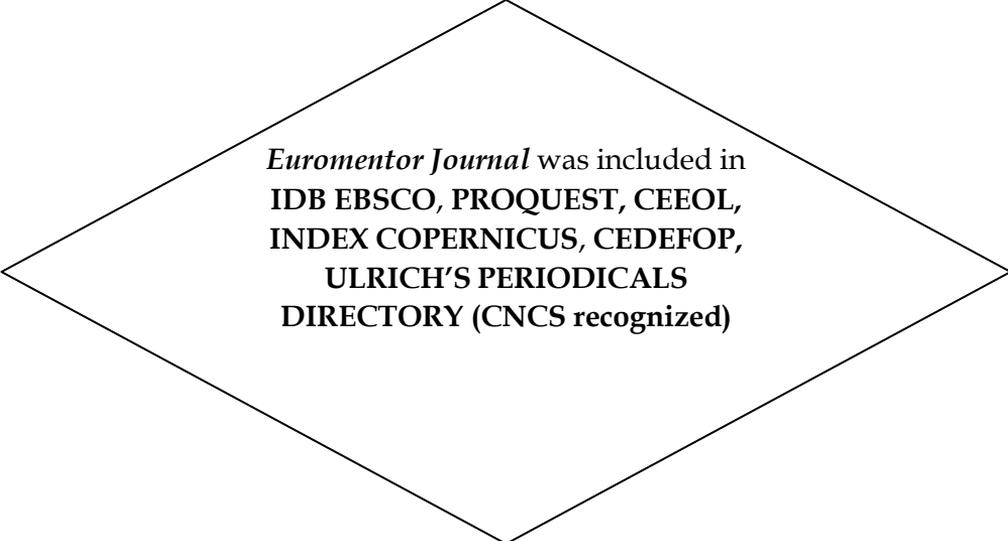


**EUROMENTOR JOURNAL
STUDIES ABOUT EDUCATION**

Volume XI, No. 3/September 2020

“Euromentor Journal” is published by “Dimitrie Cantemir”
Christian University.

Address: Splaiul Unirii no. 176, Bucharest
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Euromentor Journal was included in
**IDB EBSCO, PROQUEST, CEEOL,
INDEX COPERNICUS, CEDEFOP,
ULRICH'S PERIODICALS
DIRECTORY (CNCS recognized)**

EUROMENTOR JOURNAL STUDIES ABOUT EDUCATION

Volume XI, No. 3/September 2020



ISSN 2068-780X

Every author is responsible for the originality of the article and that the text was not published previously.

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FREEDOM OF SPEECH IN FINLAND AS A PART OF EUROPE – CONNECTION WITH DIMITRIE CANTEMIR

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Abstract: *Freedom of expression is a right of citizens' fundamental rights to express and receive their views in public. Freedom of opinion and expression can be considered as a prerequisite for safeguarding many other key rights. Finland's history of freedom of speech and press has been reviewed ever since 1766 by Anders Chydenius, who wrote at the age of 37: "The freedom of the nation is always proportional to the freedom of printing it possesses, so that neither can exist without the other." United Nation's (UN) Human Rights Conventions International Convention on Civil and Political Rights has created rules in the Article 19: Everyone has the right to freedom of opinion without any external interference and everyone has freedom of expression. The philosophical purposes written by Dimitrie Cantemir could be considered as part of the freedom of the speech, at least indirectly. There are many similarities between Anders Chydenius's and Dimitrie Cantemir's main targets. Problems concerning freedom of speech have emerged in recent years as a result of the use of social media. That is why we need a debate and new legislation.*

Keywords: *freedom of expression, Anders Chydenius, Dimitrie Cantemir*

Introduction

Legislation on freedom of speech is, to a large extent, part of the philosophy of today's law. Challenges to the realization of freedom of expression have become topical as a result of the expansion of globalization and the increase in the use of social media. Social media offers many opportunities for society and the economy, but it also includes risks and problems. Infringements related to the implementation of the right to freedom of speech are one entity. Therefore, the legislator should pay attention to the legal protection of citizens at all levels. The widespread launch of the debate as well as the increase of education and research are some of the ways to improve the correct implementation of freedom of speech.

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Freedom of Speech

Freedom of speech means the right to express views publicly. Freedom of expression is a right of citizens' fundamental rights to express and receive their views in public. Freedom of opinion and expression can be considered as a prerequisite for safeguarding many other key rights. "The right to acquire and disseminate information through all media" will only be achieved, if the media is free and independent. Freedom of expression does not justify discrimination, violation of another person, or incitement to violence. For example, the censorship of Internet chat sites for the prevention of racist messages is not contrary to opinion and expression. Freedom of expression should often be considered in relation to privacy.¹

Freedom of Speech in Finland

Finland and other Nordic countries have been pioneers to promote freedom of speech. The prohibition of censorship is considered to be the core content of freedom of expression. There must be no pre-emptive obstacle to publishing. However, the newspaper is responsible for its content.

This is acceptable from the point of view of freedom of expression.

Finland's history of freedom of speech and press has been reviewed ever since 1766. Finland was at that time part of Sweden (about 1200-1809). In that year 1766 the parliament of Sweden issued the most liberal Freedom of the Press Act ever: freedom of writing and of the press. The Act abolished preventive censorship and made political debate including criticism against the ruling groups permissible. Finland, part of Sweden at that time, contributed significantly to the world's first press freedom law passed by Kingdom of Sweden. Soon thereafter, the founding of the first newspapers in Finland was in no way a result of the legal framework, but rather of the prevailing cultural and economic circumstances. The process of the story was played with a significant role by a Finnish representative in the Swedish parliament. He was Dr. Anders Chydenius (1729 - 1803), who was living in bilingual Kokkola city area in Ostrobothnia-province. Anders Chydenius was a member of Parliament, priest, economist and even a medical doctor. He was bilingual, his mother language was Swedish.²

¹ <https://en.unesco.org/themes/fostering-freedom-expression>.

