is the content analysis with its specific alternative called “image analysis” (Halic, 2002). For many years, the classic image analysis (Chelcea / Halic) could not be applied online due to the inability to select and prioritize sources and also due to the difficulty to find online materials and evaluate them according to certain criteria. However, recent online tools have made it possible to transfer the method in the online environment in order to conduct analysis which is sociologically valid. Google enables an appropriate sampling (over the past months different types of sources have been classified: media, blogs, forums, videoclips, etc.). Therefore, the sources can be selected by categories and a preferred topics can be monitorised (Google Alert). Ranking sites for any online publications allow people to identify the online market share for publications and this can be used as weighting coefficients to obtain a profile picture (for online news, especially).

Thus, the online information was monitored during 22.02-29.02.2012, based on three categories of sources: media, blogs, free discussions (forums). Of these source categories, the coefficients resulting from the market share (source: website trafic.ro) were applied only in the case of the media. As illustrative elements: sources as Libertatea, Realitatea, Cancan have a strong impact (on average 10%). Other high-impact publications are Evenimentul Zilei, Jurnalul National, Adevarul or Ziare.com (average 6%). Other sources have a slightly lower impact (Gandul, Hotnews) while most local media has a market share less than or equal to 1%. These figures were used as weighting factors in the results, to calculate the correct weighting coefficients in order to determine the likelihood of the impact of the broadcast image (broadcast image - image via the mass media). For blogs, the market share is less than or up to 1%, so that the sources have an approximately equal weighting coefficient. Regarding forums, there was a significant difference between large-sized boards (Softpedia - 6% market share, about equal to a high impact publication) and Hotnews.com forum, which has a triple weighting coefficient compared with the rest of forums. Blogs image is both a released and reflected image (Cismaru, 2012) while forums image lies within the reflected image category.

A special feature in the selection of the blogs was that a supplementary selection was made in addition to Google (the search engine provides a series of articles coming from the local media sites registered as blogs). The selection of individual blogs was preferred (due to its authenticity).

The content and the title were also considered as analyzed material for the media. Only the content of the articles was used for blogs, as titles are irrelevant in most cases. For discussion forums, the criterion of analysis was posting (entry site). As type of analysis, frequency analysis was used combined with the intensity one, according to the model of V. Stancu (1998) adapted by Iacob *et al.* (2011). The intensity of opinions is established by providing opinion intensity ratios for each unit analyzed by the following rules (Iacob *et al*., 2011: 162-163):

(-4) negative superlative adjectives towards the subject, as shown to affect communities or countries (including allegations of proved participation in organized criminal networks);
(-3) negative comments, involvement in public scandals and offenses proved in court;
(-2) negative evaluation of adverse actions;
(-1) ironic appreciation, humorous stories;
(0) informative news, stories related from an objective point of view;
(1) slightly positive feedback;
(2) reports of actions with positive impact;
(3) positive comment on actions or results;
(4) positive feedback on efficiency and competence, contribution to solving social or national interest problems;

After granting these coefficients to the analyzed unit, the final calculation is done by adding the importance of the source, thus obtaining a value on this dimension.

The sample of materials used was:

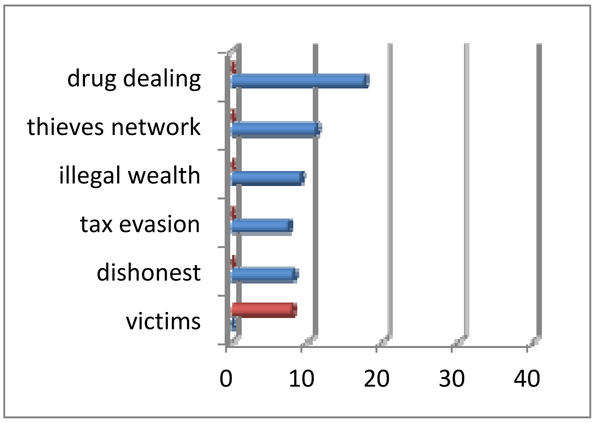
a. News media: 33 articles (those published during the monitoring period were removed, but the references on "Gypsy" were contextual) located on first page obtained by searching on Google topic " Gypsies ";

b. Blogs: 30 articles published on blogs (online portals were removed and only individual blogs were maintained);

Forums: 100 Forum Posts by Softpedia.com (topic called "The Gypsy issue") between 22.02-26.02.2012. In the analyzed period, there were only three topics (active discussion forums) in which the issues connected to the Roma minority were effectively discussed. Of the three, the topic was selected because it is on the forum with the largest audience and was the most "specialized" (the alternative topic related directly to the potential tolerance of the respondents). Due to the large volume of postings, only the first four pages of ten were analyzed.

3. RESULTS

3.1 Online media sources analysis. The main issues reflected in the media refer to organized crime, either outside or inside the country. Also, tax evasion is an old issue that is constantly present in the media. Dimensions of organized crime are complemented by reports of individual cases, either locally or less spectacular. The profile, mainly negative, has only one positive aspect (resulting from a small proportion of the articles analyzed, where the case of a poor minority settlement where no offenses had been committed was presented, and a child being assaulted in a supermarket) (see graph 1).

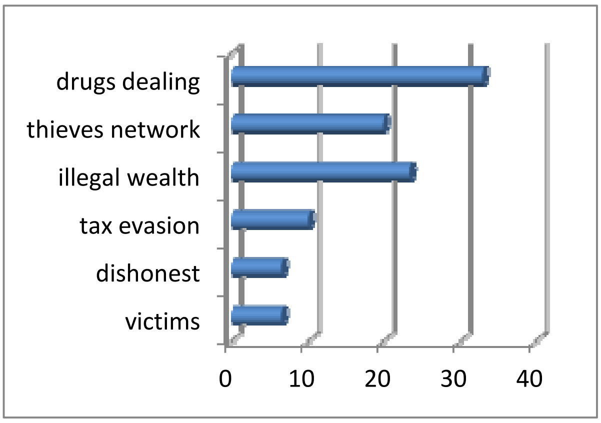


Graph 1. Image profile and the impact expected in the online media. *Note. Last bar: positive dimension*

In graph 1, the impact is shown on a scale from -40 to 40, the weighted importance of the source, by the formula *μ (average coefficient) = ∑ (absolute value × the importance of the source)/total of counting* *units on the particular dimension* (in this case articles).

The importance of the source was calculated by reference to the market share of the online media: sources of high online audience, such as Libertatea, Realitatea or CanCan have a market share of 10% and therefore have a maximum impact factor (10). Sources of large audience, such as Adevarul, Jurnalul National, Ziare.com oscillate around 6%, with an impact factor of 6. Journals with low audience like Romania Libera or Cotidianul have an impact factor 1 (with a market share less than or equal to 1).

Returning to the data results, there is only one dimension which presents a positive impact, namely the one concerning the unreasonable assault as a result of discrimination (because this news was broadcast by Realitatea, a source with a maximum impact).



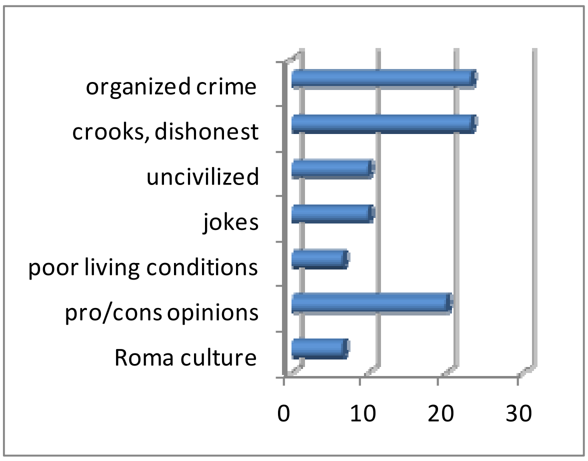
Graph 2. The structure profile of the image, on dimensions

In graph 2, the share of structural dimensions in the image profile shows again a very high proportion of issues relating to organized crime (43% of the total references concerns crimes committed abroad). Both the idea of criminal organizations and the idea of operating outside these groups have a very negative impact on the image of the Roma community. In this context, any member of the minority can be considered *a priori* a potentially aggressive person and a criminal.

The most favourite topics of the media are as follows: drug trafficking (10 releases) is a preference that has news value (it is a relatively new phenomenon in Romania). Also, the network of organized thieves in England was a major issue (6 releases) because of taking place abroad and deceiving Great Britain (high value of story). Finally, illegally acquired wealth is a subject on the agenda of the media. Basically, the subject concerning "illegally acquired wealth" (7 releases) referred to the same network of criminals who had committed robbery, forgery and identity fraud in the UK, but has been reformulated in Libertatea.

3.2 Blogs' image analysis.

The image profile on the analyzed segment is mainly negative, except for some views that have interpreted cultural issues (in a slightly positive way). One observation that can be made is the splitting of opinions about integration: subjects are either extremely intolerant or racist (down to the assertion of intention to eliminate / exterminate / neutralize the Roma people) or positive, arguing about mitigating circumstances and generalizing labels (more moderate voices). To what regards the terms ”crooks" and "uncivilized", the content of the articles has also involved the lack of education and training as the foundation of the anti-social behavior and the anti-work cultural models of the Roma people.

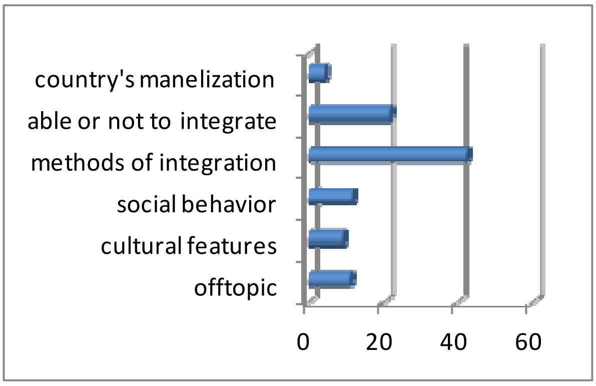


Graph 3. The image profile dimensions on blogs

As a difference from the similar profile made based on the media articles on the largest audience, we can see that there is no mention to tax evasion. This topic, often brought up on the agenda of the media, is absent on blogs (because the Romanian state and the respect for the law is not a norm for the Romanians) (graph 3).

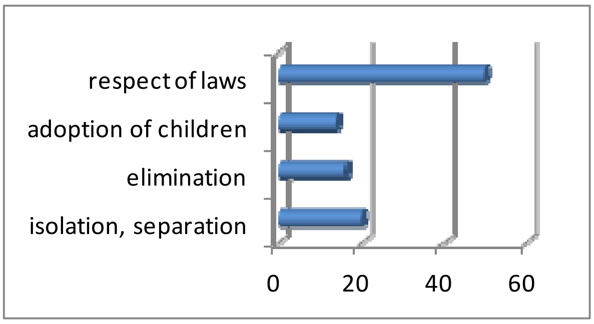
As shown, criminality does not have the same weight as in the profile broadcast by the media channels with large audience. Topics like "crooks, dishonest, poor living conditions" are mainly found on blogs (compared with the traditional media agenda), as blogs consist more of evidence from subjective, individual experiences. The cases presented in the media were taken and debated to an extent, but were seen as additional elements adding to the already established reputation (negative) of a community. Articles about the possibility or impossibility of integration have a low share (20%). Also, on blogs and forums we can find ironic jokes (labels translated in the anonymous folk as poems and jokes) in 10%.

3.3 Forums' discussions analysis. As can be seen, the structure of an online discussion forum has a different configuration than that present in the media, where it is required by the moderator. Since the segment of the Forum Softpedia users is informed and competent in assessing the social measures taken on a macroeconomic level, the methods of integration have attracted the largest participation (graph 4).



Graph 4. Issues related to the Roma people on the public agenda

Of social behavior, aggression, illegal gains and high demographic growth were the most discussed (described as worrying). Among the cultural aspects, the term of "closed community" stood out ("intolerance" as some respondents noted) and the unfortunate incidents in recent history were reminded. Also, elements of the nineteenth century history were mentioned as well as correct names or internal cultural issues. Under the theme "able or not to integrate" more than half (14%) felt that the Roma people cannot be integrated, giving as example the failure of integration policies in Europe.



Graph 5. Integration measures proposed

Note. The percentages in chart 6 are calculated from the total units on "integration measures".

As to the measures that were discussed on integration, there were three types of views: those inclined to radical measures, nationalist and racist (half) and those who lean towards more punitive sanctions given in court (but also these, with a rather severe judgment, suggesting the introduction of the death penalty or forced labor in prison). It was emphasized the inefficiency of the current system of justice in punishing crimes committed by the Roma minority and that they "are used" to the punishment and, given the imperfections, in particular when it comes to catching, arresting and prosecuting them, they are not effectively "corrected" (graph 5).

4. CONCLUSION

The media gives little or no space in its agenda to the issue of the Roma people integration. It is not considered a theme of public debate or something urgent and important. The deterioration and disappearance of journalistic objectivity in the social story type leads to a lack of coverage of the Roma minority's issues or any information about the progress or the position of this minority.

The news presents mainly scandals related to the network of criminals acting abroad, the offenders affecting Romania's image abroad, the confusion made in some countries between Romanians and the Roma people; also, the national news presents only the damage done by the Roma people through state tax evasion and organized crime. The fact that the articles published relate to networks rather than isolated cases and the ongoing law suits (and therefore on facts proved, not presumed) causes greater reflection of these facts and a greater impact on the audience. Moreover, articles propagated in the media almost identical in their content, were all on the same topics (illegally acquired property, an internal network involved in drug trafficking, an external network involved in extortion and robbery in the UK). Since those materials relate to only a selected week in the analysis, we can estimate what profound impact the constant repetition of this type of articles could have on the collective image, in time.

In the conclusion drawn based on the results of the analysis done on blogs, we can see the same severe observations about the state of the public. The balance clearly tilts towards exclusion, the attitude is rather nationalistic, and there are relatively few voices defending the honest members of the Roma community. It should be noted that although cases of scandal commented in the press during this period had quite a strong impact (as shown in the chart on the news), they had a much lower impact in the blogosphere (not considered of high current value so as to be retransmitted). Opinions rendered are more concerned with personal experience and the labels are linked with education and uncivilized behavior in society.

Regarding the discussion forums, the analyzed postings confirm the findings for blogs, with a more pronounced shade of extremism. Even though both on blogs and forums there are isolated voices defending the poor Roma, the abused or those labeled unfairly, the general consensus is that the Roma people cannot be integrated and they are a social problem (a "lost cause") that Romanians must get used to. The general opinion is that there are no integration solutions for this minority, because of their "cultural" and social resistance. Also, the findings indicate that there have been attempts to communicate with Roma minority, but this is a "closed caste" which refuses to adapt. And in terms of integration methods suggested by some respondents on the forums, not only are they radical but also unacceptable to a European civilization. The tone of these discussions suggests that not only the Roma community is closed but the public's intolerance is also on a high level.

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ORGANIZATIONAL HEALTH CHECK. A COMPARATIVE INVESTIGATION INTO ORGANIZATIONAL COMMUNICATION PATTERNS

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Abstract: *This paper presents some of the conclusions of a research endeavour undertaken in two different institutions: a private company (PO) and a state- financed organization (SO). Its purpose was the comparative investigation into the similarities and differences characterizing them in terms of the communication patterns underlying their organizational behavior. Hence, the research method employed was based on the comparison and contrast techniques, whereas the paradigm it adopted was that of organizational communication patterns. Thus, out of the five dimensions describing the concept of organizational communication, namely vertical, horizontal, informal, formal and organizational outward communication this article will only present the findings related to* ***informal, formal and horizontal communication patterns.*** *Based on these, the paper will then focus on the prospective challenges for the two organizations in terms of micro-organizational behavior and also on the way the two dimensions of organizational communication can inform on the future decision-making process.* *In the end, the conclusions will highlight the role of organizational communication patterns in conducting an organizational health check and the way ahead from such an assessment.*

Keywords: *communication patterns, horizontal communication, informal/formal communication, organizational behavior*

1. INTRODUCTION

This paper is based on a study that focused on the following research hypothesis: *Organizational behavior can be investigated from the perspective of the organizational communication patterns underlying it.* As a result, the aim of the overall research endeavour was the investigation of organizational life through the conceptual lens of organizational behavior. In addition, taking into account the complexity of such a concept, the latter was tackled by resorting to the paradigm of organizational communication patterns underlying the concept proper. The method considered as best fitting both the paradigm and the concept was the comparison and contrast one.

All of the above considered, the aims established for undertaking this endeavor were three-fold. First, the research described the theoretical concepts to be operationalized, namely "*organizational behavior*", and "*communication*" by drawing on specialized literature in the fields of organizational behavior (Johns, 1998:4, Cole, 1995:4, R.M. Steers and J.S. Black, 1994, Miner, 2002, Mullins, 2006), group theory (Barth, 1992:19, Jenkins, 1996:80, Cooley, 1909, Radu, 1994:112-113), communication theories (Bougnoux, 1998, Muchielli et al., 2006,Auroux, 1997, Wilson et al., 1986:6) and organization theory (Hackman and morris, 1975:49). Second, it moved on to the exploration of organizational life through the attitudes expressed by the sample units selected to account for it. In this respect, an important input from a theoretical point of view was provided by the psychological theories in the field of attitude and behavior change (Ilut, 2004:43, Stanciu,S., Ionescu, Mihaela Alexandra, 2004:13, Allport, 1971:19, Stoetzel, 1963:167, Popescu-Neveanu, 1987:71, Katz, 1960:163-204, Gross,1987:134, Azjen and Fischbein, 1977). Moreover, another exploration was carried out in order to investigate how a paradigm drawing upon communication studies can better describe the concept of organizational behavior. Hence, an underlying aim was that of attempting to make a contribution towards better describing this concept from the perspectives suggested since it is the communication techniques that determine the structure and the scope of an organization (Barnard:1938).

The nominal definitions for the noun phrases "organizational behavior" and "communication patterns" employed in the operationalization effort of the aforementioned concept were as follows:

Organizational behavior *is individuals' behavior among themselves and within groups, groups' behavior between and among them, and organization's behavior towards individuals and groups within it, as well as its behavior within its environment.*

As for the **formal communication patterns**, the latter were described by the variables of:

upward communication*, namely communication that flows towards the top of the hierarchical ladder and that involves problems and exceptions presented to the manager, performance reports, grievances, disputes, accounting and financial reports;*

downward communication *(...) employed by managers in order to direct and control the activities of those in the chain of command, and*

horizontal communication*, designating the inter-departmental and intradepartmental activities carried out in order to ensure completion of projects and tasks assigned to departments or workgroups.*

In terms of the informal communication patterns, the latter emerge from the *complexity of networks established among people because of their psychological needs, the frequency of interactions among them, age, gender similarities and its inherent information flows in all directons regardless of hierarchy.*

2. RESEARCH DESIGN

For a better understanding of the way organizational communication patterns inform on overall organizational behavior and, inherently, on the decisions made, this sub-chapter will briefly focus on the research hypothesis of interest for the aims of this paper, on the identification of the dimensions and variables underlying the communication patterns of interest for the current endeavor, types of instruments, sample description and ethical considerations.

2.1. Current paper research hypothesis. Out of the initial ten questions and 15 alternative hypotheses (Baker: 1998, 9.139) established for the overall study, this paper will only focus on the hypotheses according to which:

H.1. Organizational behavior can be investigated from the perspective of the organizational communication patterns underlying it.

H.2. There are underlying causes that can account for the differences and similarities between the organizations investigated.

H.3. The findings of this research can be used to the benefit of the organizations under investigation.

H.4. The findings of this research can be used to the benefit of organizations at large.

2.2. Research dimensions and variables. Based on the identification of the dimensions and variables describing the two concepts of interest for the initial research endeavor, this paper will provide de framework by which the data interpretation will be carried out by taking a look at the dependent and independent variables.Thus, the dependent variable of the study was "organizational behavior", whereas the independent variables informing on the former were grouped under the generic heading of "organizational communication patterns". Out of the two broad interrelated categories established by the initial research, namely inter-organizational communication and organizational outward communication, the paper will only focus on the former and on the variables of interest for this paper:

V1. Formal communication
V2. Informal communication
V3.Horizontal communication

The interpretation of the data obtained from the respondents took into account the following concept-defining variables:

V1. Formal communication

V1.0. Communication in terms of organization processes
V1.0.1. Formal communication of objectives and strategies (C-FCOS)
V1.0.2. Formal channels of communication (C-FChC)
V1.0.3. Lessons-learned follow-up (C-LLFU)
V1.0.4. Employment of lessons learned (C-ELL)
V1.0.5. formal communication of change (C-FCC)
V1.0.6. Individual attitude to formal communication channels (C-IAOHSC)
V1.1. Organization design
V1.1.1. Individual attitudes to organizational hierarchy and span of control (C-IAOHSC)
V1.1.2. Communication facilitated by knowledge of the hierarchical structure (C-KHS)
V1.2. Job policies and procedures
V1.2.1. Individual attitude to performance assessment procedures (C-IAPAP)
V1.2.2. Solutions for performance improvement
V1.2.3. Downward communication of assessment criteria (C-DCAC)
V1.2.4. Job procedures and work performance (C-JPWP)
V1.2.5. Job security (C-JS)
V1.2.6. Individual perception of job incentives (C-IPJI)
V1.2.7. Responsibilities/tasks assignment (C-RA)
V1.2.8. Deelgation of responsibilities (C-DR)
V1.2.9. Delegation of customer-focused responsibilities (C-CFR)
V1.2.10. Job-related resources availability
V1.2.11. Job-related information availability
V1.3. Career
V1.3.1. Training opportunities (C-TO)
V1.3.2. Employees' on the job opportunity to apply knowledge gained from training
V1.3.3. Development of non-specific job skills (C-DNSJS)
V1.3.4. Career opportunities (C-CO)
V1.3.5. Professional goals (C-PG)
V1.4. Leadership (i.e. management communication)
V1.4.1. Management style (C-MS)
V1.4.2. Flexibility (C-F)
V1.5. Work environment
V1.5.1. Work conditions (C-WC)
V1.5.2. Respect and appreciation (C-R)
V1.5.3. Freedom of speech (C-FS)
V1.5.4. Equal opportunities (C-EO)
V1.5.5. Individual perception of work-related stress (C-S)
V1.5.6. Stress factors (C-SF)
V1.6. Conflict
V1.6.1. Conflict sources (C-CS)
V1.6.2. Conflict approach (C-CA)

V2. Informal communication

V2.0. Communication at informal group level
V2.0.1. Informal channels of communication(C-IChC)
V2.1. Informal communication emerging from organizational behavior
V2.1.1. Informal communication facilitated by organizational policies (C-ICOP)
V2.1.2. Individual attitudes towards informal communication facilitated by organizational policies (C-IAICOP)
V2.2. Power relationships
V2.2.1. Informal leaders (C-IL)
V2.2.2. Hidden agendas (C-HA)
V2.2.3. Rites of passage for new comers (C-RPNC)

V3. Horizontal communication

V3.0. Communication at formal group level
V3.0.1. Inter-department communication (CInterDC)
V3.0.2. Work team/group-other departments communication (C-WGDC)
V3.0.3. Intra-workgroup communication (C-IntraWGC)
V3.0.4. Team Work (C-TW)
V3.0.5. Team work and responsibilities (CTWR)
V3.0.6. Team work and equity (C-TWE)
V3.1. Conflict (measured through the category of "conflict sources")

V3.1.1. Conflict consequences on individual performance

V3.2. Power and politics

V3.2.1. Job-specific vocabulary usage

V3.2.2. Discrimination

V3.3. Peer to peer communication

V3.3.1. Peer to peer cooperation

V3.3.2. Peer to peer mutual trust

2.3. Types of instruments, sample description and sampling methods. The instrument used for focusing on the hypotheses listed in this paper consisted in an attitudes-related questionnaire made up of 82 closed ended questions and it was administered in the Romanian language. Some of the questions listed mutually exclusive alternatives: yes, no, don't now, whereas others were multiple choice ones listing several alternatives, the others category included, and allowing for multiple answers.

The reasons that led to choosing the questionnaire as an instrument were thre-fold. First, there was the large sample of respondents that made impossible the employment of interviews to elicit their opinions and attitudes identified in the previous sub-chapter. Second, the time constraints (the time period for designing and writing the research report was not more than one year) did not allow for another instrument such as observation or recording employees' behavior, which required of the researcher not only time to do the observation, but also to process the data obtained. Moreover, related to this instrument of investigation, there was also the likelihood of not obtaining permission from the directors of the two institutions identified as providers of the sample of respondents to observe organizational behavior in vivo.

2.4. Sample description, sampling methods. The sampling decisions concerning the group of informants were taken in accordance with two major criteria.

First, there was the scope of the investigation: a comparative exploration and description of organizational behavior through the communication patterns underlying it and as acknowledged by the employees of two educational institutions from the public and private fields in Romania. The latter contributed to the identification of the population (Baker, 1988:144) of likely informants in terms of field of activity: informants from the public sector (i.e. institution's orientation towards the benefit of community) and from the private sector (i.e. the institution's for-profit nature of activities).

Second, in deciding upon the sampling frame to be drawn from this population, a major role was played by the features of the two institutions. Thus, I tried to identify organizations as similar as possible not only from the point of view of their major field of activity, target audience, number of employees, but also from the point of view of their subordination or not to a central structure.

Thus, the sampling frame consisted of twenty seven (employees) working with public sector institution on a full time basis, and thirteen (13) people employed by the private institution both part time and full time. On the primary sampling units further reductions were carried out. First, I decided to leave out of the available population the top, the middle and line managers from both institutions since the research aimed at investigating employees' attitudes, perceptions and cognitions of the organization as a whole and not decision makers' position on the topic under scrutiny. Consequently, the short listed sample reached eighteen (18) people working full time with the public organization, and twelve (12) part time and full time employees working with the private organization.

Next, I employed non-probability sampling methods, namely convenience, quota and dimensional sampling (Cohen, 1994: 88) in order to comply with the requisite of representativeness of the population under investigation.

Taking into account the researcher-respondents relationship (i.e. the researcher worked both part time with the private organization and with the public organization when the research was conducted) convenience sampling was employed in terms of "the nearest individuals" (Cohen, 1994: 88) to be investigated until obtaining the necessary sample size as established through the quota and dimensional sampling methods.

Quota sampling involved taking into account the gender and the department the respondents worked in. Decisions on the male/ female and department quotas were not a problem in the case of the private company due to the small number of employees in each department (i.e. three in the administrative and nine in the teaching department) and to the absence of any males among the private school's staff. Thus, the questionnaire was administered to all employees and the response rate was 91.66%.

In the case of the public institution I identified eleven (11) possible respondents working in administrative departments out of which eight (8) females and three (3) males, and seven (7) in the teaching department of which four (4) females and three (3) males.

Even though the quotas of males and females within the sampling frame were unequal, considering some of the variables of the research (i.e. gender discrimination, equal opportunities, respect, level of formality), as well as the type of organization under investigation, I decided to have equal quotas of male and female respondents. Moreover, the above reasons added to the research aim led to a similar decision in terms of the quotas of informants per department. Dimensional sampling was further resorted to in order to identify the years of employment of the respondents. However, the prerequisite of this method (1994:90), namely that of obtaining at least one respondent for every category, was met indirectly by applying the convenience and quota sampling methods as previously described. With a view to this, the following 'features' of the respondents were set out: employed for less than a year; employed between 1-2 years; 3-5 years; 6-10 years; for more than 10 years.

Table 1: Sample Frame and Dimensional Sampling

	Public organization: sampling frame: 18 employees	No. of respondents: 12 out of 14 (85.71%)	Private organization: sampling frame: 12 employees	No. of respondents: 11 out of 12 (91.66%)
Employment period				
Less than one year		8.33%		9.09%
1-2 years		8.33%		27.27%
3-5 years		25%		27.27%
6-10 years		58.33%		27.27%
More than 10 years	-	-		9.09%
Department				
		50% administrative 50% teaching department		27.27% administrative 72,72% teaching department
Gender		50% males 50% females		100% females

All this considered, the table below reviews the quotas of respondents per department, as well as the quotas of respondents in terms of gender and their employment period and it will be further referred to when interpreting the data collected after the survey administration.

2.5. Data interpretation. Referring back to the number of respondents having completed the questionnaires and by relying on the thorough analysis of the differences and similarities in the answers provided by the respondents from the two organizations, the percentages were interpreted in the following manner:

- half and above was referred to as majority, unless majority (i.e. 50%) was also recorded in the case of the same question when the interpretation viewed the position of the respondents as divided over the issue and tried to account for it as much as possible;
- 46.66% was referred to as almost half and counted as significant if the rest of the answers was equally or almost equally divided between the other alternatives provided.
- 33.33% or 36.36%, as well as 25% was regarded as significant as long as they brought any light into the issue investigated in contrast with a majority expressed on the same issue.

16.16%, 18.18%, 8.33% and 9.09% were also referred to but left aside if the information they provided was not significant compared to the information provided by the majority of the respondents.

3. RESEARCH FINDINGS

In terms of **horizontal communication** the findings can be concluded upon as follows:

- Even though inter-department communication suffers in both organizations, the answers of the respondents from the public organization point out a rather worrying situation in this respect.
- In terms of the communication between respondents' workteam/group-other depart-ments both organizations confront with communication problems;
- In both organizations communication within workgroups or departments is very good because clear norms and roles are assigned to individuals.
- Even though team work is encouraged in both organizations, the way work tasks are distributed among employees seems to be fairer in the public organization compared to the private organization.
- Assessing whether the other employees carry out their job-related tasks is felt as a sensitive issue by the majority of the respondents from the public organization who prefers to refrain from answering the question related to this issue.
- Even though not reaching majority, most of the employees from the private organization are divided between remaining neutral and agreeing that their colleagues do their share of jobs.
- In both organizations formal communication of objectives and strategy is done well taking into account the impressive majority recorded when it comes to agreeing that cooperation underlies work relationships.
- If the majority from the public organization agrees that interpersonal exchanges are based on mutual trust, the respondents from the private organization are quite divided on the issue.
- Formal communication seems to fail in conveying the feeling of trust in the employees within the private organization (considering the answers recorded for the question related to the category of 'mutual trust'), whereas within the public institution the situation is quite encouraging even though leaving room for improvement.
- A merger between professional and friendship relationships may be noticed within the private organization, even if in the case of less than half of the employees;
- The informal relationships go deeper than the professional level for the majority of the respondents from the public organization, which sets out the increased likelihood of informal groups' and leaders' presence and activities.
- In both organizations there is a high focus on behalf of the employees on work performance and final results despite potential disturbing factors such as conflict with colleagues.
- The majority of the respondents from the public organization claim neither to have

witnessed, nor to have experienced discrimination within their company. However, the voices of some of the respondents from the administrative departments, point out discrimination because of employees' education, as well as position related discrimination which makes it obvious that some of the peer-to peer relationships are built up along the roles and status of the individual within the organization.

In terms of **informal communication** two major interrelated aspects need to be mentioned: the role of informal leaders within the two organizations under investigation and the way formal channels of communication are paralleled by informal ones. Thus the conclusions that can be drawn are as follows:

- The public organization seems to succeed better in facilitating employees' interaction at an informal level compared to the private organization where it seems that communication at an informal level, outside the organizational framework, needs to be encouraged by top management. However, despite the public organization's apparent strength in terms of informal communication opportunities outside the formal organizational activities, work relationships are still one of the causes leading to stress within the public institution, as highlighted by the variable of formal communication.
- In both organizations the premises for the appearance of informal leaders are high since professionalism and personality are considered to be representative features of some of the colleagues of the respondents
- Rumors are not by far the core of information sharing at an informal level within the private organization. Consequently, power relationships in terms of who has access to and shares information are not likely to appear. That testifies to a good communication flow downward which rules out the likelihood of informal leaders emergence from this point of view.
- Informal communication within the public organization relies to a certain extent on rumors which may point out those timely actions towards informing employees on work-related issues need to be taken by top management.

Considering the complexity of the variable of **formal communication** this paper is to list only the most important findings related to this variable. Thus, they are as follows:

- While the for-profit nature of the private organization imposes good formal communication of organizational objectives and strategy, as well of changes directly affecting the employees, the public organization needs to work on these aspects in order to avoid individuals' and groups' passive resistance to organizational goals and future activities.
- Within the private organization unwritten rules by which employees communicate well in terms of task-related conclusions exchange seem to be in place, whereas the public organization seems to convey contradictory messages in this respect to the employees. Consequently, what the public organization needs to do is to encourage employees to exchange their conclusions at the end of projects by reinforcing organizational objectives and by working on the relationship among work groups or departments that does not seem to excel from this point of view.
- The private organization is more likely to solve complex problems faster and more accurately because of its 'all-channels' communication network as contrasted with the public organization where it is the simple problems that are solved faster and more accurately as a consequence of its 'chain'-like communication flow. Moreover, within the public organization the employees are less likely to have a positive attitude towards their jobs because of lack of participation, while in the PO the members take on a more active role in the decisions to be made.
- While in both organizations almost all respondents feel that vertical communication from the point of view of bottom-up communication is ensured through organizational design, there are clear differences when assessment of organizational design efficiency is at stake since the respondents form both organizations do not

reach majority in agreeing on how organizational design affects organizational results.

- Both organizations seem to represent satisfactory work places for their employees
- The public organization needs to work towards meeting staff's esteem needs as well in order to have them happy about their work environment. On the other hand, the private organization meets only partially these needs and it has a long way to go (if it is ever to take it considering its for-profit nature) to meet the safety needs of its employees in terms of the incentives offered.
- Within the public organization employment of resources will never represent a reason for communication breakdown. However, there is the likelihood for the same organization's formal communication pattern underlying organizational behavior to lead to the development of informal communication channels through which people to try and compensate for the information the formal path does not make ready for them to carry out their activities
- The private organization is the most prone to encountering difficulties in ensuring employees' commitment if the latter's extrinsic motivation is stronger than the intrinsic one as the research seems to unveil.
- Even though managers form both organizations show flexibility to employees' problems, the public management style seems to be disputed as far as its influence upon the working environment is concerned
- While in the private organization the major sources of stress are related to the job the employees have, within the public organization work relationships seem to be partially out of the control and regulation of the formal communication channels and inherently of top management. However, considering the overall attitude of satisfaction expressed by the employees in relation with their job it seems that stress factors are seen as an inherent part of the job the staff holds.

Both organizations are likely to be confronted with interpersonal conflict generated mostly by diverging goals by disagreements over work-related responsibilities. Moreover, the public organization is equally prone to a dysfunctional approach of conflict, as well as to a positive one leading to cooperative behavior within the organization. Contrasted to this the private organization is more likely to display collaboration among employees despite the conflicts that could occur at a certain moment.

3. ORGANIZATIONAL HEALTH CHECK

As far as the relationship between individual behavior, group behavior and organizational behavior is concerned the findings of the current research highlight the importance of viewing the individual as multifaceted, some of the personas being built up and shaped in accordance with the secondary groups designed or triggered by organizational behavior. Thus, if we are to talk about the differences and similarities underlying such a relationship, then there are more similarities than differences.

In terms of the differences between individual behavior, group behavior and organizational behavior, the latter can be discussed only from two perspectives: informal groups and personal decisions concerning individuals' welfare. However, as their overview is to highlight, when it comes to correlating the macro dimension of organizational behavior to the micro dimensions of individual and group behavior it becomes obvious the framework reinforces the similarities and not the differences.

Thus, regarding informal groups as the dimension of group behavior that differentiates itself from organizational behavior is not appropriate, since the likelihood for informal groups to appear is the direct consequence of the formal communication variable underlying organizational behavior, as demonstrated by the answers of the respondents concerning the variables of horizontal communication.

As for the differences between individual behavior, group behavior and organizational behavior, the latter may choose to act against, to join or to distance from the two as a direct result of the communication flow underlying them. As a consequence, if difference is chosen by the individual to point out and to enact, as pointed out by the small percentages recorded for some categories and coming in sharp contrast with the majority of the respondents taking a completely different stand, then the difference has to be viewed strictly correlated with the issue and with the behavior from which an individual distances.

As common knowledge has it, there are no two things alike. Consequently, it is impossible to claim that the two organizations are similar, their private and state field of activity considered. on overall, the basic differences between the two organizations can be accounted for mostly in terms of how successful the formal communication flow underlying organizational behavior is in conveying and convincing the employees to share common norms, principles work-related tasks.

Moreover, starting from the same variable, levels of formality and informality, as well as relationships among employees can be described as manifesting differently in the two organizations.

In terms of the similarities observed between the two organizations, the latter can be summed up from the same perspective which yielded the differences, namely the way formal communication influences in a positive manner respondents' satisfaction with management style, commitment and trust in the organization, to mention only few.

In conclusion, it is obvious that organizational communication patterns alongside with their dimensions, variables and categories are a valid instrument for an organization's health check.

However, a larger and more thorough perspective may be adopted by moving away from the attitudes held by individuals and expressed in a quite limited manner because of the nature of the instrument of the initial research towards observing the way individuals interact within the organizational framework both verbally and non-verbally. Consequently, a paradigm that could fit such an investigation would be symbolic interactionism in terms of the way employees interact with their peers and with their managers.

Last but not least, from the perspective of organization theory, management attitudes in terms of organizational behavior could also be held under scrutiny and then compared with their employees' in order not only to gain a more complete picture of the topic of organizational patterns underlying organizational behavior, but to also accurately point out where communication breaks down and why.

Finally, taking into account the elusiveness of the topic organizational patterns underlying organizational behavior simply because communication itself is a difficult concept to grasp and account for, as well as the cross-sectional nature of the study, the findings are strictly context-related and thus valid only for a limited period of time. Consequently, the relevance of these findings for other organizations is restricted to the advice to be encountered in specialized literature on organizational communication and organizational behavior according to which it is the manager that has an important saying in the way things are in a small organization like the ones that provided data for this paper.

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THE INTERCULTURAL EXPERIENCE ACQUIRED IN MILITARY OPERATIONS. ANOTHER PASSAGE TO I(NDIA)?

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Abstract: *The spectrum of military operations conducted in various geographical areas by coalitions of the willing or by alliances has widened as much as the increasing number of risks and challenges raised by the asymmetrical threats described by authoritative figures in the field of national and international security. Consequently, swift and flexible strategies for mitigating these are required. In this respect, this article argues that the hard power is no longer enough to uphold the formulation and the application of such strategies. Therefore, an all inclusive approach is mandatory and the direction suggested by this paper is that of integrating the skills and competences of the soft power into the overall framework needed to conduct such operations. However, a number of difficulties are envisaged since the very term of "soft" power is an elusive one due to its dependence on the development and use of a set of skills underlying not only on the national/community/military cultural values of the participants to such operations, but also on the values of the inhabitants of the areas where such operations unfold. As a result, the question raised by this article is to what extent the intercultural experience acquired in military operations can be a passage to understanding oneself and, as a result, the other (that can be defined both as the co-worker from the same unit, the co-worker(s) form the same military operation/exercise, the military organization as an evolving body of knowledge requiring sharing and contributing to the overall knowledge pool, or the very civilian involved through its very presence in the area of operations/at the very core of a mission's end state). Based on the answer to this question, the article will then look at the feasibility of developing a prospective model for institutionalizing the lessons learned in the intercultural field as a result of a country's military's participation into international missions. Last but not the least, the conclusions will highlight that the intercultural encounter should not be solely a matter of individual and group experience that is passed along in the "word-of-mouth" fashion. Therefore, for this to become an integral part of the policies and strategies yielded by the dynamism of the national and international security environment, a model for recording and institutionalizing such an experience is needed..*

Keywords: *intercultural, military operations, soft power, lessons learned, institutionalization model, security, skills, (meta) competences*

1. INTRODUCTION

The article argues the need for the Romanian military to establish a system and process of lessons learned in the intercultural field based on the experience already gained in the unfolded/unfolding multinational military operations. In this respect, I would like to underline that, in accordance with the conclusions of the research I conducted as part of my doctoral degree between 2008-2011 and that was focused on identifying the need and feasibility of integrating the intercultural aspects into the management of the Romanian military human resource involved in multinational military operations such a system is already described both at NATO and Romanian level at the level of formal documents. However, what I want to emphasize is that making this system work, and more particularly, adapting it to the intercultural field requires a well-defined theoretical framework, a good understanding of both the advantages and the limitations of such a system in general, and of a system focused on institutionalizing the intercultural experience, in particular, and last but not the least on modeling this experience into an understandable and usable piece of knowledge fo both the individual, the group(s) the latter is part of, and for the military organization as a whole. Consequently, this paper will look at the extent to which the intercultural experience can be truly transferred from an individual, strictly experiential level, to a formal group/organizational level. Moreover, it will briefly provide a tentative taxonomy of lessons learned in the intercultural field and, in the end, based on the latter, it will present a model based on which the lessons learned in the intercultural field can be passed on into the collective consciousness of the military organization.

2. THE INTERCULTURAL EXPERIENCE: A PASSAGE TO I(NDIA)

The elaboration and use of lessons learned in the intercultural field as a result of the military missions undertaken by the alliances/ coalitions of the willing Romania has already been part of through its military representatives can not only yield advantages in terms of the better training and education of the human resource to be deployed in theatres of operation or on missions of various nature, but is also prone to a number of disadvantages.

One of the major advantages that a system and process destined for recording lessons learned in the intercultural field is rendered by the unimpeded access of any defense establishment to the intellectual capital of its employees. In this respect, it is noteworthy that a system of lessons learned, in general, and one of lessons learned in the intercultural field, in particular, must not be viewed as mere formality, but as an effective means of improving both individual and group efficiency. Only by meeting this prerequisite, do employees have the chance of developing a set of metacompetences such as the ability to correctly assess one's own experience and performance in an intercultural environment through the lens of advanced knowledge of colleagues' needs and requirements, of work groups' and an establishment's characteristics and peculiarities, as well as the capacity to identify and build upon the experiences relevant for an organization as a whole. Thus, it is only the development of such competences that can actually pragmatically uphold and substantiate the discussion on managing the human resource in accordance with principles of modern management like employee empowerment and tasks delegation. Moreover the very concept of intellectual capital is substantiated by the continuous and constant influx of useful and pertinent knowledge transferrable into behavior through social learning. Consequently, a well defined framework for the collection, elaboration and dissemination of good practices, as well as of the most efficient means of solving various issues at individual, group and establishment level is one of the first steps towards the basic desideratum of any learning organization, namely the gathering, dissemination and use of knowledge for the common good. From this point of view, provided that the system and process of lessons learned are adequately implemented, they can play a major role in the indirect motivation of the employees. In this respect it is worth noting that the possibility of reflecting on one's own critical and relevant experience and of sharing it at system level by transforming it into a guide for the other employees renders not only a feeling of belonging to that establishment, but also of every individual's importance.

A well-defined system of lessons learned in the intercultural field at the level of the Romanian military would also be advantageous in terms of the improvements brought to the educational curricula in accordance with the commitments made by the Romanian Ministry of National Defense to its NATO and EU partners and, inherently, to its main stakeholder, that is the civil population. From this point of view, these very commitments make the transfer of the knowledge gained by the military in the broad spectrum of military operations characteristic of the contemporary environment a national priority. Thus, the argument according to which the existence of training programs in the intercultural, multicultural, multilingual fields at the level of the United Nations or at the level of other coalitions of alliances renders their development unnecessary at national level is not a consistent one as long as the number of individuals who can benefit the latter is a narrow one, compared to the need to train and educate not only the cadets, but also to update the personnel in various positions on the latest developments in the field of interest. Consequently, establishing a system of lessons learned in the intercultural field at national level can contribute to the development of programs aimed at but not restricted to the following: the transfer of the knowledge gained and of the competences developed by the personnel that has already been involved in military operations into formal training programs for those who are to be deployed/trained to be deployed in no time by developing general models that can be afterwards adapted to the needs of each particular group/unit; the establishment, maintenance and use of a database of the personnel that has already been part of missions abroad, and more specifically, of their propositions to the after mission suggestions so that the really valuable ideas and input can be easily transferred into action; the development of assessment systems that should not only check on an evaluation chart the participation into a military mission abroad, but also the added value of such a participation that could be measured in terms of the relevance, usefulness and practical character of the suggestions made by the participant towards the improvement of the overall management system, in general, and the intercultural approach, in particular.

One major aspect that actually is the tell tale sign of a real lesson learned is the change in behavior that occurs upon its internalization at individual level/institutionalization at organizational level. However, for an observation/lesson to become a lesson learned, an evaluation system needs to be in place in order to filter relevant form irrelevant information. The question that arises is if such an evaluation grid is one that is empirically/scientifically grounded and hence, a valid one when information is submitted to higher echelons for decisions to be made. One answer to this interrogation is that the experience of the reporting officer is the guarantee that the information is filtered and, hence, trustworthy. However, that does not really account for the objectivity of the information and for its alignment to the needs characteristic of an overall system. Hence, the need to develop a guiding model for the assessment of experiential observations and for their transfer into lessons learned, if case may be. One possible problem that can be foreseen when it comes to developing and implementing such a model consists in the adequate understanding of the cultural variables of the military organizational culture by its very members, and hence their inclination towards understanding, identifying, analyzing and evaluating aspects of *finesse* characteristic of the culture of other organizational groups and/or peoples. Moreover, what is extremely challenging and rewarding at the same time is the gathering, transfer and integration of the tacit knowledge gained through personal interaction with other linguistic and cultural environments, as well as the transfer efficiency of a strictly personal piece of knowledge into lessons learned.

Another reason why lessons learned in the intercultural field can be of use at formal, organizational/group level is that beyond a mere conclusion and hence a principle of behavior, such lessons are based on solid, corroborated evidence and arguments that surpass the mere empirical observation. Consequently, one of the reasons for which a system of lessons learned in such a field is necessary is that it ensures the avoidance of applying a simplistic paradigm like the East-West one, and inherently of clichés that fall into the dos- don’ts advises and that simply record a set of acceptable/forbidden gestures/behaviors without sufficiently explaining, nor substantiating them.

One major role of the lessons learned is that of signaling not only system/group level/individual behavioral deficiencies, but also successful behaviors. In this respect, one of the roles of the lessons learned system in the intercultural field is to identify valid behavioral patterns worth replicating if the context that generated the latter is similar to the one when a decision has to be made as to how better behave at cultural/linguistic level. Such a verification function of this system and of the methodology upholding it should be taken even further by applying an analysis framework built around the following measurement parameters: time length (i.e. the necessity to analyze the recorded the lessons/observation for a longer period of time); multi-focus (i.e. the need to resort to multiple perspective, make comparisons and only afterwards draw conclusions); integrated framework (i.e. a clear-cut and formally accepted operationalization of the concept of interculturality at the level of the specialists in the field). The use of such analysis parameters can be advantageous when it comes to drawing conclusions of a more general, credible, applicable nature than the intercultural framework apparently allows.

The aforementioned advantages and limitations of the lessons learned in general, and of those in the intercultural field in particular, actually underlines the discrepancy between the qualitative nature of any lesson learned and the quantitative means in use to gather and disseminate the observations and lessons that could become lessons learned. Thus, so far, the system in place at NATO level and at the level of the Romanian armed forces is actually a database organized by fields and restricting the access to the position and professional field/specialization of the officer who may upload relevant information. Besides this restrictive, quantitative and position-based approach to the system of lessons learned, another hindrance to its adequate use is rendered by the absence/insufficient dissemination of the relevant information already uploaded in the system and, hence, the failure in its institutionalization. In this respect, the NATO efforts towards delivering a course on lessons learned to staff officers is noteworthy. However, that is one attempt that does not cover the needs in the field of every nation participating into the Alliance's operations. As a result the solution that can be envisaged at national level is the development of a set of capabilities specially designed for the adequate establishment and use of the lessons learned system and, more specifically, a capability focused on the lessons learned system in the intercultural field. However, such a capability can only by designed and built if the importance and effects of the intercultural aspects on multinational missions are fully grasped. In this respect, what is needed is a methodology that describes and regulates not only the process of gathering lessons/observations in the intercultural field, but also the elaboration, dissemination and institutionalization of lessons learned. In my opinion, such a methodology should be designed around the following questions:

- What are the criteria justifying the transformation of individual/group experiences/observations/lessons into lessons learned? (e.g. what is their impact on the perception and representation of one's own self and of the world in general, on the dichotomy good-evil, and, inherently, on overall behavior);
- What are the criteria used in selecting those lessons worth retaining and transferring into the collective organizational memory?
- What is the significance and validity of these observations/lessons for overall organizational processes?

What are the best means to collect and disseminate lessons learned given their highly subjective character?

3. A TENTATIVE LESSONS LEARNED TAXONOMY FOR THE INTERCULTURAL FIELD

A taxonomy of lessons learned in the intercultural field (and not only) should be framework to be employed in the analysis and differentiation among lessons/observations. Currently, the framework employed in discussing these follows two major coordinates. One of this describes "the lessons learned from missions, activities and international military applications with Romanian involvement" and the taxonomy used to define it is quite generous detailing the main fields of expertise involved in the military actions and exercises: psychological support, technical-military support; CIMIC; communications; logistics; doctrines and regulations; education; sports; infantry; intelligence; training; humanitarian law; legal support; medical support; NATO; PfP; Joint; NBC; operations; personnel; simulation; environmental and labor protection; technical and metrological surveillance; public relations; visits, etc. The other coordinate focuses on the lessons learned from the theatres of operations (e.g. Irak, Afghanistan) and more specifically on: the composition of the beligerant forces; operations; lessons of other contingents participant into the theater of operations. As a result of these coordinates, the result is the lack of an integrated approach toewards the intercultural field. In the end, that can only account for the necessity of the taxonomy suggested by this paper, as well as for the need to explicitly integrate the intercultural issues in a well-defined framework so that the collection, dissemination and institutionalization of intercultural lessons/observations can finally lead to relevant intercultural lessons learned. What is worth mentioning is that the category of lessons/ lessons learned for which I plead is the one that goes beyond the surface, quantifiable aspects and reaches the indepth threshold of the tacit knowledge that needs to be brought to surface through a continous monitoring of its use in specific contexts, as well as by maintaining the post-mission loop open.

The main criterion used for the taxonomy suggested in this paper is that of the type of information that is conveyed through lessons learned in the intercultural field. As a result, the framework I propose runs as a set of antinomies and is an adaptation of the taxonomy suggested by of Gannon, J., M. and Karen L. Newman (144) to classify organizational knowledge. Thus, the classification runs as follows:

- Context related lessons/general principles based lessons ;
- Tacit lessons/explicit lessons;
- Individual lessons/ collective lessons.

In the case of the "general principles based lessons" I believe they can only be formulated when the context related ones have already been identified. Moreover, for the former to be formulated, the experience underpinning them needs to be replicated and confirmed by different sources in different contexts as it is the case of the lessons identified in Bosnia Herzegovina, Iraq and Afghanistan. Thus, since the Romanian troops were involved in all three theatres of operations, I believe that it is not difficult to identify general patterns related to the intercultural experience of the Romanian military. In this respect, worth reminding is that one important intercultural lesson identified in three different contexts underlines the need for the Romanian military to speak a foreign language at conversational level in order to be able to properly interact with both alliance/coalition partners and with the locals. Thus, based on the manifestation of such a need it is not farfetched to talk about a behavioral pattern that leads to future decisions in this respect and, hence to general principles based lessons. However, the question that arises concerns the way/method context-related lessons are identified and recorded and, inherently, the consequences that may have on the correct transformation of specific lessons into general principles-based ones. Moreover, worth noting is that the number of context-related lessons that can become general principles-based lessons are quite limited given the context constraints and peculiarities. For example, not all lessons identified by the Romanian military in Bosnia could be transferred and used as lessons learned in Iraq or Afghanistan.

As for the "tacit lessons/explicit lessons" category, I believe this is the most important one and must be emphasized and better analyzed due to the great amount of information it may yield in terms of individual/group/organizational behavior (i.e. perceptions, attitudes) during mission unfolding. The explicit lessons can be either grasped by any individual who has an open attitude towards the development of metacompetences, or by sharp contrast to what is viewed as commonly accepted at individual/group/organization level. On the other hand, the tacit lessons are the ones difficult to identify and analyze since they cover experiences/attitudes/ behaviors viewed as naturally occurring, unquestionably accepted and hence difficult to describe/explain.

The" individual lessons/ collective lessons" are actually an indicator of the extent to which the individual skills/competences are integrated at group/organizational level. An example of explicit collective lessons is the one derived from the manner of applying coalition/alliance codes and procedures and their direct/visible results (e.g. performance evaluation procedures, selection methods, etc.). An example of a tacit lesson is the work group culture that is not as visible and identifiable as the lessons generated by the correct/faulty application of some formal procedures/regulations.

In conclusion, regardless of the type of lesson/lesson learned category, I would like to remind and emphasize once more the need for an integrated instrument in the intercultural field to be employed in the collection, dissemination and institutionalization of these lessons. In this respect, the model to be presented in the next chapter of this paper is a first step towards the drafting of such a tool. Moreover, as the model will show, not any piece of information is a "lesson learned" and that should be a basic working principle in approaching the analysis of lessons/observations in the intercultural field and, subsequently, as case may be, their institutionalization as lessons learned.

4. A MODEL FOR THE COLLECTION AND ANALYSIS OF LESSONS IDENTIFIED IN THE INTERCULTURAL FIELD

Based on the taxonomy previously presented, the model for the collection and analysis of lessons identified in the intercultural field should consist of four compulsory stages. The first one requires the identification of the context-related lessons by employing instruments of analysis and evaluation that are to be built in accordance with the parameters describing the intercultural communication competence concept described in previous research papers (Codreanu: 2012, 95). The information obtained at the beginning of this first stage needs to be even more thoroughly covered by resorting to the aforementioned instrument in order to identify the tacit and explicit lessons/observations and compare them to the intercultural communication competence related performance criteria assessing an individual's/group's behavior in a given context. The ensuing results will then be filtered by resorting to two interdependent criteria: he **frequency** of the lessons' occurrence within the same context for a given period of time and their **direct/indirect impact** on overall mission accomplishment. As a result of applying the frequency and impact filters two types of information emerge: on one hand the specific ones that are relevant only at individual, contextual level and do not require any further action and, on the other hand, the ones impacting not only the individual, but also work group, the community, the organization and hence of collective value. The latter are the ones that describe the general principles-based lessons category. However, for them to be termed as such, they must first undergo the frequency and impact filtering process in order to assess their impact their on the alliance's/coalition's performance and, indirectly, on the Romanian defense establishment. Once the general principles-based lessons are identified, their transformation into lessons learned may begin by initiating their institutionalization process at macro-organizational level. In this respect, Fig. 1 displays the four stages that have already been briefly described.

Concerning the necessary actions needed for the completion of the first stage, I must emphasize that the identification of the lessons/observation characteristic of a context needs to be an integrated effort undertaken both prior to the mission, during its unfolding and upon its closure.

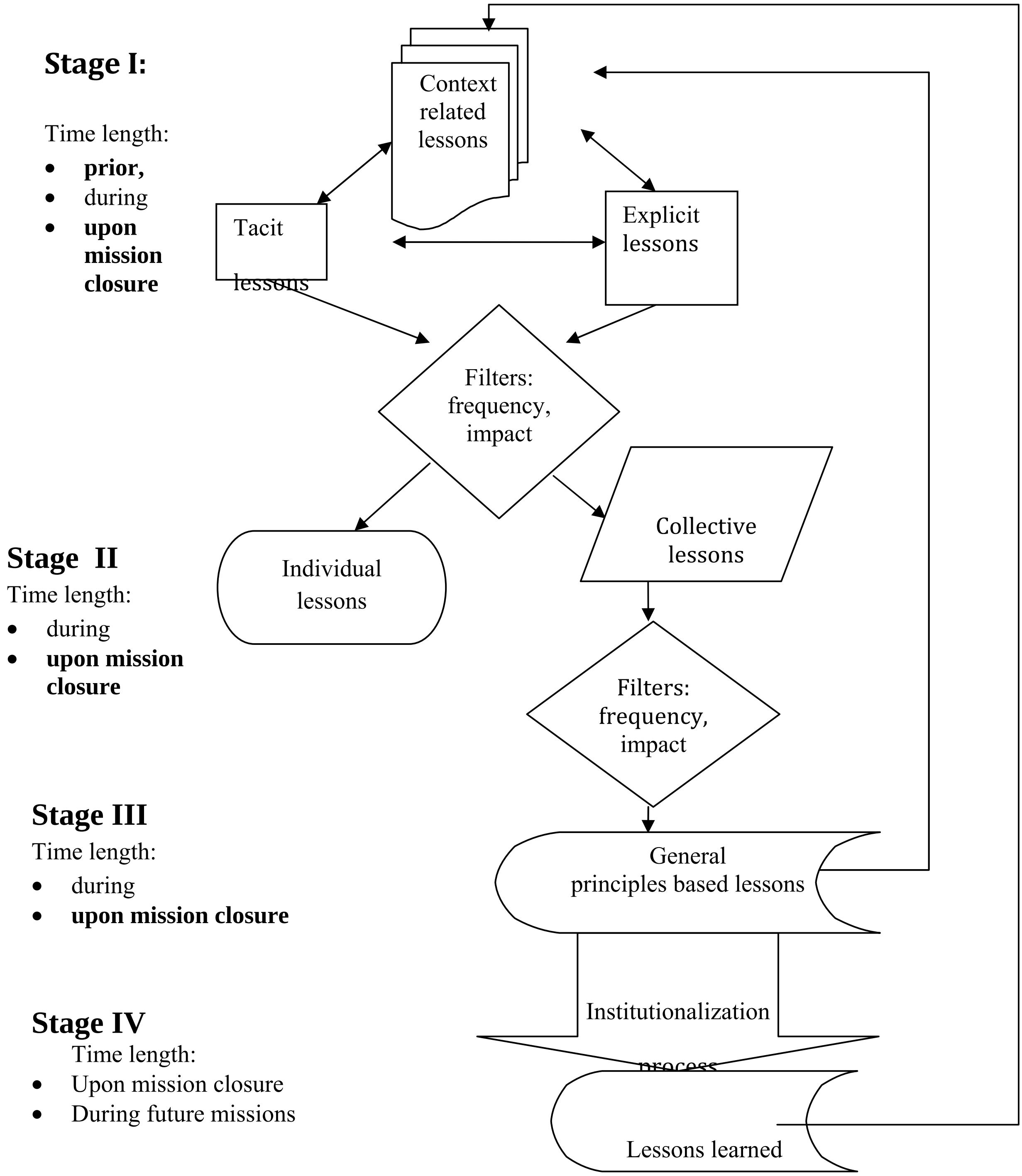

Fig. 1. The stages of transforming lessons identified into lessons learned in the intercultural field

Therefore, even though there is a tight interdependency between the context-related lessons, the tacit and the explicit ones, the moment they come into focus does not coincide. Thus, prior to the mission, the efforts must be directed towards the identification of context-related lessons, namely towards the analysis and evaluation of the cultural aspects describing the geographical areas where the multinational mission(s) is to take place. In this respect, both the analysis and the assessment processes require the elaboration of a set general measurement criteria derived from the parameters describing the intercultural communication competence concept. At the same time, the assessment of the individual and/or group profile of the human resources to be deployed should be undertaken and should follow the same criteria. The observations derived from the two analyses will then lead to the identification of thee differences between the mission requirements and the competence level of the participating human resource.

The novelty of this paper compared to current approaches in the field resides in the proposal it makes to integrate the set of instruments used in the assessment of the cultural environment where the mission is to take place (a process which undoubtedly is conducted during the mission preparation phase but which could also benefit from improvement initiatives), as well as in the drawing of the earmarked human resource's profile in terms of the existing and possibly needed intercultural communication competence dimensions/variables. Secondly, the paper emphasizes the idea that the same type of instruments needs to be employed in the assessment of both the context-related lessons identified prior to mission unfolding and of those general-principles based lessons derived from other similar/previous contexts. For this reason a clear-cut description of the intercultural communication competence concept is needed and in this respect the researchers in the field should unite their efforts in a project specifically aimed at the military field.

As for the tacit/explicit lessons, they can be generated during or upon mission completion and play an extremely important role in describing the collective lessons that can afterwards be assessed as general principles-based lessons and ultimately as lessons learned. However, there is a number of constraints that limit the efforts of deriving the two types of lessons for the mission completion moment and theory are as follows: the absence of a decision concerning the integration of the efforts directed towards the generation of lessons in the intercultural filed for the Romanian defense establishment, the absence of the means through which the lessons identified/learned by those who have already been deployed can be shared/transferred to the military to be deployed (e.g. coaching, mentoring) (apart form the empirical "word-of-mouth" means); the high cost incurred by the dispatch of theoreticians in the intercultural field to the theater of operation in order to extract the necessary information and to make informed proposals; the impossibility of training a number of practitioners that could take over the instruments (i.e. structured and semi-structured interviews, as well as the observation method) from the theoreticians and apply them accordingly due to the high level of specialization required by these.

Concerning the frequency criterion employed in the analysis of the tacit and explicit lessons, it is difficult to suggest how often a lesson should be recorded before it is assessed as relevant solely at individual level or, on the contrary, at collective level. In this respect, I must underline that there is not a tight correlation between the frequency and impact criteria. Thus, even though a lesson may be reported quite often, its impact may be quite high on an individual/group. Therefore, a decision making algorithm needs to be developed. As for the transformation of collective lessons into general principles-based lessons the same observations are valid, with the addition that the impact level is of concern to not only to team/group where the lesson is recorded, but also to the overall mission of the alliance/coalition.

5. CONCLUSIONS

The process of transforming lessons/observations in the intercultural field into lessons learned is a complex and slow one involving an integrating overview at the level of the coalition/alliance to which the Romanian defense establishment contributes troops. As a result, I believe that the general principles-based lessons should be of interest at national level and, as far as the intercultural field is concerned, should be used as a replacement (both as a term and as a concept) for what is commonly understood as lessons learned. As for the lessons learned *per se*, the latter can be resorted to at national level upon the institutionalization of the general principles-based ones, but mostly at alliance/coalition level in order to meet the interoperability standard.

6. ACKNOWLEDGMENT

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DOUBLESPEAK OR MILITARY SLANG – PROOF OF CULTURAL BACKGROUND?

