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tel. 0269-234332
fax. 0269-234332
www.editura-amsibiu.ro
email: tipografia.am@gmail.com

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THE EFFECT OF CULTURAL PATTERNS ON INTERPERSONAL COMMUNICATION BEHAVIOR: A TRANS-CULTURAL INVESTIGATION IN ROMANIA AND GREECE

Delia STEFENEL

University of Panteion, Athens, Greece
deliaste@yahoo.com

Abstract The aim of the present study was to give a response to how cultural differences influence communication practices among two similar collectivistic national groups: the Romanian and the Greek one. Data were drawn from graduate and undergraduate students from state universities in Greece and Romania. The major objective of the study was to investigate the following four conversational constraints based on M. S. Kim's dimensional communication model: concern for avoiding hurting the hearer's feelings, concern for minimizing imposition, concern for avoiding negative evaluation by the hearer, and concern for clarity. The main findings of the study point to a picture where similarities at communicative interaction level between Romanians and Greeks do exist, with reference to avoiding hurting other's feelings and to conveying a message clearly and explicitly, whereas differences were pointed up on the inters for minimizing imposition and negative evaluation by the hearer, in dispute communication encounters.

Keywords: cross-cultural communication, conversational constraints, interpersonal, conflict, Romania, Greece.

Introduction

Romanian and Hellenic cultures have been considered collectivistic as far as their communication behavior is concerned, compared with others west national cultures (Hofstede, 1983, 1991). Understanding how members from Romanian and Greek culture communicate turn out to be of critical importance, taking into account the increase in foreign travel for business or leisure, and the Romanian migration to the South (seeing that the Greek Minister of Foreign Affairs emitted until 15/10/2007, 15884 new residence permits for immigrants coming from Romania). Moreover, with multinational corporations becoming more wide-ranging and international contacts becoming more common (in the Romanian market place are figuring more than 2500 Greek profile companies, following data emitted by the

Hellenic-Romanian Chamber of Commerce), communication researchers can no longer ignore intercultural differences and thus, miscommunication that in many cases generates conflict situations. Commonly, individuals are involved in contacts where inter and transcultural communication competence is required, but they ignore it because they think that the other counterpart is more or less like they are. Moreover, what means to be polite in communication might vary from one culture to another. Also, ethnocentric optic might lead to misunderstanding, too. Therefore, inconveniences are frequently considered to be the result of culture-based styles of communication and conflict (Kim, 2005). Even if in the field literature exist an extensive cross-cultural research concerning interpersonal conflict styles in real or perceived contexts (Rahim, 1983; Ohbuchi,

K., Fukushima, O. and Tedeschi, J. T., 1999; Oetzel et al., 2001, Toomey, 2001), very little systematic effort has been done on why members coming from different cultures prefer a certain conflict style to others, in analogous cases. In this direction, Kim's communication studies (1993, 1994 and 1995) have attempted to explain cross-cultural differences in communication, by formulating the Conversational Constraints Theory (CCT). In her empirical researches, M.S. Kim proposes a set of culture-specific conversational constraints, in order to determine the use of conversational "restrictions" in different cultures (Kim and Wilson, 1994; Kim and Sharkey, 1995, p. 20), insisting on the fact that people are not automatons programmed by the culture, but that there are cultural values that could determine the perceived importance of conversational constraints. (Kim, 1994, p. 129). She defines conversational constraints in terms of cognitive manners through which a message is generated and conducted, as general and overarching criteria or "super strategy", that influence individuals' conversational strategy (Kim, 1993, p. 132), distinguishing thus, between two types of conversational constraints: the socio-relational and the task-orientated one. The first one emphasizes concern for others (lack of imposition, avoid hurting other's feelings, and negative evaluation) and the last one insists on clarity and effectiveness. In the present research we will employ from the analytic original framework only the following four conversational constraints, as precise dimensions of active goals people bring to interpersonal dispute encounters: a) concern for clarity, b) concern for avoiding hurting other's feelings, c) concern for avoiding imposition and d) concern for avoiding being disliked by the others (Miyahara and Kim, 1994; Kim, 1994; Kim and Bresnahan, 1994; Kim et. al., 1994). A brief description of Kim's model will be offered below (Kim, 1998, p. 98-99; for a more detailed description, see Kim, 1994, pp. 131-132).

Firstly, "concern for clarity" refers to the likelihood of an utterance making one's intention clear and explicit. In accordance with Kim's theory, increased precision typically entails the choice of more pointed and direct strategic means which is a trait mainly of individualistic cultures.

Secondly, "Concern for avoiding hurting the hearer's feelings" is related to the speaker's intention or perceived obligation to save a hearer's desire for approval-seeking or the positive self-image that the hearer claims (Toomey, 1988; similar to Ting-Toomey's concepts of other-face concern, 2001). Concern for the hearer's feelings has also been discussed in the literature under various other names including "identity goals" (Wilson and Putnam, 1990), "concern with support" (Greene and Lindsey, 1989), and "the want to maintain the hearer's positive face" or, a kind of positive politeness (Brown and Levinson, 1978).

Thirdly, "Concern for minimizing imposition" pertains to the degree to which an utterance avoids imposing on the hearer or interfering with the hearer's freedom of action (Brown and Levinson, 1978). Lastly, "concern for avoiding being disliked by the others" regards the apprehension that a saying does not cause dislike, devaluation, or rejection by the hearer. This constraint is consistent with Brown and Levinson's notion of a speaker's desire to save his or her own positive face, meaning a kind of positive politeness. Besides the cross-cultural differences explained through the well-known individualism-collectivism equation, at the individual level, Kim M.S. examines the dimension of self-construal's, regarded as mechanisms in explaining the conversational constraints' variability (Kim and Sharkey, 1995). Two propositions from her theory are tested in our research (P2, P3), but they do not make the objective of our study.

In accordance with the above theoretical presentation, in the current study we sought to examine if there are any similarities or differences in preferences for conversational constraints, in the pursuit of communicational

goals among Romanian and Greek cultural groups, starting from Kim's individual and culture-level patterns for providing a better etic analysis. Differences in communication styles between Romanians and Greeks have been so far unexplored, even if both groups have been classified just as "collectivists". For a deeper examination in our intra-and cross-cultural context, several hypotheses have been formulated.

Hypotheses

1. Greek individuals manifest higher concern for minimizing imposition in conflict communication than Romanians.
2. Greeks attribute higher importance to avoiding being disliked by the hearer in a conflict communication situation than Romanians.
3. Romanian respondents give less importance to not hurting the other's feelings in a conflict communication situation than Greeks.
4. Romanians attribute higher importance to clarity when communicating in conflict situations than Greeks.

Methods

Participants

Two hundred and thirty-one students (N=231) attending at large state urban universities in Romania (N=111) and Greece (N=118) participated in this study. There were registered two subjects with other ethnic background than Romanian and Greek. Regarding subjects' sex composition, females comprised about 57.6 % of the sample (55.4% from Romanian sample, 60.2% of the Greek sample), whereas men represented 36% from the total of the sample. Concerning the age of subjects, 162 were between 21-30 years old. Only a percentage of 8.5% from Greek respondents stated to have had a direct contact with another culture.

Instrument

A questionnaire was utilized to examine how Romanians and Greeks communicate in interpersonal perceived conflict situation. As a part of a larger investigation, in this study we investigated cultural background, measured by a single item, conversational constraints and demographic data. For conversational constraints we used the instrument presented in Miyahara and Kim, composed by eight items that tested four conversational constraints: concern for clarity, (e.g. "In this situation, I feel it is very important to make my point as clearly and directly as possible"); concern for avoiding hurting the other's feelings (e.g. "In this situation, I feel it is very important to avoid hurting the other's feelings"); concern for avoiding imposition (e.g. "In this situation, it is very important to avoid inconveniencing the other."), and concern for disapproval (e.g. "In this situation, it is very important that the other person does not see me in a negative light"). Each participant was given a scenario adapted from Kim and Sharkey (1995), proved to fit to our target cultural groups. After reading the situation, the participants were asked to rate the perceived importance for each constraint, on a 7- point Likert scale (1 = strongly disagree, 7 = strongly agree).

The questionnaire was translated from English into Romanian and Greek, with the equivalent of both languages in mind, in order to ensure equivalency and to be completed in respondents' native language. Participants were recruited via graduate and postgraduate courses, from public universities, without being given any extra credit for participation. This questionnaire was anonymous, self-administrated and required about 15 minutes to be filled out.

Results

Main findings

We predicted that the two collectivistic cultures investigated might differ in the perceived significance accorded to conversational constraints, when pursuing active interaction goals in a contradictory situation. Previous qualitative study we realized lead us to declare that Romanians use direct and explicit communication codes during communication, in contrast with individuals from Hellenic society. Anyway, we believe that those interaction differences revealed among these similar collectivistic cultures have not been enough supported. Thus, the current quantitative data attempt to fill the gap, by releasing several findings.

The first hypothesis predicted that individuals from the Greek society manifest higher concern for minimizing imposition in conflict communication than Romanians do.

Data show that the effect of culture on the perceived importance for avoiding imposition was statistically significant. As expected, Romanians participants ($M=8.42$) do not rated higher concern for avoiding imposition in conflict communication process than Greeks ($M=10.63$) ($t= - 6.539$, $df=227$, $p<.001$). So, the first hypothesis was supported.

According to the second hypothesis, Greeks attribute higher importance to avoiding being disliked by the hearer in a conflict communication situation, than Romanians. Therefore, importance accorded to avoiding negative evaluation by the others was also more highly appreciated by the Greek respondents ($M=10.31$) than by Romanians ($M=8.99$). Therefore, t-tests were conducted to determine differences in ratings of the perceived importance for this constraint. One's cultural background was significantly associated with the importance rating for eliciting negative evaluation by the counterpart. ($t= -3.233$, $df=227$, $p<.001$).

In the third hypothesis was predicted that Romanians give less importance to not hurting the other's feelings in a conflict

communication situation than Greeks. Indeed, data were not consistent with this assumption, as Romanian participants ($M=11.16$) do not rate this concern as less considerable than Greeks. ($M= 11.20$) ($t= -127$, $df= 227$, NS), even if tendency is in this direction.

Finally, hypothesis four predicted that Romanians attribute higher importance to clarity when communicating in conflict situations than Greeks. However, data indicate that Romanian participants ($M= 12.5$) do not find concern for clarity as significantly more valued than Greeks ($M=11.59$), ($t= -1.746$, $df=227$, NS). Consequently, data were not consistent with the last two hypotheses, even thought results incline in the estimated assertion. This statement makes us consider that the two cultural samples are similar when being explicit and respecting the other desire for appreciation in divergent communication. Actually, our statements are in concordance with Kim's and Sharkey's (1995) arguments when explaining cultural variability in conversational constraints. Furthermore, examining gender differentiation, in both samples, it was found that females ($M=11.64$) seem to pay more attention than males ($M=10.46$) to the topic of avoiding hurting others' feelings ($t=-3.506$, $df=227$, $p<.001$). This trend appears to be consistent with Kim's and Sharkey's (1995) tenth proposition, (P10) as far as sex differentiation is discussed.

Overall, our data were partially consistent with the predictions we made in this study. We revealed that Romanian and Greek young respondents resemble as far as hurting the other's feelings and clarity approaches are concerned, but hold opposing views on imposition and impression formation.

Discussion and implications for further research

The present study sought to reveal intra- and transcultural similarities and differences between Greek and Romanian participants in conflict conversation. We have proposed, at this pilot-level research, an application of M.S. Kim's culture-based conversational

constraints tool, on the two South-East European countries, as an attempt to a better understanding of culture's impact on communication. We come across that individual-level structure and communication management were linked theoretically and empirically in this path-analytic model. Many of the findings currently regarded as basics in human communication may be a function of particular cultural dimension that risk to go ignored because they are shared by people alike. Concisely, our findings point to a picture where Greeks consider preventive relational strategies (avoiding imposition and dislike when communicating) to be more efficient communicational goal achievement, or even politeness strategies, fact that emphasizes a high cultural constraint society. Moreover, eliciting negative impression formation when speaking, even in divergent circumstances, seems to be an important dimension for individuals from Hellenic culture. Also, the latter ones seem to prefer to a higher extend passive strategies, indirect and coded communication frequency, homogeneous and harmonious relationship maintenance when talking, than Romanian interviewees. On the other side, the perceived tendency for Romanian participants to use to a greater extend imposition constriction, is transposed in terms of a general power employed to win over or stand up for his own rights and interests in a conflict situation. Our findings bring to light cross-cultural similarities between the two cultural groups investigated, when effort to avoid hurting others' feelings and to transmit an explicit message to the hearer are called into question. In addition, our results also corroborate with Hofstede's scores (1980) on cultural variability individualism-collectivism for Greece (IDV=35) and Romania (IDV=49). Certainly, discussing about culture as an explanatory dimension, leads to superficiality and inconsistency. Overall, the results indicate that Romanians are more individualistic than Greeks in their communication in divergent contexts. Two Greek interviewees, who had a direct contact

with Romania, openly admit that "Romanians are more Europeans" than Greeks are. This claim strengthens somehow the tendency of Romanian respondents to use more self face-saving and task orientated strategies when talking. Individualistic Romanian patterns at young interviewees can be translated also, in terms of "western" influence through traveling, ordinary internet use, "trend", or frequent migration fluxes. Moreover, dissimilitude in "communication design" can not be regarded merely as an outcome of "Westernization", but rather as one of the major driving forces responsible for cultural alteration. Additionally, concerning participants' gender composition and the ratings of the four cognitive message generators, it was found that females register a higher score only in the case of avoiding hurting others' feelings, fact that do not concord entirely with other researches in the field of sex differences in verbal communication.

Besides the abovementioned, our study presents several limitations concerning the perceived manners rather than on actual use of constrictions and obviously the participants' selection exclusively from the university environment, fact that restricts the external validity of our findings. Other contexts than conflict, other population categories (e.g. immigrants, members from multicultural companies), and/or other factors at social and psychological level should be taken into account when exploring similarities or differences between or/and within cultures. Without any doubt, a quantitative analysis is demanded, in order to provide a deeper investigation of the proposed culture-based conversational constraints model.

This present study provides useful insights not only for further researchers interested to explain communicational behavior, through conversational constraints, but also for practitioners bridging the Romanian-Hellenic cultural diversity.

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JENA PLAN – A SOLUTION FOR SIMULTANEOUS CLASSES?

Monica CUCIUREANU

Institute for Educational Sciences, 37 Știrbei Vodă, 010102 Bucharest 1, Romania
Tel. 0040 21 3142783*, 0040 21 3136491, Fax0040 21 3121447, e-mailmonica@ise.ro

Abstract. A special way of teaching is necessary in a large number of schools, in which children of different ages learn together in the same class-room. What could traditional schools learn from simultaneous classes? How could the educational process in these classes be improved, regarding the positive experiences of the Jena-Plan alternative model in Romania? What should be preserved from preprimary to primary education offered in age-heterogeneous groups? These are a few questions the article tries to answer, regarding some of the positive experiences of this innovative pedagogical model in our country.

Keywords: alternative pedagogical model, mixed groups of children, individualization in education.

Introduction

The Jena Plan is a pedagogical concept which appeared in the second decade of the 20th century. Its promoter was the German professor Peter Petersen, who started to develop it in 1924, at the experimental school of the University Jena (Germany). Providing excellent results, soon the Jena Plan spread out both in Germany and in other countries (starting with 1994 it was introduced in Romania, too, at the level of preprimary education and, recently, some of its aspects, also at the level of primary education).

The Jena Plan is one of the reform pedagogies, like the Montessori pedagogy, Waldorf, Freinet, the Dalton Plan. During the educational process the child and the holistic development of his personality are specially emphasized. The development of the child's own identity can take place only in the community, through his interaction with other people. Parents, teachers and children build together the educational community. Their common goal is a high quality education provided to children in and outside school.

Children learn in the community to be its useful members, to develop their critical sense towards it. They also learn to respect other people, to assume responsibilities, they learn the meaning and the limits of freedom; they learn to act as dynamic persons and to develop their antreprenorial skills.

More than fifteen years of Jena Plan experience in Romania have showed, that small kindergartens, in rural areas, where children of different ages lean together in one room, have benefited most from this pedagogical model. This fact leads to the idea that the expansion of the model in small schools with simultaneous classes could be as successful for primary-school-children as it is for preprimary-school-children, due to the similarities of the two types of educational institutions (small educational units with unextended educational communities, age-heterogeneous groups of children, strong communitarian sense of its members etc.).

Specific methods

Regarding the **educational content** – it is the same in traditional and Jena Plan-oriented

institutions, which allows children to switch whenever they need from one type of school to another. Nevertheless contents are approached in interdisciplinary manner and authentic learning situations constitute – as often as possible – the starting point of the educational process. Due to the age particularities of young children, especially at pre-primary level the direct contact of children to their natural and social environment is strongly encouraged, because personal experience consist the best basis for natural learning.

The Jena Plan model doesn't give up entirely the traditional distribution of children – the **level-groups**, which generally respect the criterion of children's ages, is a proof of this statement – but it mainly goes for their distribution in **basis groups**, which are age-heterogeneous groups. These two types of groups aren't the only ways of distributing children – every way of distribution is carefully chosen and subordinated to the settled educational objectives; therefore it isn't formal, but in accordance with those objectives.

In basis groups one organizes, for example, general forming activities, environment orientation etc., having good opportunities of individualization. In level-groups instruction takes place, like in traditional schools.

Jena Plan educational institutions don't use traditional time-tables, based on subject matters, but a **rhythmical activity plan**, in which four basic activities of human life follow each other alternatively, as they are considered essential for the educational process: **conversation, playing, working and celebration**.

During the human development **conversation** is previous to all other basic activities and is therefore considered to be the most important of all. Through dialog and conversation communication takes place essentially, having a fundamental role in human socialization and being. At home children are used to communicate and at school they should do it, too.

Unlike in the herbartian pedagogical model, where children mainly listen and register knowledge teachers provide them with, the model of Peter Petersen suggests a school of activism and communication, in which all participants are equally right in talking and listening, in discovering the objective reality through action.

During the educational process conversation can take place between two or more children, between children and adults, in the framework of the basic group or in smaller groups. It leads to human actions and is therefore an important socialization and humanization factor. Communication is well settled. Recommendations and rules for effectiveness in communication are not externally required, but they are provided by the group itself, while its members become aware of their necessity for the purpose of effective conversation. All conversation participants have equal rights in this process, there is no subordination towards adults and reglementing factors are only the objective elements of knowledge. The position of all group members reflects this statement. For instance, they would use the **circle conversation** for subjects suggested freely by children, while the horse-shoe-position would be useful for a paper or material presentation, when the audience needs to look at the material or at the speaker.

Formally, the group is regulating factor of communication: its members can assign the next speaker, can correct mistakes, can watch over respecting the rules the group has agreed upon etc. Therefore - the democratic spirit specific to this activity type.

The week starts and ends with meetings, in which communication is allways present. And so does every activity day.

Working is the most extended activity in school and it appears as intellectual or physical work, researching, exercising, individually or in groups. This activity type is basic for the human being, too, and it contributes to the general development of individuals.

Different working activities are – beside the activities in level-groups and basic-groups – projects, courses of initiating and exercising, optional courses, circles etc.

It is important to take into account the interests and abilities of every child, his own rhythm and level. All children should achieve / fulfill a minimal set of tasks and they should be stimulated to self-exceed and to attain performances according to their own capacities and nature.

Playing is one of the basic activities, through which humans get, in a specific manner, in relation to reality and learn. Through this activity type individuals develop their sociability, emotions, knowledge, motricity. Through playing children come together and satisfy common needs. Children can also play individually, but only playing together with other children they manage to compare themselves, to measure their forces, to complete each other and feel well. They have similar development stages, which make them feel united. Through playing and working characteristic aspects of personality are developed, important for a person during her whole life. Playing should be regarded as serious, genuine and useful as working, and not necessarily precursory to work. Playing is used especially in the first school-years, but also later, as a learning and revision method.

Celebration is a strongly social activity type. It regularly brings together the educational community. Parents, children, teachers, all those involved in the educational process have then the opportunity to be active in the community. During those events they come to know each other better, to discover new aspects of their relationship and of their own, and to self-develop. Celebration can lead to self-assessment and to development influenced by the community. Not the festivity of the moment is to be stressed out, but more the joy of being together, feeling and acting as an active community member.

The environment in which the educational process takes place is very important. It should offer comfort, security, privacy – like a home

– and it should reflect the taste, needs and interests of children, who also contribute to its arrangement and maintenance. Light and movable furniture, plants, aquariums, drawing collections, objects done by children, natural materials etc. – all of them arranged together with the children in different corners, in order to allow them different activity-types and to access different areas of human knowledge and development. Passing from the preprimary to the primary level should represent for children a smooth experience. The warm, friendly, familiar environment, which is usually offered by kindergartens should be kept further on, like other strengths of preschool education: the freedom of children to move in the entire educational environment, the structure of the programme, also according to children's needs and interests, the individualization in the educational process, the interdisciplinary approach of educational contents, the connection to the life environment of children, using pedagogical situations for learning and natural learning etc.

Results

15 years experience of the Jena Plan practice in Romania has determined teachers, who taught using this alternative pedagogical model to identify some of its positive aspects during the educational process:

- The strong stressing of social life develops children's altruism and care for surrounding people.
- Cooperation and mutual help between children of different ages is encouraged, using the familial model. The different ages of children – used for educational aims – assure turning up of pedagogical situations and natural learning.
- Stressing activism and participation enables the educational community to develop the responsibility of its members, their critical spirit, their respect towards other people and their life environment.

- The interdisciplinary approach of educational contents leads to connections between different knowledge areas, to development of critical thinking and creativity of children.
- The rhythmical change of the four basic activities – conversation, working, playing and celebration – leads to a dynamic educational process.
- Teachers' roles change; they become leaders for the children in their groups and guides through the world of knowledge.
- The different organization of the educational process, the special setting of the educational environment, the changed roles of teachers enable individualization, even in groups with numerous children.
- Encouraging communication, activism, and participation to decision-taking leads to a democratic education, open for the future.

Conclusions

Simultaneous classes are often regarded as an exceptional situation (unfortunately often regarded as having negative impact upon the quality of provided education). They are a minority in the Romanian educational system, but aren't insignificant in number. They are challenging, unconventional and demand from

teachers less uniformization and more respect for individual needs of children. There are similarities between simultaneous classes and the Jena Plan model and the last one can offer to those classes' models of good practice.

Children become aware of their own development, teachers become leaders, guides through the world of knowledge for their pupils, the educational process becomes individualized etc. – all these demand a special organization, which is rewarded by positive aspects in developing children as complex, flexible and open-minded individuals. The Jena Plan offers a coherent, open model, in which teachers – especially those who teach in age-heterogeneous groups / classes – can find handy solutions for key problems of organizing and developing an efficient, dynamic and modern educational process.

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ORGANIZATIONAL CULTURE AND QUALITY IN THE HIGHER EDUCATION

Lucia Ramona POPA

“Constantin Brâncoveanu” University, Pitești, Rubinelor no. 16-18, Braila, România,
Tel: (+40) 239/61.33.08, Fax: (+40) 239/61.25.39, lucia_ramona10@yahoo.com

Abstract. The present paper refers to the necessity of changing the organizational culture in the higher education so that the quality of education might and the graduates training level might allow them access in the global work market.

The paper is based on concepts, researches made at European, national and institutional levels as regards culture and quality.

The original value of the paper derives from dealing with the quality of higher education, therefore from the performances got from the perspective of organizational culture reformation.

The conclusions of the paper reveal the fact that a reform of organizational culture, of mentalities, values, attitudes determines a raise of educational service quality which allow the system to get through the international competition for students and resources, to issue diplomas acknowledged abroad and to allow the graduates rapid integration with the requirements of work market.

Keywords: Reform, organizational culture, quality rise, competitiveness, higher education.

1. Introduction

The development level a society reaches is largely influenced by the way in which the individuals belonging to respective society succeed in adapting themselves to the economic, technological and social requirements imposed by the global tendencies. In order to cope with the new challenges, Romania needs a qualified and competent human resource. The importance of education cannot be denied, nonetheless the fundamental role the higher education plays in the development of a society. The quality of university education has become a field of great interest for all the states of the world as well as for all international organizations due to a series of factors:

➤ a large diversification of education institutions in general and of universities in particular. The new information and communication technologies have led to the setting-up of some virtual or transnational

institutions of education and to the introduction of some innovative changes in the way of offering teaching and training services;

➤ the mass participation in the university level of instruction has advanced in such a way that these forms of organization learning and training cannot follow any more the criteria of elite type which dominated the classical education system;

➤ the rise in number of higher education graduates has increased the competition for getting a well-paid job which may offer chances of personal fulfillment;

➤ the changes on the work market in general and of the European one in particular, the increase of work-force mobility and of the flow of professional and geographical migration determine the employers to ask officially valid information regarding the quality of education of institutions offering professional training services.

Therefore the quality of higher education in Romania is especially motivated by:

❖ the necessity of creating a more consistent confidence on a medium and long term in the capacity and performances of Romanian universities on world and European market, of the higher education in the context of the increase of competition for students and resources;

❖ the need to liquidate the standards, procedures and practices of Romanian Universities with those used in the EU member states so that the diplomas and titles got in Romania may be acknowledged on the European market and also to achieve the European Area of Higher Education and the free movement of Romanian people to European Community;

❖ the necessity to reduce university graduates accommodation time to their employers, by adopting themselves to the needs, expectations and requirements of economic agents.

An important role in the educational component is played by the integration of quality requirement in organizational culture as well as in the national one. University represents a factor of culture and civilization, a factor of change and progress, a laboratory to shape elite, a scientific medium of high class, an avant-garde of society from technological scientific and cultural point of view.