² <http://anders.chydenius.fi/en/literature/selected-literature/>.

Anders Chydenius wrote at the age of 37: "The freedom of the nation is always proportional to the freedom of printing it possesses, so that neither can exist without the other. Wherever printing is muzzled by some form of guardianship, it is an infallible sign that the nation is fettered." The new act was simultaneously the world's first Freedom of Information Act: for the first time, it was decreed that administrative and judicial documents, as a rule, were public and that citizens had the right to access them. The adoption of this legislation was part of a broader historical development, enabled by the prevailing political situation. The Act in 1766 was the first law to record principles that form the foundation of modern Nordic societies.

Openness was part of Anders Chydenius' legacy. In the 1700s, the European Enlightenment spread above all through literature, which is why promoting freedom of the press was a central part of its agenda. An important Swedish defender of freedom of the press since the 1730s was Anders Nordencrantz, who later became Anders Chydenius' mentor. Freedom of the press was closely connected to the political power struggle of the Age of Liberty. It was important to publish documents in order to demonstrate the errors and misdeeds of the opposing side. In the parliamentary season of 1765-1766, the forces required more open public access to many kinds of documents. Chydenius managed to gain a central role in the committee that handled the issue. He wrote the committee report, on which the final act was based.³³

For Anders Chydenius, the question was not related to political tactics but to principle: openness and discussion was the key to the development of society. After the Swedish power period Russia had been for 108 years the scene of Finland's evolution into a nation with its own economy, political system and a press upholding a growing sense of national identity during the years 1809-1917. In 1917 Finland became independent.

Upon independence, Finland had over a hundred newspapers more or less following the party political lines already established at the turn of the century, now with the agrarian movement gaining ground in the provinces. In addition, there were many other periodicals, and book publishing had been well established since the last decades of Russian rule. Moreover, Moving Pictures had entered Finland in the first decade of the 20th century as elementary film production and cinema theatres also

³ Anders Chydenius Foundation, Ed. Mustonen, Juha (2006), *The World's First Freedom of Information Act*.

presented foreign films. Even radio arrived early in Finland, first through wireless telegraphy, used already in 1900.⁴

An important culmination happened in September 26th, 2016, when an Exhibition on the 250th Anniversary of the Freedom of the Press Act (1776–2016) was arranged. On the occasion of the first celebration of the International Day for the Universal Access to Information, the Permanent Delegations of Sweden and Finland jointly organized at UNESCO Headquarters an exhibition to commemorate the 250th Anniversary of the Freedom of the Press Act passed in 1766.⁵

United Nations: Freedom of Speech

United Nation's (UN) Human Rights Conventions International Convention on Civil and Political Rights has created rules in the Article 19: Everyone has the right to freedom of opinion without any external interference and everyone has freedom of expression; this right includes the freedom to acquire, receive and disseminate all kinds of information and ideas irrespective of the regional boundaries, either verbally, in writing or in print in an artistic form or in any other way they choose.⁶

United Nation's Convention on the Rights of the Child has in the Article 12 special rules for children: The child's views must be taken into account according to the child's age and level of development and the child shall in particular be given the opportunity to be heard in legal or administrative proceedings concerning him. In the Article 13: the child has the right to express his/her opinion freely. This right includes the freedom to seek, receive and disseminate all kinds of information and ideas across oral, written, printed, artistic or any other form chosen by the child.⁷

European Union: Freedom of Speech

Freedom of Opinion, Freedom of Expression and the Right to Information are basic human rights and they are seen by the European Union as cornerstones of democracy in any society: Everyone has the right to freedom of expression. This right shall include freedom to hold

⁴ Jonasson, Maren and Hyttinen, Pertti, with an Introduction by Magnusson, Lars, (2012), *Anticipating the Wealth of Nations. Selected works of Anders Chydenius (1729 - 1803)*, pp. 219-250. Routledge. Great Britain.

⁵ Nordenstreng, Kaarle, Byproduct of Political Struggles. *Freedom of Speech in Finland 1766-2016*, Tam.Pub.uta.fi. Institutional repository of University of Tampere, www.uta.fi.

⁶ <https://en.unesco.org/themes/fostering-freedom-expression/>.

⁷ <http://www.un.org/en/sections/issues-depth/human-rights/>.

opinions and to receive and impart information and ideas without interference by public authority and regardless of frontiers.

In 2014, the Council of the European Union adopted the EU Human Rights Guidelines on Freedom of Expression Online and Offline, which spell out how the basic principles should be incorporated in democracy support in the EU partner countries around the world.

The actions below are priorities of the European Union in the area of freedom of expression:

- Combating violence, persecution, harassment and intimidation of individuals, including journalists and other media actors, because of their exercise of the right to freedom of expression online and offline, and combating impunity for such crimes.
- Promoting laws and practices that protect freedom of opinion and expression.
- Promoting media freedom and pluralism and fostering an understanding among public authorities of the dangers of unwarranted interference with impartial/critical reporting.
- Promoting and respecting human rights in cyberspace and other information and communication technologies.
- Promoting best practices by companies.
- Promoting legal amendments and practices aimed at strengthening data protection and privacy online/offline.

The EU systematically raises the issue of Freedom of Expression at different levels of political dialogue, including in its human rights dialogues and consultations with partner countries. The EU Special Representative (EUSR) for Human Rights raises issues related to freedom of expression and freedom of the media during official visits to partner countries and in human rights dialogues.

In addition, the EU financially supports projects and activities in this field including training, capacity building and protection of journalists, bloggers, human rights defenders, media regulators and support to legal and administrative reforms in the media sector as well as promotion of access to information and production of unbiased media programmes.

European Instrument for Democracy and Human Rights (EIDHR), which has financed the largest number of projects related to freedom of expression, such as a project in support of media development in the context of peace-building initiatives in Myanmar or a media project in

Somalia focusing on strengthening the role of media in holding security services to account.⁸

Connection between Dimitrie Cantemir and Freedom of Speech

Philosopher Dimitrie Cantemir (1674-1723) was a Romanian gifted linguist and wanted to open doors to the world in his own time. He published writings and research in different languages. The publications of such writings and research may be considered to be the first step to freedom of opinion in its era.