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Abstract: *Cultural background holds responsibility for the type of communication it generates. Communication represents all intrinsic connections between the goals and the means employed by a transmitter of a message. Within a specific cultural space, created by a society and relevant for the value system of a community, communication displays a variety of behaviors: it can, on the one hand enhance the relationship between an individual and language; on the other hand, it can alter their relationship, and, ultimately, communication can annul any connection between the two. In a binary system characterized by acquisition and innateness, the cultural trait displays its multiple meanings, whereas the two characteristics initiate a reciprocal determination. As culture is a guarantee of the functionality of a behavior, the triumph of an organization, such as the military one, depends on communication, largely. Within military environments, and by expansion, within military communities, language, in general, and discourse, in particular, displays peculiar manifestations dictated by a series of external and internal factors. These factors contribute to a successful or distorted communication. Among the external factors, we can include global or local social, economic and political realities. Internal factors incorporate interpersonal relationships, organizational structures' policies and shared values. The aim of the present paper is to illustrate how the cultural background is reflected by doublespeak and military slang. A case study will further confirm the initial assumption that cultural background influences language.*

Keywords: *language, communication, culture, community discourse, doublespeak, slang*

1. INTRODUCTION

Language and society are two inseparable phenomena as they are not mutually exclusive. Different social settings require different linguistic codes for their expression. As far as culture's relationships with language and discourse are concerned, we shall start by mentioning two major structuralist directions, which provide definitions for *language* and *speech*. A first 'equation' was subjected to debate after the 1916's publication of Ferdinand de Saussure's *Course in General Linguistics*: **language = speech – speaking** (1), more accurately: "*Avoiding sterile word definitions, within the total phenomenon represented by speech we first singled out two parts: language and speaking. Language is speech less speaking. It is the whole set of linguistic habits which allow an individual to understand and to be understood*" (Saussure, 1959:77). Considering language to be a social product, equally a *form* and a *non-substance*, the eminent Swiss professor stresses the necessity of analyzing the relationships between the constitutive elements of language. The second equation, pertaining to the French linguist Émile Benveniste is based on the same Saussurean distinction between language and speech, yet it claims that *language* is perceived as a whole of structures belonging equally to a community and to the individual, whereas *speech* is developed within a language. According to Benveniste, language is produced by a culture that, in its turn, is conditioned by the speech incorporated within language: "*Culture is defined as a very complex pattern of representations, organized by a code of relationships and values traditions, religion, laws, politics, ethics, arts-*

everything which man, no matter where he is born, will be steeped in within his deepest consciousness and which will direct his behavior in all forms of his activity; what is this then if not a universe of symbols integrated into a specific structure which language reveals and transmits?" (Benveniste, 1971:26). Benveniste considers that man assimilates culture, perpetuates it and transmits it through language, while discourse is incorporated within speech, in an equation re-written by Caune (2000:28) as **language = logos (discourse + sense)** (2). Without subscribing to the already mentioned Saussurean structuralism, the French researcher Patrick Charaudeau comes closer to equation (1), yet his perspective requires clarification. Starting from interrogations regarding social identity and/or cultural identity of an individual, Patrick Charaudeau sets discourse in the proximity of the presupposed identity role of language. The simple consideration of language as a depository and transmitter of culture values dissatisfies Charaudeau, since language relationships with identity imply an analysis of the use- of -language relationships with identity. From this viewpoint, any attempt of explaining cultural values by appealing to language is insufficient. Consequently, Charaudeau (2001:343) sets another equation, **discourse = language + speech** (3), through which he proves that the only institution capable of transmitting cultural values is discourse. Moreover, he strengthens his proof by mentioning that no one changes one's culture when speaking in a foreign language because speaking a language does not equal belonging to a culture. Rather, cultural habits materialize speech acts. This concept leads to a redefinition of communities: we should speak of discourse communities rather than speech communities.

Within military environments, and by expansion, within military communities, language, in general, and discourse, in particular, displays peculiar manifestations dictated by a series of external and internal factors. These factors contribute to a successful or distorted communication. Among the external factors, we can include global or local social, economic and political realities. Internal factors incorporate interpersonal relationships, organizational structures' policies and shared values. The conceptual clarification of language versus cultural background of a community/society should sustain the more applicative aspects of discursive materialization of speeches in relation with the military environment. Consequently, we will further attempt to illustrate two particular instances in which cultural background is revealed by means of language: *doublespeak* and *military slang*.

2. DOUBLESPEAK

According to the *Oxford Advanced Learner's Dictionary, 7th edition*, **doublespeak** (also **doubletalk**) is "*language that is intended to make people believe something that is not true, or that can be understood in two different ways"* (2005:458).

The word *doublespeak* was first mentioned in the early 1950s. It was often incorrectly attributed to George Orwell and his dystopian novel *Nineteen Eighty-Four*. The truth is that the word does never appear in that novel. Nevertheless, Orwell did invent **Newspeak**, **Oldspeak**, **duckspeak** (speaking from the throat without thinking 'like a duck') and **doublethink** (holding "...simultaneously two opinions which cancelled out, knowing them to be contradictory and believing in both of them..."). Doublespeak may be considered, in Orwell's lexicography, as the B vocabulary of Newspeak, words "deliberately constructed for political purposes: words, that is to say, which not only had in every case a political implication, but were intended to impose a desirable mental attitude upon the person using them."

The connection between the military and politics resides in the subordination of the armed forces to a state's government, parliament and president. Hence, the 'military' community follows state policies that reflect its role within the larger social and cultural context. The military language, pertaining to specialized scientific languages, displays a denotative feature, aiming at high clarity and lack of redundance, for an efficient communication. In opposition to this reality, the political language bears a connotative load, because its main purpose is to persuade and/or manipulate. From 'manipulation' to 'lies' the distance is not far. *"The massive use of euphemisms is one of the most criticized features of the political language, to the extent in which political discourse can easily slide into lying. Euphemism consists of a deliberate replacement, by the locator, of a linguistic phrase holding negative meaning or connotation with another phrase, either neutral or positive, so as the occurrence of a negative effect might be avoided"* (Zafiu: 2007). By means of euphemisms, perceived as conversational strategy, both comforting the interlocutor and the self-protection of the locator are acquired. Military and political realities in Romania, during the communist oppression could never illustrate better the Orwellian slogans attributed to the Ministry of Truth (Minitrue): "War is peace"; "Freedom is slavery"; "Ignorance is strength". Such instances of doublespeak,, in reference to the military, may be interpreted as "We shall fight the class enemy" (propaganda against any capitalistic values = enemy of the working class, the verb 'fight', normally associated with a military engagement holding metaphorical meaning); "Freedom of opinion is slavery" (military virtues had to be in absolute agreement with authoritarian leadership); "Lack of education is strength" (the more illiterate a military leader was, the greater was his possibility to be promoted, due to the fact that his ignorance ensured unconditioned subordination to the "Supreme Leader" = dictator). The most common stylistic devices through which "wooden language" (Zafiu: 2007, p.43) displayed its power-related connotations during the totalitarian regime are metaphor, metonymy and word clipping. Metaphors used during communist years are mainly clichés, associated with the idea of 'patriotism' and sending to the importance and unsurpassed qualities of the 'supreme leader'. Thus, "dignified hero" (not in the military acceptance of the term 'hero'), "brave defender of native land" (by means of indoctrination, not by military force) or "our onward march" (towards communist ideologies) come to prove the attitude of servile followers of a worthless dictator. Metonymy, on the other side, impregnates in language similar relationships between the significant and the signified: "The Great Father", "The Liberator", "The Hero". A special mentioning of a military reality was provided by the word *diribau* (originally *derubau*), formed by clipping of De(utschland) - Ru(mänien) - Bau(ern), in reference to a German-Romanian constructions company. The meaning of the word, according to Anca and George Volceanov's *Dictionary of Romanian Slang and Colloquial Expressions* (1998) was: 1. *"disciplinary battallion"*; 2. *"forced labor"*. Both meanings hold sense: during communist era, military personnel opposing the communist ideology were forced into 'labor camps'.

After the fall of communism, military language was not cured from doublespeak symptoms. The difference was set by the relationships of language with the Romanian cultural background. Added to these, Romania's armed forces being integrated within multinational or international military organizations, the language displayed a 'multinational' behavior: the national signified often resembled or even coincided with other nations' signified. Accordingly, the previous "wooden language" of the military was replaced by a "freedom of speech", where parody, irony and sarcasm appear to be characteristics of the conative function of the language. Doublespeak, achieved through a variety of stylistic devices, still deceits the receiver, although the speaker may be cognizant of military concepts. Euphemisms such as 'militant' (= terrorist), 'cold war' (=operations other than war), 'classified-unclassified military documents' (=secret), 'smart bomb' (=advanced technology used for missiles) 'collateral damage' (=civilian casualties), 'capital punishment' (=death sentence) and euphemistic metonymies –

'John Wayne'/ 'Rambo'/ 'G.I. Joe/ Jane' (=soldiers) illustrate military cultural biases.

A reverse phenomenon initiated by the so -called 'military-flavored' doublespeak appears to be the infiltration of military-related words and phrase into 'civilian' discourse community. The specialized military terms show a great mobility as they adapt to new contexts easily, within both the military and the general, an unexpected situation by 'come as a bombshell' or someone's unawareness as 'off-guard'. In all instance, cultural background prevails. This prevalence strengthens once more Charaudeau's hypothesis that culture creates language.

3. MILITARY SLANG

Should doublespeak hold a degree of manifested formality, provided by the power relation it entails, military slang manifests a wide range of informality, from neutral references to sexist, racist or vulgar connotation. The Oxford Dictionary definition of slang is "very informal words and expressions that are more common in spoken language, especially used by a particular group of people, for example children, criminals, soldiers, etc." (*Oxford Advanced Learner's Dictionary, 7th edition*: 2005:1433). Additionally, by reiterating the assumption of cultural background generating language and communication between a community's members being possible through language, we should have a look at the military environment in itself. On a regular basis, the armed forces are deployed to military bases and garrisons, separated from the civilian segment of society. For the army's functional necessities, community is more powerfully recognized, to the detriment of its individuals. "*Within military culture, an individual becomes an instrument serving the group's needs. It is expected from a soldier to give up his freedom and, should the case be, sacrifice his life for the benefit of a collective goal to which he may not adhere"* (Zulean: 2005) page 12. Moreover, morale and group cohesion represent major ingredients for a soldier's motivation in combat, as well as they are included in soldiers' training and education. Discipline implies that the military organization's members may be forced to put aside their individual interests, in favor of collective targets. Lack of motivation or recognition of personal values, a sense of frustration caused by professional hardships or a lesser implication in the rigid context of the professionalized army may result in language 'coding' that aims at not being understood by superiors or at obtaining a group's recognition as a distinct member. Again, cultural backgrounds in which language used by soldiers is achieved determine the variety of slang occurrences. During the communist years, military slang used to be the perfect embodiment of the force by which the military community communicated itself: a community based on power relationships, in which social values were often distorted and denaturized. The level of education of the component members of the community or its scarce presence was another factor contributing to military slang. The connotative function of the language was never more powerful than under the oppressive management of communists. Different from doublespeak, the military slang does not deceit; it simply denies access to intruders. Sarcasm, irony and derogation are but some of the manners in which slang manifest itself. Metaphor, metonymy and the derived acronymic usages of professional jargons are the most common stylistic devices associated with slang. Military ranks, during conscription time were not always a proof of one's superiority or inferiority. 'APV' (Romanian acronym for "*armata pe viata" = employed in the armed forces*), "Colonel calcat de tanc" ("*colonel run over by a tank", in reference to the military insignia of a Master Chief Sergeant (Non-commissioned officer)composed of three wide stripes, as compared to a genuine colonel's insignia consisting of three thin stripes*). Conscription caused a lot of trouble to either regular soldiers or reduced-service ones (TR: Romanian *"termen redus*", reduced service granted to soldiers who had already been admitted to universities). Countdown of days to spend in the military was often referred to as AMR

(Romanian "*au mai ramas"* for the similar English meaning of "(*ten days*)*... and a wake up*". Similarly, "*72s and 96s*" carried out the connotation of "*acquainted time given to a military member for liberty on holidays or special occasions and based on hours"* common for both Romanian and foreign military environments. Reference to members of the military community by means of 'genitalia words' used to be and still is a depreciatory way to show disrespect or denial of authority. Items of clothing as part of the compulsorily to be worn attire used to include a multitude of slang references in the past, due to the fact that the fabric the military uniform was made of was either uncomfortable or created the impression of intended depersonalization of individuals. Military base-life, reflected by sleeping conditions, dining facilities or food supplied led to such slangy terms as "*prison or inlife*" – derivative from the jail occupants, called "*inmates*", bunk-beds were ironically defined as "*canned beds*", sleeping bags were "*farting bags*", the mess hall, a term already bearing pejorative meaning, turned into "*pigstry*", while food served there was "*swine food".* The years that followed communism had different impacts on the evolution of military slang. Conscription was abolished and the existence of a professionalized army, based on volunteering has diminished or even eradicated some of the consecrated slang terms in reference to the military. Parody of contemporary events, social or cultural now is a trait of military language. For example, unprofessional or immoral behavior in subordinates-superiors relationships is now illustrated by metonymic replacement of a social phenomenon with the very author of the abnormal behavior. For generalization sake, there are instances where a Romanian extremely wide spread or common name turns into a significant of a class. Another observable fact is that of parodying, for the sake of mockery of televised shows' names, while attributing them military connotations. "*Dancing for a leave*" comes from a popular entertainment show "*Dancing for You*", in which dancers compete for raising funds to be used for charity. "Big Brother" does not refers to Orwell's communist party, but to a show where competitors are secluded from society and required to simulate normal behavior as in real life. The military meaning of "Big Brother" is of either "*commanding officer*", or senior *ranks.*

In conclusion, it is obvious that the existence of different cultural habits is replicated by military pejorative uses of terms and concepts and that any change in the cultural backgrounds may give birth to or annul other meanings.

4. CASE STUDY

Starting from the hypothesis that cultural background of a specific military community affects language and speech, we conducted a survey on a sample of 112- second –year-cadets of the Air force Academy. The composition of the research sample was: 14 female students and 98 male students, aged between 20 and 26 years old. Out of the 112 students, 48 had graduated from military high-schools, 6 female graduates and 42 male graduates. There were eight distinct specialization categories including fighter pilots, helicopter pilots for Police force and Naval force, staff officers subordinated to the Ministry of National Defense, and the Ministry of Administration and Interior, radar officers, electronic warfare officers, artillery and anti-air defense, trained to serve with the Land Forces, and surface-to-air missiles. The survey was conducted on specialized groups, in turn and it was conceived as an unstructured questionnaire, with open -ended questions. Respondents were asked to indicate, under the protection of anonymity, as many euphemisms and slang terms they could relate to the seven indicated topics: "*personal apartinand fortelor armate*"(=personnel employed by the armed forces); "*categorii de forte*" (=branches); "*echipament / dotare – apreciere generala*" (=equipment/logistics – general characterization); "*viata in armata*" (= life in the military); "*relatii umane in cadrul mediului militar*" (=human relationships within the military environment); "*acronime /*

abrevieri folosite (desfasurati acronimarea)" (= acronyms/abbreviations in use – unfold the meaning); "expresii colocviale folosite in scopul *indulcirii* realitatilor negative" (= colloquialisms intentionally used to 'sweeten' negative realities). Each of the above mentioned topics were further detailed into more precise component parts (i.e. "personnel" consisted of civilians, military instructors, senior ranks, junior ranks, officers, non-commissioned officers/ warrant officers, human typologies, presence of women in the military (both military and civilian women). As far as language of the questionnaire is concerned, it was Romanian, considering that answers were supposed to indicate whether culture affects language. Out of 112 questionnaires, only 54 were completed thoroughly. The remaining 58 respondents invoked lack of any knowledge about slang terms or euphemisms with regard to specific topics/sub-topics. The category that generated the most euphemisms and slangy terms was "equipment/logistics – general characterization". Should we judge based on specialized theories, we may deduce that economic (and political) drawbacks weight quite heavily on professional accomplishment of young cadets. Personal weapons plus the necessary ammunition include (or lack!) name references: "*Natasha*" for the former Soviet originating AK-47 but also in response to the idea that a man in the military marries his weapon , while rounds of ammunition are referred to as '*drops'*. When reference goes to AK-47's performance, the weapons turns into the "*bitch*", probably in association with the noise it produce, its ugly appearance but bitter '*bite'* (= deadly effect). The fact that almost all of the respondents indicated this referential names for the weapon makes us believe that either second –year- cadets 'borrowed' the terms from senior officers and senior students or they all discovered the similarities and then shared them. Anyway, it is certain that these derogatory names were coined in the military community and not outside it. In turn, all surrounding realities pertaining to logistics underwent criticism. Pilots complained of *ZMT* (= "zbori mai tarziu" : *fly later on*) even though their '*air-taxies'* were often nicknamed "*flying coffins*", "*flying jars*", missile guys mock at "*the fat lady*" (100mm caliber canon), electronic warfare cadets deal with "*crackers'* (jamming systems). As for place where instruction, military or academic, takes place a range of acronyms were provided. So, the Air force Academy was given the nickname of Academy of Harry Potter, due to sound resemblance between "*Henri*" and *Harry*, but also a parody of flight activities (on sticks and brooms, and not aboard planes), the boot camp is the very "*green hell*" (combination between the physical place where instruction takes place and the hardships of camp activities. Personal uniforms, believed to depersonalize people, were judged through each individual's perceptions related to them. For 24 of the cadets, uniforms were a manner to conceal the natural behavior of military students, a sort of '*bluefication'* or '*kaki- zation'* of young spirits (uniformization). When it comes to the mess hall and dining conditions, plus/ minus the quality of food delivered, almost all respondent mentioned some funny, ironic, yet suggestive references to food: '*sponge'* (=thickened with flour omelet); '*camp-boot sole*" (thick and usually medium cooked beef), "*festive beans*" (another type, though the same dish of beans).

A second positioned topic that supplied derogatory terms was that of human relationships within the military environment. Most of the acronyms cadets have invented or re-invented (see "PIFA(N)" (Romanian "prostia infinita a fortelor armate" = *the infinit supidity of the armed forces);* in the past, the term used to denominate newly recruits (probably an association of "pufan"=fluffy, and its transformation into 'pifan'). SGS, literally meaning "student /sergeant on guard" (Romanian: student/sergent gradat de serviciu) changed meaning into "slave on guard". Metonymy has again been used as a stylistic device for replacing a person by a concept, usually a pejorative one. Thus, the most severe and disrespectful officers and non-commissioned officers risk to give their names to a mockery category. Surprisingly enough very few mentioning of denatured relationships male – female military personnel were indicated, but the terms did not carry sexual, vulgar connotation, but rather indignation for women's being treated in a 'softer manner'. The very analysis of all items resulting from the questionnaire administration could constitute the basis for future papers. For the time being, what has been mentioned so far offers a clear picture of the Saussurean dichotomous pair langue-parole and its relationship with the cultural background.

5. CONCLUSION

As far as the speedy evolution of slang and euphemisms is concerned, it is noticeable that their massive spread is possible due to a lessening of culture and civilization, more specifically due to an existent, insidious and proud subculture within the multiple channels through which slang is transmitted. Slang users take pleasure in their speaking differently from their ancestors, since discontinuity and anti-tradition tend to replace the favorite concepts of long forgotten intellectuals. The reason generally lies in a lack of communication between social groups, the absence of any other alternatives or in the impossibility of holding a clear option.

On the other hand, as long as sociology does not offer clear explanations, it would be interesting to observe the slang-user: superficial, roughly educated, acculturated, gregarious, adhering to a different scale of values, occasionally displaying some rebellion against the 'wooden language', or hatred for not being able to detach from his own past. Thus, slang becomes a type of release from constraints, a new form of freedom, or even protest.

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ROMANIAN MANAGERS' ATTITUDES AND THE DYNAMICS OF SECURITY

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Abstract: *As the world has changed into a more global, interdependent and complex one, providing community and national security has become a more complicated issue. The only effective way to ensure it is to shift the traditional thinking paradigm, when authorities used to be the only responsible factor, into one characterized by the fact that ordinary people should be involved in solving such situations. Because one of the key categories of every society is the entrepreneur, both in terms of their job but also in terms of the impact they have on how their employees use to interpret their environment, in this study I choose to analyze the managers' perceptions regarding security and intelligence specific issues. Thus, from 15 March to 15 November 2011, I interviewed 35 managers to identify their main concerns regarding their community and also for its security, the way they perceive vulnerabilities and to measure the extend of their community involvement in protecting its members. I will also try to provide some explanations for the highlighted items. Moreover I will try to optimize the identified issues through developing a set of proposals, whose implementation would enable a better functioning of the community as a whole and which could become factors for the community welfare and progress.*

Keywords: *community, communication, business environment, security culture*

1. INTRODUCTION

Corporate Social Responsibility (CSR) has become a priority in today's world, primarily because of the way society has evolved. This is why its basic characteristics have been deeply modified. While globalization means interdependence of individuals, communities, ideas, the widespread connectivity of all societal segments around the world resulted in a reduction of the role of the state in economy, trade liberalization, international financial transactions, appearance of the transnational corporations.

In accordance with the modern approaches, company is equated with a citizen and the same way he enjoys rights and obligations, each company acquires corporate citizenship (corporate citizenship) and therefore has, in turn, benefits and responsibilities. In this context, such involvement of the firms is considered to be an effective way of clearing the logistical inability of the state to solve some problems of society. The emergence of "corporate social responsibility" was favored by the social pact between the community and businesses which is primarily based on mutual trust, cooperation and mutual dependence (Wartick and Cochran, 1985). Although I do not express a total agreement with the idea that the economic environment has the ability to solve the major social problems of humanity (poverty, conflict, population explosion etc.), I align to the modern belief that companies have significant resources that is appropriate to be used inside the communities of belonging.

2. RESPONSIBILITY AND CORPORATE SOCIAL RESPONSIBILITY

Individual and collective responsibilities were considered "the price of greatness" by Winston Churchill. The metamorphosis of the society towards the ideology of liberalism and individualism may be an explanation for the fact that the interest has shifted from individualistic conception to collective or social sphere in the last century.

Generally, there is a perception that the most serious problems of humanity, like hunger, conflict, population explosion, cannot be solved by singular individuals. When discussing them regular people do not feel responsible. Still in the same way the individual's lack of response makes him partly responsible for the wrong result, the collective inaction of a group of people should make them responsible for the evil they should have prevent it. M. Weber (1914) and H.D. Lewis (1948) rejected the idea that there is a collective responsibility of the group. Weber insisted on the impossibility of one group to enunciate intentions prior to action and therefore collective responsibility is not logical. This idea is continued by HD Lewis, associating the idea of methodological individualism with the moral contradiction to associate an individual with blaming individuals for the actions of others. "The values belong to the individual and the individual is the only bearer of moral responsibility.", "No one is morally guilty except for those behaviors which he himself considers to be wrong", "Collective responsibility is ... barbaric." (Lewis, 1948, 3-6).

Related to collective responsibility, the present-days introduced the concept (and associated obligations) of corporate social responsibility. In a very generous sense, CSR is a strategy of action by which companies can interact with the community in working to solve the problems facing it. Still it can be frustrating for managers accustomed to tools such as balance sheet and quality control standards, to work with terms such as environmental management, corporate philanthropy, management shareholders, labor rights, community development, socially responsible investment, sustainable development etc.

The fact that managers assume a progressive social role in the community is reflected in definitions such as "CSR is the process through which managers in an organization think and discuss their relations with stakeholders and their roles in relation to the common good" (Basu and Palazzo, 2008).

In accordance with the Nobel Prize winner, Gary Becker (1997), those who advocate CSR may consider both profits and expectations of the communities in which they operate making a comprehensive cost-benefit analysis that includes psychological, relational, and vocational or any other type of profits or costs.

The difficulty to differentiate positive from negative effects of CSR explains largely why studies on the relationship between CSR and financial performance are contradictory and inconclusive. Recent studies have identified a strong correlation of these variables (Waddock and Graves, 1997), no correlation (McWilliams and Siegel, 2000) or a negative correlation (Wright and Ferris, 1997). For example, Margolis and Walsh (2003) have monitored more than 95 studies and found that 42% indicated no correlation. Also it was empirically demonstrated that the CSR activities of companies are not sufficiently well known (Sen, Bhattacharya and Korschun, 2006).

In time the corporate social responsibility has proven positive effects on socio-economic field of the individual actor engaged in certain activities and also inside the community at large. For example, in countries that encourage cooperation and trust between the actors and that emphasize the human and social capital is the highest wealth (Waddock and Graves, 1997).

3. CSR AND ROMANIAN EXPERIENCE

The concern of the Romanian business environment for proliferation of CSR initiatives is notable. Government statistics show that the investments of companies in CSR activities were over 10 million euros every year. However, most of the money were spent for donations or sponsorships, on social assistance, support for associations of charitable funding, for scientific research projects, education or environmental protection. In the same time, Romania organized in 2006 the first CSR conference in Eastern Europe where participants stressed that CSR leads to improved reputation, increased customer and employee satisfaction, increase visibility and market differentiation, which ultimately will increase sales and profits. Unfortunately, social responsibility programs are not sufficiently reflected in the specialized media. Lack of effective public communication of CSR activities of companies may be a reason to justify inertia competition and the lack of enthusiasm to get involved in such activities.

The Romanian economic environment is involved in CSR activities, but not as a response to the market pressure or to the public, but rather, as the consequences of implementing CSR strategies of the parent business. Like any loan, it initially took the form of a CSR fashion and not of an urgent need. IT industry, telecommunications, commerce, pharmaceutical industry have a name in the shere of CSR activities in the field of education. Thus, Western Union, a banking company funded, many grants of NGOs in the field of education. Also, MasterCard Europe supports a program to teach their employees specific courses for high school students. In 2005, Connex (Vodafone) has initiated "Connex scholarships for high school", in partnership with World Vision Romania to support the secondary education of the students coming from rural areas. Orange has funded FameLab competition, an initiative of British Council to encourage young scientist to develop their communication skills. In turn, Microsoft Romania has funded *Community and Diversity* program, *Microsoft Conferences*, initiated by the Foundation „Third Europe" in order to foster multicultural openness, citizenship and community solidarity through dialogue between the public and the protagonists of contemporary public life.

4. ROMANIAN MANAGERS' PERCEPTION ON CSR AND SECURITY EXPERTISE

In order to identify the perceptions of Romanian managers on corporate social responsibility and security expertise, we conducted a survey-based sociological interview during April-December 2011. The subjects are managers of representative companies in their community, so that they should have been able to allocate money for corporate social responsibility activities and also they should be aware of such issue. The chosen sample is a "chain" type one, meaning that each subject was asked to recommend another entrepreneur willing to carry that discussion with the researcher.

The hypothesis of the research was that both these aspects are problematic for the surveyed population - corporate social responsibility because its pronounced novelty and security issues (of business and of the community) because of a certain inertia of thinking and of mentality specific of the socialist era when security was concerned in the collective mind about the political police, the citizen oppression, censorship and restrictions on individual rights and liberties.

The sample consists of 35 managers (7 women and 28 men) aged 30-60 years, carrying out activities in different areas and having different social statuses according their level of education, the specific of their company, their professional evolution etc.

The questions focused on several aspects who can be interpreted in correlation and that allow us to identify the patterns of managerial action in areas of interest. Thus, managers were questioned regarding the extent to which their company provides satisfaction in terms of the obtained profit. Responses were varied: some managers are satisfied with their income, while others face the problems of the economic crisis:

> "...we were the first area affected by the crisis. Later it was found that this area was the most affected by the crisis - I mean a depreciation of 80%, even more than the Great Depression of 30's. And even if I managed to keep the company profit, profit is not satisfactory."(SA).

Being asked about the way they manage to meet community needs, managers have different approaches to problems. Although most of them understand that the question refers to the way each company contributes on its own to the community welfare, other responses shows that managers are completely unaware of the issue of involving in community welfare:

> "When you have a certain number of employees it feels like you work for them... this number of employees is a help to the community, and also the collected taxes which are quite consistent."(DPC)

But most of the interviewed managers consider sponsorship and philanthropy as part of such activities. Often, CSR activities are confined to the two percent set by the law:

> „The sum is not defined, but take account of those 2% regulated by the Tax Code and we have to spend them as otherwise we have to pay a lot of taxes on such funds. But the law do not encourages sponsorship and put some limits – you can spend those money only if you have a profit, otherwise it is not possible." (MH)

Only when there is a sustained vision and also a constant, stable organization it is possible to refer in a programmatic manner to the concept of CSR:

> "...Since 2007 we have been involved in environmental issues, we became the first company member of the largest markets for environmental products in the world... With our partners we have put into service the first wind park, the first solar park and now we mainly deal with renewable energy. We and the City Hall tried to make an integrated recycling waste project. So that we can ensure a better environment for people living in Bucharest, but also energy efficiency by providing a factory to process it and to transfer clean energy, without any nuisance at all. We are also involved in a forestation and reforestation projects with European support, working on several large projects... compared to what has been done so far, because from our point of view they are small. We are currently working on a reforestation project of 2500 ha and we want to plant trees on about 20,000 ha in the next 2 years. We also implemented several clean technologies for processing the biomass, energy crops, the wind energy, solar energy and hydropower, all them to increase the quality of life."(SA)

> "Regarding the CSR we had action and we will continue to the extent that time and resources allow us. Every year we have projects with orphanages, homes for the elderly where we donated a number of products to assist those children and old people to have a better life. We also had a number of corporate projects with local resonance - we involved in a campaign to prevent drug use among young people, we helped the winner of chemistry contests giving them scholarships and trying desperately to prevent them to leave the country because they are very intelligent people. "(AC)

> "Yes, there is charity like actions when company is donating money for social cases or donates time by reading stories to children with health problems... And there is also the now called social responsibility that is also being supported by environmental protection activities, or by donating time again, pro bono training programs and seminars for school, high school, students... in principle, to education. We chose education, somewhat subjective... being involved in public relations and publicity it would have been nice to have the possibility to learn in any way when we needed. Now we develop programs, e.g. Internet addressing ethics or communication programs for representatives of public institutions in order to widespread recipes, working methods that are more advanced than what exists now in public institutions, but we consider this is a better chose than to support athletes or sports events or to reward performance in sports or music or art. "(MN)

> "Now we have a project to provide scholarships for young students without opportunities. I also had a project for modernization of the toilets of the I. County Hospital on the floor 7 and 8, to provide some help for autistic children at F, organized a charity ball and donated all the money" (GI).

> "We send all the money to the children as school is my priority – we give them money

to learn, send them to Bucharest... in order to raise the educational level a bit because that's the basis for any country" (FA)

Except for a few example above the managers' answers to this question have a common dimension: the lack of a strategic and coherent vision for this type of community involvement, although managers are sensitive to the problems of people, are aware that they have much more resources than average and provide help according to specific issues:

"I didn't have such projects, nor have I received any invitation to develop such projects. In the years when there was a better profit I provided some rewards and social grants for social cases. Generally, I heard of someone, get information if it was a social case; when it was a reward for meritorious activity I really enjoyed. On the other hand, I tried to give some support to low income elderly people, possibly those who have no income. "(NS)

Still managers justify their efforts in a very convincing manner whatever the type or extent of activities designed to help the community:

"... as long as I do something in this place and make profit here it is normal to give back even a bit of my profits."(SI)

Being asked about the priority domains to which they would give additional funding, managers indicate mainly the same fields: population health and healthcare system, education and welfare:

"I wanted a few years ago to buy 2-3 apartments and there to accommodate those children who are expelled from orphanage at 18 years old... But my enthusiasm has passed. Now I know I would not do anything unless someone knocked on the door. I did it for myself not for them. I felt good and I had a big satisfaction. About two years ago a woman told me: "Do you know how much is my child walking now!" I did not! "Seven years ago you gave me money and I operated him in Basarabia." (DPC)

"Healthcare system seems to do be the most important problem, starting from elderly houses to orphanages, hospitals, anything..." (BR)

"For education, culture... to raise a little the minimum level of training. I would buy computers ... And then I would buy tickets to the opera and theater. I did so also at my daughter's school. First they said they did not like them and now they are asking me to buy them again..."(RR).

"Half of them (money) to education because opportunities you will have in the future are directly proportional to the investment you make in education. And I think the other half will go to the children with disabilities. "(VG)

Unfortunately, managers do not consider that security may be a priority of their community and of their own life and business. This is a paradoxical approach while everyone understands that a major crisis, o conflict or even a war may be a very serious danger.

"We work in a financial field where concrete, real money are few, but it is a pile of sensitive data and in most of the time we did not realize the effects that these data can occur. Because you can feel, taste or smell them. Immateriality of information is a problem of how they are perceived. Security is very important. Money cannot produce such an effect on business. The level of security of business in Romania is dependent on technology, but we refuse to use it. We know what should be done, but there is often a very high resistance to do that. "(VG).

Still managers do not use any security expertise and some time they even do not consider such an expertise is important or necessary:

"We have no security expert. Such tasks are covered by directors who also have other responsibilities. In my factories there are high risks of explosion and fire, pollution, so all these risks are systematically assessed. We have plans even more stringent than the army"(BI)

"I don’t think they have anything like this, I have never heard anyone to have such an employee and as long as they don't have them it means they do not need them. I didn't even read about anything like this!" (CI)

5. A POSSIBLE CONNECTION: SECURITY CULTURE AND CORPORATE SOCIAL RESPONSIBILITY

The discussion regarding corporate social responsibility should not neglect any factor or variable that can help the improvement of community living conditions and people's quality of life. As proved in the literature, security is one of them. Therefore, the components of CSR should include those activities designed to strengthen the security culture, the implementation of preventive measures and the establishment of mental patterns of action for situations associated with individual, business, community or national.

Despite this syllogism, managers are oriented, as mentioned previously, towards those areas they consider to be of maximum priority (health, education, children with disabilities, lonely elderly etc.). With no intention to dispute the importance of improving the conditions specific to these areas, security is an issue that should find its rightful place among the present-day priorities. Still it would be naive to believe that people will identify by themselves such correlations between the living standards and security culture, although some of the managers noted that:

"But, of course, physical misery generates moral misery and moral misery generates physical misery. The presence of security culture generates a better life, but only helps to this as they are some other variables."(BR)

For a better awareness of these issues it would be useful to set up and promote a national program to widespread such knowledge. To base such an initiative subjects were asked what authorities would have a greater impact in this direction:

"I think it should have multiple sources - from the Ministry of Education, and then there should be some EU aid because they are highly interested in protecting its data. I think they have such initiatives, but these are not connected to the Romanian reality. I hardly think they have ignored this area before. Top countries in the security of information should be involved and also universities and research institutes, to be set up a kind of MBA on security with modules delivered in areas where such system is powerful."(VG)

"I think the Ministry of Labor through the institution it has. But it should start from a qualification or some courses to train and qualify such experts; it should be introduced in Romanian Classification of Occupation. No way it should be started by Police or Romanian Intelligence Service – it shouldn't be something imposed... so my opinion is that people should became aware by themselves... and take them from other structures, people who have retired from there..."(BR)

"The EU is spending a lot of money for training, education, literacy of people. But money do not have the right direction and they consider we are educated. But it should be clearly told that it is no use to talk about individual security if we don't care about national security. For example in agriculture field, foreigners buy everything – the Caliph of Qatar wants to lease 1500 ha and it is a matter of national security for them as that will provide food security for the next 50 years – but we are glad because of the coming of investors..." (BD)

While most of the subjects gave different solution to solve the mentioned security perception, there are also ideas like:

"I do not think anyone should promote them. I am convinced that when a manager has to secure something he will do this. It is not necessary for someone to tell him!"(DPC)

6. CONCLUSIONS & ACKNOWLEDGMENT

Being a new concept implemented in Romanian entrepreneurial field, Romanian managers are primarily concerned with avoiding exploitation of children, the health of their workers, environmental protection, safety at work, helthcare system. In managers' view, the main impediments to the implementation of CSR is the lack of an adequate legal framework, costs and lack of visible results of CSR and its main benefit lies in improving the image and reputation of companies, promoting community solidarity, extending corporate life and increasing employee loyalty.

Instead of a conclusion of my own I will appeal to the words of one of the interviewed managers:

> "Looking back, it is clear that the destruction of the security culture was a terrible thing. In foreign countries the process of strengthening safety culture would be more likely. The main reason why I am not involving in something like this is the perception of the community – it is much better to say that you are fighting for the environment, for children. So the very lack of security culture block these actions. It's a vicious circle."(SA)

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PUBLIC RELATIONS IN THE DIGITAL ERA

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Abstract: *In this paper I will present how online communication has influenced public relations. Because of online communication, organizational communication had to adapt to new technologies and new communicative medium. At the same time I present a model dedicated to analyzing organizational online communication derived from specificities of online communication..*

Keywords: *public relations, online public relations, communication flows.*

"There is a revolution taking place all around us. Those who believe the information age is just about technology are missing the point. This revolution is about communications."
Larry Weber

1. INTRODUCTION

The Internet is the mass communication channel the general public had the fastest access to since its occurrence and which has been adopted by them accordingly. The large number of users has led to a continuous evolution and development of this global network of computers, this virtual world. The Internet brings along outstanding business opportunities and meets the necessary conditions for both individuals and organizations have the possibility of a mass communication almost impossible to imagine before, for costs which are significantly lower than of the other media. The Internet exceeded the threshold of 2,100,000,000 (Internet World Stats, http://www.internetworldstats.com/stats.htm) users in 2011 (approx. 30.3% of the world's population), so that almost every individual organization can find and target its own online target audiences. Increasingly more companies have become aware of this fact and strive or contemplate communicating with them through the online communication channels. A significant number of companies have their own websites now and make use of the Internet to communicate to their relevant target audience.

2. ONLINE PUBLIC RELATIONS: STATUS

The authors of most papers written about this new way of corporate communication limit themselves to describing the emerging means of communication, that is to say, the new online media. They list several recommendations about how we should communicate, see netiquette, blogtiquette, but, unfortunately, the scientific background is overlooked most of the time. Some authors attempted to capture the differences occurred in mass communication between the traditional communication channels and the ones available on the Internet, and use this differentiation as starting point for sketching the newly emerged means of communication.

The significant changes in the communication possibilities and in the occurrence of the practical possibility for an organization to communicate directly with its audiences made the famous US PR practitioner, Don Middleberg, conclude that "no industry has been affected more permanently and positively by the digital revolution than public relations" (Don Middleberg, 2001).

Although PR specialists have already started to use the Internet more and more as a communication media, thus gaining experience in this area, they still are in need of a "consistent and complete concept" Zerfass and Fietkau assert (Zerfass, Fietkau, 1999:6).

Speaking about the influence of the Internet on business undertakings, Lord Chadlington, Chairman of the Board of International Public Relations, Plc, used to say in one of his presentations that all the organizations could communicate globally using the Internet to reach their relevant audiences with gushing easiness (Chadlington, Lord, 1999:6).

Another supporting argument for using the Internet as communication tools was the possibility of communicating easily with the press, by way of various media, from emails to the websites where many organizations posted their press releases or various pieces of news about their current operation. A study online media agency "News aktuell" (part of DPA) revealed that 57 % of the journalists spend more than two hours every day browsing the Internet on work purposes (Luenenbuerger-Reidenbach, Petersen/Wagensonner, 2000:14)

The empiric studies of newsaktuell proved how important the information available on the Internet is for journalists (Luenenbuerger-Reidenbach, Petersen, Wagensonner, 2000: 14). "Media in Cyberspace" study (Don Middleberg, 1999) showed that more than 90% of the editors (that is to say leaders of opinion) use the Internet for research, although the perceived reliability of the Internet is overturned by the one of the traditional media (Schweiger, 2000:50). "Journalisten 2000" (Kamenz, Jahn, 2000:24-25) study further supported a genuine interest for communication over the Internet among journalists (in terms of both interactions and content) with organizations of concern.

Kent and Taylor (2002) speak about the unique opportunity the Internet offers organizations to listen to their audiences. They refer to the interactivity over the Internet as the "dialogic relationship" to give the best possible description to the communication relationship which ought to exist within the online communication. Petter Alexander Gustavsen and Elspeth Tilley (2003:10) had a look at the interactivity of the websites and concluded that only 25% of sites under review place big or very big emphasize on this component part of communication.

The idea of engaging into a dialogue with the audience is further supported also by Cooley (1999) who thinks that communicating on the Internet does not mean only to reach your target audience, but also to engage into dialogue therewith. In his research on the online communication carried-out by The US Fortune 500 companies, Cooley highlights that the interactive capacity of the Internet is used only in part and seldom, at the same time (Colley, 1999).

The interactive nature of communication is a key element in the online public relations, Robert Marston (2003:8) believes. Underlining the importance of this element, Zerfass and Fietkau (1999) define the online public relations as interactive public relations.

One of the most important empiric researches on online public relations carried-out in Germany belongs to Martin Eichholz, who analyzes the online corporate communication for the first 100 companies in terms of revenues in Germany. This study shows that "The main target of the online PR activities is to foster the image of the organization – 96%, followed by the concern for improving communication – 82%, as well as supporting the communication processes– 82%" (Eichloz, 1998:53).

The fact that one cannot simply ignore the communication abilities of the Internet was visible also in the famous case of the Intel processor which returned a computation error at the fifth digit after coma. Although the initial decision was no action, following the numerous reactions triggered by the knowledge of this error on the Internet, the company eventually decided to call back the processors form the market and replace them.

In this context, the increasing interest towards the online communication activities, as flagged in the studies carried-out by Thomas L. Harris, describing the client expectations from the PR companies, is explainable. Thus, if back in 1998 only a low 8% of the organizations declared they were interested in the PR companies being capable of making a contribution to the communication on the Internet, in 2003 this figure went up to 44%, which is a more than significant increase (Harris, 2002 and Harris, 2003).

3. ONLINE PUBLIC RELATIONS – THEORETICAL APPROACH

Stefan Wehmeier (2001:1-2) said, in one of the summaries of the status of the theoretical background available in the field, that big gaps were found in the scientific research of the ePR, starting from the very absence of a definition of this field in practice. Is it a new area? Is it just another development of the traditional public relations? Doesn't it bring along anything new, but a new environment? There are many questions answers have been searched for, but not always in a very successful manner.

The bulk of the current papers in the field of online public relations are concerned with the practical side, presenting/describing the possibility of embedding the new technologies into the internal and external corporate communication (Fuchs, Moehrle, Hartwin, Schmidt-Manwede and Zerfass, Fietkau).

The knowledge in this field relies on some empiric studies and very few theoretical analyses, which have been built scientifically consistent, but quite concise and only partially researched. The online public relations are said to be unsystematically and insufficiently researched. Stefan Wehmeier (2001:1) used to write in one of his works about public relations on the Internet that they "remain an undefined domain". Martin Eichlotz (1998:53) shares this opinion and calls the online PR an "unresearched subject". Defining the term appears as a difficult task to accomplish because of the fact that the theoretical aspects of mass communication should be materially altered and completed, respectively, so that the online mass communication becomes part and parcel of an overarching theoretical construction of communication. These challenges made most of the theoreticians elude giving an accurate definition.

Although well-know authors, such as for instance Shel Holtz, Don Middleberg, James L. Horton, Matt Haig or Gregory Sherwin and Emily Avilla did get involved in defining the concept, these attempts are rather solitary. Most of the approaches have generally limited to describing the communication tools available in this field. Nevertheless, there are some attempts of giving a definition to this new area.

Dieter Herbst pleads that "online public relations represent communication through technical channels with the target groups in and via the Internet." (Herbst, 2001:25). This definition reappears in Oenicke's work (1996:63), while Zerfass and Fietkau state that: "The public networks of computers used as media and although having, on one hand, mass communication features, allow, on the other hand, for a two-way direct and private communication. This seeming antagonism is explained by the interactivity phenomenon" (Zerfass, Fietkau, 1999:39).

Stefan Wehmeier speaks about an integrated communication and attempts to explain the current shortcomings in the definition of the terms by integrating several communication activities – advertising, marketing, public relations (both internal and external) and journalism – into the online communication. For this reason, Wehmeier proposes calling the entire online communication activity as "online relations" (Wehmeier, 2001:12).

Felix Friedlaender (1999:84) thinks that: "Online PR is a component part of the public relations, aimed at building relations with the relevant target audiences by way of and using the Internet-specific communication tools and, consequently, of specific means and measures".

The specifics of the online public relations root in the features of the online communication: interactivity, the multimedia nature of the message, as well as the global scope of the mass communication (Veghes, Grigore, 2003:31). At the same time, today's organizations have the possibility of communicating directly with the target audiences.

The communication tools (website, email, discussion groups, forums, chat, Intranet, Extranet, etc.) of the ePR (online public relations) have been tackled by various experts. Among them we list: Shell Holtz (1999), Matt Haig (2000), James Horton (2001), Dieter Herbst (2001), Frank Hortz (1999), Gregory Shelwin, Emily Avila and Mattejcek Karina (1997). Felix Friedlaender (1999), Martin Eicholz (1997), Ulla K. Bunz (1998) approached the implementation and results of applying the new technologies in empiric researches.

4. CHANGES IN THE PR ACTIVITIES WORK-FLOW DUE TO THE LARGE-SCALE USE OF THE INTERNET

4.1 Communication flow in public relations prior to occurrence and spreading of the Internet:

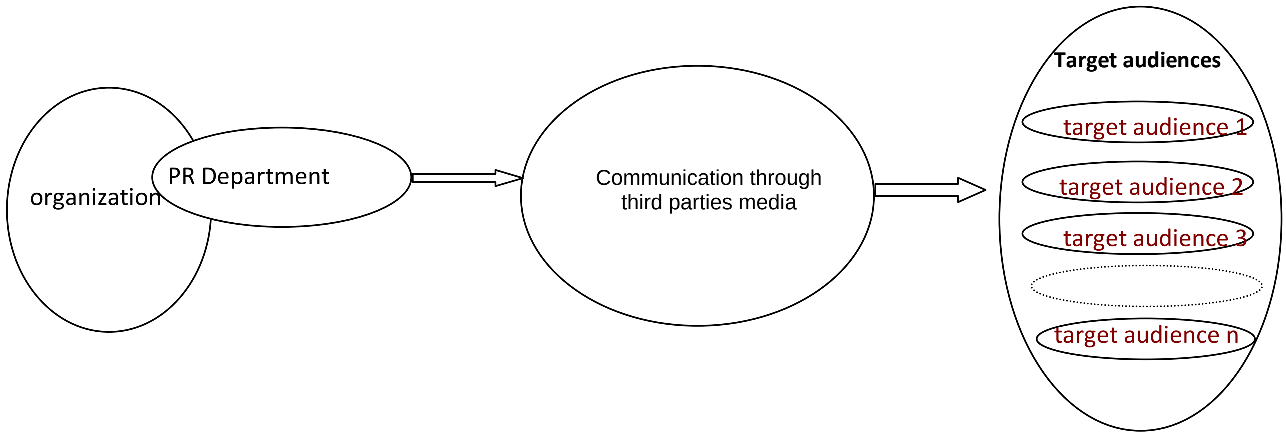

Fig.1. Communication flow in public relations

Communication flow in online public relations:

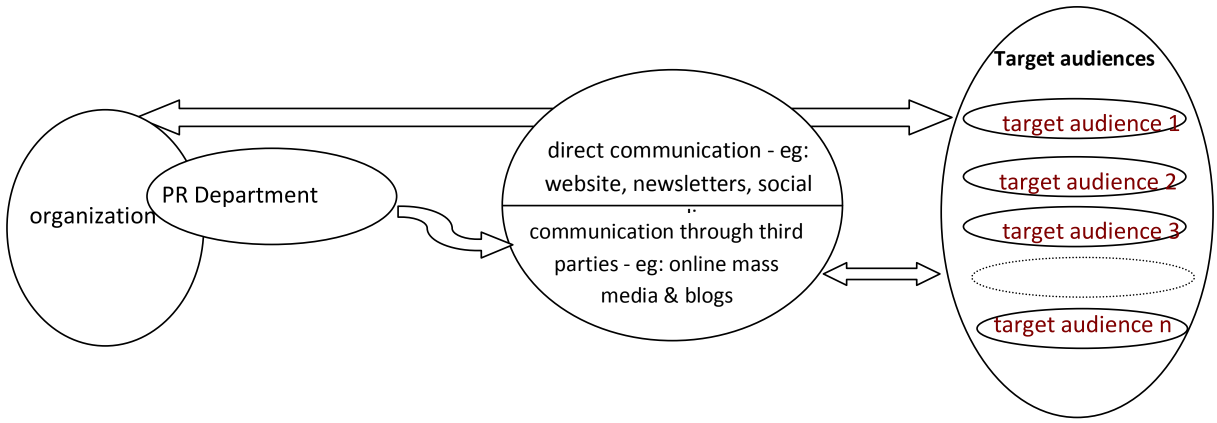

Fig.2. Communication flow in online public relations

5. MODEL PROPOSED IN THE ANALYSIS OF THE ONLINE CORPORATE COMMUNICATION

Building on the main features of the online communication: interactivity, digitalization, real-time, hyperlink capacity, real-time and multimedia, we propose below a model for the analysis of the online corporate communication.

5.1. Online communication models. Online communication was historically subject to various attempts of classification. They regarded either the synchronicity of the communication or the actors involved in communication or the type of confidence a certain type of communication it would generated among the audience.

A. **One to many.** It is the standard communication model (the classic mass communication theory was built on) in which a sender conveys his/her message to a mass of recipients through a communication channel. This model is still encountered including in the online public relations for two reasons: limitations of the channel used (for instance, email) or the use of the online media in a similar manner with the traditional mass communication channels (due to ignorance or comfort). An example could be the static website (difficult to update – demanding intervention of the technical staff even for the slightest change – eg. web programming) of an organization which published on the Internet the online version of its presentation leaflet and targeted neither any use of interactivity whatsoever (to create the technical premises for a two-way communication with the potential online audience) nor setting the premises to facilitate updating information in a short time (by developing a dynamic website able to ease this endeavor).

B. **Many-to-many.** This new communication model, emerged together with the birth of the Internet, was first mentioned by Morris, Ogan (1996:2) back in 1996, when the Internet had approximately 25 million users (about 1% of the number of users in 2012) in one of the first attempts to bring some structure and framing into the online communication.

Table 1. Types of communication

Type of communication	**synchronous**	**asynchronous**
one to one	Yes	Yes
one to few	Yes	Yes
one to many/many to one	Yes	Yes
many to many	No	Yes

This classification is pretty accurate, but, probably given the relatively recent coming out of the Internet at the time of its development, it led the authors into thinking that many to many communication on the Internet could only be asynchronous. Many to many communication can be also synchronous today, for example in both video/audio communication in chats/video-conferences, as well as in network gaming.

As the delimitation from few is relative (as there is not clear criterion to distinguish between few and many), in my opinion, an accurate classification would look as follows:

Table 2. Types of communication: an accurate classification

Type of communication	**synchronous**	**asynchronous**
one to one	Yes	Yes
one to many/many to one	Yes	Yes
many to many	Yes	Yes

C. **One of many**

This model of communication is encountered particularly in the social media, where the sender is no longer considered and treated as an institution, that is to say an amorphous actor of communication. The sender of the message, which is simultaneously also a recipient, is only one of the many senders/recipients involved in the communication process and for the communication actor to be accepted in the existing communication group, he/she has to behave like a group member, submit himself/herself to the rules of communication shared by all. This means adaptation to the discourse of the group in question and acting/communicating/interacting at the same level and in the same manner with the other communication actors.

This way of communicating within a group, as a simple member of such communication group (for instance of group on a social network) is a new communication model, that is to say the so-called "one-of-many" model. This model is technically and as manner of sending/receiving the message, a sub-model of the many-to-many model, but, since we deal with specific changes of approach, discourse and interactivity – and, given that we shall tackle this model as part of the corporate communication through social networks - we shall treat this sub-model individually.

5.2 Synchronous/Asynchronous Communication. Morris & Ogan (1996, pg. 42) refer but vaguely to the idea of synchronous/asynchronous – an approach we can find later on in the work of many researchers. Generally, they consider that if the time between the issuance of two messages by different senders within communication is short, then we can speak of a synchronous communication. What does short time mean? How long should be the time between the issuance of the two messages by the two senders for the communication to be asynchronous? As this relativity and lack of explanation of the terms do not support a solid classification and construction, I propose below a more accurate approach of the synchronous and asynchronous communication.

In order to explain, we shall first talk about what does asynchronous communication mean: it is that type of communication which allows the actors involved in the communication process issue messages simultaneously. As the parallel in oral communication – when a group of people can talk at the same time and express their opinions. This is synchronous communication.

In this context, unlike many of the classifications attempted on this topic – the online synchronous communication is represented by 3 types of audio/video communication – (in chats/online conferences) and video games – which allow several participants act visibly (in fact, sent messages) for the other participants, at the same time.

Asynchronous communication in which the actors involved issue messages in turn towards the other actors. For instance, we shall first hear/see the message of one sender and then of another one, etc.

From this perspective, communication based on text/image/link sharing in social networks, discussion forums, blogs, content and ecommerce websites, email, FTP – stand for examples of asynchronous online mass communication.

5.3 Direct/Indirect (through third parties) Communication. Direct communication means direct sending of the message between the sender and recipient (audience) without using another recipient/sender to resend the message to eventually reach the audience. This is one of the key benefits brought along by online communication in corporate communication, thus allowing direct sending of the messages to the target audiences.

Indirect (through third parties) communication represents sending of the information from the sender to the recipient (audience) via an intermediate communicator. The intermediate communicator takes-over the information, adapts it and sends it further to the audience.

A conclusive example of direct communication is the piece of news published on Nikon website (www.nikon.com) about the launch of a new professional photo camera, which thus reaches directly the audience interested and who accesses the nikon.com website.

One of the ways whereby this information can be communicated indirectly to audiences is represented by the traditional distribution of the press releases to the media agencies, which, if found of relevance and interest for their own audiences, are processes and further sent to the audiences. In this case, the information undergoes changes and reaches the target audiences truncated to a certain extent. Another way of indirect communication (specific to the online) is the bloggers taking-over the information about the release of the new photo camera from the nikon.com website and conveying it further to their audiences (which include some of the audiences targeted also by Nikon communication).

It thus becomes obvious that, in respect of sending the information as unaltered as possible, the organizations should favor direct sending of information, because they can thus control better how and what audiences the information sent by the issuing organization researches.

6. CONCLUSIONS

Application of the aforementioned methods allows us to look at the online corporate communication from multiple angles, which further accommodates a more comprehensive description of the phenomenon from a cultural, functional and historical perspective to an equal extent.

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THE GEO-ECONOMIC RELEVANCE OF SHANGHAI COOPERATION ORGANIZATION. IMPLICATIONS FOR ENERGETIC SECURITY ENSURANCE IN THE WIDER BLACK SEA REGION

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Abstract: *The present paper has as a main objective the analysis of the importance and the catalyst which gives the basis of the multi-side co-operation within SCO, in a broader context emphasizing the geo-political changes and tendencies which have modified the international security environment after the Cold War and the keen interest in the competition for the geo-economic supremacy in the Euroasian area. The present academic debates emphasize the idea of competition in order to acquire access and give proper value to the energetic resources, the global dimension of the issue being given by the unprecedented taken proportions. Therefore, we will explain the potential and the geo-economic relevance of the Eurasian area for its actors' interests (members or non-members) of SCO, which have developed their capability of co-operation within a very select "energy club", taking into account the possible implications for energetic security ensurance in the Wider Black Sea Region.*

Keywords: *multi-side co-operation, strategic partnership, geo-economic space, "energy club"*

1. FROM MILITARY-POLITICAL COMPETITION TO PARTNERSHIPS FOR STRATEGIC EQUALITY

The post Cold War evolution of the political-strategic situation has favored the radical transformation of the geopolitical configuration of central and eastern European area, after the demise of the Warsaw Treaty and the shaping of a scanty security space, thus determining a new face of the security environment. The Cold War meant conflict, confrontation and competition. It started with the confrontation of the two superpowers – USA and USSR – continuing with that of their military blocks, "it is mirrored by the clashing of intermediaries from the Third World or their own interventions, it is expressed through ideological struggles and propaganda, it is an economic competition, where the concept of capitalist market slams against totalitarian rule of the socialist camp economies, and, finally, it scars populations and whole generations with the seal of fear and uncertainty, threatening a nuclear war, from which, ultimately, the great powers have resorted to" (Malița, 2007:190-191).

The mutations that have arisen as a follow-up of the disappearance of the bipolar world have favored the transition from military-political competition for strategic equality to the gathering of the world's countries, especially great powers, to strategic partnerships, in order to avoid the confrontation among themselves in the competition of markets and resources. In the opinion of two Romanian military specialists, the major objectives of these partnerships are "the prevention of war and the ensuring of security environment which will allow, on one side, the management of crises and conflicts and the stopping of their expanding and, on the other side, the realization of some associations regarding the access (privileged or unchained) to resources, finances and markets" (Mure□an, Văduva, 2005:26). If we were to judge in terms of paradigm of modern security, it would be concluded that the change from the security strategy paradigm "us against everybody", typical for the Cold War, to the security strategy paradigm "granting peaceful cohabitation based on generally accepted principles" has occurred (Udrescu, 2010:101-111). To this model of security, which has been imposing itself since the beginning of the 21st century, it is subordinated/included the current construction between state entities, once rivals, special both by their delicate position in the global architecture, as well as the configuration and the materialization of their cooperation in the fields of politics, society, culture and military. The engine of this endeavor is represented by the strategic partnership between Russia and China which is based not only on huge spaces and vast populations, but also on millenary histories and exceptional traditions, on civilizations that have created and still create values, life styles and, especially, on the fact that they are reorienting themselves on a strategic space based on resources.

The two different civilizations, great nuclear powers and permanent members of the UN Security Council, find themselves in competition regarding supremacy in the huge Eurasian space that still cannot find its rhythm and balance, thus being "a space that separates and a pillar that does not pull together, but apart" (Udrescu, 2010:77). Considering the evolution of their relationship, from tensions to ambiguity and cooperation, one may advance the hypotheses according to which the economic strengthening of China, of Russia, and recently, of India, in this immense area represents, on one hand a modern frontier process and, on the other hand, the creation of powerful turning points on which an eventual strong Asian entity be based upon (Bădăluță, 2006:38-43; Mircea, 2006). From this point of view, the strategic partnership between Russia and China, of the "axis of convenience" (Lo, 2008), as one the most respected annalists of this matter names it - is, at the same time, a pragmatic one, as well as a perspective one, in the sense that, through this system of relationships, the two desire to actively participate in the building of a stabile and flexible security environment, which, in the stage of multi-polarity, is able to resist possible confrontations.

Following a more careful analysis, we have opted to characterize the relationship of strategic partnership between Russia and China as a pragmatic relationship controlled by a tactical opportunism, born from a real and perceived necessity, rather than from a natural belief. At least for now, this tactical opportunism is an evidence beyond all doubt, which in the current context, represents the logical answer both to the security and economic challenges of Central Asia, as well as strategic imperatives of each country. On the other hand, it will not come out as a surprise that the strategic partnership between Russia and China be transformed into a competition, to tend towards an even increasing transparent rivalry, especially in Central Asia, because both of them are guided by the vital national interests clearly defined by their own external policies, or, in Russia's case, on the base of a powerful enough feeling towards its historical mission. Basically, the manifestation and the materialization of these vital national interests may represent the circumstances of a future competition (Munteanu, 2006). Taking all this into account, the geopolitical confrontation between Russia and China is not imminent (Lo, 2008:114). For now, both of them have to gain from the stability and security of Central Asia and will continue to cooperate with other states in the region, acting against Islamic terrorism, of separatism and of extremist policies, against the appearance of other security arrangement, against the pressure of the West, which desires a greater democratization and respect for human rights in this geographical area.

2. THE SHANGHAI COOPERATION ORGANIZATION: GENERAL PRESENTATION

In the context of an international environment of security that is dynamic and fluid, the mutations and tendencies that are beginning to shape at the start of the XXI century almost come as no surprise at all. The interactions and/or power oppositions between actors of the international stage generate great geopolitical changes, thus determining diverse evolutions and political-strategic polarities in the new world order. Along these lines we can talk about the inception and evolution of the Shanghai Cooperation Organization, international intergovernmental organization that is made up of states that are different one from the other by unequal profile concerning policy, economy, military, social and religious, the regime in power being more or less democratic and also by their involvement in the competition for hegemony. Member states such as Iran, Mongolia, India and Pakistan and dialogue members such as Sri Lanka and Belarus have joined them.

One of the main goals in creating the SCO is to handle the threats that member states of the organization are facing, including terrorism, extremism and separatism, but also ensuring the stability and regional security in Asia and not aggression against a certain state, alliance of coalition. Without under or overestimating the dimension of security that is characteristic to this type of multilateral regional cooperation, the creation of the Organization in 2001 is in favor of settling the new system of international security.

The institutionalizing of this organization seems to be still fragile, where as the structures, the institutions, functioning procedures and the decision making process are forming as they go, especially due to internal policy that promotes the lack of transparency, determining some analysts to characterize it as an obscure group. This description is not backed-up by arguments, considering that we are talking about a space in which we find a fair share of the world's resources and depict a substantial growth in the interests of its strong states. Evermore, in a short time frame, we are witnessing a multiplying of cooperation sectors within the SCO, unseen in other security groups until now, although there are sufficient premises of appearance and settling of various instability sources in the region, such as regime changes, poor governing, weak legislation etc. Also in a short period of time, SCO, as an international security organization has been capable to create its own intelligence organism – Antiterrorist Regional Structure, whose leadership, data bases, exercises and military applications prove the fact that the intelligence activity, as well as policies and promoted strategies up until now by the organization have been relying on some fundamental principles of modern intelligence: knowledge, prevention and cooperation, therefore, an intelligence of integrated security. In the last years, the issue of depletion of the energy resources and that of energy security has been dominating agendas of global stage actors. The competition for energy resources in contemporary world still remains as an important source of crisis and conflicts, with a crucial role in polarizing and/or catalyzing forces, as long as the demand is rising faster than the offer, and major energy reserves are located in areas characterized often by profound lack of equilibrium in policy and economy. USA, EU, China and Russia are all in competition as well as in cooperation in the process of access, control and exploiting these resources. By taking a recently shared idea – 2009, by Romanian military experts, Teodor Frunzeti, Mihai Manolache and Lucian Stăncilă, center of gravity of global production is gradually moving towards southern spaces, Central Asia, Caucasus, thus making up the interests of energy consuming states. The focusing of attention on these areas often leads to quarrels between energy consuming competitors. The global transportation grid is daily facing all sorts of projects and modifications that are intended to ease the requirements.

3. GEO-ECONOMIC SPACES IN EXPANSION

Academic debates concerning security highlight more and more the building tendencies of the new world order by stating and consecrating new centers of power from the security environment that have as priorities the reorganizing of the global market on energy-economy blocks of alliances, their complete liberalization, the modifying of the oil-quota system and the pining-down of reference prices on the global market etc.

The theory according to which ”geopolitics is geo-economy”, is revalidated in the context of a global economic crisis, poor budgetary planning and the impossibility to estimate with a minimum of certainty which will be the financial resources available on a medium term impose a new approach in the system of international relationship. Today’s geopolitics rivalries increasingly tied to the control and transport of energy resources towards great consumers, the global dimension of the problem being given by the unprecedented grandeur of demand of these resources.