2. Data and methods

The European Union preoccupations as regards the higher education materialized through a series of documents and official positions:

▪ The Declaration of Sorbone, May 25, 1998, called "Common Declaration regarding the liquidation of European Higher Education System;

▪ Declaration of Bologna, June 19, 1999 regarding the establishment of "European Area of Higher education" where it was admitted the necessity to promote European cooperation as regards the quality assurance with the aim to develop new comparable criteria and methodology;

▪ The Official Statement of Ministers Conference responsible with higher education "To a European Area of Higher Education", Prague, 2001 it was clearly provided the promotion of European cooperation to assure quality, as it essentially contributes to the compatibility of educational system and to academic qualifications all over Europe and it was promoted the idea of disseminating experience obtained by the institutions of higher education in assuring quality, and also of ENQA (European Network for Quality Assurance in Higher Education) cooperation with organisms and agencies set-up in different countries, to achieve a common referential system of "best practice" to assure quality;

▪ The Official Statement of Ministers Conference responsible with higher education, "The Formation of European Area of Higher Education", Berlin, 2003 where the ministers responsible with higher education engaged to support the further development of some criteria and methodologies comparable with quality assurance. In the same time it was stipulated the definition and implementation of a national system of quality assurance in the higher education and it was established that till 2005, the national systems of quality assurance should include: the responsibilities of implied organisms and institutions; evaluation of programs or institutions, the students participation and the publication of results; a system of accreditation, certification or comparable procedures; participation, cooperation and operation in networks at international level and it was commonly agreed that the primary responsibility for the quality assurance in higher education belongs to each institution.

▪ The Official Statement of Ministers responsible with higher education "European Area of Higher Education – Objectives Achievement", Bergen, 2005 where it was written down the fact that almost all the countries have passed to the implementation of a system of quality assurance on the criteria settled in the Berlin Official Statement, being presented the document drawn up by ENQA,

entitled standards and Guidelines for Quality Assurance in the European Higher Education Area being accepted as a reference framework for all European universities, each country deciding if they will implement these standards and under what circumstances. They settle: the educational policy and procedures to assure quality approval, monitorization and periodical evaluation of study programmers and certification; students evaluation, teaching- staff quality-assurance, resources necessary for the learning process and students support; the informational system; information of public interest.

▪ The Official Statement of Ministers responsible with the higher education, “To a European Area of Higher Education: answers to the challenges of a globalize world”, London, 2007 where it was appreciated the fact that the “Standards and the Guidelines for quality Assurance in the European Higher Education Area“, adopted at Bergen in 2005 proved a strong changing factor in quality assurance, because all the countries engaged in reform started to implement them, some countries achieving significant progress in this direction. The ministers also appreciated the setting of “European Register of Quality assurance Agencies of Higher Education”, witch allows all those implied, as well as the public at large, free access to objective information about quality assurance worth trusting agencies.

▪ The Official Statement of Leuven, Belgium, April 28-29, 2009 ”Bologna Process 2020- European Area of Higher Education in the new decade”, which considered that under the conditions in which our societies confront at present with the consequences of a global financial an economic crisis, it is necessary a European dynamic and flexible higher education relying on innovation, on integration between education and research at all levels. It was also admitted that the higher education plays a key role in the confrontation with actual challenges and the promotion of social and cultural development of the whole society.

The assurance of academic quality concerned our country too, both at ministerial

and institutional level, as the assurance of quality is one of the main objectives of the Process of Bologne. Thus it was issued the Order of the Minister of Education and Research no. 3928/21.04.2005, regarding the quality assurance of educational services in the higher education institutions, the annex of this order, OUG as regards the assurance of quality in education, no. 75/20.07.2005, approved by Law regarding the assurance of quality in education no. 87/10.04.2006, a law which is in fact the main document which regulates the assurance and evaluation of education quality in Romania.

In the same time it was set-up the Organism to evaluate the quality assurance in the higher education institutions” the Romanian Agency for Assuring Quality in Higher education (ARACIS), which more precisely has attributes as regards accreditation and the quality assurance in the higher education institutions. The ARACIS mission is to make an external evaluation of the education quality offered by the higher education institutions and by other organizations furnishing programmers for initial study and long-life learning.

3. Results

A competitive educational system is that capable to develop the human resources through its contribution to the promotion of skills, creativity, intelligence, initiative, originality lucid admiration to value, as well as to the correction of lack of civic behavior visible in the Romanian public area.

A study of the Institute of Science of Education shows a series of defining elements for the organizational culture in university environment:

❖ uniformity- there are few elements of university identification and differentiation: emblem, hymn, cultural traditions; usually the universities and its members distinguish themselves by stating the name of the institution;

❖ the tendency to imitate - there is the tendency to imitate the practices noticed at

other university institutions, usually west European, “exchange experience” is the most frequently asked training form as well as the decrease of theoretical rigor of courses and seminars and direction to an immediate pragmatism, which was not specific to the Romanian education;

- ❖ orientation to education offered and not to the beneficiary – the introduction of courses only because there are teachers who may teach, even if they are not asked by students and it is known that it is essential to proliferate courses and seminars at the students request;

- ❖ the acceptance of a greater number of students in comparison with the physical and human potential of university especially met with famous Romanian State Universities belonging to the “four of ace”;

- ❖ the provisional feeling – many university young men although enter the system of educational with an aplomb after a short period of time they see the posture of a teacher as a provisional state, “as a shelter for bad weather”, until they find a better- paid working place;

- ❖ closing of University – the feeling that in an academic environment one cannot be promoted but only with back stairs influence or family relations; the general perception of mass-media making unfair competition by offering negative models, a weak opening to local community, although many university teachers are involved in politics or in business;

- ❖ generation gap - the high percentage of older teachers vis-à-vis the younger ones; the difference of mentality between generation: if the older teachers do unpaid work sometimes, the younger ones ask to be paid immediately being catalogued as lacking the spirit of sacrifice; remuneration discrepancies between high university degrees (readers and professors) and low degrees (lecturers, assistant and preparers);

- ❖ the feeling of inefficiency – the state paid education “it does not matter what performances you get in school”, “you are not motivate to be fair if others are not”, “if they pretend to pay as, we pretend to work”.

To all these aspects we may add: proliferation of the teaching staff extra university and extra scientific engagements tendency to populism and of excessive budget bid, modest remuneration of university teaching staff in the budgetary hierarchy, insufficient scientific research activity, legislative ambiguity and feeling of need or reform.

4. Conclusions

The higher education in Romania cannot range with European international requirements as regards assurance of quality as long as the universities do not have a solid organizational culture, explicitly thought and oriented to the creation of a university brand and to the increase of performance, even more they are not preoccupied to make such a background.

The elements of organizational culture are often left aside, the question being in most cases about an organizational climate and less about a proper organizational culture, a culture to offer the respective university a real and strong brand.

In the same time the decision – making factors in any university have to solve the problem of poor psycho pedagogical training of university staff, the difference between research and the courses delivered to students, low exigency as regards students level of learning, some older teachers restraint to information technology and communication, the exaggerate need of order and discipline sometimes in the detriment of creativity.

The integration into a European higher education system with all advantages resulting from it for graduates as well as for the Romanian system, needs a change of organizational culture in the higher education system and the promotion of some values as: performance, pragmatism, innovation, creativity, student – oriented education, a stronger relation between the act of education and work market.

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NEW TRENDS IN BUSINESS "LEARNING ORGANIZATION"

Dragan MIHAJLOVIC, Dragica STOJANOVIC

Megatrend University Belgrade - The Faculty of management Zajecar, Serbia, 19000 Zajecar,
Park suma Kraljevica bb, tel/fax +381 19 430 800,
dragan.mihajlovic@fmz.edu.rs, dragica.stojanovic@fmz.edu.rs

Abstract. Because of permanent changes that affect almost every modern company, organizational learning becomes a vital organizational process. This means that if the skills, knowledge and talent of employees enable successful execution of activities envisaged by the strategy, which leads to the differentiation of companies and gaining competitive advantages, their value is high; otherwise, the human resources have no great value for the company.

This paper identifies the link between human resources and company values. In this respect, it explores the activities in the domain of which resources have the greatest importance for increasing the value and competitiveness of enterprises.

Keywords: business, human resource management, knowledge, learning organization, competitive advantage.

1. Introduction

In a business environment a basic resource of every company are the people and their abilities, which contribute to the achievement of goals. Their creativity, innovation, motivation, knowledge, are traits that make them different from other resources. Dynamic changes in the new production and competitive environment, that are transferred and multiplied in the company, are causing changes of location, role and characteristics of the company and management. Global factors, social, political, market, economic, technological, personnel factors determinate modern business environment. The influence of these factors not only reflects as the requirement to the management for an adequate adapting to changes in the company environment, but also as the necessity of analysis of internal character factors, adequate factors of any particular company. Because of these factors must not be ignored, they bit the cases take the new models of management, new challenges based on a new knowledge and

continuous learning. To address the demands of modern business era, it is necessary for a company to conduct quality and effective recruitment and selection, choose the right people for a job and effectively use the human potential.

It is, to the extent that increases the importance of human resources in economic life, it also increases their need for quality education. Working and professional ability, rationality, theoretical and practical knowledge, professional competence and morale, which correspond to the demands of modern economies, which are the product of education of people, are the factors whose influence is decisive to the dealing of business entities in the narrow sense. As the environment in which managers and companies operate is becoming more and more turbulent and competitive, the ability of continuous learning and changing is becoming one of the most important requirements of modern bussines.

2. Man as a holder and a generator of knowledge

What was from the first steps of the capitalist mode of production, whose key driving force was the market game, arguably the first place by means - the means of production, now moves to the second plan, giving priority to the human knowledge, education, professional and vocational skills and knowledge (Bratton and Gold, 2007). As the environment in which managers and companies operate is becoming more and more turbulent and competitive, the ability of continuous learning and changing is becoming one of the most important requirements. If managers and the company do not accustom how to quickly and effectively learn, based on their mistakes and successful actions, they will not be able to adapt quickly enough, or change to remain competitive in the global market. For the company, knowledge is an ability to know how to effectively implement the activity in an certain area, with effectiveness assessed environment. Learning is raising the level of knowledge, so learning and knowledge are related. The immediate implication of this connection is reflected in the evolution of classical approaches to teaching and training of employees to a much more comprehensive concept of "knowledge management". In this sense, knowledge is increasingly viewed as an economic resource, and it can be managed in the same way as other resources. For the sake of better management of this new resource, it is very important to bear in mind the following characteristics of knowledge:

The great leverage and increasing yield - unlike other resources, where there is a decline in yield, investment in knowledge positively affects the use of other resources. Simply put, while the other resources disburse with their increased use, the value of knowledge increases in proportion to the degree of its use and acceptance in a company.

Fragmentation, swelling and the need for refreshment - increase of knowledge leads to fragmentation of knowledge, in terms of developing special knowledges from the

general ones, which in the case of a company means a greater need for specialist knowledge of individual organizational parts. On the other hand, knowledge is lost, as legally as a natural way. These facts run enterprises to refresh knowledge and seek ways for their own development.

Uncertain value – acquiring of knowledge and skills in a certain period of time does not give any tangible results, that at one point advantage in the knowledge gained their market value.

Because knowledge is fluid and changing, the challenges of modern human resource management are focused on creating an continuous learning ambient and competence development, as well as modalities of implementation of acquired knowledge and preservation of the acquired competencies. In this sense, in the organizational practices are more often used concepts of multipliers of knowledge, and through the models of rewarding approach to evaluation based on a competence rather than values of the workplace. It is believed that people who have a higher degree of competence are adding the value to the work carried out, as well as developing it, and so should be better paid. In this way, at the same time a quality message about the importance value of knowledge for the organization has been sent. To preserve the key competencies, modern organizations tend to affect by the entire set of measures to attracting and retaining employees who are essential for further successful business. Alongside to the adequate designing of rewarding system, for this purpose systems of training and development are used, especially the career management strategy. All of this confirms that the specific requirements in terms of strategies, policies and practices are set in the face of HR management in the knowledge economy, and that processes and systems have to be accommodated to these demands (Pržulj, 2005).

3. Defining of organizational learning

All successful development strategies in different social circumstances, different ways of economic and political organization of society have a common denominator - human resources and their dynamic development as one of its foundations (Filipović, 1989). Modern enterprises are forced to invest more in the process of education and training of employees, as the goal of permanent questioning, adapting and improving their knowledge, skills and abilities. The term "learning organization" is linked to the company which takes care of the need for continuous education and training of employees, or for a company in which the programs of education and training of employees are successfully implemented and continually reviewed, modified and adapted. There is no unified position on what is "learning organization". "Learning organization" is defined as one in which every member of her is involved in identifying and solving problems, in facilitating of a continuous experimentation with the company, in his permanent change and improvement in which, as a result of all this, comes to improving skills, growth, learning and achieving the companies goals (Jovanović *et. all*, 2004). According to Peter Senge, "learning organization" is based on the willingness and ability of managers to develop the five basic disciplines such as:

Systemic thinking - for solving problems in a company each of its member must dispose the global performance of the company as a whole, its way of functioning, but also position of their own departments and specific job within the company. Knowing all the moments allows each member to individually act in a way that supports the entire company.

Mutual vision - Vision, as company's look to the future, based on her mission, which specifies the vision and concrete objectives of the company, must reflect the common goals of all members of a company, or have to "enjoy" their backup.

Reconquering of mental models - means constantly reviewing of current ways of thinking and overcoming attitudes that prevent people to accept new ways of behaviour.

Team learning - All members of a company represent a team which enables them, by the force of a team, and not individually, to get beyond problems they encounter and to achieve the vision of a company by joint actions.

Personal masterings - Employees have to be very well familiar with their work, people and processes that they are responsible for, which allows them to experience the job as a satisfaction, not as an effort.

Unlike the traditional companies, in the "learning organizations" employees have the power, freedom and responsibility that encourage their creative and innovative behavior. Hence, "learning organization" is characterized by: a good treatment of all employees, a feeling of security and good salaries, development and advancement of employees, assisting employees to acquire different skills and so on.

4. Human resource management in the function of organizational learning

Contemporary economic conditions not only predict the need for an adjustment by a company, but also a need for employees' adjustment (<http://www.knowledgebank1.org>). In organizational learning human resource management plays very important role, still a very neglected functions in many of our companies. The overall objective of human resource management is to achieve success through people. Systems for managing human resources can be sources of enterprise capabilities that allow companies to learn and create equity based on new opportunities (Sajfert, 2006). Some very important tasks that can improve the process of organizational learning are in the field of human resource management functions. The three most important functions in the field of human resources for the process of organizational learning are: recruitment and selection of

employees, their training and development and compensation (rewards).

The process of selection and recruitment of employees - aims to provide the necessary human resources for the development of key competence of the company. In the "learning organizations", as opposed to those that are not, the focus in the selection and reception of staff is not in the knowledge that they already have, but on their ability and willingness to further learn and develop. Therefore, companies need to recruit and accept those who show a high level of willingness and ability to further study, because it is a necessary prerequisite for organizational learning. Although organizational learning is more than the individual, but no individual has no organizational learning.

The function of training and development – it has the most direct impact on the process of organizational learning because it is done to identify existing knowledge, the diffusion of knowledge so as practice of new behaviors based on new information. Tutorial, training and staff development is a process in which the occurring combinations of existing knowledge takes place, so as their internalization in order to make some changes in the behavior of employees. It is usually said that "the company does not get from the employees what it wants but what it paid". Unfortunately, it often is not even the same thing. If a company wants to become a "learning organizations" its employees must continually learn and develop.

Compensation of employees - in modern systems, there are numerous methods of compensation that recognize and reward the acquisition of new knowledge and skills of employees. Collectively they are called compensation based on knowledge. The point in these compensation systems is that employees move from one level salaries to the new one when they show and prove an improvement in their knowledge and, as the depth of knowledge and the breadth of knowledge.

Because of the rapid changes that affect almost every modern company organizational learning has become a vital organizational process. Through organizational learning managers tend to reinforce the desire and ability of members of the company to understand the company and its environment and by making adequate decisions, contribute to permanent improvement of its competitive position. Investing in human resources is more cost-effective than investment in any other resources, because without a man and his work there is no surplus value or added value (Kulić, 2005). Therefore, it is necessary to recruit, develop and retain human resources who are highly trained, motivated and committed to their work.

5. The possibility of improving the quality of staff's additional education - experience in the concrete organization

For the Cable Factory Zaječar as well as for other contemporary enterprise knowledge becomes very important resource. After a period of privatization, the Cable Factory Zaječar conducted the initial activities of the structuring function of knowledge management. Namely, it started from the position that planning and systematic approach to the process of staff's additional education provides the elements of quality in the educational process and represents a guarantee of the quality of human resources development in the company. In accordance with the previous, goal of this study was to determine employee attitudes toward scientific meetings and educational programs in a company, in the context of the importance of knowledge in the light of turbulent changes and processes of company restructuring.

On the question: **How would you rate the usefulness of professional and scientific meetings**, the following answers were given by employees:

Table 1: The usefulness of professional and scientific meetings (%)

IMPORTANCE OF KNOWLEDGE	GENERALLY USEFUL	VERY USEFUL	GENERALLY UNUSEFUL	ENTIRELLY UNUSEFUL	NEITHER USEFUL NOR UNUSEFUL
	40 %	27 %	13 %	5 %	15 %

On the question: **How would you rate the usefulness of educational programs**, the following answers were given by employees:

Table 2: The usefulness of educational programs (%)

IMPORTANCE OF KNOWLEDGE	GENERALLY USEFUL	VERY USEFUL	GENERALLY UNUSEFUL	ENTIRELLY UNUSEFUL	NEITHER USEFUL NOR UNUSEFUL
	46%	28 %	9 %	3 %	14 %

Since employees are aware of the importance of knowledge for the company, we also checked their interest for inclusion in the process of additional education.

On the question: **Are you interested for education in the coming period**, the following answers were given by employees:

Table 3: Are you interested for education in the coming period (%)

INTEREST	YES	NO
	75 %	25 %

Many employees are interested in involvement in the process of additional education (75%), which indicates that employees are aware of the importance of knowledge for the modern business environment.

6. Conclusion

The basic idea of this paper was to show possible ways to improve the quality of additional education of employees in order to develop human resources in the enterprise. The basic assumption is that the management of educational activities is the primary way to improve the quality of employees additional education and a guarantee of the successful development of human resources in the business.

Learning organization is not only the sum of what individuals have learned. Learning has to

be shared and applied in the company as a response to changes in the environment. Organizational learning includes all the processes of acquiring new knowledge and skills and ways of behavior, while successfully discovered new solutions in managing problems are becoming the part of the knowledge base, management and the entire enterprise. In this way the company is trained to respond to future events.

Interpreting the results of research in the Cable Factory Zaječar we can conclude that employees are aware of the importance of knowledge for the company and they point out that a successful education and training are increasingly becoming the most important competitive advantage, and constantly learning and expanding of knowledge one of the most important obligations of employees. This assessment of employees must be the criterion for organizing educational programs to preserve the motivation for learning and application of acquired knowledge into practice.

The attitude that is represented in this paper highlights the fact that organizing and monitoring of the educational process represents an important strategic function for a company that wants to be competitive in the market.

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LEARNING IN THE UNIVERSITY. TEACHING REFERENCE POINTS

Dumitru POPOVICI

University "Alma Mater" of Sibiu, Str. Somesului nr. 57, Postal Code 550003, Sibiu, Romania, Tel: 0269/25.00.08

Abstract. The attempt to enter the yet virgin territory of university didactics will be achieved here by analyzing the learning process at its most general structure. I shall go as far as to show that the effects of this process are intricately connected with the quality of the organization and development of the components that constitute this structure. The effects will belong to the competence-incompetence conceptual pair area. The didactic process we have described here is neither fictional nor a caricature. We must have the power to admit that, one way or another each of us plays the roles of this reality and thus we should find resources to change it.

Keywords: curriculum paradigm, post-modernity, epistemological dimension, theoretical and practical effects, deconstruction and reconstruction perspectives.

1. General

The analysis of the learning process (not the teaching process, seen as a larger extension) from universities is an object of study for the university didactics, a science whose foundations are still waited for. The causes of this situation which negatively influences the didactic act in universities belong to the mentality of those in the field who are confident that their scientific competence in their domain is enough to design the organization and development of the main act that makes them meet the students in classrooms, thus to fulfill the objectives of the curriculum. The inability to understand the profoundness and the value of the didactic act has an external determination: those university teachers I am referring to have not accumulated the minimum competence in this domain. If we take into account the fact that the young person who aspires at taking a job as a teaching assistant is required to have knowledge and competences which are valuable for the high school level and not those offered by the university didactics than everything is explainable. We may also take

into account something else: the university teachers are continuously involved in a competition to write scientific papers that may be published in ISI, BDI or CNCSIS journals. These are very important factors in a CV and they constitute relevant information within their specialty. They also constitute their pride, create intellectual prestige, national notoriety, are highly evaluated and rewarded with prizes or pay rises. Nevertheless, a capital condition has not been taken into account: a consistent part from these studies must refer to the solving of the didactic act issue, as they should be appreciated more in rapport with the rest. The non-existence of this condition moves the interest of the university teachers from their fundamental activity they get paid, thus this activity becomes a secondary one, of less importance, sometimes considered to be a toil that hinders the research activity. We must also acknowledge that the students want a teacher who, provided he/she is a famous researcher is better.

The attempt to enter the yet virgin territory of university didactics will be achieved here by analyzing the learning process at its most general structure. I shall go as far as to show

that the effects of this process are intricately connected with the quality of the organization and development of the components that constitute this structure. The effects will belong to the competence-incompetence conceptual pair area.

Two aspects form the context of the development of the didactic process: THE TEACHER (his/her competence and his/her human qualities) and the STUDENT (who wants to study and is able to do it, that is, he/she possesses the capacity to process information which satisfies the requests that it has to meet at each level of training). If this context is not fully achieved, the learning process suffers an alteration to its essential dimensions, thus the latter becomes an authentic intellectual rape.

2. Structural components

Unlike the inferior levels of education, the didactic process in universities, that is, the teacher's and the student's common and individual activity that leads to the student's accumulation of a specific competence, is organized on four distinct components according to their contents: the offer of information, the individual study, the seminar and the exam. They are tightly correlated in a dependence of whose fracture or fissure seriously and irreversibly endangers the final result.

In order to be as brief as possible, without omitting anything I have intended, I will refer only to the first three components.

3. The offer of information.

I prefer to use this syntagm instead of often used terms: course, teaching. It seems these are a little exaggerated and unacceptable in their imagistic form (we may imagine the students in an amphitheatre with their hands up as if they were surrendering and the teacher performing a precise, unstoppable, merciless informational fire). The expression I am going to use and which I suggest for the university vocabulary is taken from economics, where

offer signifies a product that may be sold i.e. only that product that is searched, bought because it has a clear utility. During the learning process, the information offer refers to the didactic act through which the teacher performs a part of his/her reason to exist, to transmit to those in the amphitheatres the system of interpretations that forms the contents of his/her discipline. The information is clear, does not suffer any alterations and is safe from the danger of deformations that might alter its content. The didactic act presupposes an unacceptable pretension: the offered interpretations must be only those the students can buy, or, in other words, only those that are suited to the understanding capacity requested to the students from the respective year and which is necessary to finish training or as a way to access other future disciplines. In other words, the information offer must be shaped according to the student's training and understanding levels requested from those who attend such a university course.

This measure of the offer quantity and quality must be preserved continuously. The ways through which this requested is fulfilled are directly dependent on the teacher's professional quality, the latter being the one that satisfies the needs according to the limits dictated by his/her own abilities. This imperative protects the teacher both by an interpretational abuse, that is, transmitting everything he/she knows in the field and by situating his/her discourse under the level of the necessity, thus affecting the contents and making the students lack what they really need. In this way, the information offer contains both what is acknowledged in the respective domain and the results of the original research carried out by the teacher, thus cumulating two indispensable attributes: informative and original. For the teacher, the offer to the students is an occasion to share the ethic-social ideal that he/she lives for; through this he/she does not show lack of interest and scientific objectivity; he/she does not give up his/her ethical statute and his/her ideological independence thus succeeding in proposing to

the students his/her unmistakable voice among those who also search that domain, and so he/she remains within the spirit of those who watch him/her daily.

Individual study. This represents the moment of the didactic process when the student is only physically alone with his bibliographic sources. The teacher is nevertheless virtually present, through his/her indications, through the logic of his/her discourse. Thus the teacher accompanies the student at home, at the library or in any other place that facilitates the student's preparation for the seminar. The study is performed immediately after the participation at the information offer, for each theme. The resources for study are: the offer the student has participated, textbooks, articles, their own social experience and the expressions of his/her active participation are: selecting and identifying the information, the models, connections, links and principles, incorporating the new interpretations in the old cognitive acquisitions, personal reflections (new ideas and a lot of questions), processing the information (organizing and re-organizing the information according to new structures, deciphering the concepts with which the theme operates, finding solutions), problem solving, confrontation with data from reality and their own experience.

The student is obliged to give up and overcome his/her own studying techniques from high school: the plan of ideas, the summary, the commentary and he/she adopts note taking (a written *debate* regarding the studied issue) and lecture summaries. Practising such a perspective on individual study the student may come to seminars to overcome what he/she accumulated during individual study through collective debates and competent tutoring from the teacher. By refusing this perspective the student will end up in being a physical presence at the seminar, which is useless and superfluous thus fracturing the desirable process of forming his/her information processing capacity.