Dimitrie Cantemir was a political figure, philosopher, historian, musician, geographer, who lived at the end of 1700th century and prepared two important works on the history of Eastern Europe for the Royal Academy of Sciences in Berlin. The first one, "The Description of Moldavia" is a detailed presentation of his native country Moldavia. Dimitrie Cantemir described the history of the country, as well as its geography, the language and the traditions of the people living there. It also included the first detailed map of the region.

The work was written in Latin and translated into German and French languages at the beginning of the 1800th century, later into Romanian. The second work was "The History of Growth and Decay of the Ottoman Empire". This was again written in Latin and translated into German, French, English and Russian.⁹

Historical texts must suffer a certain transformation in order to be understood by non-trained readers. These transformations are language dependent and should satisfy two criteria: the texts should try to bring the text as close as possible to the modern language form and the texts should preserve the cultural and geographical setting of the time when they were written. That is researchers consider original texts or historical translations for which a modern variant of the language is still in use.¹⁰

⁸(https://ec.europa.eu/europeaid/sectors/human-rights-and-democratic-governance/democracy/freedom-expression_en)

⁹ Vertan, Cristina & von Hahn, Walther, *Making historical texts accessible to everybody*. University of Hamburg, Vogt-Köln Strasse 30, 22529 Hamburg, Germany. cristina.vertan@uni-hamburg.de; vhahn@informatik.uni-hamburg.de. Proceedings of the Workshop on Automatic Text Simplification: *Methods and Applications in the Multilingual Society*, pp. 64–68, Dublin, Ireland, August 24th 2014.

¹⁰ Vertan, Cristina & von Hahn, Walther, *Making historical texts accessible to everybody*. University of Hamburg, Vogt-Köln Strasse 30, 22529 Hamburg, Germany. cristina.vertan@uni-hamburg.de; vhahn@informatik.uni-hamburg.de Proceedings of the

At present all these philosophical purposes written by Dimitrie Cantemir could be considered as part of the freedom of the speech, at least indirectly. There are many similarities between Anders Chydenius's and Dimitrie Cantemir's main targets.

Conclusion: Challenges and some Solutions at present

The importance of freedom of expression is recognized in all countries of the European Union. The Nordic countries have been the forerunners in the pursuit of these goals. Legislation on freedom of speech has been developed in each EU partner country. Likewise, the objective has been maintained in the decision-making bodies of the European Union.

According to Finnish law (Criminal Code RL) criminal offenses are those crimes in which the perpetrator misuses his/her freedom of expression and his/her expression implements the constitution of a crime. Criminal offenses can only be considered as criminal offenses, the punishment of which is to restrict freedom of speech. Typical word-of-mouth abuses include defamation and dissemination of information that violates privacy. Freedom of expression may also be in publication or program activity, for example: encroaching on freedom of expression or making a criminal offense against a people's group. Typical violations of freedom of speech may include, for example, dissemination of information that violates privacy.¹¹

Compliance monitoring has caused problems because not all breaches have been raised due to lack of information, for example. In particular, problems have emerged in recent years as a result of the use of social media. This came to an end in the first half of 2018 due to abuses by Facebook. The personal information of millions of people came into the wrong hands. Social media has brought people together, created efficiency in communication, increased internationalization, and achieved cost savings in many activities.

However, the use of social media also has negative aspects. People communicate in some situations in an unwise manner and communicate things that also violate norms of freedom of expression. When a crime that complies with a criminal offense is committed on the Internet, it is often difficult to get help from the police. Most of the criminal reports do not

Workshop on Automatic Text Simplification: *Methods and Applications in the Multilingual Society*, pp. 64–68, Dublin, Ireland, August 24th 2014.

¹¹ <https://finlex.fi/>.

lead to any action or prosecution. Defamations on the Internet have traditionally been considered to be problematic for the victim, as the matter is seen by the authorities and the prosecution as being less than the defamation in the real world. All in all, many defamation offenses remain inadmissible. Defamation in social media can have far-reaching implications, as social media allows the message to spread to the general public easily and quickly. The message in social media is also more difficult to remove because some of the services, such as Facebook, are built so that search engines are able to retrieve personal information into their own database. An offensive message can thus be widespread, perpetual and its effects are difficult to erase.

A person's life can be affected by bullying or threatening through social media. Social media has recently enabled a great deal of publicity in the phenomenon; bullying and bullying at school in social media. Bullying and even persecution can affect both school-age children and young people same as adults who are already in employment. Bullying can occur, for example, in Facebook conversations with their own name or alter ego, or nowadays increasingly on platforms that are operated as anonymity.

What should be done? The use of social media in the future will expand to all possible activities. It would be necessary for all countries to have a civic appeal for the adult population. Children should be carefully protected, as old people and disabled people. Schools should be more effective in teaching rules and skills for the use of social media. Research should be increased because research always generates new knowledge and education. All partner countries should intensify cooperation at European Union level to achieve the goals of freedom of speech. Human fundamental rights include freedom of expression, which is an important element in defining human dignity. Controlling freedom of speech requires more efficiency.