By amplifying the interdependency grade of countries regarding the maximizing of energy resources, there appear new and complex issues regarding the necessity of ensuring the access of all states to them, so as their economic growth is sustained. Quite the contrary, the loss of access to these resources may have unpredictable consequences, from economic losses with immeasurable internal effects to modifications in international rankings that may throw the world off-balance. Even more important is this effect as developed economies depend on energy resources everywhere on the globe, and the limited character and the spectrum of their depletion is becoming more and more obvious. That is why, geopolitics and geostrategies desire, in essence, access, free circulation, but also taking advantageous positions or placing the competition in difficulty.

The most important spaces, geo-economic, geopolitical and geostrategic thinking, where main actors of the international stage, in issues such as energy and security, are in cooperating relationships as well as competitive ones. The areas are Middle and Near East, Caucasus and Central Asian. Here, the energetic geography of the world "is being thought", "the moving force" in sketching the strategies of states and in defining condition of peace, war and instability" (Maior, 2009:114). Also, here we are faced with the "interference of regional centers of power (Russia, China, an ascending European Union), an actor with global tendencies (USA), as well as non-state actors, from Al-Qaeda to financial multinationals and great companies with global interests" (Maior, 2009:114), the stake being the same, that of competition for energy resources.

Geo-economics interests of SCO member states are stated and, mainly focused on the Caucasus space, the Central Asian, not long ago found under the control of the ex-USSR, now representing the close vicinity of the Russian Federation. They are highly unstable areas, but important when it comes to geo-economy and geostrategic, due to their oil and natural gas reserves.

4. "THE ENERGY CLUB" – "OIL DIPLOMACY" TOOL

In creating a new type of structure for the regional security on the base of mutual trust, equality in rights and without double standards, leaders of the SCO are aspiring to the democratization of international relationships, the marching towards a model of no confrontation which will exclude the mentality of the Cold War times and will position itself on ideological differences. As an alliance that is open towards multilateral cooperation and having as principles partnership, non-alignment, mutual trust, respect and equality of cultural diversity, SCO becomes, in our opinion, an organization that evolving in real-time, demonstrating strength and dynamics in the shaping and implementing of proposed projects. All levels of cooperation are equally important to the SCO, thus becoming a model doveted by other similar security arrangements.

As far as the creation of the energetic club is concerned, it seems that it is a long term plan - of extraction, transport and export policies towards Eurasia, which is comprised of more than half of the conventional energetic resources of the world.

The concept of "energetic club" suggested by Vladimir Putin, in December 2006, represents an idea turned into reality on the SCO agenda, tracing the path from a simple, but bold, political declaration to its institutionalization, alongside with other organisms from within it. Specialists argue on the possible dimensions the *Club* would reach by creating energetic patterns, and namely: *global* (a long term perspective), *regional/Eurasian* (at the level of the SCO members) and *national* (at the level of each of the SCO member country). For now, only the regional dimension is satisfied, considering that all other dimensions are compared to hard-to-achieve projects (for example, the difficult dialogue between Russia and the European Union regarding the Energy Charta).

The concept assumes an energetic cooperation not only between SCO states, but also between themselves and their observers: Iran, India, Pakistan and Mongolia. In such a context, the *Club* would become a more flexible version, with a huge geoeconomic potential, if the Kazakhstan president's, Nursultan Nazarbaiev, proposal were to materialize to create an Asian Energetic Market, and the announcement of the Iranian president, Mahmud Ahmadinejad, according to who, his country could host the meetings of the responsible ministers and new exploitation, extraction, transport and refining possibilities of the carbohydrates.

"The pipe transportation system in the SCO space, which links Russia, Kazakhstan, Central Asia and China, make up the necessary base for creating a single energy market of the SCO", states the Kazakhstan leader at the same reunion (2007). "Kazakhstan - adds Nazarbaev - has elaborated the project for the Asian energetic strategy which assumes the founding of an unique energetic agency, while actual commercial operations will be made on the energetic resources market by means of the energy stock exchange of the Shanghai Organization." What started out as a forum of Anti-American rhetoric is considered today by some analysts either a "NATO of the East", or an elite club for petroleum giants.

The energetic club may be defined as a *geoeconomic* combination (Luzinian, 2009:100-109) among various groups: that of energy producers/suppliers (Russia, Kazakhstan and Uzbekistan) and that of energy consumers/importers (China, Kirgizstan and Tajikistan). If we were to extend the analysis at the SCO observers, we may talk about an *axis of energy producers* (Russia-Kazahstan-Uzbekistan-Iran) and a *energy consumers axis* (China-Kargastan-Tadjikistan-India-Pakistan-Mongolia). In this context, the Organization would become a self-sufficient energy system with global and regional opportunities, thinks Serghei Luzianin, if in the equation we would introduce an *axis of energy transporters* (Luzinian, 2009:100-109), similar to the OPEC.

Concluding, we are facing difficult goals, given the inequality of the SCO countries economically speaking, as well as the divergent interests that generate competition for supremacy amongst producers and energy suppliers. Basically, everyone is looking to impose their national interests, both to become a major carbohydrate supplier on the global market, but also to have direct access to sources and their transport routes. Hard fact is that the presence in this energetic club has not excluded the strategic preoccupation of great actors of being competitors, to obtain control over some of the biggest energetic resources of the planet and, implicitly, over their price. We are considering the most important players of the SCO, The Russian Federation and the People's Republic of China.

On one side, Russia's energy strategy (Ivanov), approved on 23 May 2003, underlines the necessity of strengthening Russia's position on the global energy market, the maximization of efficiency in exports in the Russian energy sector, the ensuring of access of Russian companies in equal conditions to external markets, technology and finance. On the other hand, as great energy consumer, China will promote energetic development, saving policies, energy security and external cooperation. China has engaged in promoting a new model of economic growth based on low entries, low energy consumption, minimum pollution and high efficiency.

In this context, it is highly probable that the energy geopolitics may play a primordial role and deeply modify the landscape of international alliances, anticipating a dynamic, fluid world..

5. CONCLUSIONS

Possible Implications for Energetic Security Ensurance in the Wider Black Sea Region. In Romania's vision, the region of the Black Sea is a connector of primordial importance of the Euro-Atlantic community (as security provider and energy consumer) to the strategic area of the Middle East – Caspian Sea – Central Asia (as energy supplier and security consumer), aspect that has been stated in a chapter in Romania's National Security Strategy (2006), with the purpose of consolidating a climate of security and cooperation in the Black Sea region, as well as the elaboration of a Euro-Atlantic strategy for the Black Sea and the Caucasus region.

Due to its position, the current relevance of the Extended Region of the Black Sea is maximized, through the expanding of NATO and that of the EU, but also "made vulnerable", through the diversity of economic, political and strategic interests that are present in this space, thus high-lighting the complexity of dynamic relationships manifested here. An important pillar in the equation of reconfiguration the Euro-Asian space from the perspective of development potential, the Black Sea is an area of great geostrategic interest for international actors. Tracking external interests, in the current context of insufficient political, social, economic and civilization development transforms, however, the region in a particularly weak point from what security is concerned. This aspect is much more put in the spot under the conditions in which the transforming of the Black Sea in a border between huge conglomerates of power transforms it a space targeted by competition, of clashing efforts to win influence. In other words, the Black Sea space is becoming a buffer zone between extremely important powers in the system – NATO, EU, Russia, China, and Middle East. As "a geopolitical space of synergistic and decompensation", this region might be suited for the building of inter-civilization links that are meant to last, which are to represent the bases of the extension of cooperation by implementing useful and efficient politics and strategies in the involved parties.

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Culture & Communities

LANGUAGE POLICY IN ISRAEL IN THE 21ST CENTURY: THE CASE OF ARABIC IN PUBLIC SPACE

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Abstract: *The focus in the present paper is on Arabic Language use on road signs in Israel in 21st century. Legally, both Hebrew and Arabic have a status as official language, based on Article 82 of the Palestine Order in Council, 1922 of Mandatory Palestine. This order was incorporated into Israeli legislation in 1948. The equal legal status of the two languages is merely theoretical. In 2008 was proposed a bill in Israeli Parliament to remove Arabic's status as an official language.The public space as a focus of attention in language policy as well as in language use is a relatively new area of attention, and refers to specific language objects as road signs and street names. It uses as an arena for conducting battles for national identity, recognition, and self-expression. The use of Arabic in the public space on the road signs was not provided until the Supreme Court in 2002 ruled that Arabic must also be included on signs in cities where a significant number of Arabs live. In the years since that ruling changes in practice of language are harder to account for. The linguistic landscape remained mostly Hebrew and English. Anti-Arabic vandalism has appeared in mixed cities, such as Akko and Jerusalem. In 2009 the Israeli media revealed that nationalist groups have been spraying over Arabic names on road signs. On the other hand the Palestinian Authority project to place non-Hebrew road signs throughout the West Bank. In 2009 the Israeli transport minister suggested to change the orthography of city names on road signs so that they are transliterations of the Hebrew name. In 2011 the Supreme Court held a hearing on a motion for contempt of court and implementation of the court's ruling from 2002.*

Keywords: *linguistic landscape, language policy, minority, Arabic, road signs, Israel, Hebrew*

1. INTRODUCTION

Language Policy, in its most basic sense, refers to the actions taken by a state to regulate the status of the languages spoken in its territory. Beyond this descriptive level, this area of study is concerned with the processes and mechanisms which influence language policy decisions and their implementation. This includes, for instance, the role that ideologies and orientations towards languages and their users play in the creation and implementation of language policies, or the ways in which language policies are used to maintain, promote or establish the sociopolitical position of majority and minority linguistic groups. "Language in the public space" refers to all language items that are displayed to transmit symbolic messages as to the legitimacy, relevance, priority and standards of languages and the people and groups they represent. The public space as a focus of attention in language policy as well in language use is a relatively new area of attention, as most research on language use tends to focus primarily on speakers and not on their environments (Shohamy, 2006). The definition given by Landry and Bourhis (1997) is the following:

> The language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combines to form the linguistic landscape of a given territory, region, or urban agglomeration.

Thus they are concerned with the use of language in its written form in the public sphere. It refers to language that is visible in a specified area (Bourhis, Landry, 2002). The study of the linguistic landscape is a relatively new development. It enjoys a growing interest in sociolinguistics and applied linguistics.

Of the endless and unlimited number of language items to be found in the public space, this paper will focus on one type of mechanism displayed in the public space: linguistic landscape. In this paper will be examined one specific language object that mark the public sphere: the case of road signs in first decade of 21st century.

2. THE STATUS OF ARABIC LANGUAGE IN ISRAEL

Arabic is the mother tongue of the heterogeneous Arab minority, which make up some 24 percent of Israel's population (about 1,8 million in 2010). Although defined collectively as Arab citizens of Israel, they include a number of different, primarily Arabic-speaking groups, each with distinct characteristics (Shafrir, 2011). Legally, both Hebrew and Arabic have a status as official language. The fundamental document to establish the official status of the languages goes back to the period of Mandatory Palestine. Article 82 of the Palestine Order in Council, 1922 under the subtitle "official languages". The state of Israel has never enacted a statute which clearly establishes its official languages. The main change to Article 82 was enacted by the Israeli Parliament in Section 15B of the Law and Government Ordinance-1948, which eliminates English as an official language, leaving two official languages – Arabic and Hebrew. This order dictates the comprehensive Hebrew-Arabic bilingual conduct of state authorities. In practice, Arabic's public position in Israel is marginal, and Hebrew enjoys almost absolute dominance in Israeli public spheres. (Yitzhaki, 2008).

The Arabic is much less employed in official documents and dealings than Hebrew, but the presence of Arabic in Israel nevertheless real. In all universities one finds departments of Arabic. In April 2012 was announced the establishment of a university campus in the Bedouin city of Rahat. Arabic is supported by daily TV and radio broadcasting, daily newspapers and periodicals. Arabic is the teaching language of the Arabic educational system from kindergarten to teachers' colleges. Moreover, in the Hebrew-speaking school system Arabic is an optional third language. On the other hand, Hebrew is obligatory from the third grade on in Arabic-speaking schools. The high competence which Arab students generally achieve in Hebrew – the wide majority of Arabs under forty know Hebrew well – contrasts with the feeble dedication of many Israeli Jews to the learning of Arabic in the Hebrew educational system (Ben-Raphael, 1994). The determinant factor of inter-group interaction is the dominant culture, which legitimizes a linguistic and cultural pluralistic model of majority-minority relations. Within this context Arabic is by no means held in high respect by the majority, which tends to downgrade its value. The underprivileged status of Arabs in Israel and other factors explain why Arabic is most often left out of the Jews cultural repertoire – even though it is diffused by schools. On the other hand, the minority which is dependent on the language majority is determined to acquire it. The price it pays for this enrichment is the downgrading of the social value of its own language (Ben-Raphael, 1994).

Article 82 of the Palestine Order in Council-1922 appears under the title "official languages". It demands bilingual conduct in Hebrew and in Arabic in three areas: (1) The central authority (as far as the authorities are concerned and as far as the possibility to conduct their business in any one of these languages); (2) Official announcements of the local authority; and (3) Accessibility to the public service of the central authority, courts included. The demand for equal use in both its official languages is justified by the claim that this is the legitimate interpretation of the agreement. In other words, this approach grants a strict and unambiguous interpretation of the accord, according to which Hebrew and Arabic – both being under the same title of "official languages" – are entitled to equal use by the authorities in the (very broad) areas defined. Moreover, any conduct that does not implement this principle is a blatant flouting of the rule of law. We will now exemplify this claim with the aid of several legal cases in which the matter of Arabic's official status constituted the basis of the petitioner's demand for the equal use of Hebrew and Arabic by the authorities (Yitzhaki, 2008).

3. DE JURE

The uncertainly about official status has been highlighted by three cases brought to the Israeli Supreme Court at the beginning of last decade. In the first, a group of Arabic-speaking inhabitants of Haifa sought to require the city authorities to add Arabic to signposts that are at present painted in Hebrew and English. In the second, the Ministry of Public Works was asked to add Arabic to highway signs. Decisions on these cases would have helped clarify just what the policy means. The fact that the accounts of the trials made no mention of official status is noteworthy. The first case was resolved without a formal decision of the court by an agreement on the part of the municipality to add trilingual signs over the next few years. In the second case, the court ruled that the signs were to be permitted on the basis that citizens were entitled to free expression, in the language of their choice. In the second, the Ministry agreed to make the change. The court has so far thus avoided any need to rule on the official status of the Arabic language. In the third, a local Arab developer asked to require the city authorities in Upper Nazareth to permit him to display advertising posters written only in Arabic, rather than enforcing a municipal code requiring that two-thirds of a poster be in Hebrew. For a long period the Jewish local authorities and some mixed local authorities declared linguistic restrictions upon private notices in the public domain. Usually, the bylaws carried the following instruction, a veritable graphic instruction of the hegemony of Hebrew:

> A person will not publish a notice or present a sign unless licensed by the head of the local authority and according to the conditions of the license unless the notice or sign are (1) written in Hebrew, or (2) written partly in a foreign tongue and the Hebrew takes up at least two thirds of the top part of the spread and the Hebrew fonts are bigger than those of the foreign language.

The citation is of para 2(a) of a bylaw in Upper Nazareth (Advertisements and Notices) 1964. The paragraph, however, was revoked by the Supreme Court in the early 1990s. (Saban & Amana, 2002).

The most familiar legal case in this context is that of Adalah v. the Municipality of Tel-Aviv which dealt with the language of signs in Jewish-Arab mixed cities (HC 4112/99). In its petition to the Supreme Court, the petitioners requested that the Court require the respondent municipalities, all of which contain an Arab-minority population, to ensure that municipal signs be written in Arabic, and not only in Hebrew. The petitioners argued that the current practice, in which most of the signs are only in Hebrew, unlawfully discriminates against and affronts the dignity of the Arab minority, and breaches the statutory provision declaring Arabic, along with Hebrew, an official language of the State of Israel.

The respondent municipalities joined by the Attorney General, argued that there was no statutory requirement that all municipal signs be written also in Arabic; the decision whether to include Arabic was left to their discretion. In exercising proper discretion, which takes into account, inter alia, the public's needs and the special status of the Hebrew language in Israel, the conclusion that must be drawn is that bilingual signs are necessary on main thoroughfares and intersections, on warning and safety signs throughout the city, at public institutions, and also on streets in predominately Arab-populated neighborhoods. There is no general requirement of bilingual signs, they contended, in all areas of the respondent municipalities.

By majority decision (Chief Justice Aharon Barak and Justice Dalia Dorner), the Supreme Court accepted the petition, and required the respondent municipalities to ensure that municipal signs in their communities be in both Hebrew and Arabic. In his argumentation Chief Justice Barak introduced for the first time a crucial distinction between a "homeland (native) minority" and "immigrant groups" and it included – for the first time – a recognition much desired by the Arab-Palestinian minority of its distinctness as a "native minority".

Chief Justice Barak held that: (1) From the date of the decision henceforth, new signs or signs that have replaced worn signs must be written in Arabic; (2) Old signs on main thoroughfares, at municipal institutions, and in neighborhoods with a significant Arab population will be changed to dual-language signs within two years from the day of the judgment; (3) The other signs in the respondent municipalities will be replaced by dual-language signs within four years from the day of the judgment. Justice Heshin dissented and held that the petition should be dismissed. He argued that it is not possible to find any existing legal source to require the respondent municipalities to add Arabic text on all signs within their jurisdiction.

Almost ten years have passed since the court's ruling and more than six since the outer time range specified in the decision for compliance. However, the Municipality of Upper Nazareth has yet to comply with it. In April 2011, Israeli Supreme Court Justice Edmund Levy leveled scathing criticism at the lack of compliance with rulings handed down by the Supreme Court in the road signs case on a motion for contempt of court submitted by Adalah and the Association for Civil Rights in Israel (ACRI) against the Municipality of Upper Nazareth. The municipality has refused to place Arabic lettering on street signs within the jurisdictional borders of the city. During the hearing, the justices stated that the Municipality of Upper Nazareth was in clear contempt of court and must implement the court's ruling from 2002 immediately.

4. DE FACTO

An ongoing graffiti war that has transformed Israel’s road signs into ideological battlefields began in 2002 after the Supreme Court ruling. In the years since that order, anti-Arabic vandalism has appeared in mixed cities, such as Acre, as well as on highway signs throughout the country — but it is said to be most prominent in Jerusalem. There residents have grown used to the Arabic translations of “Jehosaphat Street” or “Slow” being blotted out by black spray paint or covered up in ultra-nationalist bumper stickers. Arabic signs give them the feeling of bi-nationalism, that the Jews have no exclusive monopoly on the town.

Road signs in Israel are presently written in Hebrew, English, and Arabic, and feature the names used by each language. Jerusalem, for example, is identified as “Yerushalaim” in Hebrew, "Jerusalem" in English and “Al Quds” in Arabic; Nazareth, the city of Jesus's childhood, is "al Nasra" in Arabic and Natzrat in Hebrew. In addition, a wide variety of English and Arabic spellings can be found throughout the country, which Ministry officials say “reflect the vast changes and development in Israel's highways.” Caesarea, for example, appears as Caesarea, Qesarya, Qesariyya and Ceysaria.

The transport minister announced in July 2009 that signs on all major roads in Israel, East Jerusalem and possibly parts of the West Bank would be “standardized”, converting English and Arabic place names into straight transliterations of the Hebrew name. In the works for over a year, the new signs would still feature Hebrew, English and Arabic, but rely exclusively on Hebrew transliteration. In all three languages, for instance, Jerusalem will be Yerushalayim, Natzrat for Nazareth, Kesariya for Caesarea, and Yafo for Jaffa. Areas in the occupied West Bank where Israel exercises civil control would keep their Arabic road signs, so Nablus would not become the Hebrew Shechem.

Israeli Arabs said it is an attempt to erase the Arabic language and heritage which predates the modern Israel. (Cook, 2009).

The United States is funding a Palestinian Authority project to place non-Hebrew road signs throughout West Bank. The PA plans to implement it in exclusively Israeli-controlled areas as well. The project was announced in September 2009 by PA transportation minister. It is the first of its kind since Jordan lost control of the area after the 1967 Six Day War. All roads and localities will appear in Arabic and English on the new signs; Hebrew will not appear (Fendel, 2009).

In August 2011 a Tel Aviv University student got 40 faculty members to sign a petition demanding that Arabic be added to signs on campus. He wrote: "Adding Arabic to signs will promote equality between Jews and Arabs within the university community by expressing mutual respect and conveying a message of acceptance and tolerance to hundreds of students, workers and Arabic-speaking citizens who visit our campus every day." (Khoury, 2011).

5. SUMMARY

A paper by Ben Rafael, Shohamy, Amara and Trumper-Hecht (2004) compares patterns of linguistic landscape in a number of Israeli cities and small towns, and in East Jerusalem. Of the eight localities, some are homogeneous and others mixed in terms of the groups that were studied. The study focuses on the degree of visibility on private and public signs of the three major languages: Hebrew, Arabic and English. There are different patterns in the various communities: Hebrew/English signs prevail in Jewish communities; Arabic/Hebrew in Israeli-Palestinian communities and Arabic/English in East Jerusalem.

Further analysis also gives expression to differences between public (top-down) and private (bottom-up) signs. Taken together the linguistic landscape is not a true reflection of the diversity of Israel's languages. Three sociological perspectives are used to develop a number of research questions. It is hypothesized that the linguistic landscape should be explainable in terms of power relations between dominant and subordinate groups. Further those identity markers of communities would imprint themselves strongly on the linguistic landscape and finally, that different languages vary in attractiveness to different audiences. It is in this perspective that they speak of linguistic landscape in terms of symbolic construction of the public space. (Gorter, 2006)

Linguistic landscape items are not faithfully representative of the linguistic repertoire typical of Israel's ethno linguistic diversity, but rather of those linguistic resources that individuals and institutions make use of in the public sphere. It is in this perspective that we speak of Linguistic landscape in terms of *symbolic construction of the public space* which we explain by context-dependent differential impacts of three different factors – *rational considerations* focusing on the signs' expected attractiveness to the public and clients; aspirations of actors to give expression to their identity through their choice of patterns that, in one way or another, represent their *presentation of self* to the public; and *power relations* that eventually exist behind choices of patterns where sociopolitical forces share relevant incompatible interests.

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THE CLASH BETWEEN TWO WORLDS: PAST, TRADITION, MYTHS VS. PRESENT, MODERNITY, HOPES

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Abstract: *The present paper highlights the clash between two different worlds and cultures presented by Louise Erdrich in 'The Antilope Wife'. Rooted in the Native American myth, the novel is set in contemporary Minneapolis. The plot shifts between the Civil War time and the late 1990s as well as between tradition and modernity or between myths and reality. 'The Antilope Wife' is an amazing family saga, an excellent portrait of three generations of a Native American family, and at the same time, a mysterious and breathtaking network of traditions, myths, loss and longing. This particular split between communities, languages and identities is best illustrated by the Ojibwa word 'daashkikaa', that is 'splitting apart', which turns into a traditional concept of paramount importance in the novel. Thus, the double world split into two, torn between past and present, is very well represented by Erdrich's characters. The two protagonists, Rozin and Richard, seem to have bridged the gap between two worlds: that of Native American traditions and beliefs versus the seemingly ordered and more logical world of Minneapolis. Nevertheless, a strange event breaks the fragile balance between the two poles, and forces them to confront, and eventually accept their past as an inextricable part of themselves. In the process, the characters are hurt and wounded, suffer painful losses or even lose their lives. 'The Antilope Wife' can be perceived as a myth of the rebirth of the Native American culture and the revitalization of the Ojibwa cultural group.*

Keywords: *clash, Native Americans, culture, literature, community, myth, tradition, reality, modernity*

1. INTRODUCTION

Louise Erdrich is a representative of the second wave of the *Native American Renaissance* dealing in her novel entitled *The Antelope Wife* with the issue of identity as well as with complex family relationships against the background of the Ojibwa culture (Pîrnuță & Bădulescu, 2011:22). Erdrich's fiction consists of patterned designs derived from the Ojibwa culture inherited from her mother and having German influences which come from her father. *The Antelope Wife* is an amazing family saga, an excellent portrait of three generations of a Native American family and at the same time a mysterious and breathtaking network of tradition, myth, loss and longing.

The plot shifts between the Civil War time and the late 1990s as well as between tradition and modernity or myth and reality.

2. THE CLASH BETWEEN TWO WORLDS

The present paper aims at highlighting the clash between two different worlds, cultures, languages, identities.

The Ojibwa word *daashkikaa* turns into a recurrent motif throughout the novel, its meaning being 'split apart' or 'cracked apart'. Thus, the double world split into two, torn between past and present, is very well represented by Erdrich's characters. The two protagonists, Rozin and Richard, seem to have bridged the gap between the two worlds: that of Native American traditions and beliefs versus the seemingly ordered and more logical world of Minneapolis.

The clash between the two previously mentioned worlds can be illustrated at several levels: language and names; miracles, myths and traditions; clothing and food; scenery and environment.

2.1. Language and Names. At the linguistic level, it is worth to mention Erdrich's use of Native American terms and concepts but also proper names.

Thus, every part of the novel bears a number expressed both in English and in the Ojibwa language: Part One – *Bayzhig*, Part Two – *Neej*, Part Three – *Niswey*, Part Four – *Neewin*.

Another recurrent term is *windigo*, which means mythological spirit: '*I've been watching this girl. Maybe she's a windigo*. No, said her mother. She's only that hungry. Nothing wrong with her' (Erdrich, 2002:55). According to Peter G. Beidler, *windigo* can be associated with a winter cannibal monster or a starvation winter beast, a spirit of excess (Beidler, 2003:67).

Makuk can be considered another Ojibwa word which appears several times in the novel: 'Blue Prairie Woman picks with swift grace and fills a new-made makuk' (Erdrich, 2002:18); '[She] slices its stiff moan in half and collects in the berry-filled makuk its gurgle of dark blood' (Erdrich, 2002:19). Thus, *makuk* stands for a birchbark container, box or basket.

Tikinagun and *powwow* are also used recurrently in the discourse as both represent important elements within the Native American culture. The Ojibwa word *tikinagun* means cradle board: 'Deep in the past during a spectacular cruel raid upon an isolated Ojibwa village mistaken for hostile during the scare over the starving Sioux, a dog bearing upon its back a frame-board tikinagun enclosing a child in moss, velvet, embroideries of beads, was frightened into the vast carcass of the world west of the Otter Tail River' (Erdrich, 2002:4). *Powwow* refers to any gathering of Native Americans of any cultural group; they meet to dance, sing as well as socialize.

Other recurrent words are the following ones: *ninimoshe* standing for 'my sweetheart' or 'my love', *animosh* for dog, *anokee* for work, *indis* meaning belly button, *mashkimood* referring to any bag or sack, *howah* being the equivalent of okay, *manomin* meaning wild rice, *chimooks* referring to white people, *manidominenz* signifying bead or 'little spirit seed' or the Ojibwa *ogitchidaa-ikwe* hinting to

Any strong woman or 'soldier woman' (Beidler, 2003:63-67).

Concerning proper names, there are usually given both in Ojibwa/*Ojibwemowin* and in English/ *Zhaaganaashimowin*: for instance, *OZHAWASHKWAMASHKODEYKWAY* for Blue Prairie Woman, *Apijigo Bakaday* for So Hungry, *Midassbaupayikway* for Ten Stripe Woman, *Bungeenaboop* for Almost Soup, *Gakahbekong* for Mineeapolis *or Mishimin Odaynang* for Apple Town standing for the same Minneapolis.

Also, a dog named *Sorrow* is 'the dog nursed on human milk [that] grew up coyote gray and clever, a light-boned, loping bitch who followed Blue Prairie Woman everywhere' (Erdrich, 2002:15); thus, the name is translated word by word from Ojibwa just like in the case of *Other Side of the Earth* named for 'the place toward which she traveled' (Erdrich, 2002:14).

In opposition to these names, there are others which are obviously belonging to the white American world: Roy, Mary, Klaus, Frank, Cally, Deanna. If the first generation bears Native American names (Blue Prairie Woman), for the second a combination between Ojibwa and English is characteristic (Klaus Shawano) while the third generation is dominated by English names (Cally Roy).

2.2 Miracles, Myths, Traditions. In the very beginning of the novel a miracle happens when in dispair Scranton Roy manages to feed the baby miraculously: 'She seized him. Inhaled him. Her suck was fierce. His whole body was astonished, most of all the inoffensive nipple he'd never noticed or appreciated until, in spite of the pain, it served to gain him peace' (Erdrich, 2002:6).

The dog named *Almost Soup*, condemned to death because of his white fur (the Native Americans sacrificed white dogs and ate their flesh), only survives by dog magic: 'You will end up puppy soup if you're born a pure white dog on the reservation, unless you're one who is extra clever, like me. I survived into my old age through dog magic' (Erdrich, 2002:75). Also, a whole chapter is written from the perspective of this outstanding creature.

Another miracle can be considered the communication of the humans with animals as in the case of *So Hungry* with a deer who practically becomes her husband: 'He loves me, she thought. He loves me and I love him back. Right down to the ground. Who he is. No different. Of course, too bad that he's a deer' (Erdrich, 2002:56).

Likewise, when *Blue Prairie Woman* dies, she sings a song and faces west while her long lost daughter looks towards the same direction and sings the same song as if aware of her mother's death: 'passionate, surprised, she dies when her chest fills, kicking and drumming her heels on the hollow earth. At last she is still, gazing west. That is the direction her daughter sits facing all the next day and the next' (Erdrich, 2002:19).

Concerning the Native American myths and traditions, Ojibwa people obviously believe in the looming appearance of a black dog when the end of life is close: 'We all know the great black dog. That is, death. He smells like iron cold. Sparks fly from his fur. He is the one who drags the creaking cart made of sticks' (Erdrich, 2002:82).

The Ojibwa culture can be easily identified with beading, sewing and weaving, terms which also have very rich connotations: 'We dogs know what the women are really doing when they are beading. They are sewing us all into a pattern, into life beneath their hands. We are the beads on the waxed string, pricked up by their sharp needles. We are the tiny pieces of the huge design that they are making – the soul of the world' (Erdrich, 2002:83).

Ojibwa women spend crucial and even sacred moments in their lives while sewing and weaving thus creating patterns of life and influencing the destinies of their children: 'my mother sewed my birth cord, with dry sage and sweet grass, into a turtle holder of soft white buckskin. She beaded that little turtle using precious old cobalts and yellows and Cheyenne pinks and greens in a careful design. I remember every detail of it, me, because the turtle hung near my crib, then off my belt, and was my very first play toy. I was supposed to have it on me all my life, bury it with me on reservation land, but one day I came in from playing and my indis was gone. I thought nothing of it, at first and for many years, but slowly over time the absence … it will tell' (Erdrich, 2002:101). The turtle is considered to offer protection to those who possess and cherish it.

Ojibwa people are also safeguarded by their choice of names they are given at their birth. Every change in naming is considered to be a turning point in their life - a change of destiny: 'I named my girls Cally and Deanna. Bad choice. I broke more continuity, and they suffered for it, too. Should have kept the protection. Should have kept the names that gave the protection. Should have kept the old ways just as much as I could, and the tradition that guarded us' (Erdrich, 2002: 35).

On the contrary, Klaus Shawano is selling traditional items to strangers seeming to ignore their sacredness: 'Sometimes they're buying baby moccasins, little beaded ones the size of your big toe. Or the fad is cheap neckerchiefs, bolo slides, jingles. I can sell out before noon if I misjudge my stock, while someone else set up next to me who took on a truckload is raking the money in with both hands. At those times, all I can do is watch. But that day, I had the turtles' (Erdrich, 2002:22).

Frank is working as a baker in a Minneapolis bakery doing his best to gain enough money for his family, in the same way Richard Whiteheart is going to the office everyday and Rozin accompanies her daughters to the schoolbus. Cecille, the nonconformist sister of Frank, owns her kung fu studio: 'she runs her kung fu studio right next to the bakery shop' (Erdrich, 2002:110).

2.3 Clothing and Food. First generation Ojibwa representatives wear traditional clothes made of hides, decorated with beads and pieces of jewelry and embroideries: 'their dance clothes are simple – tanned hide dresses, bone jewelry, white doeskin down the front and two white doeskin panels behind. Classy, elegant, they set a new standard of simplicity' (Erdrich, 2002:23).

On the contrary, the newer genrations have lost their habit of wearing Ojibwa clothing. For instance, Cecille wears very fashionable clothes, dyes her hair and does not look like an Indian: 'through this, and peroxide, she has made herself a bicep blond Indian with tiny hips and sculptured legs that she shows off by wearing the shortest shorts' (Erdrich, 2002:110).

Another example is Richard Whiteheart, 'an urban Indian', who has forgotten all about tradition and culture when in dispair he becomes homeless and an alcoholic: 'Georgetown Hoyas sweatshirt from the Salvation Army with its sleeves chopped off and the bulldog faded. Shorts sagging underneath a watermelon-tight paunch. Shorts held up with rope. Flapping tennies and no socks' (Erdrich, 2002:122).

Traditional Ojibwa food consisted mainly of turtle meat, different kinds of grains and leaves: 'On a cool day in spring in the bud-popping moon the elders held a pitiful feast – only nothing seems pitiful to survivors. In weak sunlight they chewed spring-risen mud-turtle meat, roasted coot, gopher, the remaining sweet grains of manomin, acorns, puckoons from a squirrel's cache, and the fresh spears of dandelion' (Erdrich, 2002:13).

Herbs and plants are of great importance to Native Americans who know both their curative and poisonous effects: 'us Ojibwas have a few teas we brew for very special occasions. This is one. A sleep tea, a love tea' (Erdrich, 2002:29).

In opposition, urban Indians of the third generations, like for instance Cecille, prefer to have processed food like pastry, pies: 'Cecille at the table with the coffee and the pies' (Erdrich, 2002:208).

Frank Shawano wastes a lot of effort throughout his life to recreate the *Blitzkuchen* once baked by a German prisoner: 'the prisoner pounded almonds to a fine paste between two lake rocks. Took the eggs, just the yellows in a little tin cup. There was, in my mother's house, a long piece of wire which he cleverly twisted into a beater of some sort. He began to work things over…' (Erdrich, 2002:135). Ironically enough, he fails.

2.4 Scenery and Environment. 'Deep in the past during a spectacular cruel raid upon an isolated Ojibwa village' (2002:3), the Native Americans knew how to live in the middle of nature to find shelter and peace. The major activities of their life were closely linked to the cycles and changes of nature which was considered to be Mother's Womb.

In opposition to this, modern Indians are caught and lost in the intricate network of civilization, like in a prison: 'Bismarck, North Dakota, center of the universe. Locus of space and time for me and my Ninimoshe. We turn in, take a room at the motel's end. I lead her in first and I close the door behind and then she turns to me – suddenly, she knows she is caught'(Erdrich, 2002:30).

3. CONCLUSIONS

To conclude, it is not difficult to notice that the Ojibwa culture is gradually fading away. Although there are numberless traces of this ancient and very interesting culture, it seems that there is no future or hope for those who have not known how to adapt to the new ways of life. Further research will reveal other new issues in this field as there still are unknown aspects which are to be deciphered.

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SECTARIANISM IN SCOTLAND AND IN GLASGOW: THE PRESENT AND THE PAST

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Abstract: *In popular understanding, the word "sectarianism" in Scotland describes the religious conflict and prejudice between Catholics and Protestants and it is directly connected with the events in Northern Ireland, but it doesn't involve the mainstream of Protestant and Catholic churches. Steve Bruce defines sectarianism «a widespread and shared culture of improperly treating people in terms of their religion» (Brice et al, 2004: 4). Sectarianism has its origins in the wide fluxes of Irish people to Scotland in the middle of Nineteenth century and it developed big social conflicts in the past. "Divided city" is a very popular novel by Theresa Breslin: it describes Glasgow as a city in which clashes and prejudices between Irish Catholics and Scottish Protestants still happen in daily life, often connected with the football teams of Glasgow Celtic (mostly supported by people with Irish background) and Glasgow Rangers (mostly supported by people with Scottish background). Focusing also on the divide between Catholic schools and Protestant schools, the article aims to reflect on the effective presence of sectarian attitudes and manifestations in Scottish society and on the possible solutions to face them. The paper is based on a literature review about the past and the present situation, and on the data collected during a qualitative research that the author has done in Glasgow in April/May/June 2011 with the supervision of Stephen McKinney, Senior Lecturer at the University of Glasgow, Faculty of Education. During the research, social officers, police officers, leaders of religious association, researchers and activists had been met and interviewed.*

Keywords: *Scotland, sectarianism, community, faith schools, interreligious conflict, social conflict.*

1. INTRODUCTION

Graham was walking in the East End of Glasgow, when he met a older boy that stopped and asked him: «What are you doing here? You don't belong here. You have got a Protestant face». These words really impressed him, «it hadn't occurred to him that Catholics might think that Protestants looked different from them. His knew that some protestants regarded Catholics as a separate race. He hadn't realized it worked the other way. His Uncle Maxwell believed absolutely that Catholics had definite physical characteristics that were not the same as Protestants. […] Graham looked at the boy challenging him. If anything, this boy's head was considerably bigger than Graham's own. "You are a Hun", the boy said, blocking the pavement. "Naw", said Graham, trying to tough it out. "I'm gonna give you a kicking anyway", the older boy decided» (Breslin, 2006:37). *Divided city* is the title of a very popular novel by Theresa Breslin. As the author said during a interview in June 2011, «it was written in response to requests by young people in Glasgow asking me to write a novel about football rivalry between Celtic and Rangers» (Zannoni, Breslin, 2011). The themes inside the book and the whole subject of ethnic and religious clashes in Glasgow and in Scotland are quite wider than a football rivalry, as Theresa Breslin said and as we are trying to develop in this article: «I wrote *Divided city* true to life as experienced by people living in certain circumstances. A book title has to be arresting and succinct and this one not only refers to Glasgow but probably every other city in the world in that among large groupings of people from different social, cultural, economic, and ethnic backgrounds there will be tensions and divisions» (Zannoni, Breslin, 2011). Starting from a historical excursus, we are going to analyze the presence of sectarian attitudes and manifestations and their effects on the contemporary Scottish society.

2. SECTARIANISM IN SCOTLAND

2.1 Defining sectarianism in Scotland. In popular understanding, the word *sectarianism* describes the religious conflict and prejudice between Catholics and Protestants in Scotland and it is directly connected with the events in Northern Ireland, but it doesn't involve the mainstream of Protestant and Catholic churches. Steve Bruce defines sectarianism «a widespread and shared culture of improperly treating people in terms of their religion» (Bruce *et al*, 2004:4). Stephen McKinney (2008: 336) suggests taking the "working" definition constructed by Liechty and Clegg (2001:102-103) for their research about sectarianism in Northern Ireland: «Sectarianism is a system of attitudes, actions, beliefs and structures, at personal, communal and institutional levels, which always involves religion, and typically involves a negative mixing of religion and politics. Sectarianism arises as a distorted expression of positive human needs, especially for belonging, identity and the free expression of difference and is expressed in destructive patterns of relating: hardening the boundaries between groups; overlooking others; belittling, dehumanising, or demonising others; justifying or collaborating in the domination of others; physically or verbally intimidating or attacking others». Stephen McKinney disagree with Steve Bruce and prove that sectarianism is still pervasive in Scottish society, maybe in the attitudes more than in the concrete violent manifestations.

2.2 Sectarianism in the past. There had always been seasonal traffic between the north-east of Ireland and Scotland, but in the middle of the nineteenth century the economic hardship in Ireland, the potato famine of 1849 and the opportunity in the industries, in the mines or in the fields turned mobility into permanent migration. Together with Catholics, many Protestants came from Ulster and settled above all in the western and central industrial Lowlands; many of them were Orangemen who bought with them a culture of anti-Catholicism, and found some benefits attending the local Orange lodge and the local church. Ulster migrants found a communal identity with the Scottish people, and the main agency for the transmission and consolidation of this identity was the Loyal Orange Order, founded in Armagh in 1795 to defend Protestants against the aggressive actions by the Catholic secret societies. The organisation was based on a hierarchical structure of lodges and the inter/intra-cohesion was enhanced by an elaborate system of grips, passwords and signs which developed a sense of collective brotherhood. In a few time the Order became hugely popular and many new lodges spread across Ulster and in Scotland, above all in the areas where Irish Protestants were more numerous. Because of their lacking industrial skills, their ill education and their poor conditions, Irish immigrants entered at the bottom of the Scottish labour market. As Steve Bruce (2004:12) writes, «the arrival of the Irish in Scotland coincided with the great wave of urban expansion and industrialisation. The long-term result of industrial growth was massively increased prosperity, but the early stages were often extremely unpleasant. Those native Scots who found their conditions uncongenial could observe that the Irish and the problems of industrialisation arrived at the same time and some blamed the former for the latter». In the early 1850s some anti-Catholic organisations such as the Scottish Reformation Society and the Scottish Protestant Association were founded and journals such as *The Scottish Protestant* and *The Bulwark* hosted anti-Catholic claims. As Devine (1999: 292) reports, «these groups were not simply defenders of the 'true' religion but also saw themselves as protectors of the Protestant Scottish nation from invasion by an 'inferior' race who, they claimed, threatened to bring disease, crime and degradation in their wake».

Although not all the Irish were Catholic and not all were poor, the first immigrants put themselves in a community clearly demarcated by their shared religion and as self-sufficient as they could do, sustained by the Church and by an array of ancillary organisations that provided social welfare, church-approved social and sporting activities, to build and celebrate a shared identity. According to Gallagher (1987:19), «the Irish side of the ghetto frontier may even have been patrolled more vigorously from the inside then the outside».

Some important protagonists of the Victorian era, such as James Begg, John Hope and Jacob Primmer, engaged in anti-Catholic public speeches and mobilizations, but the clergy and civil elites didn't support anti-Catholicism and it started to become steadily less popular. The Protestant ruling class wished the Catholic community to improve its conditions and it didn't oppose Catholic schooling. At the beginning, poor funding was the main problem of Catholic schools because they were funded by the government in a small part, and by the Churches, families and association in a bigger part. Churches elites understood that Catholic schools could no longer survive outside the public educational system and, in 1918, they signed the Education Act. Catholic schools entered into the state system and the Church maintained powers and autonomy in teaching recruitment and religious degrees. This kind of more competitive Catholic school became very important to the growth of a Catholic middle class. Meanwhile, immigration slowed and a new generation of Catholic born in Scotland grew steadily. In 1923 the Church and nation committee submitted a report entitled *The Menace of the Irish Race to our Scottish Nationality* that argued that Irish Catholic migrants and their descendants «cannot be assimilated and absorbed into the Scottish race. They remain a people by themselves, segregated by reason of their race, their customs, their traditions and above all by their loyalty to their Church, and are gradually and inevitably dividing Scotland, racially, socially and ecclesiastically» (Burrowes, 2003:143). This position reflected the beliefs of a marginal militant Protestant fringe, while most of the political and intellectual elites rejected them. Due to the economic depression, the mass unemployment and the increase of Scottish emigration, the period between the First and the Second World War has been described as the most intense phase of sectarian bitterness in Scotland, during which the Irish Catholics became the easiest scapegoats for Scotland's calamities; on summer 1935, violence was so pervasive that Catholics organized all night vigils to protect chapels from vandalism.

Many Irish Catholics struggled the Second War side by side with the Scottish Protestants and showed brave loyalty to the British flag. It had been the beginning of the process of the decreasing of sectarian violence and of the rising of social mobility opportunities for the Irish Catholics. A new age of ecumenical activity began in the 1960 and some significant reconciliatory action between the Church of Scotland and the Church of Rome marked the erosion of institutional sectarianism.

2.3 Sectarianism in the present. On Sunday 6 March 2011, the *Guardian* reported about wild west-style brawls in Glasgow's pubs, officers injured, fans arrested, aggression on streets and a rise of domestic violence by 81% after the football match between Celtic and Rangers. Because of the great fear that the sectarian violence of the past could once again rear its head in a city that is riven by religious prejudice and football divide, Scotland's first minister, Alex Salmond, called an emergency summit in Edinburgh to discuss the problems

Scottish Football Association was established in 1873 and from the 1870s and the 1880s football developed a mass following and became the working man's game par excellence. Football wasn't simply a sport, it also become a powerful focus of national identity and an empathically working class game that reflected religious, community and ethnic differences, promoting local identities. Glasgow Celtic was the main team of the Irish Catholic immigrants. It was founded on November 1887 as a charitable organization to raise money to help the poor of the East End, but «at the same time it kept young Catholics together in their leisure time, free from the temptations of Protestants and Protestantism» (Murray, 1984:41). The other big team of the city, the Glasgow Rangers, quickly emerged as the team of the Scottish and Protestant pride, and sectarian bitterness started to be present between the supporters of the two teams: «Celtic and Rangers had become the standard-bearers of their two communities and their confrontations on the football field a noisy outlet for the bitter sectarian tensions of the west of Scotland» (Devine, 1999:362). Fan violence and sectarian attitudes have characterised the following decades and persist today. Common signs of the interweaving between football, religion and immigration can be found in the flags and in some of the sectarian songs that most of supporters know, as the titles *No Pope of Rome* and *The Boys of the Old Brigade* suggest. During the last decades Celtic and Rangers clubs have made big efforts to modernize themselves and to overcome the sectarian and local attitudes, but the stadium is still one of the main theatres were sectarian attitudes, expressions and manifestations take place, even if not the only one. Sectarian manifestations can be categorized at individual, group, institutional and cultural level. Even if it possibly occurred in the past decades, institutional sectarianism in the working places or led by police or municipalities is actually very unusual. At individual, interpersonal and group level, we can find patterns such as the use of a sectarian language, jokes and little asides in everyday life, chants and songs in pubs and at the stadium, graffiti and vandalism on the streets, intimidations, discriminations, verbal and physical violence between people from different groups or inside families, where sectarian values are transmitted along generations. A qualitative study conducted by Ross Deuchar and Chris Holligan in winter 2008 confirms that there are in Glasgow hidden territories in terms of football and that a sizeable minority of Glaswegians may avoid particular areas of the city due to the religion or their football affiliation. There are in different areas Rangers pubs adorned with Union Jacks and Celtic pubs which display the tri-colour, and people can be attacked if they go into a pub wearing the wrong colours. Analyzing sectarian happenings, we always have to consider the importance of the context, and most of the times we have to consider the working class context. A number of young working class men support football teams, use a rude and violent language, are used to brutality, drink too much, take drugs, carry weapons and respond to minor insults with vicious attacks. Many of these young men don't know the meanings of their sectarian expressions; a growing secularization along the new generations has almost cancelled the religious influences, so their attitudes have to be included inside their wider range of antisocial behaviors and inside a pervasive culture of prejudice (against every kind of foreigners and minority groups) in Glasgow.

Steve Bruce (2004:172) argues that there is little evidence of discrimination against Catholics and notes that although churchgoing Catholics follow their own moral choices, they don't form a coherent subculture: «We find little evidence either that Scots Catholics are now objectively distinctive or that many Scots treat them as if they were. There is no major 'descended-from-Irish-Catholics' language, cuisine, dress style, residential preference or leisure activity. Descendants of Irish catholic migrants are much more likely than other Scots to practice Irish dancing or to belong to the Ancient Order of Hibernians, but very few people do either. Even religion has lost most of its force as a source of difference as the Catholic Church has followed the Protestant churches in rapid decline». Steve Bruce concludes that Sectarianism in Scotland is quickly declining and its manifestations are often limited to the contexts of some football matches. Michael Rosie (2004) takes a different position and considers sectarianism in modern Scotland as a manifestation of bigotry and prejudice: even if it's not systematic and it doesn't materially affect the life chances of entire religious groups, it remains a serious social problem, hence the debate.

2.4 Focus on faith schools: finding from a qualitative research. According governmental data, Scotland has 377 state-funded faith schools: 373 Catholic, one Jewish and three Episcopalian. In total, there are in Scotland 2.722 public schools. Since the Education Act of 1918 is still working without any changes, the debate on the presence of faith school in the public system is often in the pages of the newspapers and in the middle of the political agenda. In May 2011, through meetings, focus groups and interviews in parishes, educational services, associations, administrations and universities, we have collected the point of views of different people who, in their daily work, have to face the themes of sectarianism and faith schools in Scotland. «My personal view is that I don't think it's a good idea to have two different schools. It doesn't help because it's a kind of separation, I suppose it's not healthy». This is the point of view of the current bishop of the Scottish Episcopal Church in Glasgow, a minority denomination in the city, which has less influence and a smaller number of fold. «I think that Catholic schools help people to express their culture, or a particular faith. They aren't against the other faiths, they don't suggest anti-religious actions. Catholicism gives identity». These are the words of the manager of the Harp Community Project in Glasgow; it's the point of view of a Catholic and Irish young man, that works on the themes of the Irish pride to support and to improve the condition of life of the Irish community in the city. At the opposite side, we have the straight opinions of a member of the executive board of the Grand Orange Lodge of Scotland: «We have serious rooted bigotry or sectarianism in Scotland, and we must tackle it through education. The problem that we have in Scotland is that we separate young people at the age of five. We think it's wrong. Children go together to pre-schools and nursery schools at three and four years old, and then they become five and "sorry, you are going in different schools". We feel that's wrong. And we feel that everyone in Scotland should be educated in a state school system. We don't see the need for two separate schools. I just think that we are in the modern age, in Scotland the Education Act was signed in 1918 and it has never been resented, and now we are in 2011, people have to stay together, I think that it's wrong to discriminate people because of the religion. But the Catholics don't want to change». Every year, in July, the Orange lodges organise a big march through the Glasgow city centre, to celebrate the Protestant pride; during the march, police has to work hard to guarantee the public security.

Formed in 1990, as Scotland's national ecumenical instrument, Action of Churches Together in Scotland (ACTS) brings together nine Christian denominations; on the website, we can read that «it encourages and resources encounters between them in which each participant learns from the other, where difference is explored and respected and where division is healed». Its General Secretary focuses on the religious identity: «Catholic schools in Scotland is a false argument against the religious identity. There are Catholic schools in every country in the world where you are allowed to have schools, the only ones that don't allow Catholic schools tend to be totalitarian. I think that unfortunately people see the schools as a cause of sectarianism or a continuation of sectarianism: I don't recognize that. There are other questions going on there, other issues, about fear of difference. Despite Catholic teaching in Catholic schools, most of the children don't go to church, but most of the children have a concept of what Christian values are». Catholic teaching is considered as a privileged way to achieve a better understanding of the major values of the whole universe of Christianity: it should be the starting point to dialogue with the other big faiths, Islam at first. Religion is seen as the field for the inclusion, as a place where people from different traditions and cultures can meet each other and build friendship and common understanding. The Ecumenical Officer of Glasgow Churches Together is sceptical: «Catholic schools aren't ready for the dialogue. I would like to promote the dialogue between the Catholics and the others, but in Catholic schools this kind of dialogue is not so common. Several times I have tried to involve

Catholic schools to organise interfaith events and meetings, but they haven't been so collaborative. We have to change people mentality. It's easier in the schools to talk about the big faiths in the world, about Buddhism, Hinduism, Islam, than to talk about the different denominations inside Christianity. It's difficult to build a clear understanding that such denominations live together in the same big family».

Sense Over Sectarianism is a partnership with funding from the Scottish Executive to give grants to individuals and community groups setting up projects that challenge sectarianism and bigotry. The Social Inclusion Officer that leads this program suggests that the theme of sectarianism and religious divides has to be faced in a wide range of contexts and by many agents. Schools play an important role, but they can't have the whole solution: «Catholic schools are inside the Education Act, and until the law changes they will continue to exist. Lots of people point Catholic schools, and lots of people point at the football, and blame the schools and football for perpetuating sectarianism. My argument is that what people do it to distance themselves from the argument and not take responsibilities on things. I think that it's really easy to blame on something outside, rather than to take responsibilities in the society».

3. CONCLUSIONS

The debate on sectarianism in Scotland is complex and the different researches assume different views considering how much sectarian attitudes are pervasive in modern Scotland. As times have gone on, the world has changed and nowadays we have to consider the sectarian themes in the biggest dimension of a global world, in which people have to be and to feel at same time as Glaswegians, Scottish, British, European and global citizens. Pursuing the aim to build and consolidate the profile of the new global citizen, it is necessary to have the cooperation of different agencies and institutions to tackle sectarianism at its different levels, manifestations and fields. It's important to promote dialogue and opportunity for exchanges of experiences and cooperation between the different faith/ethnic/football groups, above all with children and teenagers. The rule of the schools is very important and it must be supported by some integration on the Education Act and by the development of projects in partnership with the police, the municipality and the cultural associations. In this direction, many activities still exist.

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LINGUISTICALLY INTERCONNECTING CULTURES

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Abstract: *This paper focuses on a few aspects of language use which reflect the culture of a speech community. More specifically it discusses the role and function of connectors, as text connecting devices, particularly two important connective hyponyms, particles and interjections. Given their intercultural pragmatic values, these linguistic devices are compared in English and Albanian so as to display both their diversity and similarity in the respective cultures. The comparative analyses will attempt to show that the cultural diversity and similarity are reflected in language use by redefining the intercultural context.*

Keywords: *(inter)connectivity, connectors, particles, interjections, culture, cultural aspects*

1. INTRODUCTION

The interrelationship between language and culture has been highlighted in a large number of studies, including linguistics, sociolinguistics, translation, language acquisition etc. Risager (2006:1) states that "this has led to intensified research into how cultural differences express themselves and are created via various forms of linguistic practice and discourse, how culturally different conceptual systems and world views are contained in the semantics and pragmatics systems of the various languages … ." In this regard, cultural context of language use in speech communities becomes particularly relevant to the nature of language and to the community in which it is used. Even more emphatic is the triangle of language, culture and speech community in the following Senft's statement. "Language has to be seen first of all as a cultural achievement and as a cultural tool. Language is a mirror of the culture of its speech community" (Senft, 2009:6). One good example of this is in Canada, where French-speaking natives of Quebec attempt to maintain their cultural identity in front of the English-speaking majority. Other examples include the following two. For instance, it is still a common phenomenon in the Albanian speaking community to show tokens of friendliness to people they meet by asking a number of question to them in regard to their work, health, family life and so on. This linguistic practice is certainly inherited from a past cultural background, from the communist period, and seems to continue even nowadays, although, I should admit not as frequently as it used to. To a westerner such cultural context is not reflected in language use or vice-versa. Another typical case in Albanian would be the rare use of the vocatives Sir or Madam (Zotëri or Zonjë) in front of names of people you do not know when you address to them directly (unless you are in formal or official situations). On the contrary, this language practice is frequently found in Romanian with the vocatives Domnule or Doamna, as far as I know. This is again culturally inherited from the past in the Albanian speech community. These two very simple examples of linguistic practice served to show somehow that "… linguistic practice is always cultural … it is in itself a form of cultural (meaningful) practice, and because it is embedded in a larger cultural (meaningful) context on which it leaves its own mark" (Risager, 2006:3).

2. LINGUISTIC (INTER)CONNECTIVITY

The following section discusses briefly the nature, role and function of connectors in realizing connectivity and interconnectivity in linguistic practices. Connectors make up an open linguistic class which consists of various forms of grammatical classes (such as conjunctions or adverbials), lexical items (such as performative verbs) or different linguistic items/constructions (such as particles or interjections). They are not part of the sentence proposition and are normally semantically and syntactically detached to the sentence in which they are used. Connectors function both in the local and global level of the text / discourse and display not only semantic (linguistic) textual/discoursive features or values but also pragmatic (extralinguistic) ones.

As such, they are regarded to be one of the most important connective devices which enable textuality and commonly secure textual cohesion and coherence. de Beaugrande (1980) observes that cohesion includes "sequential connectivity" in text, which is enabled, among other devices, through connectors. Thus, one way of connecting different sequences of a text is through connectors. On the other hand, coherence includes knowledge, the "conceptual connectivity" of which is (re)constructed and perceived within the text. Thus, coherence comprises logic connections, "knowledge of how events, actions, objects, and situations are organized; and the striving for continuity in human experience" (de Beaugrande 1980). This last one is particularly important in understanding the role and function of two important connective hyponyms, interjections and particles, since, as it will be discussed in the next section of this paper, they enable connectivity between linguistic aspects of language practice, but more often than not, between metalinguistic ones, which include worldview perceptions and interpretations.

3. "INTERJECTING" PARTICLES

Some scholars like Agalliu *et al.* (1995: 413) state that "a particle is an uninflected word class which is used to express meaning or complementary emotional nuances for a word, a phrase or an entire sentence." Similarly, Kole (1969) classifies particles as a lexical and semantic category which typically expresses modality, emotion and expressiveness. However, modern studies suggest that particles could be better seen as connectors which enable textual and metatextual (inter)connectivity. For instance, Aijmer (2002:2) observes that "discourse particles have been grammaticalized which has resulted in a class of words with unique formal, functional and pragmatic properties. Nevertheless neither sentence grammar nor logical semantics has had much to say about them. They are difficult to analysed grammatically and their literal meanings are "overridden" by pragmatic functions involving the speaker's relationship to the hearer, to the utterance or the whole text."

Thus, particles could be seen as linguistic items which potentially interconnect metatextual aspects to linguistic practices or the speaker to the utterance, as it was quoted above. By metatextual aspects I refer to all those features that interact with texts in a given linguistic context. Such could be, speaker's intentionality, attitude, statement pragmatic force, social and cultural identity or cultural values etc. Unlike some other connective hyponyms, particles of a certain language are closely connected to the culture of that language. So, there is no wonder that particles are used frequently in our daily verbal interactions and that their role and function are often considered irreplaceable. Wierzbicka (2003:341) underlines the fact that very few linguistic aspects can better reflect the culture of a speech community than particles and that on very few occasions could one find equivalents for them from one language to the other.

The problematic matter of the equivalence of particles can be noticed at a macrolinguistic level, namely from language to language, such as the example of the particle *ore* in Albanian (used conventionally to attract attention to the hearer in relation to the forthcoming conversation), which has no English equivalent. Or it can even be noticed at the microlinguistic level, namely from region to region of the same country. For instance, the same particle *ore* is used in a very informal way in the area where I live to greet someone one knows very well. Otherwise, its use in other situations would sound harsh or impolite. This simple example is one sign of the cultural aspect that is included in its pragmatic use, but, above all, in its enabling interconnectivity between speaker, hearer, their relation to the cultural background, text or discourse etc.

Like particles, (Agalliu *et al.*, 1995: 427) interjections have also been seen as linguistic items which are used to express speaker's perceptions, feelings, preferences etc. Similarly, this perspective avoids their role and function in relation to text and the interconnectivity between it and additional metextual aspects, especially cultural ones. Moreover, as Schiffrin (1987:73) observes, the use of interjections is based more on their distribution within the text rather than on their semantic meaning or grammatical status. This fact becomes particularly relevant if one considers the fact that interjections, like many particles, are polysemantic and polyfunctional. Thus, interjections interconnect sequences of texts, depending on their position used in it, and conceptions in relation to parts of text.

However, unlike particles, interjections (Fischer, 2000:14-16) signal the spontaneous expression of the speaker's cognitive state. Still, interjections interconnect metatextual aspects which interact with texts in a given linguistic context, because, as Schourup (1982:13-14) highlights, they are related to the speaker's internal state, represent reflections of one's personal world (cognitive aspects) and mostly depend on the text interpretation in which they are used.

For instance, the interjection *man* in English is speaker-oriented and is normally used to express surprise in relation to an event, situation, emotional state or linguistic practice. Its fulfillment of the (meta)textual interconnectivity is typical of the Anglophone people, since it reflects gender stereotypes as part of their past culture, which are still reflected nowadays in English. Probably, not every native English speaker is aware of the fact, but they still use it unconsciously to reflect their "inherited cultural and personal world". To some extent, the Albanian equivalents for *man* would be *ua* or *ou*, but these interjections are *only* used to express speaker's surprise to a linguistic event.

To conclude this section, particles and interjections enable interconnectivity between textual sequences and metatextual concepts, such as cultural aspects, which are partially demonstrated through their pragmatic values and distribution in texts. As such they are open to interpretations, pragmatic effects and cultural reflections. Language practice in general and particles and interjections in particular are "…to be conceived as an integral part of culture and society and of the psyche…" (Risager, 2006:3).

4. COMPARATIVE ANALYSES

In this short section I will attempt to contrast some common particles and interjections between Albanian and English in order to gain a better understanding of them.

There are basically three main phenomena to be noticed when particles are compared in both languages. Firstly, some particles find their equivalents in the other language. For instance, the particle *nejse* in the first example below has its functional equivalent particle *anyway* in English, as illustrated in the second example.

(1) *Nejse*, të mos zgjatemi.

(2) Oh, I doubt if they'd mind. Particularly the dead ones. *Anyway*, what's the big deal?

Other common and important particles with pragmatic equivalence are *tani-now*, *pastaj-then*, *sigurisht-sure* etc. They are all very similar to each other and are used much or less the same way in both languages. I believe that they constitute or represent those universal cultural aspects which can be expressed through linguistic practices.

Secondly, there are certain particles that do find counterparts from Albanian to English, but are represented with different word classes, although they still fall within the category of connectors. For instance, the particle *ndoshta* in Albanian in example (3) below has its functional counterpart *maybe* in English, as illustrated in example (4).

(3) *Ndoshta*, nuk e di.

(4) *Maybe* one day the search for the perfect sentence will end with one of yours.

The difference in regard to the word classes in these cases might not even be relevant to the fact that these items have the same function in the text. This seems to be a sign of slight linguistic diversities within the linguistic universality. Other examples would be *mbase* or *kushedi* in Albanian and *perhaps* in English, which happen to be synonymous to the abovementioned particles.

Thirdly, there are certainly some particles in both languages which either do not find a close equivalent in the other language or do not exist at all in one or the other. For instance, it is not easy to find an English equivalent for the particle *ore* in example (5). And it is still even more difficult to find a counterpart in Albanian for *well* in example

(6) below.

(5) *Ore*, a dëgjon ç'të thonë?

(6) *Well*, I think that it's time that they admit that.

These two particles constitute those linguistic practice cases which are regarded to be culturally specific. And sometimes it could be very hard to even paraphrase a particle or explain the reason for using it in certain a context. The particle *demek* in Albanian in example (7) is one of these cases.

(7) Bënte, *demek*, sikur s`dinte gjë.

The sentence can be translated as *(S)he pretended as if (s)he didn't know anything*. It appears difficult to find an equivalent for *demek* in English. However, its pragmatic meaning is somehow included in the verb *pretended*! But still the sentence in English, for some reason, lacks "the original cultural aspect".

Some other common particles which seem to be cultural specific in Albanian are *ama*, *desh*, *gjoja*, *madje* or *çne* and in English *you see*, *you know, I mean* or *right*. It is also worth mentioning the fact that most of them are polysemantic and their use and perception or interpretation highly depends on the kind of connectivity that they realize in language practice. For instance, the particle *you know* in example (8) enables connectivity between the sentence, its propositional content and the speaker's uncertainty of his speech continuation.