The seminar. Together with the two instances mentioned above, the seminar contributes to the accomplishment of the objectives of the

didactic process. During the seminar the interpretations become deeper, the offered ones are questioned, the fundamental marks are fixed, new links are discovered and the next step in preparing the discipline is taken. These are accomplished by using scientific techniques and instruments, by debates and confrontations of ideas which are carefully monitored by the teacher. The seminar exists so that the student might show his/her cognitive possibilities, develop his/her language and practice public speaking, get familiar with asking questions, avoid possible false values and tricky perspectives which might appear inside the discourse that apparently would belong to the pertinent content of the science he/she aims at mastering. Who participates to seminars while attendance is not compulsory? Of course the ones that pursue the targets mentioned above. They must attend the seminar only after they have become familiar with the majority of interpretations, by attending this and by individual learning. During these two components of the didactic act the student asks questions, confronts himself/herself with the cognitive contradictions he/she cannot find an answer and he/she is far away from making interpretations operable. He/she gets used to a large range of interpretations, distinct logical constructs and different results he/she will use during the seminar. Thus the seminar becomes a didactic opportunity through which the student gets used to processing the main ideas of the theme, with basic notions that, otherwise would have been inaccessible and unknown.

4. The desirable and the real didactic practice

If we enter amphitheatres and seminar rooms, if we watch the activity of the students outside these (at home, hostels or libraries) one may easily notice a reality whose characteristics are far away from the results which a real and veridical university didactics would suggest to support the organization and the development

of the learning process so that the students should benefit from these.

We might bring into focus two ways in organizing and developing the learning process: one that leads to established theoretical effects – the curriculum and the syllabus which are expressed in competences and capacities that suit the social solicitation which the graduate must answer thus offering the faculty the occasion of situating itself in the area we may call school for the society and the second one that leads to undesirable effects which are based on indifference, thus not justifying the existence of the faculty, thus situating the faculty in the area of what we may call school for oneself.

5. The desirable didactic practice.

The hierarchy of the importance of the three components of the didactic process we hereby shall focus on should be: individual learning, the seminar and the information offer. The criteria of the importance we have ordered these structural components are: the contribution to forming competences and capacities, the time spent through planning, the intensity of the students' activity oriented towards their own formation.

The information offer belongs as a product exclusively to the teacher, that is why, the offer receives the unmistakable mark of his/her personality. M. Vulcănescu (1998) distinguishes between three types of teachers who were teaching in universities in the period between the wars:

- *subjective and dynamic* is the teacher who does not care about the bibliography and exact information. He/she masters his/her subject intuitively, in huge syntheses of facts which he/she gives new substance by relating them to the living actuality. His/her ideas are force-ideas; the lessons are allusions to the surrounding events; his papers are polemics against other positions, which are constructed only to satisfy his/her revenge. He/she may stir crowds, concentrating around him/her all the attention.

- *substantial and objective*, is the teacher who is always rigorous, well prepared, sedulous, careful at details, preoccupied that the expression should not overcome his/her thought, critical understanding, mistakes corrector; his/her ideas are, almost always, expressions of his/her beliefs. His/her lessons are teaching (offer, our emphasis) the truth, concrete expositions of what has been done and what is to be done in the defined domain...
...Transmitting only verified knowledge, his activity instructs even if it does not produce enthusiasm.

- *methodical* is the teacher that represents a synthesis of the two types mentioned above: Between the type of the substantial teacher who teaches the complete matter of the textbook without caring about students' participation and the dynamic teacher who is content to make the students enthusiast about the taught material, through the perspectives the course offers to them but who leaves effective knowledge exclusively to the students....His/her main attention is not teaching the material in an impersonal way and not creating enthusiasm for it but to make the students be able to use the working tools, the techniques, the literature so that they, when becoming independent, should be able to create science by themselves... The accumulated scientific experience, instead of being transmitted dogmatically is transmitted in a critical and active way, as a working tool, as a method.

In our amphitheatres we meet these types of teachers together with various syntheses of them. What is important is the fact that, beyond the style, the quality of the rhetoric and the force of argumentation, their offer should be oriented towards a content which should: include the essentials, limited as length, formed of fundamentals and creator of thinking horizons; present itself as possible interpretation of the analyzed domain and not a unique interpretation; offer resources in order to broaden the area of possible interpretations; present the results of personal research in the field.

Thus, the information offer as an element of the didactic process represents *a closure that opens or, a limitation that does not limit* (Noica, 1981) and so it initiates the student into the mysteries of the theme and attracting him/her towards the sedimentation of the limits and the openings that are characteristic to him/her. In terms of importance, in connection with the criteria mentioned above, the information offer is situated on the third place, after individual learning and the seminar.

Individual learning. The term student refers to the one who studies and so we might easily infer that his/her main task is to study, a process which is characteristic to him/her and which is possible by participating to the learning process. The majority of the time dedicated to this process must be allocated to the individual study. Only so does the student have the occasion to confront with the issue he/she is focusing on, its content becoming his/her intellectual property. The rich and varied bibliography one consults replaces the alternative textbooks which are promoted in high schools (a syntagm which in fact denotes multiple textbooks as alternative means the possibility to choose between two solutions that exclude one another) as they offer possible horizons to analyze the issue, different perspectives and foundations. I am positive that I am not wrong when I divide the enlisted students in a university according to two divisions: students and enlisted students. Only the first are able to understand the role and the importance of individual study. Continuity and seriousness, performing the most adequate techniques of individual work are essential characteristics which each student should employ in order to be successful in the learning activity. Individual study also represents an important source to formulate questions, to generate problems and all these constitute a cognitive archive that may be consistently used during the seminar. As a matter of fact, the individual learning and the information offer train the student for participation to the following step of the learning process, the seminar.

The Seminar. The teaching activity highlights three types of seminars, a theoretical one, and two very real ones:

- a science-fiction type during which the students show a perfect preparation, they assault with all their forces the teacher. The participation of all the students with questions, solutions is natural, and the teacher finds himself in a real difficulty, asking for the postponing of the questions for the next seminars. He/she acknowledges his/her cognitive incapacity and asks for the students' permission whose exigent expectations may not be satisfied;

- a religious type, a seminar that starts with a prolonged silence and the teacher's requests remain without any result. The ice breaker is long awaited, each student being deeply absorbed in religious meditation, preoccupied to pray all gods for help and to make the teacher not address any question. He/she suddenly comes to life as soon as the question has been addressed to other peer;

- a normal type, prepared and conducted so that the reason of its existence should be satisfied, the students being the ones to take advantage, thus ending a didactic process whose destiny has been fully attained.

We are convinced that the third type of seminar is desirable within an ensemble of didactic activity and the presence of the students might result in the awaited results. This type of seminar may be prepared and performed in a variety of ways without losing contact with the purpose and the role it has to play within the didactic triptych we have focused on. I hereby suggest an organizational scheme which has produced good results in my teaching activity.

The seminar is divided into three moments:

- theses and ideas to be retained. During the first part of the seminar the main theses and ideas that form the body of the theme are brought into attention by using questions-answers. Thus the teacher is able to assess the level of the students, the result of the time they have spent with the information offer and individual learning. The consequent seminar depends on the conclusions he/she reaches;

- issues to be discussed. The teacher gets the students familiarized with the things the students must focus on during their individual learning. They should also find solutions and prepare the answers they consider pertinent. During the seminar the individual solutions are confronted and the pertinent ones are imposed through collective agreement.

- summaries, reviews, essays. One or more students prepare such forms of presenting a paper (it is recommended that students in the first year should make summaries, students in the second year should make reviews and students in the third year essays). These should include ideas, formulations, theses, contents that has not been discussed within the information offer and are not included in the compulsory bibliography. In this way, such new ideas might enter the cognitive repertoire of all the students becoming a challenge for further study.

When for each discipline, in each class, in each year the three component moments of the didactic process cumulate the characteristics mentioned above, the results are what we call the BA diploma.

6. The real teaching practice

Between the directions of action the university didactics must analyze thoroughly, together with the methodology of each discipline and what really happens in amphitheatres, seminar rooms and other places destined to individual learning there are significant differences.

M. Vulcănescu has characterized in a very good way the types of teachers that populate the amphitheatres in universities but he has not been able to imagine the type created by our times. It is about the: man from the desk with his head deep into the book”, the one who sedulously dictates to the students a written text word by word, whose scientific value is questionable or the one that reads the text which is displayed on a screen, a schematized text through which the student does not have access at a logical rigorous approach, at a personalized way of thinking.

Teachers or *teachers*, the ones in the situation to give information show a mutual element as far as their didactic behavior is concerned: they try to make the information offer the main element of the didactic process the students are involved in.

As a consequence of this:

- the information they offer does not limit itself to what is necessary, abundance being its defining characteristic. *The more the better. Let the students have a lot in their copybooks so that they should have material to read.* This is the leitmotif that guides the teaching activity regarding the information offer;

- constant care is shown to the fact that the students should remember as much as what has been said/dictated;

- incontestable truths are presented; in the teacher's opinion the offered text is itself the interpretative modality, which is indubitable and irrefutable, the dogma that must be repeated by the students during the exam. That is why, the recommended bibliography is always one's own course;

- he/she is always afraid of the fact that he/she has not been exhaustive, that he/she has not been able to offer all his/her available information.

These positions one may easily spot within the didactic behavior are generated by the fact that the existent bibliography is not sufficient. If more bibliographic sources are indicated, only the one who is the first at the library may get them.

Under these circumstances, the student will strive not to miss any word from what he/she hears, thus becoming a hard working typewriter who is under constant strain even eight-ten hours daily. The student goes from the course with a huge text which he/she is going to revise during the session. The archived information is in one's notebook, and the student is not its carrier. The information belongs to him/her only as a material property and not a spiritual one. The information supplied by the teacher appears as a promise to be assimilated, it is not integrated within one's cognitive system. Thus the information offer represents the most important moment of the

didactic process, being much more important than the other two moments.

The seminar. It is considered by the teacher the second important moment within the logic of the didactic process. That is why, the teachers often marks the absentees, thus the students feel obliged to attend the seminar. Who should nevertheless attend the seminar? As we have shown previously, it is certain that only the student who has gone through the information offer, who has thoroughly studied the issue and who has generated new problems should attend the seminar. This is the explicit opinion of the university didactics, as the students, influenced by the logic of the real didactic process, have other opinions regarding the role and the importance of the seminar. They constantly come to the seminar without the necessary *armor* (some have skipped the information offer, individual learning has been replaced with other preoccupations) and this makes the teacher change the normal course of the seminar. One the student is *free* from the seminar, he/she remains without the cognitive consistency that should be imposed, without the issues that should structure the learning material and which should train him/her for the next themes. The toil of the one who leads the seminar to make the students involved in the debates, to ask questions and elicit answers to these questions becomes sometimes hilarious because of its unilateralism and because of the students' lack of any reaction. Once the reason of the seminar becoming a failure, it transforms into something totally different: a monotonous monologue with which one *fills* the hours dedicated to it.

The individual learning. This is the moment that has the weakest representation. According to our famous writer, Caragiale, individual learning is *sublime but it does not exist at all*. It is performed just as an emergency (when the student has to prepare a seminar), it lacks any horizon and fundamentals. The majority of the

students reduce individual learning to copying notes from their colleagues who have attended the information offer and they are content with second-hand information, whose quality they do not question at all. Thus they build the archive they will resort to during the session, the very few phrases they are going to offer as cognitive trophies at the exam.

The didactic process described here is neither fictional nor a caricature. We must have the power to admit that, one way or another we are part of this reality. This takes place daily, in each semester, in each year and the result is easy to guess: the graduate's incompetence. This is accompanied by a certificate, the BA Diploma. But thus we do not only determine the failure of the one who has confidently entered the university. We also emphasize the fact that all these situate the teacher in the unwanted position of a designer of his/her own failure. This text might be integrated in what Hegel was truthfully saying: *It is much easier to spot individuals' flaws, state organization, than to understand the real content of these. It is true that negative criticism is performed from up there by looking at the object, but unfortunately not penetrating its essence, without conceptualizing it as something positive. Usually, aging makes us more permissive while when we are young we are always discontent. This happens because old age makes us more mature, and it makes us accept bad things too not because we lack interest but because, under the seriousness of life we get to understand what is substantial in an object.* (1968).

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MOTIVATIONAL MANIFESTATIONS OF GENERAL INTELLIGENCE IN HIGH SCHOOL ADOLESCENTS

Teodor BEJAN

Sibiu *Alma Mater* University, 57 Somesului Str., 550003 Sibiu, Tel.: + (40) 269 250008

Abstract. Our studies focus on a group of high school students in Humanities which are attending the XIth grade at a Romanian high school. We analyze their intentions and motivational aspirations, and our objectives are to realize to what extent their intelligence factors can influence their learning process and their motivations. We consider our students to be separated in groups according to low, normal or higher IQ scores. Our conclusions can be extended to larger groups of high school students.

Keywords. degree of intelligence, IQ, learning process, learning environment, student motivation, student behaviour.

Changes occurring in recently social and economic relations, necessarily, are onto the same look and the attitude to literacy, from school activity in particular.

They are imposed on the one hand by social and economic conditions, as objective data, on the other hand, by intentions, aspirations, adjustment of the individual tasks, as the subjective data. And if your environment is inciting or precipitating factors, namely external causes, culture and individual's motivation are internal conditions that support and direct behaviour. As a theme is the idea of external causality, acting through internal conditions. And another clarification: the external factor that triggers itself (or halt) a certain process cannot be considered reason for the phenomenon began, without reporting it to the needs, to an intention or aspiration of the subject (Zörgo, 1980, p. 168). Thus motivation has two functions: an energy mobilization and behaviour directing.

In the above context we intend to determine the extent to which intelligence factors correlated with intentions, motivational aspirations of high school, Class XI humanitarian profile of the extent to which general intelligence is passed on the results of learning activity.

Appealing to the investigation method we were interested in the degree of intelligence (Niculescu-Maier, 1987, pp. 62-68) and the manifestation smoothing motivation (***, 1975, p. 28)

The results are presented in the following figures and tables:

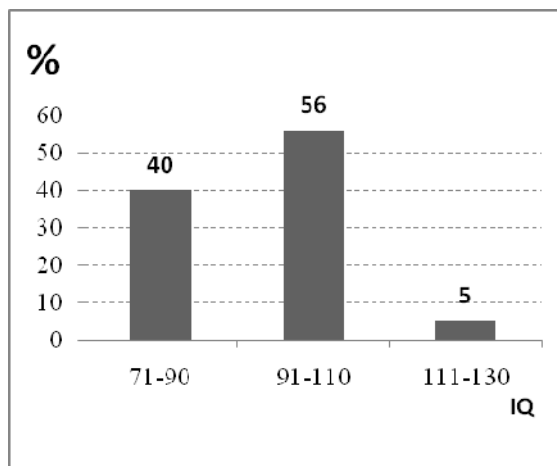


Figure 1
Distribution of subjects according to their IQ

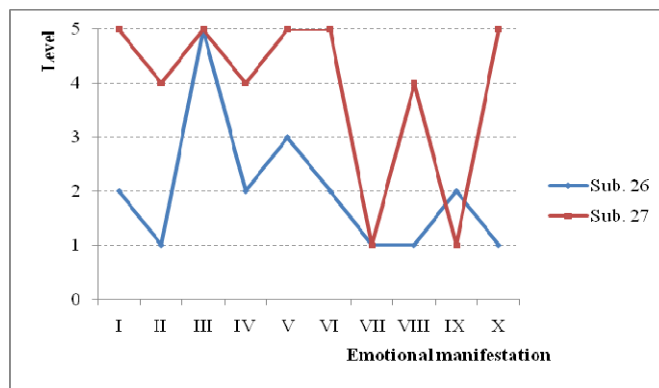


Figure 2: The motivation for subjects with higher IQ

Histogram in Figure 1 shows that out of the 50 subjects who participated in the study, 28 persons normally have a level of intelligence, 20 subjects show a low level of intelligence and only 2 people are beyond the scale of intelligence than 110 points. In relation to the distribution of average levels of general intelligence, respectively 42, 24 and 26 (Platon and Focşa-Semionov, 1993, p. 19) we find that our sample shows a high degree of intelligence somewhat normal while the other two levels are contrary to expectations: - an increased level of low intelligence and a very low level of good intelligence. And this occurs when it comes to secondary education, intended to continue in the university. Conclusion is obvious.

Haste examination of intelligence and academic values shows that between them there is no direct correlation, that is school motivation is not based on IQ.

Table 1
General motivation level subjects with low IQ

Nota	niv Nr.	Σ1-2	Niv.3	Σ.4-5
8.53	2	4	6	4
8.77	4	4	3	5
8.50	8	7	0	3
8.05	13	5	0	5
8.30	14	6	0	4
9.21	15	6	6	2
9.17	22	7	3	1
9.38	29	7	3	2
8.90	32	7	6	1
8.50	33	4	9	3
8.50	35	9	3	0
9.50	36	3	12	3
9.42	39	6	3	3
9.38	41	6	0	4
8.86	44	6	0	4

8.00	46	5	0	5
9.00	47	5	3	4
8.50	48	5	3	1
8.80	49	5	9	2
9.83	50	2	0	8

Table 2
General motivation level subjects with normal IQ

Nota	niv Nr.	Σ1-2	niv.3	Σ.4-5
9.27	1	2	0	8
8.00	3	3	3	6
8.80	5	4	0	6
9.08	6	7	3	2
9.72	7	2	0	8
8.70	9	5	3	4
9.76	10	1	9	6
9.79	11	2	3	7
9.52	12	5	6	3
9.48	16	1	3	8
8.92	17	8	6	0
9.38	18	4	0	6
8.75	19	9	0	1
9.38	20	3	6	5
9.91	21	10	0	0
9.75	23	1	6	7
9.91	24	0	3	9
9.27	25	6	0	4
8.86	28	5	6	3
9.21	30	3	6	5
9.97	31	3	3	6
8.44	34	7	6	1
9.21	37	2	3	7
9.92	38	0	3	9
8.30	40	5	0	5
9.23	42	9	3	0
9.42	43	2	3	7
8.64	45	8	6	0

Table 3
General motivation level
subjects with higher IQ

NR.	IQ	niv nota	Σ1-2	Niv.3	Σ 4-5
26	118	8.77	8	3	1
27	113	9.68	2	0	8

Academic success, according to the levels of IQ distribution (Tables 1, 2, 3), proves that no person with an annual average of less than 8 is met among the 50 subjects. If we exclude those 2 or 3 with an average of 8 students, most students are successful between 9 and 10. At first glance it is a tremendous success. And then we wonder: where poor students in higher education come from?

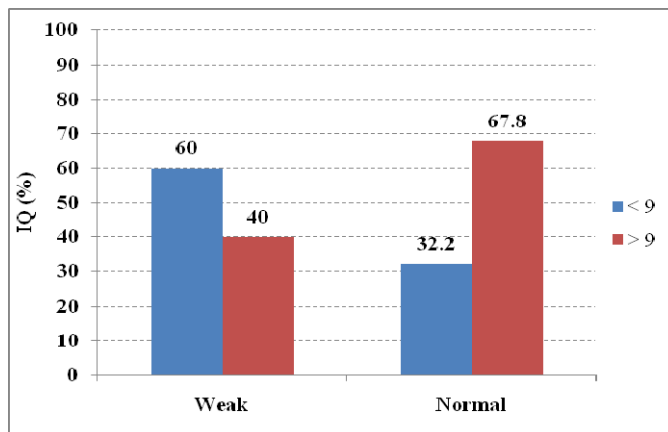


Figure 3 Educational achievement in light of general intelligence

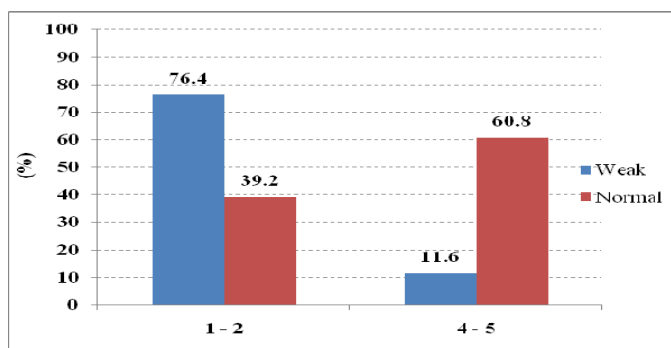


Figure 4 Behavior level depending on general intelligence

Comparative analysis of IQ of 2 groups: normal and low, shows that according to the number of people with more than 9 (Figure 3), the group with normal intelligence has a percentage of 67.8, while those in Group low has a percentage of 40. As for the persons with less than 9 we have the percentage of 32, respectively of 60. We could conclude that belonging to the normal intelligence group has a positive influence on learning, thus the internal compliance is beneficial to the learning activity as external event.

In the case of motivational choosing we have the following picture:

Subjects of low intelligence group have primacy, according to the motivational levels of 1st and 2nd degree - 76.4 (Figure 4) compared to 39.2 in those of normal group. Accordingly, respondents with normal IQ showed motivational levels of 4th and V-th degree, much more than referential group opposed - namely 60.8% versus 11.6%, which confirms the assumption that those who belong to the normal group show a higher motivation.

Do not omit those with good IQ. They have shown opposite motivational levels and to a certain extent according to school success. Although subject number 26 has the highest coefficient, this subject has also a lower success (8.77) than it would

correspond to the law noted above. This discrepancy may be passed on account of low motivation: out of the total number of elections - 10, eight are of 1st and 2nd degree, and only one of order 5, which means he has low aspirations. On the contrary, the subject with IQ 113 has a good success - 9.68 corresponding to 4th and 5th degree motivations - eight in total.

Table 4 Cast motivational structure

N	1	2	3	4	5
I	0	70	10	0	20
II	10	70	0	15	5
II	0	35	10	20	35
IV	10	55	5	20	10
V	10	20	35	10	25
VI	10	25	15	20	30
VII	20	25	20	30	5
VIII	25	35	10	25	5
IX	10	60	10	15	5
X	20	60	0	0	20
Weak IQ					

Table 5 Cast motivational structure

N	1	2	3	4	5
I	3.6	64.3	10.7	7.1	14.3
II	14.3	28.6	3.6	42.9	10.7
II	3.6	28.6	3.6	3.6	60.7
IV	0	50.0	3.6	39.3	7.1
V	28.6	10.7	25.0	7.1	28.6
VI	7.1	10.7	21.4	25.0	35.7
VII	7.1	39.3	10.7	28.6	14.3
VIII	25.0	17.9	17.9	21.4	17.9
IX	10.7	25.0	7.1	46.4	10.7
X	3.6	39.3	3.6	3.6	50.0
normal IQ					

Basic manifestations of motivation deserve attention too. According to statistical data (Table 4 and 5) we find that a driving force for the motivational events is the mark. As in the weak group (70%) and so in the normal group (64.3%) motivation tends to get a good gmark (level 2 of the questionnaire), so naturally, if we consider that admission to college is not by competence competition, but by school marks.

In the chapter "Motivation Structure" we have differences. The persons from group with low IQ states (level 2) predominantly (70%) that they are active only at the subjects they consider important for themselves and only 15% show activism in

several subjects, reasoning that they contribute significantly to intellectual development. The latter aspect is more pronounced (42.9%) in the group of middle intelligence. However pragmatism is found in this case too (28.6%).

Motivation awareness deserves attention. In this respect the results are largely according with those concerning the content. High school teenagers with IQ between 71 and 90 confess that it is impossible for them not to learn (Level 2) because otherwise they can get failing marks and have trouble with parents. The same percentage realizes that at their age education is the most important and most necessary work. Those with IQ between 91 and 110 exhibit a greater degree of conscientiousness - 60.7%, although it feels here also the reverberation of inconvenience in case of poor success.

Large differences between groups are not found taking into account the generalized nature of motivation. Most people believe that in the future they will need more the knowledge gained in certain subjects, while about the others they will no longer be concerned, only to get a good mark.

Differences are found in the chapter on knowledge quality. 60% of subjects of first group stress that it often happens not to handle or not to understand the study, while those of second group shows a systematic approach in homework doing.

Differences are found also in the aspect of the character of the intellectual work. In this regard most of those with IQ fewer than 90 prefer the teacher to explain the problems in the classroom as much as detailed and too few would want tasks with creative character. Those from the group with higher IQ are not against complex problems (50%), although a large part (39.3%) argues for a broader explanation as problematic situations.

On the basis of discussed it can be concluded that:

- Share of high school students with low general intelligence is quite high,
- Subjects with normal IQ have better academic success,
- Motivational calculations show that high school students with low IQ may focus on inferior motivational levels than those with normal IQ,
- The case of the 2 subjects with good IQ comes to confirm that low motivation leads to a lower success, although general intelligence is greater than its candidate,
- For most students with low general intelligence, academic motivation is based on the mark and not on the content, on the way of knowledge achieving. This tendency can be extrapolated to most teenagers. A higher awareness and creative

nature of the labour-oriented school are detected to those belonging to the normal group.

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THE MILITARY VALUES AND CULTURAL MODELS' REDEFINITION IN THE 21ST CENTURY

Mircea COSMA*, Paul TUDORACHE**, Brândușa-Oana NICULESCU**

*Alma Mater University, Sibiu, Romania; mircea.cosma@uamsibiu.ro, tel. 0269250008

**Army Combat Training Center of Land Forces, Cincu, Romania; p_tudorache@yahoo.com, tel. 0728030133

Abstract. It is generally accepted the idea that in the contemporary society, the real challenge for organizations is the cultural one which refers to the capacity for facing with the cultural differences. Obvious, the military organization does not sneak to this reality. Today, the military organization is full of elements specific to cultural diversity. Furthermore, the military structures from NATO present multicultural aspects manifested at all levels. The internationalization of life in the actual military space is up to its apogee through the organization in interoperable multinational/multicultural structures with a temporary or permanent character. During the operations deployed by these multicultural structures, the military personnel face with a variety of challenges, not only at the operational level, but also at the social-cultural one, because the military forces must demonstrate intercultural competences, loyalty to their state and army. They also must have the capacity of cultural adaptation and integration in these structures. From this perspective we consider that it is necessary to redefine the military values and cultural models, to identify and create an adequate structure.