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https://ec.europa.eu/europeaid/sectors/human-rights-and-democratic-governance/democracy/freedom-expression_en/ European Instrument for Democracy and Human Rights (EIDHR)/

<https://en.unesco.org/themes/fostering-freedom-expression/>

<http://www.un.org/en/sections/issues-depth/human-rights/>

TROUBLES AND CHALLENGES OF SPANIARDS BUSINESS SCHOOLS TO ADAPT THE ACADEMIC CURRICUM FOR THE WELLBEING ECONOMICS¹

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Abstract: *The adaptation to the digital economy and the education required for, according to the current compliance regulation for higher education centers in Spain, it's a complex, expensive and slow process to renew the academic curricula with solutions for business and markets. In Spain, there are successful Business Schools (B-Schools in the top 25 of the World and accredited with the triple-crown), but at the same time they must to be part of the local official educational system, that is to say, they have to get the approval and periodical verification of the programs to a public agency. For this reason, the Spanish B-Schools Paradox has appeared. The more international accreditations are obtained, the more difficult to make curricula changes, especially due to the resistance of the Spanish agency of verification. This paper explains the historical differences in Spain between professional B-Schools and the academic School of Business at Universities, and how the effect of the mentioned paradox hybrids both. Also, this is part of the current risk for B-Schools because they cannot offer real programs to transit to the digital economy and its key-topics (beyond the soft-skills), like entrepreneurship, talent and happiness economics (ETHE set).*

Keywords: *Business School (B-School), compliance, triple-crown, talent, happiness management, wellbeing economics.*

Introduction

Is it the peak of Spaniard Business Schools? In Spain, there are more than one hundred Business Schools (B-Schools) recognized in the official

¹ Research supported by GESCE-URJC and it is part of the PhD dissertation in Economics (UVA) by Sánchez-Bayón.

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educational system. A third part of them are included in international rankings (e.g. Financial Times, Fortune, Bloomberg, The Economist, Global MBA, MBA Today, QS MBA), and they have gained international accreditations (e.g. AACSB, AMBA, EQUIS). Also, there are four B-Schools in the top 25 of the World (top 10 in Europe) and with the triple-crown (the three main accreditations quoted): ESADE, IE-BS, IESE& ESCP-Madrid (see Table 1).

Table 1: Accreditation systems for B-Schools

Triple-crown (international private alliance): recognition for 90 B-Schools in the World (less than 1% of all B-Schools in the World). This distinction includes:
- AACSB (Association to Advance Collegiate Schools of Business): it is an American professional organization, founded 1916 to provide accreditations for Business Schools (members: over 1,600; accredited: over 850).
- AMBA (Association of MBAs): it is a global organization founded in UK in 1967 (members: over 30,000; accredited: over 250).
- EQUIS (European Foundation for Management Development-Qualitative Improvement Systems): it is an evaluation system for B-Schools supported by a Belgic foundation (172 B-Schools accredited in 41 countries).
Official agencies:
- ENQA (European Association for Quality Assurance in Higher Education): EU body founded in 2000 which published the first guide of European higher education standards
- CHEA (Council for Higher Education Accreditation): it is part of the U.S. Secretary of Education.
- BAC (British Accreditation Council): it is an agency which helps to the UK Government.
- ANECA (National Agency for Quality Assessment and Accreditation): it is an agency related with the Spanish Ministry of Education & Universities.
Spanish B-Schools with triple-crown + ANECA:
- ESADE (Escuela Superior de Administración y Dirección de Empresas): Higher School of Business Administration and Management, founded in 1958 by the Society of Jesus, based in Barcelona and Madrid (close to the Univ. Ramón Llull – jesuit origin).
- IE Business School (Instituto de Empresa): founded in 1973 by a Marquess (Diego del Alcázar Silvela X Marqués de la Romana y Grande de España), converted into a private university.
- IESE (Instituto de Estudios Superiores de Empresa): Institute for Higher Business Studies, founded in 1958 in Barcelona, with a campus in Madrid and linked to the Univ. Navarra –of Opus Dei-

- ESCP-Madrid (École Supérieure de Commerce de Paris): its parent company French is the oldest, from 1819, and its headquarters in Madrid is from 1988, linked to the Univ. Carlos III.

Source: own elaboration (based in each institution official web page).

Table 2: Development of Spanish B-Schools in European rankings (2018-20)

Spanish B-Schools	Ranking 2018	Ranking 2019	Ranking 2020
IESE Business School	11	7	4
IE Business School	5	4	5
ESADE	7	6	8

Source: own elaboration (based in QS MBA-Europe)²

In the *Statement on the Modernization Agenda for Higher Education (EQAR)*³, EQAR indicates that quality assurance helps to address some of the challenges that higher education in Europe is facing: promoting mobility, supporting diversity and ensuring accountability. Furthermore, the EHEA means adapting the curricula and proposing individualized educational trajectories according to each profile in the processes of teaching and learning⁴. However, there is a current risk for all this success: the *Spanish B-Schools Paradox*⁵. The secret of the Spaniard B-Schools achievement was, precisely, their creativity, international projection and the effort to get the more possible accreditations. However, in recent years this triumph is at risk, and they are losing competitiveness, leadership and positions in rankings. The more certifications are accumulated by the B-Schools, the more they find contradictions among all those accreditation systems and the more difficult to keep them and to renew the academic curricula that needs to go through the accreditation process. As Lozano et

² QS Global MBA Rankings, "Best Business Schools in Europe (2018, 19 & 20 rankings)" (URL: <https://www.topmba.com/mba-rankings/europe/2020>; retrieved March 20, 2020).

³ EQAR. 2011. *Statement on the Modernisation Agenda for Higher Education*. Brussels, European Quality Agencies Register. Sánchez-Bayón, A. 2014. *Innovación docente en los nuevos estudios universitarios*, Valencia: Tirant Lo Blanch.

⁴ Salaburu, P., et al. 2011. *España y el Proceso de Bolonia*. Madrid: Academia Europea de Ciencias y Artes. Sánchez-Bayón, A. 2014. *Innovación docente en los nuevos estudios universitarios*, Valencia: Tirant Lo Blanch.

⁵ Sánchez-Bayón, A., et al. 2020. "The Spanish B-Schools trouble in digital economy", *Journal of Entrepreneurship Education*, 23(5): 1-8.

al⁶ argue, rankings force B-Schools to increasingly follow similar curricula and strategic approaches, creating an “iron cage” that influences the nature, quality, and pedagogies of what is taught, particularly for striving B-Schools that wish to join the ranks of highly rated ones. However, the greatest contradiction is related with the Spanish agency of certification (ANECA), because it brings B-Schools closer to traditional universities (and the scholar mainstream in welfare state economy)⁷, removing them from their direct link with companies and market demands (more pragmatic and closer to digital economy). State universities tend to be very cautious with university-business cooperation and they distrust business engagement in the design and delivery of the curricula and in the meeting of industry needs⁸.