(8) I thought I'd, *you know*, have a chat with you.

(9) Wear the white dress, *you know*, the one with all the black embroidery.

While *you know* in example (9) interrupts the textual sequence only to realize connectivity between it and the speaker's attempt to clarify the intended referential object.

With interjections similarities and differences are slightly different. It is not the aim of this section, neither of this paper, to analyze and to bring here cultural background explanations such as was the case with the interjection *man* discussed in the third section. Nevertheless, it is arguably the case to strongly believe that, like particles, interjections are closely related to the culture of the speech community in which they are used as part of linguistic practices.

A large number of interjections seem to be universally conventionalized, and they sometimes resemble international words, such as kilometer, alcohol or bank. Some examples are *ah*, *aha*, *eh*, *oh* etc., which can either be associated with the proceeding part of the text or alone, as a free sentence. In both cases their use is motivated by metalinguistic factors such as pain, surprise, complaint, dislike etc.

Some other interjections have counterparts in the other language. They mainly express greetings, as for instance *mirëmëngjesi – good morning*, gratitude, such as the example *faleminderit – thank you* or wishes as *udha e mbarë – have a nice trip* or *bon voyage* (although this last one is not very English). But even in these cases one can find cultural differences. For instance, the Albanian interjection *të / ju bëftë mirë* has no counterpart in English, apart from the French one *bon appétit*, which is used sometimes in English. Certainly, I do not want to believe that in the English speaking community people do not usually wish someone enjoyment of the meal they are about to eat!

I am inclined to believe, however, that cross-linguistic studies would provide us with much more insight into cultural aspects represented in language practices. Furthermore, these studies should not only be restricted to contrasting particles and interjections, but should also take into consideration and analyze other aspects of language use, which carry cultural aspects and which enable the interconnection of cultures.

5. CONCLUSIONS

My own definition or perhaps redefinition of interconnecting different cultures and cultural backgrounds through language practices is not only the discovery of similarities or differences between or among them, but also the reconception of cultural transmission and its perception in or through language use. Such was the case with our short contrastive analyses of particles and interjections in Albanian and English.

Thus, in order to linguistically interconnect cultures one has to consider that, as Risager (2006:4) observes, "… the difference between languages are relative. In every language … there are items that are specific to precisely this language, other items that it shares with certain other languages, and some that are assumed to be universal… All languages are thus, to varying degrees, bearers of both the linguistically particular and the linguistically universal. Something similar applies to the cultural forms and relations: some are specific, some are more or less widespread, and some must be assumed to be universal…".

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CULTURE, COMMUNICATION, COMMUNITY: WHAT'S IN A NAME?

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Abstract: *This paper focuses on the importance of teaching cultural courses in the foreign language learning environment. More precisely the analysis introduced here is drawn from my personal experience of teaching the course of Culture and Civilization of English-speaking Countries to MA students who are going to become teachers of English. No matter how common and simplistic the discussion may sound, still using data drawn from discussions, surveys and interviews with my students, I intend to point out that such courses help in reshaping and redefining students' perception and conception of culture, community and cultural communication, especially when these issues are embedded within a comparative approach that contrasts the native culture with the English-speaking cultures.*

Keywords: *culture, cultural courses, community, cross-cultural communication*

1. INTRODUCTION

Peter Medgyes (1996) emphasizes the crucial role teacher education has on training either native or non-native speakers to become English teachers. In calling for a quest of the "ideal teacher" he considers several aspects of teaching prospective English teachers mainly from his own experience and finally recognizes the need to give special priority to language training among and above other things. While this is still the case in many teacher education programmes offered in Albanian universities, I would like to focus my attention on another issue, the importance of reviewing cultural courses in teacher education programmes.

The role of culture in language teaching has been acknowledged by several authors. The nineties were a decade of revived interest in culture and the introduction of cultural elements in the foreign language teaching context (cf. Kramsch, 1993; Lange, 1998; Atkinson, 1999). Thus, increased awareness of cultural influences upon language and language instruction has reformed many foreign language teaching programmes ever since. Various cultural courses have been introduced in many programmes offered by Departments of Foreign Languages in Albanian universities. Despite the recognized importance culture has in the education of foreign language teachers, there is still a continuous discussion as to the role it plays in the teacher education curricula. The reasons behind this stand in the simple fact that culture itself is an elusive and evolving concept, which reflects the continuous social, economic, demographic, technological and other developments taking place in our society. Therefore, while on the one hand, it is beneficial to integrate cultural courses in teacher education programmes, it is, on the other hand, necessary to continuously review these courses.

I would like to take a more expanded view of this matter by revisiting the concept of culture and other related concepts such as communication and community, an intention which I evoke in the Shakespearean question in the title of this paper - "what's in a name?". What I am concerned with is to see how students themselves view the concepts of culture, communication and community, what associations they make with them, how instruction and knowledge received in the cultural courses help in shaping their definitions, ideas and attitudes towards them and how they influence their education as future teachers. Today's society is in an ongoing process of change and all related concepts undergo the same process of change. Therefore, it is important that these changes are investigated and considered when introducing new academic programmes. While other factors contribute to the formation of such concepts such as socio-economic, religious, demographic and many more, I have decided not to consider these, but to focus closely on what students benefit from their teacher education programme.

I will draw on my experience of teaching the course of *Culture and Civilization of English-speaking Countries*, a course designed for students who become teachers of English[1]. My intention is to look into the relation between the students' concepts of culture, community and communication and the knowledge received in this course, whether these concepts have been reshaped by it, as well as to consider any possible shifts in these concepts from their traditional definitions. The study is based on data drawn from discussions, surveys and interviews with my students. The paper discusses first the concept of culture, some perceptions and attitudes to consider with regard to English and English culture, if there is such a thing any longer, then it focuses on the study carried out with the MA students who prepare to become English teachers and analyzes their view of concepts such as culture, cross-cultural communication and community. In the end some conclusions follow as recommendations for curriculum designers.

2. WHICH CULTURE?

More than twenty years from the fall of communism many things have changed in Albania but not only. A lot of concepts, things and ideas have been reconsidered and reformulated, new elements have been introduced, older ones have been removed. The exchange of cultures, the erasure of borders and boundaries has given way to a globalized world in which all cultures negotiate. The reconsideration of culture affects other aspects related with it such as cultural communication. There is so much being said about intercultural communication nowadays. The rapid advance of technology has created new spaces for communication and for reformatting our ideas about culture or community.

Given all these changes it is no surprise that those who deal with matters of education still keep the discussion on culture on. What do we really have in mind when we talk about culture? The distinctions so far made about culture have generally led to two directions: whether to consider discussing culture with capital *C* or small *c* (Adaskou and Britten, 1990; Kramsch, 1991). Often defined as high-brow culture, culture with capital *C*, embodied in the fine arts has always been present in language teaching. Apart from the representation of "the culture's greatest achievements", Lange (1998:3) believes that another reason for this "emphasis on high culture" is that it "lends greater intellectual status to the language and literature department, elevating it above the ranks of language teaching institutes." Low-brow culture instead, which "implies what members of a language community do, feel, talk, think, and dream about, within the framework of their system of values, attitudes, and mind-sets" (Medgyes, 1996: 186) is more the object of study for social sciences, but it is that which "is hard to disentangle from language" (Medgyes, 1996: 186).

Although there seems to be a tension between these two ways of seeing and defining culture, which Lange (1998: 3) deems to define as "emotional", still there are other issues which interfere with the teaching of English. In the context when English, a

[1] This is a specialist Master's degree course in foreign language teachering. Our students who have a BA degree in English specialize to become teachers of English and Italian. Thus, they study two foreign languages in this programme, with English as major and Italian as minor. Among other courses they also take two courses on culture, one on the culture and civilization of English-speaking countries and another on the Italian culture. My research was limited to the first course because at the time when research was conducted they had taken only the first course.

language spoken by people all over the world, native and non-native, is being more and more discussed in terms of a *lingua franca* rather than in terms of a foreign language, its cultural claims grow controversial as well. At a time when we speak of Englishes rather English, "the traditional link between English as a foreign language and British (or American) culture in the sense of national culture has also changed" (Niżegorodcew, 2011: 10). All of these seem to have contributed to "render[ing] the English language itself culture-free" (Medgyes, 1999: 187).

Given the situation, when dissociating the English language from the target culture is proposed (cf. Niżegorodcew, 2011: 10) and the European Commission is encouraging the learning of two second/foreign languages[2] instead of one (Niżegorodcew, 2011: 11), the question of which culture to teach becomes even more complex. Considering also that our students are very much education-dependent for the formation of most of their ideas, the question deserves great attention. But how do students themselves feel about it? Which culture do they prefer to be taught?

3. THE STUDY

To answer most of the questions that came up I decided to conduct a research. Although I could sense some ideas students had about these concepts during my class discussions, from the assignments they had to do, or the opinions received from spontaneous interviews with them, I decided to look into the matter further by conducting a survey. I believed that in such a way, with me not interfering and their identity kept safe, they would feel free to express their thoughts as they wished. I prepared four questionnaires: the first contained seventeen items (twelve short-answer questions and five multiple-choice questions), which asked general questions about students' perceptions of culture; the second contained thirteen items (four short-answer questions, nine multiple-choice questions), which required information about the course of *Culture and Civilization of English-speaking Countries* students have taken in the teacher education curriculum; the third contained nine items (two Lickert-scale questions and seven multiple-choice questions) about cross-cultural communication[3] and the last contained eight items (four short-answer questions, four multiple-choice questions) about how students define and feel about community. My population of interest was as I suggested previously students of English taking the specialist Master's degree in foreign language teaching. My sample consisted of 28 students out of 50 students who are actually studying in this programme.

In order not to influence their opinions about the course of *Culture and Civilization of English-speaking Countries*, I decided to ask them to complete the first questionnaire first, which asked general questions about culture. Another reason for doing this was that I wanted to see how their ideas about culture had changed after having taken this course. I should emphasize here that the topics discussed during this course covered various aspects of the English-speaking world, included both perspectives of culture, also discussed the issue of Englishes, the place of the United Kingdom within the European Union, Britain's colonial past as well as the present relations between Britain and its former colonies, or Britain and America. What is more, the discussions were often embedded within a comparative perspective with the native culture, that is, aspects such as education, art, music, cinema, or lifestyle were often contrasted. While teaching the course, I felt some hesitation on the part of the students to discuss a lot of things, which I presumed stemmed mainly from lack of knowledge. Therefore, I decided to give them a lot of assignments and to keep them active as much as I could.

[2] This recommendation has been considered in the preparation of our teacher education curriculum. Our students major in English and minor in Italian.

[3] All the questionnaires except for questionnaire three were prepared by me. Questionnaire three was adopted from http://www.scribd.com/doc/17900388/Questionnaire.

4. CULTURE: WHAT DOES IT MEAN TO YOU?

But what view of culture do these students have now? Has it somehow developed after having taken this course? I must admit that two things impressed me after having conducted the survey. First, the students' view of culture is still traditional, in the sense that they view culture as the highest form of expression of a country's traditions and values, as "the best that has been thought and said in the world" to put it in Mathew Arnold's words ([1869]1971:6). As such culture in their view is culture with a big *c* and is identified with art, literature and music.

Second, their view of culture is strongly influenced by their education. It is no surprise that these students associate culture with language and identify a strong relation between the two. The first question I asked in the questionnaire was: "Which of the following counts as culture?" and offered them the following options: Literature, Music, Art, Cinema, Food, Fashion, Language, Community and Other (for any other activity which for them counted as culture). To my surprise language rated first, with art and literature following. I asked them other questions about certain cultural activities such as 'Reading books, magazines etc; Watching films; Listening to music; Shopping; Going to the cinema; Writing poems, making music; Cooking; Going out for a coffee; Signing in your facebook account; Learning a foreign language' and asked them to indicate in a grading scale (1-5) which one(s) they liked most doing and which one(s) they found most useful doing. 'Reading books, magazines' and 'Learning a foreign language' rated first in both cases.

Their knowledge of culture and their cultural preferences seem to be dictated not only by linguistic competence but also by geographical affinities. Thus, to questions such as 'What other culture do you admire most? Why?' or 'Which of the following ancient civilizations and cultures do you like most?' they would rank first English culture and then Italian culture, and Roman civilization as the ancient civilization they like most. I tend to believe that their choices are dictated by their language choice in the case of English and Italian and geographical closeness in the case of Italian and Roman. Some of the reasons they provided for their choices do confirm my belief. They find, for instance, English culture widespread, famous, attractive and rich and many more.

Students recognized the need to learn more about their own culture. While most answered 'yes' to the question 'Do you think you know much about your own culture?', others suggested that they know enough, but there is still more to learn. Very few students respondeded 'no' to this question.

Students also displayed great tolerance and positive reception to other cultures as well as curiosity and desire to learn about them. In most cases they answered 'yes' questions such as 'Do you ever read about other cultures in books, magazines, on the Internet or other sources? Why, why not?', 'Would you like to live in another country? Why, why not?', 'Would you ever consider marrying or dating someone from another culture?'.

The second questionnaire asked students questions about the course itself. The questions aimed at understanding how much the course had aided in shaping their idea of culture and how useful they found it for their future career. Although students recognized the role the course had had on their knowledge of English and in their preparation as foreign language teachers, there is still more to be done in this respect. For instance, to the question 'Do you think it has contributed to your understanding of concepts like cultural awareness, cultural communication, culture encounters, community and other culture-related concepts?' eleven students responded 'to some extent'.

5. CROSS-CULTURAL COMMUNICATION

The third questionnaire contained questions which concerned students' perception of cross-cultural communication. They aimed at understanding how students cope in a cross-cultural environment and more particularly in a communicative situation. Some questions focused on misunderstanding, especially on finding out whether these, when taken place, happened for language-bound or culture-bound reasons. In most students' view misunderstanding was verbal, and they definitely appreciated culture and cultural knowledge for a better cross-cultural communication. Most of them displayed awareness of the fact that language and culture are the most important tools for proper understanding between people of different cultural backgrounds.

6. COMMUNITY: WHAT'S IT ABOUT?

The students seemed more at a loss about the concept of community. When asked to define community most would hesitate and not answer the question at all and those who did answer it would relate the concept of community to language affinity, cultural similarities and environment. On the whole, their view of community would be rather broad. Although the advance of technology, the Internet, the globalization of the world have affected this concept by defining it in all possible ways, our students' view still remains rather traditional. Despite the fact that some questions provoked them to elaborate the concept of community by relating it more to the social and technological changes, these did not interfere with their view. Although in most cases they recognized that this concept is relative, still their definition of community was limited to cultural belonging on the whole and their own community is limited to their friends, school friends or very close friends.

7. CONCLUSIONS

In this paper I tried to argue how concepts like culture, communication and community, as socially projected concepts and bound to change and evolve in this constantly shifting and moving society, need to be continuously revised. Given the importance they have on the education of the young, in our case of prospective English teachers, the question of continuously (re)defining these concepts is important.

The problem then lies in how coherent the curricula offered in our departments are with the newly spawned definitions. Although cultural courses are introduced everywhere in our curricula, still the question remains as to how relevant is the content of these courses with the contemporary formulations and alterations of these concepts.

To understand this, a survey was conducted in order to find out how students who receive cultural instruction feel about culture-related issues. What resulted from the data analysis was a traditional view of culture, in most cases unaffected by the rapid advances of technology, discussions about the status of the English language or multiculturalism. Although it is true that a lot of factors contribute to one's understanding of culture, such as socio-economic, ethnic, geographical, religious and so on, it is above all worth considering the type of instruction received in cultural courses.

The results obtained here suggested that students' understanding and attitude towards these issues are largely education-related. Despite my attempts to offer them a comprehensive view of the English-speaking world in the course *of Culture and Civilization of English-speaking Countries* by touching upon present-day arguments and by embedding them in a comparative perspective with the native culture, there is still more to be done in this direction.

Students' association of their views with what they have learned at school suggests that it is our task to consider all these issues when designing new curricula. One course is not enough to satisfy students' worldview. What is more, we should find ways to develop these courses in a more renovated format that would contribute to a greater understanding of culture for a greater number of students. Although students take courses like *American Culture* or *British Culture* in the BA degree programmes, still these are courses which emphasize the traditional division of the English language and culture into British and American and do not contribute much to their understanding of the status of English as a *lingua franca*. Courses on intercultural communication should also be included. It is our task as educators to discuss these things, possibly undertake some action research to introduce the right missing ingredients into the content. After all, "what's in a name?", - that which you put into it.

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FROM VOLTAIRE TO CIORAN

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Abstract: *The history of French-Romanian cultural relations is tri-centenarian and biunivocal. It covers all levels of post-Illuminist intellectual preoccupation (literature, historiography, human and physical geography, arts, linguistics, fundamental scientific research, journalism, etc), without generating a vassalage relationship, as asserted by a common pre-conceived idea. "The small Paris" and the "Orient's Belgium" have also considerably influenced French culture, from Ronsard to Emil Cioran, and continue to do so. Diachronically, the most objective witness of this reciprocal infusing is the history of translations, which have considerably contributed to the crystallization of the modern Romanian language and literature, on the one hand, and to general social progress, on the other. A concrete and relevant example, therefore, of communication and communion.*

Keywords: *French-Romanian cultural relations, literature, communication, communion*

1. INTRODUCTION

Although the Romanian language – with the corresponding dialects – is structurally very close to Iberic idioms (we are talking about the lateral area theory in linguistics geography), the historical relation that we have favoured, at least from the pre-modern period onwards, was the one with France. The French-Romanian cultural relations have been direct and intense for at least 300 years, *id est* since the Encyclopaedia times (in spite of the common preconceived idea, that places them mainly in the 19th century).

In Romanian historiography, still incompletely freed from victimising mechanisms such as the "bouc émissaire", the period from 1711-1821 (the battle of Stănileşti to the Revolution of Tudor Vladimirescu) is known as the "Fanariot period", which is regarded as diabolic because of corruption, exploitation, excessive taxation, and defiant luxury of the social elite etc. To a certain – pretty high – extent, this is how things really worked.

Nevertheless, it is not less true that the first massive infusions of French language and civilisation in Romanian territory took place during the same period. The first performance of a play in Bucharest, in 1802, staged a French play, which was performed in French at the "Cişmeaua roşe" in Bucharest, under the patronage of Ralu Caragea, the daughter of the Fanariot ruler, whose name is rather remembered in connection with a plague epidemic. It is a well documented fact that the important Byzantine families that were sending rulers for Romanian provinces were impregnated with French culture, many of the future princes being born in Paris and having a French nurse.

Still, this does not imply a tender uniformity of some permanent cordial relations. On the contrary, as France had to play a difficult diplomatic-military card in Bosfor and Gurile Dunării and was obliged, given the historical antagonism, to act against English influence (as Germany did not count at sea). It has almost permanently developed an affable relation with the Sublime Porte. The French ambassador attended the martyrdom of Constantin Brancoveanu and his sons, as one attends a show at the Comédie Française, from which resulted a pretty well-written memoralist-cynical page. In 1812, as Napoleon Bonaparte had other priorities, he rejected the secret detachment of Moldavian boyars, and Bessarabia passes under the Ottoman rule. And the examples could go on.

But this is not the essential part.

2. FRENCH-ROMANIAN RELATIONSHIPS

On the other hand, the French-Romanian relations are biunivocal, which means permanent active communication between the Hexagon and the Romanian Kingdom, and not a unidirectional vassalage relation. At the dawn of the Renaissance, Pierre Ronsard claims to descend, even if only within a fabulous genealogy, from the Wallachian Ban Mărăcine (Fr.ronce = mărăcine). The Bibescu, Văcărescu, Rosetti, Cantacuzino, Brâncoveanu, Brătianu families leave deep traces in French culture. Having studied in Paris, the bonjouristes from the Provinces and the 1848 revolutionaries think 'à la française' and, obviously, express themselves as such; after all, "Chant de la Roumanie" is a piece of French, or at least francophone 'avant la lettre', literature.

The French influence is most substantially visible at the linguistic level. Neologic borrowings, the idea itself of neologism (with a prevalent role in the de-hellenisation of the Romanian modern language) originate in France.

The literary structures of the Romanian language mould onto the French matrix, given that 15-20% of the fundamental Romanian vocabulary is of French origin. Until late after the Second World War, French becomes here a language of **resistance**, of **expression** (it is not accidental that Romania is a full member of Francophonie) and of **transition** (the majority of the Romanians in occupied Bessarabia learn the Latin alphabet through the French language). The aesthetic categories, the literary toposes and the history of the modern Romanian literature itself, are infused by (and infuse in their turn) the *gaulois* spirit, from Michelet translating Miorița *(La Brebis)* to the last great French stylist, Cioran. A parallel list of literary-artistical French-Romanian personalities is easy and useful to draw, even if not all of them are called Panait Istrati, Eliade, Enescu, Brâncuşi, Traian Vuia, Coandă, Babeş or Ionesco. Not less relevant is the list of translators, absolutely impossible to exhaust. Starting with the Văcărescu brothers and Ion Heliade Rădulescu, continuing with Eminescu, Caragiale, Şt. O. Iosif, Duiliu Zamfirescu, Odobescu, Coşbuc or Sadoveanu, a massive amount of translating into and from French was done. Among the privileged authors, we mention Voltaire, Racine, Lamartine, Corneille, and Victor Hugo.

Here is an eloquent example, not really at random, regarding the spread and depth of these intercultural synapses: François Villon's famous line "Mais où sont les neiges d' antan?" knows no less than 13 translation variants in the Romanian language, which I allow myself to render here be it only for the sheer euphonious pleasure:

1. ''Dar zăpada celui an?'' (Zoe Verbiceanu, 1940)
2. ''Dar unde-s marile ninsori?'' (Dan Botta, 1957)
3. ''Dar unde sunt zăpezile de an?'' (Lucian Blaga, 1957)
4. ''Dar unde-i neaua de mai an?'' (R. Vulpescu, 1958)
5. ''Dar unde-i neaua de odinioară?'' (Francisc Păcurariu, 1974)
6. ''Dar unde sunt/ zăpezile de altădată?'' (Neculai Chirică, 1975)
7. ''Cea zăpadă/ De-astă iarnă unde-o fi?'' (A. Alexianu, 1980)
8. ''Ci unde-i neaua fostu-i an?'' (Şt. Aug. Doinaş, 1988)
9. ''Dar unde-i neaua din cel an?'' (Dan Dănilă)
10. ''Ci unde-i neaua de mai ieri?'' (Şerban Foarță, 2003)
11. ''Ci unde-i neaua iernii, azi?'' (idem, var.)
12. ''Ci unde-i neaua de mai an?'' (idem, var.)
13. ''Dar unde-s iernile de-atunci?'' (Radu Cârneci, 2005)

And if it comes to enumerating: Jules Michelet, Paul Bataillard, Edgar Quinet, Ulysses de Marsillac, Ubicini, and C. Rosenthal – is a sample from the long list of personalities who, starting mainly with “the century of the 3 revolutions”, warmly welcomed Romanian students in Paris.

3. CONCLUSIONS

To conclude, the history of French-Romanian relations and reciprocal influences is tricentenarian and biunivocal. The two national, linguistic and cultural entities are in a dynamic relation of communicating vessels. On the one hand, the francophonie of Romanians justifies the epithets of “small Paris" and “Orient's Belgium”, the modern Romanian language and literature being decisively imprinted by the French mark. At the same time, Romanian cultural and political personages play at least a constant, if not progressive, role in the intellectual paradigm of France. One happy, even providential example, of intercultural communication and communion of ideals.

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REDEFINING TABOOS IN MODERN LITERARY (CON)TEXTS

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Abstract: *The present paper aims at demonstrating how the concept of taboo has evolved and its meaning has changed since it was first introduced in the English language. According to the present-day tendency, taboo represents a custom that emphasizes that one must avoid a particular activity or subject, either because it is considered to be offensive or due to the fact that one's religion does not allow it. The paper lays focus on the frequent use of the term taboo, which springs from the fact that each and every culture is defined by a certain set of prohibitions, depending on the period of time, the way of thinking or the religious beliefs. Thus, taboo has turned into a recurrent issue having a spectacular effect upon the literary field. Taboos have been absorbed, explored and used in a wide range of literary (con)texts all over the world. One of the most representative figures in modern literature, who has written against the ideology of his time, is D.H. Lawrence who redefined and transformed taboos by including and converting them into art, by making them seem as normal human behaviours. Furthermore, his revolutionary exploration of new territories made it possible for the representation of human experiences to advance towards modernity. This paper also brings into the spotlight the outcome of Lawrence's daring act of writing about the unspeakable and the unpalatable issues, the Victorian age conceding its place to the modern era.*

Keywords: *taboo, prohibition, culture, ban, rule, sexuality, unspeakable*

1. INTRODUCTION

In order to better understand how taboos have entered the literary field, it is important to define and describe this term. The concept of *taboo* represents a custom that emphasizes the fact that one must avoid a particular activity or subject, either because it is considered to be offensive or because one's religion does not allow it. According to the *Encyclopaedia Britannica Online,* taboos are `the prohibition of an action or the use of an object based on ritualistic distinctions of them either as being sacred and consecrated or as being dangerous, unclean, and accursed'.The *Longman Dictionary* offers a more complete definition of *taboo*:`noun (plural taboos) - a social or religious custom prohibiting or forbidding discussion of a particular practice or forbidding association with a particular person, place, or thing: many taboos have developed around physical exposure the use of violence must remain a taboo in our society/ *mass noun* - a practice that is prohibited or restricted in this way: speaking about sex is a taboo in his country/ *adjective* - prohibited or restricted by social custom: sex was a taboo subject, designated as sacred and prohibited: the burial ground was seen as a taboo place/ *verb (taboos, tabooing, tabooed)[*with object] place under a taboo: traditional societies taboo female handling of food during this period` (2003:1687).Wundt describes *taboo* as the oldest set of rules of the humans (Freud, 2001:22). This term is considered to be older than the gods, appearing before any religion.

The origin of this term is Polynesian and it achieved widespread currency after the visit of Captain James Cook to Tonga, in 1771. He was the one who introduced the word in the English language calling the chiefs in Tonga, who were not allowed to behave as commoners, *taboo* people. He also stated that if anything is forbidden to eat, drink or touch, that thing is also called *taboo*: `Not one of them would sit down, expressing my surprise at this, they were all taboo, as they said; which word has a very comprehensive meaning; but, in general, signifies that a thing is forbidden. Why they were laid under such restraints, at present, was not explained` (Horlacher, Glomb, Heiler, 2010:5). What is certain regarding this concept is the fact that it primarily referred to a ritual prohibition against contact with an object, an animal or a person. Therefore, in its original, Polynesian context, the word *taboo* was linked with the idea of *mana,* term which defines the religious power, force of some people or objects. Certain persons or objects are thought of as being possessors of a kind of special substance which renders them untouchable. On the one hand, they may be considered pure; on the other hand, the impurity is the one which imposes a barrier between that certain object/person and the rest of the world. What is worth mentioning is the fact that the noun and verb related to this term are English innovations, first recorded in Cook's book, in its original meaning *taboo* being an adjective.

The majority of the commentators argue that nowadays there is no consensus on what taboos constitute. This term has come into common usage in Europe although in its original meaning it was not precisely an exact term. On the one hand, *taboo* has diminished its terminological precision, and on the other hand, it has increased its semantic scope. The phenomena and manifestations of taboo require an approach from the perspective of different disciplines, such as: anthropology, ethnology, psychoanalysis, sociology, religious studies, literary studies, cultural studies, etc. The goal of this concept's theorization with the help of numerous disciplines springs up from the fact that taboo has proved to be central in understanding how cultures are formed. At a first glance, taboos play a different role depending on the type of society, cultural area, and period of time. In fact, this concept appears to be characterised by constants in anthropology and psychoanalysis.

2. DESCRIPTION AND USE OF THE TERM *TABOO*

The first observers did not know whether this term referred to something sacred or defiled. This is not strange because the concept is an ambivalent one, and can mean both. The 19th century anthropologists, such as James Frazer, perceived the taboo as a sign of irrationality. He argued that only a primitive man can believe in a supernatural world, full of dangers. According to Sir Franz Steiner (quoted in Horlacher, Glomb, Heiler, 2010:6), primitive societies do not perceive the difference between what belongs to the gods and what belongs to the world, between physical evil and spiritual evil, between the unclean or polluted and the sacred or the holy. The savage sets them all under a single notion, danger, which corresponds to a single feeling and that is fear. Frazer can be perceived as being the one who creates an anthropological tradition by relating taboo with the danger of contagion or pollution. Frazer paved the path for Sigmund Freud's theories upon primitive societies. The father of psychoanalysis argues that the multitude of fears and prohibitions in which the savage lives is parallel with the world of the neurotic. Furthermore, only what is desired is forbidden by the people, therefore they are always in an ambivalent position towards their prohibitions. This is a particularity of the incest prohibition, which Freud labelled the *incest taboo*: the mother is a prohibited sexual partner because she is the target of an intense desire (Freud, 2001:31-35).

It does not matter whether taboo is related to moral values or to the magical world or whether its dimension in psychoanalytical, sociological or anthropological studies is more important. To reach a logical explanation of this term requires taking into account `the classification of objects and the cosmological ideas that exist in particular societies` (Horlacher, Glomb & Heiler, 2010:7). According to Edmund Leach (quoted in Horlacher, Glomb & Heiler, 2010:8), the concept of *taboo* includes all kinds of social prohibitions, no matter what their nature is. What stands at the basis of this theory is the fact that taboo is perceived as a difference-maker, as a social discriminatory tool. Furthermore, it is considered to be a term which reduces ambiguities and leads to a successful communication process.

Taboos differ from period to period and from culture to culture. The violation of a taboo does not only create tensions triggering mechanisms of exclusion from a certain group, culture, society, but it also attracts punishment. Society does not see with good eyes the transgression of boundaries set by fixed laws, norms and conventions. Hardly do we realise that the present day wide recognition and spreading in most of the languages of the world of taboo is certainly due to the numerous social prejudices that each and every society has. Moreover, other reasons for this amazing spread are that each and every culture is restrained by religious laws and also that we have no other word to describe socio-religious prohibitions. Taboos evolve and change and the fact that most western societies are more relaxed about sexual transgressions than they were in the 19th century, for example, is a proof of this spectacular evolution. Taboos in literature imply the category of subjects, words, activities, etc. which includes profanities, sexual terms, racial epithets, vulgar remarks, and other insults. All these subjects have been present throughout all human existence, being included in literature, from the beginning of writing up to now, and therefore involved in the life of every reader.

3. CENSORSHIP AND TABOO IN MODERN WORLD LITERATURE

The trespassing of conventions gave birth to the laws of censorship. Censorship refers to the suppression of speech or other public communication which may be considered harmful, dangerous, sensitive or inconvenient to society, culture, government or other institutions of control. The reading public was pushed away from pieces of literature which have proved to be valuable after all, even if at a certain point they have been excluded because they were considered inadequate for the development and flourishing of culture.

There are some books which have been censored because at a certain moment they were considered to be obscene. Literature was on the one hand suppressed on sexual grounds. Boccaccio's *Decameron* was banned in 1873 for containing obscene, filthy and inappropriate material. This book does not belong to Modernism, but it was rediscovered and also banned in modern times. Voltaire's *Candide* was another piece of literature which was considered to contain obscene scenes and that is why it was banned in the United States in 1930. Of course, this is not an isolated example. There were also other books which had the same fate: for instance, Daniel Defoe's *Moll Flanders*, banned in the United States for obscene and unappropriate material because of the main character who had been married to her brother, committing incest. The case with Defoe's adventurous character is a more complex one because of the fact that the author makes a clear concession about the style of the narration even from the *Preface* of the book. He prefers the conventional language, strictly linked to morality to insert taboos regarding sexual pleasures: `However, tho' he took these freedoms with me, it did not go to that, which they call the last Favour` (Defoe, 1994:26). Therefore, a structure of modesty is imposed by editorial intervention. This *modest* language is also to be found in other scenes, such as the ones in which Moll steals, when she makes an abortion and in many others which emphasise the character's wicked behaviour. Marry Shelley's *Frankenstein* is another novel which was banned in South Africa for indecent material because of the overt way in which the human body was described. Gustave Flaubert's *Madame Bovary* suffered the same treatment and was rejected for sexual scenes and for offences against public moral because of the adulterous affairs that Emma had. Lewis Caroll's *Alice's Adventures in Wonderland* was banned in the United States for being obscene and also was Bram Stoker's *Dracula*, because of the sexual scenes and due to its general subject, as well: `All three had brilliant, white teeth that shone like pearls against the ruby of their voluptuous lips. There was something about them that made me uneasy, some longing and at the same time deadly fear.I felt in my heart a wicked, burning desire that they would kiss me with those red lips` (Stoker, 1994:51). On the other hand, books were also suppressed on social grounds. Some literary works have been banned and challenged due to racial characterization, language, drug use, sexual orientation or other social differences. Mark Twain's *The Adventures of Huckleberry Finn* and *The Adventures of Tom Sawyer* were banned in the past for being obscene due to the language and portrayal of the Black race. The books do not conform to the social, racial or sexual standards of their censors.

When speaking about censoring or banning, Modernism was not mouldable either. In 1961, the U.S. Supreme Court heard arguments about whether D. H. Lawrence's *Lady Chatterley's Lover* was indecent or not. By 1969, the book had been required college reading. Another important book, *Mrs. Dalloway*, by Virginia Woolf, was banned because of some allusions to homosexuality, referring to the relationships between Clarissa and Sally and between Septimus and Evans. Many 19th and early 20th century books were banned simply because they discussed or alluded to ideas, such as: prostitution, pregnancy before marriage and adultery. James Joyce's *Ulysses* was another example. A 1920 literary magazine serialised an excerpt from *Ulysses* and this excerpt scandalised the members of a group called the *New York Society* for the Suppression of Vice. They were shocked by the novel's masturbation scene and decided to set a barrier against the U.S. publication of the full work. The novel was reviewed in 1921 by a trial court and was considered to be pornographic. Thus, it was banned under the accusation of having broken obscenity laws. Many have believed that *Ulysses* was banned in Ireland, but this never happened. Twelve years later, in 1934, the novel was allowed to be published. In 1957, the U.S. Supreme Court changed its definition of obscenity. While many formerly banned books gained more and more acceptance, new works have freely included sexual details.

4. TABOO-BREAKERS IN THE ENGLISH LITERARY MODERNISM

One of the 20th century authors who maintained the continuity of taboo in literature was E. M. Forster. In his novel, *Maurice,* the main character is a homosexual. The word *homosexuality* appears only twice in the text, being uttered by Mr. Lasker Jones, Maurice's psychiatrist. Mr. Lasker is hired to 'cure' Maurice from homosexuality, what the former perceives as being a congenital defect. To a certain extent, this novel `is such a creation, a plea for the acceptance of homosexual desire as a "natural" condition` (Harned, 2002:49). Realizing that the therapy is failing, Mr. Lasker suggests the main character to move to a more flexible country than England, such as France or Italy, where homosexuality was not considered a crime anymore. *Maurice* is one of the works in which the theme of sexuality appears almost natural. The novels in this period have the tendency to follow this course and to highlight subjects which were not supposed to be explored. As it was mentioned before, the theme of homosexuality is also present in Virginia Woolf's *Mrs. Dalloway*. Clarissa Dalloway is strongly attracted to Sally, her friend, and considers the happiest moment of her life the one in which the two shared a kiss. Although she does not recognise her feelings as proof of homosexuality, she feels about women `as men feel` (1996:36). This is also the case of other two characters in this novel, Septimus and Evans. Septimus is haunted by his friend's image and refuses the idea of a heterosexual relationship, ignoring Rezia. He and Evans `had to be together, share with each other, fight with each other, quarrel with each other' (1996:47).

Another taboo-breaker, the Irish writer James Joyce, is one of the first, among the most important figures of the 20th century, who uses scenes with sexual implication, such as the one in which Stephen Dedalus, in *The Portrait of the Artist as a Young Man,* confesses to the priest and says that he has been acting sinfully with himself and with others (referring to women) or the one in which Leopold Bloom is masturbating in the bathroom, in *Ulysses*, and also uses bad words in print. One of the main characters in *Ulysses*, Molly Bloom says: `O Lord, I wanted to shout all sorts of things fuck or shit or anything at all` (Joyce, 1992:894), or `I know every turn in him I'll tighten my bottom well and let out a few smutty words smellrump or lick my shit or the first mad thing comes into my head` (Joyce, 1992:930). Robert Graves, in his *Lars Porsena* work where he declines and rejects English swearing, perceives a `record of a novelist James Joyce` (1927:71), whose *Ulysses* `could be studied as a complete manual of contemporary obscenity` (1927:89). What Graves observes is, in fact, the reason why Joyce's novel was banned: `it is a deadly serious work in which obscenity is anatomized as it has never been anatomized before` (1927:90). Another example, which confirms the fact that in *Ulysses* taboo words are used, is that of Leopold Bloom when he refers to the Dead Sea and to `…the oldest people. Wandered far away over all the earth, captivity to captivity, multiplying, dying, being born everywhere. It lay there now. Now it could bear no more. Dead: an old woman's: the grey sunken cunt of the world` (Joyce, 1992:60-61). The word *cunt* is used here by Joyce figuratively rather than literally. While Joyce uses the word only once in *Ulysses*, D. H. Lawrence uses it in a more direct sense and on numerous occasions in the novel *Lady Chatterley's Lover*. Mellors, the gamekeeper and Lady Constance's lover, tries to delicately explain the meaning of this word to Hilda, Constance's sister, and says: `If your sister there comes ter me for a bit o' cunt an' tenderness, she knows what she's after` (2006:245). D. H. Lawrence is also one of the representative figures among the taboo-breakers and his work definitely needs an attentive and in-depth analysis from this point of view.

5. D.H. LAWRENCE - A TABOO BREAKER

One of the purposes of D.H. Lawrence's fiction is to raise awareness upon the necessity to speak openly, honestly and freely about sex and that is why he can be considered a road-opener for the mentality that we, the modern people, have today.

5.1. The Purity of Speech. Even though his novels have been rejected, excluded and condemned, we cannot consider them as being pornographic novels. According to Stephen Marcus's study upon sexuality and pornography in the writings of Victorian English writers (1964), pornography represents carnal intercourse lacking feelings and emotions. Therefore, it is obvious that pornography does not fit in the novels of D.H. Lawrence. For example, in *Lady Chatterley's Lover*, the most representative novel when we talk about the purity of speech, the relationship between the protagonists, Connie and Mellors, is depicted as being the product of a passionate love, a kind of love which can do without sex and still remain untouchable and strong: `But not now, not yet! Now is the time to be chaste, it is so good to be chaste, like a river of cool water in myself. I love the chastity now that flows between us. It is like fresh water and rain` (Lawrence, 2006:301). What love represents in this novel is a sacred, serious and major theme explored both with conventional and unconventional instruments of the language. Connie is certainly the successor of Madame Bovary and Anna Karenina, but only to a certain point. Instead of condemning his heroine to death, as Flaubert and Tolstoy do, Lawrence shows her the way to a fulfilled and enriched life.

Therefore, *Lady Chatterley's Lover* is an erotic rather than a pornographic novel, and it portrays the sexual relation between two mature people as something natural, normal, as a generator of pleasure, not as the reservoir of shame and dishonour. Moreover, the author is trying to stress the fact that a sexual relationship cannot be detached or separated from feelings and emotions. This is exactly what Alastair Nirven remarks in *D.H. Lawrence. The Novels.* where he states that Lawrence had the clear aim of emphasising the importance and magnificence of feelings in any human relationship. This argumentation is justified by the choice made by Lawrence when choosing the novel's original title, *Tenderness.*

One of Lawrence's ambitions is to *purify* and reintroduce the taboo words he uses (*cunt, fuck,* etc.) in everyday language and to express through this language feelings and emotions pertaining to the intimacy of the individual. This is possibly the reason why Steven Marcus (1964) considers *Lady Chatterley's Lover* as a pornographic novel. One of the aspects, which he brings into discussion, is that regarding the use of euphemisms and taboo words. D.H. Lawrence avoids euphemisms in a conscious way, his intentions being to recover the possibility of speaking and thinking freely and openly about sex. He certainly uses taboo words to achieve his goal, to wipe the entire ambiguous aura related to sex issues and to exclude the fear regarding our own body. Unfortunately, these words have gained such negative connotations and have been used as swear words and insults for so long, that Lawrence's effort to recuperate their original, primitive meaning was unsuccessful.

It seems that Lawrence is absolutely convinced of the need to approach themes, such as love and sex, by ignoring social conventions and the codes of morality specific to a certain class. The author tries to use language as a means of explaining and expressing the mystery which lies beyond the most beautiful feeling man can feel, that is love, and physical experiences, such as the finality of sexual intercourse. It is quite clear that what Lawrence tries to achieve, not only by using forbidden four-letter words, but also vernacular language (in Mellors's case) in his fiction, is a purified speech, a speech which should bring the reader closer to the characters' feelings, emotions and sensations. This is one of the main reasons why *Lady Chatterley's Lover* became Lawrence's most famous and recognised novel. The fact that readers can identify with the characters and their emotions is an engine that converts any novel into a successful one.

5.2. Untouchable Themes and Modernism. D.H. Lawrence continually searched the means to overcome the alienation, which was typical to the industrialised and mechanized society he was living in, through the union of man with woman, of man with man and of man with nature. This is the main reason why themes, which were considered taboos in Lawrence's age and which highly contrasted with the previous era, the Victorian period, appear and are developed in his fiction. It is quite impossible to imagine how shocking sexual scenes used to be in the modernist fiction when living in the era of *Sex and the City.* What we nowadays perceive as normal, usual and common, was considered in the early 19th century as outrageous, unthinkable and unspeakable. One of Lawrence's early novels, *The Rainbow,* explored new territories that made possible for the representation of human experiences to advance towards modernity. The frankness of this novel regards the life of the body in its most recognisable, common and earthbound form. *The Rainbow* is the expression of how the Victorian period conceded its place to the modern era, its author daring to write about the unspeakable: `No aspect of human life changed more in the transition from Victorian England to modern England than the way Englishmen thought about sex` (Hynes, 1968:171).

Lawrence was brave enough to introduce sexuality in *The Rainbow*, a novel regarding family relationships. Of course, *Women in Love,* the sequel of *The Rainbow,* also contains intense, passionate scenes which hint at sexuality: `So, under the bridge, they came to a standstill, and he lifted her upon his breast. His body vibrated taut and powerless as he closed upon her and crushed her, breathless and dazed and destroyed, crushed her upon his breast. Ah, it was terrible, and perfect. Under this bridge, the colliers pressed their lovers to their breast. And now, under the bridge, the master of them all pressed her to himself! […] She was almost unconscious. So the colliers' lovers would stand with their backs to the walls, holding their sweethearts and kissing them as she was being kissed` (Lawrence, 1996:377-378). Expressing carnal, physiological desire was also considered shameful, scandalous and shocking, but Lawrence once again did not step back and described it as it was: a natural instinct which was not foreign to humans.

Women's independence is another sensitive topic which is approached by Lawrence. The literature in the Victorian period prepared the beginning of the assertion of women in the English society. The starting point was certainly the fact that women began to write and to emphasise in their writings what were the difficulties they had to face because of strict Victorian social norms and conventions. It is commonly known that women in those times had few employment opportunities and were dependent on the men in their families or on the men who hired them. The novels of the Brontë sisters, first published under pseudonyms, are the ones which can be seen as the first expressions of early feminism. What they bring into the spotlight is the struggle of the female protagonists to gain independence, autonomy and self-sufficiency.

The turn of the century underlines the interest that D.H. Lawrence shows in continuing the work that the Brontë sisters started. The fascination towards femininity is easily noticeable in his novels, where he emphasises that the role of women is not just restricted to marriage and looking after the children. This is, of course, a sign of modernism in his novels. Marriage is no longer a common interest among the modern female characters in D.H. Lawrence's fiction. What many of these women seek is happiness, sexuality, passion, financial independence and self-reliance. One might think that the Edwardian author complicated the existence of his characters by engaging them in modern pursuits, instead of settling them down. I believe that this attempt of enlarging the sphere of women's rights was both a step forward in the emancipation process of women and a boost in what was to become the open-mindedness that we are referring to today. In *Sons and Lovers* and *Women in Love,* Lawrence creates female characters who are strong-willed and independent, such as Clara, Ursula or Gudrun.

Another rule which is totally ignored is that of the prohibited relationships between people who pertain to different social classes. Cross-class relationships were unacceptable in the English society at the end of the Victorian period. The strict rules imposed by Victorianism were still kept even after the death of the queen. As we have previously pointed out, D.H. Lawrence did not settle for any of the rules or conventions imposed by society. Furthermore, he chose to unite characters from different social strata in order to demonstrate that people can love and relate despite social discrepancies. This aspect is highlighted both in *Sons and Lovers*, where Mrs. Morel was of a higher class than Mr. Morel, and in *Lady Chatterley's Lover,* where Constance falls in love with the gamekeeper.

Women in Love, a true modern masterpiece, is the novel which daringly explores homosexuality through one of its protagonists, Rupert Birkin. His search for equilibrium between the love for a woman and that for a man has given birth to contradictory interpretations. Lawrence intends to explore another kind of love and this is obvious in the words that Birkin utters to Ursula at the very end of the novel: `Having you, I can live my life without anybody else, any other sheer intimacy. But to make it complete, really happy, I wanted eternal union with another man, too: another kind of love` (Lawrence, 1996:542). Also, what Lawrence wants to point out is the obsessive relationship between the mother and the son. The so-called Oedipus' complex was firstly introduced by Sigmund Freud in his studies about the unconscious. Freud states that this complex appears in the childhood years. According to him, in the mind of the child a hidden desire arises: to reject and exclude the parent of the same sex and to possess and passionately love the parent of the opposite sex.

The pattern of this desire is easily noticeable in D. H. Lawrence's *Sons and Lovers*. There is no doubt that this novel is an autobiographical one, many of the issues described and debated here being present in the life of the author himself. The close relationship which Lawrence had with his mother is represented brilliantly in the novel. Lydia, Lawrence's mother was the prototype of the overprotective, loving, possessing, ambitious mother. Lydia became the model for an extraordinary character present in *Sons and Lovers*, Gertrude Morel. Even from the first pages of the novel, it becomes obvious that the mother-sons relationship is a special, unique one. Gertrude Morel's love for her sons trespasses the usual limits of parental love. Paul is the main character of the book and it is his evolution that emphasises how influential a mother can be in her child's process of taking decisions.

6. CONCLUSIONS

All in all, as we have pointed out, the concept of *taboo* has a debatable nature. Its meaning has changed in time and it became what we understand by it at present. Taboos have always been present in literature no matter the time period and the works, which have trespassed the boundaries set by different cultures, have been banned and rejected by the society. Many of the representative figures among the 20th century English modernist writers were not seen with good eyes because of their resistance against the ideologies and the stereotypical thinking of their age. D. H. Lawrence is considered to be one of the most controversial writers in the history of literature. The proof of this fact lies in the numerous taboos he has broken, which have been highlighted in this paper: relationships between people of different social classes, openness to sexual issues, women as independent people, homosexuality and the obsessive relationship between mother and son. Although D. H. Lawrence's novels have been rejected, banned and judged by the society, his purity of speech and his way of describing normal human behaviours triggered the success that his works have nowadays. This success is also granted by the daring and courageous nature of the writer who fought for what he believed in.

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LANGUAGE UNITY, CULTURAL DIVERSITY. A DIACHRONIC PERSPECTIVE ON BRITISH MILITARY TERMINOLOGY CORPUS

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Abstract: *This paper intends to constitute a new step in studying British English, language spoken within the military environment. To better understand how the English language evolved, and especially the English military terms, we have to take an inner look, so as to find out more about the English and their identity. The approach of identifying the evolution of military terminology is difficult because language plays a decisive role in influencing culture, and culture shapes language. From this inter-conditioning results, on the one hand, the failure to account for the entire restoration of the whole, taking into consideration two dynamic variables. However, analyzing inter-conditioning in depth, we find, on the one hand, that language represents the basis of culture (at the dawn of culture and language, for a population living warlike times, it is natural that military terminology to fundamentally influence the development of culture), on the other hand, language is a form of culture expression, ensuring its spread, flow, transfer of signs and cultural codes. This second, auto referential or meta-communicative dimension, is somewhat aware of what is happening in the depths of language and culture. To study, for example, the linguistic etymology of military terms would mean to consider only a rather insignificant part, a static one, despite the diachronic perspective, in terms of terminology. To study the linguistic terminology means to plunge into the study of culture, parallel to the study of language, in order to penetrate deep into the denotative meanings, into connotations and myths resulting from here. The study of linguistic terminology overlaps the study of linguistic architecture.*

Keywords: *British military terminology, diachronic perspective, linguistics*

1. INTRODUCTION

The present paper may contribute to a better understanding of how language functions in different geographic combat areas, especially in U.K. and the U.S.A. and can be also a good tool of better learning and understanding the English for military purposes. Why do we really care about etymology of English military words and terminology? Practice has proved that the joint activities of military communication through international languages is not the best, the language of all military regulations and guidelines being the only one understood by all soldiers in a certain theatre of operations, in our case, the American English. But the English usages differ from one country to another due to different linguistic backgrounds of military personnel. These language differences can cause confusion which may lead to misunderstanding of task fulfillment and, implicitly, to death. Furthermore, another question should be brought into discussion when dealing with the relevance of the topic approached in this research paper, i.e. whether the socio-cultural and socio-historical development of a society may influence the evolution of more numerous and differentiated military terms relating to activities that are deemed central to functioning of the society. It surely does and this issue is to be further tackled. In this respect, a good example that is worth mentioning is that of agrarian societies that would develop many terms that become more specific and differentiated relating to the soil, weather and farming conditions. For example the Inuit people (a group of culturally similar indigenous people inhabiting the Arctic regions o Greenland, Canada, the United States and Russia, also called Eskimo by the Americans) have more than 20 different terms for "snow" because of the importance of frozen precipitation to their survival and culture. By this logic, the relative importance of military activity and warfare would predict or suggest the differentiation and variety of terms relating to armaments, combat and military strategy. A farming society may only have terms for a fireman as a "gun", where the object is used only for hunting and extreme situations of self-defense. In contrast, a militaristic society would more likely have developed terms for side arms, rifles, carabines, repeating or semi-automatic weapons, etc. These differentiated terms may simply be termed "guns" in a society to which sophisticated weaponry is less central. Cultural intersection and trade will result in awareness and some knowledge of the different types of weapons, in the above example. However, the full range of terminology may or may not be engrafted into the second language. The object may be seen as different, but may not be "named" or referred to as different because the cultural significance does not attach the same importance to differentiation.

In a crude example, a command may be given: "take the point!" In a non-militaristic context, this might be interpreted as to grasp an understanding of something communicated. In a sophisticated militaristic context, it would readily be understood as a direction to assume the lead position in an assault team effort. This merely illustrates how military term may or may not be "obvious" to someone who has acquired the language of reference as a second language, depending upon the cultural background and linguistic context of the person.

Therefore, we should go back at look at how the differentiation in terminology developed may provide basis for understanding why different terms are used. It may also signal how and why personnel in joint operations who come from a different linguistic background may not grasp the nuances of language and terminology that practiced users of the terminology find "obvious". Furthermore, after all these issues are dealt with, certain solutions will be provided.

Through the issues tackled, this paper intends to constitute a new step in studying and learning British and American English, languages spoken within the military environment, with respect to the different socio-cultural backgrounds and to the worldwide military personnel that needs to learn and use it properly. To better understand how the English language evolved, and especially the English military terms, we have to take an inner look, so as to find out more about the English and their identity. The best way to start such a study is the historical approach to studying the English language. Another reason to start the research on the military English terms historically is because the irregularities of the English language today are remains of earlier, quite regular patterns that can be easily explained diachronically.

2. TERMINOLOGY AS A SCIENTIFIC DISCIPLINE

Terminology is the discipline concerned with the study and compilation of specialized terms. In recent decades it has been developed, with full consideration of its principles, bases and methodology. Terminology began to take shape in the 1930s and nowadays it has a real scientific approach (Cabre, 1999:1). According to *The Longman Dictionary of English Language and Culture* a term is defined as: *a word or expression that has a particular meaning or is used in a particular activity, job, and profession.* A military term, thus, designates any word related to the military domain.

Terms are special category of words denoting scientific and technical notions, connected with man's activity in different specialized domains of science and technique, in our case, in the military field. Their totality is defined as terminology. Terminology deals with the study of terms, their meaning, evolution and usage. In linguistics, the definition of “military term” and “military terminology” falls under the same parameters, the scientific concept of “term” and “terminology”, being almost identical. The military term is the same word (or combination of words) that names a concept of an object, process or action of the professional field, that is, from the military one. Thus, military terminology means all the military terms from one language or all languages. The military term is a symbol of a concept and its concept represents the concept of terminological meaning. Military terms differ substantially from a word usually expressed as it denotes a specific notion that does not lose the lexical-semantic integrity, regardless the processes of expressing the content of that notion. However, according to the structural viewpoint, the military term should be a single, independent nominal unit, unalterable in this respect. When it comes to evolution we usually refer to history and any history can be written only by making use of language. The other way round, language itself represents a deposit of history. Thus, to study the evolution of a language implies, first of all, a research of its evolution, its characteristics, the way in which it has enriched its vocabulary and the factors that influenced it.

The language of the military in general and of warfare in particular, has greatly impacted the English language. In recent years, numerous dictionaries have been compiled in the attempt to determine and record the often ephemeral vocabulary associated with specific wars—not only weapons terminology and technical jargon, but also the slang that inevitably characterizes every warzone.

In order to study the evolution of English language and implicitly of its military terms, we have to go back to its origins. The military language is very productive and in a continuous change when it comes to particular terms used in a specific country. Thus, war and violence have both played a major part in shaping the destiny of Britain. Although no invader succeeded in invading the British Isles since 1066, this did not immunize them. For example, the major means of defense has always been the task of the Navy. With such a rich military heritage, great captains of war abound in every period. The physical skills and abilities of Alfred or Richard I are compared with the skilful touch of tacticians like Marlborough and Wellington. From Tudor times Britain’s admirals and captains ruled the high seas, suffering few reverses. Rank, discipline, pay, regimental structure, tactics and weaponry belong to the military system and, together with them; uniforms have fulfilled many functions in the past. They have provided protection and a means of identification in the very heat of battle. At sea the canvas bell bottoms of the ordinary seamen were simple and functional, while in the army perhaps uniforms also reflected glamour, pride and decoration.

The evolution of English language may be understood as a result of different historical factors and influences that led inevitably to the development of language, with certain quantitative and qualitative changes (from grammatical ones to changes in meaning).

British military terminology linguistic approach in parallel with the American military terminology is determined by the desire to make a presentation and description of multidimensional military terminology systems, the British and American languages, in terms of structuralism, semantics and etymology, without neglecting the historical context in which the terms have emerged and evolved.

3. A DIACHRONIC APPROACH TO THE ENGLISH LANGUAGE AND ENGLISH MILITARY TERMINOLOGY

The diachronic analysis of language (or of its functional block) is the analysis of transformations and changes to which language is subject to. Furthermore, as Coşeriu considers (1996:69-70), the diachronic analysis involves the analysis of "making", of continuously creating language, as change does not lie within the natural order of transformations, according to fixed laws, but along with the creative freedom, of conventional transformation:

> "We have, in addition, within the culture sciences, a particular power that no natural science has and which they do not need. Namely, we can see how freedom and people change laws of their own activities. And this does not exist in nature sciences. Therefore culture sciences are much deeper and much harder than nature sciences. Because here we have two options, not one: we have law enforcement in the particular case, as in natural laws and enforcement of freedom norms applied to laws change".

The diachronic perspective aims at establishing the ways and conditions under which linguistic transformations could take place. Given the previous view, that linguistic "transformation" means "making" language, under the creative freedom of community members, the diachronic perspective involves analyzing the conditions under which linguistic freedom made possible the renewal of language. In terms of needs (social ones) of the linguistic community members, the diachronic perspective aims at how language adapts to the speakers` needs of expression, at the conditions of acceptance and dissemination through appeal to freedom of expression, to integration of linguistic creation into the community cultural tradition. Therefore, the diachronic perspective should not be understood as an analysis perspective in the spirit of the laws of nature, possibly to be researched through purely quantitative methods, but as the reconstruction of an entire language-culture dynamics through the motivation attempt or justification of changes, of identifying the reason that led to change, reasoning that includes the conditions, circumstances, context and that cannot be confused with the cause.

The diachronic perspective approach in our study is fundamental, because, naturally, a language is learned not to use signs and the relations between signs properly but to actually create into that particular language. Therefore, we don`t not learn what we already know but the language opportunities, what may be developed, what potentially can be said. From such a perspective, understanding the diachronic development of English in general, and of military terminology in particular, should be considered in accordance with the possibilities of this terminology development and, possibly, of convergences into an idiom or into a specialized language, unanimously acquired within a political and military alliance. It`s equally necessary to view language as a living being, in the process of its becoming, because language requires continuous adaptation to its use which, in turn, means continuous adaptation to the life situations of a dynamic community. In terms of knowledge it is important to note that there are at least three levels (different ones) to achieve it: *doxa*, or unreliable and subjective opinion, *téchne*, or science action (doing something that needs to be justified), respectively *episteme*, i.e., science justified by experience and study. Normally, language study involves placing it at the level of *téchne*, in Coşeriu`s terms (cited Saramandu, 1996:14), i.e., to know how to do (to speak) which leads Coseriu`s post-Saussure perspective closer to pragmatism. In such a direction we can speak of language as social institution, which corresponds to the norm in Hjelmslev's terms, that is, it can be imposed as a commitment rather than compulsion, both being forms of obligation in terms of linguistic conventions. Therefore, the diachronic perspective does not imply only the level of linguistic facts already accomplished at the level of English in the United Kingdom and North America but also the level of open structures and of distinctions made within language that imply an agreement with the above mentioned facts. Our perspective can be useful, within terminology limits inclusively to distinguish, in a subtle manner, the elements that concern particular aspects of general linguistics of dialectological, socio-linguistic nature, of language stylistics, etc. This foundation, resonates with Coşeriu`s perspective, according to which plans subjected to analysis would be language in general, language and speech, which would give an account of how Anglo-Saxon military terminology was able to develop into such a differentiated manner:

> As the difference between the three plans: language in general, language and speech – to which the linguistic speech, language and linguistics and the linguistic discourse or text correspond to – in the same way, in addition to studying homogeneity discipline (e.g. structural grammar, lexicology general structural or structural description), we must have disciplines that study the variety, this other dimension of language. And then, we have the discipline that studies the variety of space, that is well built, dialectology at all levels; then sociolinguistics, that should distinguish the difference between social and cultural classes; and stylistic language, that studies these diaphasic differences in all areas of language, but very much in the vocabulary, where we often need this indexing of words, i.e.: it is related to the search level, to a certain language style, and so on and so forth. (Coşeriu, apud Saramandu, 1996:24-25).

Intending to study variations in Anglo-Saxon military terminology in particular (the English in general), as compared to what functional language represents, which is a unitary, syntopic (i.e. which does not differ in nature space), synstratic (not socio-cultural differences), respectively symphasic (which is done in a single style of language), we take into account the fact that linguistic variations in the Anglo-Saxon military terminology can be made towards a hypothetical structure terminology derived from functional language, i.e. as compared to the terminological structure within a single dialect, language level and style of a single language.

The diachronic analysis needs to be completed by the diatopic, diaphasic and diastratic analysis so as to provide a multidimensional perception of a phenomenon that requires a simple change of some terms in time (belonging to military corpus) according to purely chronological criteria. In other words, our analysis refers to linguistic change that involves considering at least two distinct stages: innovation and adoption. If innovation can be regarded as individual phenomenon, from a linguistic perspective it is rather an innovation at the Convention level and requires a strict relationship with the spread of innovation effects. Therefore, we speak of a chain of events that causes linguistic change, based on innovation (to mean that any major work that decisively influences the further development of literature and thus the language speech community in question) continued with the spread of its effects, with selection of phenomena worthy of consideration and with the adoption within the limits of language habituses. Generally, in linguistic terms, the study of linguistic change involves comparison with a common initial phase, often etymologically reconstructed, without documents proving the presence of certain elements of terminology / language within the language areal in question, common phase which involves reporting to a period of common living, in terms of language and not necessarily in terms of community. The language development is relevant parallel different linguistic communities, i.e., the same language there are already separate communities, the differences are minor, and rather the kind of diatopic, diastratic or possibly diaphasic analysis. The parallel language development is relevant within different linguistic communities, i.e., the same language may exist in already separated communities, the differences being minor, and rather of a diastratic or possibly diaphasic type of analysis. There is also the perspective according to which linguistic change, as a phenomenon in its own right that requires a sharp change in language at some point, does not exist anymore. But this perspective involves understanding each and every linguistic fact as a continuous reality. In this case, linguistic change aims at a rather organic understanding of continuous transformation of the linguistic system by continuous partial replacements. These facts already existed and were rebuilt in the same direction, along with facts that are replaced without the change of the entire system to be majorly influenced.

Therefore, we talk about organic continuity, language can be analyzed as a body equal to itself, while terminology, focusing on specialized language features, requires the other way of understanding of linguistic change, namely, in the sense of language change as achievement in leaps. In other words, the analysis of Anglo-Saxon military terminology mechanism can be achieved in digital manner, studying the syncopated change of terminology structures, in the attempt to restore a route of transformations, or in analytical manner, through language as an organic structure, able to realize what continuous change means, continuous dynamics, the phenomenon of language occurrence, of originating into the fact that something always turns into language, namely, that it is done through change and continuity.

Therefore, language dynamics can be seen as real, on the one hand, related to the dynamics changes within some classical terminology structures or, can be regarded as an illusion of change, when dynamism is not directed by certain vectors, by certain tendencies, language itself representing an objectifying, something abstract, while the vectors of change are only language speakers. The strict linguistic analysis of English terminology mutations in the field of language is unable to meet the requirements of completeness of research of such a manner, the study of community history, cultural history, of individuals and groups of individuals becoming being equally essential, which represents the foundation of the linguistic community in question.

5. CONCLUSIONS

The identification of military terminology development is difficult because language has a major role in influencing culture, and culture shapes language. From this interconditioning, the impossibility to recover the whole results, taking into account two entire dynamic variables. But, analyzing it in depth, we find, on the one hand, that language is the culture (at the dawn of culture and language, for a population living under war time, it is natural for military terminology to have fundamentally influenced the development of culture), on the other hand language is a form of culture expression, ensuring its transmission, flow, transfer of cultural signs and codes. This second self-referential dimension, or metacommunication, is somehow aware of what happens in the depths of language and culture.