Keywords: cultural diversity, military cultural values, military cultural model, multinational/multicultural operations, military cultural transformation.

In the military field the researches about *multiculturalism* have begun after analyzing the frictions noticed in peace keeping missions between different soldiers or management structures which have failed in restoration of order due to the difficulties of coordination and communication. Peacetime studies on how to conduct military interaction in terms of *cultural diversity* is a good predictor for interaction during combat missions, because it “may increase the cognitive resources and skills related to pregnancy and stimulate creativity that has implications in generating quality decisions” (Cosma and Tudorache, 2009).

Scientific analysis has focused on two key factors affecting the effectiveness of multinational cooperation: first is the ability to communicate and the second factor is culture, respectively cultural composition of multinational units.

Problems' radiography appearing in multinational cooperation can answer to our questions raised not only by methods for more efficient military action in terms of cultural diversity but also by the way in which can be redefined the military values and cultural models.

Following the interaction between soldiers from permanent multinational units it is expected a change towards a new identity, a *supranational* one as a natural evolution of the process of *acculturation*. This profound transformation is possible by shaping a cultural diversity that relies on the fact that members of organizations participate in a common culture, but also share a particular set of beliefs and practices. It is necessary in this case a kind of *tolerance game* which preserves the identity as a secondary consciousness complementary to the dominant common identity.

National military cultures must make a careful analysis, to determine which of the practices, philosophies and their values support and prevent the interaction process with other forces in the multicultural context. Regarding cultural identity, it may raise ambiguous situations in various cultural troops in which soldiers do not know exactly what to give up and what not.

Clearly, *the compatibility of individual culture or group culture must be ensured with a common organizational culture in multinational structures*, this fact establishing itself as a functional necessity. The compatibility must be cultivated within the management process of processes which sustain the operation of this structure. Managing cultural differences involves methodological assumptions in agreement with Robert Mockler (Stanciu and Ionescu, 2005, p. 43), at least the following aspects:

- knowledge of stereotypes based on the premise that all individuals from the same culture are equally;
- differences are not always linked with the nature of culture;
- issues presented in a culture are not inherent in other;
- comprehension of own culture to understand others;
- avoidance of stereotypes and refining cultural judgments;
- semantics of words in a language which is culturally loaded.

These acquisitions are possible by keeping the identity of each partner, which involves:

- a *spirit of cooperation, understanding and mutual respect* that induce compliance with a set of rules;
- *keeping the identity* and ensuring profitable growth of each partner, *trying to create a new organizational culture* based on trust, with the goal of creating a bi-national group;
- because of complementarities and synergistic opportunities and despite the distance and differences between the two organizations it can be developed a *cross*

learning, enabling the establishment of all common values.

Therefore, it becomes possible conservation of identities in multicultural environment because the differences in cultural identity foster creativity and emulation perpetuate the memory of outstanding achievement and awaken appetite to higher goals.

Very important in the context of multinational operations is *the problem of cultural integration* that builds cohesion and mutual trust, aspects which are essential for the success of a mission.

As an ideology of diversity, multiculturalism is meant to provide a framework for the assertion of group identities. "Multiculturalism, having as a premise the coexistence reality of a plurality of cultures, expresses positions, an attitude and a policy designed to put in desirable and beneficial frameworks the multicultural relations" (Cosma and Cosma, 2006, p. 55). Multiculturalism seems to meet the needs of a changing world in which the expression of diverse identities gets in the form of answers to the challenges stressed by the national and the transnational sphere (Cosma and Cosma, 2006, p. 55).

A multinational organization is based on a strong set of values that transcend practically individual cultures of those who compose it. In this way, its members adhere to them without sacrificing or being in contradiction with their own values, with their own cultural identities.

However, the army, an organization of which goal is the national security, is the carrier and defender of traditional values, and by its activity outside their borders becomes their messenger. In this way, practically it acts consistently in the direction of preserving national identity.

The participation of the Romanian military structures in multinational missions was known Romanian traditional values in the alliance, on the one hand, and gave us the opportunity to interact with the principles, norms and values promoted by both NATO and the EU on the other hand. In this context, it is necessary to act in such a way those

traditional values, rules of conduct to be promoted and respected in relationships with other partners, as an evidence of unaltered storage and a symbol of identity.

Romanian troops should be aware that history is not to say retrograde, as a current element is not necessarily something progressive. Identity values are inevitably a historical and traditional character because they are rooted in our process of becoming, of our beings.

Various researches on multicultural missions are found in the literature regarding the benefits of diversity, on the one hand, and the challenges that arise in these cultural backgrounds, on the other hand. In multinational missions are involved different organizations: the *host-state* with its own cultural identity, tradition and religion; several *NGOs* and *international organizations*; *military contingents* operating under NATO, UN or EU.

Cultural challenges can be seen in at least three aspects:

- between military partners acting in multinational mission;
- between military forces and NGOs or international organizations;
- between multinational force and local actors.

Even if “culture plays a crucial role in our daily interactions” (Cosma and Tudorache, 2009), its impact should not be oversized, but it should consider that the cultural paradigms from their training and living environment of individuals are highly restrictive and influence multinational structures. Each partner in military action has a unique cultural identity, resulting from differences of language, value systems based on position, religion and socio-economic conditions.

In most cases, the concept of operations is accompanied by the *multinational interoperability*. While the technical equipment, rules, the organizational framework are relatively easy of standardized, the establishment of a common understanding of terms, the results of work and staff time, depend on mutual understanding and predictability. Such a level of integration

requires not only legal agreements but also a matching in military self-perceptions and daily organizations. So the accent focuses on technical interoperability lead to ignoring issues related to the ability of organizations to work together.

In the approach of transforming the military organization should be considered important aspects such as *developing a theoretical model for defining correctly organizational transformation*.

In international literature it is stated that “organizational transformation implies radical changes in how people perceive, think and behave in the organizational environment” (Cummings and Worley, 2001, p. 56). So, it is not enough a technological or infrastructure improvement. The main concern is the fundamental change of the interpretations and assumptions related to its operation and how it interacts with the external environment. In fact, it requires a change of representations on the organization’s philosophy and values, which are reflected in the personality structures and behaviors of members of the organization. This increases the magnitude of transformation and is supported by fundamental change in the qualitative nature of the organization.

But most times, organizational transformation is unlikely to happen if it is not supported by strong causes and reasons, by serious threats against the organization, by failures that would endanger its existence.

A process of *cultural transformation* that is not supported by a strong strategy produces a limited effect. Doctrine should serve as a base system which provides circumstances’ introspection faced by soldiers.

Sharing a common vision provides members of organization purpose and direction. Moreover, a clear vision provides the ability to maximize unity and effort towards organizational change. Symbiotic relationship between factors such as military culture, technological modernization, development of doctrine and strategy, organizational innovation influence the military organization’s ability to transform.

Military culture represents the foundation on which it are built others factors that generate the change. It determines how organization is capable to learn and to adapt to the critical needs imposed by the organizational environment. Strengthening and maintaining such a military culture must be supported correctly by military leaders. Here intervenes the role of leadership, of leaders who must encourage the critical individual thinking, to motivate their subordinates and promote the same professional vision which they have created for themselves.

Romanian Army is found in a moment of organizational change, but it is necessary to substantiate the transformation on a real and global theoretical model that would provide an organizational culture and strong identity, military structures and soldiers able to not remain stuck on own cultural repertoire, but to meet new challenges.

Starting from the premise that *any identity is founded on a set of values*, it becomes plausible the following idea: the more these values are higher, more authentic, more universal, the chance to build a robust identity is greater.

We consider that it is very enlightening which the great thinker Constantin Noica was arguing: "A piece of bread and any normal good divide people, while a value unites them, it sums up the people and kept as such in its distribution (...). The value keeps its being and unit, in its own distribution" (Noica, 1993, p. 60).

However, a credible set of values constitutes the necessary condition, but not sufficient in its efforts to build an identity.

The essential element which must be considered is that the only way to create an adherence to that set of values, it is not relevance, credibility, authenticity or their universal vocation, but *their ability to create emotional attachment*. In other words, identity can not stick to its recipient, no matter how well would be built it, as long as the project which it contains it, is limited to a set of noble principles but dry, as long as they do not offer the prospect of a space in which the

subject/group that addresses can be found with familiarity.

It was also noted that the value system is an ideological construct, because it causes very strong expectations that military leaders design them not only for addressing to other people who they interact, but also for authorities called to manage the organizational practices of the military environment. However, the problem occurs when social agents reproduce cultural models able to cause failures to structure from which they take part, situation in which members of the organization, through their values, not support anymore the going organization in the desired direction of the transformation process.

However, it becomes urgently necessary the absence's notification, in Romania, *of a doctrine which should define very clearly the culture of military organization*. In this situation intervene the following problematic aspects:

- how do we understand the military ethos and professionalism?
- which are the desirable values of organization?
- which are the cultural models specific to military organization and which must be promoted in a way so as to be reflected in the behavior of its members?
- how does the whole of civil-military relations affect the organizational transformation process?

Also military organizations participating in multinational missions must make a careful analyze of military culture and investigate which of their internal practices and philosophies support and hinder the process of transformation/ modernization of the armed forces (for instance the authoritarianism is outdated in conditions in which new operations require a high knowledge of each military, flexibility in attitude, mind and action).

Also, we have to take into consideration lessons learned, because the organizations which do not know how to use the experience of members who had contact with, of mission

partners from international environments, are for failure.

Therefore we have to support the redefinition of cultural models and military values for printing a strong cultural identity to members of military organization, which is coming to support the army functionality for the correct fulfillment of its role.

For ensuring the peace, stability and security it is necessary a strong military culture, able to print to its members a sense of belonging to the military organization and to encourage them in the same time, to follow. This is possible through a *redefinition of military values* to overcome the barriers imposed by traditional culture and *getting out from organizational inertia* of the armies.

Cultural transformation process can realize to bring the values in the structure of personality of its members due to *cultural models* supported both by the process of socialization and by the training programs, especially regarding *cultural interoperability*.

It took only one incident for the Canadian army to begin a *cultural reform* which no one anticipated. The death of a young Somali (1993) who was in custody of Canadian soldiers has caused an institutional reform come to remodel the army, but also to implement a clear vision of organizational culture, redefining the qualities of soldiers who serve it. Canadians have noticed the need of an accurate understanding of military ethos and professionalism which must to define the Canadian soldier.

Unfortunately, in this moment we notice firstly the *absence of a doctrine which has to define the military culture*, a doctrine which governs the sharing of a common understanding of core-values and of the military ethos, which are essential for defining the concept of military professionalism at the level of the entire army, and all its subcultures. The absence of doctrine can be noticed as a reflection of the fact that army encounters difficulties in defining their own cultural identities.

The lack of a strategic direction in this regard may be related to the *lack of academic and*

research involvement in the development of military culture. In these circumstances, the need of a clear vision of the desirable military culture is undeniable. It requires also that cultural reform process to be supported from the top to down, from military leaders, for that the implementation of changes to have success.

The existence of the three types of forces: land, air and naval introduces new courses of action. Their cultures are the subject of long debates. While air forces are oriented to the valuing of technology, ground forces turned its attention to human resources, to the importance of developing a soldier and warrior ethos, valuing especially the group/team.

Some armies are modeled after the strongest cultures of allies, the United States or Britain. All these facts must be recognized and taken into account in drawing a clear vision of desirable military culture.

Defining a new military culture consists in developing *clear directives and statutes*, which have to address to each element of military culture in the form of objectives, which together, during the time, will form the desired military culture.

Army discipline is based on the self-discipline of its members, supported by a fair and impartial system of military justice. The new culture must respect the individual rights, by discouraging informal and random methods for punishment which do not conform to the principles of justice.

Because of the fact that many documents contain sets of values that should characterize the army (at one point became confused), we see the *need for a common set of features that integrate the main military values* specific to each soldier, regardless of class or weapon:

- *the duty* is the basic concept that defines “serve the country”;
- *the integrity*, along with the concepts “responsibility” and “honor”;
- *the courage*, moral and physical, is essential for military ethos;
- *the professionalism* is essential in conduct of operations;

▪ the cohesion and body spirit are essential to effectiveness in combat.

We underline the idea that theory and reality must be congruent to become an accurate reflection of military values.

We can start making changes in the military leadership, because strategic level is the one that provides guidelines for implementing *how things are made* in lower positions. Developing a new vision at the strategic level may be easier to fulfill than the application of the methods by which change can be achieved. All this can be achieved by:

▪ achieving a common understanding of what *military culture* means (in discussion with the soldiers, NCOs and officers of the lowest levels);

▪ *restoring* the doctrines;

▪ *reconsideration of education, training and selecting leaders*;

▪ alignment, matching theory and reality.

Based on these remarks we can conclude that the process of *redefining the cultural models*

and military values is a complex one which requires much time and effort supported by all members of the army. This transformation of military organization can be perceived as a cultural change in order to maintain the competitive advantage, a change in leadership, education, organizational processes, values and attitudes of soldiers.

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THE MILITARY ORGANIZATIONAL IDENTITY IN THE FRAMEWORK OF CULTURAL CHALLENGES

Paul TUDORACHE*, Mircea COSMA**, Brândușa-Oana NICULESCU*

*Army Combat Training Center of Land Forces, Cincu, Romania, p_tudorache@yahoo.com,
tel. 0728030133

**Alma Mater University, Sibiu, Romania, Somesului Str., no.57, mircea.cosma@uamsibiu.ro,
tel. 0269250008

Abstract. Making this article we want to emphasize the necessity for redefining the military organizational identity in order to identify some solutions for actual and future cultural challenges. For realizing this, we try to present some theoretical aspects specific to military organizational culture, military cultural identity, and cultural diversity from the military structures. The tendency shaped more and more clearly is the one of that the security can be realized much more efficiently using multinational forces which have to be capable for cooperating in a multicultural framework. Forming these forces from units and military personnel belonged to different nations, give birth to a lot of questions about the way of how these forces manage to work in a coherent, coordinated and integrated way. From this reason we consider that the forces which participate in these kind of missions need more than ever by a common denominator of values, beliefs, which can represent a starting point in forming a mutual/transnational military organizational identity. This can assure the accomplishment of multinational missions in a successfully way.

Keywords: cultural diversity, military organizational culture, military cultural identity, multinational/multicultural missions.

Theoretical aspects regarding cultural identity of organizations

If each person considered carefully the history of his personal life and to designate a single word that has influenced and marked him throughout life, the best word would be organization.

People were born in organizations, brought-up, educated, trained, shaped by organizations, in a word prepared by these to work entire their life inside or in their context (Vlăsceanu, 1999, p. 13).

Over the time the organizations have received numerous interpretations, from “local collectivities acting together in a process to achieve a common goal” (Dumitrescu, 1981, p. 11) to systemic interpretations of economic organizations.

The organizations were and are social organizational forms because they make possible collaboration among people to satisfy some needs that can not be satisfied in a private environment.

In other words, organizations are public social movements of which functional rationality is satisfying some social necessities (Culda, 1999, p. 43). They constitute the interactions of people, the result of organized processes, but which, in turn, represents other organized processes. Organizations are able to manage the organization and operation using activities carried out deliberately by people, in order to achieve desirable performances.

Organizations had the role of structuring and operating fundamental activities, such as economic-productive ones, social, cultural, educational, and the last but not the list, activities designed to satisfy the necessities of

defense and to promote national security interests.

Somewhat paradoxically, the evolution towards globalization is accompanied either by a diversification of both national cultures and the construction of some diversified and complex social organizations. Organizations have created own cultural reference systems in the coherent try for creating a proper identity. Beginning with the 2nd part of the last century, it could be noticed the tendency about the individualization of different organizations in relation to a specific culture. The cultural autonomy has been named organizational identity (Zaiț, 2002, p. 83) trying to mark some differences related to national culture, regional and ethnical one.

The concept of organizational identity has known over the years a broad conceptual enrichment. It refers to how the organization's members see and understand who they are and what they mean as an organization (Vlăsceanu, 2003, p. 132). Although the preoccupations for studying the organizational identity are recently, there are some perspectives for touching.

One of the first studies which have proposed to analyze organizational identity belongs to Albert and Whetten (1985), which defined it, in relation to "cultural, distinctive and lasting aspects of organizations" (Vlăsceanu, 2003, p. 132).

Subsequently, there was interest to highlight the differences between various approaches to organizational identity through distinction made between the concepts of organizational identity and identification with the organization.

The interest in identification's study with organization relies on the relationship between the social aspects and the personal ones of identity construction. Thus, the organizational identification was defined through the level in which a member defines himself using the same attributes which define the organization. Researchers interested in studying identity found that the identification of members with the organization is only the consequence of the existence of identity itself. This means that

organizational identity is one that provides cognitive and emotional premises on which organization members develop their attachment and sense of commitment to it.

The difference between those two notions is given mainly by the level of analyze. The difference between those two notions is given by the level of analyze. If the research interested by the organizational identification focuses on studying relationship between a person and a group or organization, the one dedicated to organizational identity is realized especially at organizational level, being concerned with the way describing how its members perceive, feel and think themselves as constituting an organization.

The identity function of culture is the one which not only determines people to recognize co-ownership, but also to recommend as stabile members of an organization, to establish conventions and social codes by which they can contact each other or can be the difference.

American researcher Edgar Schein was defining the culture such as that which gives to its members a feeling of organizational identity and generates a commitment to shared beliefs and values (Schein, 1988, p. 30). The researchers conducted in organizations have shown that, using organizational culture the organization's members develop a collective internal identity because the core cultural values guides their daily activity and determines the people's way for communication, it requests acceptable behaviors, the power distribution and state's implications in their activity.

How organizations are perceived depends largely on how the expression of its identity elements. The main identity elements of organizations are: the purpose, the objectives and the organizational structure, the organization's product, organizational environment (climate), organizational behavior and organization rules.

The culture expresses and manifests their identity. The cultural identity of organization is a built identity, which becomes reality when the structure, the organization of personnel, the

system and procedures take a common sense in collective representations, constituting in an only word the culture. The organizational identity can be evaluated taking into consideration the individual behaviors, which assumes a phenomenon such as the identification of members. Production of identity is therefore a psycho-sociological phenomenon underlying sense of belonging and integration into the group.

Each organization has its own identity because her personality is created primarily by people working within it, with values, beliefs, their attitudes. Dealing with values, attitudes, customs, organizational rules, the members from an organization assimilate them, on the one hand, or try to propagate them, on the other hand.

Military organizational culture

All the previous remarks on organizational culture are valid for military organization, because these, beyond its particularities (to meet the needs of self defense and promoting the interests of national security) it can not sneak to the mechanism of their proper social-professional structures.

For society, the military organism represents the tool by which it ensures the prevention and rejection of aggression against the national territory. From the contents of its mission, the nature of the activities they undertake, the military is an organization with certain characteristics:

- bureaucratic system, consisting of highly specialized components;
- very reliable organism, stable in terms of organizational objectives, structure and terms of interpersonal relationships based on unity of command, the strict hierarchy and rules of the internal and external aspects;
- elitist leadership type, based on formal authority;
- pyramidal structure involving the existence of specific task distribution, of a stable system;
- uniformity imposed by detailed regulations that allow a small space for

expression of the initiative, particularly to small and medium echelons;

- intolerant speaking about the uncertain states;
- subordination toward the superior is unconditional, in the limits of law and regulations;
- the external formal discipline takes precedence over the internal one;
- moral rewards play a very important motivational factor system;
- communication between superiors and subordinates is largely unidirectional, concise, nuanced, using an imperative tone and specific terminology;
- subordinates' problems are treated in an egalitarian and standardized way;
- decisional independence is increasingly reduced as it descends the ladder of hierarchy;
- behavior is characterized by highly formalized behaviors, settled, with a ritual aspect;
- behavior that departs from the rules is penalized more strictly regulated than in civilian organizations.

Military culture implies the existence of some military values and the necessity of attribution by the military personnel. It is presented as a part of national culture and as a process culture, not only as a cultural heritage, being an average of value systems as a support for action, so a dynamic culture.

As national institution, the military organization is very important of the society it serves (Janowitz hypothesis). The specific national environment and its historical evolution are very important for organization, model values and specific norms, so that the army reflects not only the social structure but also the cultural values of its society.

The military organizational identity in the context of cultural challenges

It is generally accepted the idea that in contemporary society, the real challenge addressed to organizations is the cultural one, which refers to the ability to deal with cultural differences between people, groups,

communities or companies. Clearly, the military organization can not escape this reality. It is now strongly impregnated with specific elements of cultural diversity. Moreover, NATO's military structures have specific, clearly manifested multicultural issues at all levels.

Internationalization of life in current military space reaches its actual apogee with the organization in bi or multi interoperable structures, temporary or permanent. Multinational structures have become an essential part of NATO's Strategic Concept: "Multinational forces demonstrate the Alliance's decision to maintain a credible defense force collectively, enhances the cohesion of the Alliance, the transatlantic partnership and strengthen the European pillar" (NATO Handbook, 2001, p. 259).

Romania is part of the trend of internationalization of military forces, both by participating in several regional initiatives for the establishment of multinational military structures and by the participation in multinational missions in operational theatres outside the borders.

International military operations are multidimensional and multicultural. In multinational theaters (regardless of mission), military personnel face with a variety of challenges, not only at the operational level but also at the socio-cultural one, because the armed forces must demonstrate intercultural competence, loyalty to the state and army owned, but must provide the capacity for adaptation and cultural integration in these structures.

In the context of challenges imposed by the new security environment, by the progress of new military operations, is necessary to notice the influence of internal and external pressures on the military organization.

For example, peacekeeping operations are called bottom-up operations as opposed to the manner of operation from top to bottom institutionalized military organization. From this perspective we need by a cultural change, by an organizational culture but also an appropriate structure. This implies a

transformation of the military organization in a more decentralized structure, which means offering more competences to below levels of army.

If in the near past the military organization was the supporter of state sovereignty, today the global development of society with trans and multinational tendencies imply the army in this trend, and this thing can be a source for problems linked with the integration and adaptation to the specific of international environment. If not very long time ago the soldiers were sacrificing for their family and nation, now because of the global tendencies, we can foresee some challenges in relation with professional identity. Identity does not tend to nation, more important being the professional identity, an identity more corporatist. The sociologist and teacher Karl Haltiner from Military Academy, Zurich, sustains that the soldiers take part from a common culture more than they realize.

It is very important that the military education to change, taking into consideration the new missions and tasks of the army. The military must be prepared both for the task of war, to know precisely when to use violence, and for that of being force protection for themselves and others.. It is necessary by an educational system in which the accent to be stressed on "the education trough culture and for culture" (Cosma and Cosma, 2006, p. 16). That why the dialogue between cultures constitutes one from fundamental coordinates of word development. Thus, the intercultural education "is called to inoculate to each person the belief of the fact that its cultural system, cultural values... present the possibility to discover other person and to discover himself in the position of the initiator of cultural action" (Cosma and Cosma, 2006, p. 107). From this reason we consider that the officers from the Land Forces need more and more by a intercultural competence used by they for adapting their attitude, behavior and knowledge to the interaction with people belonging to different cultures, for manifesting opening, flexibility and a positive attitude to people from various cultures, and for revising

their beliefs and values from the perspective of other cultures in order to maximize the probability of accomplishing mutual goals.

It must be aware the fact that the main reason for the failure of cultural integration and adaptation in multinational missions can be explained using the concept of identity and the only correct strategies to solve the actual crises can be the ones which will take in consideration this reality.

“Cultural identity is not seen as a result of isolation of different cultures, but the effect of their originality in an integrated environment of intercultural communication” (Cosma and Tudorache, 2009). For this reason we believe that is crucial the need to establish a common identity (transnational) equally shared and assumed by the multinational military forces, where quality as a member implies a volunteer adhesion to its values.

Any scientific approach to build a common identity is equivalent to determining a common denominator of values around which a new identity to be articulate.

However, it is necessary to understand that the scientific approach to achieve a new common identity is not sufficient to determine the common denominator of values, even if they have a universal value, but also create emotional attachments and viable projects.

It comes the problem of small states whose armed forces are involved in multinational theatre, but because of its small size (units, the economic and technological potential) are emerging as a minority, which, in the absence of a common cultural heritage has two options:

- build a common identity;
- adherence to the existing one.

With reference to the new transformations of security environment, we notice that the proportion of informational aggressions in modern conflicts tends to increase. The soldiers face with numerous demands and of course the cultural one. The new situations assume the contact with new civilizations, cultures and the necessity of cooperating with people from various nationalities, situated in different interpretive horizons. It is necessary to develop the interpretive capacities so that to

be possible the approach to very pertinent interpretations of relevant aspects for military operations in these conditions.

As regards the Romanian Army, it is necessary to notice the new modality in which is defined the transformation: “a continuous process for developing and integrating new concepts, strategies, doctrines and capabilities with the purpose of improving the efficacy and the interoperability rate of forces for adapting to the new security context, situated in a continuous change, which emphasize the necessity for reevaluating the military factor as the main credibility source” (Strategia de tranformare a Armatei României, 2005, p. 5).

Since the start of Romanian Army Transformation Strategy from it is stipulated, among the general objectives, the operational and technical integration. In a first study can be noticed that the main domains towards the action directions of military organization are oriented are the following:

- human resources;
- information on defense;
- operations;
- command;
- communications and informatics;
- scientific research;
- endowment;
- doctrines and training;
- logistics.