In view of this panorama, this article makes for the first time a historical balance of the polarized system between the B-Schools and the Schools of Business at universities in Spain and it studies how accreditations affect business education system productivity (explained by the technique of life story)⁹. As Ozbugday¹⁰ shows, quality certification does not have any positive effect on total factor productivity in general. And, as we will see, neither business education is positively affected by accreditations. This article, then, presents first a historical balance of Spanish higher educational structure in Business studies. Then, we will look at the framework on the globalization period and B-School-brand by accreditations with the boom of Spaniard B-Schools into the Spanish educational system background. The third part is a discussion & proposal that explains the *Spanish B-Schools Paradox*, and the way to fix the contradictions & risks, that implies intensifying the professional education

⁶ Lozano, J., et al. 2018. “Avoiding the iron cage of business school rankings”. *Higher Education Policy*, 33(1): 135–57.

⁷ Sánchez-Bayón, A., 2017. “Apuntes para una teoría crítica humanista y su praxis económico-empresarial en la posglobalización”, *Miscelánea Comillas*, 75(147): 305-29. Sánchez-Bayón, A., 2019. “Transición a la Economía GIG”. *Encuentros multidisciplinares*, 21(62), 1-19. Sánchez-Bayón, A., et al. 2018. “Plan de acción frente al consumismo global de la Nueva Economía”, *Rev. Empresa y Humanismo*, 21(1): 69-93.

⁸ Plewa, C., et al. 2015. “Engaging business in curriculum design and delivery”. *Higher Education*, 70(1), 35–53.

⁹ The experience of the authors in accreditations process is also backed up by the fact that the authors have served as Vice-deans for B-Schools (e.g. ISEMCO, CEDEU) and Schools of Economics & Business (e.g. UCJC, UCM).

¹⁰ Ozbugday, F.C., 2019. “The effects of certification on total factor productivity: a propensity score matching approach”. *Managerial and Decision Economics*, 40(1): 51–63.

in the *set of entrepreneurship, talent & happiness economics* (ETHE set). Finally, some conclusions try to give some guidance for the future.

Historical balance of Spaniard education in Business studies

First, we need to draw the picture of the emergence of a dual system in business education in Spain, with very polarized managerial cultures and results. The welfare state system created the Schools of Trade and School of Business (at universities); the informal economics created the B-Schools. The first, the state education, tried in to promote mass education for all and professors used universities as a platform to gain social recognition and become politicians or ministers of the nation; the second, the B-Schools, was at first part of an elite education of internationalized technocrats that influenced economics and took part in the boards of administration of big firms.

But lets us see the first part of this dual system. Schools of Trade were the first institutions created in Spain to train merchants on the functioning of the markets. They emerged in the sixteenth century when there was no theoretical compendium of economic theories, so that business and economics education was purely pragmatic. The first schools emerged as a consequence of the growth of production and commercial expansion and the need of merchant's guilds to keep accounting books. The commitment to establish homogeneous accounting practices in the national scenario began with the first trade legislation that dates back to the Ordinances of Bilbao in 1549¹¹. Three port cities led the process of creating Colleges for the teaching of Commercial Arts: Bilbao, Cádiz and Barcelona. So, these colleges arose in port cities located each one in one end of the national geography.

But it was not until 1815 that a commercial chair of Antonio Ala was created. Spanish development is made evident in the fact that in Alicante the Escuela de Comercio was created in 1816 (integrated in the Provincial Institute in 1854). In the legislative swings of the 19th century on January 2, 1819, the opening of a center for trade studies in Barcelona took place, which in 1835 was named for the first time School of Trade (*Escuela de Comercio*). Also, in Bilbao, trade studies began in 1819 directed by Alberto Lista. Commercial studies began in Malaga in the 1824-1825 academic year¹².

Schools of Trade go hand in hand with legislation on trade. In 1821 the General Regulation of Public Instruction cites the teachings of

¹¹ Fernández, J., *Historia de la Escuela de Comercio de Madrid*. Madrid: AECA, 1997, p. 25.

¹² Fernández, J., *Historia de la Escuela de Comercio (...)* op. cit., 1997, p. 29-30.

Commerce along with those of Medicine, Surgery, Pharmacy, Veterinary, Agriculture, Music, Astronomy, and Navigation. It establishes the creation of Schools of Commerce in Madrid, Cádiz, Málaga, Alicante, Barcelona, Coruña, Bilbao and Santander. The School of Trade of Madrid was inaugurated on May 30, 1828 and in October the Regulations were published with the subjects of the curriculum: commercial arithmetic and bookkeeping that included accounts and commercial and administrative corporate names, changes, arbitrations, insurance, weights and national and foreign measures. It also included foreign languages of French and English, history of commerce, commercial geography, legislation and commercial jurisprudence and studies of manufactured raw materials¹³. In 1829 the Commercial Code establishes the obligation to keep accounting books for merchants. And in the Public Instruction Plan of 1836, the Special Schools of Commerce are created together with the Schools of Engineering in Public Works (Roads, Canals and Ports), Mining Engineering, Agriculture and Fine Arts and Crafts. In 1847 the Royal Decree of October 7 included trade studies into the general budgets of the state. This is a key date for the beginning of the official teachings being extended to Alicante, Barcelona, Baleares, Bilbao, Cádiz, Canarias, Coruña, Lugo, Santander, Valencia and Madrid.