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VOLUNTEERING – DISCURSIVE DEVICES OF FRAMING A EUROPEAN AND NATIONAL COMMUNITY

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Abstract: *European Years have been considered a solution to the studies which framed Europeanization as a threat. The European Year of Volunteering (EYV) is a means of building a community at a macro and micro-level. The European community that this paper focuses on does not refer to the official entity formed by a contract between the member states, it rather pinpoints diverse discursive embodiments of a united Europe. The national community will be interpreted in terms of the virtual community created through the blog posts of the project Let's Do It, Romania! in 2011.*

Keywords: *European Years, discursive communities, visual communities, virtual communities*

1. INTRODUCTION

Since 1983, the European Parliament and the Council have provided a solution to the discourse of exclusion (Wodak, 2007) that these two central European institutions have been related to. The discursive solution found implied the choice of a common annual issue which should be dealt with by the European organizations, national governments and organizations. This shift from a discourse of exclusion to a discourse of inclusion has mainly focused on unity at the macro-level through a shared issue and on diversity at the micro-level through the national (non)verbal framings of the respective issue. Starting from the data provided by Eurobarometers and Eurostats, the selection of a theme has been closely related to the social agenda (for example, EY of intercultural dialogue – 2008, EY of creativity and innovation – 2009, EY for combating poverty and social exclusion – 2010, EY of volunteering – 2011). The macro and micro communities that the European organizations want to shape rely on four guiding principles (Eurostat, 2010: 5-6): (1) a recognition of rights for all people to live in dignity and take part in society; (2) a shared responsibility and participation, emphasizing both collective and individual responsibilities; (3) promoting cohesion, emphasizing the benefits for all societies; (4) establishing commitment for concrete action at all levels of governance.

Among all the European issues, volunteering is the theme which best embodies this concept of macro/ European and micro/ national communities since it implies what Xavier de Souza Briggs (2003: 246) labels as "community building", namely "a variety of intentional efforts to organize and strengthen social connections or to build common values and norms that promote collective goals (or both) – that is, to build more community (an interim goal) as a way of achieving some set of desired outcomes".

2. CREATING DISCURSIVE COMMUNITIES

The concept of "community" has been approached as a shift, mainly caused by industrialization, from Gemeinschaft/ community based on personal interactions and kinships (Tönnies, 1887) to Gesellschaft/ association based in legalistic and impersonal relationships or from a mechanical solidarity to an organic solidarity (Durkheim, 1893). Despite this sense of alienation that community has been associated with, the sociologist Z. Bauman (2001:1-2) provides a positive perspective, highlighting the feelings of comfort and safety that a community offers to individuals: "warm place, a cosy and comfortable place... In a community, we all understand each other well, we may trust what we hear, we are safe most of the time…". This positive connotation is also emphasized by Margo Gorman (2003: 256) in the *Encyclopedia of Community*: "In everyday English speech in northern Europe, community connotes locality, familiarity, and common binding interests". The sharing of the same values actually foregrounds "a sense of collective identity" (Stürmer, 2003: 240) which involves a pronominal shift from "I-ness" to what Stefan Stürmer labels as "we-ness" which is the mental basis of community volunteerism. This feeling of "we-ness" that volunteering focuses on "(…) increases citizens' willingness to engage on behalf of their local community" (Stürmer, 2003: 241).

The willing commitment in the benefit of one's community should be discursively embedded at the verbal and visual level. Starting from G. Kress and Th. van Leeuwen's (2006: 24) definition of discourses as "socially constructed knowledges of (some aspect) of reality", I will analyse a double embodiment of volunteering:

- *volunteering as type/ the macro-level* (the European communication toolbox – official poster and leaflet);
- *volunteering as token/ the micro-level* (the 84 blog posts for the national campaign *Let's Do It, Romania!* in 2011).

The two types of empirical data (communication toolbox and blogs) show that at a discursive level, the abstract concept of community takes the form of a visual community and of an online community. These discursive communities embody a virtual community whose main features are (van Dijk, 1999/ 2006: 166): a loose affiliation, dispersed space, heterogeneous identities and partial plural culture. Whereas the European communication toolbox provides the guidelines of an identification through a homogeneous visual inclusion thus shortening the distance between member states, the blog posts and comments for the *Let's Do It, Romania!* campaign shape the discursive devices for a virtual community having the following features (Herring, 2004:355): active, self-sustaining participation; shared history, purpose, culture, norms, and values; solidarity, reciprocity; means of conflict resolution; self-awareness of group as an entity distinct from other groups; emergence of roles, governance, rituals.

3. FRAMING VOLUNTEERING

According to Robert Entman, to frame is "to *select some aspects of a perceived reality and make them more salient in a communicating context, in such a way as to promote a particular problem definition, causal interpretation, moral evaluation, and/or treatment recommendation for the item described*" (Entman, 1993: 52, italics in original). Unlike agenda-setting theories which focus on the impact of mass media content on the public agenda, framing theories also highlight the role that other social actors except mass media plays in the selection and organization of the social reality according to their interests and/ or to others' benefits. In the promoting process that framing implies, the social actors use different verbal and non-verbal discursive devices which, in the end, will shape some meaningful clusters which impose strong relations among central concepts and some other peripheral concepts (Hertog, McLeod, 2001:140). Shannon Bichard's (2006) five-dimensional framework (time, space, tone, topic, mechanisms) to conceptualize frames will constitute the starting point of the framework that I will use in the discursive analysis of volunteering. Even if Bichard designated her framework to evaluate political blogs, the devices discursively embedded in her approach can be applied to any category of blogs and to any type of text. I consider that two adjustments should be made to these five frames:

- on the one hand, topics, as carriers of additional content meaning, should not be considered a frame in itself but rather as issues which are framed through space, time, and tone. Thus I consider that topics are actually what Hertog and McLeod (2001) identify as clusters formed of central and peripheral concepts.

- on the other hand, mechanisms are verbal and non-verbal discursive devices which frame both topics/ issues/ clusters and the other three frames identified by Bichard, namely space, time, tone.

The framework that I propose for the content analysis of volunteering is shaped on the identification of three topics (actions, participants, beneficiaries) related to volunteering which are framed at a twofold level:

- *the verbal mechanisms*: VeM – catchphrases (C) and depictions (D), these two frames belong to Gamson, Lasch, 1983) and *the visual mechanisms*: ViM – iconic images (Ic), indexical images (In) and symbolic images (S);
- two frames: time (past, present, future) and space (individual, community, regional, societal, and European).

The research questions that this study on volunteering addresses are the following:

RQ1: Which is the salience of the topics on volunteering as type and as token?

RQ2: Which mechanisms were used to frame volunteering at the macro and at the micro level?

RQ3: Which is the frequency of the time and space frames used for volunteering as type and for volunteering as token?

The coding procedure focused on dividing each verbal and visual text in units of analysis, identifying some statements, keywords or images related to volunteering. The coding was performed by two independent coders and the inter-coder reliability was 0.88 (pi value).

3.1. Framing volunteering as type. Annually on the site of each European Year, there is a communication toolbox which includes the visual guidelines and the official promotional materials that each organization of the member states has to comply to if its activities embed the respective EY issue. The official poster and leaflet of the EYV shape the generic verbal and visual representation of volunteering.

Table 1 illustrates the way in which the three topics (actions, participants and beneficiaries) on volunteering as type are framed on a double level: a) through the time and space frames; b) through verbal and visual mechanisms.

Table 1. Framing topics on volunteering as type

		Topics on volunteering as type															Total	
Frames		Actions					Participants					Beneficiaries						
		Ve M		ViM			Ve M		ViM			Ve M		ViM				
		C	D	Ic	In	S	C	D	Ic	In	S	C	D	Ic	In	S		
Time	Past	0	0	0	0	0	0	1	0	2	0	0	0	0	0	0	3	99 (88%)
	Present	0	2	1	0	0	0	2	59	1	4	0	0	0	0	0	67	
	Future	4	12	0	0	0	0	13	0	0	0	0	0	0	0	0	29	
Space	Individual	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	2	14 (12%)
	Community	0	1	0	0	0	0	0	0	0	0	0	6	2	0	0	9	
	Regional	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
	Societal	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
	European	0	3	0	0	0	0	0	0	0	0	0	0	0	0	0	3	
Total		4	20	1	0	0	0	16	59	3	4		6	2		0	0	
		24		1			16		66			6		2				
		25 (22%)					82 (71%)					8 (7%)					N=113	N=113 (100%)
		N=115 (100%)																

The first research question (RQ1) focuses on the salience of the topics on volunteering as type, namely on the volunteering verbally and visually represented by the European Commission. As it can be observed, participants (81%) are the most salient topic, followed by actions (25%) and by beneficiaries (8%). This dominance of participants is due to the salience of visual mechanisms, namely of the iconic images (59 visual instances framing volunteers). The official EYV poster and leaflet visually included the heads of possible volunteers. The different attributes (gender, age, race) may constitute identification traits for every European citizen and instances of diversity, equality and commitment (9 men + 9 women). The EYV poster and leaflet are available at http://europa.eu/volunteering/en/press-media/campaign-toolbox.

The second research question (RQ2) focused on a quantitative analysis of the mechanisms used to frame volunteering at the macro-level. The *verbal mechanisms (N=46)* included 24 instances for actions (52%), 16 instances for participants (35%), and 6 instances for beneficiaries (13%), whereas *the visual mechanisms (N=69)* included 1 instance for actions (1%), 66 instances for participants (96%), and 2 instances for beneficiaries (3%). As it can be observed, the visual mechanisms prevail and this is mainly due to the choice of two visual texts (poster and leaflet). The iconic images of possible volunteers (N=59) is based on an analogy with reality, thus using the discursive strategy of examples. Even if the symbolical images are not as salient as iconic images, they constitute those European visual markers (logo and color) which must be used on every promotional material issued by national organizations which carry on their activities under the auspices of a European Year. The iconic images of three differently colored holding arms and of four differently colored balloons rising up turn into symbolical images of unity (power of working together, of helping) and diversity (people belonging to different communities).

The last research question (RQ3) shows the frequency of the time and space frames used for volunteering as type. These two frames are important for the issue of volunteering since they discursively embed the different types of spaces where volunteers may get involved and at the same time, they set the directions for future actions. As it can be observed in Table 1, there is a dominance of time frames (88%) and within this frame, a salience of present instances of volunteering verbally depicted as a celebration of the volunteers' commitment and as a challenge for the passive citizens. Despite this frequency, two main aspects should be highlighted: (1) the past instance is framed through iconic images relying on volunteers' experiences; (2) the European space is framed through three main actions (tour, stories, and conferences) that were to be taking place in all 27 EU member states. Thus volunteering as type was discursively framed as a bridge between past (verbal and visual testimonies of one's involvement) and future.

3.2. Framing volunteering as token. *Let's Do It, Romania!* is part of the community *Let's Do It, World!*, a project started in Estonia in 2008. Considered the greatest project of social involvement once achieved in Romania and having as main objective, the cleaning-up of the entire country in one day, *Let's Do It, Romania!* won the Golden Award for Excellence (for the non-governmental category) at the Romanian PR Awards in 2010 (http://www.praward.ro/pr-award/editia-2010.html).

The practices of informing, connecting, involving, and mobilizing that this project relies on are mainly due to the use of Web 1.0 (http://www.letsdoitromania.ro) and Web 2.0 (blogs, Facebook, Youtube etc.). The analysis of the volunteering as token will focus on the blog posts (N=84) in 2011 published on the website of *Let's Do It, Romania!* The choice for this social media tool lies on two main reasons that were found on the literature on blogging: a) the shift from Web 1.0, known as "The Read Only Web", to Web 2.0, known as "The Read Write Web" (O'Reilly, 2005), thus the citizens turning from passive consumers into active designers of web content; b) the advantages of blogging (Kent, 2008): the direct and intimate communication with publics, in-depth information, identification with publics, influencing individuals and publics, sharing personal experiences, knowledge management.

Table 2 illustrates the way in which volunteering as token (*Let's Do It, Romania!*) was framed.

Table 2. Framing topics on volunteering as token

Frames		Topics on volunteering as token															Total	
		Actions					Participants					Beneficiaries						
		Ve M		ViM			Ve M		ViM			Ve M		ViM				
		C	D	Ic	In	S	C	D	Ic	In	S	C	D	Ic	In	S		
Time	Past	3	53	80	0	0	1	50	81	0	0	0	50	0	0	0	318	591 (64%)
	Present	6	0	0	0	0	4	13	0	0	0	0	0	0	9	0	32	
	Future	32	36	42	0	26	32	20	19	0	4	0	40	0	0	0	241	
Space	Individual	0	0	0	0	0	0	6	13	0	4	0	0	0	0	0	20	335 (36%)
	Community	4	29	27	0	0	4	29	84	0	0	0	28	22		0	227	
	Regional	0	23	0	0	0	11	0	0	0	0	0	27	0	9	0	70	
	Societal	0		0	0	0	15	0	0	0	0	0	0	0	0	0	15	
	European	0	2	0	0	0	0	1	0	0	0	0	0	0	0	0	3	
	Total	45	143	149	0	26	67	119	197	0	8	0	145	22	18	0		
		188		175			186		205			145		40				
		363 (38%)					391 (42%)					185 (20%)					N=926 (100%)	N=926 (100%)
		N=939 (100%)																

The hierarchy of the topics framing Romanian volunteering as token (RQ1) is the following: participants (42%), actions (38%), and beneficiaries (20%). As it can be observed there is not a great difference between participants and actions since actions always imply some explicit or implicit agents. The blog posts mainly framed either stories, volunteers' personal experiences during the cleaning-up processes or calls to action, mobilizing volunteers for future actions. The salience of past and future actions of cleaning Romania can also be observed at the level of the time frame (64%): the past is assigned 318 instances and the future is assigned 241 instances. One of the most important actions that are mentioned in the blog posts is the mapping of the garbage. At the visual level, this mapping was framed through maps with red points. These maps, as indexical images (N=9) of filthy Romanian counties/ regions, were coded as belonging to the topic of (present) beneficiaries.

The salience of the mechanisms framing volunteering as token (*Let's Do It, Romania!*) is the following: verbal mechanisms (N=519 instances) and visual mechanisms (N=410 instances). The verbal resources prevail since blog posts are mainly designed as pages for sharing ideas and experiences. Within the verbal mechanisms, the most dominant discursive device is depictions (N=407 instances), descriptions of the past and future actions of cleaning-up and garbage-mapping in Romania. As it can be observed in Table 2, there are some similarities in the framing of the three topics as depictions are concerned: the depictions of *actions* at the level of the past time frame (N=53) and at the level of community space (N=29) and of regional space (N=23) coincide, on the one hand, with the depictions of participants at the level of past time frame (N=50) and at the level of community space (N=29), and on the other hand, with the depictions of beneficiaries at the level of past time frame (N=50) and at the level of community space (N=28) and of regional space (N=27). One particular aspect should be mentioned related to the framing of community space: whereas for actions and beneficiaries this frame focused on the particular places where the cleaning-up and garbage-mapping were carried on, for beneficiaries this frame focused on different clusters of volunteers who took part in this project (schools, kindergarden, organizations, public figures etc.). Even if catchphrases (N=112) were not as numerous as depictions, they were framed as belonging to the official slogan (Let's Do It, Romania!) and to other slogans of different actions whose verbal content is based on intertextuality (*Let's*

Bike It!, *Many hands make light mapping/ Unde-s mul i, cartarea cre te*). They belong either to the societal space (N=15, the mentioning of the word "Romania" in the slogan) or to the regional space (N=11, the mentioning of different Romanian towns and cities).

Within the visual mechanisms (N=410), iconic images (N=368) constitute the most salient resource, followed by symbolical images (N=34) and indexical images (N=18). Iconic images especially focused on the past time frame prevail since they depict volunteers' experiences, namely denotative images which should not be interpreted as copies of reality but rather as the installing of the conscience of "l'avoir-été-là" (Barthes, 1964: 47). Whereas the garbage maps were coded as indexical images, the symbolical images mainly included the pictorial metaphors (Forceville, 1996) embedded in the advertisements for the future actions of *Let's Do It, Romania!* For example, one March blog post and some April blog posts included what Ch. Forceville labels as MP1, namely pictorial metaphors with one pictorially present term, where the secondary subject (source concept) which should have been perceived in the visual composition is totally replaced by the primary subject (target concept) but it projects some qualities onto the perceived element. The April blog posts focused on a shift from the isotopy of a field full of garbage (source concept) into a field full of painted eggs (target concept), thus reminding of Easter. The same visual change can be noticed in the advertisement for the action (*Let's Bike It is pedaling for Earth Hour*): the source concept (the filament of a light bulb) is changed with a bike (the target concept).

As I have mentioned above the time frame (64%) is more frequent in the framing of volunteering as token (RQ3) since the blog posts include stories (past time frame) and calls to action (future time frame). It is interesting to observe the salience of community (N=270 instances) and regional (N=70 instances) space frames. Whereas the latter frame refers to Romanian counties (beneficiaries) where actions of cleaning-up and garbage mapping took place/ will take place, the former frame has a twofold embodiment: on the one hand, community as particular places (forests, streets etc.) where actions are carried on, and on the hand, community as clusters of participants, the actions are carried on but by collectivities belonging to different social backgrounds.

4. TABOO-BREAKERS IN THE ENGLISH LITERARY MODERNISM

The "we-ness" beyond volunteering, the 2011 European Year issue, has been framed at the macro-level, as a type of a collection of faces to which each of us can identify, and at the micro-level, as a token of shared experiences and calls-to-action embedded in blog posts which may constitute signs of active participation. The visual and virtual communities discursively shaped can also be quantified by the 5,281 Facebook likes that the *Let's Do It, Romania!* blog posts received in 2011.

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WHO IS AFRAID OF THE GREEKS? WHAT SECOND GENERATION IMMIGRANTS WHO STUDY IN GREEK UNIVERSITIES BELIEVE ABOUT GREEKS AND THE WAY IN WHICH THEY TREAT THEM

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Abstract: *Over the last two decades Greece has accepted large numbers of immigrants and from a traditional country that outflow migration due to its geopolitical thesis transformed in a country that receives hundreds of immigrants daily. That phenomenon led to various reactions, reflections and numerous discussions and consultations within the Greek public sphere. Two of the main issues raised are the social inclusion and the cultural diversity of the newcomers in a homogenous society like Greece. Besides, plethora of studies has shown that the massive presence of immigrants transform the demographic composition and the institutional structures of host societies. But what defines the long-term consequences of migration inflows is mainly the integration process of the second generation immigrants. This study examines the attitudes and the opinions of the second generation immigrants attending Greek universities for the Greeks, their treatment by the official state, the process of integration in the Greek society, the country's immigration policy, etc. The survey was conducted between 2009 and 2011 and as a methodological tool was used a questionnaire with a 5grade scale (Cronbach's Alpha = 0,761)..*

Keywords: *immigrants, Greek universities, adaptation*

1. INTRODUCTION

Migration is considered by many social scientists as one of the most important phenomena of our time. Apart from the direct consequences on the size and structure of a country's population, both for the origin and the host country, there are numerous other effects of migration, either positive or negative, in the short-run or in the long-run, that need to be carefully investigated. For example, migration flows seem to affect directly each economy's output and unemployment rate, as well as, the political, social and cultural conditions of both countries. (Cholezas, Tsakloglou, 2008).

Historically, Greece has been a country of emigration rather than immigration. (King, Fielding, Black 1997). Emigration trends from Greece started diminishing in the mid-1970s. In fact, the National Statistical Service of Greece stopped collecting data on emigration from Greece in 1977 (National Statistical Service of Greece and Lianos, 2003). However, immigration to Greece is not as a recent phenomenon as many people might think. For example, migrants from Pakistan appeared for the first time in the Greek labour market, after a bilateral agreement was struck between Greece and Pakistan during the 1970s (Tonchev, 2007). Immigration to Greece was limited until the late 1980s, at which point developments in neighbouring countries led to a dramatic increase in the number of people willing and able to cross borders to settle in Greece. The collapse of the communist regimes, the deterioration of the international economic situation and religious fundamentalism, led to dramatically increasing flows of foreigners from Eastern and Central Europe and the Third World. Immigrants cross the national borders with or without legal documents and settle either temporarily or on a long-term basis in national territories (Petronoti, Triantafyllidou, 2003).

Table 1. Foreign population in Greece (2001 Census)

Country of origin	population	%
Albania	438,036	57.5%
Bulgaria	35,104	4.6%
Georgia	22,875	3.0%
Romania	21,994	2.9%
US	18,14	2.4%
Russia	17,535	2.3%
Cyprus	17,426	2.3%
Ukraine	13,616	1.8%
UK	13,196	1.7%
Poland	12,831	1.7%
Germany	11,806	1.5%
Pakistan	11,13	1.5%
Australia	8,767	1.2%
Turkey	7,881	1.0%
Armenia	7,742	1.0%
Egypt	7,448	1.0%
India	7,216	0.9%
Iraq	6,936	0.9%
Philippines	6,478	0.8%
Canada	6,049	0.8%
Italy	5,825	0.8%
Syria	5,552	0.7%
Moldova	5,176	0.7%
Other	53,432	7.0%
Total	762,191	100.0%

Source: National Statistical Service of Greece, 2001 Census

According to the census of the National Statistical Service of Greece (ESYE), that took place in 2001[1], there were 762,191 foreign residents in Greece. Of those, 750,000 were citizens from outside the EU-15 countries. If we also include the population of repatriated Greeks from the former Soviet Union who migrated to Greece predominantly during the 1990s, which, according to a census carried out by the General Secretariat of Repatriated Co-Ethnics in 2000, numbered 155,319 people (General Secretariat of Repatriated Co-Ethnics, 2000), the actual number of migrants in Greece in 2001 increases to approximately 900,000 (Triantafyllidou, Maroufof & Nikolova, 2009).

The repercussions of immigration on the economy and on the Greek society, constituted a subject of discussion and research. According to Robolis (2005), 13.0% of all employees in Greece are immigrants, while according to the Labour Force Surveys they have increased their share in the labour force from 3.7% in 1998 to almost 7.0% in 2004 (Kontis et al., 2006). Most of the jobs performed by immigrants are low-skilled, involving manual work, well below their level of education and typical qualifications. To this extend, it has been realised that immigrants supply and extend the activities of the country's third economy -undocumented economy- (Fakiolas, 1999), they offer their workforce with wages perceptibly lower than the equivalent of the natives (Kule at all, 1999, Lianos et al, 1996), they are distinguished by a particularly flexible labour profile and therefore, they are necessary for the improvement of the competitiveness of small to medium-sized enterprises (Karasavvoglou, 2001), they present a high degree of geographic and professional mobility (Tzortzopoulou, 1999), they improve the demographic picture of Greek society, they finance the insurance system of the country to a great degree and thus, at least for a short term, they ensure its unhindered operation (Karasavvoglou et.al., 2008). On the other hand, there is according to Lianos et al (2004) hard evidence that immigration has increased criminality to a very substantial extent in the categories of serious crimes. It is also mentioned that the integration of immigrants into the body of the Greek society is proceeding very slowly and finally that there is much talk about evident racism and xenophobia in Greece with all its negative consequences for both immigrants and Greeks.

[1] The results of the last Census held on 2011 are not yet published from National Statistical Service of Greece.

Sarris and Zografakis (1999) showed already in the late 1990s that immigrants brought about a 1.5 per cent growth in the Gross National Product (GNP), and that they had contributed to lowering prices by 2 per cent, which meant that Greek products were becoming more competitive for export. They calculated that about 50,000 natives had lost their jobs because of incoming immigrant labour, and that wages had been lowered by 6 per cent in total. They also, however, showed that two categories of Greek households, those with unskilled native workers and people with average or low incomes in urban areas (accounting for 37 per cent of the total population) were in competition with or might have suffered from the impact of immigrants on the economy and the labour market. All other categories of the native population, in urban regions as well as rural ones benefited from immigrant work. The results of a research of the National Centre for Social Research (2007) do not cause particular surprise, presenting Greeks as one of the most xenophobic and racist populations in the EU. Moreover, roughly 53% of the Greek population considers that when the foreigners commit any offence, independent with the weight (*fault or felony*), evacuation is necessary. Also, 22,1% argue that the economic immigrants "*take our jobs*", while the 78,6% of Greeks assume that the foreigners contribute in the reduction of wage and daily labour cost. Xenophobia of Greeks is also proved by the fact that they believe (59,5%) it seems useful citizens which emanate from poorer countries of EU should enter the country. Feelings of racism and xenophobia are also clear from the fact that Greek citizens believe that economic immigrants and foreigners in general, deteriorate the national economy, even if it is sure that they support a lot of sectors that Greeks do not have as a first choice to deal with, such as agriculture and auxiliary domestic work.

The challenge in a multicultural and multilingual society is not the absolute assimilation of immigrants from the host society, namely the unconditional assimilation into behavior and action, social and ideological orientations. In this case it is the imposition of coercive power relations that exist, so the immigrant can be accepted socially. The challenge is not also the marginalization of immigrants because of their cultural and linguistic diversity. The main challenge of Greek society today is the organic integration of the immigrants into a host society that accepts cultural, social, religious and linguistic diversity (Kyridis et.al. 2011).

2. THE RESEARCH

2.1 Scope, methodology and sample. Given the fact that the main bulk of immigrant students studding today in Greek Universities are probably the first children of the second generation immigrants in Greece, this research makes an attempt to investigate the characteristics of that generation. In particular this research focuses on the immigrants' student population attending the first university year and later. The data were collected from immigrant students mainly in Florina, Volos, and Thessaloniki. The duration of this research expands from 2009 to 2011.

The research data were taken from second generation immigrant students. The research focuses on this particular population since it consists of children that were either born in Greece or were brought there in an early age. The sample consists of 168 people which were students at or have graduated from a higher education institute. In particular there were examined the following issues:

- The Cultural and social adaptation of second generation immigrants. To what degree have accepted and adopted the customs and values of the host country. Whether they prefer to socialize with Greeks or with their compatriots, while trying detecting their general stance against Greek reality and way of living.

- The desire for permanent stay through the immigrants' children expectations and aspirations for the future.
- What is their opinion on the Greek institutions concerned with immigration? - What would they like to change in the ways of immigration reception, in the educational system, are they satisfied with social welfare?
- Which are their suggestions? Where would they like to raise their children?
- How the Greeks treat them?

The fact that for the selection of our data the random sampling method was used entails serious disadvantages. Thus, the drawn conclusions shouldn't be generalized since are valid only for populations having similar characteristics to those of the research's sample.

In this piece of research we have selected the questionnaire as a research tool for the following reasons: a) The questionnaire attracts the interest of the people questioned more easily and increases their participation in the research procedure (Anderson, 1990, Javeau, 1988), b) The necessity of using a large sample of subjects (Davidson, 1970), c) The questionnaire is suitable for the collection of information, such as perceptions and opinions, which cannot be easily observed (Verma & Mallick, 1999,Fraise & Piaget, 1970) and d) The questionnaire is a research tool that provides the opportunity for continuous trials and interventions, in order to be constructed in the best possible way (Javeau, 1988) The questions/ statements had to be answered by a fixed answer on the basis of Likert's five-point scale (1: *Strongly Disagree*, 2: *Disagree*, 3: *Neither Disagree nor Agree*, 4:*Agree*, 5: *Strongly Agree*). The questions with negative implications were reversed in order to derive positive implications. The questionnaire includes 31 sentence-statements which investigate the above mentioned issues. The corpus of data was analyzed on the basis of Factor Analysis, which is widely applied in Social Sciences. Factor Analysis was employed with a view to investigating the social subjects'/ students' response motif which enables interpreting a complex set of variables, reducing them to a smaller number, each of which is equivalent to a greater number of the initial ones. In addition, Factor Analysis enables identifying the variables, which are typical of each factor (factorial axis) and conducive to its development. Finally, the specific analysis facilitates the identification of the groups of students, in terms of their attitudes/views to the phenomenon of immigration. The internal consistency of the questionnaire (that is, whether the questionnaire statements investigate the same situation, and in particular, the students' stance towards the immigrants) was estimated in terms of alpha reliability. Alpha coefficient (Crondach's a) is the means of all the probable dichotomy reliability values for the questionnaire and was applied because it is not dependent on the statement layout (a=0,761).

Table 2. Demographic characteristics of the sample

Gender	**n**		**%**		
Male	66		39,3		
Female	102		60,7		
Fathers' profession	**n**	**%**	**Mothers' profession**	**n**	**%**
Freelancer/Scientist	22	13,5	Freelancer/Scientist	6	3,6
Private sector servant	11	6,7	Civil servant	17	10,1
Freelancer/Technician	96	58,9	Private sector servant	0	0
Trader	6	3,7	Trader	16	9,5
Worker	28	17,2	Worker	72	42,9
Farmer	0	0	Farmer	5	3,0

			Domestic duties	36	21,4
Fathers' education	**n**	**%**	**Mothers' education**	**n**	**%**
Elementary school graduate	0	0	Elementary school graduate	11	6,5
Secondary school graduate	69	42,3	Secondary school graduate	91	54,2
Technological institution degree	46	28,2	Technological institution degree	12	7,1
University degree	48	29,4	University degree	37	22,0
Postgraduate degree	0	0	Postgraduate degree	17	10,1
Country of origin	**n**		**%**		
Western Europe	17		10,1		
Balkan Countries	25		14,9		
Albania	97		57,7		
Former USSR countries	19		11,3		
Turkey	10		6,0		
Age of migration	**n**		**%**		
1-5 y.o.	90		53,6		
6-10 y.o	40		23,8		
11-15 y.o.	38		22,6		
Age	**n**		**%**		
18-22 y.o.	69		41,1		
>23y.o.	99		58,9		
Reasons of migration	**n**		**%**		
Economical	139		82,7		
Family unity	11		6,5		
War	18		10,7		
Residence	**n**		**%**		
Metropolitan Urban Area	100		59,5		
Urban area	23		13,7		
Town	33		19,6		
Rural area	12		7,1		
Field of studies	**n**		**%**		
Science and Maths	5		3,0		
Humanities	97		57,7		
Technology	12		7,1		
Social sciences	15		8,9		
Year of studies	**n**		**%**		
1	22		13,1		
2	29		17,3		
3	24		14,3		
4	22		13,1		
5	71		42,3		

3. RESEARCH OF THE RESULTS

Table 3. Statistical analysis of the questionnaire

Statement	Mean	SD
My reception by the Greeks was perfect	2,88	1,268
In Greece, I have more possibilities for economic and social development than I would have in my country	3,68	,850
I have equal opportunities in all areas with my fellow citizens	2,07	1,267
I would like to be taught the language of my parents' country in school	3,54	1,126
I have the same opportunities of accessing higher education with my fellow Greek citizens	4,09	1,142
The Greek citizens respect my diversity	1,86	,911
The Greeks treat me as second-class citizen	3,11	,925
Greeks easily integrate me to their companionships	3,94	,887
I prefer to associate with my fellow compatriots	2,93	1,148
The Greeks treat me with suspicion	2,96	,895
The living conditions in Greece for a migrant are better than I have expected	2,48	1,243
In Western Europe countries living is better for migrants	4,04	,984
I wish one day to permanently return to my parents' homeland	3,42	1,325
I would like my children to be taught in schools, the language of our country of origin	3,79	1,168
I want my kids to have Greek national consciousness	1,92	1,224
I consider that the Greeks are racists	3,61	1,099
My attendance in higher education made me more easily accepted by my Greek fellow citizens	3,79	,953
I consider the Greek migration policy correct	3,55	1,098
In Greece, my origin constitutes an obstacle to finding a job	3,35	1,296
Greece has the appropriate infrastructure as an immigrant's entrance country	1,11	,310
I have no complaints from social welfare towards immigrants	3,32	1,296
There are racist voices in the Greek Parliament	3,82	1,146
Immigrants contribute to the country's economy	4,67	,471
Societies' multiculturalism has only positive elements to contribute	3,88	1,022
The crime rate increase is due to massive immigrants' entrance in the country	2,54	1,276
Total Score	**3,0254**	**,21437**

The analysis of the methodological tool we used led to seven main thematic categories regarding themes like the effects of immigration in Greece, the socioeconomic factors of immigration, the treatments of immigrants by the Greek citizens etc. The thematic categories are as follows:

3.1 Treatment by Greeks. Answering statement 1, "my reception by the Greeks was perfect"; immigrants in 26.7% neither agree nor disagree, 23.3% disagree, 20% agree while the rest of the sample either totally disagrees with 16.7% or totally agrees with 13.3%.

In statement 7, "the Greek citizens respect my diversity", most of the answers are neither agree nor disagree with 50%, then with 20% agree and 13.3% disagree, whereas a 13.3% totally disagrees, and a 3.3% totally agrees.

“The Greeks treated as a second-class citizen” (statement 9) gives a 50% neither agree nor disagree answers, followed by a 23.3% which agree, a 13.3% that disagree, and few saying that they totally disagree with 6.7%, and totally agree with 6,7%.

In statement 10, “Greeks easily integrate me to their companionships”, immigrants answer in a 56.7% that they agree, in a 23.3% that they totally agree, a considerable number 13.3% chooses, here too, not to give a definitive answer, and few say that they just disagree (3.3%) or that they totally disagree (3.3%).

“The Greeks treat me with suspicion” (statement 12), is answered by the most without taking a clear stance with 46.7% while the rest disagree with 26.7%, agree with 16.7%, totally agree with 6.7% and totally disagree with 3.3%.

In statement 18, “I consider that the Greeks are racists” the majority again prefers to be neutral with 33.3%, whereas 26.7% totally agrees or just agrees.

3.2 Effects of immigration in Greece. Answering to the statement 29 “immigrants contribute to the country’s economy”, a vast 66.7% totally agrees and a 33.3% just agrees while worth mentioning is the fact that there no other chosen answers.

The immigrants, answering statement 30, “societies’ multiculturalism has only positive elements to contribute”, agree in a 40%, totally agree in a 30%, some are ambivalent (neither agree nor disagree) in a 20%, few disagree (6.7%), and even fewer totally disagree (3.3%).

“The crime rate increase is due to massive immigrants’ entrance in the country” (statement 31) is answered by a 56.7% of the respondents negatively, a 30% stating that they disagree and a 26.7% that they totally disagree. From the rest 43.3% most agree (23.3%) some neither agree nor disagree (13.3%) and finally some totally agree (6.7%).

3.3 Greek migration policy-state. In statement “I have the same opportunities of accessing higher education with my fellow Greek citizens” (statement 6) immigrants answer in an equal 43.3%, I totally agree and I agree, while very few (6.7%) disagree and totally disagree (6.7%).

“The Greek citizens respect my diversity” (statement 8), is answered by 40% with I totally disagree and by another 40% with I disagree. Few of the immigrant students (16.7%) are ambivalent and even less (3.3%) totally agree.

In statements “I consider the Greek migration policy correct” (statement 20) and “Greece has the appropriate infrastructure as an immigrant’s entrance country” (statement 24), immigrants answer I totally disagree in an 83.3% and a 90% respectively, some say I disagree in a 13.3% and a 10% while just a 3.3% neither agrees nor disagrees in question/statement 20.

46.7% totally disagrees in statement “I have no complaints from social welfare towards immigrants” (statement 25), and the rest of sample either disagrees with 13.3% or neither agrees nor disagrees with 16.7%, agrees with 13.3% and totally disagrees with 10%.

3.4 Socioeconomic factors. Most of the immigrants totally disagree (50%) with the statement “I have equal opportunities in all areas with my fellow citizens” (statement 3) while a 16.7% just disagrees. A 13.3% remains neutral, a 16.7% agrees and a 3.3% totally agrees.

“My attendance in higher education made me more easily accepted by my Greek fellow citizens” (statement 19). At this point, most of the respondents, answer that they agree (36.7%), 26.7% remains neutral while with 10% we have those who disagree and we do not find immigrants that totally disagree.

Concerning the statement “immigrants in Greece experience job finding problems” (statement 21), the highest percentage 40% neither agrees nor disagrees, followed by a 26.7% which totally agree. More than less (20%) are those who agree while a 10% disagrees and only a 3.3% totally disagrees.

33.3% of the immigrants has neutral position concerning the statement "In Greece, my origin constitutes an obstacle to finding a job" (statement 22), a 30% agrees, a 16.7% disagrees, and fro the rest a 10% totally disagrees while a another 10% totally agrees.

3.5 Multiculturalism - integration measures. Statements 4, "I would like to be taught the history of my parents' country in school" and 5 "I would like to be taught the language of my parents' country in school" show that most of the immigrants with a 33.3% and a 26.7% respectively agree, with a 30% and a 23.3% respectively totally agree and a major percentage with 26.7% and 36.7% respectively neither agrees nor disagrees. For both statements 6.7% of the immigrants disagree while some totally disagree with 3.3% and 6.7% respectively.

The majority of immigrants (46.7%), concerning statement 11 "I prefer to associate with my fellow compatriots", neither agree nor disagree. A 16.7% agrees, a 10% totally agrees, a 16.7% totally disagrees and a 10% just disagrees.

"I wish one day to permanently return to my parents' homeland", statement 15 gives us a majority of positive answers with 46.7% from which 30% are I totally agree and 16.7% I agree, than we have a 33.3% that neither agree nor disagree which are followed by negative answers with the 13.3% totally disagreeing and the 6.7% just disagreeing.

A 33.3% of the immigrants totally agree with statement 16 "I would like my children to be taught in schools, the language of our country of origin", 30% agrees, 23.3% neither agrees nor disagrees, while the rest 6.7% disagrees and the 6.6% totally disagrees.

With the statement "I want my kids to have Greek national consciousness" (statement 17) we can see the vast majority with 53.3% totally disagreeing, a 20% disagreeing, a 13.3% staying neutral while some (6.7%) agree and same percentage to totally agree.

3.6 Politic parties and immigration. "The new Government will take better measures for the immigrants" (statement 23).Most of the immigrants (40%) agree with the statement, some (20%) are unsure, a 16.7% totally agrees, an equal 16.7% totally disagrees and few just disagree (6.7%).

In statement 27, "There are racist voices in the Greek Parliament", immigrants in an 83.3 % answer that they totally agree, very few (13.3%) agree and only a 3.3% neither agrees nor disagrees.

While in statement 28, "the Greek Left has right views on managing the immigration issues", most seem to totally agree (33.3%) or agree (33.3%), a 23.3% neither agrees nor disagrees together with a 6.7% and a 3.3% totally disagreeing or disagreeing respectively.

3.7 Greece as a reception country. The majority of immigrants (50%) seems to agree with statement 2 "In Greece, I have more possibilities for economic and social development than I would have in my country", some, a lot less, totally agree (13.3%), a considerable percentage (30%) neither agrees nor disagrees, and very few either disagree (3.3%) or totally disagree (3.3%).

"The living conditions in Greece for a migrant are better than I have expected" (statement 13). Most of the immigrants are not so sure for the conditions that they have found in Greece, thus they answer that they neither agree nor disagree (36.7%). 30% of them totally disagrees and 16.7% disagrees. Here we add a 10% of those who totally agree and a 6.7% of those who just agree.

A 43.3% of immigrants totally agrees that "In Western Europe countries living is better for migrants" (statement 14). A 23.3% agrees, a 26.7% remains neutral and 6.7% just disagrees.

"Access in Greece should be free for everyone" is a statement (26) that most cannot answer decisively, thus choosing neither agree nor disagree in a 30%. 26.7% agrees with the statement, 20% totally agree, more than less (16.7%) totally disagree and 6.7% just disagree.

2. DISCUSSION

Greece has experienced a sharp rise in immigration since the early 1990s as a result of social, economic and political changes in former communist countries following the collapse of the Soviet Union. The first were mostly illegal and were mainly looking for a job. Greece needed a cheap labour force in order to contain costs and price increases to accommodate her effort to meet the criteria set in order to participate in the European Monetary Union and immigrants, especially the illegal ones, provided it, since they were in no position to negotiate wages or working conditions. They would perform any job, as long as it allowed them to stay in the country, even with bad living conditions or the fear of getting deported, if arrested (Cholezas & Tsakloglou, 2008). However, the things are quite different for the second generation immigrants. Nowdays the children of the immigrants who crossed the Greek borders about 3 decades ago were born and raised in Greece. They became partakers of the Greek culture and they consider themselves as an integral part of the Greek society. Those students are the future lawyers, physicians and architects of Greece. Our research however, indicates that even though second generation immigrants attending Greek universities, a fact demonstrating their successful schooling at all levels of formal education in Greece, still feel "foreigners" and “strangers” in Greece. On the other hand it is totally true that today Greek society finds itself significantly transformed and still undergoing a transition period. The country is facing the economic and cultural tensions of globalisation, EU enlargement and economic crisis, and at the same time has become host to nearly a million immigrants in less than a decade. In such really difficult circumstances for the country few minor steps in the right direction have been made. The national education system has undergone important changes but still strives to find a new orientation towards multiculturalism alongside more effective and efficient learning in secondary and higher education. Moreover, during the last decade, Greek authorities and citizens have made some hesitant steps towards immigrant incorporation in Greek society – e.g. the inclusion of immigrant families in state housing- (Gropas & Triandafyllidou, 2005). Concluding, we must note that despite the tentative progress achieved in recent years in the immigration policy of the country, many steps have to be done in order the second generation immigrants to be equally integrated into the Greek society, and definitely the strengthening of extreme racist voices, as happened in the 6th of May 2012 national elections, does not help in this direction.

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CREATIVE PROCESSES IN A CYBRID COMMUNITY

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Abstract: *The development of communications technologies created a straight relationship between men and communication machines like collective computer which makes part of mostly people´s life, as if we became a kind of interface between the real and the virtual reality. As it does exist and influences our lives, it is important to think of the intercultural cybrid context in the creative processes (arts and literature, for example). Do we really live in a cybrid community, that is, a time in real world and another in virtual world? How frequently are we real or virtual participant? Does the convergence of new media really exist? Are we going to become avatars, like the characters of the film with the same title? This paper intends to study hybridism in cyberculture under the viewpoint of the cybrid community in arts and literature, using commented examples of collaborative and collective works made from an announcement in emails or sites, with participations of many people from many countries.*

Keywords: *cyberculture, cyberliterature, cybercommunity, cybrid community, creative processes, literature, poetry, arts, design and technologies, techno-art-poetry*

1. FIRST CONCEPTS

The theme of this international conference – redefining community in intercultural context – is very opportune for us to think about the way we nowadays live in our countries and in relationship with other countries by many means of communication technologies which help us to pay attention to other viewpoints. That is what we could really appreciate in the first edition annuals and what we do hope to find in this second edition of the event.

The focus of my speech is some creative processes in this redefined community, or in the community which definition is in progress and in process, especially the relationship between virtual and real community, that is, what we call as cybrid community.

It is important first to explain the word "cybrid" as a word composed by the prefix "cy" from "cybernetics" plus the "suffix" "brid" from the word "hybrid". The most interesting and possible pioneer in using the concept of the cybrids, according to my researches is Peter Anders (1997). Based on the concept of the cognitive use of space, Anders considers cyberspace as an extension of our mental space. Referring to the field of cyberspace design, he treats about the artists, designers and engineers who work at the boundaries of their professions. This is what he denominates as anthropic cyberspace (Anders, 2001), a human-based relationship between space and information, space and cyberspace. This concept is called as cybrids (Anders, 1997) and it was extended by other theoreticians to the culture, art and poetry.

For the purpose of this lecture we can focus on the concept of cybrid community in its relationships with arts, design and technologies in general, and with poetry in particular, that is, the techno-art-poetry.

The creative processes involved in the techno-art-poetry is made in the anthropic space or as cybrids, according to Anders (1997, 2001), for it is marked by a progressive oscillation of thought between materiality and abstraction. And it is not confined in the realm of one discipline, similarly to the printed poetry linked only to the verbal sign that expresses visuality, movement, intertextuality, interactivity, and so on. It is made of verbal and non verbal signs and takes into account the creative processes of arts, design and makes a poetic use of the technologies as well.

The concept of a cybrid community was foreseen by McLuhan and Fiore, when they said that “the new electronic interdependence recreates the world in the image of a global village” (McLuhan; Fiore, 1969, p. 41). The image included in that page was very clear to understand the notion:

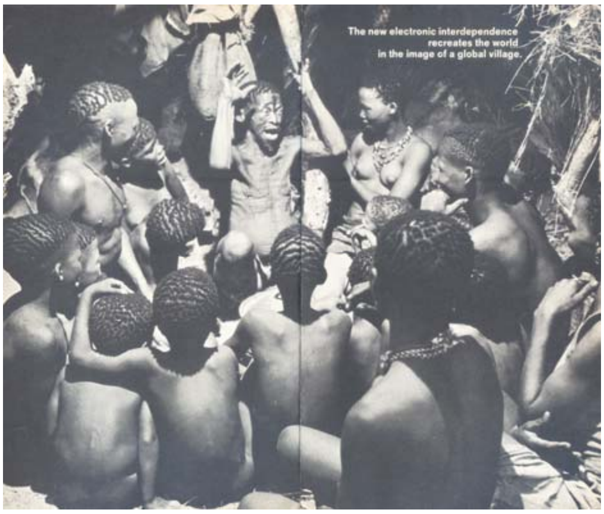

Fig.1 The notion of global village (McLuhan; Fiore, 1969:41)

The Global Village can be understood as a kind of cybrid community for it is real, or begins with a real situation, and it is simultaneously a mental space, similarly to the concept of cybrids made by Anders. We are linked to and are part of it.

We are in a digital community, but we also live in a real community where we establish relationships with other citizens of our country. So we are member of a cybrid community. It is more than two worlds, but another one: the cybrid world where we live, between digital media and the real world, has had its beginning when we started using all kind of communication technology, like, for example, the correspondence services that post offices do.

Communication technology can be understood as several types of machines with which we establish mediation among persons: one-to-one (letters, telegraph, telephone, e-mail), one-to-many (newspaper, movie, radio, television, the reading of on line newspaper) e many-to-many (chats, newsgroups), according to the communication theoreticians; the internet gathers the three types of communication.

Among these communication technologies, we have a machine, which produces language and simulates worlds by numbers, that is, creates virtual realities, redefines our community much better than other communication technologies as telephone, radio, fac-simile or fax, newspaper, etc. For Johnson (1997) the interface culture is the new technology which transforms the way we create and communicate and he studies under some elements: bitmapping, desktop, windows, links, text, and agents. The computer and its essential and additional components offer this interface culture which makes us to become a sort of cybrid human beings, for we become part of the cybrid world, and starts living in two communities at the same time and sometimes timeless, we are linked with many countries by the computer, but we are, at the same time, a real three-dimensional person who lives in a city, has a family, a work, etc.

Theoretically many authors name this phenomenon as intercultural digital context (that is my point of view from the theme of this conference), anthropic cyberspace (Anders, 2001), cybrids (Anders, 1997), interface culture (Johnson, 1997), linked world (Barabási, 2009), brave cybrid world (Beiguelamn, 2004), visual technology (Kromm; Bakewell, 2010), technological culture (Moles, 1973), technopoly (Postman, 1994), etc. Books like *Linked* (Barabási, 2009), *The Twitter Book* (O´Reilly; Milstein, 2009), *Web semantic* (Koogan, 2005) and *YouTube* (Burgess; Green, 2009), among others, emphasized the importance of one community which exists between tridimensional and digital space: a cybrid community. That is, for the main purpose of this paper, a cybrid community where we live, in which also circulates creative processes like digital art and techno-art-poetry. This is what we can denominate as cybrid community or the art of creating everywhere, as a space of creative processes.

The three paragraphs by McLuhan are opportune for our focus:

> Societies have always been shaped more by the nature of the media by which men communicate than by the content of the communication (McLuhan; Fiore, 1969:8).

> All media work us over completely. They are so pervasive in their personal, political, economic, aesthetic, psychological, moral, ethical, and social consequences that they leave no part of us untouched, unaffected, unaltered. The medium is the massage. Any understanding of social and cultural change is impossible without a knowledge of the way media work as environments (McLuhan; Fiore, 1969:26).

> Media, by altering the environment, evoke in us unique ratios of sense perceptions. The extension of any one sense alters the way we think and act – the way we perceive the world (McLuhan; Fiore, 1969: 41).

The medium is not only the massage or the message, as said McLuhan (1969), but also the place of art nowadays, therefore a community, since the beginning of the symbolic space of interconnected computers, and, to a great extent, become a virtual community of artists. We can establish that this virtual activity started with Mail Art in 1960, but we need to take into account that the written correspondence between persons and institutions had been other predecessors of virtual community as well, when the computers didn´t exist, because the communications were mostly made by letters, messages and notes.

Nowadays when we are alone we perform as if a crowd were with us in the silence of our room, especially when we are connected in a PC, notebook, netbook, or tablet. It is better to say we don’t live alone anymore, even being away from everybody, though we also need to be with other persons. Wired or wireless equipment can put us in contact with the world. There is no physical presence with us, but an intermediation can supply this absence. The WWW represents this world and it is formed by engineers of worlds, the artists of the future, as stated Pierre Levy in *Cyberculture*. To be connected is not only to be linked in a network, but has the sensation of being part of any kind of connection. Besides being in the WWW we should be part of our physical society in all meanings.

2. COMMENTED EXAMPLES

Some examples should be commented for they have been the motivation of this paper.

In the Mail Art (1960-nowadays) movement the medium (the post office technologies which intermediates the sending and the receiving documents and messages) receives a creative intervention of artists, writers and poets and the technology itself became a medium of arts and their messages also. And all the terms and ways of work have changed into art processes.

Cent Mille Milliards de Poèmes, by Raymond Queneau (French), a work of 1961, is from the OuLiPo group (Ouvroir de Littérature Potentielle) (Workshop for Potential Literature), is the most famous examples of a potential poem, for “each line of a sequence of ten sonnets can be interchanged with the corresponding line of another of the sonnets. This configuration of lines and text enables the reader to manipulate ten pages of text into one hundred trillion different poems (Funkhouser, 2007, p. 34). In order to read all these sonnets it would be necessary many persons who would become a community of readers, under a good planning for being possible to read all possible combinations. A person alone, reading 8 hours a day, would take more than 100 years to complete his task. The same happens with the use of computational programs which make this reading possible by means of a special, as did Tybor Papp (Hungary) in 1994 (only available on a CD-ROM); Florian Cramer (Germany) in 1996: <http://permutations.pleintekst.nl/queneau/poemes/poemes.cgi#blocked>; Magnus Bodin (Sweden) in 1997: <http://x42.com/active/queneau.html>; among others. The computational version would become, then, a cybrid community of readers and this group would bring interesting results of this kind of research (or perhaps a deception, in the case of not all of one hundred trillion poems is good enough).

Fig.2 Raymond Queneau- *Cent Mille Milliards de Poèmes*

During the 1980´s, the multimedia artist and digital-visual poet Silvestre Pestana (Portugal) included the digital media (projections, television screen, light) as part of his performances.

Fig.3 Silvestre Pestana (Portugal) (Poet´s courtesy)

Newsgroups like *Webartery* (Canada) – www.webartery.com – (1996-nowadays), coordinated by Jim Andrews (Canada) for many years, is certainly one cybrid community of digital arts, poets and theoreticians of new media arts and literature.

Baila is a site created by Loss Pequeño Glazier, Kellie James, Sadie Reid and Carrie Syckelmoore (USA), in 2005 - <http://epc.buffalo.edu/authors/glazier/e-poetry/london> - which participated of dance spectacle.

Noisgrande, coordinated by Fabio Oliveira Nunes (Brazil), of 2006, is another interesting cybrid art community and a magazine object. The title needs to be explained: “nóis” is a popular expression of “nós” (we) in Portuguese and “grande” is “great”. The important relationship is of “Noisgrande” (we are great) with “Noigrandres”, the Concrete Poetry Group from Sao Paulo, Brazil, of 1950´s (Haroldo de Campos, Augusto de Campos, Decio Pignatari, Ronaldo Azeredo and others). The plastic nut refers to “nós”, which also means “nut” in Portuguese. Then we have a plastic nut, a tridimensional object, which is a magazine object, but, at the same time, is a digital magazine object, because the mini-CD-ROM offers us the possibility of accessing its contents and appreciate a tribute to Ezra Pound.

Fig.4 *Noisgrande* – Fabio Oliveira Nunes and others - 2006

Chris Funkhouser (USA) make a cybrid performance in Sao Paulo at PUC SP (Pontifical Catholic University of Sao Paulo, Brazil) in 2007, using three multimedia projectors.

Fig.5 Chris Funkhouser – Cybrid Performance 2007

Circuito Aberto de Performance em Rede (Open Circuit of Net Performance), coordinated by Daniel Lima Santiago (Brazil) and performed by all participants on December, 15th, 2008, is a signifying example for our purpose. It is indeed a genuine cybrid artist community. The title needs to be clarified: “em rede” means “in net” or “in network”, but “rede”, in Portuguese, has the meaning of “hammock” or “woven fabrics”. In North and Northeastern Brazil people sleeps in their hammocks.

The main proposal of the project was to make any kind of performance in any place using a hammock at the same day, that is, on December, 15th, 2008. Many persons from many places (Brazil and outside) participated and sent their performance to Daniel Lima Santiago at the same day. The presentation of this individual performance became a cybrid artist community when Daniel presented each participant in a kind of digital panel by means of software (Powerpoint).

Any digital or non digital technology can receive the intervention of an artist and/or a poet and have its pragmatic transformed by creative processes, being cybrid or not. The webcam device, for example, would make us to perform with other artist in other country at the same time or not. Though the webcam is not much used by artists, we have some examples of cybrid artistic community: José Roberto Sechi (Brazil) made two videoperformances using a webcam in 2009, that is “ação com tabaco” (action with tobacco) and BarriGA (Belly), using a performance recorded in a webcam with an artist in Chile in 2008. Cell phones offer two kinds of messages: SMS (Send Message Service) and MMS (Multimedia Message Service); the first one has already a poetic intervention, which is the SMS Poetry, which started with a promotion made by the poets Peter Sanson and U. A. Fanthorpe (UK) in 2001 with a context in the newspaper *The Guardian* - www.guardian.co.uk (7500 inscriptions of 4700 cell phones).

Many other examples should be listed and commented, in order to indicate that digital communication technologies would permit us to widen our artistic experience.

3. GENERAL CONCLUSIONS

According to the concepts we have listed in this paper, it is important to pay attention to what happens around us, especially to take into account that new creative processes are being constructed in the community we live.

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ETHNIC IDENTITY OF THE CSANGOS ON THE SIRET VALLEY

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Abstract: *Moldavian Csangos represent a minority group whose ethnic belonging is quite controversial. The issue is whether they are Romanians or Hungarians. This study tries to evaluate their ethnic identity and to outline the identity profile of the csangos on the Siret Valley. I have taken 57 interviews in several villages from Bacau County (Cleja, Galbeni, Faraoani etc). The questionnaire contained the following questions: What do you understand by the term "csangos"?; Do you accept this term? Why?; What's your native language?; What language do you speak at home with your family and children?; Do you speak Hungarian? Where did you learn it?; Would you like your children to learn Hungarian?; Do you agree with Hungarian being introduced in schools and church?; What's your nationality in your own opinion? The data have been analyzed following the monographic method developed by Dimitri Gusti (1968). Thus, I have studied the following aspects: geographic, historic, demographic, linguistic, ethnographic highlighting those relevant for the ethnic identity. I have analysed and explained the term "csangos" and I have emphasized the acceptance/ rejection aspect of the above mentioned term.*

Keywords: *ethnic identity, minority goup, Csángós, nationality*

1. THE CONTEXT

The right to preserve a culture, a native language, a distinct religion is supported by several international documents. The *Moldavian Csángós* represent a "minority group", almost unknown outside Romania and Hungary. The research history on the *Csángós* is long, full of events and often full of useless searches. The *Csángós* have driven attention by their strange, "Hungarian", dialect, which is still heard today in many villages of Moldavia. This dialect has caused controversies that have not ended until today. According to some theories, the *Csángós's* ancestors, of an unknown origin, could have been assimilated into Hungarian in unknown circumstances; more recently, it has been alleged that the vast majority of *Csángós* have been denationalized by the Romanians in Moldavia. There has been an ongoing debate on the linguistic and ethnic characteristics of the *Csángós*.

The publication of the first works dedicated to the *Csángós* phenomenon marks the beginning of trying to resolve this controversial issue. Rev. Dr. Iosif Petru M. Pal published in 1942, the work "*Originea catolicilor din Moldova şi franciscanii, păstorii lor de veacuri*", and in 1946 the volume "*Problema iradierii românilor din Transilvania în Principatele Române*", written by Petru Râmneanțu. Later on, Nicolae Iorga in his work *România cum era până la 1918. II. Moldova şi Dobrogea* (1949, 9) concluded, in relation to their traditional costume, that "they are not nearly as foreign as you might suspect." A representative work is "*Originea ceangăilor din Moldova* (1985); its author, Dumitru Mărtinaş (1985, 36)", "went up against the widely accepted theses of the bitterness and anger of someone who sees himself misunderstood even by his own people, dismantling methodically ,sina era et studio, the false allegations, often made up out of dishonesty rather than ignorance, earnestly repeating his truth and, in the same time, arguing it little by little". The Hungarian researchers see the *Csángós* as a population of Hungarian origin. On the other hand, the

Csángós do not consider themselves Hungarian, but Catholics or Romanian Catholics by race and religion, as recorded also in “Descrierea Moldovei” (1716/1973) by Dimitrie Cantemir. Being asked about their nationality, Cantemir’s "Hungarians" avoided to say they are Hungarian, "they called themselves Catholics" (82), a tradition held up till today in Moldavia.

2. METHODOLOGY

The overall aim of this article is to evaluate the ethnic identity of the *Csángós* population of the Siret Valley, using historic, demographic and ethnographic arguments. The study is an exploratory one; I conducted interviews in *Csángós'* villages in Bacau County; I looked for and annalyzed various social documents, I read different studies referring to this area. I conducted 43 semi - directive interviews in several villages: Cleja, Galbeni, Pustiana, Fundu Răcăciuni, Gioseni (Tamaşi) and Bacău. The data I obtained are answers to the following questions:

I interviewed people from all social categories, gathering information and opinions about the speakers. Interviews have been recorded and then wholly transcribed. I’ve tried to capture those aspects that are relevant to ethnic identity. I was interested in speeches about the ethnic identity of *Csángós* that considered themselves to be Romanians. I have found it necessary to explain what the term *Csángós* means: what specialists mean by this term, both the Romanian and the Hungarian ones, as well as local people. I also considered it important to emphasize the phenomenon of acceptance / rejection of that term. The linguists have delivered over time a series of assumptions about the meaning of the term *Csángós*. In Romanian, *Csángós* is virtually meaningless, which proves that it isn’t of Romanian origin (Mărtinaş, 1985, 35). It is said that the word could have been derived from the word *csángók,* meaning "crossing", "mixed" or an botanical equivalent - "hybrids", considered less pejorative. Another hypothesis is that the name *csángó* comes from the Hungarian verb *csáng* meaning "to wander here and there "," to move away ". According to others, the word would mean "man of noble, high-born" (Coşa, 1996, 61). Generally, the term is used according to the researcher‘s preferance for one of the variants, either the pejorative or the non-pejorative meaning.

3. RESEARCH

V.M. Ungureanu (1986, 105) proposed only the use of the name "Romanian Catholics": "the vast majority of Catholic inhabitants of Moldavia consider and call themselves Romanian Catholics. The nature of the term *Csángó* is here bookish and mostly unknown ... Those who know it and I’m thinking of Bacău’s inhabitants, reject it as the most serious offense that one could bring them, and in my opinion, this rejection is closely related to the degenerated sense suggested by the etymology of that word."

Analyzing responses to the first two questions, we can say that ***Csángós*** are Romanian Catholics in a rate of about 80 percent. The 7-8 percent who still relate the name ***Csángó*** to the ethnonym Hungarian are exclusively part of the Hungarian population. Only 0.4 percent of the ***Csángós*** consider themselves as being something else, different from the Romanians and the Hungarians, without being able to define it. Out of the total of 26 percent people who consider themselves or are regarded by others as ***Csángós*** in Moldavia, 88.7 percent consider that they are firstly Romanians and 6.5 percent consider to be primarily Hungarians; 1, 5 percent consider themselves primarily ***Csángós***, the rest of 0.4 percent consider themselves Germans and 2.9 percent do not respond. In conclusion, ***Csángós*** define themselves as being Romanians in a proportion of about 89 percent.

Csángós have drawn people's attention to themselves by a dialect that can be still heard today in some villages in Moldavia. It is well-known that language is a powerful indicator of identity. From the linguistic point of view there have been strong controversy regarding the origin of the local dialect that ***Csángós***

speak. ***Csángó*** linguistic phenomenon involves two conflicting aspects: the Romanian origin based in Transylvania and the Hungarian layout, as a result of the process of turning them into *Szelcklers*. Dumitru Mărtinaş (1985.60) emphasizes the importance of paying attention to both aspects as "paying attention to only one of the two aspects to the detriment of other, as happened in all past research, the inevitable result was the failure to fully elucidate the origin of ***Csángós*, despite** all the effort made by researchers. Only the Hungarian aspect of the problem used to be revealed while the Romanian origin was ignored or concealed, and that happened because certain interests , not related to a scientific approach, decided it ".

Some of the interviewed subjects , when asked what language they usually use at home, answered that they used both ***Csángós*** and Romanian. Others said they used only Romanian. ”Romanian, of course. But we speak this ***Csángós*** too. We mix Romanian and ***Csángós*** words to better understand. As for the Romanian language...we are a bit confused because we have not spoken it all the time. We have spoken it only with our children.I for one did not want them to speak ***Csángós***... they have picked it up from us...”

The native language of ***Csángós* is the** Romanian language. ”Romanian. How should I say *Csángós* is my native language? We picked up from our parents but this is not a language… It does not exist .Romanian is our native language. We are Romanian.” Very few of the subjects can speak Hungarian, but they don’t know to read or write. Many Catholics in Moldavia have been in Hungary to work. Some of them have learned to speak the language in Covasna and Harghita counties. They don’t watch TV in Hungarian, don’t listen or read news in Hungarian. Most of them do not know this language.

In ***Csángós*** villages of the Siret Valley it has been proposed they should introduce the Hungarian language in schools as a language of instruction and in churches as well. Thus, I asked the subjects whether they agreed with the Hungarian language in school and church.

Most of the subjects didn’t agree with an education in the Hungarian language, and those who agreed, meant only the introduction of Hungarian language classes, seen as a foreign language. "I do mind. Yes, because this is not an international language. The Hungarian language is known only by Hungarians from Transylvania and by the Hungarians from Hungary. We do not even agree with the introduction of Hungarian language classes in school. Our children have learnt Romanian, and now attend school and to be fooled. They should study international languages like: English, French .. "

Regarding the religious service and, therefore, the language they would like it to be officiated, the vast majority of respondents (98 percent) would like the Romanian language to be used in church. "I do not agree. Because I do not understand it. I do not want to go to the Mass and not to understand what the priest says ... ".