Throughout the Romanian Army Transformation Strategy is neglected cultural factor, a factor which makes, as I noted above, conducting military actions. It is not noticed the necessity for cultural change so important for an army transformation, which assumes this thing. We consider that it is not sufficient a technical or/and operational transformation for realization of new capabilities used by Romania in order to respond to actual and future challenges of the security environment. Otherwise, the modality in which the requirements and challenges of future military conflicts are seen is presented in the following scheme (Strategia de tranformare a Armatei României, 2005, p. 14):

- organizational nature;
- combined and modular structure;

- permanent informational support;
- combined logistic support;
- integration of fighting insurance elements;
- incorporate specialized combat elements (CIMIC, PSYOPS etc.);
- base layout, training, embarkation / disembarkation or specially prepared;
- long-range means of transportation and supply specially designed;
- creating a reserve of active forces.
- functional nature:
- management element with more powers;
- information received directly from the participating nations;
- direct relationship between the device elements (constituents) of groups of forces;
- mobility and rapid interchangeability capacity of the role of different components (elements of the device);
- streamline communication between their command and central computer points and the local elements;
- providing an increased fighting potential.

Once, it can be easily noticed the ignorance of cultural factor, not being mentioned the importance of organizational culture which must sustain the transformation process. If we take in consideration the fact that a traditional culture, which is not capable to adapt itself to external and internal challenges, leads to a kind of organizational inertness, then it becomes evidently that the organizational transformation can not be completely only in the modality in which it has been defined through Romanian Army Transformation Strategy.

At the end of document it is very briefly: “to be effective, the transformation must be supported by changing the mentality and improve adaptability to new military professionals” (Strategia de transformare a Armatei României, 2005, p. 15). But this is not supported by any argument, any explanation of

the ways in which these goals can be achieved. Interoperability is narrowly defined (technically and technologically), neglecting the cultural aspects, which, though invisible, not addressed properly, their effect is as visible as those techniques: the failure.

Since the new environmental demands of multinational operations affect combat capability of military units and subunits, the fighters should have the competences, including the cultural one, enabling them to identify and design solutions to reduce or remove adverse impacts. From this reason we believe that it is very important to aware and understands the nature of these cultural requests as a necessity for military organization to adapt in an efficient way to a lot of situations where the problem lies soldiers.

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THE RECIPROCAL RELATIONSHIP IN INTERPERSONAL COMMUNICATION

Carmen Marilena POPA

Lucian Blaga University, Sibiu, Simion Bărnutiu Faculty
Calea Dumbrăvii, no. 34, Sibiu, Tel.: +40 269 233295
nusa.popa@yahoo.com

Abstract. Any communication process is based on certain rules. In the case of interpersonal communication, one essential ground rule is the reciprocal relationship that can be formed between two interlocutors. Interpersonal communication can be considered as the main and most essential type of communication, the headstone on which all other forms of more complex communication can be built upon.

In interpersonal communication, reciprocity plays a fundamental part. Interpersonal communication is divided into direct or indirect communication. For the act of communication to be complete, it requires at least one succession of lines of the feed-back message type; in the case of public communication these replies can occur even in the absence of an answer, although it is not advisable. The result of this feature is that these types of communication can sometimes take the form of a monologue, regardless of any answer from the receiver.

Keywords: paraverbal language, direct interpersonal communication, indirect interpersonal communication, techniques of indirect communication.

We can therefore state with impunity that the process of communication reaches all forms of organized matter. There are multitudes of forms and ways of communication ranging from the verbal to the highlighted one, or from the chemical communication to the visual one; but as far as the interpersonal communication is concerned we must not lose sight of the importance of the number of participants taking part in this process. Consequently it is clearly understandable how easy would a two partner communication unfold as compared to a public communication.

Interpersonal communication can be considered as the foundation stone of all types of communication, the main frame on which more complex types of communication mould themselves. Therefore we are justly inclined to focus on the way in which interpersonal communication behaves.

We will begin our quest from the well known definition of communication, which states that interpersonal communication represents an act, involving two implicit partners, one who transmits a message, called a transmitter and another one who receives the message and confirms it to the first, called a receiver. Starting from this premises we will notice the fact that this basic structure of communication can be developed as far as to say that even a smaller group of interlocutors (up to 7 – 8) participate to a process of interpersonal communication and not a public one.

Following this stream of thought we come to the conclusion that the relationship that moulds into interpersonal communication is, by all means, a bilateral one.

The text will further on guide its attention on the two-sided structure of communication for a better and more grounded understanding of the notions regarding interpersonal

communication. After having a better view of these aspects we will retain that the bilateral relationship in communication is the process of active participation, of both the transmitter and receiver, in the transmitting, reception and confirmation of messages so that the process of interpersonal communication shall proceed without any interruption.

In interpersonal communication reciprocity is a fundamental relationship. This relationship necessarily implies the existence of an answer from the receiver, an answer that relates to the received message and which takes place in real time or closer to the moment it has been transmitted (reference must be made here to the interpersonal communication through letters, where there is a time gap in between the moment of release of the message and the time of its reception and its confirmation back to the addresser). Therefore bilateral communication is considered an act of complete communication that can be rendered through simple means (of the type message – reply) or complex means (a series of messages and replies).

The main conclusion drawn from the above mentioned is that an act of complete communication requires at least one succession of lines of the type feed-back message. One other remark has to be made here, as to the fact that in the case of public communication these lines can be addressed even in the absence of a reply, although it is not advisable. It can be easily noticed that these types of communication can sometimes take the form of a monologue, which seem not to take into account the transmitters or senders of the starting message.

In the process of communication we can underline two main categories, each being determined by the presence in the same place or not of the interlocutors and by the time in which they take part to the process of communication.

According to the interlocutors presence or absence we can distinguish between direct or indirect communication.

In the case of direct communication, the transmitter and the receiver find themselves in

the same place and at the same time, when the message is being delivered; the contact between the two interlocutors is spontaneous, the communication methods used being based on verbal or paraverbal (words, voice tone) means as well as on non-verbal means (gestures, body language and delimitation of private space).

In other words, direct communication is strongly connected to the „face to face” or „between you, me and the wall” phrases, which gives the interlocutors the opportunity to better decipher the verbal or non-verbal messages addressed. Due to this bond and association of various channels of message delivery, direct communication is justly considered to have a high level of efficiency.

Researchers in the field of communication, univocally agree that in the case of direct communication, words amount up to only 10%, voice tone reaches from 35 – 40% while non-verbal communication takes credit for 50% of the whole process (Public relationships and communication, 2008, module 3 p. 5). It is surprising to notice that almost half of the entire process of communication, does not belong to spoken words but to non-verbal vocal codes which we initiate with our cords.

Paraverbal language is nothing more than a communication method brought into effect through voice mood, rhythm of speech, accents and voice rest. This kind of language is usually overlaps the verbal message, having a distinct influence on the latter. Therefore paraverbal language can intensify, reduce, distort or even contest, up to the point of denying the spoken message.

Having a good handle and knowledge of the non-verbal language, the interlocutor can obtain the authority and the control of the conversation, can manipulate the listeners, can either intimidate or encourage them. The transmitters must speak loud and clear when they have a strong knowledge of the subject in question, whereas the lack of information regarding the subject can lead to a distorted conception on the behalf of the receivers.

An act of communication can be carried out in a hasty, unpaused manner or, on the contrary,

in a peaceful and calm tone. These differences are given by the rhythm of speech and can easily induce various states of mind, ranging from safety, calmness to nervousness, anxiety and even panic in certain instances.

Voice tone and rhythm of speech are relevant in the cases when the participants of a conversation have a different and personal speed in talking. That is why individuals with a low speed discourse, will have difficulty in perceiving the spoken message from a more alert speaker, whereas in the inverted situation, the latter might not be able to follow the first, or might even get bored during the conversation. It is thus desirable that both interlocutors should find an appropriate and middle-way speaking pace, so that the conversation can take place (Popa, 2009, p. 56).

An utterance can also be emphasized by silence or by leaving a pause between words. Thereby, a pause can signal the incoming of a special or important paragraph, or could also allow the interlocutor to express their own ideas, as to have better feedback on the subject in matter. The discourse pause plays another important part in assuring the logical coherence of the transmitted message as well as the continuous flow of the conversation.

Among the multitude of sound signals that can be transmitted along with the spoken message, we must also remember the suggestive coughing, throat clearing, sighing and even groaning.

As far as sighing and groaning are concerned, mention must be made that they rarely send any useful information regarding the communication content but they make a good depiction of the interlocutors character who seems to be looking for compassion. But in real life, people tend to avoid the above mentioned interlocutors. There is also another type of groaning, the meaningful ones, that are uttered with a certain purpose; their role is to introduce „comment” related to the spoken message or to even annul it. Thereby, the interlocutors are challenged to ask for more details on the spoken matter, which could lead

to a restatement or even to the retraction of the initial argument.

In the case of deliberate coughing, and not the spontaneous one, caused by pathological factors, or in the case of intentional throat clearing, the interlocutors aim is, most often, that of making an ironic comment to what has been said so far in the conversation.

Both coughing and throat clearing can also imply a situation of complicity between the two conversation partners, pointing out the fact that they both know the meaning and content of the message so well that nothing else should to be said, so that no one else could pick up on what they are talking about; or simply pointing out the fact that both interlocutors have come to the same understanding of the uttered message.

All this variety of paraverbal signals have the role to convey information about both the message sender as well as the transmitted message itself and as it has already been stated, their importance is greater than the one displayed by the spoken message itself.

Tete a tete direct communication can justly be considered the most efficient way of interpersonal communication, because the message is being forwarded along with both paraverbal and non-verbal factors.

Yet, direct communication is often substituted, out of various reasons, with different forms of indirect or distant communication.

Indirect or distant communication is the type of communication that requires, for a good performance, the use of intermediate artificial agents, such as: writing, printing, typing, telephone or internet.

In the case of indirect communication we can distinguish between the following two types of techniques used:

1. Techniques that only allow a delayed communication in which the sender and the receiver find themselves in different places and the answer to the received message reaches the latter only after a period of time (days, weeks or even months or years in extreme circumstances). These techniques are closely connected to the use of writing (manuscript or typescript) or in a more

updated context, the use electronic mail (e-mail). In other words, the act of delayed communication can be defined in terms of letters, faxes or e-mails.

Another characteristic of these methods of communication is not only the fact that the two interlocutors belong to different places but also their incapacity of taking note of the sent message in real time. Two major consequences arise from this characteristic. On the one hand, the message is sent without the sender knowing the receiver's reaction and more over the information content in the message might expire by the time he gets an answer back. On the other hand, the most important consequence is that because the communication participants cannot see or hear each other, a bigger part of the message loses its meaning. The written message does not have the ability to totally make up for this loss, represented in direct communication through paraverbal and non-verbal ways. That is why the written message has to be accompanied by other types of signs as to indicate what in direct communication is expressed thorough vocal signals.

2. The second type of indirect communication is represented by those techniques that allow the message to be sent in real time, so that both the sender and the receiver, although they are not in the same place, can exchange information and get a reply in real time. We can group here the messages sent by telegraph, phone, some televised forms of communication, as it is the case of duplex, and

also video chatting with the help of the internet.

This second type of indirect communication is characterized by the fact that through most of its characteristic techniques, one can transmit more information through non-verbal means than in the first type of communication. It may seem that the telegraph is more similar to the first type of indirect communication, but as far as the telephone conversation is concerned, things change. Although it is impossible to transmit non-verbal messages through the telephone, the paraverbal means of communication can be very well highlighted, especially because the receiver's attention is centered on the voice carrying the message.

Televised methods of communication, such as the duplex, or internet video chatting, are more highly acclaimed even than the telephone conversation because the two interlocutors can even see each other thus exchanging non-verbal messages (gestures, to be more precise). It is true that communication involving a proximity, cannot take place in the above mentioned case, but all other types of paraverbal or non-verbal expression can keep the communication running smoothly so that both participants can easily desciphre the outgoing messages.

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THE COMPLEXITY OF CONTEMPORARY ART AND THE SHORTCOMINGS OF THE AESTHETIC DISCOURSE

Maria Rodica IACOBESCU

“Ștefan cel Mare” University, Suceava, University Street, No 13th

Abstract: The evolution of contemporary art determines us to acknowledge that the traditional sense of art concept, work of art and artist are no longer applicable to the new artistic realities. In its turn, aesthetics proves itself incapable to adjust its discourse to the new problems set by the complexity of contemporary art. Today is quasi impossible to establish which is art's domain and to distinguish art from non-art. Regarding the nowadays aesthetics, its preoccupations tend to focus more on extra-artistic domains than on the artistic ones.

Keywords: artistic vanguard, social violence, human feelings, non-art, aesthetics, mental presentation.

The evolution of the contemporary art makes us ascertain that the traditional senses of the art concept but also of the terms like aesthetic and art critique are not relevant anymore.

The artistic vanguard from the beginning of the last century challenged fundamental changes in art's discourse. The artistic tendencies that appeared, having a shocking nature, were suggesting human's escape from an alienated quotidian.

Social violence, wars, led to the appearance of violence, famine and content within art. The change of the scientific vision on the Universe, Physics' progresses, the matters discussed by the Euclidian and multidimensional geometries emphasized in their turn the contemporary art evolution.

The dark world of the human feelings, Freud's psychoanalysis by means of the oniric world and the subconscious exploitation, Yung theory regarding the archetype and of the collective recklessness', all these being exploited within the last century art.

The accomplished artistic production from the 60's till the end of the 20th century was named by some thinkers Postmodernism. The Postmodernist art questioned the work of

art statute which has already been shaken by the historic vanguards, has proclaimed “art's death” and gave up to the discourse about the genius role in the artistic creation. As Gianni Valtimo – the well known philosopher of the “weak thinking”, “art's death” has to be understood as a “prophecy – utopia of a society in which art doesn't exist anymore as a specific phenomenon, being crossed out and Hegelian surpassed by means of a general aesthetization of the existence” (Valtimo, 1993, p. 35).

The idea of the “art death” was bantered, by A. Moles, among others: “Art's death was proclaimed allover. This spectacular title fascinates a public amazed by the modern art (...) enchanting, as well, the masochism of some artists who were felt by participating to the Gods dusk” (Moles, 1974, p. 53).

Nowadays art, from the global society, comprises an avalanche of artistic tendencies which determine us give up the easy clichés in defining art and beauty and at reconsidering aesthetics domain. The actual aesthetic, in which area entered a lot of extra –artistic domains, proves to be incapable of adjusting itself to the new matters imposed by the complexity of the contemporary art. It is

almost impossible nowadays to establish precisely which are the art's domain, and its boundaries, to what extent art distinguishes itself from the non-art. As the traditional concept of art isn't applicable anymore to the new artistic manifestations the discussing of the work of art notion, is needed.

In order to do this, numerous exegetes are convinced that we direct towards destroying the work of art, denial of the concept of art, to the desacralization of the function and role of art and artist. A matter of the contemporary art seems to be the meaning's complete disappearance. Numerous so-called artistic works lay under the ephemeral and seem to be products of some art makers not works of some creators. As an example, Claes Oldenburg, the author of "The peg", fourteen meters tall, is the supporter of the art "which smokes itself as a cigarette", Nicki de Saint Phalle the supporter of the antirealism, paints shooting with a hunting weapon in his paintings, Arman exhibits empty walls asking the audience to imagine the paintings, Manzoni exhibits chamber pots at the George Pompidou Center.

Lately art took aberrant shapes out of an excessive wish of emancipation and tilting of the traditional values. The contemporary artists proclaim themselves as the enemies of the classic culture, art critique, art permanency idea. As some think, everything has to be pulled down and rebuilt in art. Especially the classic art is roughshod, since it is not left to live its eternity in peace. As M. Duchamps, a typical Dadaism representative allowed himself to draw a mustache and beard to Leonardo Da Vinci's Monalisa, Olan, commonly interprets Bernini's religious paper "Saint Theresa Ecstasy".

Within contemporary art coexist a multitude of styles which appeared successively from a historic point of view but it is remarked the appearance of some hybrids as pop-surrealism or pop-expressionism. The art of the consumption society gave up to any form of hieratic being a mass consumption art. It is not an elitist art, due to its manner of consumption as well as regarding its diffusion.

The contemporary art is an art of the present because it denies tradition, being characterized by the inflation of the new, by hedonism and not least being merchandise, is put to a commercial logic. Within the consumption society and mass culture, mass - media provoked a general aesthetization of life instituting a consensus of the artistic tastes. A. Moles think that the contemporary art expresses the aspects of the new social environment, of the actual world we live in. In his opinion, art "it's not an object as Venus form Millo ot the Notre Damme Cathedral, but a manner of behaving towards things" (Moles, 1974, p. 110). It is not the total amount of works of art, but artistic thinking. The contemporary art is characterized by creativity, gratuitousness, wish of style capsizing. We live in a consumption society in which art itself is a good. As Moles thinks, the work of art "is worn out under the looks" (Moles, 1974, p. 110); what destroys it, it's not disrespect towards it, but its perfect understanding by everybody." The global and numerous society absorbs the works of art by trivialization" (Moles, 1974, p. 290).

Another aspect of art within the global society is that the works of art are integrated within an economic circuit based on extra-artistic appreciation criteria. Art became nowadays a profitable investment, an well place chapter.

The complexity of the contemporary art, the borders disappearance between the objects of art in reality, the canceling of the differences between sign, meaning, variety of the artistic expression means, all these can't be explained and understood by the help of the concepts of traditional aesthetics. Aesthetics must reinvent itself, renewing its methodology as well as its content and language. As compared with art which history lays on tens of thousands of years, aesthetics is a relatively young subject, because we speak about art in terms of aesthetics for just a few centuries. Contradictory defined as the science or the philosophic science, aesthetics had since the beginning an ambiguous anthological status fact that reflected on its entire development till

now. Tackling the matters of art, aesthetics can't leave aside the specificity of the various art languages, by the art history recordable facts, the studies of art psychology and sociology, the points of reference from the culture's philosophy.

The idea of the traditional aesthetics regarding the oneness and aura of the work of art have been effectively demolished in the 20th century by the development of the means of presenting, copy and spreading of art. The copy became in its turn an artistic object which we can't forget. We meet nowadays copies of important works of art not only in magazines, albums, T-shirts, scarves, cards etc. If once there were isolated in museums or in some private collections, today the works of art can travel in any corner of the world or can be viewed by the tourists wanting to see art. Within the contemporary society, the works of art can be admired everywhere and by anybody. Having at hand various copies some more successful than others anyone can make "his own imaginary museum" (A. Malraux).

Analyzing the technical copying method of the work of art, W. Benjamin says that "the work of art was, in principle always easy to copy" (Benjamin, 1972, p. 70). The copying was practiced in any period from the art history, but the technical copying by cast, cut, pattern, photography, computer, cinema, represents something new that has imposed step by step along the time coming stronger and stronger.

"The copying converts our conscience and feeling of existence" (Berger, 1976, p. 42), as R. Berger says. He is a famous critic of art, analyzing the ratio between art and the means of mass communication. The main function of the copies is according to him the "factorial one, which has as an effect the destroying of the copying itself and replace it with the mental presentation of the original" (Berger,

1976, p. 42). By means of the new copies we can have closure knowledge to the truth of the original work, as by its verbal description. Thus the art substitutes, meant to substitute the authentic work of art get to be used as means of information. These "can't be merged with art but in the same time we will recognize for sure their affiliation to the general domain of the aesthetic. Replacing authentic art the successions come after it and grow the public interest for it, as well as the respect for its great values" (Achiței, 1976, p.155).

The matters art talks about within the global society are very complex. We have to remind the art - internet relation. Watching the internet we are put up to date with the artistic events national and international, and can access some artists sites and fill in the copies of the works of art, can visit museums or we can get familiarized with the computer created art.

The forms of artistic expression used lately known a great diversity as a result of the new technologies which give other places and means of creation for the artists. The artistic imagination has developed a lot and in unexpected directions due to Informatics and Cybernetics. The computer offered to the artists' new ways of expression and unknown possibilities of artistic expression.

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NATO ENLARGEMENT – THE UNITED STATES POSITION REGARDING ROMANIA ADHESION TO NATO

Raluca Iulia IULIAN

University “Politehnica” of Bucarest, Department of Socio- Human Sciences and Training the Teaching Staff, 313,
Splaiul Independenței, 060042 Bucharest, Romania,
phone: 4021 402 92 66, e-mail: raluca_3@yahoo.com

Abstract. The fall of the Berlin Wall in 1989 represented a unique moment in European history, manifesting profound changes in the international political system. The old hegemonic bipolar order was broken with the dissolution of the Soviet Empire and the Warsaw Pact. NATO redefined its role, changed its priorities for responding to the new threats: instability and international terrorism. Following these global changes, the states of Central and Eastern Europe, including Romania, have changed their foreign policy; one of the objectives became the adhesion to NATO. United States supported Romania's accession to NATO.

Keywords: alliance, geo-strategic factor, national interest.

Introduction

In the after cold war, the enlargement of the North Atlantic Treaty Organization (NATO) represents an essential component in the redefinition of the Euro-Atlantic security structure. Within the framework of the process of North Atlantic Alliance enlargement an important question is that of the criteria of adhesion. By analyzing the Study on Enlargement published by the Alliance in 1996 it should be noted that this document, at that moment, stipulated that “there is not a fixed or rigid list of criteria on the basis of which to invite new states to become members of the Alliance. The decision will be made on a case-by-case basis and certain countries will be able to reach the statute of member of the Alliance before others”. Also, it stipulated that “the Allies will decide by consensus, for each potential new member, if it is advisable to invite it to adhere to Alliance, (...) they will judge that will contribute to safety and to stability in the North Atlantic area”(Study on NATO Enlargement). The decision concerning

the adhesion of a new member is made according to the general interest of the Alliance. Thus the decision concerning the adhesion to NATO of a new member is made by all the member states of the Alliance, each one of them having the right to decide in this question.

Within the framework of the decision-making process concerning the adhesion of new member states, it should be noticed the existence of different points of view about the geo-strategic factor. The *geo-strategic factor* consists in the evaluation of the geographical assets that a state presents in order to better serve the objectives of the Alliance, to guarantee stability and safety in the Euro Atlantic area.

The general aim of this paper is to identify the reasons which determined the United States to sustain the Romania adhesion to NATO and, in the same time, the Romanian interest to NATO integration. The attention was concentrated on the United States position concerning Romania adhesion, because the United States was the most important promoter

of the NATO widening towards East in the after cold war.

The concept of *national interest*

The realists are the first theorists who saw in the national interest the explanatory factor of the states foreign politics. According to the realistic paradigm, the foreign politics is dictated by the national interest, included like an objective reality. H. Morgenthau, the principal representative of the classical realistic current, affirms that “the principal criterion of realism in international politics is the concept of interest defined in terms of power” (Morgenthau, 1978, p. 13). By continuing the same idea, Morgenthau affirms that in foreign politics there is only “one categorical imperative, one criterion of reasoning, one principle of action: the national interest” (Morgenthau, 1951, p. 242). H. Kissinger considers that: “the United States foreign politics is pragmatic; it is dictated by the American interest” (Kissinger, 1979, p. 142). In the realistic conception, the concept of national interest represents the guiding line of the whole external activity of a state.

H. Morgenthau distinguishes two categories of interests: the national interests of one nation and the common interests between two or several nations (described by the degree of communion). In the first case, there are, too, several subcategories of interests in function of (1) the degree of interest primacy; (2) the degree of interest permanence; (3) the degree of interest generality. On the basis of this classification, three adjectives should be noticed to describe a national interest. An interest can be indicated like *primary*, *permanent* and *specific*, or *secondary*, *variable* and *general*. The totality of the interests of a nation at a given moment is called *total interests* of this nation.

The *principal* or *vital* national interest is “the survival, the security” (Barrea, 2002, p. 18). Morgenthau considers that “the foreign politics of all the nations must necessarily refer to their survival as a minimal requirement” (Morgenthau, 1958, p. 66). This

distinction between *vital interests* from the *secondary national interests* permits the clarification of an important aspect: the security represents the main objective of the national interest.

The foreign politics of any state are based on the concept of national security. The principal component of this concept is the geo-strategy. That enables us to underline the fact that the geo-strategic interest is the principal and decisive component of the national interest. Thus the geo-strategic interest represents a key for the comprehension of the national interest.

The concept of *alliance*

The realists consider the *alliance* as a formal agreement of mutual assistance, of collective defense between states in the possibility of an aggression. It is an official or non official relation of cooperation in the field of the security between two or several sovereign states. This definition implies a certain level of engagement and exchange of benefit for the two parts. O. Holsti affirmed that an alliance is a “formal agreement between two or several nations to collaborate in questions of national security”. H. Morgenthau estimates that alliances are “a necessary function of the balance of power operating in a multiple state system” (Liska, 1962, p. 12).

The goal of an alliance is to express the community of interests which exists among two or several nations and to transform this community of interests in legal obligations. An alliance represents a broad variety of interests: primary, permanent, variable, etc. In function of the interests of the alliance states, the alliance will have a shorter or a longer life. It should be noticed various situations: “The national interest can enter in competition with other interests: the interests of an alliance or a block. There can be identity between the levels or there can be incompatibility” (Roche, 2001, p. 31).

By analyzing the creation of alliances it should be observed that they are created because the states cannot, in some cases, solve their security issues by itself. Political, economic

reasons, etc. can represent the base of the creation of the alliance. Among the various interests which determine the formation of alliances, the military interest is a primary one; this interest is in relation with the national security. According to Z. Brzezinski, the national security has as principal component the geo-strategy. The geo-strategic factor was important in all the historical confrontations; it was decisive for obtaining the victory of an alliance. A fragile alliance with a favorable geo-strategic position can have more effectiveness compared to a more powerful alliance, but which has a less favorable geo-strategic position.