After, the origins of Political Economy as an academic subject depended on Trade Schools, but also in other civic institutions¹⁴. So, trade schools were antecedent of university Chairs. Actually, the first Chair of Trade and Civil Economy was created in Spain in 1784 by the Aragonese Real Society of Friends of the Country in Zaragoza¹⁵. Dates are similar to those in Europe, the first Chair of political economy being established in 1754 at the University of Naples in Italy with Antonio Genovesi as tenured professor¹⁶, and then in 1763 Joseph von Sonnenfels was appointed a

¹³ Gallego, E., Trincado, E. 2019, "Debates on development in the Spanish Economy, 1848-1960", in Trincado, et al.: *Ideas in the History of Economic Development: The Case of Peripheral Countries*, London: Routledge.

¹⁴ Gallego, E., Trincado, E., "Debates on development in the Spanish Economy (...) *op. cit.*, 2019.

¹⁵ Sánchez Hormigo, A., et al. 2003. *La Cátedra de Economía Civil y Comercio de la Real Sociedad Económica Aragonesa de Amigos del País (1784-1846)*. Zaragoza: Real Soc. Económica Aragonesa de Amigos del País.

¹⁶ Chisholm, H. ed. "Genovesi, Antonio", *Encyclopædia Britannica*. Cambridge: Cambridge Univ. Press, 1911, p. 600.

Political Economy chair at the University of Vienna¹⁷ and Thomas Robert Malthus became England's first professor of political economy at the East India Company College in 1805¹⁸.

In Spain, the more academic study of Political Economy was introduced in the study plans of 1807 in the Law Schools. It appears simultaneously in Faculties considered "minor ones", as it was Philosophy for the secondary education, and in the "major ones", as Laws and Jurisprudence in the higher education. The subject was named Elements of Political Economy and Statistics¹⁹. In 1814 another chair was created in Barcelona held by Eudaldo Jamandreu and the 8th May 1815 the *Real Sociedad Económica de Amigos del País* of Madrid opened a Chair of Political Economy. However, as Lluch and Almenar²⁰ state, it was not until the revolution of 1848 that Political Economy became established in Spain as part of university education. In 1845 the General Plan of Studies called Plan Pidal strengthen the state monopoly of higher education - as education was considered to be part of State competences, including trade studies for the development of professional careers and the following the corresponding regulation²¹. The biggest Faculties were Medicine, Pharmacy, Jurisprudence and Theology, and the PhD implied two more years of studies in Philosophy or Sciences. It was in 1845 when the first Chair of Political Economy was created in the University in the Faculty of Jurisprudence. Pidal also limited the freedom of choice for textbooks to a list that had to be approved every three years. The first list was published in 1846 by the Public Instruction Board (*Consejo de Instrucción Pública*) and when books were considered not available or suitable, the list of books changed: textbooks were again set through the Royal Order of September

¹⁷ Khavanova, O., "Joseph von Sonnenfels's Courses and the Making of the Habsburg Bureaucracy". *Austrian History Yearbook*, 2017, 48: 54-73.

¹⁸ Tribe, K., 1995, "Professors Malthus and Jones: political economy at the East India College 1806-1858". *The European Journal of the History of Economic Thought*, 2(2): 327-54.

¹⁹ Perdices, L., Reeder, J., *Diccionario de Pensamiento Económico en España*, Madrid: Síntesis, 2003.

²⁰ Lluch, E., Almenar, S., "Difusión e influencia de los economistas clásicos en España (1776-1870)". In Fuentes Quintana, E. (dir.): *La Economía Clásica*. Madrid: Galaxia Gutenberg, 2000.

²¹ Fernández, J., 1997, *Historia de la Escuela de Comercio de Madrid*. Madrid: AECA, p. 42. Sánchez-Bayón, A. 2013a. "Galeato pro universitas humanitatis", *REPES*, 20: 19-36. Sánchez-Bayón, A. 2013b. "Problemas epistemológicos y fenomenológicos de la universidad actual", *Miscelánea Comillas*, 71(139): 359-80. Sánchez-Bayón, A. 2010. *Estudios de cultura político-jurídica*, Madrid: Delta Publicaciones.

1, 1846, and this saw the first list of books for teaching political economy in the Faculty of Philosophy with another list for the Faculty of Jurisprudence. These lists were a source of exchange of favors and political privileges. For instance, Valle, who appears on the first list, was also a member of the Books Committee and of the *Consejo de Instrucción Pública* and translators of books in the list were sometimes friends of the ruling class²². The Royal decree of October 12, 1850 reduced the list of compulsory textbooks to three (“Curso” by Valle, “Tratado” by Colmeiro and “Elementos” by Joseph Garnier)²³. Each particular professor had to choose one of those books, and successive lists would confirm the same texts, such as those of September 15, 1852, September 18, 1853, January 13, 1854 and November 1, 1855. These three authors were also repeatedly found on the lists until 1867.

On October 7, 1847, a Royal Decree authorized the payment of the teachings of the established Trade Boards, which were charged to the general budget of the State. As of 1848 the Schools of Trade happened to depend directly on the State: Alicante, Barcelona, Balearic Islands, Bilbao, Cádiz, Canary Islands, Corunna, Lugo, Madrid, Santander and Valencia²⁴. The list of compulsory books was extended in 1861 to Trade Schools. As we see, boards and political institutions had more power in curricula of this institutionalized education than professors themselves.

The Royal decree of 1845 proposed a new education model, which was consolidated by the Moyano Act of 1857²⁵. This plan meant the centralization of the Spanish university system and the predominance of the University of Madrid over others since it was the only one that could grant doctorates and give doctoral courses. During the twentieth century, this predominance led to the emergence of the first School of Political and Economic Science in the Complutense University of Madrid in 1944, called in 1953 the School of Political, Economic and Commercial Science. In 1971, it split in a School of Political and Sociological Sciences and a School of Business and Economics. After, in the Franco Regime, many economists

²² Hernández, J., Trincado, E., “The Economic Discourse of Joseph Garnier in Spain”, *History of economic thought and policy*, 2019, 2(2): 5-34.