The fact that the ancestors of the present inhabitants of the Siret Valley are Transylvanians is eloquently proved by the ethnographic features of area. Analyzing the elements of material culture of *Csángós* population, you meet everywhere Romanian characteristics: the way of organizing the household, the use of terms and names, decorative ornaments, all are Romanian. Transylvanian reverberations are evident both in the calendar customs, and within the family. On festivals, on New Year's Eve, at popular dancing, weddings and funerals, *Csángós* wear the Romanian popular costume, preserved from centuries from ancestors, with all its characteristics: the Dacian wrinkled neck shirt, belts, peasant sandals, long peasant coats, sheepskin coats. We must emphasize, first of all, the unity and uniqueness given by the use of the same raw materials in manufacturing parts of the popular costume. We can add also a second element, the same cut in straight pieces. In the same time, the ornamental elements in diamond shapes on *Csángó* popular costume pieces, as well as the styling of geometric patterns for elements taken from nature are characteristic for the Romanian folk costume and ornamentation.

4. CONCLUSIONS

While in the past, ethnic identity could be regarded as self-defining of individuals, deriving from joining a specific group - which was given by birth: language, culture, history of relations between their group and other groups in the society, currently this meaning cannot be fully accepted. Due to fast modernization, evolution of technology and increased mobility, the individual can choose his own ethnic identification. Most people are members of multiple groups, and their membership is emphasized or minimized depending on the situation. Family legacy can be irrelevant to an individual belonging to an ethnic minority if it's more important for him, psychologically speaking, to belong to the majority culture. Also, there are situations when there is no correspondence (or there is some little correspondence) between the identity which is psychologically important for the individual and how it is perceived by the others.

The environment consists of social relations on the one hand and, on the other hand, of existential problems that relate to social, political, philosophical and cosmological dilemmas. The meaning of identity occurs when one makes clear some of these problems and learn how to place the entire configuration of social relations and ontological questions.

Objectives attributes are fundamental to guide and regulate collective behavior, but don't give a complete understanding of the ethnic identity. Therefore, I think the subjective dimension is very important because it focuses on psychological aspects - the individual identification (or lack of it) with his own ethnic group. Thus, it is now possible to analyze all generations belonging to minorities whose lifestyle may be the same as most people, but still maintain different degrees of identification with the original group.

Ethnic identity is not fixed and does not represent a permanent commitment, an unshakable one. It is not necessarily unique: ethnic identities can coexist. In conclusion, we believe that ethnic identity is one of many identifying strategies. Ethnicity is only an option for identity and its meaning is very important for the individual.

Hungarian researchers see the *Csángós* as a population of Hungarian origin. On the other hand, *Csángós* do not identify themselves with the Hungarians, but as catholic or Romanian catholic by race and by religion, as recorded by Dimitrie Cantemir in "Descrierea Moldovei" (1716/1973). Asked about their nationality, Cantemir's "Hungarians" avoided to say that they were Hungarians, "they called themselves Catholics" (82), a custom preserved until today in Moldavia.

To understand the situation today, we must take into consideration the approaches on the origin and evolution of these communities: the origin of *Csángós* and their ancestors, their original homeland and native language. The study is organized and presented according to the objectives presented, each analyzed frame has been completed with ”local people, voice” to the extent of the information obtained from interviews. I considered it necessary, before proceeding to a detailed presentation of each frame, to explain what the term *Csángó* means: what Romanian and Hungarian specialists as well as local people understand by this term; I've considered it important to highlight the acceptance / rejection of this name.

Settled down by several steps in Moldavia, the *Csángós* are of Transylvanian origin, forced by circumstances to pass through a process of forced Magyarization. Before finally being liquidated as Romanian ethnics, they were forced to pass the Carpathians in Moldavia, where they could preserve their language, customs, their entire Romanian lifestyle, forming and developing a strong and alert ethnic consciousness demonstrating their membership of the Romanian nation.

Statistical data shows too the Romanian ethnic origin of the *Csángós*. I do not know the sources quoted by Hungarian experts .They point out in their work a large number of *Csángó* -Hungarians in this area: they mention figures varying from 60,000 to 300,000 people. Documents provided by Romanian researchers, published in scientifical works and official documents containing public figures are being completely ignored by the Hungarian "experts". Summarizing grouped data on the grounds of nationality, native language and religious denomination, we get to the conclusion their majority,... about 235,000 people - said they were Romanian Catholics, while the total number of Hungarian Catholics does not exceed 5,000 people.

In terms of ethnographic, research results show that the "*Csángós*" are Romanian from Transylvania. This fact is obvious in all events and traditional customs. Houses are built in the Romanian traditional type house, with all the changes that have occurred over time. The interior designs show the way of thinking and of living specific to the Romanian people: the selection of certain folk motifs, the preference for certain ornamental compositions. Catholic peasants in Moldavia wear the same costumes as their fellow Orthodox. This can also be seen in areas with mixed population. This is the Romanian traditional costume inherited from ancestors. And if the Catholics traditional costume has drawn the attention, this happened because it was much better preserved than in Orthodox communities and not by some features that differentiate them.

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GLOCALIZATION – A NEW SYNTHESIS OF CONTRARIES? THE CULTURAL IDENTITIES PERCEIVED AS COMPOSITION EFFECT

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Abstract: *Social and human sciences face today, as yesterday, the challenge to explain the unity and diversity of cultures. This complex relationship between unity and diversity has been encoded over time in different formulas and equations, but its substance has remained relatively the same. In today's world, guided by contradictory vectors, this relationship could be found into the tension between global flows and cultural identities. The concept of globalization, more commonly used in scientific discourses, is meant to express the coexistence and the interference of certain opposite elements and tendencies at different levels of social reality. Understanding these realities marked by unusual hybridizations requires a new mindset, a conjunctive paradigm, able to explain the combinatorial virtues of new languages and cultural creations. Given this context, under the pressure of globalization and intercultural communication, cultures change their internal structure and redefine their identity's architecture. In a world of conjunctions, the cultural identities are viewed as a composition effect, as a result of combination between global and local.*

Keywords: *globalization, glocalization, grobalization, intercultural communication*

1. INTRODUCTION. GLOBALIZATION AS TYPE OF CULTURAL CHANGE

Globalization, wide phenomenon, not clearly defined, understood as a universal, internal and ascendant tendency towards the „concrete totality", or as a tendency adapting to the new meanings of the contemporary multicultural phenomenon (including correlative aspects such as the cultural homogeneousness), or as the expression of the expansion of commercial systems at a planetary scale (Bădescu, 2003:77-78), represents not only a current term attached to the multicasual, complex process, imperceptible in its totality, as it is described through our intentions, but also within the limits of our research, a term that leads us to that meaning associated with cultural change. The globalization phenomenon can be seen from distinct perspectives. It represents, on the one hand, according to the communication principle (*principium communicationis*) perspective, as a progressive dynamic result, of a process of internal spontaneous change, on the other hand, the result of induction, „*while the host countries perceived it as a pressure and less as a free choice*" (Mamulea, 2007:107). Therefore, globalization can be perceived differently, having a general understanding and being the designed result of an unfinished process (and from this specificity towards *genus proximus* differences perceptive occur: 1. that will end sometime, in the universalist, consensual perception, where the cultural encounter would be unproblematic, and 2. That will never end, in relativist understanding, situation in which the cultural encounter is a temporal experiencing of otherness). The rigid term delimitation of globalization would be impossible. Within the fluctuant limits of this weak definition, globalization has known rough content clusters, such as those that limit the forms of a possible project ending, overlapping the global cultural rhetoric version: *cultural mosaic*, consisting of a pastiche of denationalized styles and motifs, complemented by a range of values with origins in local cultures; *cultural melting pot*, being a unique and uniform trans- and supralocal mixture; and *cultural imperialism* (whose particular form is Americanization), a copy of a specific culture, globally spread (Mamulea, 2007:115-116). Within the reductive meaning of culture to civilization, the latter being a largely written culture or a regrouping of cultures in Huntington terms (1993/1998), globalization may be regarded as a „universal civilization" project, of regrouping of cultures under the same ideological roof of occidental origin, translatable up to identification – only from this reductionist perspective, of Anglo-Saxon style – through a proper Occidentalized „culture", (understood within the limits of the intelligible, Davos culture). This project of universal „civilizing" produces, under the mask of integrative action, the dislocation of blocks civilization (idea developed by Huntington from Toynbee`s theses), leading to diversification and move of emphasis from global to local.

2. LOCALISM vs. GLOBALISM OR LOCALISM & GLOBALISM?

Localism – ideology of opposition, in the meaning of many theorists, such as Levitt (1983), Giddens (1990), Barber (1992), – is not a form of cultural change, but one of maintaining inertial within tradition limits. Localism is the result of conservation, the principle of individuation being implied this time (*principium individuationis*), that is responsible for the ethnicity process. Understood in a conjunctive logic, globalization deals with those dynamic processes between societies and cultures allowing the local not to be denied by global, and, in turn, not to deny the global. Therefore, the main problem is not that of understanding globalization as a developing process, not that of perception within strong, disjunctive terms of ideologies that lead the phenomenon beyond the natural limits of its production: local**ism** vs. global**ism**, but that of overcoming the disjunctive paradigm through conjunctive terms that a certain Stephane Lupasco have proposed, through *Logica dinamică a contradictoriului* (1982) or a certain Constantin Noica through *Scrisori despre logica lui Hermes* (1986). In these terms, the American analytical, procedural and inductive spirit, precludes the possibility of going beyond the opposition.

The need to overcome the disjunctive paradigm has been conscious, but the impossibility of paradoxical thinking, within a cultural environment – American one – characterized by questioning the validity, by association with the praxis, the action, the proof and the implicit (Stewart, Bennett, 1991:37) has lead to the need of functional model of practice. This model did not hesitate to appear: the micromarketing model. More, the term that now characterizes the conjunctive paradigm of global spread, together with the local fortification didn`t hesitate to produce effects at the employment level within the conjunctive logic: glocalism. Unfortunately, in American and quasi-occidental understanding, glocalization, introduced in 1991 in *The Oxford Dictionary of New Words*, designating „globalization of the local" together with „localization of global" and representing the simple mixonimic association („telescopic", in American contemporary trend) of the words global and local, is maintained within the limits of a strict reference to the reference model: micromarketing model[1], being

[1] „The idea of glocalization in its business sense is closely related to what in some contexts is called, in more straightforwardly economic terms, micromarketing: the tailoring and advertising of goods and services on a global or near-global basis is increasingly differentiated local and particular markets. Almost needless to say, in the world of capitalistic production for increasingly global markets the adaptation to local and other particular conditions is not simply a case of business responses to existing global variety – to civilizational, regional, societal, ethnic, gender and still other types of differentiated consumers – as if such variety of heterogeneity existed simply „in itself". To a considerable extent micromarketing – or, in a more comprehensive phrase, glocalization – invloves the construction of increasingly differentiated

understood as denotative „*one of the main marketing buzzwords of the beginning of the nineties*" (*The Oxford Dictionary of New Words*, *apud* Robertson, 1995:28). Therefore, glocalism, understood as its origin and in the promoting culture as the measure of a non-contradiction la (between global and local), as long as something related to the quotidian (small markets, global TV networks that promote the local spirit, McNeill`s poly-ethnicity (2003), pan-Africanism, but also the „paradoxical" global organizations that fight for local rights, etc.) prove the non-contradiction. In European understanding in general and East-European/Romanian, in particular, glocalism finds the reflexive environment proper to inculcate the idea of lack of opposition between identity and globalization. Obviously, glocalism can be one of the terms that takes into consideration the non-opposition reality of global-local (complex at the reflexive level, requiring prolonged cultural training, of centuries or, even millenniums), similar to part-whole non-opposition. Within the cultural environment where the whole partially lives, or even develops through it, the acceptance of a global world where local culture flourishes comes natural. In an area of pragmatic mediation of each thought, glocalism is represented by those „slippages" in logic, existing in the palpable reality and spreading, as distribution, among the functioning principles of micro-markets and pan-Africanism.

3. IMAGES OF THE INSIDE AND OUTSDE

The images we use to represent our globalization can be grouped into two categories, depending on the reference system in which we place ourselves: one external and one internal. It is a possible criterion is to find some order in the nebulous theories about globalization and cultural identity. In terms of this criterion, we find two metaphor-images, which are frequently used by theorists: *images of network* (connections, remote interactions, Butterfly Effect) and *images of amalgam* (interference, hybridization, cultural creolization, mix, mosaic, „salad bowl", „multicultural bazaar", the new Babel).

In the first case, the world appears as a whole, a unique context, made of "multiplying synapses", by interdependencies, networks, synchronization, interconnections. It is a top view, "from the plane" when we see the world wrapped in "nets, wires and knots", surrounded by the same atmosphere and subject to the same gravitational field. From this position, of an observer located "outside", we see that the globalization and new media interconnected all corners of the world. For example, it is McLuhan`s perspective („global village"), of Manuel Castells`s (2001) or of Thomas Friedman`s (2008), for whom the revolution of the NTIC has "flattened" the world and built a communication infrastructure (hard common online platform) that can interact and communicate with individuals, groups and organizations from various parts of the world and different cultural orientations.

The second image is the interior of globalization, which requires an analytical X-ray of the effects that have produced these changes in the internal structure of societies, social relationships, daily structures, ways of life, value systems and attitudes in ways of thinking, in symbolic practices and various forms of cultural expression. The inside image shows a heterogeneous world, inconsistent, irregular, diversified, varied, mosaic, with discrepancies, synchronization, gaps and glaring economic inequalities. Only in this internal image some areas of concern are visible: the collapse of the social fabric and of earlier forms of solidarity, relativization of borders between the public and private under the impact of media system (which has "colonized" the public sphere), cultural identity crisis built in modern times, the hybridization of cultures, deterritorialization of

consumers, the „invention" of „consumer traditions" (of which tourism, arguably the biggest „industry" of the contemporary world, is undoubtely the most clear-cut example). To put it very simply, diversity sells." (Robertson, 1995:28-29) financial capital and the new wave of labor migration, erosion and fluidity of identities in the context of globalization and the virtual world of the Internet. These aspects of "mixed worlds" strange synthesis of global and local, between modern and traditional, are investigated with passion and application of various theoretical and applied research.

So, the first image has emphasis on unity, the second on diversity. The first picture shows us a unified integrated world, interconnected within various networks, cohesive and focused on process of convergence with global reach, which induce, in some sections of societies, trans-cultural phenomena of mixing and uniformity. The second image shows a heterogeneous world, diversified internally, marked by cultural differences, political, social, economic, ethnic and religious conflicts including geopolitical order and civilization, as Huntington claims together with many other theorists and analysts..

These different images coexist in our minds and are alternatively or simultaneously updated, when it comes to today's world. To understand today's world of contradictory configuration we must always combine within a conjunctive paradigm, the two images, to combine unity and diversity, and differences convergences, the whole and the parts, the global and the local. Given these hybridization and mixtures of values and cultures, theorists consider that the term "glocalization" is best to define this "cultural amalgam" that anticipates the future of global and local synthesis.

Obviously, the new context of globalization provides an environment for some major actors (states, transnational corporations, banks, trusts and media and cultural industries) to expand its sphere of influence and domination, with the intention of achieving global hegemony. To express this trend, George Ritzer (2010:33), author of the thesis about "mcdonaldization of society", has created a new term, *the grobalization* (from the verb to grow, grow, increase). He refers to "the imperialist ambitions of nations, corporations, organizations, etc. and desire, if not even their need to impose different geographical areas."

In this view, globalization involves two opposing processes: a) glocalization, interference (hybridization, creolization) between global and local, having as result of redefining identities and maintaining differences; b) grobalization, tendency of domination and hegemony of state and non-state entities, the "transnational expansion of codes and common practice" of similar institutions and organization models (at economic, political and educational level, etc.) „Grobalization” is associated with neo imperialist and neocolonial tendencies, with mcdonalization and Americanization of ways of life, with processes of cultural convergence and homogenization under the almighty pressure of consumer culture, and at the level of economic policy with neoliberal theses on minimal state, deregulation and the free market capacity of self-leveling. An effective tool of cultural homogeneity is the planetary expansion of "cathedrals of consumption" (malls, restaurants fast-food, casinos-hotels, Disneyland, the cruise-ship, etc.), which have as predictable effect the uniformity of consumer attitudes and practices, the mitigation of cultural differences, the devaluation and deleting of local identities (Ritzer, 2010: 33-39).

To summarize, we can talk about some similarities between the theoretical perspectives that use by preference what we called "external image" of globalization and Ritzer's concept of "grobalization". The external image leads us towards the cultural convergence paradigm, where the relevant phenomena appear as timing, isomorphism and homogenization. From this perspective, the emphasis is on ideas of integration and unity, invoking common values, ideas and attitudes, universally claimed. But, at a deeper analysis, we discover that this paradigm, apparently generous, is used as a form of legitimating domination and geopolitical hegemony.

However, theorists who focus their analysis on "inside picture" of globalization operate with glocalization paradigm, being sensitive to differences between societies and the differences within them (of historical, ethnic, religious, linguistic nature) and also to the sensitive issue of cultural identities. Grobalization expresses the tendency towards uniformity while glocalization is a new form of the existence of differences and identities. To understand the globalization effects we should mix the two paradigms.

4. THE NEW KEPLERIAN REVOLUTION. BUILDING THE GLOCAL PARADIGM

Taking into account the cultural sciences, the Copernican revolution, we should analyze the orbital concepts, models and abstract theories gravitating around an abstract point from which a historical and cultural determined path derives. The Keplerian Revolution, on the other hand, adaptable to culture sciences (Moscovici, *apud* Georgiu, 1997:391), involves ordering (also meta-discursive) around at least two focuses. In terms of analysis under the Keplerian tutelage, not only the "escape" from history of Romanian culture is explained, throughout its ahistorical process, but also that the Copernican sense was sporadically and unfruitfully accepted into the Romanian culture. The shift towards glocal paradigm, characterized by the abolition of unique viewpoints, of the center of gravity, with the restless interpretation, involves placing on the wave of a Keplerian revolution.

The cultural expansion on spatial coordinates must be understood according to a set of new relationships types between the involved entities and with a new type of organization of these relations within multifunctional networks. Networks, in simple analytical terms are just communication flows, frozen and linear reproduced; characterized by interactions, connections, interdependences, create a unique context of reception in terms of spatial and temporal compression. In this context, globalization leads to a world remapping according to traffic information coordinates, like the network nodes and connections made between these. Remapping involves new rules of graphic configuration and the complexity of the phenomenon does not mean simple laws or simplified ways of expression, by appeal to logic code limits. Within this relational and multicausal universe that is in a transitional period from the internal organization point of view, globalization may be described as „functional coating", as world physiology, context in which „the butterfly effect", cut from chaos theories, can be the adequate descriptive vehicle:

> Dans un monde global, chaque part dépend de ses liaisons multiples avec les autres parts. C'est un monde solidaire, où un événement local peut produire des modifications aux autres parts, et même au réseau entier. Ainsi, nous nous sommes habitués à regarder la globalisation comme une sorte d'enveloppe du monde, une atmosphère qui entoure la planète et qui influence notre vie. (Georgiu, 2010:193)

The image of globalization is continuously sold in various conditions and with ideological costs included into the total cost. The descriptive order of the phenomenon is important and, therefore, starting from the distinction internal / external image of globalization proposed by Georgiu (2010), one can see that, on the one hand, the structure is heterogeneous, inconsistent, uneven, diversified, discordant and out of sync, that this structure provides a mosaic of reflections, sometimes overlapping, and on the other hand, a whole uniformly reducible to function and traffic (information) is revealed, coagulated in neural networks to describe a living, growing network. The glocalization should be, within this perceptive context, the result of overlapping the inside rigid construct with the outside neuronal one, in order to render a correct, complete and objective image on the organic whole represented by society. In other words, Robertson`s American glocalization, trying to explain the paradoxical functionality of some structures, such as the small market, is not so loaded by ideology, but blocked by the unidirectional, pragmatic perspective, inadequate as a reading grid for such a complex phenomenon. The corporate ideological tendency found in Ritzer`s construction (1993/2003), *grobalization*, places us on the same perceptual level. Both terms, glocalization and grobalization, are, originally, poor in content, with a rigid epistemic core and loaded by „ideological task", but their epistemic shell creates the mosaic, in a fragmented world, made up of entities with some degree of cultural opacity and continuous analogical, in a world of intercultural interference (and not multicultural) a semantic richness and emergence of developments of such degree that the putting off the ideology that created them can only lead to their inclusion among the metaphors that "re-enchant" the world. At the level of epistemic core, as well as the entire conceptual apparatus that globalization operates with, glocalization and grobalization terms are binding (i.e. they are charged with negative "ideological task"). The escape from this false opposition can be done, as Sfez suggested (2002:10) only through critics. And critics of the phenomena can only come from the pole of epistemic core, from the symbolically shell, culturally shaped. This is actually a drawback of lack of ideology: undress the clothes of the operated idea does not mean, in essence, putting off the cultural flow of ideas that lead to convergent ideational construct. Putting off ideology is therefore putting off the cultural clothes. This is the way of action that remains the intention of melting barriers of ideas and belief systems that confer, from inside, the image reproduced in mosaic of broken mirror that reflects the world and globalization. The drop of ideological path subtly attached to a rigid terminology increases the difference between distinct views (similar perspective "inflationary universe" of cosmology) and fragment more the localism within an aggressive localism, as response reaction. The phenomenon convergence is possible only through cultural one (achieved through intercultural communication means), despite the existent barriers and cultural relativism (for our image, possibly explained by targeting shard of mirror that reflects the cultural reality of the changing world, subject to globalization by its curvature and "the" spatial and temporal focus of the event in relation to mirror accurately reported in the focal length). Or, cultural convergence offers another perspective on grobalism – a tendency manifested by the imperialism of seduction, but also another perspective on glocalism – a natural paradoxical organization of a complex phenomenon, that, just by calling this type of establishment, within symbolic cover, of paradoxical type, may lead to synchronicity, isomorphism and homogenization (as side effects of homeomerous meaning). Following de de-ideologization and expanding field perspective, glocalization does not remain just a name associated with paradoxical realities manifested equally globally and locally: it becomes the paradigm of cultural visions regrouping (apparent discrepancies) located in relation to a whole dynamic, to a cultural change to diffusionist shades. Glocalization is, in terms of "inner image" as Georgiu defines it, the paradigm to provide further clues to stabilize fluctuations upon conclusion of the transitional period in which humanity entered. This stability can be "controlled" only by communication, and not by media networks and the Internet in a manner that stifles rather carcinogen the still alive body, but through homeopathic action, from homeomerous perspective, the part being made of a shard of reality of a culture about to fragment. Glocalization does not represent in these terms, a creolization, but a melting of barriers, of differences through identity affirmation:

> (...) les théoriciens qui focalisent leur analyse sur „l'image de l'intérieur" de la mondialisation opèrent avec le paradigme de glocalisation, étant réceptifs aux différences entre les sociétés et leurs différences à l'intérieur (de nature historique, éthnique, religieuse, linguistique, etc) et la problématique tellement sensible des identités culturelles. (Georgiu, 2010:195-196)

In this context where forces of globalization have set in motion, culture cannot avoid change, despite the manifested inertial force. Two solutions are possible: *the opposition* which will be completed with the deployment of culture conglomerate, that is closed dull, refractory, its dragging into the stream of radical transformation and dissolution even after the brutal forces that act, or *acceptance of adaptation*, i.e. the promotion of identity, cultural affirmation in the global (ist), dynamic context. The issue of globalization (the glocalist accepted paradigm) is limited to an issue of identity assertion that can only be provided only if the cultural openness is manifested, that is, while the intercultural communication is a real vehicle of interconnection and adaptation to environment change.

5. CONCLUSIONS

The abandonment of ideological concept of forestalling globalism, as opposed to virulent localism (in parallel with the existence of glocal "oasis", within denotative meaning, origin of the American phrase) and acceptance of paradoxical thinking within glocal paradigm, i.e. within the limits of conjunctive logic, is a true Keplerian revolution of our times. Global society seems not to revolve around consumerist structures that define globalization movement constellations of values of civilization in the firmament of stock exchanges. It rotates in multiple planes, around solid axiological systems, bombarded by consumerism, through meteoric showers of civilization values which, in contact with ionized atmosphere of culture, became instrumental in adapting society to the movements at a larger scale. Different densities of the ionized atmosphere of each culture allow more or less the penetration of meteoric objects and the change of local axiological relief due to the impact. The Keplerian revolution of glocalist movement not only explains the manner of organization of gravitational movement, of value systems, but also reduces the number of epicycles associated with the previous paradigm (unexplained paradoxical realities in terms of "Ptolemaic" globalism requiring the term construction of "glocal").

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GLOBALIZATION – A SEMIOTIC APPROACH

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Abstract: *The key element that redefines the community in the present intercultural context is the one that actually reshapes the intercultural context itself – globalization. Globalization already represents the big picture which integrates every intercultural context, it is the global text which encompasses every partial context, local and regional. Yet, globalization is not a new concept: universalist tendencies, urges and visions can be traced down even on the eve of human civilization. From the civilizing expeditions, more or less mythical, born from the human spirit of knowledge and/or adventure, to the theoretical reflections of the first thinkers who posed the problem of universal, the human being has been concerned about more and more comprehensive wholes. What is now new with globalization is that it is really happening, that it is a reality more and more tangible, pregnant and obvious: it is a fact. But globalization is not only a physical reality - economic, financial, military and so on - it is also a (new) mental reality, a (new) semantic frame and a (new) cultural unity, as Umberto Eco defines it. And this reality, too – and all that belongs to it –, as all realities that populate the individual and collective mental, is conveyed by signs. Given these premises, this work seeks to address globalization from a semiotic perspective, which would comprise a componential (or semic) analysis and on the other hand a symbology, a symbol analysis of the imagery that globalization raises.*

Keywords: *globalization, semiotics, culture, imagery, symbol*

1. FROM ECONOMIC TO SYMBOLIC

The economic length of globalization is so obvious that it can truthfully pass as defining, intrinsic. Actually, globalization appears, firstly, as the globalization of economic exchange and of everything that it implies: finance, work force production, intake. In his book *Globalization: Key Thinkers*, Andrew Jones observes that "most thinkers accept the fact that global economic integration was an important agent in globalization…" (Jones, 2011:22).

As an example, the perspective of one of the first theorists of the phenomenon of globalization, Immanuel Wallerstein, who, although has an interdisciplinary approach and falls into a holistic tradition, in his writings regarding the process of developing of world systems, *The Modern World Systems*, gives preeminence to the economic factor, "tries to theorize the development of a sole capitalist world economy between the 15th and 19th centuries. The central thesis of those three volumes is that during this period a sole world economy developed, based on capitalism and an integrated society of world scale" (Jones, 2011:31).

But regardless of the importance they have given to economics in their reflections upon globalization, not even a single theorist reduced globalization to its economic dimension. The most general definition used by Andrew Jones is "the interconnection and increasing interrelationships between *every* aspect of society" (Jones, 2011:10, our emphasis). In turn, Anthony Giddens feels that globalization "can be found in every dimension of contemporary life" (Jones, 2011:11). Though it can be accepted that globalization was driven by the economic operator, it triggered a metamorphosis that included every aspect of human life. Therefore, despite "the debate continues (almost by itself) to remain centered upon the economic aspect [...] the opinion differences are plenty regarding the importance of politics, institutions, technology, or culture in increasing the social interconnection. Theorists of globalization like Giddens or Held *et al.* consider that the process is driven by multiple transformation of human life, therefore it is hard to point a single determining key-factor" (Jones, 2011:22).

Of sociological orientation, Giddens sees globalization as a "distanciation", considering the continuous transformation that it triggers upon space and time. Though appreciating, as seen, the importance of economic dimension, he defines globalization as "the intensification of social world relations which link different places so that local events are influenced by events occurring at many miles away and vice versa" (Giddens, 2000: 64). An important role is being played in this process by the so called abstract systems: expertise systems and symbolic tokens. Those are "the major disembedding mechanisms of modernity" that involves the "'lifting out' of social relations from local contexts of interaction and their restructuring across indefinite spans of time-space" (Giddens, 2000:26). He considers that globalization promotes "cosmopolitism" considering that in a world that is globalizing "we are currently living in contact with people with different beliefs and life styles". This caused and will continue to cause conflicts in the 21st century, once religious, nationalist and ethnic identity fundamentalists will seek refuge in "the renewed and purified tradition", as well as in violence" (Jones, 2011: 58).

In the definition proposed by Held *et al.* at the end of the 90s, the economic was not even mentioned, though it was clearly implied: "the growth, deepening and acceleration of global interconnections in every aspect of contemporary social life, from cultural to criminal, from financial to spiritual" (Held *et al.*, *apud* Jones, 2011: 94). Those theorists forward a transformational view upon globalization, whose extended definition is "a process (or a set of processes) which engulf a transformation in the spatial organization of social relations and transactions - evaluated according to the extent, intensity, velocity and impact they have - which generates flows and networks of activity, interaction and exercise of power on a transcontinental or interregional level", the flow being "the movement of physical artifacts, of people, of *symbols*, of goods and informations through space and time" (Jones, 2011: 100, our emphasis).

The known thinker Thomas Friedman, who as well gives the importance due to the economic dimension, considers that globalization represents "the triumph of liberalism and capitalism of the free market as the most efficient method of social organization" (Friedman, *apud* Jones, 2011:167), notes that along with other defining elements of globalization, such as the integration or interconnection and the dynamic character, the fact that globalization system has its "own dominant culture" and also its "own defining technologies: computerization, miniaturization, digitalization, satellite communications, optical fiber or internet" (Jones, 2011:167). In fact, in the center of his vision about globalization is the information and communication technology which lets individuals, not only companies, " to extend to a global scale": „the dynamic force in Globalization 3.0 – the force that gives it its unique character – is the newfound power for *individuals* to collaborate and compete globally" (Friedman, 2006: 10), the ever accentuated accessibility flattening the world.

Listing the most influential thinking trends regarding globalization, Andrew Jones notes that "the vast majority of actual talks [his book appeared in 2010] on the subject of globalization make no clear reference on the cultural aspects of the phenomenon (or at least not until now), and through his work Appadurai points out this very problem" (Jones, 2011:266). Arjun Appadurai, social anthropologist of Indian origins, sees in imagination, in "*imagination as a social practice*", the defining element of the present world: the imaginary is "no longer a mere fantasy (opium for the masses whose real work is elsewhere), no longer simple escape (from a world defined principally by more concrete purposes and structures), no longer elite pastime, (thus not relevant to the lives of ordinary people), and no longer mere contemplation (irrelevant for the new forms of desire and subjectivity)", but "an organized field of social practices, a form of work and a form of negotiation between sites of agency (individuals) and globally defined fields of possibility", so that imagination becomes "central to all forms of agency", "a social fact" and "the key component of the new world order" (Appadurai, 1996:31). Though globalization "involves the use of a variety of instruments of homogenization (armaments, advertising techniques, language hegemonies and clothing styles) that are absorbed into local political and cultural economies", Appadurai affirms that "the globalization of culture is not the same as its homogenization", nation-states needing neither to open too much, nor to close too much for the cultural global flows. Therefore the state becomes an "arbitrageur of this *repatriation of difference*" that occur in the form of goods, *signs*, slogans and styles (Appadurai, 1996:42, our emphasis).

Another writer that looks upon globalization through a cultural perspective is John Tomlinson. For him, globalization and culture are in a reciprocity relation: "In the middle of modern culture there is globalization, in the middle of globalization there are cultural practices" (Tomlinson, 2002: 9). Without diminishing the importance of the economic factor in the globalization process, Tomlinson considers that "the main road towards understanding the globalization process does not translate into the economic analysis of the transnational capitalism" (Appadurai, 1996:30). But, culture is the favorite ground of symbolic: "culture can be understood as a sphere of existence in which people build signification through the practices of symbolic representation" and "if we speak of culture, we refer to the means through which people make sense of their life, individually or collectively, through communicating between them" (Appadurai, 1996:32). Furthermore, symbolic systems are not the exclusive attribute of the cultural domain ,,but are visible, "interwoven" in the economic or political domain, because, paraphrasing Tomlinson, everything that is significant can be symbolized. So would be "*the instrumental symbolization*", which refers to a "great number of symbolization attached to economic practices, such as the technical language of the production process (i.e. technical specifications of a car's engine), or of the market (i.e. the daily announce stock prices). On the other hand, numerous symbolic representations found in marketing are… very cultural, even though, in the end they have an instrumental role (economic). Advertising texts, for example, even though part of what Horkheimer and Adorno (1979) called, deprecatingly, "culture industry", bound by the instrumental goals of capitalism, remain significant cultural writings. The way in which advertising texts are used is often similar to the one in which books and films are used. And this is because they offer narrations (however suspect would it be, ideologically speaking) about the way in which life can be lived, references to common notions about identity, appeals to one's own view, images of some "ideal" human relations, versions of human fulfillment, happiness etc." (Horkheimer and Adorno, 1979:32-33). But, as we speak of symbols linked with the phenomenon of globalization, a semiotic approach becomes apposite.

2. FROM THE TOWER OF BABEL TO A FLATTENED WORLD

Before talking about sign systems which support the ideational superstructure of globalization, we will talk about the actual signs of globalization.

The first signs of globalization can be tracked down even from the mythical prehistoric times of mankind. The first globalization we can identify is a proto-globalization, a propensity towards globalization: is the "globalization" which has as a climax the building of the Tower of Babel. It is the time when "the whole world had one language and a common speech" (Genesis, 11:1), which made possible its construction. Significantly, what created the condition of globalization was language, a semiotic system by excellence, “the most important” sign system (Saussure, 1995: 33). Through a lucky quibble, which made possible a vertical globalization, how we could call this first globalization project, it was the understanding, mainly through language, that is a successful communication, but more thorough and wide, a trans-linguistic, an inter-subjective harmony beyond words, resulting also from the fact that the collapse, the failure of this first globalization, has its roots in the misunderstandings between people, in a dual way: the confusion of tongues, the fact ”that they may not understand one another’s speech” (Genesis, 11:7), and the animosities and conflicts between them. The mythological cause for which this mythical globalization fails is also significant: human conceitedness, who wanted to “grow famous” and reach the heavens. The punitive response to this primitive form of globalization, whose impulse is a weakness, a vice, neither a value nor a virtue, is how we already mentioned “the confusion of tongues”: globalization *in nuce* is countered through language diversity firstly and subsequently through behaviour diversity, and finally through otherness disagreement. One of the lessons which we could learn from this embryonic form of globalization is that the mere juxtaposition of human diversities cannot create a proper frame for globalization. We can acknowledge of the evidence of this truth even now when “the confusion of tongues”, interpenetration or simply the adjacency of diverse cultures which are a source of tension, friction and even violence. In this frame - of multiculturalism - globalization seems to be even nowadays a failure, as some of the most important European political leaders declare.

Not even deterritorialization - a central concept of contemporary globalization - is a new concept. We find antecedents of it or other related concepts: “delocalization” and “dis-location”, since the beginning of mankind. Man seems by nature a being inclined to deterritorialization, a being that is not content with staying in one place, in the same environment, bringing always with himself the cultural heritage. This inclination is so natural that Baudelaire could define man as a being of ”farness”, and Blaga – a being of ”horizons”. The most archaic stance of this trait is his nomadism, of which the best known are those of the indo-European population. Expeditions, more or less mythical - such as the famous travel of the Argonauts in search of The Golden Fleece, or those of the Vikings -, also colonizations, starting with the Greeks, can also enter this deterritorialization field. Here we can also mention the violent territorial expansion, wars of conquest which led to the birth of every empire known to man, which spread the culture and dominant civilization on the conquested territory.

If we can talk of a history, an evolution of globalization, not even the idea of globalization is new. “I am a citizen of the world”, said even in the 4th century B.C, the first cosmopolite *(kosmopolites*, gr.*),* Diogenes the Cynic - that “Mad Socrates”, as Plato characterised him -, being asked where he was from (Laertios, 1963: 312). If Diogene might be accused of emphasis, we cannot say the same about the stoic Marcus Aurelius, who, several centuries later will have made the same statement “All things are woven together and the common bond is sacred, and scarcely one thing is foreign to another, for they have been arranged together in their places and together make the same ordered Universe. For there is one Universe out of all, one God through all, one substance and one law, one common Reason of all intelligent creatures and one truth. Take note of the link between everything in the world! We should not say ‘I am Athenian’ or ‘I am Roman’, but ‘I am a citizen of the world’”. Therefore when Erasmus of Rotterdam, near 1500, will have said, as well: “I am a citizen of the world”, we could say that there is already a conscience of the human spirit’s universality, of humanity equally shared between all people.

Then deterritorialization and early globalization can be found even in religious misionarism and proselytism and obviously in those socio-political and military-religious campaigns that were the crusades. Religious had always had a universalist, globalizing aspiration, with a global or transnational trait. For instance, Catholicism, as the name implies, “proposes a more universal alternative, or even a global vision of an international society, rather than the one represented by the westphalic system” (G. Shani, cited in Haynes, 2010:312). But the actual globalization - real, effective - does not have anything sacred within it: it is exclusively the result of profane causes - economic markets, financial, jobs etc.

But one of the most significant, from a semiotic point of view, is the communications one. It is, actually one of the first that appeared in recent history at the beginning of the 60s, when the known theorist Marshall McLuhan, referring to the stage reached by the communications industries, wrote that: “Time has ceased, ’space’ is vanished. We now live in a global village... a simultaneous happening” (McLuhan, 1964:63). This specific flavour of actual globalization – simultaneity - is being taken into consideration by Friedman’s famous metaphor: “the world is flat”.

3. COMPONENTIAL ANALYSIS OF GLOBALIZATION

As we could see even from this short presentation of thinking trends regarding globalization, globalization is a term that raised many interpretations. But, all agree upon some meanings which build this “cultural unit” (Eco, 2008: 102), as Umberto Eco calls the meaning.

A. Connectivity. A first meaning of globalization is the one regarding to the category of relation, of connection, spatial or temporal: globalization takes connectivity to a global scale. Globalization is, before everything, a global network, which creates a global proximity, in the order of spatiality, and a global simultaneity, in the order of temporality. The connectivity paradigms are the World Wide Web and the Internet, which both imply the meaning “network”.

B. Deterritorialization. Without trying to establish an order of causality between connectivity and deterritorialization, we can say that both are from the semantic nucleus of globalization. Globalization means the abolishment of economic, national, cultural and ethnic borders. On this *sui generis* axis of mobility-imobility or the static-dynamic axis we could place the adjacent meanings of dislocation and disembedding.

C. Homogeneity. The most contested meaning of globalization is the one situated on the homogeneity-heterogeneity axis. Because on this axis the problematic clashes occur: identity-difference, oneness-otherness, peculiar-generic, (uni)cultural-multicultural, national-trans/inter-national, uniqueness-diversity, unity-plurality. This is the axis with the most opposing, the most radical terms, and which creates another, of *tolerance-intolerance*, so that there could be reached a general, or a main axis of globalization-anti-globalization, and, finally, *the violence*.

If semiotics is by itself a theory or subject with globalist tendencies (McLuhan, 1964:20), because it states that anything can be used as a sign, with the globalization concept it finds for itself one of the most challenging analysis subject.

4. THE IMGAGERY AND SYMBOLOGY OF GLOBALIZATION

If every piece of thought reality can be signified, then globalization is thought as a sign system too, of which the most important are symbols. In fact globalization’s vulnerability comes from the fact that it has only a few signs/symbols to sustain it in an ideatic or semiotic way. In other words there is a cleavage, and a lag between economic and semiotic: economic is (way) ahead of semiotic.

There are few symbols of globalization and even those that prevail are more often negative valued. For instance, the national character is strongly symbolized, and that means every national signs (flags, clothes etc.), while the global character is far less or not represented. We consider that this weakness of globalization is caused by the fact that, even though universalist statements are made, there are not any global, or globally shared values. The symbol of *freedom*, for example, seems attached to a certain culture, the Western one, and particularly - which created even more idiosyncrasies - the American culture. The globalization symbolism seems rather attached, for now, to an imagery of evil: dollars - global coin, fast-food - global food etc. There are not strong enough symbols even for regionalization, let alone for globalization! For example, just having finished consolidating the concept of "europeanism", the crisis emerged. Neither the 12 starred European Union's flag, nor the European institutions, do not seem enough to crystallize an European conscience. It is presumable that it would take a while until everyone or more of them would say about themselves that they are "citizens of the world", and not Europeans, Asians, Americans or Czechs, Australians, Chinese, Brazilians etc.

Another set of symbols associated with globalization is represented by different anniversaries stated by the UN or other international organizations, such as "Earth Day", "World Wetlands Day", "World No Tobacco Day" , "World Cancer Day" , "World Poetry Day" etc. It is to be seen how *significant*, how consistent, how mobilizing and how wide such symbols can be, considering the arbitrariness which seems to accompany them, despite their indisputable relevance, being rather imposed, foreign, outside of the individual conscience. We can see how much hostility a world celebration, such as Valentine's Day, can sometimes create! Because the strength of the symbol lies actually in the lack of arbitrariness, in its motivation, in the fact that there is a link, more or less obvious and/or necessary, between signified and signifier.

5. CONCLUSIONS

From a semiotic perspective, globalization proves to be a concept, if not contradictory, at least tense between sometimes antagonistic meanings. On the other hand, the symbolism of globalization seems, at least for now, in inferiority, in disadvantage, including or especially on an affective-emotional level, opposite to a traditional local symbolism (territorial, national etc.). We think that this vulnerability is of axiological order: fundamentally due to the lack of global consensus upon values, to which symbols would attach naturally. Symbols cannot be empty, abstract, foreign; they have to be credible, in order to coagulate people's faith. They live through this: through faith, trough people's trust (in them).

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CULTURAL RELATIVISM AND THE CONFLICT OF PRINCIPLES

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Abstract: *Considering the impact that cultural relativism is supposed to have in the future on many communities evolving under the apparently new form of acculturation – that is, globalization – my intention in this paper is to focus on its possible social and ideological consequences. It is well known that, as a research methodological principle, cultural relativism emerged from field anthropological studies, in times when the discipline called cultural anthropology was turning into a social science. After that, in many other (more or less) theoretical contexts we were assisting the development of a real relativism culture. Nowadays, things seem to reveal a different trend, maybe a conservative one, and that is a relevant phenomenon to be philosophically analyzed and debated, given its significant implications even on the shape of our future civilization.*

Keywords: *cultural anthropology, acculturation, cultural relativism, diversity*

More urgent than anytime has become our duty to learn to discover, in the Other and in his different nature, what is that thing binding us, that we have in common. In our increasingly crowded world there are very different cultures, religions, customs and values. It would be an illusion for one to believe that only a rational system of advantages – a sort of global economy religion, to say so – could fix the common human living on this planet which is becoming more and more crowded. [...] Science of Man, in its whole diversity, is becoming a moral and philosophical task for all of us.

Hans-Georg Gadamer, *Moştenirea Europei*

1. IN THE BEGINNING...

By its fundamental concept of *otherness*, cultural anthropology, the science of Man, was articulated as a social science studying other cultures – that is, other than the anthropologist's own culture. So, at the beginning of XXth century (starting, as I believe, with the works of the American researcher Franz Boas), this new approach of a great diversity of cultures all over the world generated a new methodological principle: *cultural relativism*; it has been created and used in field research as the only reasonable and neutral way to aknowledge and gather data concerning very different cultures, unlike the former ethno-centric and thus prejudicial approach assuming that Western culture is the standard, were we to value any other culture.

As the American anthropologist Clifford Geertz summarizes (Geertz, 2000:63-65), cultural relativism was and still is simply claiming that *peoples of different cultures live in different worlds*. The implications of this: there's no common criterion for valuing and judging these worlds, there's no possible hierarchy of them. Thus, according to Geertz, there are two main trends which the science of Man brought in our contemporary thought by promoting cultural relativism: one is *the repositioning of horizons* and the other is *the de-centering of perspectives*. (Geertz, 2000:65)

In addition to that, it made possible the development of many trends and branches in anthropological studies, bringing significant results in revealing the unknown, by means of participative observation and empathetical integration in any foreign community, setting aside their community's standards. Almost everytime, the data offered by anthropologists were unveiling to "civilised" people new and surprising faces of Man, unusual customs and practices, strange beliefs, rituals, cults – in fact, a foreign side of Man depicted by a field discipline comprising the entire human geography and history of our planet. Many times their testimonies were shocking, and that's why Geertz is calling anthropologists "merchants of astonishment", but this is an assumed, professionally handled astonishment, in order to open minds, to emphasize the Difference, and to make anyone to admit there is no center and no edge of the world. Here is this researcher's creed: "We have, with no little success, sought to keep the world off balance; pulling out rugs, upsetting tea tables, setting off firecrackers. It has been the office of others to reassure; ours to unsettle. [...] we hawk the anomalous, peddle the strange. Merchants of astonishment." (Geertz, 2000:63)

2. ...AND MAYBE IN THE END

Of course, this anthropological principle of cultural relativism was imported in many other more or less theoretical domains, from axiology to politics, from humanist ideology to philosophy, and, while playing the vanguard role in lots of debates, it has itself been widely debated, sustainded, attacked, altered, speculated etc.

In one of his books dedicated to this topic, the Romanian author Andrei Marga sets two characteristic assertions comprising its point:

- cultural facts always have a genesis context, and thus, they have also a non-transferable context-related significance;
- any sort of conceived Weltanschauung is only one perspective among the others, so no Weltanschauung could possibly be superior to all the others. (Marga, A., 2007:93) As other philosophers do (J. Rachels, B. Williams), the author offers a lot of theoretical arguments against this principle, although there are other scholars who defend it[1], in spite of its obvious flows, most of them being *logical* ones. But what it seems surprising is that, despite them, the ideology which this principle emerged today tends to impose it anyway.

As I believe, the *future* flows of cultural relativism as a principle of perceiving other cultures and communities appear when it comes to apply it to the globalization phenomenon, viewed by the Romanian researcher Mona Mamulea as a type of *acculturation* (Mamulea, 2007:123-135). The concept of acculturation was outlined in the past century, under the urge of treating problems of colonisation and imperialist politics. The Social Science Research Council in USA received in 1936 a *Memorandum for the Study of Acculturation* written by three influential scholars: Robert Redfield, Ralph Linton and Melville Herskowitz. They said: "Acculturation refers to the kind of phenomena emerging from the fact that groups of individuals of different origin cultures come to interfere continuously, directly, thus resulting changes of original cultural model of one group, or of each of them." (*apud* Mamulea, 2007:123) As they see, there are three possible ways of this process: first is *acceptance*, the second is *adaptation*, but the third, the conflictual one, is *reaction*, meaning the social movement of counter-acculturation, because of unexpected consequences after the initial acceptance of cultural changes, or because of the foreign culture's oppressive attitude. (Mamulea, 2007:124)

Given all these, my opinion is that the traditional anthropological respect for cultural diversity, for the irreducible plurality of cultures all over the world, each one having its value and its specific, beyond any comparison or hierarchy, is now fading under the pressure

[1] Even in contemporary press debates we can read opinions like the French philosopher's André Comte-Sponville: "all evaluations request some reference criteria, norms, and values which could only exist inside a certain civilization." (Comte-Sponville, "Noter l'Autre est absurde", in *Le Monde*, 24.02/2012:20).

of another principle; one can accept without hesitation the righteousness of the cultural relativism as long as we are referring to *remote* cultures which are different or even strange to us, to our values, norms and customs, but which *don't interfere with ours*. It is the spiritual acceptance from the beginnings of anthropology, with all its exotic testimonies that were culturally interesting to "civilised" peoples. I agree with Geertz, the defender of relativism, that if we wanted not to be astonished, shocked, altered, if we wanted only "home truths", we should have stayed at home; but the actual problem is that, while staying at home and accepting the relativism *as a cultural and even esthetic principle*, we assist nowadays to the phenomenon of acculturation in many forms, including the one of negative *reaction*, as a consequence of immigration and of social movements that ethnic minorities are proceeding in their Western host cultures. The main issue is this: what will happen in the future with these host cultures facing more and more powerful movements of minorities' identity emancipation, of imposing their foreign values and rules – from religious ones to clothing ones – on the cultures that adopted them? As an objective factor, their increasing influence is given by their demographical growth. So, it seems that the noble anthropological principle is canceled by the change of *cultural distances and positions*: *as long as two different cultures interfere to each other inside one of them, we finally have common ground for comparison and hierarchy*. And the basic criterion for judging whether some foreign values and norms are acceptable or not in the host culture is *the golden rule* – a moral principle more ancient than the relativist one and more powerful, as it deals with matters of living together in harmony, or at least in a correct and sane social environment. According to the philosopher Antony Flew, the golden rule is teaching us *to behave towards others the way we would like them to behave towards us*. (Flew, 1999:289). No matter if one is a relativist or not, one will have to admit that this is a principle of human interaction which sets the foundation of any functional morals, without which the clash of civilizations, as well as of communities, couldn't be avoided. This principle of living together implies also, as a less demanding form, the moral principle that *one's liberty extends to the limits where it doesn't affect the liberty of others.* As I believe, just as in Maslow's hierarchy of human needs, there is also a hierarchy of a society's moral principles, settled by their importance for its preservation; given this context, the potential conflict of the two mentioned principles, the relativist one versus the golden rule, will result in the prevailing of the latter, because it is a conservative, survival code, rooted in humans' experience of living together than any other one.

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Intercultural Education

TOLERANCE – FUNDAMENTAL VALUE OF INTERCULTURAL EDUCATION

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Abstract: *Justice, freedom, equality and tolerance are values that axiological determine the well going of intercultural education and of any educational process, within a democratic society. The European Union's motto appeals to "unity through diversity". This logo imposes an explicit awareness with regard to tolerance. Specifically, it implies knowledge of, acceptance and respect for cultural diversity and the infinite diversity of human beings. The philosophy of tolerance identifies and promotes the respect for human dignity, the principle of equality of people, regardless of race, religion, nationality, and its major aim is to replace power relationships with dialogue relationships. Thus, there appears a new perspective of the relationship I – the other, a relationship implying Identity versus Alterity. Based on beliefs, tolerance materializes into attitudes that permit others to behave, think and feel in a different manner.*
Events occurring throughout the contemporary world, together with the depreciation of human condition, make possible for tolerance to become the antidote for the humankind torn by antagonistic behaviors, tensions and excesses. Furthermore, tolerance could constitute the premise for the human condition's rehabilitation. Which is the tolerance threshold in a society where democracy is still fragile and vulnerable? To what extent does cultivation of freedoms and citizens' rights activate the paradox of tolerance, as it was stated by Herbert Marcuse? The present study aims at identifying the occurrence of tolerant attitudes, of openness toward dialogue in young people, as premise for a democratic society's consolidation, together with identifying educational contents and strategies able to contribute to the spread of tolerance.

Keywords: *tolerance, intolerance, indifference, indulgence, totalitarianism*

1. WHAT IS TOLERANCE?

The term originates in the Latin tolerantia, tolerare and it stands for "constantly enduring something". The original meaning of this term suggests some disapproval reasoning in front of improper or undesirable ideas and attitudes, which, for various causes, does not stand against them nor does it penalize them. This would also be the common significance of the term that sends us to the idea of bearing something (physical and moral perturbations) whereas indicating the decision of not contesting opinions and behaviors considered to be blamable. For example, tolerance of pain or noise. From here derives the pejorative meaning of tolerance, which consists of approving something we cannot avoid, due to constraints. Still in the common use of the term, tolerance is associated with pluralism, as a right justification of a plurality of opposite stands, which transforms it in the premise of good cohabitation under the circumstances of an infinite human diversity. The word "tolerant" has been used both in the common language as well as in philosophy, as a virtue opposing fanaticism, sectarianism, authoritarianism, a "refrain from taking action against something that is disapproved or against something that is politically opposite or strange" (*Dicíonar filosofic Oxford*, 1999:404), or the "tendency of admitting other modalities of thinking or acting and feelings different from ours" (Didier, 1996:345).

In politics and ethics, the principle of tolerance gets a distinct shape, based on equality of freedom and dignity of own convictions, and it requires of people not to condemn an opinion if it opposes their beliefs.

In European context, tolerance became manifest in the seventeenth and eighteenth centuries, through its religious connotations, in an environment of religious oppressions towards protestants, after the cancellation of the Edict of Nantes (1685). Meanwhile, absolute power ruling and the absence of distinct powers in a state, phenomena so specific to that time, led to claiming of political tolerance.

Although the first theoretical reflections on tolerance appeared in the European culture history with the representatives of the medieval humanism (Erasmus of Rotterdam, Thomas More, Jean Bodin etc.), the most significant works that constitute the foundation for modern doctrines are ”Tractatus Theologico-Politicus” (1670), by Baruch Spinoza, “Letter concerning Toleration” (1689), by John Locke and “A Treaty on Tolerance” (1763), by Voltaire.

The political philosophy of the English thinker, John Locke (1632-1704) spins around the question: How can people live together peacefully? Animated by this interrogation, Locke achieved an initial definition for the law of tolerance: “all churches were obliged to lay down toleration as the foundation of their own liberty, and teach that liberty of conscience is every man's natural right” (Locke, 1994:214-215). The English philosopher formulates, in his paper, the most famous argumentation of the religious tolerance: should religious belief imply a conscious consent, then it cannot be externally constrained. The function of a state consists of maintaining public order and security and the only intolerance accepted is related to anything that might prevent the accomplishment of this objective. By promoting tolerance of various religious beliefs, John Locke transformed it into an antidote to the practice of persecution, specific to his time.

Voltaire was attributed the statement that is considered a motto of tolerance: "Je n'aime pas vos idées, mais je me batterai jusqu'à la mort pour que vous puissiez les exprimer". He wondered “What is tolerance? it is the consequence of humanity. We are all formed of frailty and error; let us pardon reciprocally each other's folly; that is the first law of nature”. (Sponville, 1998:184). Consequently, tolerance of self and of others is part of the behavioral repertoire of the human species, as a premise of its living together and surviving.

The Liberal Revolution of the nineteenth century has determined an extension of the significance of tolerance. While for a long time the issue of tolerance used to be of religious nature only, nowadays it tends to invade almost all aspects of social life. The term begins to be used in reference to political, ideological, cultural or social differences. Sectarianism, which, initially, was only religious, has been omnipresent and multiform under the dominance of politics, much more than it used to be under religion, which makes political tolerance gain priority. It condemns the use of violence and political offenses (imprisonment for political beliefs). In accordance with the political credo, the practical political life shows us that tolerance manifests various justifications. For example, based on liberal thinking, tolerance is perceived as a moral ideal. The work of the English philosopher, John Stuart Mill, “On Liberty” was considered the most eloquent pleading for tolerance of the nineteenth century. Advocate of liberalism, the author claims that the intervention of the state, which holds legitimacy in defending individual rights, needs to subordinate to the individual’s liberties, at all times: ”To justify that, the conduct from which it is desired to deter him must be calculated to produce evil to someone else. The only part of the conduct of any one, for which he is amenable to society, is that which concerns others. In the part which merely concerns himself, his independence is, of right, absolute. Over himself, over his own body and mind, the individual is sovereign” (Mill, 2001:101). Thus, tolerance turns into an essential condition for social progress, for moral and spiritual development of an individual. Moreover, tolerance becomes the source of maximizing happiness and wellbeing for a great number of people, which utilitarianism claims as its own goal, and the author himself belongs to this movement. The historical events of the twentieth century, together with the new geopolitical configuration, globalization, the profound unprecedented mutations, affecting the human condition, bring about new aspects of tolerance. Tolerance covers more and more extended areas: sexual practices, gender equality, political opposition, religious beliefs and last but not least, interculturalism. This is how more and more species (types) of tolerance appear, and they do nothing else but to prove the vulnerability of the term. Within the contemporary world, axiological decentered, we witness an expansion of the idea of tolerance, under the pressure of all sorts of controversies: from economic to political, social, moral or religious ones.

2. TOLERANCE NOWADAYS

At first sight, the issues of tolerance simplified. In democratic states, rights and liberties, judicially recognized and guaranteed, replace tolerance. In the last decades of the twentieth century, undeniable principles of the civilized world became distinct: respect for alterity, right to be different, tolerance of others' opinions etc. Nevertheless, the interest for this topic is nothing else but the symptoms of the crisis humanity lives, symptoms of the intensification of tensions and imperfections of the world that humans have created and in which they must learn again to live together.

The excessive formalization of inter-human relationships, due to the manifestation of the axiological vacuum, and the atrophying of reason lead to a conversion of tolerance into amiability and a distortion of its true meaning

> "reciprocal tolerance ends up in a universal, smiling and peaceful silence, the kind of silence for which dialogue is nothing but an undesired jamming (…), it amputates the appetite of knowledge, of real understanding of alterity and it destroys the necessity of debate". (Ple□u, 2005:4).

This distortion of tolerance and the pseudo-tolerance it generates reveals the modified condition of our inner, psychic world, "a kind of logical and axiological anesthesia, a symptom of a merry interior paralysis" (Ple□u, 2005:5).

The German philosopher Herbert Marcuse (1898-1979), representative of the Frankfurt School, has tried to discover the reasons for "oppressing" the modern man and found out that the conflicting subjective dynamics is intensified and reiterated by social oppression. The risk that threatens the developed capitalist society consists of replacing tolerance with tolerance of oppression, which gives way to a generalized indifference, meant to reject any opposing attitude and allows for the mechanism of privilege and discrimination: "What is proclaimed and practiced as tolerance today, is in many of its most effective manifestations serving the cause of oppression" (Marcusse, 1977:286).

In his study "One Dimensional Man" (1964), Marcuse analyzes the industrial civilization, which he considers to be a form of well-disguised totalitarianism. Even though, apparently, everything is possible, and everybody has maximum of freedom, in this type of society there functions a refined system of persuasion and manipulation that continuously nurtures the societal needs and people's illusions. On the other side, constitutions of all modern democratic states guarantee various types of individual and group freedoms (freedom of opinion, religious freedom etc.). Tolerance is included in the United Nations Organization's Universal Declaration of Human Rights, from 1948. Under the circumstances in which pluralism represents one of the characteristics of modern society, it is necessary that a promotion of permanent dialogue exist between the bearers of various spiritual, moral and religious beliefs, as well as an accomplishment of community and communion in diversity. This constraint determined the contemporary thinkers (Marcel, Buber, Levinas) to promote a philosophy of dialogue to bring about the necessity for the practice of tolerance to be present within a culture capable of accepting and fully recognize difference and equally to respect and value it.

On the background of the same blockage of dialogue, the year of 1995 was declared the United Nation's Year for Tolerance, Peace and Good Cohabitation between Peoples and States. This decision of great responsibility was made under the pressure of numerous conflicts, tensions and divergences between different human groups, a pressure that spread over the world just like a giant and devastating historical fire: "In the eve of the third millennium, tens and hundreds of human beings die or get mutilated in absurd and inhumane confrontations. This is an authentic proliferation of barbarianism" (*Curier UNICEF*, 1994). In this context, learning to live together has turned into the very condition for humanity's survival, in this new planetary Babel Tower. The axiological education, intercultural education, fostering of tolerance are the means of this lesson on survivability through learning how to live together: "We are condemned to tolerance" (Ple□u, 2005:15).

Alternatively, maybe we should give a thought to Emile Boutroux's words, in order to overcome weaknesses: "I do not like the word 'tolerance'; let us rather call it respect, mutual understanding, love. Until the day of grace when tolerance will become love, we cannot say that tolerance, the prosaic tolerance is all we can do. Tolerance – as little attractive as the word may sound, remains an acceptable solution while waiting for something better. People should be happy that they started to bear one another, until they are able to love one another, or simply, to get to know one another! Tolerance is just a provisory stage" (Sponville, 1998:190).

In a desecrated World, tolerance becomes the profane expression of ascetic virtues, through which the man imitates God's sovereign 'kindness', His patience, understanding and love, thus trying to save himself. While talmudically rereading the bible, Emmanuel Levinas states that human side of man, authentically manifested as care for the close ones, can prevent or generate violence. Everything depends on the real proximity consciousness of "Absolute Alterity" (God) and the manner in which this is reflected by every man's fragile face.

3. BETWEEN INTOLERANCE AND INDIFFERENCE

Opposing tolerance, intolerance can result in the extreme facet of fanaticism. The fanatic is the one who blindly believe in something or someone and manifests his or her absolute devotement through his or her behavior. Such traits make the individual unable to foresee or tolerate any other opinions but his own. His blindness, toward others' opinions, becomes dangerous whenever he tries to impose 'his' truth on others. Intolerance now shapes as "a deliberate attempt at eliminating any disapproved conduct, by means of coercive methods, usually in a very energetic manner, close to brutality (persecution)" (Miller, 2006:747).

From a philosophical perspective, intolerance is a reaction attitude toward everything that is different or opposite to one's own beliefs and way of self-being, both at individual or group's level. Most of the massacres in history were nourished by intolerance. This is how the phrase " There is one thing that cannot be tolerated and that is intolerance" was coined. Imposing one's point of view and making it legitimate by means of force is the mechanism that constitutes the foundation for the manifestation of totalitarianism. Any type of intolerance aspires to become totalitarianism, characterizing itself through a settlement of the tyranny of one single truth, considered as absolute truth. Concerning the amenity that ideology and totalitarian movements practiced against democracy, Karl Popper stated the paradox of tolerance: "Unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited tolerance even to those who are intolerant, if we are not prepared to defend a tolerant society against the onslaught of the intolerant, then the tolerant will be destroyed, and tolerance with them" (Popper, 1993:230).

The danger of tolerating intolerance is thus highlighted as well as the fact that the type of tolerance that ignores anything is destined to becoming obsolete. Therefore, the issue of a 'tolerance area' appears, next to the objective limits of tolerance and the identification of the intolerable. The difficulty of this endeavor consists of the fact that tolerance is not a value in itself, yet it is intimately connected with the social context, whose coordinates represent its experimentation or testing. Humanity is conflicting, passionate and torn in its nature, and that is why tolerance is needed. A society, in which universal tolerance would be possible, would be much more humane. In a humane society, there will always be something intolerable, even for the most tolerable human being on earth.

Recent history of humankind displays an eloquent case of tolerance: the city of tolerance, namely Sarajevo. Its abandonment to its own fate of a besieged, famine, blood-washed city (in December 1993) meant cowardice and lack of tolerance from Europe. Passivity in front of horror and the very acceptance of evil has transformed people in accomplices to this event. Accordingly, we are confronted with indifference at the opposite pole of tolerance, which is the most dangerous form that the western culture of individualist type may manifest.

Another term, which in common acceptance is confused for tolerance, is indulgence. Indulgence is regarded, through daily experience, as an excess of tolerance manifested toward less essential aspects. By correlating these three terms, we can conclude that tolerance represents an mean value between intolerance, the refuse to tolerate what should be tolerated and indulgence, that is tolerance of what should not be tolerated, yet not considered indifference, which stands for a denial to consider what deserves being considered (Miller, 2006:748).