The interest of alliance represents the totality of the interests of the member states, including the totality of the geo-strategic interests, therefore the common geo-strategic interest.

The concept of *international system*

P. Braillard proposes the following definition for the *system*: “A system is a whole of elements in interactions, constituting a totality and expressing a certain organization” (Braillard, 1977, p. 53). On the basis of this definition of the system, the *international system* is “a whole of independent political entities which are systematically in interaction” (Frankel, 1976, p. 39).

There are various international systems, according to the different periods of the history and at the zone studied. Morton A. Kaplan distinguishes, on the basis of the number of actors and of the strategic configuration (“power configuration”), six types of international systems, and tries to constitute, starting from this distinction, a comparative typology. It should be specified that from these six types of systems, only the first and the second have a concrete reference, the others being possible future systems. These systems are: the first the “balance of power system”, in which the essential actors are only the states having a very important military and economic capacity. These essential actors are at least five (the international system which existed during the XVIIIth and XIXth

centuries). The second, the “loose bipolar system” is a bipolar system which include more than the national actors (states), it includes the supranational actors, the blocs. Here, the actors belongs or not to the two different blocs (the international system during the cold war). The “tight bipolar system” is a bipolar system where any actor non member of one of the two blocks loses any influence, or even disappears. The “universal system” is an integrated universal system where the important political powers are transferred to a universal organization. The “hierarchical system” is a system which can derivate from the universal system and which can take a not-directive form, a democratic form; also it can be imposed by one of the actors, in which case it would take a directive form, with authoritarian tendency. “Links veto system”, the last one, is a system in which various actors (states or blocks) have the nuclear armament and possess an effective right to control the international system (Kaplan, 1958, pp. 329-334).

Among the models presented, the “hierarchical system” represents an unipolar model while “balance of power system” represents a multipolar model. These two models are useful to characterize the international system created in after cold war.

The international system can be characterized in every moment by a representation which specifies its state at a given time and for certain period of time. The international system is in a continuous evolution and that “depends on the permanent reorganization of its determinants” (Dussouy, 2001, p. 30).

The fact that the principal actors of the international system are the states and alliances helps us to underline the weight of the geo-strategic factor in the international system, and, in the meantime, in the subsystems as the alliances.

Discussion and results

By analyzing the various national security strategies of United States in after Cold War (of the administrations Bush-father, Clinton

and Bush-son), it should be noticed an ascending evolution of the United States interest with regard to the Central and Eastern Europe, among which Romania.

The interest of the United States after 1991 is redefined in a world where there is no more confrontation between the two super powers: United States and Soviet Union. From this moment, the United States are in front of a new situation where they must assume new responsibilities, because of the fact that they remained the only world super power to dominate the world. In this position, they are interested to detect and to prevent any aggression able to threaten the United States and its allies.

The interest of the United States concerning Romania is included in the United States interest regarding Eastern Europe. In the international context created by the disappearance of two hostile blocks, the conditions were created for the unification of European continent. From the American point of view, the young democracies of Central and Eastern Europe should be integrated in the European and Euro Atlantic institutions. This vision presents a pragmatic aspect: “this is not a democratic crusade; it is a pragmatic commitment to see freedom take hold where that will help us most” (A National Security Strategy, 1996, p. 41). According to S. Romano (Italian ambassador to Moscow between 1985-1989) the true significance of the enlargement decided to Madrid is the progressive unification of the European continent under American hegemony all the way to Russia’s borders (<http://dlib.eastview.com/browse/doc/20297143>).

The national interests of the United States are divided in three categories: “*vital interests*, (...) *important national interests*, (...) and *humanitarian and other interests*”. Concerning the first category, the vital interests represent the interests “of broad, overriding importance to the survival, safety and vitality of the nation”. The second category, the important national interests are those which “do not affect (...) national survival, but they do affect (...) national well-being and the character of

the world in which (we) live”. The third category regards the “human rights, adherence to the rule of law and civilian control of the military, (...) environmental protection, (...) the spread of democracy” (A National Security Strategy, P I, 1999, p. 5).

Concerning the first category of interests the strategy of US provides that “European stability is vital to ... own security” (A National Security Strategy, P III, 1999, p. 31). From this document results that stability and safety of Europe is vital to U S stability and security. Therefore, it should be specified the fact that the U S is not interested only in Europe but they interest the whole world; a particular feature of the American foreign politics is the coincidence between the national interest and the world interests.

The United States has two strategic goals in Europe. The first is to build “a Europe that is truly integrated, democratic, and prosperous and at peace”, the realization of the United States vision launched fifty years ago with the Marshall Plan and the North Atlantic Treaty Organization. The second goal is “to work with (...) allies and partners across the Atlantic to meet the global challenges no nation can meet alone” (A National Security Strategy, P III, 1999, p. 31).

During the time, the US interest with regard to Europe was continuous as the documents show: «The security of Europe has been a vital interest of the United States throughout this century, and it remains so, including for the new democracies to the east» (A National Security Strategy, P III, 1999, p. 31).

In after cold war, there are two spaces of instability and insecurity in Europe: the ex-Yugoslavian (in the South-East of Europe) and the ex-Soviet spaces (in the North-East of Europe). Romania is situated near these spaces of instability. This is why the United States were interested to stabilize the Romanian space by NATO integration and, in this way, to increase the stability and security area in Eastern Europe. In the after 11 September 2001 the interest of the US with respect to Eurasia, and, consequently, with respect to

Eastern Europe, including Romania increased considerably.

These are two important geo-political aspects in the adhesion of Romania to NATO. In the same time, Romania achieved the technical preparation for becoming NATO member. In the after 11 September 2001 Romania declared its support to the United States in the battle against terrorism.

The National Security Strategy of the United States of America, of September 2002 provides that the United States initiate a war against the terrorists to the planetary scales. “The enemy is not a determined political regime, not a person, a religion or an ideology. The enemy is terrorism. (...) The struggle against global terrorism is different from any other war in our history” (The National Security Strategy of the U.S, 2002).

After 11 September 2001 there was an emphasis on the new member states contributions to the NATO alliance by way of their geo-strategic importance, which is seen as being an essential aspect in the battle against terrorism as defined by the Bush administration.

In these conditions, Romania becomes one of the important areas from the geo-strategic point of view by its proximity compared to the Middle-East. This geographic benefit is naturally supplemented by the fact that Romania is without an indigenous Muslim population that might oppose United States policies in the region, and does not suffer from the broader historical border disputes that Greece and Cyprus do with the Islamic world. In addition to Romania’s geography is its capacity for mobilization in war time. Romania participated in many NATO missions (Afghanistan, Iraq) before its integration in NATO.

During the Cold War, the United States and Romania were in opposite blocks. In spite of this situation, the two countries knew moments of collaboration. Until the collapse of the communist system, the United States promoted a policy of *differentiation* (Răceanu, 1997, p. 9) towards the Eastern European countries, in function of their position to Moscow (dictated

by geo-strategic considerations, foreign politics considerations). To undermine the unit of the Soviet block of monolith, the United States granted to Romania “the most favored-nation clause”. In the after 1989, the United States government gave up the policy of differentiation concerning Romania. The principal criterion in the relations of the United States with the Central and Eastern European countries was the degree of democratization and the market economy of these countries.

In after cold war, Romania expressed the wish to become member of NATO and of the European Union. According to the Romanian Strategy of National Security after 1989, Romania had two principal objectives: the NATO and European Union integration. The objectives are complementary because the two processes are complementary. The 22 December 1989 represented the end of the communist regime in Romania. From this moment, the national interest of Romania was reoriented to Europe (by continuing the same line of Romanian policies before the Second World War). The Romania wish to become NATO member was principally motivated by geo-strategic interests, principally by its proximity to Russia. NATO represents the most important defensive alliance which exists in this moment.

The 29 March 2004, Romania became a NATO member, according to the NATO decision of Prague Summit (19 November 2002). Thus, under conditions determined mainly by its geographical position, Romania has for the first time in its history the support which it ensures the independence, sovereignty and inviolability of borders.

Conclusions

In the new international system created after 1991, the main threats are: the instability and insecurity in Europe (ex Yugoslavia and ex Soviet Union) and, after 11 September 2001, the international terrorism. For responding to these threats, NATO decided to enlarge to the Central and Eastern Europe. The NATO

enlargement proposes to increase the area of stability and security in Central and Eastern Europe. After 11 September 2001, NATO states initiated the fight against terrorism.

There are several criteria for the evaluation of candidate countries: technical, political and geo-strategic factors. Among these factors, the geo-strategic factor became important in the new conditions of the international system post Cold War. From this point of view Romania has an important geo-strategic position.

The United States are the principal promoter of NATO enlargement. In this context, the United States strongly supported the Romania accession to NATO at Prague Summit. The 29 March 2004, Romania became a NATO member.

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LE RÔLE DE LA COHÉSION ET DE LA COHÉRENCE DANS LA CONSTRUCTION DU SENS DE L'ÉNONCÉ

Irina Antoaneta IONESCU, Ioana Laura RAICU

Université Valahia de Targoviste, Bd. Regele Carol I nr. 2
a_irinaionescu@yahoo.co.uk

Résumé: Etant donné la hétérogénéité des approches concernant les notions de 'cohésion' et de 'cohérence', nous allons tenter de montrer l'interdépendance et même la complémentarité des deux, de même que la répartition des rôles des éléments qu'elles englobent dans la situation d'énonciation. Un énoncé est rapporté à la visée communicative de son genre de discours (un journal télévisé vise à informer de l'actualité, une publicité à persuader un consommateur, etc.). La *cohésion* recouvre les aspects renvoyant à la compétence linguistique et à celle textuelle (au sens formel), aux marques de co-référence sémantique (diaphores) repérables à l'intérieur du texte et à celles d'organisation du discours telles que la typographie et les articulateurs/connecteurs. Dans l'aire conceptuelle de la *cohérence* entrent les compétence référentielle, socioculturelle et discursive (au sens pragmatique), plus exactement ce qui n'est pas repérable à l'intérieur du texte : l'organisation du texte en fonction du domaine, l'intertextualité, le déroulement discursif découlant des fonctions illocutoires et/ou interactives du texte, etc.

Mots-clés: *langue, discours, ambiguïté, cohésion, cohérence, articulation séquentielle, cohérence textuelle, compétence linguistique.*

1. Introduction

Si auparavant on considérait seulement l'énoncé parce que (pensait-on) il constituait l'ensemble de données restant stables (opposé à l'infinité des actes d'énonciation), à présent on fait la distinction entre chaque énonciation individuelle et le schéma (le phénomène) général de l'énonciation, invariant à travers la multiplicité des actes d'énonciation. C'est ainsi qu'intervient le terme de 'discours' dans le cadre des théories de l'énonciation et il marque l'existence de la possibilité de produire des énoncés, c'est-à-dire convertir la *langue* en *discours* ; et c'est l'énonciateur à qui cette 'opération' est attribuée. C'est ce qu'explique D. Maingueneau, à savoir si « on emploie le terme *discours* dans le cadre des théories de l'énonciation, ce n'est pas pour renvoyer à une unité de dimension supérieure à la phrase, ni pour considérer les énoncés du point de vue de leurs conditions de production socio-historiques, mais c'est pour rapporter

l'énoncé à l'acte d'énonciation qui le supporte » (Maingueneau, 1994/1999, p. 10). Pour être compris par l'interlocuteur, l'énonciateur se voit obligé d'utiliser des expressions capables d'isoler et d'identifier un 'objet'. La langue ne réfère pas, en tant que système de signes, mais ce sont les énoncés-occurrences émis par un locuteur déterminé qui particularisent telle ou telle situation pour un allocutaire déterminé dans des circonstances déterminées.

2. Qu'est-ce qu'un énoncé ?

Expliquons brièvement, à travers un exemple, ce qu'implique un énoncé. Considérons la phrase : « La fillette parle au téléphone avec sa sœur. » Si cette phrase n'est pas un exemple de grammaire, mais un énoncé, ayant lieu à un moment déterminé du temps, en un certain lieu, entre un locuteur et un allocutaire, il ne doit y avoir pour eux aucune ambiguïté quant ce qui est 'la fillette' et à ce qu'elle a une

sœur. Lorsqu'on écrit vraiment on fait le passage de la *langue* au *discours* par un acte d'énonciation, on assigne un référent aux groupes nominaux déterminés. Le simple fait d'avoir employé, par exemple, l'article défini ('*la fillette*') devrait indiquer à l'allocutaire qu'il se trouve dans la situation de se demander de quel individu précis il s'agit. L'article – dans notre cas – est signe que ce dont le locuteur parle est identifiable par l'allocutaire / lecteur.

En tant que résultat de l'acte effectif d'énonciation et qui a une réalité actuelle, l'*énoncé* appartient au discours et a une valeur de vérité. La phrase « Je suis heureux » n'est pas, en tant que telle, vraie ou fausse, mais elle le devient si elle est prononcée par quelqu'un. Il s'agit ici du fait que, « assumée par tel locuteur ou tel autre, l'énoncé véhicule un contenu invariant qui est son sens. Le sens se définira comme l'ensemble prévisible des conditions qui doivent être remplies pour qu'un énoncé puisse être dit vrai, et la phrase sera l'abstraction formellement et sémantiquement invariante à travers ses multiples réalisations discursives. » (Martin, 1983, p. 227). Même si abstraite ou virtuelle, le concept de 'phrase' n'en est pas moins indispensable. Les énoncés ne sont pas équivalents entre eux. Renvoyant par sa nature à la situation de discours, l'énoncé est aussi variable que les situations rencontrées. Si, par exemple, Michel dit à son ami dans la matinée qu'il est heureux, son dire ne représente pas ce qui arrivait, par exemple, un jour avant.

Une première acception du concept d'énoncé serait *unité élémentaire de la communication verbale*, une suite douée de sens et syntaxiquement complète. Par exemple, « Michel est heureux », « Ah ! », « Quelle chance ! » sont autant d'énoncés de types distincts.

D'autres linguistes opposent la phrase – considérée hors de tout contexte – à la multitude d'énoncés qui lui correspondent selon la variété des contextes où cette phrase peut figurer. Ainsi, un exemple comme « Ne pas se pencher en dehors » est une phrase si on l'envisage en dehors de tout contexte

particulier et un énoncé s'il est inscrit dans tel contexte : écrit en majuscules dans les trains, il constitue un énoncé. Soit l'exemple « Ne pas fumer ». Écrit en majuscules rouges dans une salle d'attente d'un hôpital, il constitue un énoncé, tandis que, inscrit à la peinture sur le mur d'une maison, il constitue un autre énoncé, etc.

Le concept d'énoncé est également employé pour désigner une séquence verbale qui forme une unité de communication complète « *relevant d'un genre de discours déterminé* : un bulletin météorologique, un roman, un article de journal, etc. sont alors autant d'*énoncés*. Il existe des énoncés très courts (graffitis...), d'autres très longs (une tragédie, une conférence...). Un énoncé est rapporté à la visée communicative de son genre de discours (un journal télévisé vise à informer de l'actualité, une publicité à persuader un consommateur, etc.). Ici « énoncé » possède donc une valeur à peu près équivalente à l'énoncé *comme formant un tout, comme constituant une totalité cohérente* » (Maingueneau, 2007, p. 34).

3. Cohésion et cohérence

Etant donné la hétérogénéité des approches concernant les notions de 'cohésion' et de 'cohérence', nous allons, en ce qui nous concerne, tenter de montrer l'interdépendance et même la complémentarité des deux.

Du point de vue de leur étymologie, les deux termes, issus du même verbe latin 'cohaerere', désignent le rapport de solidarité entre les différentes parties d'un tout qui sont attachées entre elles. La distinction entre cohésion et cohérence est liée, selon Mœschler et Reboul, au plan du contenu : « la cohérence renvoie aux propriétés du texte ou du discours qui assurent son interprétabilité » (Mœschler and Reboul, 1994, p. 463) alors que « la cohésion d'un discours en est la dimension linguistique et sémantique » définie par le fait qu'« il existe des relations propositionnelles entre les énoncés qui le constituent » (Mœschler and Reboul, 1994, p. 464). M. Riegel fait la distinction suivante : la cohésion concerne la

configuration d'un segment langagier à partir de ses parties constitutives du point de vue de la bonne formation 'architecturale'; la cohérence caractérise le même segment sous l'angle de la bonne formation 'interprétative et communicative'. De ce point de vue, une phrase sera cohésive si elle constitue un assemblage de catégories grammaticales qui respecte les règles de combinaison syntactico-morphologiques. Mais cela ne suffit pas pour que la phrase ou le constituant de phrase soient cohérents. Dans les deux exemples suivants (Riegel, 2006, p. 57):

« 1. Le signal vert indique la voie libre.

2. Le silence vertébral indispose le voile licite. »

le second substitue à chacun des termes lexicaux du premier celui qui le suit immédiatement dans l'ordre alphabétique des entrées d'un dictionnaire.

Les deux phrases sont douées de la cohésion grâce à la construction, ayant pour noyau un pivot verbal transitif direct, de deux GN (sujet et objet direct), ces derniers étant formés d'un déterminant, d'un nom et d'un adjectif épithète. Dans 1, nous avons affaire à une phrase cohérente, vue comme l'assertion d'un contenu propositionnel bien formé du point de vue sémantique. La situation de 2 est tout à fait différente, car ici les deux expressions référentielles ne renvoient à aucune contrepartie référentielle concevable. Elles ne peuvent donc être mises en rapport par aucun prédicat.

Comme le note encore Riegel (2006, p. 57), « Un bloc textuel peut également être évalué du double point de vue de sa cohésion et de sa cohérence textuelles. Sa cohésion, ou bonne formation architecturale, sera assurée par le simple fait qu'il est constitué d'une combinaison de segments élémentaires qui ont la forme de phrases ou de séquences réductibles à des phrases, parce qu'ils ont en commun d'être interprétés comme des propositions, simples ou complexes. ». Les segments présentant des rapports de cohésion textuelle sont pourvus de marqueurs proprement textuels (par exemple les connecteurs interphrastiques). Mais malgré le

fait que la cohésion d'une séquence de phrase corresponde à un type de bonne formation, cela n'est pas suffisant pour garantir une cohérence textuelle à proprement parler, c'est-à-dire ne constitue pas un appui pour la création d'un texte bien formé.

En vue de comparer du point de vue de la cohérence deux couples de phrases, considérons, avec Riegel (2006, p. 58), les suivants:

« 1. a. Elle me résistait. Je l'ai tuée. Faites de moi ce que vous voudrez.

b. Elle me résistait. C'est pourquoi je l'ai tuée. Alors, faites de moi ce que vous voudrez.

2. a. Elle me résistait. Je l'ai connue. Faites de moi un bon clarinettiste.

b. Elle me résistait. C'est pourquoi je l'ai connue. Alors, faites de moi votre ami. »

On observe que le couple 2.a-b, en dépit du fait qu'il reprend le formatage architectural de 1. a-b, est incohérent à la fois du point de vue ordinaire et textuel, par rapport au couple 1.a-b qui constitue un texte minimal. Si la cohésion confère à 2.a-b la forme et les apparences extérieurs d'un texte, il est évident qu'il ne garantit pas sa cohérence, qui concerne « l'interconnexion des contenus propositionnels des segments textuels et leur contribution à l'unité et au bouclage textuels » (Riegel, 2006, p. 58). C'est d'ici que résulte le contraste avec les trois phrases de 1.a-b dans lesquelles est manifeste la relation cause-conséquence. Mais du point de vue pragmatique il y a d'abord une valeur explicative-justificative et puis conclusive. Au niveau global, l'enchaînement de celles-ci constitue la déclaration d'un accusé devant un tribunal.

En voie de conséquence, la cohérence textuelle va au-delà de l'arrangement linéaire des phrases pour se regrouper hiérarchiquement, ce qui est similaire à ceux obtenus à la suite de l'analyse en constituants immédiats dans le cadre phrastique.

Ainsi, dit Riegel, l'interprétation de 1.a-b ne correspond pas à la simple articulation séquentielle :

[[P1] + [C'est pourquoi P2] + [Alors, P3] T
mais à la configuration plus complexe:

[[P1] + [C'est pourquoi P2]] ST¹ +
[Alors, P3]] T

qui regroupe les deux premières phrases en une séquence textuelle articulant d'abord le crime avec son motif (sous la forme globale d'un aveu), par rapport auquel la troisième phrase justifie l'attitude d'indifférence de l'accusé environ la sanction qui l'attend.

S. Moirand (1990), quant à elle, insiste sur le rôle *diaphorique* (l'anaphore renvoyant à l'amont du texte et la cataphore à l'aval) rempli par les éléments grammaticaux tels que les prédéterminants et les pronoms (possessifs, démonstratifs, relatifs), de même que sur les *réitérations*, qui constituent elles aussi un autre facteur de cohésion. Quant aux éléments lexicaux et grammaticaux, on dit qu'ils sont en relation de *co-référence* s'ils renvoient à la même réalité. Pour mettre en évidence la double référence – référence externe à la réalité et référence interne au texte – Moirand avance l'extrait suivant :

« Ça c'est une partie des plus anciennes (tout de suite après la salle des Etats Généraux que vous venez de visiter)/Cette partie date de la fin du XV^e siècle/Elle a été construite à la fin du XV^e siècle/exactement de 1498 jusqu'en 1501/Les travaux ont duré trois ans/C'était relativement rapide pour l'époque/ » (Moirand, 1990, p. 110).

L'auteur conçoit un schéma du discours précédent pour montrer les rapports grammaire/lexique et les relations de cohésion/progression (nous modifions la typographie) :

<p><u>Réalité</u> ← ça</p> <p>anciennes</p> <p><u>Cette</u> partie date de la</p> <p><i>fin du XV^e siècle</i></p> <p><u>Elle</u> a été</p> <p>construite à la fin du XV^e</p> <p><i>de 1498 à 1501</i></p> <p><u>Les travaux</u></p> <p>ont duré trois ans</p>	<p><u>C'</u>est une partie des plus</p>
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C'était...

Les relations sémantiques entre 'date', 'a été construite' et 'travaux' sont décelables ici grâce à la présence d'indices formels (réitération de 'la fin du siècle' et 'les', indice grammatical). Cela ne se passe pas toujours de la même manière. Parfois seuls l'expérience, la connaissance du monde, les 'savoirs partagés' permettent à l'auditeur d'inférer les relations co-référentielles. Y sont impliquées la compétence linguistique (modèles grammaticaux et lexicaux) et la compétence référentielle. Car un texte, considère Moirand (1990), puise sa *cohérence* non seulement dans ses rapports avec les énonciateurs (dimension pragmatique) mais aussi dans ses rapports avec l'environnement spatio-temporel et l'organisation du domaine auquel il réfère – ce qui contribue à sa progression thématique. Ce que nous voulons souligner renvoie aux modèles formels qui entrent dans la cohésion du discours : connecteurs (ou articulateurs), réitérations par répétition ou dérivation lexicale, segments diaphoriques et co-référentiels, etc. Il s'agit de mettre ces modèles en rapport avec la progression thématique du discours et avec sa progression pragmatique (ce qui renvoie à la cohérence). Cela équivaut donc à l'appréhension du discours au travers de ses conditions de production (cohérence) mais en relation avec les formes linguistiques des énoncés (cohésion, progression). Sont ainsi créées les prémisses pour le développement d'une compétence textuelle en langue étrangère.

Une autre catégorie qui intervient dans l'organisation fonctionnelle de la cohésion et de la cohérence est l'*ellipse*. Celle-ci est vue comme phénomène interphrastique, d'ordre discursif. Ses conditions d'apparition sont liées au fonctionnement du discours. L'ellipse « est syntagmatique ; sa récupération est multiforme et elle n'est pas neutre du point de vue pragmatique » (Bigot, 2006, p. 308). L'auteur continue en énonçant la nouvelle définition sur laquelle on est tombé d'accord concernant les

¹ ST = séquence textuelle. M. Riegel (2006) la définit comme l'unité textuelle constituée de plus d'une phrase.

énoncés elliptiques, qui sont « produits entre deux marques d'arrêt de phrase, [et] ne remplissent pas le schéma canonique, sans que le vide apparent puisse être imputé aux effacements prédits par la grammaire de phrase » (Bigot, 2006, p. 308). Un énoncé monorhème comme 'Viens !' n'est pas ressenti comme elliptique. Au contraire, 'Ici !' l'est, parce qu'il isole un constituant circonstanciel, ce que ne prévoit pas la grammaire de la phrase.

Puisque la complétude définit le schéma canonique de la phrase, l'incomplétude est, selon toute apparence, la norme de l'énoncé. Cette incomplétude est la conséquence du fait qu'un énoncé suppose contexte et co-texte. Dans ce cadre, l'ellipse fonctionne comme un 'opérateur de dépendance' et ne concerne pas l'énoncé isolé mais bien la séquence d'énoncés. Comme le montre l'exemple ci-dessous, « l'ellipse transforme l'enchaînement en 'lien nécessaire'. Elle articule le posé au présupposé :

- Quand viendras-tu ?
- Demain. » (Bigot, 2006, p. 308)

L'ellipse apparaît donc comme un procédé discursif, non seulement un dispositif de cohésion, mais aussi un dispositif de gestion de l'information et d'articulation des plans textuels. Elle partage certains traits avec l'anaphore : elle repose sur la même relation d'asymétrie dans l'ordre des termes, mais son 'marqueur' serait un trou dans le tissu textuel. Comme le montre Kerbrat-Orecchioni (1986), l'ellipse discursive renforce la pertinence de l'énoncé, puisqu'un énoncé est d'autant plus pertinent qu'avec moins d'information il amène l'interprète à enrichir ses connaissances, l'évidence étant frappée d'interdit par la loi d'exhaustivité. L'ellipse participe à la gestion de l'information et oriente l'attention des co-énonciateurs par isolement d'un constituant ; par conséquent, elle fait partie des stratégies discursives. Pour compléter ce que nous venons de dire vis-à-vis de la participation de l'ellipse à la *cohésion* des énoncés, nous soulignons également qu'elle renforce le *cadre communicationnel*

qu'elle suppose et intervient directement dans la *cohérence* de l'échange.