²³ Lluch, E., Almenar, S., “Difusión e influencia de los economistas (...) *op. cit.*, 2000, p. 135.

²⁴ Fernández, J., *Historia de la Escuela de Comercio (...) op. cit.*, 1997, p. 42.

²⁵ Sánchez-Bayón, A., “Galeato pro universitas (...) *op. cit.*, Sánchez-Bayón, A. 2013b. “Problemas epistemológicos (...) Sánchez-Bayón, A. 2010. *Estudios de cultura (...) op. cit.*, 2013a.

combined positions of responsibility of management with their work as professors in the Spaniard universities. It is precisely this group who made the decisions of Economic Policy be related to economic knowledge in the opening of the economy of 1959²⁶ and, at the same time, it implied the construction of a corporate university, based on some submissive behaviors and culture²⁷.

The General Act on Education of 1970 put in charge of higher education to the Faculties or Schools, not Departments. In this sense, it privileged university politics, as against what happened in other countries where university education was organized over departments, (which makes research more important and faculties dependent on research funds USA), or higher education organized as colleges (Oxford and Cambridge) where the quality depends more on reputation of graduate students²⁸. Another option is management by results, typical of Finish universities²⁹.

However, after Franco's death and the establishment of democracy, the University Act of 1983 positioned Spain on a hybrid faculty-department system. There was a shift from the chairs as platforms to exercise power, to professorships based on excellence and professional abilities, democratic management and quality assessment³⁰. This organizational change tried to make university less ideological and more devoted to research and teaching. However, these objectives have not yet been fully achieved and some old structures are still remnant³¹. University still has some of its old rites of passage, acting as a specific ritual tribe³². The LOU Act of 2001 designed a self-management of universities and engaged Autonomous communities (the regional powers in Spain) in the university financing, besides introducing external rules such as the

²⁶ Perdices, L., Reeder, J., *Diccionario de Pensamiento Económico en España*, Madrid: Síntesis, 2003, p. 362.

²⁷ Trincado, E., "Autogestión y Universidad: la historia de un sistema corporativo", *Rev. Empresa y Humanismo*, 2007, 11(1): 273-310.

²⁸ Sánchez-Bayón, 2015, *Universidad, ciencia y religión en los Estados Unidos de América*. Porto: Ed. Sínderesis. VV.AA., *Higher Education: Handbook of Theory and Research*, New York: Agathon, 2000.

²⁹ Kuoppala, K., 2005, "Management by Results at Finnish Universities", *Journal of Higher Education Policy and Management*, 27(3): 345-55.

³⁰ Gewerc, A., "Identidad profesional y trayectoria en la universidad", *Profesorado*, 5(2): 1-15, 2001, p. 2.

³¹ Barbado, A., et al. "Cambio y desigualdad en el profesorado universitario", *Rev. Española de Investigaciones Sociológicas*, 1994, 66: 117-139.

³² Nieto, A., *La tribu universitaria*. Madrid: Tecnos, 1984.

ANECA to assess universities and professors³³. Study plans are modified not due to a specialization reasons, students' needs or quality achievement requirement, but to internal disputes, pressure groups and personal loyalties. University volume of students depends more on oldness of the university than on assessment standards. The oldest universities in Spain are also the largest; according to De Miguel and Sarabia and VV.AA³⁴ the correlation coefficient between seniority and size was 0.53 in 2003. Old universities have had more time to create different degrees and age they have had time to accumulate more books, correlating with the size of libraries (correlation 0.72). Besides, old universities are more known, but they are also more crowded³⁵. In this context, abundant regulations are senseless paperwork that do not affect quality standards³⁶.

Spaniard B-Schools Boom

The Spanish economic boom in the 60s was due to the *National Plan of Economic Stabilization* of 1959³⁷. This plan was possible thanks to two changes in the 1950s: a) external change: the international blockade cessation and the opening of the borders, allowing income for migrant workers, tourists, foreign companies, etc.; b) internal change: the development of B-Schools (religious set, e.g. ICADE, ETEA, and the State set, e.g. EOI), where technocrats were formed to replace the falangists and the national-unionism. These B-Schools were successful because they have a differential factor to the Schools of Economics and Business: the B-Schools were professionalizing and very connected with companies and their needs.

With the industrializing process and the arrival of the great modern enterprise, managerial capitalism made its way, with the "Americanization" of management³⁸. The openness to the American aid led also to a modernization of the entrepreneurial elites³⁹. However,

³³ Sánchez-Bayón, A., *Estudios de cultura político-jurídica (...) op. cit.*, Sánchez-Bayón, A. 2014. *Innovación docente (...) op. cit.*, 2010.

³⁴ De Miguel, J., Sarabia, B., "La universidad española en un mundo globalizado", *Rev. Española de Investigaciones Sociológicas*, 2003, 102: 207-59.

³⁵ Trincado, E., "Autogestión y Universidad (...) op. cit.", 2007.

³⁶ Wagner, F., *El mito de la autonomía universitaria* (trad.). Madrid: Civitas, 2005.

³⁷ Fusi, J.P., *El boom económico español*. Madrid: Cuadernos Historia 16, 1985.

³⁸ Kipping, M., et al. "Imitation, tension, and hybridization: multiple 'Americanizations' of management education in Mediterranean Europe". *Journal of Management Inquiry*, 2004, 13(2): 98-108.

³⁹ Carreras, A., Tafunell, X., "La gran empresa en España (1917-1974)". *Rev. Historia Industrial*, 1993, 3: 127-75.

American professionals who participated in the first exchange programs observed that the selection for management positions in Europe responded to a “sponsored mobility”, according to a traditional and collectivist attitude that gave priority to kinship and social networks; in contrast to the US where they selected individuals to a greater extent based on meritocratic factors, within a “contest mobility”⁴⁰. In Spain, initial capital needs came historically more from self-financing (own or family) or marriage, than from banks or markets of capital⁴¹. Although the formal educational level of Spaniard businessmen did not diverge too much from that of their foreign counterparts⁴², formal training of directives was scarce. But there were exceptions: the IESE emerged as an important extractive institution of the Spanish management elite and led to the existence of cross advisers between Schools of Business-enterprises. In some way, this process goes hand in hand with what happened in the Universities with political advisers and ministries: it is the so-called revolving-doors phenomenon that creates a political and entrepreneurial oligarchy or establishment⁴³ and has been critically called client-capitalism⁴⁴.