4. THE ISSUE OF TOLERANCE

The issue of tolerance it has generated long debates within the American territory, which, in its nature and configuration, as a mixture of ethnicities, religions, cultures etc. – is predisposed to and vulnerable in front of such social behaviors. Influenced by these social realities, Emory S. Bogardus wrote “Social Distance Scale” (1993) to measure the degree of understanding and affection manifested in relationships between people, thus highlighting the attitude of acceptance or isolation of different ethnic groups by the population that held majority.

In Romania, the first psycho-sociologic study based on the social distance scale, adjusted to the Romanian environment, was accomplished in 1993, by the sociologist Septimiu Chelcea. Applied to a representative sample, the survey supplied relevant data about the social contact index and the quality of social contacts index. The survey revealed that Romanians manifest powerfully positive attitudes toward the ethnic minorities.

The changes to which the military institution was subjected, next to the experience of volunteering-based army and of international operation theaters extended the study of tolerance to the military organization as well. Of great interest is the identification of tolerant/intolerant behaviors from the military environment, the limits of tolerance and the presence of this attitude with the military personnel, an attitude reflected by tolerance toward the human being’s diversity.

The problem under investigation aims at analyzing the contents of military regulations, which, by their stipulations contribute to the instauration of a tolerant setting or fails to do so. The content analysis of the Regulation for Military Discipline has led to the following conclusions:

- norms and rules stipulated by this military directive are norms of social cohabitation, fact that implies the cultivation and promotion of civic spirit and behavior (Art. 3, clause c);
- internalization of these norms carrying values (dignity, honor, comradery etc.) is pursued, together with forming of convictions so as to guarantee discipline and authentic military conduct;
- rules involving military order and discipline converge to the necessity of consolidating the military groups’ cohesion and functionality, which implicitly appeal to cultivation of tolerance toward human diversity and capitalization of such diversity;
- the commanding officer is the person who, by personal positive example (Art.4, clause f; Art. 19, clause h; Art. 22, clause f)

provides a behavioral model, both related to professional relations and societal ones. A tolerant commanding officer will have tolerant subordinates and the other way round: intolerance will always generate intolerance. Correctitude and impartiality are indispensable qualities of a good leader;

- art. 5, clause c explicitly mentions among the factors that diminish military discipline "tolerance of behaviors and denigrating or discriminatory actions from the military personnel";

- the most elaborate and explicit support of tolerance is found in art. 19, clause e that stipulates the commanding officer's obligations regarding the military discipline: "to respect the rights and fundamental freedoms of his subordinates, as well as their personality and dignity;

- relevant for the issue under debate is art. 42, clause i: "volunteer participation at some religious communities' gatherings or organizations through which the soldier's, state's or nation's dignity is affected and emission of discriminatory opinions in relation with groups of people or social entities" are deeds that compromise military honor and dignity. Manifestation of such behaviors is followed by disciplinary reprimands.

In conclusion, although explicit statements are not numerous, all stipulations included in this military regulation promote tolerance directly or indirectly. The military organization is guided by rules involving mutual respect, cohesion, comradery, harmonious cohabitation. All of these guarantee the well-functioning of military structures and the efficiency in accomplishing military missions. The International Human Rights extend these values, norms and behaviors toward the relationships with the enemy as well, which strengthens the idea that promotion of tolerance among the military personnel is an exigency of modern and postmodern armies.

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STUDY ON THE ASSOCIATION BETWEEN PERSONALITY TRAITS AND CULTURAL DIMENSIONS

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Abstract: *This paper presents some of the conclusions of a research endeavour undertaken in two different institutions: a private company (PO) and a state- financed organization (SO). Its purpose was the comparative investigation into the similarities and differences characterizing them in terms of the communication patterns underlying their organizational behavior. Hence, the research method employed was based on the comparison and contrast techniques, whereas the paradigm it adopted was that of organizational communication patterns. Thus, out of the five dimensions describing the concept of organizational communication, namely vertical, horizontal, informal, formal and organizational outward communication this article will only present the findings related to* ***informal, formal and horizontal communication patterns.*** *Based on these, the paper will then focus on the prospective challenges for the two organizations in terms of micro-organizational behavior and also on the way the two dimensions of organizational communication can inform on the future decision-making process.*
Keywords: *communication patterns, horizontal communication, informal/formal communication, organizational behavior*

1. INTRODUCTION

Intercultural psychologists are preoccupied with testing some models of personality in attempting to find if there are universal personality traits. The personality models suggested by H. Eysenck have dimensions that can be considered universals(by example extroversion and introversion) and which have been tested in 25 different national cultures. By example, introverted, the type of the retained subject, puts the accent on the interdependent values. The extroverted, the type of the relational effusive, enjoys to meet unknown people and promotes the interdependent values. An hypothesis that deserves to be tested in future studies is if introversion is connected in a positive way with interdependence implicitly if extraversion is connected in a positive way with interdependence and individualism. Interdependence refers to the need to be with the others borned from the need of attachment in each person. Interdependence manifests by the tendency to the social contact, by valuing the relationships, by the need of affiliation. Those with a interdependent structure live the self fulfillment by others. Those bent to indirect communication, being careful to the unvoiced feelings and thoughts of the others. The interdependent structure is characterized by internal assignments and the tracking of the own purposes. The favorable social environment for development of the interdependent is the individualist culture where is followed the objectivity of thoughts in behavior. From the cultural point of view, to dimension interdependence-interdependence corresponds the dimension individualism-collectivism. Too much individualism kills the person, too much community kills the society (Ferreol, 1999). Efficacy could be a compromise solution, by example, a collectives person involved in a collectivist culture.

With studies and research from intercultural psychology domain was proved that the dimension of individualism and collectivism represents an increased validity and can be considered universal dimensions.

The individualism is associated with equality relationships and with flexible roles. The collectivism characterize the cultures that encourages the individual tendency to see like part of a social group, promotes adhesion to rules ,respect for authorities, conformity and success of group (Hofstede, Hofstede, Minkov, 2010).The intercultural researchers suggests that differences in cultural values, individualists and collectivists influences team work and the group results (Sosik, Jung, Berson, Dionne, Jaussi, 2005).

2. ASSOCIATION BETWEEN CULTURAL ASPECTS AND PERSONALITY CHARACTERISTICS

R. McCrae and P. Costa, by Big Five model, revealed five major dimensions of personality: extraversion, agreeability, conscientiousness, emotional stability and openness for experience. All this dimensions have correlations with different cultural aspects. Therefore, it can be said that certain personality characteristics associate with significant transcultural valets (table no.1).

Table no. 1 Association between personality traits and cultural dimensions

Personality characteristics	Cultural dimensions
emotional stability	uncertainty avoidness
conscientiousness	feminity
extraversion	individualism

J. Allick and R. McCrae (2004) unreeled a study in 36 national cultures where they tested the hypothesis of association between a certain personality profile and affiliation to a certain cultural area.

The intercultural approach of personality started with the focusing attention on study of a culture, with extensive study of relations between cultures and personality variables. Sociocultural variables influences human behavior, generating different guidance in different cultures. In turn the culture induce a certain way of acting, a certain social system that creates the needed personality (Gavreliuc, 2011). People processes differently acquired information from the cultural environment and reacts differently according with the acquired experiences. Personality is influenced by culture. Therefore, the interaction between culture and personality is essential to understand the intercultural psychology intercession. All these determined me to see if this hypothesis of association of personality traits with cultural aspect is valid to Brasov sociologists. It was pursued if exists a personality structure from a community formed from professional point of view that have defining characteristics with significant frequency. The study was done on sociologists from private environment from Brasov, in a number of sixty subjects, with ages between 28 and 50 years, 28 boys and 32 girls. The provenance domain from where the subjects have been selected was the one of social sciences. The results indicated the subject`s predisposition to extraversion, the defining trait of the sociologists and the specific trait of collectivist culture. The study has 6 major objectives, two of them being significant:

- identification of personality traits that define sociologists study participant ;
- association features with specific cultural aspects of social sciences

The basic tool used in the study was test BFA - Big Five Adjectives - the adjectival form of the best known european Big Five (BFQ) - Gian Vittorio Caprara, Claudio Barbaranelli, Patricia Steca- accredited by the College of Psychologists from Romania and applied with license. BFA is a psychometric instrument, validated in a variety of research programs, and it is based on Big Five personality model . The Big Five represents the meeting point of different traditions and psychometric approaches, especially it represents the result of psycholinguistic and the factorial approach. By applying this tool, researchers pursued to detect the universal personality traits, traits specific for many cultures.

The results and findings of the study:

- By analyzing data from exploration of personality traits we find that the higher factor has the friendliness factor (m=247, 85, a.s.= 25,53)

-The sociologists who participated at the study are characterized by optimism, generosity and kindness. They are generous not only by sharing their experience but by providing help when needed.

Table no. 2 Mean and Standard deviation for personality traits in sociologist

Information about personality traits					
	N	Minimum	Maximum	Media	A. S.
BFA extraversion	60	184	320	236,88	37,742
BFA friendliness	60	193	305	247,85	25,530
BFA conscientiousness	60	146	298	235,25	31,010
BFA emotional stability	60	137	276	218,83	32,653
BFA openness mind	60	166	306	234,75	30,838

The Factors Extraversion (m=236, 88, a.s=37,742) and conscientiousness (m=235,25, a.s.=30,01) complete the portrait of the sociologist using characteristics like energy, ease, seriousness, sociability, communicability and activism.

In terms of differences by gender, the factors extraversion, friendliness and openness mind are above average, superior in feminine environments than in masculine ones. The factors conscientiousness and emotional stability have higher values in masculine environments.

Table no. 3 Mean and standard deviation for personality traits in women and men

Information about personality traits				
	genre	N	Media	A. S.
BFA extravesion	feminine	36	239,22	36,130
	masculine	24	233,38	40,574
BFA friendliness	feminine	36	251,08	25,955
	masculine	24	243,00	24,615
BFA conscientiousness	feminine	36	233,72	29,367
	masculine	24	237,54	33,842
BFA emotional stability	feminine	36	217,69	33,104
	masculine	24	220,54	32,594
BFA openness mind	feminine	36	238,69	29,715
	masculine	24	228,83	32,170

If you make comparisons between these results and those obtained on subjects others than Europeans, it can be elaborate a portrait value including the following dominant aspects: extraversion and intellectual autonomy(Schwartz, Bardi, Bianchi, 2000).

A previous psychological investigation (Smith, Dugan, Peterson, Leung, 1998) emphasized a significant correlation between individualism and conflict, but a lack of correlation with job satisfaction, which invoke the functionality of this variable.

Triandis' study (2000) proved that man becomes more collectivist with the passage of time, valuing the stability of social relations. Collectivists perceive themselves realistic, knowing their limits, they show interest in others' needs and they encourage positive emotions in order to maintain group cohesion (Matsumoto, 2007). Members of collectivist cultures are strongly influenced by the thinking of others, they make less new friends, but their relationships are closer and stronger (Gouveia, Clemente, Espinosa, 2003). Some researchers have drawn attention to the importance of reputation and prestige in collectivist cultures.

Triandis (2000) proposes a number of factors contributing to the difference that occurs in appreciation of wellness within the two types of culture, the most important being: compatibility between personality and culture, extraversion, high availability for personal development and chances of achieving objectives.

3. CONCLUSIONS

Therefore, a good knowledge of the personality traits is essential in the person`s integration in social environment and allows the identification of some universal characteristics, valid in as many cultures.

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TO INTERPRET SUCCESS: THE SUCCESS IN SCHOOLS AND THE INTEGRATION OF FOREIGN STUDENTS IN ITALY

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Abstract: *Intercultural education is a very relevant topic for research in Pedagogy. Intercultural education is not spontaneous, everybody is afraid of the word "foreign". Intercultural education is something to be built thanks to projects.* Fondazione Intercultura *is an institution which is trying to face these topics and trying to educate trainers. Most of the time foreign students are considered problematic, especially in high schools as they are considered a problem by families and teachers alike. Foreign students are considered as a threat in slowing things down. They are considered inadequate. The feelings create social difficulties. A lot of essays insist on the poor language training they have and that means they have to work more and this slows down the learning process of other students or creates tension between different cultures and/ or religions.* Starting from this point a group of Italian researcher that I coordinated have conducted a survey on behalf of the Foundation to answer to some questions such as: what determines the success of the foreign students in Italy and allows them to be better integrated in our country? *This essay aims at finding a way to understand problems and to acknowledge positive experiences, the so called best practice. The "evaluation" from a pedagogic point of view aims to develop the conscience of the person who is learning and it allows the trainer to verify the methods of his teaching, to ascertain the validity of its methodology. The study took in consideration the scholastic performances which are influenced by various elements: expectations of parents, self-esteem, social life, family, educational policies, relationships with teachers and classmates.*

Keywords: *integration, Intercultura, education, schools, success, evaluation*

1. INTRODUCTION

How do foreign students, classmates, teachers and families define it? We can assume the scholastic careers, the success and the failures of foreign students as tests to measure the capability of the schools to offer something valid in a multi and intercultural context. The evaluation is a relevant step towards the learning process; it is most probably the stage which has caused more discussions. The "evaluation" from a pedagogic point of view aims to develop the conscience of the person who is learning and it allows the trainer to verify the methods of his teaching, to ascertain the validity of its methodology. The evaluation in schools has been carefully studied in the last years; those studies have enquired into the correctness and the objectivity of this experience. (Santelli-Varisco, 2000). Try to understand that success in schools means -beyond the pedagogical studies- above all to clarify what that terminology represents for teachers, students and families. It is clear that the two concepts of: scholastic success and positive result have two different meanings, they are not equivalent. In fact positive results means to have reached an acceptable level of learning considered basic, whereas success in school means to get high profile levels.

Strictly connected to success in school is the question related to the evaluation procedure was performed by teachers. The research elaborated on a lot of data, studying them from a quality and quantity point of view. The research as a matter of fact has not only studied data and statistics fixing all those cases where foreign students -part of the Intercultura Programme- achieved success in schools while they spent one year in Italy, but it has studied processes, modality and conditions which allow the comprehension and the evaluation of educational, managerial and didactic strategies which all concur to make a positive experience for these students.

The intent of the scholars who have acted on behalf of the Foundation was that of knowing students (males and females), namely young people who have lived a special scholastic reality insofar as it is possible, to know these young learners in the extra-school life; the intent was to reconstruct the social and interpersonal dynamics between teachers and students, and between the other people involved in the school activities. The study was an empirical one.

We gave questionnaires to teachers and students, we organized groups to understand the concrete situation lived out in schools in order to help trainers. We wanted trainers to become at the same time both observers and main actors of the educational process in school and in class. We adopted empirical techniques and one of them was this: to be actively involved in the observation. The stories we have gathered have allowed us to get information and to have a better understanding of the learning processes. The pedagogical structure was based on comparative education. The study took in consideration the scholastic performances which are influenced by various elements: expectations of parents, self-esteem, social life, family, educational policies, relationships with teachers and classmates. The study has also analyzed the scholastic programmes as stated in the various P O F in the schools attended by the foreign students of Intercultura. The time period considered was one year according to the Kerr Map known internationally. Foreign students of Intercultura have spent one year in Italian schools and they appreciate the experience because they consider it a way of growth and most of them are ready to repeat the experience.

Their presence, as witnessed by the teachers, has given an added value to their classrooms, improving the knowledge of the foreign language. Above all the experience has represented an opportunity for the school to grow and it has represented a positive step upwards the intercultural dialogue in a globalized society, improving the learning processes.

2. MEANINGS, PURPOSES AND METHODOLOGY

It is remarkable how multi- and intercultural education as well as the presence of foreign students pose two different subject fields with own characteristics together with particular developments and difficulties. Multi- and intercultural education should configure itself as a dimension that marks the school's activity per se, and should proceed according to innovative and open terms. Look at Item 45, 7th paragraph Presidential decree 394/399 CC. MM. 205/90 and 73/94 according to which:

> "Schools must arrange intercultural education initiatives, whether in the presence or in the absence of foreign students. Intercultural education must be viewed as a school's fundamental value and therefore as the main criterion for a school's program; as an interdisciplinary training process addressed to anyone with an ordinary character to be activated in order to overcome any possibility of special treatments, stereotypes or biases, ethnocentric and sectarian visions with the aim of training minds that will be "open" to confrontation, sympathy, co-operation, peace and other ground values onto which a multi-ethnic society should be founded."

The presence of foreign students, their school "careers", their successes and failures should be envisioned as testing moments of the school's actual abilities to act in multi- and intercultural terms. The evaluation lies amongst the components of the training and understanding processes like the one that has produced and still produces arguments and controversies. One first differentiation poses the evaluation beyond the meaning of measurement and control and basically intends it to simply be an assessment. This allows to view the trainee not only as someone whose performance level is being tested, but as someone who is going through a process that should provide him with the information on his own situation with the aim of easing his way through the cultural and educational process. In this perspective emerges what has been acknowledged as " the pedagogic function of evaluation" (Reuchlin, 1974), aimed at making the trainee's understanding processes easier, once he has been provided with all the information that will help him to come to terms with his own experiences.

2.1 Evaluation intended as… The research aims at spotting the school's successful cases with foreign students who attended schools in Italy for one year with the Intercultura program, at gathering information on their personal histories as well as to let emerge the educational and study choices that led to the final outcome. The main purpose of this research is to establish some good educational techniques and to help overcoming the biases that often lead to viewing the foreign student as a threat, as a burden and a slowdown to the ordinary class activities. Trying to investigate on the school success entails, first and foremost, going more in-depth on what the use of such terminology means for teachers, for the students and families, as well as on the many definitions given by previous pedagogic studies. It appears to be sufficiently clear that the terms *positive outcome* and *school success* don't have the same meaning, nor are they equivalents: with *positive outcome* one means to refer to the reaching of the understanding of basic notions, whereas with the second expression one might refer to the understanding of high-profile notions. Another matter that is strictly linked to the school success is that of the evaluation procedures that the teachers might opt for. The carried out research is rooted in quanti-qualitative factors: other than retrieving data and analyzing the matter on a statistical basis by spotting all the school success cases of the yearly participants to the Intercultura project in Italian schools, it means to detect the processes, the modalities and the significant conditions that allow to understand and to enhance the educational and organizational study choices concurring to a good outcome of these students' school experience. The main intent of the researchers operating on behalf of the Foundation was that of getting to know all of the students, youngsters "in the flesh" in their own school reality, and, as far as possible, also in their outside reality to reconstruct the group trends, the interpersonal relationships existing between students and teachers, as well as between all of the different people involved in the many school activities. The survey has been carried out through observations on the field, through questionnaires submitted to the teachers and students, and the administering of some focus groups in order to collect some data pertaining to the actual school situations and to facilitate and encourage the school personnel to make themselves observers-researchers on the main school and class dynamics regarding the understanding processes of their students. Amongst the empirical techniques: the active observation, life histories have allowed the gathering of some informative data and the possibility to verify the adequacy and influence on the understanding processes. The pedagogic framework was built up on the basis of comparative education. The research took into account the school performance, affected by several crucial factors amongst which: parents' expectations, self-esteem, forms of socializing outside of the school context, structure of the family, educational policies, the relationships with students and classmates. In the research, The school profiles were also analyzed, as they were present in the TOP (Training Offer Program) of each school attended within a year on behalf of the Intercultura, with Kerr's Map, a valid international well-tested instrument.

2.2 Stages and instruments of the research. The research staff included researchers coming both from different university institutions and different areas of expertise (cultural anthropology , intercultural pedagogy, language science, sociology), who brought different competences to the project in order to build a solid research group, whose individual points of view were totally unbiased from their own fields of expertise and converged in the choice of a common methodology and lexicon. (Maria Chiara Spotti, Università Cattolica del Sacro Cuore, Milan and Francesco Schino, Università of Bari).

The research work took place in the second trimester of the academic year 2009-2010. These were the followed steps:

- Selection of the two champion and most valuable Regions in the research (both Northern and Southern): Apulia for the South (all the provinces), Emilia Romagna for the North (7 provinces);
- Presentation of the project through an Introduction letter and meetings with all of the school Principals and the professors to the fourth year's classes, in order to present the research modalities and the sharing of useful context data helping to set up the work;
- Election of a teacher to make reference to for each school, who then followed the different stages of the research;
- Collecting of data pertaining to the plan of studies in the school through the acquisition of the TOP (Training Offer Program);
- Interviews with the schools' Principals, with literature and language teachers and an assigned teacher for the institute's intercultural activities (concerning the used methods, the contents and docimological contents), that were organized through specifically elaborated questionnaires.
- Questionnaires for foreign students aimed at monitoring their level of integration in the class, in the family, in their peer group; the questionnaire helped also in finding out some difficulties, the criticalities, the differences perceived by them between their original school system and the one from the hosting country, the relationships with the teachers, their school "career".
- Questionnaire for the Italian students who were present in the classes hosting the foreign student from Intercultura (mirror group) to monitor their interaction skills with the foreign student, their intercultural competences;
- Open-answer questionnaire (in Italian or in English) to be taken at home or during classes, on behalf of the foreign students from Intercultura;
- Identification of the foreign students from Intercultura to be involved in focus groups;
- Carrying out and analysis of the focus groups, during approximately one hour and a half each, on behalf of one or more members from the research group;
- Analysis of the school profiles through specific table forms based on Kerr's map, so as to be able to compare the results from the different institutes either in a regional and national context;

The research sample was based upon 328 students distributed in 57 secondary schools; 72 foreign students from Intercultura (34 in Emilia Romagna, 38 in Apulia) plus the mirror group.

2.3 Analysis of the Training Offer Programs by the schools that were involved.

From the brief analysis of the TOP (Training Offer Programs) by the 57 2nd degree high schools involved in our research – having hosted in the academic year 2009-2010 the foreign students that have arrived to Apulia an Emilia Romagna the Intercultura Association – it has emerged in an evident way that intercultural pedagogy strictly in terms of didactics, concrete interventions and programs, may not be a widespread approach – especially in Apulia – which does not exclude though that the single institutes took very great care to the well-being of students (so, being the interculture a relationship with a foreigner, to the interculturalness implicitly). As we have noticed, often, the support given to the

Intercultura foreign students is in the facts merely linguistic. The presence of many project with an intercultural feature may result in being far less significant if compared to the various areas of intervention and the amount of the offered projects. It emerges that the conditions which facilitate understanding are others.

The protocols for the management of the students are not widely spread, although they would be necessary, perhaps in co-operation with the Intercultura local Centres (the teachers often talk about useful materials coming from the Foundation itself, though they also complain about the absence of any kinds of contacts with it), as well as with the training of the teachers and classmates that are about to welcome the Intercultura student in their class.

2.4 School success and evaluation: the Intercultura students' point of view. The question related to school success was posed both in the questionnaires and in the focus groups. The definition of school success given by the foreign students may sometimes turn out to be an overall judgement on their year abroad and they often refer to their personal inner growth and the satisfaction for having confronted several challenges. For many students school success is the school's success refers to the school succeeding in its mission to involve and motivate/thrill to attending classes and studying.

> "I think that the word "success" in school means that in the school environment the students reckon the school to be suitable for them. By giving the students the right motivation to make them study and be fond of school."

It also is a multi-generation school, whose younger and older teachers may give different but fundamental contributions:

> *"In a "successful school" there are either young and old teachers. This is a very important thing as no one is too old in their experience. The presence of young people is important as in 2010 they might be able to generate new ideas and avoid therefore to stay anchored to the old study methods."*

The request for improvement, passion, vividness in order to motivate to studying also refers to the theme of the lacking motivation and a series of other problems, amongst which school waste. In general, the answers given by the foreign students make reference to many factors that characterize school success. Amongst the main ones, besides the motivational one, the relational dimension emerges and regularly becomes the main focus. Many of the answers given in Emilia Romagna can be sum up in the expression "to fit well". Here's what a Chilean girl says:

> " … for me success in school means having schoolmates that… become your friends. That make you feel like a fellow student and not "just the foreigner", to whom you may ask for help without any fear. Success with professors, for me, means being treated like the others and not believing that you're retarded just because you still can't speak well."

And here's the witnessing from a Hong Kong girls whose ending evaluation was negative:

> "It means that he or she fits well in school that the others se him/her as one of them. Has friends in the school. Gets pretty good grades (7 and such), studies, is committed and has fun in school."

Being/ feeling part of the class group, and moreover of the school despite the linguistic difficulties, is considered, by the great majority of the participants to the program, to be the very sign of success. "Fitting well" also implicitly includes the reaching of numerous learning objectives and the development of highly complex transversal competences to be reached within a rather limited manner of time. In other words the foreign students wish to be able to follow and take part to the studies more or less in equal conditions as the other students. As S. (Guatemala) affirms, success is "seeing the world of studies in a different way, being able to to fit oneself in another studying environment despite the linguistic difficulty…"

In this statement one can read the necessity to rapidly overcome to moving, the anxiousness and the struggle that accompany the first period so as to fully and joyously take part to the school fervor. Fitting happily into the group is part of the success as it is a conquest – it is not always easy to relate oneself to people of the same age – but it is also the key to overcome the early difficulties in communication and of course in studies. As a matter of fact the interest from the schoolmates is a strong motivational factor to the linguistic progress and the overcoming of obstacles in the single disciplines. It is a fact anyway that "successful" experiences in Emilia Romagna as well as in Apulia were characterized bay a good and rapid phase of initial integration (within the month of October). Even those who had some travels at their arrival to the school, e.g. for a wrong program choice with a subsequent change of institute, have then carried on happily, by finding a quick solution to the problem. It is likely nonetheless that the quickness in responding on behalf of the teachers and volunteers might help the students to feel listened and understood in their needs, and it also helps maintaining the motivation to the program vivid as well as the capability to rely on the Association. Some of the more articulated and descriptive definitions of school success make the reference to the learning and the study more explicit. Here's an account by a participants whose school experience fully satisfactory and with excellent results also in terms of evaluation:

F. (Sweden): [school success] means that the foreign student was able to integrate himself in the class, to follow the subjects and learn the language well. Sometimes it is hard to manage school as well as in one's own country, so it can be said that… all that matters is what one has learned and the effort made in order to learn it".

There's also those who give their priority to learning Italian as a sign of success or those who talk about personal growth and maturity. A few others match success with intercultural learning and the capability to operate the change of perspective as required from experience and to open up to another context:

M. (Japan): "For me it lies in having become friends with as many people as in one's own country , in having learned about oneself (as well as one's own country) from the point of view of people from another culture, and most of all in having enjoyed and liked it."

Very few definitions of school success mention evaluation, saying that it is important not to fail, or having low grades, whereas only one student talks about high grades. Even in the focus groups the participants declare to be careless about the result. From the statements of the second questionnaire, the grades obtained in the Italian school result as dropping but the personal satisfaction factor stays strong and balances out an apparently less brilliant result. In fact the students feel to have confronted additional difficulties compared to other students of the same age. Not only did they have to fit in the school, but they have also given proof of being able to pass a hard test, that is to make themselves independent and able to live abroad for a whole year.

M. (Dominican Republic): "Though it was difficult, I'm very content because i made it. It went well."

N. (Thailand): "I'm very happy about this experience, because all the good and the bad things are experiences that helped me growing. Even the friends and teachers are really nice, they made me feel good and helped me a lot".

Somebody else was surprised about the achieved results, as they were expecting lower grades and admit having committed themselves scarcely:

A. (Germany): “Even though I hadn’t studied I had high grades… A real miracle… Since I had higher grades than some Italians in my class…”

It is certified then that the evaluations, despite suffering from a decrease compared to the initial ones, seem to keep into account the confronted difficulties as well as the motivation and commitment on behalf of the students.

2.5 Comparison between the initial and final evaluations. In Emilia Romagna on 21 out of the 32 questionnaires that were expected to be released from the teachers, it emerges that the final evaluations are coherent in 50% of the cases with the initial ones. 4 students have even maintained a “very positive” evaluation. In 5 cases no judgement was ventured as a result of some lackings in the admission documentation, 2 were given a positive evaluation with some differences and only 3 have a rather negative evaluation. Amongst the particularly successful cases, 4 students are to be reported. 2 of the students are central-American, 1 is Japanese and 1 is Swedish. Besides from their origins and a major or minor facility for learning Italian, the four seem to have in common not only a strong motivation for integration but also the fact of having met strongly strongly inclusive environments and a great disponibility on behalf of the school to personalizing the programs and to value the competences of the students.

2.6 Italian lifestyle, in the school and outside. From the point of view of the Intercultura foreign students the Italian school experience has generally produced rather positive results. **71% claims to go to school in Italy with pleasure.** The “new” data, compared to the question asked in the previous paragraph, is the appearance of unsatisfied students certified to 11.3% together with 17% of partially unsatisfied. By asking directly to the Intercultura foreign students to assess data on the school achievings as compared to their “home” ones, it is confirmed that 79,0% is aware that the results are average-good; whereas 14.5% considers them to be far worse. Only 4.8% reckons them to be better. Certainly this one major issue that leads to a more thorough consideration, based on the outcome of questionnaires aimed at “our” foreign Intercultura students. The challenge was also that of finding plausible explanations to this anything but simple phenomenon and, rather, very complex as it merges together several variants related to the different school system, to the many teaching strategies, to the different cultural origins, to the many life histories. Even for the unwillingly studied subjects on behalf of the foreign Intercultura students, as well as for the more appreciated ones, the motivations are on one hand related to the teachers’ capabilities to plan the didactic activities so as to help the foreign Intercultura students, seeing as how 17.7% claims not to understand the explanations and 10.5% utters that the teachers are unable to help them; on the other hand they are disliked (21,8%). This last data matches with what was said previously (on the liking of Math as studied in their own country) only if underneath such disliking lies a different appreciation between the Italian teaching methods and the foreign ones. A 26.6% of unanswered questions has also been detected. In order to close the analysis strictly related to the school aspects it is important, however, to point out that 62.9% of the foreign Intercultura students have generally perceived a good acceptance of the cultural diversities. The “critical” ones on this issue are certified to be 9.7%.

2.7 Mirror group and school success. The definitions of schools success provided from the mirror group are connotated with a certain extention and make reference to multiple factors, especially to the occupation and the evaluation, almost completely absent in the foreign student’s questionnaires. It is almost as if they lived in the present time as entirely focused on their amazing experience, whereas the Italian ones who are their same age manage to envision a continuity between their present and their future. Aside from this, the definitions from the two groups have many things in common. Even in the mirror questionnaires, in fact, the relational dimension is a vital component:

> "School success is getting along with your schoolmates and professors" – "For me, school success is being committed to the greatest extent in order to achieve good grades, to relate to the schoolmates and to bond with everyone".

Even here the priority seems to be that of "getting on well" with both students and teachers, that of feeling fully accepted in the class. For someone, it is important for this to happen no matter whether the results are positive or negative, that is outside of a competitive context and a relationally exclusive one. A quiet life amidst the school and class group in its ensemble seems to be generally desirable or one reality in which to be truly happy. This is what two satisfied student utter on the importance of the relationship with the schoolmates just to learn that this is, by far, the general standard procedure.

> "In my class the activities are articulated in group researches, presentations, etc. which may determine the grades. Thus, it is necessary to create an active teamwork atmosphere and, luckily, this is possible in my school." – "In my opinion, school success does not only result from frontal school lessons, but also from the classmates, through discussions and argumentative themes".

Even the students from the mirror group seem then to appreciate the two didactic modalities in favour of the group trends and entailing interaction, in total synchrony with the majority of the Intercultura students complaining, instead, about its lack in their original country. At the same there is a strong desire for a school where learning is set aside from the performance, but it is rather linked to the pleasure and the interest for the contents. In this context arises then a need for recognition and appreciation on behalf of the teachers, which foreign students sometimes complain about not obtaining.

> "Success is achieved when you go to school every day wearing a smile, fearless of being considered as a grade from 1 to 10" – "For me school success is both being rewarded from the professors, with votes or any such thing, and the interest for certain subjects that lead to student to delve into them also outside of the school environment".

Recognition, interest, pleasure in the Exchange are closely linked to the dimension of motivation towards studies which is sometimes hard to find. Hence the teaching figure seems to be essential in order to involve the students:

> "To me, school success is managing to get high grades given from the interest and the passion that the professors should be able to convey to each and every single one of us".

It strikes though that the school success definitions are so close between the two groups as are the critics more or less concealed under a school system into which it is not always pleasant or amusing to find oneself in and often lacking in truly involving and motivating situations and/or modalities. Thus, some delay the commitment to the university years, when the subject will be far more inherent to one's own interests, and settle for the option of surviving to an absolutely unappealing daily routine.

2.8 Success as viewed by the teachers. In the definitions provided by the teachers, as much as enriched with a great deal of facets, school success coincides essentially with the success of an educational project pertaining to the person in its entirety. The developments of a student's potential along with its individual growth are therefore considered as a priority. Studying is then linked to one's own maturity, of the developing of an independent thinking, of the acquisition of instruments that will help to confront life in its variety of aspects.

> "Naturally school success does not entirely identify itself with a final high evaluation; it is on the contrary much more than this. In my opinion a student is to achieve school success

> whenever he absorbs notions that allow him to elaborate a personal vision of the world with broader horizons and to acquire competences that will allow him to confront life by achieving positive outcomes. It is an ambitious goal that the teachers for one should challenge themselves with, although it's not easy".

Many definitions insert the single person in a relational dimension. In these cases the school burdens itself of the civil-ethical training of young people and the concept of school success embraces a much wider horizon than the local schools by projecting itself in the society. Many, in fact, point out the importance of the training of *"citizens that should be able to manage their own life project"*. Only a teacher makes explicit reference to the sense of belonging to the national community and focuses thus on the school being a fundamental means of values' and cultural transmission of a historically and geographically defined community. The teachers seem to implicitly respond to the motivation and commitment drop, following to the scarce appreciation for the Italian school on behalf of a high percentage of participants to the gathering of data. A discrepancy also detected between the intentions and viewpoints of one part of the teacher's personnel and the reality detected with Intercultura by the students in Italy and their schoolmates. The pedagogic project as expressed in these definitions seems not to keep into account, at least in words, the dimension of motivation and involvement of the students in building their own learning pattern. In fact lessons are not always appealing and the teaching methods do not always seem to be coherent with the goals that the interviewed teachers originally intended to achieve. If the atmosphere in the class group is considered to be important, it is also true that the adopted teaching methods (frontal lesson, oral questionings and individual written tests) rarely tend to favour the creation of a group. The use of appealing teaching methods such as *problem solving* issues, group activities, field researches, other than the effort to value individual knowledge, aimed at delving into and discovering new notions, is quite frequent. The prevailing of a frontal teaching that is more addressed to the single individuals rather than to groups together with the harshness of part of the teaching personnel and the School Councils in planning the contents' programming seems to impede at least one part of the Italian school in the project of creating responsible and active citizens, whereas it often manages to make them lose their motivation, as the definition of the mirror group have testified.

2.9 School success as viewed by the families. According to the carried-out research, the role played by the host families in easing the Intercultura students' integration process in the school life and in guiding them through the critical phases that they might go through. Family plays a major mediation function in letting understand the "game rules" and in encouraging and motivating them to the reaching of the defined goals. Without the essential aid of the families, many foreign students would not find a way to overcome the inevitable frustrations and difficulties in order to live a happy school experience. How do host families define the school success? The families highlight on the multiple factors that contribute to its achieving. They also highlight the importance of the relational dimension and make school success coincide with a good integration in the class group.

> "I would define school success the ability to participate and interact in class activities, although with a strict link to their own competences and abilities, as well as the possibility to socialize and to be involved in the schoolmates' initiatives, whether inside or outside of the school."

In this definition, one might implicitly read that the foreign student can, or rather must feel "a part of" from the very beginning, despite the limits in one's skills which are destined to increase during the stay. As the family itself affirms:

"Certainly the guys must be particularly motivated to learning and to the constant improvement of their Italian language skills, whereas the professors must devote themselves to define a specific and adequate program continuing throughout the whole year"

2.10 School and Intercultura's foreign students: positivity and criticality. Foreign students testify to a very reassuring data for the Italian school: cultural diversities are viewed in a positive way and Intercultura's foreign students don't complain about feeling excluded in no way. Cultural stereotypes and biases are present in the early phase of the arrival. Many questions that the students are puzzled about and that show a great deal of ignorance of the country of origin are a significant symptom to this. But through the "contact" and interaction among students a great ability to being open and flexible, such stereotypes were then torn down, one would say rather "spontaneously" as a result of an intention that was programmed by the Class Council through well-targeted interventions. The Italian students' mentality appears to be rather ethnocentric and the study programs do not contribute to modifying it by only dealing to a low extent with the geographical areas outside of Europe. In this situation, the arrival in class of a student from a different country is nonetheless a changing factor towards a multi-perspective vision of life. An adequate preparation of the class at the arrival might facilitate going more in-depth on relevant issues also under a didactic profile and might drastically broaden the cultural horizons of the Italian students. From a more methodological-didactic point of view, the foreign students complain about the italian school's scarce ability to motivate. As a negative example they report the teaching procedure of frontal lessons, the few lab activities and the mnemonic learning methods. Foreign students also report the teacher's scarce ability in the use of spoken English, which may represent an initial obstacle for many as well as a general difficulty in understanding lessons, entirely oral and not unenhanced by a written support, such as keywords written on the board or written summaries from the lesson and or the textbooks. Many appreciate, on the other hand, the fact that one can learn to give oral speeches in front of others thanks to oral tests, which has a remarkably positive effect on learning the Italian language. For a minority of students coming from eastern Europe and Asia the relationship with the professors is very positive as it's run in a horizontal way whereas for students of other origins the professors are viewed negatively as they are quite distant. The professors, on their account, highlight on the advantages given by the presence of foreign Intercultura students. In fact, with their choice to confront the many obstacles in order to open to new realities, they represent a great stimulus and encouragement for Italian people of the same age to believe in their strengths and potentials. In concrete terms, they contribute to their opening to the world and to new realities. But the presence of foreign students is stimulating for teachers as well. The colleagues are brought together to work in groups in order to achieve the pre-established goals in a more synergic way. Furthermore, by confronting with different needs and goals, they are brought to refine the preparation work and to focus on a more detailed programming.

3. EVALUATION OF THE EXPERIENCE

Overall, the experience of the foreign Intercultura foreign students is definitely good (83,8%). Only for 5 students it turned out to be negative.

The key to success: good school practice. It has been observed that the experiences referred to as positive have often got an initial integration phase in common into which several positive action are accomplished, in order to reduce the initial drawbacks towards many foreign students and to lay the foundations for a happy development of the relationships and the learning process. Naturally, before all of this, it is assumed that every single Intercultura Local Centre, supported by a sufficiently informative documentation on the program and the areas of interest, plans the insertion of a non-Italian Intercultura student in an adequate Institute. It would be of great use for teachers not only to know the material gathered by Intercultura "Educating to the world", but also to be thoroughly informed on the student's original school system, on the didactic modalities and on anything that might be useful to rapidly compile a didactic and educational project. Once this choice is made by the Intercultura Local Centre, everything else is up to the students and teachers.

The key elements to this insertion phase are enlisted in the following order:

- The presence of a reception protocol in order to deal with the arrival of the student, despite in many institutes such insertion procedure takes place even in the absence of a protocol;
- The assignment of a tutor who's able to communicate in a foreign language (generally English), even better if well informed on the Intercultura program and in contact with the Local Centre. The tutor seems to be one the figure that the foreign students appreciate the most. In fact, he has a great function of mediation between the **foreign student and the institution.**

Generally, he defines the didactic patterns, the selection of the classes to attend, coherent to a previous agreement by the Class Council. He listens to the specific needs of the single students and manages to find personalized forms of insertion in the school reality. Moreover he has a similar function to the *counselor*, available to listen to the foreign student and his problems and to provide guidance in his school path;

- The assignment of a study program coherent with the previous and future school studies, that also keeps into account of the student's interests;
- The assignment of an adequate class in terms of ability to welcome, include and co-operate with the new student; the same function should be performed on behalf of the teachers, or at least from the majority of them; an option is the insertion of a student in the tutor's class so as to be followed more carefully;
- The preparation of the class at the arrival of a new student (e.g. through timely information gathered from the Local Centre);
- The preparation by the Class Council of each and every single teacher to the reception of the new student;
- The assignment of a personalized didactic program, including eventually a reduction on the schedule, the exclusion of certain subjects (e.g. latin), the enhancement of some others (e.g. English or other foreign languages);
- An open-study program with the insertion in two classes in order to follow personalized patterns and to expand relationships; for some student, switching classes can be less pleasant but this procedure is generally viewed as positive;
- Adopting every possible strategy in order to help the student to expand his/her relationships (e.g. by getting involved in extra afternoon activities with other groups of students);
- insertion of the new student and generating the need for support on their behalf (e.g. supplementary explanations, group homework, delivering notes, etc.);

Involving of *returnees,* if present in the school, for a presentation to classmates and class groups; involvement in extra afternoon activities; involvement in well-known foreign languages' lessons(e.g. English/Spanish); lessons in the student's native language (e.g. activation of a Japanese language course); presentations on the single disciplines' issues in agreement with the teachers;

- in general, it is important to give a certain value to the competences of the foreign students in order to allay the frustration feeling, especially in the initial phase;
- support to the learning of Italian language through a *well-targeted* teaching, the individual studies on specific material, the regular correction of the written works, etc.;
- showing interest to the person and the original cultural context by asking questions,

by asking for information and by helping to eliminate the stereotypes related to the original country, so as to promote the exchange and mutual knowledge;

As regards didactic programming, schools are suggested to:

- establish the main objectives to be reached in the single disciplines through a previous agreement with the Intercultura student
- simplify the concepts in order to allow a better understanding of the Italian language and make a presentation on traditional values and the national culture:
  1. to express oneself orally and put something down on paper in Italian
  2. knowing the Italian school system
  3. knowing the main aspects of the Italian culture
  4. socializing and communicating with classmates and teachers
  5. allowing the student to talk about the uses, costumes and habits of his/her own country;
  6. moreover, every involved teacher has elaborated a program with the main goals to be achieved in his/her own discipline as well as the notions and competences to be acquired;

As regards didactic programming, schools are suggested to:

- analysing the needs
  1. planning on the general aims and goals
  2. planning on specific objectives (for each discipline)
  3. research-action of the adequate means and instruments
  4. synthetic planning on the contents (for each discipline)
  5. monitoring, verifying and evaluating (before, during and after)

As for the evaluation it might be adviseable to:

- define evaluation modes and times in complete agreement with the Intercultura student; contents and modalities of the verifying tests might differ from the class group ones;
- illustrating to the intercultural students the evaluation criteria
- use standard language for preparing written tests and the consequential double evaluation (e.g. English + history)
- postpone oral tests to the moment when the communicative competence is sufficiently good.

As for didactics it is generally important to:

- value the knowledge and competences of the Intercultura foreign students by involving them in lessons on well-known issues or that can be delved into through research;
- selecting the studying materials for the single issues according to the student’s skills in oral speech; using eventually middle school books, to be integrated with additional information whenever scarce;
- visualizing the explanation clues and keywords on the board; more in general adopting every possible strategy so as to make explanations more easy to understand;
- verifying on the understanding of the explanations and give further details if necessary; taking care, in general, of the learning process;

Giving good value to the desire to learn by arousing the student’s interest; ability to motivate all the students, not just the Intercultura foreign ones.

4. CONCLUSIONS

In order to be able to “measure” the school success of the non-Italian student’s experience who came to our schools in the previous academic year, one should make reference to the specific indicators that may result, in this case, result to complex and difficult to define. In fact, one may confront with a multidimensional concept towards which the Department of Education, despite avoiding to provide a possible conceptualization, has since long ago shown a great priority interest to the ends of improving and increasing the value of the educational system – especially since, after the launching of the Lisbon strategy in 2000, the value of competences has become of primary importance in the concept of school success. Within a policy that is aimed at creating the conditions for a lifelong learning process, amongst the strategic goals there is that of improving the learning level, to ensure the access equity, to grant the mastery of basic and transversal competences, even with actions on the reference context, so as to improve the school system's appeal and to contrast school dispersion. A fundamental objective for the personal development of all the boys and girls lies in the improvement of the education level, to be intended as the main instrument to the country's social and economic growth. School, as many ministerial documents quote, must give its contribution to the well-being of the society that one lives into, by training active and responsible citizens who must be able to demand on their rights and to contribute in a conscious way to the resolution of problems. The school-time becomes then a fundamental component although one's own individual motivation, the social context that learning takes place into, the technical-didactic instruments at one's disposal and the teacher's ability to keep up to date, must not be forgotten. Recovering the student's basic and transversal competences is also useful to contrast school dispersion, a phenomenon for which many actions were taken, and several specific projects were financed, especially for southern regions referring to the PON projects 2007-2013 could be enough. First of all, the school of training success does not coincide with the school of easy pass, which would entail a lack in the didactic contents and methods. The school of success aims at creating, for all and in the classroom, the conditions that may help each student to be successful in the learning process. However, what the many OCSE-PISA or INVALSI surveys do not measure is the boredom and indifference for certain disciplines which are the same that underwent the analysis. Such teachings are reckoned to be difficult and/or boring by the Intercultura students as well, whom in questionnaires or Focus groups have clearly stated their opinions. It only takes to think about the low ratings towards Mathematics, which instead they study with great pleasure and great results in their own country. Some important pedagogues, such as J. Dewey, A. Patri, M. Montessori, C. Freinet, M. Wagenschein, have laid, in the schools where their ideas were implemented, the foundations to a successful learning process on behalf of all the students, including the physically disabled ones. Their lessons are anything but overrated and, today, they may be summarized like this: when the students are involved in well-targeted activities, they think, ask questions, identify the problems and pose different issues, to which the teacher had not thought, this is the school of success. This school is far different from the traditional one, which used to outline a strict and where the teacher is the only one in charge of transmitting knowledge. In the school of success the students are the protagonists of the building of their own knowledge. The school of success is based, to a large extent, on Socrates' ideas. The teacher asks questions, but leaves to the students the task of planning some adequate investigations in order find the answers. Thus, Socrates' ancient didactic mode sets the mode for the students to be curious, to think on their own thoughts and to keep asking questions to which they will have to find some answers in order then to compare their thoughts with their schoolmates' and the teacher's. Moreover, self-esteem, family and social relationships definitely affect school success. More specifically, a vast international literary corpus proves the strict relation between some of the so-called temperamental characteristics – dimensions named as "task orientation" – and school success. Such characteristics are perseverance, level of distraction and level of activity. A high activity level or the scarce perseverance to bring the task to its accomplishment are all elements which might compromise one's ability to focus and pay attention and might therefore affect the performance, as well as the reaching of a goal, in a negative way. But the factor that might help the most in foreseeing the outcome of the performance is the self-esteem level that the student possesses in relation to his "school" skills, as it may strongly affect the grades in every subject. Those with an essentially good self-esteem present themselves as optimist people, confident of what their possibilities might be, has ambitious goals to achieve and easily confronts with the negative experiences. On the other hand, the ones with a low self-esteem tend to be pessimistic and become depressed, their potential stays on a low-profile. But there's more to it. Several researches have proved that each and every one of us possesses an inborn tendency to self-improvement. And it's just through such mechanism that the individuals tend to obtain a positive response about themselves from the surrounding environment and to avoid the negative ones, to overestimate their own successes and to forget about their failures. These tendencies to self-improvement seem to have a strong adaptive value as they help the individual to live more peacefully. The points of reference that a student may need in order to increase his self-confidence also have a remarkable importance and they can either be internal factors (feeling competent in one particular activity or interpersonal ability) or external factors (family, teachers, schoolmates). Self-evaluation is so strongly affected be the judgement of others, as to be named "self mirror image". It is therefore fundamental that the parents or the educators manage to convey to the students a positive idea on his skills and to confide deeply in their potential. Let's try then to apply all this to "our" foreign Intercultura students who have lived a school (and life) experience outside of their affective-relational-psychological and socio-cultural daily context and let's briefly consider some elements that have emerged from our research. It seems evident that many Intercultura foreign students were inserted in school institutes that hardly include intercultural pedagogy among the educational expedients of their TOP and that have often received the student without going through a preparatory phase of the class group. The interviewed internal teachers themselves admittedly view as a drawback the fact that there was no specific didactic-educational program referring to the new foreign Intercultura student – together with their own lacking in the knowledge of a foreign language. The persisting presence of the frontal didactic at the expense of the lab experience, generates in many students who were already used to it in their country of origin (with the exception of the Asian students) some difficulties and a certain level of underachievement in school compared to their country of origin. Whether we consider school success in terms of disciplinary achievements or in terms of the student's own well-being, the results of our research appear to be generally good despite posing the necessity to activate a good practice for a further increase of the positive aspects. The analysis itself has let emerge some important positive factors on the Intercultura students' school experience. Their presence – according to the interviewed teachers – has often brought the class students closer to each other, has improved the knowledge of the foreign language as it has "forced" the classmates to express themselves in a non-Italian language,; but more than anything else, it was unanimously acknowledged as an opportunity for the school to grow, an invitation to the intercultural dialogue in our global society, to the questioning of one's own perspectives, of the teaching-learning techniques. The school personnel involved in the survey has acknowledged to the Association a relevant added value in pursuing and in bringing this process forward. The foreign Intercultura students: bring the local class students closer to each other, prompt to the use of foreign languages, oblige to cross-cultural dialogue, question the teaching-learning techniques, stimulate the school to improve itself! It is for sure, several things must still be activated in order to stimulate the school institution towards a higher awareness of the relevance of the transversalness and unrenounceability of intercultural cross-cultural pedagogy in the training offer, but some factors testify to its undeniable success: the extremely positive evaluation expressed by the Intercultura foreign students as well as by the Italian students who have welcomed the new unexpected schoolmates, along with the great availability provided by the Italian host-families, that soon became a second home for these non-Italian youngsters, who now dream (or have planned already) to come back as soon as possible.

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SOUTHERN EUROPE AND THE FAR EAST EARLY CONTACTS: JESUIT FIELDWORK REMARKS FROM PIONEER EXPERIENCE IN INTERCULTURAL EDUCATION

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Abstract: *Intercultural communication, based on tested strategies and skills, was a major concern on the early years of the Jesuit's educational missions centered on Goa. Music and some other knowledge domains played a fundamental role in those hard intellectual works. This communication, based on original reports from the sixteenth century by the hand of Francisco Xavier and Fernão Mendes Pinto, points out and discusses aspects then presented as preoccupations and/or findings; it stresses some fundamental questions identified today as recent trends in the crossroads of arts, intercultural concerns and education; and it points out the beginning of the missionary activity of the Society of Jesus as a pioneering landmark of the policy for Intercultural Education.*

Keywords: *Ethnomusicology, intercultural education, Society of Jesus, Goa, music, intercultural communication, teachers training, social cohesion.*

1. INTRODUCTION: THEN & NOW

Menor filho em exílio maior [Minor child in exile higher], the farewell formulae from Francisco Xavier (1506-52) to Inácio de Loyola (1491-1556) on April 9th 1552, eight months before dying in the small Chinese island of *Sanchão* (an elision of the Portuguese version for Saint John) expresses his feelings after ten pioneering years of intercultural education under extreme harsh conditions. The first hand reports of the Jesuit founder based on Goa, the Portuguese ruled port city, in West India, located in todays smallest and richest state of the country, represent an invaluable source for reflection on education for social cohesion. Francisco Xavier challenges the state and the church powers through their higher representatives, the Portuguese King and the Pope, for local individual interests dependent on cultural, religious, geographical and environmental conditions. His letters and documents, that could take more than one year to get to their recipients, include field notes like reports, practical advices and personal outflow, direct questions and orders, soft and severe punishments and also rewards and kind advice, application for financial, spiritual, legal and human resources from Portugal or from other European origin, as well as reflections on pedagogical methods and techniques, and on arguments for faith and spiritual discussions and practices of different religions. Among the most impressive references, classified as such by the missionary himself, those that stress the distance between erudite traditions of the Iberian Peninsula home culture and those of the great Japan Island, motivated rather challenging educational paths meanwhile interrupted. Arts and sciences related references in this set of documents involve the valorization of the spoken word, stressing sound, emotion and body expression and also the best contents for the pedagogic texts, the most confortable hours of the day to teach, the best days in the week and places to locate the classes. Didactical concerns even include comments on the kinds and ages of students to group for the success of the intercultural educational enterprise. These multiple aspects are scattered throughout the 137 documents (docs.) written by Francisco Xavier. These documents, known until 2006, were transcribed, classified and in some cases translated from Castilian or Latin into Portuguese in the commemorative centennial edition celebrating 500 years of his birth (Baptista 2006). In addition, the musical references of the long and famous travelogue *Peregrinação* by Fernão Mendes Pinto, who lived and worked for a while in close connection with Francisco Xavier and then with the Company of Jesus before leaving it, were taken into consideration. These descriptions provide contemporary references that in many ways complement the knowledge given in the letters, namely in what concerns music related aspects, and were analyzed by Côrte-Real in 1985 (1996). This presentation brings the theme of pioneer intercultural educational experience to light. Doing so, it stresses two fundamental issues identified today as worldwide recent trends for the success of the crossroads of arts, intercultural concerns and education: the performance practice of educators and the respect for the other in the overall process. In the 16th century the aim of the Jesuit global educational strategy was to save souls, in the 21st century, UNESCO's one, worked on successive world conferences, is to build creative and citizenship capacities (Lisbon 2006) reinforcing socio-cultural dimensions in ambiance of social cohesion and cultural diversity (Seoul 2010). Comparable situations, in which most teachers ignore the cultural environments of their students, deserve thus our attention.

2. EMOTION AND PERFORMANCE

Francisco Xavier repeatedly mentions the characteristics of the Jesuit priests needed for different places such as those in Southern India, Malacca, Moluccas, Japan and China where after Portuguese resistance of sorts his early death impeded his entrance. It seems that no details are missed in his vivid letters in which he stresses good health and constitution to confront extreme conditions of food constrain, cold weather and isolation (doc. 47). He even stresses, in some cases (as for Japan) the preference for Jesuits from the North of Europe (Flemish or German), but with experience of life acquired in Spain or Italy (doc. 107). The five decades of Portuguese presence in India and in many coastal regions of the so-called Far East, however, rendered the Portuguese language a necessity for those early educators in the most isolated places. Local interpreters, needed in the educational settings, understood no other European language. Among the skills needed he stresses good temperament, dilligence in teaching and an obedient character (docs. 49 and 50), experience of life, academic and artistic qualifications (docs. 107 and 110). Different situations required different missionaries: for the small coastal communities of fishermen and Christians (Portuguese personnel in command, traders and some local individuals meanwhile converted, whose children needed education) close to the Cape of Comorin in Southern India (doc. 84), the profile of educators was completely different from that needed for the Japanese court of Bungo, in the Eastern coast of the island, were the local religious intellectuals, with interests in music, literature and astrophysics were eager to know and discuss the Christian doctrine and faith (docs. 96 and 107). Above all skills, however, the most appreciated was a performing one: the capacity to move the listeners and the students to different emotional states. Master Gaspar, who Francisco Xavier nominated as rector of the College of Santa Fé in Goa, had the grace to move listeners to tears when he preached (doc. 107). Francisco Xavier gave great importance to the performance practice in the intercultural context on the field. He described his own behavior in this respect, explaining in detail how he used to teach the prayers, using gestural expression, loud and clear voice, call and response vocal technique, and extended repetition (doc. 48). In many instances he reminded Francisco de Mansilhas, a younger Jesuit to recommend his interpreter to use loud and clear voices in his translation tasks. Although Francisco Xavier does not provide many references to music practice in his letters and documents, he mentions the sung mass and the processional singing of Ladaínhas of the young men and friars in Malaca (doc. 84). The use of music in the Portuguese religious services abroad was very appreciated and in especial the Jesuits would be famous for music theory and practice knowledge and development, not only, but especially in China. Matteo Ricci (1552-1610), Tomas Pereira (1645-1708) and the non-Jesuit missionary Teodorico Pedrini (1671-1746) were famous composers and music theorists from Italy and Portugal in China, responsible for great intercultural contact through spoken and written language and music. They were authors of pioneer dictionaries (e.g. the first Dictionary of Portuguese-Chinese, lost for long, only found in the 1930s and published as late as 2001) and music treaties, not to mention the compositional and performance work done by all of them.

Among the most vivid descriptions in *Peregrinação* (1614) are many mentioning music performance. Fernão Mendes Pinto (1510/14-1583) was a very good writer, with a keen sense of humor and a sharp critical vision. He described with extraordinary detail not only what he saw, but also what he heard in his most adventurous life in East Asia, then called Far East by Europeans. His descriptions include music and sounds of war and peace, Portuguese and of local traditions, in private and in new public environments in Peking and other places (in Côrte-Real 1996: 190) not yet in use in Portugal by then. He mentions how the local population appreciated the polyphonic church music of the Portuguese church of Our Lady of Conceição in the Chinese city of Liampó interpreted by voices and musical instruments (ibid: 188). As well as the chill created in the local population by the Portuguese water music played by brass instruments in the small boats in the harbor of the city of Fuchéu in Japan, when the local king of Bungo welcomed Francisco Xavier (ibid: 191). The sensation that the first guitar like instrument, played by the Portuguese Gaspar de Meireles, produced in the local population in China is also object of a curious description by Fernão Mendes Pinto (ibid: 193 and 194). Finally, the descriptions of the religious musical funeral ceremonies of Jesuit practice that accompanied the corpse of Francisco Xavier in Malaca and Goa give us a clear notion of the missionary tradition that included music performance practice in its systematic educational work (ibid: 191). The heaviness of the emotions created by the Portuguese religious music played abroad must have had its impact in the intercultural relations developed by the Portuguese in far lands since the fifteenth century.

3. THE PRICE OF CULTURAL RESPECT

According to his own writings, the intercultural educational policy practiced by Francisco Xavier in coastal regions and islands from India to Japan was characterized by a close connection with the local uneducated or erudite cultures, attending their needs and expectations. The impetus of this procedure may be readily observed in the second letter written from Goa to Inácio de Loyola on the 20th of September of 1542 (doc. 17), in which he transmits what he says is the governors will to exchange the Easter lent period in the year, so that the youngsters and the men, who used to go out then to the sea and land for long term fishery and commerce, could confess and receive communion, then only permitted during that time. The weather calendar was thus proving to be worthy of religious respect and for that reason of justified adjustment. The insistent applications for the authorization of the Pope remained however unanswered. No sign is given in the letters mentioning it. In the court of Bungo, Francisco Xavier managed to interest the king, his intellectuals and religious men in the knowledge of the Christian doctrine and faith. Plans were made and later executed for the exchange of missionaries between Portugal and Japan. The interest in the building of an intercultural population of students in the early Jesuit schools is mentioned in several letters in which he describes his plans for the huge college of S. Paulo-o-Velho [St. Paul-the-Old] in Goa for example. *Creio que, dentro de seis anos, há-de ter passados de trezentos estudantes, entre os quais os há-de haver de várias línguas, nações e gentes* [I believe that in six years it will have more than three hundred students, among which there will be various languages, nations and people] (doc. 16). Francisco Xavier's will was however vexed soon. The note 10 to the document 117 states that in the his absence, in 1549/50 António Gomes dismissed all "indigenous" students from St. Paul to include twenty eight Portuguese candidates to the Society of Jesus. The Jesuit intercultural policy, as stated by Francisco Xavier, for education was in fact based on principles of cultural respect, promoting cultural proximity and mutual acknowledgement. His letters to the king of Portugal, John the 3rd are impressive, regarding the means he used to convince the monarch about the interest on supporting his educational policy. Equally impressive is the way he notes that the revenues sent back to India are not by any way possible comparable to the richness the kingdom receives from there (docs. 46, 57, 61, 83, 99, and 109). The cultural proximity between the Southern European missionaries mostly of Portuguese, Spanish and Italian origin and the coastal communities through the world, first in Africa, Asia and East Asia, and then also in South America, under the political power of the Iberian kings, was not welcome by the Pope's court in Rome. Pope Bento XIV (1675-1758) finally considered inadequate the Jesuit hegemonic control of the Catholic education abroad. Rome created the Congregation of Propaganda Fide still in the 17th century to coordinate the church missionary activity, counterbalancing the power of the Catholic colonial domination of the time, in particular by Portugal and Spain under the rules of the Society of Jesus. The two papal bulls about the missionary activity *Ex quo singulari* (1742) and *Omnium solicitudinum* (1744) mention the Jesuit accommodation of Christian words and uses to express non-Christian ideas and practices of native cultures in India and China.

The intercultural education strategy implanted by the Portuguese policy in Asia and in the South and East Asia regions of the world through the Jesuits was interrupted by the Roman church itself. The Society of Jesus would suffer even larger setbacks, from which it would however subsist and recover. With five centuries of delay, intercultural education would come again to the agenda of some pedagogic groups in the 20th century Australia, Canada and United States first and then as a European and world major effort, not yet however full valorized. Cultural respect then as now, for its imperative need for mutual understanding, discussion, negotiation, and acknowledgement, challenges many installed powers. Neglecting its value implies a price that men did not yet measured effectively.

4. CONCLUSION: SOCIAL COHESION

The field work remarks produced by the two early Jesuits mentioned in this study highlight expressive behaviour, stressing music and non-music performance practice as a major tool for intercultural communication. As mentioned before, namely in studies on music and migration by Baily and Collyer (2006) and Côrte-Real (2010) and (2011) among others, this early remarks corroborate that music provides ground and processes for social adjustment (Sorce-Keller 2010) in intercultural context. Social cohesion, a major value in this context, that needs growing attention and careful handling in current times, will benefit from the acknowledgement of such assumption. The said properties of music performance, that have been analysed in Ethnomusicology, to unmask boundaries, nurture participation, enhance emotions, challenge categories and renew references (Côrte-Real 2010a) with extreme easiness and efficacy render it a privileged tool not only to study but also to promote intercultural communication.

This old knowledge of worldwide field experience will hopefully inspire new thinkers in our challenging effort to redefine communities, educational strategies and policies for social cohesion in the contemporary global intercultural context.

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THE ROLE OF INTERCULTURAL EDUCATION IN DEFINING PERSONAL IDENTITY IN THE POSTMODERN SOCIETY

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Abstract: *The article is focused on the effect of postmodern society on human and cultural identity and the role of intercultural education for defining personal identity. Nowadays the personal identity is caught in between localism and globalism, between nothing and something (G.Ritzer). The values which dominate our society are the postmodern values (which are presented in G. Lipovetsky`s opinion), hedonistic values, respect for differences, the cult of individual freedom and autonomy, free expression and personal affirmation. These postmodern values are a challenge for personal identity and education. Intercultural education is seen as a necessity and also as a solution to the problems of the contemporary world, where social skills, networking and cooperation, communication and the ability to adapt have become indispensable and help students define their identity. In order to observe how people define their personal identity nowadays, we initiated an observatory research on 200 people. The subjects were divided into two categories: the youth representing the postmodernist, globalized society (students aged between 18 and 22) and the adults, representing the traditional society (aged between 50 and 60). They were given questionnaires concerning the way they define or find themselves. The results of our research showed that the intercultural education has a strong impact on (re)defining personal identity in postmodern society.*

Keywords: *personal identity, postmodern society, intercultural education*

1. INTRODUCTION

The globalized society is defined by a series of paradoxical features, in the view of socio-humanistic specialists. One of the paradoxes is excellently emphasized by G. Ritzer in his work 'The Globalization of Nothingness', where he describes the ways in which 'the nothing' (i.e. the things, deeds and people labelled according to certain standards) becomes a more and more defining part of our existence. It is to be noted that the characteristics of an ever-changing society, currently undergoing the process of globalization are to be observed best at an individual level. This society is based on a multitude of contradicting values such as: local vs. Global, the masses vs. the individual, personal vs. anonymous, quantity vs. quality, communion vs. isolation etc.