Dans l'extrait suivant appartenant à H. Bazin (1948, p. 128), l'ellipse joue un rôle d'articulation entre énonciation actoriale et narrative :

« [Brasse-bouillon a décidé de tuer Folcoche ; Folcoche tombe dans la rivière, elle passe sous le bateau.] Feignant l'affolement, je laissai échapper ma godille, afin de me trouver dans l'incapacité de lui porter secours. Cropette poussait des cris lamentables. Frédie se tordait le nez à gauche, passionnément en répétant : « Splendide ! Splendide ! » *Pas si splendide que ça*. Elle barbotait dans son bouillon d'herbes, Mme Rezeau, elle barbotait, mais elle ne coulait pas. » (Bigot, 2006, p. 315).

Dans l'exemple *supra*, l'énoncé elliptique fait transition entre les deux plans (discours rapporté et énoncé primaire) et prend la forme d'une réplique non-attribuée. S'agissant d'une structure dialogique ou diaphorique, tout se passe comme si le narrateur répondait à son personnage, ou du moins intervenait dans le dialogue pour le corriger. Mais à la différence de ce qui se passe habituellement dans les structures dialogiques, l'énonciateur reprend et réinterprète dans son propre discours la parole du personnage, et non celle d'un interlocuteur pour mieux enchaîner sur celle-ci. En utilisant l'expression elliptique, le but est de jeter le doute sur l'attribution de l'énoncé, et de participer à une fusion des plans, ou du moins à une atténuation des dénivelés énonciatifs. Quand elle intervient dans les énoncés primaires, l'ellipse joue le jeu de l'effacement énonciatif et agit comme opérateur de cohésion textuelle, mais sans être jamais totalement débarrassée de sa dimension énonciative.

4. Conclusion

Le sens d'un énoncé ne peut pas être déterminé si on ne prend pas en compte les *circonstances* de son énonciation. Construire de l'énoncé une représentation sémantico-pragmatique cohérente et vraisemblable se

réalise en combinant les informations extraites de l'énoncé (compétence linguistique) et certaines informations dont on dispose probablement (compétence encyclopédique). Le but visé est de produire un énoncé à tous égards bien conforme pour l'encodeur ; quant au décodeur, il s'agit de résorber les anomalies en tous genres, résoudre les contradictions éventuelles. Les sens différents varient donc en fonction du nombre des déchiffreurs ; cela en fonction des divergences se manifestant entre les compétences des différents interprétants et selon la propriété d'être plus ou moins ouvert du texte dans lequel l'énoncé s'insère.

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LE MODÈLE FRANÇAIS CHEZ LES PREMIERS ÉCRIVAINS ROUMAINS D'EXPRESSION FRANÇAISE

Dan Constantin STERIAN

Université Spiru Haret, Faculté de Langues et Littératures
Étrangères, str. Ion Ghica, nr.13, sector 3, Bucuresti
constantin.sterian@yahoo.fr

Abstrait : Cet article se propose d'identifier les raisons pour lesquelles certains écrivains roumains ont choisi d'écrire en français, tout en tenant compte à la fois du statut du français à l'époque dans le monde. L'écriture roumaine d'expression française des écrivains tels Hélène Vacaresco, Julia Hasdeu, Alexandre Macedonski, Marthe Bibesco et Alecu Russo devient le lieu de rencontre des deux cultures, roumaine et française, le français s'assumant non seulement le rôle d'outil capable de synthétiser parfaitement la pensée humaine, mais aussi de l'exprimer mieux à l'aide de sa position privilégiée de langue universelle. La tentation d'écrire en français chez les premiers écrivains traduit sans doute un certain besoin de s'identifier aux grands modèles littéraires et de s'approcher des grands écrivains français de l'époque.

Mots-clés: francophonie, la forme d'expression, langue universelle, la littérature roumaine, grande culture, mémoires, romans.

1. Francité et/ou Francophonie

''Caractère de ce qui français'' (Le Petit Larousse, 1993, p. 457), c'est la définition la plus simple que les dictionnaires donnent au terme de francité et qui en pourrait être même le point de départ d'une discussion sur la littérature roumaine d'expression française.

Mais pour comprendre mieux ce terme il s'impose d'analyser le couple francité – francophonie qui permet d'établir non seulement les différences qui en résultent, mais aussi leurs rapports.

Pour le Russe, Andreï Makine, auteur des livres *Cette France qu'on oublie d'aimer* et *Le Testament français*, la notion de francité est quelque chose de très complexe, plus qu'un simple synonyme de la francophonie. Il essaie de trouver une définition qui puisse justifier la force de la francité, en citant Pouchkine qui considérait le français ''la langue de l'Europe''. Et Makine continue son argumentation, en donnant une possible

réponse : ''Pouchkine aimait cette langue de l'Europe non pour ses gracieusetés verbales mais pour l'énergie, l'audace et l'élégance avec lesquelles le français abordait l'univers des hommes'' (Makine, 2006a, p. 58). Ecrire en français ou simplement le parler, signifiait donc accéder à ''un monde intellectuel et artistique d'une richesse et productivité sans égales.'' (Makine, 2006b, p. 60). Ce choix équivaut à une ''seconde naissance'' intellectuelle qui permet de recevoir ''en héritage les trésors de la plus dynamique des cultures'' (Makine, 2006b, p. 60).

Léopold Sédar Senghor, figure marquante de la francophonie, clarifie la signification des deux concepts. ''La francité, c'est d'abord l'esprit français, tel qu'il apparaît encore dans la langue française. Il s'exprime, ici, par une logique élégante où n'apparaît rien de superflu, et par une clarté faite de nuance'' (Haute Conseil de la Francophonie, 1985, p. 15). En échange, la francophonie est ''un humanisme de synthèse de toutes les énergies

spirituelles à la fois unies et diverses répandues sur toute la terre.” (Etat de la francophonie dans le monde, 1986, p. 210). Et pour conclure, *”la francophonie c’est par-delà la langue, la civilisation française : plus précisément l’esprit de la civilisation, c’est-à-dire de la culture française que j’appellerais la francité”* (Deniau, 1983, p. 13), considère Senghor.

S’engager dans la francité peut avoir comme résultat, et c’est le cas des écrivains roumains, un type d’écriture qui relève d’une part de la francophonie par la forme d’expression, c’est-à-dire l’emploi du français, et de la francité par le contenu, résultat souvent d’une rattachement aux modèles français très connus.

2. Les premières voix francophones de la littérature roumaine et leurs modèles

L’écriture roumaine d’expression française des écrivains tels Hélène Vacaresco, Julia Hasdeu, Alexandre Macedonski, Marthe Bibesco et Alecu Russo devient le lieu de rencontre des deux cultures, roumaine et française, le français s’assurant non seulement le rôle d’outil capable de synthétiser parfaitement la pensée humaine, mais aussi de l’exprimer mieux à l’aide de sa position privilégiée de langue universelle. Il s’agit d’une francophonie littéraire dont le point de départ doit être souvent cherché soit dans les biographies de ces écrivains, soit dans leur formation intellectuelle.

La littérature roumaine d’expression française a vraiment commencé à s’affirmer dès la fin du XIX-ème siècle. Le point zéro de cette littérature est marqué par la parution à Paris, en 1866 d’un premier volume de vers, *Brisés d’Orient*, de Dimitrie Bolintineanu (1825 – 1872), une traduction faite par l’écrivain-même de son texte paru initialement en roumain.

Voix francophones roumaines:

Issue d’une famille de boyards roumains de Valachie, qui a donné également d’autres figures intéressantes à la littérature roumaine

(Iancu Vacaresco ou Ienachitza Vacaresco, auteur d’une grammaire roumaine), **Hélène Vacaresco** (1864, Bucarest – 1947, Paris) reste une femme écrivain représentative pour la littérature roumaine d’expression française. Même si l’anglais a été la première langue qu’elle avait apprise grâce à sa gouvernante, elle a choisi plus tard d’étudier la littérature française à Paris, ce qui lui permettra de rencontrer Victor Hugo, très présent dans ses Mémoires par plusieurs références. D’ailleurs le français sera pour Hélène Vacaresco la langue dans laquelle elle se retrouvera mieux comme écrivain. Grâce à son talent littéraire elle devient l’amie intime de la reine Carmen Silva, épouse du roi Charles I-er de Roumanie. Poésies, romans, mémoires, thèmes folkloriques réinterprétés, voilà l’essentiel de son œuvre littéraire en français.

Elle fait son début dans les salons littéraires de Paris, fréquentant surtout le salon littéraire de Leconte de Lisle, ayant ainsi l’occasion de connaître Victor Hugo, quelques années avant sa mort.

Dans sa poésie qui inclut souvent des vers dans une tonalité parnassienne, Hélène Vacaresco a essayé de promouvoir l’idée de civilisation roumaine, interprétant des thèmes folkloriques (*Chants d’aurore*, 1886 ; *L’âme sereine*, 1896 ; *Lueurs et flammes*, 1903 ; *Le jardin passionné*, 1908 ; *La dormeuse éveillée*, 1914 ; *Le rapsode de Dâmbovtza*, 1889 ; *Nuits d’orient*, 1907). L’année 1925 marque l’apogée de son parcours littéraire, car elle fut deux fois couronnée par l’Académie française pour ses volumes de poèmes *Les Chants d’Aurore* et *Le Rhapsode de Dâmbovtza*.

Ses romans en français, *Le sortilège* (1911) et *Amor vincit* (1908), ainsi que les traductions qu’elle a faites notamment de poètes roumains tels que Mihai Eminescu (*Doïna*), Octavian Goga (*Le poème de l’Olt*), Lucian Blaga démontrent sa relation tout à fait spéciale avec l’espace culturel roumain et son désir de transposer toute cette sensibilité roumaine dans un cadre plus accessible, celui de la langue française. Résumant l’activité littéraire d’Hélène Vacaresco, Maurice Barrès,

un autre écrivain qui fréquentait également le salon littéraire de Leconte de Lisle, affirmait : « *Hélène Vacaresco n'est pas une femme, elle est toute une race* ».

Julia Hasdeu (1869, Bucarest – 1888, Bucarest) s'inscrit également dans la tradition de l'époque, poursuivant ses études en France, à la Sorbonne. Elle a laissé une quantité importante d'écrits publiés par son père, son activité poétique se situant toujours dans la zone d'influence du Parnasse, et même de la poésie d'Hélène Vacaresco. Sa création littéraire incluant des poèmes en français et en roumain, et des pièces de théâtre a été publiée à Paris dans les volumes *Bourgeois d'avril* (écrit en 1887 et publié en *Œuvres posthumes* en 1889), *Chevalerie* (1890), *Théâtre. Légendes et contes* (1890) sous le pseudonyme français *Camille Armand*. En général il s'agit d'une poésie soit bucolique et naive, soit aux accents d'ode comme dans le cas du poème *Roumanie*, ou son pays devient véritable « *terre des Dieux* ».

Julia Hasdeu s'est intéressée également aux étymologies des mots roumains d'origine française, signant même un *Dictionnaire de mots et expressions communs aux langues roumaine et française* (1988).

Avec **Alexandre Macedonski** (1854, Bucarest – 1920, Bucarest), mentor du cercle littéraire *Le Littérateur* et promoteur de l'esthétique symboliste en Roumanie le désir de s'identifier à un modèle français devient évident. Il semble avoir retrouvé ce modèle dans la poésie de Musset, auteur invoqué et imité parfois, car Macedonski écrit les *Nuits* (1882), cycle de poèmes d'inspiration romantique, traversé d'un air d'ironie et de sarcasme.

Mais sa prose s'avère vraiment originale et intéressante avec la publication du roman-poème *Thalassa* (1916 – 1920), paru d'abord en version française avec le titre *Le calvaire de feu* (1906), « *un roman comme on n'en publie guère de nos jours* » (Rotaru, 1996, p. 222). Et Macedonski n'oublie pas de décrire son roman de la manière suivante : « *A peine avance-t-on dans la lecture du volume qu'un fort relent*

d'épices orientales semble s'exhaler des pages ardentes et nerveuses. » (Rotaru, 1996, p. 222)

À la différence de *Thalassa*, poème en prose d'inspiration symboliste, le volume *Bronzes* (1897), paru posthume, appartient à l'esthétique du Parnasse, même si certaines poésies cachent sous l'aspect de parnasse des accents romantiques.

Marthe Bibesco (1886, Bucarest – 1973, Paris) fait aussi partie de ces Roumains-là exemplaires qui ont réussi à enrichir la culture française, par leur vision littéraire. Tout comme Hélène Vacaresco, elle avait fréquenté les salons parisiens, parmi ses amis figurant Marcel Proust et Paul Claudel, mais aussi de nombreux artistes de l'époque. On lui a remis la *Légion d'Honneur* en signe d'appréciation pour sa création littéraire de langue française. En 1955 elle a été élue membre de l'Académie royale de Belgique. L'activité littéraire de Marthe Bibesco inclut des volumes couronnés par l'*Académie Française* qui font preuve de son génie littéraire, comme par exemple *Isvor, le pays des saules* (1923), *Le Perroquet vert* (1924), *Au bal avec Marcel Proust* (1928), *Les huit paradis (journal de voyage en automobile)* (1903), *La vie d'une amitié* (trois volumes, 1951 – 1957), *Portraits d'Epinal* (1937), etc. *Isvor, le pays des saules* reste peut-être son livre le plus intéressant, présentant une Roumanie profonde, véritable mélange de réel et d'imaginaire.

Isvor, le nom des terres natales identitaires de Marthe Bibesco signifie source. D'ailleurs ce livre présente sa narratrice comme un être toujours à la recherche d'une identité, elle-même une synthèse de plusieurs cultures si l'on pense à ses origines.

Avec **Alecu Russo** (1819, Bessarabie – 1859, Iassy), la littérature roumaine d'expression française s'enrichit d'une écriture militante reflétant les idées révolutionnaires de son temps. Son *Chant de la Roumanie* (1850), poème en prose sous la forme de 65 versets, placé sous l'influence de Jules Michelet constitue une évocation de son pays natal : « *La patrie c'est le souvenir de notre enfance, la demeure paternelle avec son grand arbre au*

seuil de la porte, c'est l'amour maternel et les rêves innocents qui s'éveillent dans nos cœurs...c'est le lieu où nous avons aimé, ou l'on nous a aimés... » (Russo, 1969, pp. 43-44).

Ce poème est paru d'abord à Paris (1850) et en français, attirant l'attention du public à l'époque. Au niveau de ses versets on peut distinguer souvent des accents de l'ode, de la « doïna » ou de la ballade. L'idée centrale du poème reste l'amour du pays, le poète y évoquant avec enthousiasme et tendresse soit le passé glorieux, soit le présent triste : « *La patrie c'est la première et la toute dernière parole que l'homme prononce ; elle est la source de toutes les joies ; l'amour pour la patrie naît en même temps que nous et cet amour est infini, éternel.* » (Russo, 1969, pp. 43-44).

3. Pourquoi écrire en français ? (conclusions)

La tentation d'écrire en français chez les premiers écrivains traduit sans doute un certain besoin de s'identifier aux grands modèles littéraires et de s'approcher des grands écrivains français de l'époque.

Tous ces écrivains qui ont écrit en français ont été doués d'une sensibilité poétique encore très visible dans leurs œuvres ; presque tous, sauf Marthe Bibesco ont écrit en Roumanie en choisissant pour leurs écrits le français. Mais comment justifier ce choix d'écrire en français ?

Le français assure l'accès à la lecture des grands écrivains et à la grande culture. « *Le maintien du français à l'étranger est assuré par les pays limitrophes ou par les aristocrates préférant le français à leur langue maternelle, comme en Russie, par exemple* » (Deniau, 1983, p. 18). Comme ces écrivains roumains descendaient des familles aristocratiques ou de boyards, leur choix d'écrire en français s'inscrit dans un phénomène de normalité si l'on tient compte

du statut du français dans le monde à ce moment-là. Le plus souvent ils connaissent plusieurs langues étrangères, apprises dès l'enfance ; c'est le cas de Marthe Bibesco et d'Hélène Vacaresco qui connaissent également l'anglais, mais qui choisissent le français pour leurs écrits. D'autres, comme Macedonski cherchent des modèles à imiter parmi les grands écrivains français. Certains écrivains comme Odobescu (1834 – 1895) ou Alecsandri (1821 – 1890) se contentent avec des créations occasionnelles en français, par lesquelles ils semblent exercer leur français. Pour tous ces écrivains, le français était la langue de la culture, la langue des humanités universelles, des écrivains et des poètes.

« *Ils ont réussi, grâce à cette langue, non seulement à « sortir » eux-mêmes dans le monde, à se faire connaître et lire, mais aussi à faire connaître la culture et la civilisation roumaine.(...) Le français s'est avéré un outil de connaissance mutuelle.* » (Pintea, 2008).

Le français ouvre aussi à l'époque sur les perspectives de l'émancipation sociale et politique. Ces écrivains voulaient à tout prix écrire en français, parce qu'ils croyaient au raffinement et au prestige de cette langue, véritable langue des intellectuels, dont les qualités les plus évidentes restent la clarté, que Rivarol et Nietzsche appréciait tant ou la perfection de la syntaxe vantée par Paul Claudel.

« *Pour ces écrivains qui ont choisi de s'exprimer en français, la langue et la culture françaises sont devenues un véritable topos linguistique. Bien que l'abandon de la langue maternelle ne signifie pas trahison culturelle ni tentative pour se faire adopter par un autre devenir civilisateur, cette situation, (...) , pose souvent des problèmes de crise d'identité culturelle provoqués par la rencontre du Moi (...) avec l'Autre.* » (Oktapoda-Lu and Lalagianni, 2008).

Que l'on soit pour ou contre, se référer à la notion de littérature roumaine d'expression française, signifie percevoir et accepter le pouvoir de la langue française.

Quelques années plus tard l'écrivain roumain Emile Cioran (1911 – 1995) donnait une définition de la langue française qui semblait mieux expliquer même les raisons pour lesquelles certains écrivains, y compris lui avaient choisi d'écrire dans cette langue: «*Le français est une langue toute en nuances subtiles dont maniquement exige beaucoup de finesse et de précision. On peut exprimer n'importe quoi en français, mais non n'importe comment; l'imprécision de la langue y trahit impitoyablement l'imprécision de la pensée. On ne peut pas devenir fou en français. L'excès n'y est pas possible, il tourne au grotesque.*» (Cioran, 2008).

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HORTENSIA PAPADAT-BENGESCU – A MODERN NOVELIST

Mărioara PATEȘAN

Land Forces Academy Sibiu
mpatesan@armyacademy.ro

Abstract: Hortensia Papadat-Bengescu succeeded in writing great novels, before Camil Petrescu did, works totally different from those of Mihail Sadoveanu or Liviu Rebreanu. Starting with her, the characters are examined and presented in their most intimate aspects, down deep in their souls. The novelty of Hortensia Papadat-Bengescu's work consists in its technique. Her 'feminine literature' as it was called by the critics, through a very accurate observation, washed out the mystery and the myth, revealing what is hidden behind the 'sacred tent'. She had an important part in the writing of the modern Romanian novel, but her work 'has been obscured by time' and she has been forgotten by old generations and little or never known by the young ones. She belongs to the same class of writers like Virginia Woolf, James Joyce, Proust or Celine that left a print on literature. She lived ahead of her time, being too modern for her days. Her novels are populated with ordinary characters, living ordinary lives. But due to her talent, she managed to create some memorable heroines and heroes that can well stand besides any great universal literature's characters.

Keywords: modern novelist, perpetual quest, psychological analysis, psychological novel, tormented, characters.

Introduction

The beginning of the 20th century turned out to be a period of deep, sudden and profound changes in real life and in art, as well. The old values were no longer accepted and the young artists all over, reacted to these changes by rejected the old, traditional ways of rendering the new situation; they did their best to create a new form in art, be it painting, music or writing. Like most of the outstanding female writers, Hortensia Papadat-Bengescu could not give up the *old ways* all of a sudden, so her writings are a mixture of old and new ideas, old and new forms. In the end she succeeded in *reforming* the Romanian novel, by creating a subjective, psychological novel. She discovered a way of writing that was based on her erudition, on her literary talent, on her personality; a way of writing that started from a personal point of view concerning truth and real life that was to unfold in front of the readers. Her novels should be defined in opposition to the traditional novel, as novels

lacking traditional heroes, plots and actions; based rather on the author's sensitivity trying to maintain a balance what is lyrical and what is narrative in writing.

1 The Contribution of Hortensia Papadat-Bengescu to the Modern Novel

Hortensia Papadat-Bengescu is considered to be a modern novelist, a great European and the first one to introduce the urban consciousness into Romanian literature.

Opinions vary in the case of Hortensia Papadat-Bengescu's writings: she is either considered to be one of the greatest writers of the 20th century if we mention Perpessicius' or Serban Cioculescu's studies, leaving Ibrăileanu's and Eugen Lovinescu's out, as they might be accused of subjectivism, or a mediocre novelist, in some of George Călinescu's studies. But they all believed that her novels were modern, and totally different from those which were largely enjoyed by the reading public.

1.1 Her Literary Creed

She did not follow a trend in literature; her work is new, being full of sensibilities and accurate observations of the reality of invisible souls. Due to her intelligence and her experience, she was concerned with the literature of complex cases and unsolved problems. The writer herself was aware of the fact that she wrote differently. In an interview published in *Facla* in 1935, June 3, she said: “I have been and I will always be new. From the very beginning I wrote in a manner that, at that time seemed more revolutionary than what the innovators are doing now.” (Am fost și voi fi mereu o novistă. De la început am scris într-un fel care pe vremea aceea părea cu mult mai revoluționar decât ceea ce fac astăzi inovatorii.) (Carandino, 1935)

Her novels do away with time and space and make possible the flashes of past and future, of here and there, only to discover the self in relation to the changing cruel life. She rendered her life which, according to her own say, was not a happy one. In a letter to Ibraileanu, she summed up all her sufferings by admitting that she had cried a lot during her life, all kinds of tears but *never* tears of joy. (Scrisori către G. Ibrăileanu, 1966, p. 80)

Hortensia Papadat-Bengescu confessed in *Autobiografie* that she is in a perpetual quest to find the proper way to render the *voices* that she keeps on hearing, in the process of creation, to discover her own self: “I am searching for myself to discover the world in myself and I am searching for my own way. I am searching for what can clear up the tumult of overlapped voices”. (Mă caut neobosit pe mine pentru a descoperi lumea și-mi caut drumul, caut ceea ce mă poate lămuri din tumultul glasurilor suprapuse) (Autobiografie, 1937).

She had some qualities that cannot be denied: a huge sensibility which enabled her to absorb the contemporary mood, an intellectual power that made her see behind this mood, and an artistic insight that helped her use ‘right words in right places’. The novelist was concerned with people, with the creation of characters aiming at presenting a contemporary picture.

She was interested mainly in people as individuals, being so aware of the tragedy of man which also implies an awareness of his dignity.

Like in the case of other modern novelists, Papadat-Bengescu’s novels cannot be “told”. Her heroes are so vivid, so human and at the same time so inhuman, so complex that they cannot be characterized in only black and white. Her psychological analysis, her fine and minute observations, the atmosphere of mystery, horror or tragedy of her novels made the critics and fellow-writers call her ‘a European writer’.

She never ceased wondering if reality is something totally different from ideal. She was accused of an excess of ugliness and hideousness in her novels. Despite this, she confessed that she never ceased to look for beauty but that she learned to accept the ugly side of life:

Is this reality or not? Do I picture it ugly enough? Are you sure that I don’t confound it with an ideal? I may be an idealist as I am looking for beauty everywhere. But to find this beauty I have to rummage with both my hands in ugliness. These two are inseparable. I used to separate them. Now I would rather take one for the other... (E asta realitatea, sau nu? Mi-o închipuiesc destul de urâtă? Te-ai convins că nu o confund cu idealul? Sunt o idealistă deoarece caut frumosul pretutindeni. Ca să găsesc acest frumos ar trebui să scormonesc cu amândouă mâinile în urât. Sunt inseparabile. Altădată le despărțeam. Acum le-aș primi pe una pentru cealaltă ...) (Modala, 1986, p. 67)

Papadat-Bengescu also seems to be preoccupied with the form of the Novel when she writes: “What is a Novel for me? I’ll find out. It will be something rough and tough, with no mercy like life beyond the real façade”. (Am aflat ce înseamnă pentru mine ROMAN. Ceva aspru, grav, fără cruțare, ca și viața de dincolo de fațade.”) (Scrisori către G. Ibrăileanu, 1966)

And she succeeded in writing great novels, before Camil Petrescu and totally different from those of Mihail Sadoveanu or Liviu Rebreanu. Mihai Ralea spoke of “auto-

analyses” and “psycho-analyses” in connection with her first writing. Starting with her, the characters are examined and presented in their most intimate aspects, down deep in their souls. Like her soul-mate Virginia Woolf, Hortensia Papadat-Bengescu wants to catch the stream, the moments when the characters are not “en garde”, to get into their minds, to record their thoughts and feelings, their obsessions, their subconsciousness in order to reach profound, deep observations.

Her approach to the characters is rather sour; she is like a microscope in search of the minutest details, be them pleasant or unpleasant, because she thinks that between art and life there is a difference: while art deals with beauty, life is full of ugly, horrid things. She wants her novels to be like “a closed circle of an action, examined under all angles.” (...un cerc închis al unei acțiuni, privită sub toate unghiurile.) (Cu scriitoarea Hortensia Papadat Bengescu despre creație, 1935)

1.2. Her Quest for Perfection

Hortensia Papadat-Bengescu is tormented and uncertain of her capacity to write great works. “What I write, what I think about, are not ideas and feelings, but their sensation, that’s where the torture comes from, the desire to render not the description of the sensation, but the sensation itself.” (Ceea ce scriu, ce cuget nu e în principal idei și sentimente, ci senzația lor, de aici chinul, dorința de a reda, nu descrierea senzației, ci senzația însăși). (Autobiografie, 1937)

The writer sees everything in her mind and then she puts her ideas in black and white:

I write in my mind; only then I write down, arrange, select my words. First I see; at the beginning like in a mist, then clearer and clearer and then they start to move, to laugh, to cry, to talk. (Eu scriu mintal. Pe urmă numai transcriu, așez, îmbrac în cuvinte ... Întâi văd ... la început cețos, apoi din ce în ce mai limpede și când ... începe să se anime, să se miște, să râdă, să plângă, să vorbească ...) (Scrisori, 1918).

The female novelist feels the need to explain all her work, her passion for writing and

writing well.”...I could never make up my mind to copy what I see, what I hear, the people I meet, and the happenings that strike them... (...dar nu am putut niciodată hotărî să copiez aiddoma ceea ce văd, ceea ce aud, oamenii cu care mă întâlnesc, întâmplările care-i lovesc”). (Aderca, 1976, p. 176)

In a way, this is so similar to what Woolf wrote about the process of writing: “Thus, when a woman comes to write a novel, she will find that she is perpetually wishing to alter the established values - to make serious what appears insignificant to a man, and trivial what is to him important”, as women novelists want to write – “of our destiny and the meaning of life.” (Woolf, 1966-67, pp. 145-147).

As Papadat-Bengescu really intends to write *of the destiny and the meaning of life*, she strives to alter the other people’s values, by identifying herself with her characters, feeling that this is her only chance to live another life, a more pleasant and in a way, an idyllic one, the one she only dreamt of but never lived:

I can’t create anything until a state of maximum, hurtful sensibility overwhelms me. Before putting the destiny of my heroes into a paper, I have to cry for them, to pity them and to pull them out of my body like some fragments of human beings ... To write means nothing but rewriting the obsessions of my mind. (Nu pot crea nimic până ce o stare de maximă, de dureroasă sensibilitate nu mă copleșește. Trebuie ca înainte de a transpune pe hârtie destinul eroilor mei, să-i plâng, să-i deplâng și să nu-i smulg din trup ca pe niște fragmente de ființă ... A scrie nu înseamnă decât a transcrie obsesiile creierului). (Vremea, 1935).

What she really wanted was to find a new way of expression, a new modality of conception in order to re-create the architecture of ethical, social philosophical norms seen by the eye of a scholar, a scientist whose only aim is that to discover the truth.

The writer sees the novel as a whole, from the first lines she writes down. She confessed that: “I looked for obtaining the absolute objectivity in *Concert din muzică de Bach*, letting the

action and the characters go on by themselves and I tried hard to find the proper style for this” (Am căutat să obțin formula obiectivismului absolut în *Concert din muzică de Bach* lăsând acțiunea și personajele să-și facă singure jocul și m-am ostenit ca și stilul să fie cel convenit acestei forme.) (Valerian I. – De vorbă cu d-na Hortensia Papadat-Bengescu) She was so aware that she writes using something new, detaching herself from the written word. She lets her characters speak for themselves, explain themselves. But this new method implies writing passages over and over again till she gets the objectivity she strives for. “I decided to let him speak and even think and change his mind; and this asked for a different technique from the other novels of mine and some rewritings were needed till I succeeded in totally eliminating myself from the game”. (Am decis să-l las a vorbi și chiar a gândi și răzgândi singur, ceea ce a cerut o tehnică diferită de a celorlalte romane ale mele și a necesitat câteva transcrieri până când să parvin a mă elimina cu totul din joc.) (Valerian I. – De vorbă cu d-na Hortensia Papadat-Bengescu)

During one of her talks with Valerian, Papadat-Bengescu explained how she succeeded in obtaining the perfect objectivity towards her characters trying to point out the complex mechanism called “creation”. “It is my overwhelming subjectivity that might explain my full objectivity. The clash between the interior shadow I take cover from, and reality, shows it to me in full light, lively coloured and well-designed”. (Poate că tocmai subiectivitatea mea accentuată ar putea explica obiectivitatea mea deplină. Ciocnirea dintre umbra interioară în care mă adăpostesc și realitatea mi-o arată în plină lumină, conturată viu, reliefată.) (Valerian I. – De vorbă cu d-na Hortensia Papadat-Bengescu)

2 Hortensia Papadat-Bengescu Seen by Others

Liviu Rebreanu considered her to belong to a “new school with new methods of perception and representation”, and in a way, I think, that

this might also explain the fact that the readers were not quite used to such writings.

Usually, a writer when creating stands still, watching life and the world from the same angle. Mrs. Papadat - Bengescu does the other way round; for her, life and the world stand still, while the writer changes the angle of observation, longing to catch the life while going on, in its simultaneous development. (De obicei scriitorul, creând stă pe loc, privind din același unghi lumea și viața. D-na Papadat-Bengescu procedează invers: la dânsă lumea și viața stau pe loc, pe când scriitorul își schimbă neîncetat unghiul de observație, năzuind parcă să prindă viața în mers, în desfășurarea ei simultană.) (Rebreanu, 1921, pp. 291-294).

Although the great Romanian critic George Călinescu thinks of her as “an amateur”, (but he also considered Mircea Eliade to be a non-value), she succeeded in writing “the psychological novel we were all waiting for” as Eugen Lovinescu put it. (Lovinescu, 1919). Tudor Vianu tried to define Hortensia Papadat-Bengescu’s work and characters. He noticed that the novelist had nothing in common with the traditional way of writing, she had no heroes and no actions in her literary works, as she did not analyse life but just present its flow.

Where are - in Hortensia Papadat-Bengescu’s work - her characters and their deeds? The writer never shows wills and never renders deeds. She is neither a short-story teller nor a novelist. She never analyses life. She stops just where life starts its activity. It’s an analysis of subconscious reasons. (Unde sunt însă în opera doamnei Hortensia Papadat-Bengescu eroii și faptele lor? Scriitoarea noastră nu înfățișează niciodată voința și niciodată nu redă fapte. Ea nu e o nuvelistă și nici o romancieră. Analiza sa nu însoțește viața. Ea se oprește tocmai acolo unde viața începe cu activitatea. E o analiză de motive subconștiente.) (Vianu, 1986, p. 168).

The Romanian author was compared to Virginia Woolf by some men of letters, but no one went further in their studies. The first Romanian critic to signal an approach to the English novelist was Perpessicius. He

considered the internal monologue, present in both writers' novels. He was also the one to notice that "the poetry of the tram, the poetry of a fortress surrounded by enigmas, the mystery of our capital", are presented in Hortensia Papadat-Bengescu's novels, for the first time in the Romanian literature. (Perpessicius, 1967, p. 297)

Camil Petrescu compared Papadat-Bengescu to Proust while Silvian Iosifescu, the author of a study on her, stressed that she was quite different from the French writer. As most of her critics were tempted to compare her to Proust, Papadat-Bengescu felt obliged, at one moment, to reply. She admitted to have started reading Proust after the critics' remarks, but she rejected any influence. "The chance to be indiscreet with talent. The chance or bad luck of being in fashion. The fault of snobbism that limits the investigation." is what she thinks of Proust's writings. (Papatanasu, 1941)

Anton Holban does not hesitate to say that "Mrs. Hortensia Papadat-Bengescu is one of the most important world writers, even if she had the bad luck of writing in Romanian and is not known to the readers abroad. (Holban, 1985).

Conclusion

It is said that a genius has to wait for recognition, because a genius is always a forerunner. The novelist was a forerunner even if she was fighting a losing battle with uncertainties. I believe that she succeeded in writing some true pieces of art for which she deserves the admiration of both readers and critics.

Hortensia Papadat-Bengescu has to be better promoted, in my opinion, because she played an important part in the writing of the modern Romanian novel, but her work "has been obscured by time". We judge a work of art by its effects on our emotions. We feel its impact in all its complexity and force. If we decide to read or reread her writings and feel those effects on us, then we should do more to promote her. That is why I decided to keep the quotations in Romanian, too.

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ARCHITECTURE AND IDENTITY IN THE CONFLICTED CULTURES OF THE POST-COMMUNIST EUROPEAN COUNTRIES

Raluca MANOLIU, Mariana FĂRTĂTESCU

“Gh.Asachi” Technical University of Iași, Romania
B-dul Mangeron 43, Iași-700050, ralucamanoliu@gmail.com

Abstract: The paper aims at critically presenting the ways in which artistic representations and medias – mainly architectural drawings- express ideas and solutions for bringing back from the ashes shattered cultural identities. The discussion refers to the Eastern post-socialist and post-communist Europe, which is facing paradigmatic economical and political shifts. Wars and other types of aggressions change the face of cities and countries. These changes go as deep as affecting or even mutating cultural and personal identities.

The paper has as a starting point the work of Lebbeus Woods, with its highly provocative and radical solution for traumatized cities and cultures. From there, it shall try to understand the best way for a culture to keep its memory and identity - the mimetic reconstruction, the radical change, or a solution in between.

It will be a dialogue between the loss of equilibrium and the state of peace, between history annihilation and history preservation, a dialogue situated at the brink of an abyss between two worlds, the old and the new.

National and individual identities have always been embedded in architecture; therefore it is by looking at its mutations, that the artist and architect can make an accurate diagnosis of the state of cultural identity.

Keywords: multi-ethnic conflicts, national divergences, drawing, ideology, university, posterity, history, ideological reasons.

The “fall of communism,” symbolized by the tearing down of the Berlin Wall, has been proclaimed not merely as the triumph of the Western powers over the East, but as the victory of the Western way of life.

Post-communist countries are among the places where actualities of the dominant culture are confronted, and from which new ideas, essential to the growth of a new culture, can emerge.

Imagine the architectural drawings of Lebbeus Woods as a manifesto. Woods would then be the contemporary revolutionary and visionary architect, following the tradition of the Modernist avant-gardists, and his architecture would be the proclamation for a new beginning, a new ethics in building and living, a new style, even. Something new yet rooted in the past, an architecture for those countries

coming out from the ashes of the Communist bloc and shredded by multi-ethnic conflicts and national divergences.

Imagine the modern architect as a militant; his drawings become posters and flyers. They are extremist statements, proposing a better suited environment for our times, adaptive, fluid spaces for our new buildings, and solutions allowing our identities to heal and evolve.

If architecture would be an underground movement, than Lebbeus Woods would be, as he himself states, an anarchist, fighting for a world in which destroyed presents make history, and searching for redemption in the past is not an option:

“Draw. Drawing is the tool of the architect on the move, on the run, the architect who is first of all a citizen of the stricken city and the new,

dynamic stability. Pen, pencil and paper can be used anywhere, and if necessary, concealed. Drawings, too, can be easily hidden or they can be exhibited, published, filmed, digitized, and therefore widely disseminated, when the architect is ready to place them in the public domain. Until that time, the architect is freed by drawing's inherent intimacy to explore the unfamiliar and the forbidden, to break the old rules and invent new ones." (Wagner and Menser, 1997).

The art of Lebbeus Woods is meant to raise the awareness on radical sites, methods and new notions of ethics and morality.

Cities modified by conflicts are one of the radical sites Woods works on. The building of new tissues where the old ones have been shredded is a challenge for both the architect, and the sociologist. Yet, their response – as well as their respective position towards the problem - might be different. Architecture is the place in which memory and matter meet and become the same. It is natural to feel the need to replace the old and meaningful places destroyed in an urbicide (Koolhaas, 2004), of whatever nature that might be. Some former communist countries adopted this solution and debates whether it was ethical or not will probably never cease. Instead of restoration, which he perceives as an ideological instrument, Woods believes in "radical reconstruction", in letting the city reshape its spaces and slowly rebuilt its lost, pre-communist hierarchies. Although Woods' drawings make mainstream architects think of words like "deconstruction", "chaos" and "anarchy", the philosophy behind them is very different from the post-structuralist one. Deconstructivism denies all tradition and previous meaning; it is all about the *tabula rasa*. Woods' "radical reconstruction", on the other hand, proposes alternate solutions for the war-inflicted city and its inhabitants. His architecture, as illustrated, may seem anarchic and ground-breaking in extremis. But the thesis behind the dramatic images is humane and anti-ideological: out of destruction and war often comes great inspiration and

inventions, as Goethe (Wagner and Menser, 1997) once said, and as history teaches us; new artistic and architectural styles might emerge, hence new ways of living. Though looking at shattered shapes and spaces, his architecture wants to be fundamentally regenerative and transformative, but in an integrative way, not cutting ties with the past or radically modifying the face of the city, but allowing tradition and identity to evolve and react to its time, to the event. Like Deconstructivism, but in a much more meaningful way, Lebbeus Woods' architecture revolves around the Event. Unlike the former, it is an architecture that resists change, even if flowing from it, struggling to be eternal, although it is broken and scattered, an architecture that wants to make history, while giving way to the necessity of the moment. Or, as the architect himself says:

"a barbaric architecture, rough and insolent in its vitality and pride - architecture that destroys, but only with the coldness of profound respect - architecture that transmits the feeling of movements and shifts, resonating with every force applied to it, because it both resists and gives way - architecture that insults politicians, because they cannot claim it as their own -architecture whose forms and spaces are the causes of rebellion, against them, against the world that brought them into being - architecture drawn as though it were already built - architecture built as though it had never been drawn." (Wagner and Menser, 1997).

The second principle of any ideology, after restoration, is to erase the memories of recent tragedy and loss, allowing it to claim the future: "The enemy's memory must be erased, its bodies - built or breathing - humiliated." (Wagner and Menser, 1997).

That has been the way of every political revolution, of every war seeking to annihilate the memory of a place, of a social classification or of a nation.

But the erasure of cities in order to build better ones is by now a discredited concept. Out of a new era must emerge a new principle. Woods

affirms the need to keep the traces, the scars of the war, the memory of the past. Revolutions and wars have shattered the organically organized spatial and conceptual order of old cities. Within the urban degradation, as paradoxical as it might seem, lays the promise and the origin for a new type of urban fabric. Restoration is not the only answer in keeping a city's - and implicitly its people's - identity. In their uniqueness, ragged structures created by tanks and and significance. Violence transforms the face of the city, so in turn, the city must learn to transform violence and integrate it into its history in a meaningful way.

It has been objected that Woods' illustrations look like an architecture of death, though their creator intends them to portray an architecture of survival and hope, of life. But scars are never beautiful, so the natural stages of the healing of a city cannot be, objectively speaking, aesthetically pleasing. But, like in Berlin before Sarajevo, scars enrich the history of the city and, paradoxically, where there was once a disruption of identity, new elements become a part of the face of the city, of the memories of its dwellers. Destruction becomes art, as art becomes life. Scars don't make compromises. Scars do not serve political regimes. As Woods believes, "The scar is a mark of pride and of honour, both for what has been lost and what has been gained." (Wagner and Menser, 1997).

In Sarajevo, like in many other cities whose essence has been targeted, in order to be destroyed, the affected buildings were the representative ones, mosques, the great library, and the university, places symbolizing reason, culture, civilization and the cosmopolitan nature. Like in Romania during the revolution of 1989, the targets were not only stones, but the identity of people who built them, their beliefs, their inner self. By destroying architecture, the structure of nations and the core of the nations' people can be successfully broken.

Sarajevo, the so-called "first city of the twenty-first century", brings forth uncomfortable truths about architecture and

the life of the city, and raises fundamental questions to which all our previous answers are clearly inadequate.

Woods' drawings are not meant to be taken literally. He does not mean for people to live in the contorted, crashed-plane-like structures. His visions are nightmarish, like the reality they portray; the dreams behind them are not. His drawings are the direct response to a dramatic event, they are scenarios, scenes arising in landscapes populated by violent processes. Destruction has brought them into being. War disrupted the old ways and the old times; it interrupted the functioning of those institutions responsible for protecting the life of the city, as well as those levels the history of architecture never takes into account, the dwelling areas, the spaces of individual shelter.

As negative and unwanted as it might be, destruction always brings the new by putting an end to conformity.

So what is the best solution for insuring continuity after a major conflictual event, be it natural or political? When it comes to cities and their identity, continuity can be broken by either passive or active means.

Passive ways imply the abandonment of old structures, usually out of economic or ideological reasons. Buildings or parts of the city become derelict and inhabited, frightening ghosts staining the urban image, influencing people's urban behaviour.

Active ways mean wars, insurrections, revolutions - and their aftermath. Added to these are the big displacements of people, the issue of immigration, which shall be discussed. When critical destruction of the urban tissue occurs, what is the right thing to do? Rebuild the old, as if nothing ever happened, erasing all signs of the pain and humiliation inflicted on the city and its inhabitants? Leave empty spaces, as vivid memories of the recently occurred, and build mausoleums and monuments, documenting past terrors in stone, for posterity? Or would it be right to clean the wound and build something new and totally different from the previous inorganic organism that functioned as one of the city's many time

capsules?

Lebbeus Woods has chosen the natural way: cuts in the city must be let to heal and leave scars, for scars mark the wound without erasing it, allowing healing without forgetting. But scars remain in all the places which once witnessed turmoil, as the examples drawn from the post-communist countries will reveal.

Synthesizing the urban behaviour of the eastern European major cities, patterns easily appear, as it seems that some prefer to keep their identity by going back to the old, reconstructing what has been destroyed, like in the case of Poland, others choose to build anew, following the Western trends in architecture, like Serbia, while some, like Romania, are in limbo, in a state of illogical and unregulated urban and suburban boom.

Poland, like Hungary, Slovenia, Latvia and the Czech Republic (Kundera, 1996) has a long tradition in preserving and restoring the country's historic architectural monuments. The Old Towns of Warsaw and Gdansk were reconstructed after the destruction of the Second World War. The measure was heavily criticized at the time, yet now the old city of Warsaw is part of UNESCO's World Heritage list, and not because of its preservation, but because of its reconstruction.

Unlike the other Eastern countries, Serbia had to cope with political turmoil which slowed down its transition to capitalist society. Having been marked by communist architecture, Serbian architecture has made efforts to regain its national identity, being fully aware of the contemporary mainstream; thus, it felt it should make up for the gap between its architecture and that of neighbouring countries. Just like the Phoenix, it rises from its own ashes and tries to put up with the past and discover its contemporary identity.

After a long period of cyclical discontinuity of destruction and reconstruction, Belgrade is the hubbub of various reconstruction attempts to weave back the existing urban space and build a new urban centre in the New Belgrade.

Contemporary tendencies in Serbian architecture struggle between the pressures of reality and desire to reach Western standards

and methodologies.

It is time for Belgrade, Serbian architects say, to reveal its final form. In the group of thoughts formed in "Project Belgrade", the city of Belgrade is generating its future centre and its final spatial distribution.

The dominant merit is in its discontinuity, formed in a border of different cultures, influences, erasing its matrix and then again revival for centuries. That is the nature of great-potential cities: to transform the structural bias into the multiple reflections so that they look open to each input.

An interesting aspect of the project is in its branding aspect: the city of Belgrade is a "new brand", one that will, hopefully, foster a new cultural revolution.

In Romania, the revolution of December 1989 not only scared the face of the city, but it also profoundly marked the future development of the major cities in the country. Before the communist regime, urban identity was one of the main concerns of town planning and master plans. One could say that the identity of a city is, ultimately, formed by defining elements coming from deep within its structure, as well as from newly created ones. Identity is also forged by the way external influences are assimilated. The process is different for each case in particular - because the influences come from different regions, and the reaction of the population and of the city life to these external impulses varies. Identity doesn't include only cultural aspects, since the preference for certain fields of activity also depends on it.

It is obvious that identity is rooted in the past. To a major extent, the image of cities like Iasi, Timisoara, Cluj or Bucuresti depend on the quality conferred to them by their neighbouring influences, to cultural codes that resulted from local experiences and, last but certainly not least, by their building regulations.

The communist regime has destroyed the unity of the fabric of Romanian cities. It destroyed the famous "sweetness" of Iasi, which was mainly due to the urban codes, as well as the "Belle-Époque" aura of Bucharest, which was

once called “Little Paris”. While cities in countries like Bosnia and Serbia suffer from war, Romanian cities, although not afflicted by the same magnitude of violence, present similar signs of urban disruption. It is the passive destruction showing its face, making its way through years of communist constant and conscious destruction of the old and meaningful and, subsequently, through decades of post-revolutionary, urban-wise chaotic and uninterested government. For ideological reasons, the restoration was never possible in Romania, and an impressive amount of history and urban tradition has been lost without any hope or retrieval. Like Sarajevo, but for different reasons, Bucharest presents a shredded urban tissue. And, while foreign visitors openly express their opinion about the lack of identity the Romania capital is afflicted by, its inhabitants believe the city has a multiplicity of identities, with what remains of the old city and its Parisian perfume, the interminable constructivist living apartment blocks, with their oppressive, bleak aura, and the almost omnipresent oriental feeling, given mostly by people themselves. Romanian urban identity is in a true crisis. With its pre-communist past erased by the regime, its communist colossal buildings left in a state of degradation, with no real urban regulations and no consistent architectural style, the urban chaos is reflected upon people. In the architectural field, students claim a loss of identity, not of the perceived identity, but of the one linking spaces. Romania is one of the countries who fell under the mirage of the West, importing postmodernism without critical judgement. But postmodernism reveals the multicultural, the multi-identity features that may as well mask a loss of identity and the fact that difference can no longer be perceived, leading to uniformity and globalization. Romania has trade its communist uniform with the gray, plain and soulless glass-façade of postmodernism. When talking about identification, one inevitably refers to that relationship among individuals, community, and identity. Space does have an identity, a certain quality.

Identity is fully perceived only if the relation of identification takes place, a process through which the individual appropriates that space. Hence architects’ preoccupation with identity and the importance of space identity in the life of the individual and community within the territory.

Identity is a process, a product of accumulation. When a space is created rapidly, its identity lags behind, and there are but few cases when it does acquire identity promptly. Romania wants to acquire an identity that is not proper to it.

Speaking about invention and identity, Jean Baudrillard once said that identity was an absurd and pathetic dream, by that meaning that invention was a long sought after goal today. Postmodernism has set the ball rolling, though it hasn't had any definite program: it opposed functionalism and appealed to the formal elements of the past. Postmodernism has sought to impose again or to remake an identity through such elements, which sometimes led to invention. The person who commissioned a house to some famous architect, known for his postmodern language, was in search of identity. Postmodernism exacerbated this side, taking advantage of this kind of search of identity. It was so, because 25 years ago, under the conditions of that society that could achieve whatever it chose, there was that phenomenon called landmark that justified this pursuit meaning to give legitimacy through a certain identity. And the process still continues.

The invention of identity takes place. Similarly, communism sought to invent and impose an identity to certain communities. In fact, even if things were different in practice, the idea of the civic centre, quite fashionable in the 1970’s in our country, reflected this very search of a new identity, mostly spurious. So, it is a case of invented identity. Invention is possible in the make of identity, since initially any identity is invented, taken over, yet it involves a great risk today. Many of the very old identities of the human societies were invented and turned into habits. They were acquired. Yet in the modern age we have this

identity forced upon and which results in a false identity in many ways. In France, in the 1970s it was a fashion to reproduce Italian spaces in the resorts. A false identity, generated by a commercial interest. Such identities are not assimilated, they just crumble with time.

Apparently, Antaeus' legend is still viable. Each generation attains power by touching the goddess Gaea and so return to some data of their personality development that participate into this special blend: identity. And this is done through culture.

Culture brings us back to Sarajevo and to a form of active aggression, other than war: massive human migrations. Large influxes of people affect places and structures in ways that are very much analogous with wars. Urban fabrics are often destroyed by population surges. This was the case of Sarajevo, affected by the influx of refugees from eastern Bosnia, and this is the case with every city, region or country receiving large number of foreign groups into their previously ordered and organized structure. Present migration studies, as well as the reality of some of United States' major cities, generously offer study material for what is one of the most interesting ways of urbicide.

In this case, the force depends on the number of the population, but also on the various structures within the population. Structures depend on custom, culture, and the goods the group brings or lacks. Their culture and their

traditions will set the pattern for the future use of the spaces they occupy. New relations will be drawn by or for them.

When a group of people, be they refugees, immigrants, seasonal foreign workers, or part of a subculture, dwells differently than the dominant group, the dynamic of the city changes, because the relations among the spaces and structures shift. New alignments still arise in the reordering of existing elements since the functional possibilities change with a change in the relational dynamic. In this case, what makes the difference between adaptation and enrichment of the newly inhabited place and its destruction is the cultural nature of the immigrant/refugee. Under Moorish invasion, Spain flourished and refined its identity. The new influences were beneficial to architecture, science, philosophy, to the life of the city in general. At the other extreme, and hundreds of years later, in Sarajevo or San Francisco, the new kind of “invaders” affect the urban tissue to such an extent, so that the imagination of an architect like Lebbeus Woods is set in motion, providing conceptual ideas for the city's rebirth.

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