A. Neculau, for instance, analyses ‚the way of life between standardization and personalisation' laying emphasis on the idea of redefining the notions of social relations, identity, citizenship.

In a world currently undergoing the process of globalization, in which the frontiers tend to become symbolic, one clearly needs to redefine concepts in order to better know and understand himself and the others. 'Learning to live with the others' has become one of the milestones of today's education (Delors, 2000:74)

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2. THE PERSONAL IDENTITY IN POSTMODERN SOCIETY

Globalization and all that it entails is but a mere part of the issue related to redefining one's identity as reported not only to the local community, but to the national, international, even planetary one. To this aim, the main objective of education is 'to render the diversity of the human race and raise awareness on the likenesses between individuals and on their interdependence'. (Delors, 2000:75)

David Lyon notes another issue which is still related to the individuals' identity in today's society. He states that 'projecting the self is translated in owning a series of desired goods and leading some artificially created lifestyles' because 'the mediated experience is involved in the contemporary structuring of the self'(Lyon, 1989:102-103)

It seems that this mediated experience plays a major part in structuring the conception of the individuals on the world and life in general, having both positive and negative effects on the individual and social relations scales alike.

Although some authors (R. Silverstone) state that the mass-media (the T.V. and more recently internet in particular) promote a lifestyle which has helped people adapt to certain demands of the current society, most authors underline the negative effects of the media, such as: turning the auditorium into an infantile one, rendering the culture vulgar, promoting mediocre role-models, promoting a fake conception upon family life, etc.

To sustain this idea, Roger Silverstone states 'the T.V. is, both from a historical and a social point of view, a means of communication of the suburbia' (Silverstone, 1999:66). 'it is suburban because of the structure and content of its programs. It is suburban because of its inclusion in everyday life, because of the way in which it expresses the specific balance between isolation and integration, uniformity and variety, cultures and identities (both global and restraint), which are indeed the mark of suburban existence' (R. Silverstone, 1999:71).

The Romanian specialists also share these opinions. When talking about the risks of an informational society, C. Cuco, for instance, shows that 'a new society is born-that of the anonymous –less responsible, where too many things are allowed (...) and despite the fake idea of togetherness and communication, the bond between the individuals disappears as they become isolated and lonely in front of motionless machines' (Cucoş, 2006:100).

Globalization attracts, as C. Bârzea shows, the need to redefine the concepts of citizenship, democracy, cultural identity (Bârzea, 2001).

Nowadays the answer to the question ”How am I?” is no longer definite, nor final. The answer is complex and dynamic, because the identity in postmodern society is dynamic.

The students are postmodern and the teachers are modern and this is a real aspect of school today. This is a challenge for teachers. As a result, teachers are forces to develop new relational and methodological competences. They must make school more attractive for students. Therefore they must develop new didactical strategies which promote cooperative learning, tolerance and democracy, critical thinking and positive attitude to change. The roles of teachers today are more and complex. The teachers can help students to define themselves if they offer the model. Teachers need to provide models of leadership, critical thinking, democracy

3. RESEARCH DESIGN

Considering all these issues specific to postmodern society, the question that arises is: What is happening to the notion of 'identity'? How do youngsters define themselves nowadays? How can education help them define their own way of being?

To come up with an answer, we have undertaken a research on 200 subjects divided into two categories, namely: teenagers, representatives of the postmodern society and adults, representatives of the modern society. The main objective of the research was to identify the way in which teenagers and adults define themselves in the post-modern, globalized society. The hypotheses were:

1. We presume that there is a connection between the way in which the teenagers and the adults define their identity (self-image) and the values promoted by society.

2. There is a connection between participating in the Intercultural Education lecture/discipline and the way in which the teenagers define themselves.

The subjects had to answer two questionnaires. One concerning the individual values, the role of education in defining a system of values and another one concerning the image of the self from a real perspective ('how I am') and from an ideal one 'how I'd like to be).

In the case of the first questionnaire, the subjects had to tick all the options they thought they possessed from a list of features, and in the case of the second questionnaire they had to tick the options they would like to possess. The feature list also included features specific to the contemporary society, such as: tolerant, flexible, pragmatic, dynamic, non-conformist.

Two focus-groups were created (one for the teenagers and the other for the adults), debating issues on identity in the globalized society and the role of education in general, and that of intercultural education in particular in defining personal identity.

4. RESULTS AND DISCUSSION

The questionnaire data analysis has revealed the fact that the particularities of society influence the way in which people define their own system of values. The questionnaire on the self-image of the two categories of subjects has revealed differences between the image of the self of teenagers and the one of adults. To illustrate, most teenagers see themselves as dynamic (73%), sociable (64%), tolerant (68%), open to the new (63%), creative (54%), non-conformist (43%), ecologists (56%). The current society and educational system reflects on their image of the self.

By way of contrast, most adults see themselves as pragmatic, competent, sociable, responsible, faithful citizens. It is the 'classical' image of an adult (in any society!) The analysis of the focus-group data has revealed significant differences (as expected) between the self-definitions given by teenagers and those given by adults. Beside the natural differences between the two categories of subjects, we note that teenagers have a wider scope of self-defining (for instance, a lot of teenagers see themselves as representatives not only of an age group or of a nation, but rather as representatives of the whole world!!).

As opposed to the teenagers, adults define themselves through the social parts that they play (husband/wife, parent, professional), sticking to the classical definition of the adult (similar to the one Freud had given in the past –an adult is a person who works and loves).

Apart from these differences, both teenagers and adults make efforts in order to integrate features of the contemporary society to their image of the self, thus reflecting a common effort to adapt to society's demands.

Teenagers and adults alike have positively appreciated the part that mass-media play in promoting some specific values of contemporary society: tolerance, environment protection, reduction of violence, fighting discrimination etc. Adults state that for them, T.V. shows are the main means of defining some conceptions on contemporary society.

In the case of the subjects who have attended the intercultural education lectures, the definition of values is far more obvious. Most of the subjects who have taken part in the research have expressed an opinion according to which 'intercultural education has helped them clarify their own system of values'. Another benefit which intercultural education has brought is that the subjects have become aware of the fact that it is normal for different people to have different values, but the meaning of these values could be negotiated in order to favour communication and cooperation. The tendency to place the values in the category of 'something' is a lot higher with the subjects who have attended the intercultural communication lectures.

5. CONCLUSIONS & ACKNOWLEDGMENT

Although one of the limitations of this study is the reduced number of subjects, which does not allow general conclusions, one can analyse the main tendencies which are shaped in this study.

One of the conclusions of the conducted research is that education in general, and intercultural education in particular contributes, via the values that they promote, to the definition of personal identity. The image differences perceived between the two categories are also related to the educational background of the subjects. Teenagers, for example, have studied disciplines such as environment education, civic education, and intercultural education. These disciplines promote values related to the environment, tolerance, democracy, human rights, stereotypes etc. which have an impact on the teenagers' behaviour, their life conception and last but not least, their self-image. Society also contributes to shaping the life conception of the adults, either by the values it promotes through the mass-media (i.e. humanitarian campaigns on environment protection, health, children's rights, minorities' rights etc.) or via various social institutions or organisations.

Another practical conclusion to be drawn from this research is the introduction of the discipline of intercultural education in the national curriculum as a mandatory one for all educational levels. The research enrichment perspectives are: enlarging the study on a national level sample and studying the impact of the mass-media on defining the self-image of teenagers as compared to adults.

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THE CRITICAL THINKING –A STRATEGY TO DEVELOP INTERCULTURAL COMPETENCES

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Abstract: *The article is focused on the effect of critical thinking strategies for intercultural competences development. The competences development is the most important aim of school. The new competences that are necessary today are: the ability to select information, tolerance, critical thinking, communicational skills, empathy, to solve problems, to work in a team, to form value judgments. Kim (1991) considers that the essence of intercultural competence is the ability to change, to transform the human beings from rigid, intolerant and boring into open, flexible, creative and not closed ones. For developing intercultural competences is not enough only theoretical knowledge: there are necessarily behaviors that promote tolerance, empathy, assertive communication. A solution to develop intercultural competences is critical thinking strategies. This kind of learning strategies is focused on group and relationship. In our research, we were interested in identifying the impact of critical thinking strategies on students' intercultural competences. The research involved 100 students who are using critical thinking strategies. The quantitative results and the qualitative analysis show that the critical thinking strategies have a major impact on developing intercultural competences. These learning strategies offered the opportunity to reflect and develop our own social behavior. The students have competences: critical thinking, tolerance, flexibility, communication skills.*

Keywords: *taboo, prohibition, culture, ban, rule, sexuality, unspeakable*

1. INTRODUCTION

Today the competences are the most important aim of school. In Perrenoud`s opinion „a competence of a certain complexity operates several schemes of perception thinking, assessment and action, supporting inferences, anticipations, generalizations, probability estimations, settling a diagnosis starting from a set of indexes, seeking prevailing inferences, the elaboration of decision, etc." (apud. Potolea, 2003:224-225). In nowadays school and society, one of the transversal critical thinking skills is the critical thinking, defined in a pedagogical sense as the ability "to support with convincing and rational arguments certain views and to reject others, to "doubt" in order to obtain new arguments which strengthen or, on the contrary, weaken your own convictions and beliefs, to subject to review and assessment any idea, be it personal or belonging to others" (Dumitru, 2000:25-26).

2. CRITICAL THINKING IN POSTMODERN SCHOOL

Why is critical thinking needed in today's society, more than ever before? Because research on the types of thinking has shown that certain types of societies require a certain type of thinking. We refer to closed societies, where, as described by KR Popper, there is no distinction between the laws of nature and those of the society. "Taboos rigidly regulate and dominate all aspects of life" (Albu, 1998:9). In such societies, the individual's task is to take in and transmit society's laws, interpreted as immutable. Originality, initiative, responsibility, critical thinking are not the values of this society because they are not needed. People feel safe obeying rules. "Nobody asks anything because there is no room for questions" (Albu, 1998:9)

The critical thinking is an important skill that will enable us to better cope with the new demands of the information and communication society, and will give us a large perspective on much of what we learn about and do. Some specialists argue that the critical thinking, communication, problem solving, decision-making are cross-disciplinary competences. The literature about critical thinking offers many definitions of the term. All of these definitions show that the critical thinking is an important competence today. Seen as a cognitive skill necessary for all individual activities, critical thinking involves analyzing and making judgments, not necessarily to identify errors but also to fully understand and describe what has been understood (...) it involves posting all the elements of components to see how they are related and to issue judgments on it. (*apud* Negovan, 2007:131) R. Sternberg defines critical thinking as mental processes that involve strategies and representations used by the individual in problem solving, decision making and learning new concepts and a range of skills of self assessment, discovery of their own weaknesses and overcoming obstacles and mistakes. Another researcher of critical thinking is Richard Paul. He defines critical thinking as "disciplined thinking which is guided and one whose evaluation criteria are: clarity, accuracy, relevance, logical and appropriateness for purpose." (Sălăvăstru, 2008:209). What distinguishes him from the authors presented above is that R. Paul believes that a critical thinker must show a number of attitudes, rules, habits of thought and character traits. What seems particularly valuable in the design of R. Paul is the focus on character traits, which is particularly important for anyone, especially for a critical person, the knowledge that positive character traits give strength, uniqueness and value to a person. In the modern world dominated by globalization, rapid change is a secure force nature to adapt properly to the world that person lives in. Teachers should train their students' positive character traits, to ensure harmonious relationship with the self, with the others, with the world. In a personal research about postmodern teacher as critical thinker (Voinea, 2010:59-60) we identify a few characteristics of teachers' as critical thinkers:

Table No.1 - The frequency of characteristics of the teacher as a critical thinker

The teachers' characteristics as critical thinkers	Frequency
Didactical innovation	92%
Capacity of reflection	89%
Co-learner with his students	84%
Encourage the students to ask	80%
Offer different perspectives	78%
He does not always have the right answer	70%
He is an action-researcher	69%

The students need to see that the teacher is a model of critical thinker: a teacher who searches and selects relevant information, who asks and creates new questions and waits not a single answer; a teacher who has pedagogical values and promotes these values in his behaviour; a teacher who believes in his students' power to change.

2.1 Critcal thinking-a way to from intercultural competences. The benefits of critical thinking as a skill for the knowledge and communication society are reflected in intercultural education.

Today, in our global society, one of the pillars of education is "to know how to live together with others". This pillar of education refers to intercultural education, so necessary even in societies culturally homogenous. What does actually the capacity of people to live together mean?

THE CRITICAL THINKING –A STRATEGY TO DEVELOP INTERCULTURAL COMPETENCES

According to J. Delors, it requires learning the rules of coexistence starting with knowing one's own identity, and thus knowing the other. But knowledge of the other means the ability to decentralize of yourselves, your own interests, to feel the other and to understand that person from his perspective (not yours). And this ability to take distance from yourself, the transposition in the way of thinking of the other is specific to critical thinking.

This is why we advocate the development of critical thinking from the earliest age, because it is a guarantee of overcoming prejudices and stereotypes that prevent real closeness to each other. (Voinea, 2010)

Critical thinking strategies require value clarifications, resulting in attitude and behaviour changes that lead to the development of intercultural competences.

We are speaking here about the character traits developed by a "critical thinker" in the opinion of R. Paul: *intellectual humility* – it implies to be aware of the limits of your knowledge, to acknowledge your ignorance and prejudice, *intellectual courage* - involves fair examining and evaluating of the ideas or views that you are not interested in; *intellectual empathy* – implies the recognition of the need to put yourself in the other's shoes to better understand him; *intellectual integrity* – presumes to be faithful to your own thinking, to be consistent in applying your own intellectual criteria, to comply with the same rigorous standards that are used for the opponents; *intellectual perseverance* - expressed willingness to explore and develop intellectual truths or intuitions, despite obstacles or difficulties that may arise; *confidence in reason*- expressed in the belief that only the free exercise of reason can best serve both your own interests and those of general humanity; *intellectual meaning of justice* - the will to consider all points of view based on the same intellectual criteria, regardless of feelings or private interests.

Is not a critical thinker the man holding a particular intercultural competence? Intercultural competence is an ability to mobilize knowledge, methods of action, but also feelings, positive attitudes in dealing with intercultural interaction situations.

Kim (1991) believes that the core of the intercultural competence is the person's ability to adapt, the ability to reorganize in an open, flexible, creative, and not closed, rigid, intolerant and dull way. Here are descriptions of the person that thinks critically!

The intercultural competence is proved by the ease with which the person establishes intercultural contacts, the degree of effectiveness in understanding and transmitting cultural meanings. In fact, individual performance in a relationship of intercultural communication does not depend only on the personal factor, his competence, but also on numerous other factors related to social environment. (Cozma, 2001:84)

Byram and Zarate describe the components of intercultural competence as follows:

1. Attitudes: curiosity, openness to combat stereotypes about other groups and about the in group;
2. Knowledge of social groups, "products" and practices of their own culture or of others, concerning the general processes of social interaction at the macro - and micro- level;
3. Interpretation and relationship abilities. Balanced analysis of a document or event belonging to a culture, explaining and linking them appropriately with those of the in group's culture;
4. Interaction and discovery abilities. The ability to take in new information and practices of other cultures, to operate with knowledge, attitudes, within the constraints of real communication and interactions;
5. Abilities of critical reflection and evaluation based on criteria, perspectives, practices and products of their own culture and of the otherness.

As it can be easily seen, the components of intercultural competence are found in the characteristics of those with critical spirit and thinking. On the other hand, critical thinking, through its characteristics, the processes that support it (analysis, synthesis, and evaluation) contributes decisively to the formation of the intercultural competence. We may add that an intercultural competent person must have the ability to think critically, precisely because this is the way to overcome ethnocentrism, to reflect on their own values and those of others.

Like any competence, intercultural competence too involves a gradual training based on complex interactions within the environment where the individual lives, starting with the family, the community and ending at the macro level, the society.

The most important ingredient in the formation of the intercultural competence, as well as of critical thinking and spirit is **participation.**

Intercultural education, with the help of critical thinking, invites us to exercise self-knowledge and deep knowledge of the other, an exercise in comparison and admiration, acceptance and tolerance. School is the institution that can play a specific part in this regard: "We need an educational system that honours the principles and behaviours associated with high social intelligence and teaches young people to understand cultures and subcultures in which they have to navigate in the modern world and which emphasises the value of cooperation and avoidance of conflicts". (Albrecht, 2007, p.47)

3. RESEARCH DESIGN

To study the impact of the critical thinking course on forming intercultural competences (empathy, tolerance, coope-ration), we have built and implemented a joint questionnaire with closed and open items aimed at the formative effects of the critical thinking course.

The questionnaire was applied to the third year students who have attended the course of critical thinking.

4. RESULTS AND DISCUSSION

The quantitative analysis revealed that most students consider critical thinking to be a useful subject, with immediate applications in everyday life. The formative effect, felt as the most strong, is represented in the table / graph below:

Table No.2 - The frequency of formative effect of critical thinking learning strategies

The formative effect	Frequency
Flexible thinking / approaching problems from different perspectives	86%
Empathy development	73%
Accepting differences	64%
Self - confidence / Confidence in one’s own their thinking	59%
Overcoming stereotypes	52%

The items related to the age when the subject "Critical Thinking" should be attended and the subject status (optional or compulsory) showed that most students, 73.50%, said that this subject should be studied from primary school to university, with a mandatory status.

The qualitative analysis, on the content of the answers, revealed that students appreciate this subject primarily for its pragmatic character, with immediate formative effects. We offer as an example some of the students’ answers to the open question "describe an everyday life situation where you used critical thinking strategies".

One answer was: "recently, I was offered a very well paid job, but which prevented me from coming to classes. My situation a home was very difficult and I really needed this job. On the other hand, I had to graduate with a high average point”. I used De Bono’s "thinking hats" method and, with the green hat on, I had a saving idea…

Another answer highlights the impact of critical thinking on the development of tolerance and cooperation: "the greatest gain for me was the identification of certain stereotypes and prejudices. (....) So I got to work with great ease with Roma children. "

5. CONCLUSIONS

One conclusion that emerges from this research is that critical thinking, through the transformations it induces in the person’s system of values and conceptions, leads to the formation/development of those competences absolutely necessary in the globalized world we live in: tolerance, empathy, cooperation, flexible thinking, multiple perspectives, which are also aims of the intercultural education.

Another practical conclusion is the introduction of the strategies that develop critical thinking in the national curriculum as a compulsory subject and even in the initial and ongoing training program for teachers from all school levels, so that they are able to provide students with patterns of critical thinking and of genuine democratic participation to the life of society.

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THE PERCEIVING OF THE WORD FROM PSYCHO-PASTORAL PERSPECTIVES

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Abstract: *Starting on the road of* word represents *a cognoscible and also an intellectual adventure, behaviors and statements. Therefore, knowing* the word *is synonymous with knowing the light, making the first steps, but also knowing virtues and laws that govern the human value. That is why the perspective of its psycho-pastoral values determines a new perceptual attitude giving to the word various interpretations and motivations. Thus, the word brings people close, defines cultures and interferes values identifying with a state trademark, of some concepts and cognitive evolutions. All this starting from the words "in the beginning was the word, and the word was with God, and the word was God". (John 1, 1)*

Keywords: *word, perceiving, attitude, code, psycho-pastoral.*

1. INTRODUCTION

Starting on the road of word represents a cognoscible and also an intellectual adventure, behaviors and statements. Therefore, knowing the word is synonymous with knowing the light, making the first steps, but also knowing virtues and laws that govern the human value.

2. PSYCHO-PASTORAL PERSPECTIVE OF THE WORD

That is why the perspective of its psycho-pastoral values determines a new perceptual attitude giving to the word various interpretations and motivations.

In this context through correct perceiving of the word it is necessary to understand the operating mechanism of this one, fact demonstrated by the multitude of functions and interpretations that it may code and then decode at a certain moment. Therefore we considered as stringent the need of beginning with the element that defines the etymology as being, Zamboni Etin (after Sala M. – 1999, p.8) "the science that studies the origin of words or, in other words the investigation of the formal and semantic relations which relate a word to another unity that is historical preceded and from which one derives".

In this context the study of a word, Sala M. (1999, p.21) takes into account three axes:

a) – diachronic = makes reference at the word age in language;

b) – diatopica = the geographical use of the word;

c) – diastratica = the affiliation of the word in common language at a more restrained group (technical terms) or/and belongs to a social variant.

If generally to a word we determine criteria under the form of basis criteria and (phonetic and semantic) and supplementary (geographic, functional, semantic-onomasiology and historical and social) in the value construction of our paper work, its importance derives from implications that it has in shaping a profile remarking also its psycho-pastoral identity as exponent of knowledge. Only in this way etymology constituted as study of word origin may outline structural the component that defines in time attitudes and concepts giving the value of human sequence in determining the personal identity. It builds and as in "the water flows the rocks remain" the words last but talking slides along knowledge leaving behind them the knowledge of human to understand them.

We can't robotize the meaning of the word but making it closer to men never forgetting as Nichita Stanescu said "Mind the way you talk because the words attract the facts" completed by Victor Hugo "The word knows a secret of the Human Spirit" (Duta V. – 1997, p.6) synthesized in Romanian's people wisdom that says "The good word heal and the bad ones hurt" therefore the word left in writing remains "a sweet burden" that leads to knowledge, human evolution.

Are we ready to feel the word? Do we perceive it? Do we identify with it? Here are some questions that have as joint the word. Is it only that? Psychologically talking it may appear when similitude is shaped into the form of mystery and knowledge. For our study the sayings that will fallow Duta v. (– 1997, p.333) certify the semantic load given to the soul-word, leaving interpretation up to the reader: The one that suggests us to know ourselves suggests us to know our soul – Plato; As we know the soul represents a form of existence relatively independent of space and time. – G. Jung; The souls that never confess their mysteries… are like rooms with closed doors that never get fresh air. – O. Goga; Even the most modest souls are not living in vain in this world. V. Parvan; The soul is the force that makes you think ideally, is the connection that helps you to tend to it. – V. Duta; The soul helps the body and sometimes it lifts it from the ground. Is the only bird that carries its cage. – Voltaire; What use is for the man to win the whole world if he looses his soul? – Gospel of Marc

We end thus to perceive the message of the word through its cognoscible load that may have at a certain moment. Is actually the road-word between transmitter (T) and receiver – the finality deriving from the strategy of message communication (understanding, acceptance and learning).

It comes as application the way in which we outline the path-word Chirila P. and Valica M. (1992-p. 49) – "And looking to the skies he sighed and said: Effata! which means Open!" (Marc 7, 34) – where the heard word becomes believed word and further word understood and further on healing word.

The receiver (R) receives the word that manifests through its complexity in the sense that its importance as psychical load imposes or not a behavioral attitude remarkable being the interpretations:

a) – A kind look cheers the heart and a good news strengthens the bones (Parables 15,30) - in the idea that Chirila P. si Valica M. (1992- p.69) the power of the good word, of the nice word is overwhelming; the good news between people gets to the rocky walls of the bones as a healing balm.

b) – In the judgment day our words will be present with their nuances, their weight, with the truth that they contain: "Because from your words you will be found as honest and from your words you will be condemned." (Mathew 12,37) (Chirila P and Valica M (1992- p. 76).

We determine thorough the conceptual structure the fact that (saint Gregory from Sinai in Philokalia) "In man is mind, word and spirit and the mind can't exist without the word nor the word without the spirit and those are one in each other… Through this the man carries an image of the Trinity…" We can see from the context that all the elements have as common element the word defining in the same time the starting point to knowledge of human personality.

If in sacred texts and religious literature the word takes the shape of the Greek for logos the identity of Jesus Christ to be and the Creating Logos is relevant after He becomes the Savior Logos. Thus, Manzat I. (1997-p.217) "Saint Maxim the Confessor showed that the entire creation has its fundament in a rationality that finds its origin into the Divine Logos". The centrality of the Logos into creation is pointed out by Saint Maxim the Confessor when says that "the many reasons are one and the one is many". M. of Unamuto show that in the words there is a creating potential. The word is creating. Christ made miracles using the word sometimes without any action.

It is the moment when spirituality become value and virtue of Christian religion. The man tends towards transfiguration that becomes possible (the psychotic universe at C.C. Jung) when the spirit does not remain exterior to the substance but within it.

What is than the constructive valence of the word spirit? Does it bring as touch to knowledge? After Larousse- the dictionary of psychology (2006- p. 297) – the word spirit is the surprising assertion that uses often the resources specific to the language that Freud demonstrated its technique to explain the special satisfaction that it causes and in a more general manner its role in psychic life. Do we find it in pastoral life, or we remain in the area that spirit as word determines discharge? Still, if we want to see the word spirit under another light, in the idea in which it can reveal the truth, we should accept the scholastic interpretation as element of evolution.

If, Larousse (2006- p. 298) with the aid of the word spirit the subject may finally speak, only making him laugh it disarms the other who may criticize. Freud underlines the position of the third person concerning the word spirit; a joke may target a certain person: but it only becomes a word of spirit only if it is enounced for a third person who, laughing, will confirm that it was perceived. This third may be considered one of the sources on the base of Lacan founds the concept of Other, that resort that we try to make recognizing our truth. In other words, the word of spirit is one of the most exact representations of discharge.

If our previous demarche made a “willful misconduct” towards the word of spirit as a sign of un-limitation in what concerns empirical knowledge, it is the time to return to the spirituality of the soul, Chirila P. and Valica M. (1992- p.89) understanding that the soul does not consist from ponderable material as the body, but it is a fine immaterial substance with reason and freedom, lacked of the known attributes of material as dimension, divisibility and weight. The spirituality of the soul concerns another attribute which is the independence of the body. The cause of the spiritual phenomena can’t be the body; their cause may only be into the soul.

The self-conscience tell us that inside us there is a special principal, the soul due to which we can make ourselves object of thinking – the material alone can’t think upon itself. The man passes through several anatomic and physiologic transformations but also through spiritual transformations. It what concerns the spirituality we can see at the child manifesting mostly the fantasy, at maturity judgment and memory at adult and old age the will.

Thus, we gave importance to the word, through word all being triggered by it because “And He said: It is indeed so, but happy are those who hear the word of God and keep it”. (Luc 5, 12)

In our work we ended to a theological perceiving of the word and we’ll make first steps making appeal to the dictionary Ciobanu R. (1994- p. 55) starting from: the Latin conventum = agreement, bargain; it appears in sacred texts comments under Greek form – logos; the second person of the Holy Trinity, The Son, inseparable by the Holy Trinity being God Himself is eternal and manifested as Creator of the world, implicitly of the substance; Jesus Christ is embodied hypostasis of the word told by Saint John the Baptizer and discovered in its complexity by God himself;

- God – the Word is the light as the only true and absolute word and in the same time love of men in its absolute expression;
- The creation itself of the man, artistic, literary and scientific is a reflex of the word which resides, more or less relevant, in each of us; considered as a culmination of those mentioned before and having a remarkable construction, nothing being beyond than:

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. …And the word was made flash, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.” (The Gospel according to Saint John, 1, 1-4; 14).

The word appears in similitude with the light thus John 1, “In the beginning was the

Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shined in darkness; and the darkness comprehended it not", fact that certifies the existence of the two marks: the word and the light, the light and the word to which Creation is reported… But until we get here, the Savior Jesus Christ gives value to those said by him "My words are spirit and they are life" going on "Heaven and earth shall pass way, but my words shall not pass away" (Matthew 24, 35), ending to the wisdom "Man shall not live by bread alone, but by every word that proceeded out of the mouth of God" (Matthew 4,4).

Thus we aspire to a culture of the spirit through God's word that is, Noica R. (2002- p.24) life given word, giving the possibility to this word to live within us discovering that it guards and leads us further.

In Noica's acceptation (2002) the word is the creating energy. It is (p.11) the word of God living in man. God through the energy of the word tries to contact the man. The man through the word of prayer tries to answer to God. The man shows his freedom and his free choice when he answers to God through prayer, when he can say "Amen" to God, to God's call. But what redeems the man is not what the man does in his uselessness, but what makes the word of God living within him. In this way "the man in prayer gets to the highest state of word, where his word is fortified". (Working miracles from saints).

But the word, Noica R. (2002- p.29) in spiritual living is also communion because feeds the man at every level: at the level of word, of sense, at the actual level of feeding. And when the Savior said that not only with bread shall live the man, but from the word said by God's mouth (Matthew 4, 4), if we heard than in the desert this word who could have thought that this word that came from God's mouth will be given to us under the form of bread as Eucharist? Do we have an answer? Only when we start towards the word as obedience, the word being hearing and discerning (Noica R. 2002- p.19) remembering that obedience means listening the word as essence of hearing, knowing that this one (the word) shares only in godly living. In this way the word of Christ is the transition from discipline to life (Noica R. 2002- p.25), and grown in us this word, the word of God himself, the Word discovers what He really is.

3. CONCLUSIONS

And yet tender as a thread we go back to John 6, 63 "It is the spirit that quickened; the flash profited nothing: the words that I speak unto you, they are spirit and they are life", remembering that "In the beginning was the word, and the word was with God, and the word was God". (John 1, 1)

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READING STRATEGIES: A CATALYST FOR ENHANCING COMPREHENSIVEAND SUMMARY WRITING PROFICIENCY AMONG HIGH SCHOOL STUDENTS IN LAGOS, NIGERIA

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Abstract: *English Language is a foremost and most prestigious language in Nigeria. It is the lingua franca, official language, medium of instruction in schools, the language of the media, politics, business, administration and most social interactions. It is a core school subject which every student must study and pass at a minimum of credit level before any employment or further educational pursuit can be guaranteed. Thus, English language is a major index for measuring the quality of the senior (high) school certificate examination and failure in English is tantamount of failure in the whole examination. Despite the high premium placed on English language, the students' perennial abysmal performance in all its components in high school examinations continues to cause disquiet among all the stakeholders (West African Examinations Council, WAEC, 2010). The Chief Examiners' Reports (WAEC 2003, 2005, 2007, 2010) have painted gloomy pictures about high school students performance in reading comprehension and summary writing thus: 'students perform poorly in that though the comprehension passages were straightforward and easy to follow, the candidates engaged in mindless lifting or copying of the passages as they could not put the answers in their own words; also the hallmark of good summary writing which are relevance and conciseness, exclusion of detail and extraneous materials were completely forgotten'. These perennial reports have provoked this study. Consequently, there is need to overhaul the English learning process by focusing attention on the complementary skills of reading and writing as tools for effective communication. Summary writing is advanced comprehension which requires deep understanding of the passage and the skill of paraphrase. The purpose of the study is to train English language teachers on the efficacy of using reading strategies to enhance comprehension and summary writing and subsequently to engage those teachers to teach high school students reading comprehension and summary writing employing appropriate reading strategies. This is because Song (2007) decried the absence of reading comprehension strategies in reading programmes in ESL classes.*

Keywords: *reading strategies, reading comprehension, summary writing, ESL situation, comprehension strategies*

1. BACKGROUND

English language is the most prominent language in Nigeria, it is the lingua franca, the language of administration and the mass media, the medium of instruction in schools and a core subject which must be studied and passed by all students irrespective of course of the level and study. In fact, it has been described as a major index for measuring the quality of high school external examination result (Ukwuegbu 1999). The high status of English language in Nigeria and the high failure rate in it has necessitated the need to overhaul its learning process in order to achieve the goal of effective communication using the relevant language skills. Two of these skills – reading and writing have been focused on in this study as the major tools for determining students' capability in English.

The primary purpose of reading is to obtain information which could lead to enjoyment, appreciation, judgement and creativeness (Emenike and Odeyemi, 2002). Reading comprehension has been described by Pardo, (2004) as a process in which readers construct meaning by interacting with the text through a combination of prior knowledge and previous experience, information in the text and the stance the reader takes in relation to the text. Reading comprehension features at three levels: on-the-lines for literal/factual information; between the lines wherein the reader reads the mind of the author, making inference and evaluation; and beyond the lines where reading goes beyond decoding facts and making inferences to thinking and making projections from the text (Davis, 2006). Reading is also gradable and so we can talk about “good readers” and “ poor readers”.

A good reader is fluent, reads much, is not easily distracted because he reads with concentration and is able to follow the writers direction of reasoning and interpretes accurately the writers intended meaning (Hudson, 2000). Johnson (2005) describes good readers as “proficient readers” and attributes their proficiencies to the fact that they use reading strategies. According to Song (2007), reading strategies indicate how readers conceive a task, what textual cues they attend to, how they make sense of what they read and what they do when they do not understand. Thus, strategies help readers to engage with the text to monitor their comprehension and fix it when it fails (Pressley 1999). Studies have shown that these reading strategies or instructional techniques are students centred and when taught to students help to improve their performance on test of comprehension (Song, 2007). The strategies include: inference, visualizing, determining importance, predicting, read aloud, skimming and scanning, think aloud, questioning, synthesizing, among others.

Summary writing as an aspect of writing skill represents a short-to-the-point distillation of the main ideals in a text. Summary has been described as an advanced comprehension which requires deep understanding of the passage and the skill of paraphrase (West African Examination Council, WAEC, 2003). The use of appropriate strategies enables readers to sift main ideas from supporting details in reading texts and to be able to write same concisely and correctly.

The need to develop reading comprehension proficiency and summary writing skills becomes apparent. According to Pflaum and Bishop (2004), because youngesters are asked to read texts with increasing complexity, the (question of) the need for instruction in strategies for comprehending a variety of text types takes some urgency. Reading comprehension instructions should therefore focus on creating self-regulating strategic readers.

Despite the significance of teaching these strategies highlighted above, Johnson(2007) has observed that not much work has been done that relates to training in reading comprehension strategies in (ongoing classroom) reading programmes particularly in English as a Second Language (ESL) classes. Thus teachers of English language and their students in Nigeria may not be conversant with reading strategies or use them to develop proficiency in reading comprehension and summary writing.

2. THEORETICAL FRAMEWORK

The study was influenced by both cognitive and meta-cognitive theories of reading. Unlike the traditional theory which places emphasis on the form and views reading as basically a matter of developing a series of written symbols (words and structures) to make sense of the text (Nunam 1991; McCarthy 1999), cognitive theory emphasizes the interactive nature of reading and the use of strategies to monitor reading comprehension. According to Dole et al (1991), besides knowledge brought to bear on the reading process, a set of flexible, adaptable strategies are used to make sense of a text and to monitor on-going understanding. The meta-cognitive theory is concerned with the “thinking and control” readers exercise during the reading process. This control includes all the strategies and manipulations that readers have on the act of manipulating a text. The study draws from these theories to enhance comprehension.

3. THE PROBLEM

Many teachers and students of English language are not aware of reading comprehension strategies and so do not encourage their use in reading lessons. According to Maduekwe (2007) not much work has been done that relates to training students to use reading strategies particularly in ESL classrooms. Consequently, WAEC (2007) added that the hallmark of good summary writing which are relevance and conciseness, exclusion of detail and extraneous materials were completely forgotten. Most students perform poorly in comprehension as they are yet to come to grips with the complex skills of comprehension (WAEC, 2005). Similarly, students are not proficient in summary writing, they engage in mindless lifting of portions from the passage. The need to teach relevant reading strategies to help students cope with comprehension and summary writing becomes evident. The question is; will the teaching of specific reading strategies enhance students' proficiency in reading and summary writing?

4. PURPOSE OF THE STUDY

The study was undertaken to examine the place of reading strategies in the development of reading comprehension and summary writing proficiency of senior secondary I students. Specific objectives include, to:

1. establish the extent teachers and students in the study are knowledgeable about reading strategies
2. teach both students and teachers some top reading strategies and determine their effect on the reading comprehension performance of students
3. teach students the techniques of good summary writing using reading strategies and ascertain their impact on students performance in summary writing determine whether students exposed to the reading strategies will perform better in comprehension and summary than those not so exposed.

5. RESEARCH QUESTIONS

The following questions guided the study

1. Are the English Language teachers and the students in the study aware/knowledgeable about reading strategies?
2. Will the students' exposure to reading strategies enhance their performance in reading comprehension and summary writing?
3. Will the students exposed to reading strategies perform better in reading comprehension than those not so exposed?
4. Will the students taught reading strategies perform better in summary writing than those not taught?

6. HYPOTHESES

The following hypotheses were tested

1. The use of reading strategies will not have any significant effect on students' performance in reading comprehension.
2. Reading strategies will not significantly affect students performance in summary writing.
5. There will be no significant difference in performance in comprehension and summary writing between students who receive instructions in reading strategies and those who do not.

7. METHODOLOGY

The Solomon Four quasi-experimental control group design was used in the study. The study population comprised all the senior secondary school (SSS1) students in four randomly selected schools in Ifako-Ijaiye area of Lagos State. A cluster random sampling of intact classes and 15 English teachers per school constituted the sample of 240 students and 50 teachers. The main instruments used were six reading strategies: predicting, inferring, summarizing, questioning, think aloud, and skimming and scanning. Other instruments include a structured questionnaire, and some reading passages. The questionnaire and the passages were duly validated by relevant experts.

Data collection was done in four stages namely, administration of questionnaire on the teachers and students to determine their awareness of reading strategies, administration of pretest on the two experimental groups to determine their level of proficiency in reading comprehension and summary writing, teaching the English teachers how to use reading strategies to increase students reading abilities. They subsequently assisted in teaching reading to two groups of students using those strategies (three for each group) while the researchers supervised the teaching. The other two groups were taught reading and summary in the conventional way ie without the application of the strategies. At the end of six weeks of intervention, all the four groups were post tested on reading comprehension and summary writing. Data collected were analysed using descriptive and inferential statistical tools.

8. THE RESULTS

The analysis of responses to the research questions and the results of hypotheses testing are hereby presented. Research question one sought to determine the teachers' and students' awareness of and use of reading strategies while reading. Tables 1a and 1b present the findings.

Table 1a. Students' Awareness of Reading Strategies

Items	Weighted Responses	Mean	SD	Remarks
1. We know little about reading strategies.	716	3.58	2.122	Accepted
2. We are taught reading using some reading strategies.	453	2.27	1.581	Not Accepted
3. We have been taught some strategies like inferring, predicting, think aloud, skimming and scanning, summarizing, among others.	397	1.99	0.332	Not Accepted
4. We can read using some reading strategies.	388	1.94	0.215	Not Accepted
5. We know little about techniques of summary writing.	698	3.49	2.327	Accepted
6. Our teachers teach us how to write good summary.	579	2.90	1.452	Accepted
7. We are good in summary writing using strategies.	447	2.24	0.883	Not Accepted
8. We practise summary writing weekly using relevant reading strategies.	431	2.16	1.017	Not Accepted
9. Reading strategies can motivate students to read with interest and understanding.	655	3.28	1.895	Accepted

Table 1b. English Language Teachers' Awareness of Reading Strategies

Items	Weighted Responses	Mean	SD	Remarks
1. I teach my students reading using reading strategies.	148	2.96	2.252	Accepted
2. I have taught my students strategies like inferring, predicting, think aloud, questioning, skimming and scanning,	145	2.90	1.818	Accepted

summarizing.				
3. My students can read using reading strategies.	122	2.44	0.632	Not Accepted
4. I know enough about techniques of summary writing.	158	3.16	1.515	Accepted
5. I teach my students how to write good summary.	167	3.34	2.027	Accepted
6. My students are good in summary writing.	113	2.26	0.645	Not Accepted
7. My students practise summary writing weekly using reading strategies.	118	2.36	0.783	Not Accepted
8. Reading strategies can motivate students to read with interest and understanding	165	3.30	2.552	Accepted

The items in tables 1a & b are considered accepted at 2.50 mean value and above. The responses of the students on awareness/knowledge and use of reading strategies show that the accepted mean values of 3.58, 3.49, 2.90 and 3.28 reveal that while the students know little about reading strategies and less about techniques of summary writing, they agreed that reading strategies can motivate them to read with interest and understanding.

On the part of the teacher respondents, the acceptable items with the mean values of 2.96, 2.90, 3.16, 3.34 and 3.30 reveal that they teach students reading strategies, teach them reading using strategies and teach them to apply specific reading strategies, and affirm that reading strategies motivate students to read with interest and understanding. The responses from both groups reveal a lot of inconsistencies and contradict each other showing that one group must have made false claims. In the course of the study, it was discovered that the students had no knowledge about reading strategies and knew very little about summary writing. Research question two sought to ascertain whether the exposure of students to reading strategies will increase their comprehension and summary writing abilities. Tables 2a and 2b present the findings.

Table 2a. Students' Post-intervention Performance in Reading Comprehension

Group	Variable	N	Mean	SD	percentage
E_1 (Treatment)	Pre-test	60	35.17	16.10	46.6
E_1 (Treatment)	Post-test	60	61.86	13.21	53.4
E_2 (No treatment)	Pre-test	60	32.33	15.87	59.5
E_2 (No treatment)	Post-test	60	29.33	19.03	40.5
C_1 (Treatment)	Post-test	60	59.83	17.22	60
C_2 (No treatment)	Post-test	60	33.0	18.80	40

Table 2b: Students' Post-intervention Performance in Summary Writing

Group	Variable	N	Mean	SD	percentage
E_1 (Treatment)	Pre-test	60	10.83	13.05	44.9
E_1 (Treatment)	Post-test	60	48.16	12.05	55.1
E_2 (No treatment)	Pre-test	60	16.17	18.33	38.4
E_2 (No treatment)	Post-test	60	15.33	14.31	35.7
C_1 (Treatment)	Post-test	60	49.83	13.21	56.75
C_2 (No treatment)	Post-test	60	10.33	12.48	43.3

The data in tables 2a & b reveal that the mean scores of the students in both comprehension and summary writing increased at the post-test in favour of the treatment groups. This shows that when students are exposed to appropriate and relevant reading strategies and summary writing techniques they read strategically and improve their performance in reading and summary writing.

The Hypothesis stated that the exposure of students to reading strategies will not significantly affect/influence their proficiency in reading and summary writing. The findings are present in table 3.

Table 3a. T-test Comparison of Experimental Groups Performance in Reading and Summary Writing.

Variable	No	Mean	SD	Df	T-cal	T-crit	Remarks
Reading:							
Pre-test		35.17	16.10				P.0.05
Post-test	60	61.83	13.21	58	19.937	1.645	*S
Summary Writing:							
Pre-test		10.83	13.05			1.645	
Post-test	60	48.16	12.05	58	33.589		*S

Table 3a reveals that in both reading and writing, the students exposed to the reading strategies did significantly better in their post study performance in both reading and summary writing at 0.05 level of significance (19.937 > 1.645, P.0.05)

Table 3b: Effects of Exposure to Reading Strategies on Students' Performance in Reading and Summary Writing.

Group	Variable	No	Mean	SD	Df	T-cal	T-crit	Remarks
	Reading:							
E_1	Post-test	60	61.18	13.21				
C_1	Pos-test	60	59.83	17.22	118	1.930	1.645	*S
	Writing:							
E_1	Post-test	60	48.16	12.05				
C_1	Post-test	60	49.83	13.21	118	1.33	1.645	NS

Also in reading, E_1 significantly performed better than C_1 judging by the calculated t-value of 1.930 while is higher than the critical t-value of 1.645 at 118 degree of freedom and o.o5 confidence level. The difference between the two treatment groups may be due to the particular strategies used for the E_1 group namely, skimming and scanning, making inference, and questioning. In writing, the difference in their mean performance was not significant: the t-calculated was 1.33 while the critical t was 1.645 at 118 degree of freedom and 0.05 level of significance. Both groups therefore gained from the treatment and increased their reading and summary writing proficiency. The next hypothesis states that there will be no significant difference in reading comprehension and summary writing proficiency of the students exposed to reading strategies and that of those not exposed to the strategies. A 2-way ANOVA test of the performance of the four groups in reading showed the calculated F-values of 0.695, and 1.160, for the treatment groups and F 0.605 and 0.395 for the untreated groups while the critical F-value was 1.910 at 0.05 level of significance. The students who were taught reading strategies performed significantly better than those not exposed to the strategies. Similarly, the summary writing test produced

F-values of 0.704 and 0.493 for the treatment groups and 0.404 and 0.215 for those not exposed to the strategies at 0.05 level of significance (F = 1.910). The groups that participated in the intervention therefore increased their reading and summary writing abilities while the other two groups did not.

8. DISCUSSION

The findings of the study have shown the need for and the effectiveness of reading strategies in enhancing students' proficiency in reading and writing. The first research question sought to ascertain the level of awareness and knowledge about reading strategies. The findings show that while the students indicated that they were not familiar with the strategies, the teachers claimed that they were aware of and teach reading using specific strategies. The actual intervention revealed that the teachers must have made contradictory claims in that students had no knowledge about the strategies. Research question two sought to determine if students ability/proficiency in reading and summary writing improved after the study when student participants were compared with those not exposed to the strategies. The findings from the students mean scores after the study as well as the test of significance of difference between their mean scores revealed that the use of the strategies significantly enhanced the students ability in both reading and summary writing. This finding supports Song's (2007) assertion that success in learning mainly depends on appropriate strategy used and that unsuccessful learners can improve by being trained to use effective strategies.

When the mean scores of the four groups of students were compared using ANOVA, it was discovered the two groups exposed to the strategies performed significantly better than the groups not so exposed in the both reading and summary writing. Citing Baker and Brown (1984), Garner (1980), Song (2007) stated that readers who use strategies are able to notice inconsistencies in a text and employ strategies to make these inconsistencies understandable. Ali (1999) and Leki (2001) had earlier stated that meaning construction and text comprehension appear to depend upon the degree of active response to a text. Song (2007) concluded that strategies help to improve reading comprehension; they help to enhance reading efficiency; they help students as experts do; and they help students process text actively to monitor their comprehension.

9. CONCLUSIONS

From the findings, it is evident that the use of reading strategies impacted positively on students reading and summary writing ability. The object of reading is to make meaning and the intended meaning may feature at the literal, inferential and evaluative levels requiring students to read on the lines, between the lines and beyond the lines respectively with appropriate/relevant reading strategies. It is when this meta-cognitive process of comprehension is attained that re-stating concisely in summary writing can be done successfully. Summary writing, which most students are scared of is just an advanced comprehension. This seeming fear will be removed when students are taught reading strategies that aid comprehension and summary writing.

10. RECOMMENDATIONS

Based on the findings of the study, the following recommendations are pointed: 1. Teachers should be adequately informed and trained on how to teach reading strategies to their students so that students can read strategically. 2. Teachers should create awareness in the students on the importance and usefulness of reading strategies. 3. Students should be guided to practice appropriate and relevant reading strategies at the three reading stages of pre-reading, reading and post-reading stages to enhance their reading proficiency. 4. The curriculum for training teachers should be enriched with topics on different reading strategies global and specific ones, to create awareness and teach students teachers how to use them among their student- because this study revealed that such knowledge and awareness are presently lacking among teachers of English and their students.

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MENTORING AND COACHING - EFFICIENT INSTRUMENTS FOR THE YOUNG OFFICERS' PROFESSIONAL DEVELOPMENT

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Abstract: *The article studies how mentoring and coaching improve the capability of a military organization to thrive for talent in today's competitive environment. It tackles the definitions of mentoring and coaching, their roles and functions, and their differences. The article mentions the benefits and issues of the organizational management which include established systems for leadership succession, employees' professional growth, productivity, talent recruitment and retention. The article suggests that mentoring based on a symbiotic relationship among the mentor, mentee and the organization has potentials for success. It is also mentioned that coaching and mentoring are not the same thing. Mentoring is a two-way mutually beneficial learning situation where the mentor provides advice, shares knowledge and experiences, and teaches using a low pressure, self-discovery approach. The mentor is both a source of information/knowledge and a Socratic questioner. In the case of a coach the one who learns works for him and the concerns of coach are disciple`s performance, ability to adapt to change, and enrolling his support in the vision/direction for their work unit. Both coaching and mentoring are an approach to management and a set of skills to nurture staff and deliver results. They are, fundamentally, learning and development activities that share similar roots despite lively debate among academics and practitioners.*

Keywords: *mentoring, coaching, officers, organizational goals*

1. THE CONTEXT

In modern societies, organizations which have a proper management are highly concerned with developing human resources, this concern being part of a larger performance system that includes, in its turn, performance evaluation, formal training, and rewarding. Besides these more formal traditional activities, managers-subordinates daily interaction is as important since it can strengthen capabilities, enrich knowledge and trigger desirable professional values. Teamwork is present on all levels so that coaching has become extremely important. This is what coaching and mentoring do.

Lately, the literature, especially the foreign one has been dealing with mentoring and coaching, their place and role, their educational, psycho-sociological and managerial qualities and competences. Even though these concepts are fairly new to our socio-cultural and economic life, they are fundamental and the multitude of definitions that the foreign literature use to define them clarify the reason behind the decision to take very seriously all aspects which refer to staff training. In this context, coaching is an activity in which managers work with their subordinates in order to develop the latter's skills, they share specialized knowledge and induce values and behavioural types that will help the employees to reach their organizational goals and prepare them for more challenging tasks. Mentoring, as well as coaching, is a way of developing human resource and it focuses on individual personal orientation in their efforts of personal growth through education.

2. MENTORING AND ITS BENEFITS

2.1 Mentoring as an instrument of professional development. Even though the literature provides us with several definitions , it is important to mention that mentoring should be perceived as a process whose goal is to convey information and develop a set of capabilities. People who should be involved in such an activity should be highly experienced individuals who are willing to pass on their knowledge to young people at the beginning of their career. Yet, according to Richard Luecke, *mentoring refers to an experienced, capable individual who offers wise and substantial advice, information and counselling to another individual in order to help the latter develop his personal and professional skills* (Luecke, 2004: 76).

Any mentoring relation which takes places within an organization, requires a period of time sufficient for the mentor to make sure that the person he is 'counselling' is able to properly develop and use the information he is given. During such an experience, the needs, and the nature of the relationship change, the mentor needs to be aware of such changes and thus vary, according to certain requirements, the degree and type of attention, help, information and support he offers.

The successful implementation of such an initiative within the process of initial training in a military career needs a serious psycho-pedagogic substantiation and a rigorous selection of military personnel who can carry out such attributions. Not all experienced officers can be an efficient mentor for any apprentice he has been given. The young officer needs guidance in order to better adjust to the complexity of the military organization. Therefore the mentor should be willing to support in order to help the apprentice overcome any unexpected situation.

Mentoring pursues providing support for personal development and it has two important functions:

a. **Career function** – strengthens/improves basic rule learning and prepares the apprentice for a promotion within the organization;

b. **Psycho-social function** – improves the feeling of personal capability, personal identity and the professional role one assumes, helping people build self-respect both in and out of the organization.

Table 1: Personal development support through mentoring (Kram, K.E., 1988 adapted by Luecke R., 2004: 77).

Career functions	Psycho-social functions
Sponsorship – opens doors.	***Role shaping*** – emphasizes behavioural, attitude and value types.
Coaching – teaches and ensures feedback.	***Counselling*** – helps the protégé to deal with major professional dilemmas.
Protection – gives support to the apprentice and acts like 'silencer' of the effects of other individuals on his protégé.	***Acceptance and confirmation*** – morally supports the protégé and shows him respect.
Challenge – encourages the apprentice to think out of the box.	***Friendship*** – takes care of the protégé beyond formal requirements.
Exposure and visibility– stimulates the protégé to get involved and assume certain work tasks.	

The mentoring process is not a continual one, it unfolds on a certain period of time, and it has a main target reaching certain pre-established goals (both of the mentor's and the apprentice's). Thus, the relation formed between the mentor and the apprentice is based on the final goal which means effective assimilation and use of knowledge and abilities necessary for the position in question.

Mentoring can 'speed up socializing, encourages social interactions, provides opportunities for social interaction, provides opportunities for good interpersonal interactions, emphasizes identification and involvement in the organization' (Wigard, Boster, 2001, *apud* I. O. Pânişoară, 2010). As an unconventional system, mentoring is a personalized method, closer to employees' special needs in order to enhance their performance and motivation.

Mentoring mail role is to reduce the staff's mobility. This training process must start in a very well defined system, it must have a clear structure and it must make instruments in a very efficient manner for the system.

Thus, regardless of whether the mentor works in or outside the organization, the mentoring process can focus on the following general objectives:

1. supporting the employee carry out his role within the organization (a new role);
2. smooth integration in the team and team development;
3. knowledge assimilation necessary for a present or future position within the company;
4. action techniques development for a more efficient adjustment to situations;;
5. communication and organization climate improvement;
6. professional abilities and capabilities development.

All these objectives, once reached, will help the individual identify a proper modality to have a better relationship with the organization. When someone manages to get integrated into the organization though mentoring or coaching, that person get immediate access to the mentor's experience and professional perspective. Studies and research have proven that such programmes are high successful, since they provide a great flexibility, openness, communication and mutual understanding.

In a military organization, the relationship between the mentor and the apprentice will be formal so that it could promote the employees' development. For example, the US army has adopted this concept and they have adjusted it to their own cultural view, understanding the need of such a formal programme. The relationship is based on mutual responsibility. Together, the two develop realistic goals. The programme depends on mutual understanding regarding the goals, missions and objectives. Mentors help their apprentices to better understand the programme's goals and objectives and thus they can have a valuable contribution to the organization. Mentors play a very important role in building self-confidence which is essential for the success of the mentoring process. They help the apprentices to develop on both a personal and professional level. The mentor's signature certifies a contract between the two parties which serves as a measure for later success.

Within CIA, there are several ongoing formal mentoring programmes, from a low level structures (such as offices) to the directorates level. The projects are managed by a dedicated direction which makes sure that all employees, on all levels, get involved in mentoring programmes. CIA supports such programmes also financially; such programmes give annual awards of excellence, organize workshop meant to analyse the best practices in the field, etc.

Regardless of the mentoring type, whether formal or informal, the mentor has to show support:

- *information support* - the mentor need to be an information resource for his apprentices, he needs to provide the newest information, make them accessible, find the applicable side of information in general.
- *instrument support*- the mentor has to crystallise the apprentices' learning skills, to learn how to select a material, to decide on a piece of information using his own thinking. The apprentice must be able to make a clear difference between ability, skill and competence, so he will know how to deal with any given information.
- *evaluation support* - the mentor must provide continual and serious feedback through which he appreciates the quality and the quantity of the job done by the apprentice.
- *emotional support* - the mentor has to provide support and understanding when the apprentice needs them, which enhances the apprentice's trust in his mentor. Naturally, having more trust generates a deeper involvement, a higher voluntarily effort, a better learning climate.

2.2 Benefits of mentoring. The mentoring relationship is beneficial both for the protégé and the mentor, but also for the organization. This is why companies must develop and carry on such programmes of personal growth..

- *The mentor's benefits*. People who undertake such an activity has the personal satisfaction of conveying something from their experience, knowledge to people who need it. In this way mentors get personal acknowledgment both from the people they help and also from other people within the organization. Kram (*apud* Sonnentag, 2002: 297) states that 'loyal protégés can also offer psychological support to their mentors'. Reflecting on this idea, mentors have suggested other benefits too: exercising and development of personal leading style; alternative perceptions over a way, activity or issue; insights regarding their personal development ; motivation and positive appreciations from his protégé.

- *The organization and apprentices' benefits*. One of the major benefits of mentoring on an organizational level refers to a better integration and socializing of the new employees, but at the same time old employees' career development as a secondary benefit such as 'diminishing organization migration, a better organizational communication, a more efficient management, improvement of managerial and power succession' (Zey, in Sonnentag, 2002: 297). The fact that new employees have access , through their mentors, to people who can explain certain action rules (that they cannot understand by themselves), people who can offer them feedback to their behaviour (both appreciative and less appreciative ones), make them feel closer to the organization and its goals, help them integrate faster and more smoothly, etc.

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3. COACHINGUL AND ITS BENEFITS

3.1 Coaching - as a professional training instrument. The organizational structure is comprised of positions which require more or less responsibility. It is very unlikely that coaching programmes could aim at people who are on low responsibility position, since such programmes are extremely necessary for employees in a high position and with a high number of employees and apprentices he is responsible for. .

When the leader does not exercise a dominant authoritarian attitude and manages to develop a partnership with his employee, the relationship boss-employee changes into a mentor-protégé relationship which will be more efficient and profitable. Built on a mnemonic formula - ARDE: Abandonment, Recognition, Dedication, Extension- it pragmatically offers a very useful working tool in order to have organizational success supported by a life-long training (Bell, 2010.).

Without a clear delimitation, coaching can be often mistaken for mentoring, training or counselling. Coaching which is actually done by a coach means supporting a person- a client or coachee, within the process of obtaining certain results both on a personal and professional level. There are lots of structures and the methods used in the coaching process, but essentially they rely on client encouragement to discover new values of their personality and professional life.

Coaching is different from therapy, counselling or mentoring and can be done in individual or group sessions. Its objective can be similar to other techniques which imply helping people in need: supporting personal change according to the client and helping him to reach his highest limits.

Through coaching or personal development certain behavioural patterns could be changed such as stress management, time management, personal and professional relationships management, personal improvement. coaching is intended for people who wish a positive change in their life in order to improve their performance in different areas of life.

Coaching is intended for managers, entrepreneurs, people who wish to change something in their personal and professional life and who do not have a clear picture about their life.

There are several types of coaching but the capabilities involved are generally the same; the difference comes in the way they are used in different fields. A coaching programme can specialize in one of these branches and quite often the fields overlap.

The purpose of coaching[1] is to identify the best solutions in order to eliminate issues regarding:

- weak communication within the team;
- misunderstanding and lack of commitment and responsibilities of the employees;
- cognitive dissonance, and the employee's difference in perception from his employer regarding the way things should be done and what results should be obtained;
- employees negative attitudes and behaviours;
- little volunteering and pro-activity of members of the team;
- integration of a new employee in the structures of the organization;
- an individual performance on a new or old position;
- identification of the real reasons regarding lack of determination of the employees and solving such issues;
- coach conceptualization in order to promote the image of the company.

According to its field of applicability (personal or professional) coaching can have different goals, but at the same time it has common features.

On a personal level, coaching

- offers personalized solutions according to the individual's personal needs in order to self develop, helps finding personal balance and skills which will allow choosing the right career;
- it allows the identification of emotional blockage which influence and slows down the individual's personal growth;
- through coaching we have the chance to define our role in life ('Know thyself') and fulfil our destiny by identifying and reach important personal goals;
- adjusting to a new situation (for example when you find yourself in a new situation which can create issues on a personal level - death of a close person, moving to another city)

Coaching goals regarding professional development refers to:

- problem identification within team which lead to not reaching the team or organization's targets;
- defining clear objectives on a medium and long term in order to identify the elements which allow their achievement; problems identifying that can occur both on the team level and the organization one, but also the discrepancy between the requirements of the organization and the possibility of the team to cope with them;
- choosing the best ways to reach such objectives;
- adjusting to a new reality (for example, in case of a promotion or lay off or even opening your own business).

The activity of coaching takes place by providing consultancy services. Coaching courses - which allow a person to become a coach, are mainly a private enterprise and rarely, only in certain countries they are part of post graduation studies. This is why, the military system should develop such an instrument that relies on internationally accepted structures and standards and are internationally recognized.

3.2 The benefits of coaching. Among coaching benefits we can mention:

- establishing personal goals;
- performance improvement;
- overcoming blockages;
- improving communication;
- improving decision making;
- developing a personal vision;
- defining priorities;
- time management;
- crisis management;
- a better self perspective;
- personal balance;
- improving social skills.

[1] http://www.cbc.ro/ro/coaching/scopul-coachingului.html

4. KEY DIFFERENCES BETWEEN MENTORING AND COACHING

Richard Luecke claims that the goal of mentoring is wider than the one of coaching, the latter being, in fact, a subcategory of the former (Luecke, 2004: 77). The same author presents the main differences between the two activities.

Table 2: Key differences between coaching and mentoring (Luecke, R., 2004, p. 79).

	Coaching	Mentoring
Key goals	To correct less proper behaviours, to improve performances and share competences that the employee needs in order to accept new responsibilities.	To support and guide the protégé's personal development.
Guidance initiative	The coach guides studying and training.	The protégé is responsible with his own training.
Volunteer-ing	Even though it is important that the employee accept the coaching process, this might not necessarily happen voluntarily.	Both the mentor and the protégé are pro-active.
Focus	Immediate issues ,learning opportunities.	Long term personal career development
Roles	High emphasis on the role of the coach of *telling* and also give a proper feedback	High emphasis on mentor listening, providing a new role model and offering suggestions and relationships/links to the protégé.
Time	Usually focusing on immediate needs on a short period. Occasionally performed 'when needed'.	Long term.
Type of relation-ship	The coach is the hierarchic boss of the beneficiary/ client.	The mentor is rarely the direct boss of the protégé . Most experts insist that the mentor should not be part of the upper hierarchic chain.

The final difference between the two activities can be summarized as follows: coaching refers to the present job and present work of place, whereas mentoring refers to career in general. (Luecke, 2004, p. 78). This last feature defines coaching as professional training and mentoring as professional development.

4. CONCLUSIONS

Why would a military organization implement such programmes? The motivation behind such a decision could be both the costs advantage which is almost non-existent (in comparison with other options available to the Human Resources Department) and also the applicability in many areas of interest, as mentoring and coaching, as well, are extremely effective ways of:

- employees' stimulation;
- general capabilities improvement, leadership and management in particular;
- career planning and development;
- inter-departments communication;
- personal initiative;
- educational support/ reducing the distance between theory and practice;
- organizational development and a better adjustment and acquiring of the organizational culture;
- behaviour shaping;
- diminishing staff fluctuation.

If we were to compare civilizations' childhood to the individual's childhood we would notice that humankind has always chosen role models that they tried to follow and imitate, as well, and wise people that would both listen and offer guidance, just as a child would do.

Nowadays such acts have become modern practices of mentoring and coaching so that the individual, as part of an organization, could be both mentored and coached in order to be able to learn a pre-established pattern which would eventually benefit the organization. He could be trained to discover native skills and capabilities which are not sufficiently used, both for the individual' interest and the organization's.

All in all, these two instruments mentoring and coaching have both applicability in the military field, which is a field that requires long-life learning, thus exposing its members to such experiences is highly useful in order to improve personal efficiency and effectiveness.

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