Globalization and B-Schools-brand by accreditations

ANECA is the acronym (in Spanish) for *National Agency for Quality Assessment and Accreditation*. It is a foundation created in 2002 by the Spanish Government according to the *Public Law of Universities of 2001* (modified in 2007)⁴⁵. It has the status of independent agency in the Spanish Public Administration, linked with other European agencies, because it is a member of the *European Consortium for Accreditation in Higher Education* (as part of the *European Higher Education Area*). This system of accreditation twists universities to research more than teaching⁴⁶.

⁴⁰ Byrkjeflot, H., *Management Education and Selection of Top Managers in Europe and the United States*. Bergen: LOS-Senter-Rapport, 2000.

⁴¹ Díaz, P., 2013, “Cómo han obtenido su capital inicial los empresarios británicos y españoles (c. 1800-c. 1939)”. *Rev. Historia Industrial*, 51: 19-41.

⁴² Tortella, G., et al. “¿El empresario nace o se hace? Educación y empresarialidad en la España Contemporánea”. *Rev. Historia Económica*, 2011, 29(1): 123-53.

⁴³ Jones, O., *El Establishment*. Barcelona: Seix Barral. Rizzo, S., Stella, G. A. 2015. *La casta*, Madrid, Capitán Swing, 2015.

⁴⁴ Naredo, J., *Taxonomía del lucro*. Madrid: Siglo XXI, 2019, 191-96.

⁴⁵ Sánchez-Bayón, A., *Estudios de cultura (...)* op. cit., Sánchez-Bayón, A. 2014. *Innovación docente (...)* op. cit., 2010.

⁴⁶ Gewerc, A., 2001, “Identidad profesional (...) op. cit.

ANECA mission is the verification of the programs which pretend to be taught in the all country. To complete its mission, ANECA makes a periodical call for panels of experts (evaluators) among the scholars at the universities (however, almost a 100% come from public universities –and public research centers, e.g. IIE, CSIC). Just it could be some exception from private universities, but there is no-one from the B-Schools⁴⁷. So, they are advisors without real business experience and, as we have seen in the historical construction of the institution, they usually are not open-minded for changes (Table 3).

TABLE 3. List of main Spanish BS into the official educational system (under ANECA control):

Alicante	Asturias	Badajoz	Barcelona	Bilbao	Burgos	Canarias	Gijón	Madrid	Málaga	Murcia	Salamanca	Seville	Valencia	Vigo	Zaragoza	Online
FUNDESEM	ISEMCO	TAE	EADA	Deusto BS	ISFE	ISEMCO	FENA BS	CEF	Instituto Internac. San Telmo	ENAE	ISDE	EOI	CEU Escuela de Neg	Escuela Neg. Afundación	CESTE	ENEB
			EAE BS	Escuela Europea Neg.		MBA BS		CESMA				Instituto Internac. San Telmo	EDEM		Columbus-IBS	IMF BS
			ESADE	ESDEN				CIFF				Loyola Exec. Edc.	ESIC		Kühnel Est. Sup.	Master Cum Laude
			ESDEN	ESEUNE				CTO Business					ESTEMA			
			ESERP					EAE BS					E&S BS			
			European Univ. BS					EOI					INEDE			
			IDEC-LUPF					ESADE					Peaks BS			
			IESE BS					ESCP-EAP					UIBS			
			IL3-UB					Escuela Europea Neg.								
			La Salle Internat. BS					ESDEN								
			UIBS					ESERP								
								ESIC								
								EUDE								
								IADE-UAM								
								ICADE-UPCO								
								IDE-CEDEM								
								IE BS								
								IEB								
								IEN-UPM								
								IEP								
								IEDE								
								UIBS								
								IPE								
								ISEMCO								
								ITA BS								
								La Salle Internat. BS								
								Madrid School of Marketing								
								Kühnel Estudios Sup.								

Also, there are more. Just in Madrid, according to the B-School Spanish Assoc. (AEEN), there are more than 50 B-Schools members.

This situation affects the accreditation standards of the B-Schools that

⁴⁷ ANECA, 2017, *Paneles de expertos-Programas de evaluación* (from 2014, last selection in Feb. 2017, URL: <http://www.aneca.es/Programas-de-evaluacion/Evaluacion-de-titulos/SIC/Comisiones-y-Paneles-de-expertos/Sellos-internacionales-de-calidad-paneles-de-expertos/Paneles-de-expertos>, retrieved March 20, 2020).

depend more and more on the risks and opportunities of globalization. The set of B-Schools with religious roots, most of them, they became private universities (the main switched in the 90s, and currently ETEA, ESIC or Villanueva)⁴⁸.

In this way, in the 2000s, the control of ANECA increased. Many authors acknowledge that globalization has been a transitional period between a time dominated by the nation-state and its rigid welfare state economy bureaucratized, hierarchical and constrained by scarcity, to another of the global village and its flexible digital economy⁴⁹. This transition is the breeding ground for crises and lack of certainty, hence the classification of liquid, diffuse or risk companies, which has resulted in a great change of social game: new players, rules and board⁵⁰. At a macro level, the country-brand (“Marca-España” in this case –today “España Global”), it needs to be promoted for the Schools of Business to achieve notoriety and gain reputation, which makes us attract investment, tourism, brain drain, etc.⁵¹. At the micro level, something similar happened with companies, including educational companies such as the B-Schools. And a general accepted way for achieving reputation was that of international accreditations⁵².

But, how does this international accreditation process work in higher education institutions? In the following figure there is a comparative explanation between the 3 principal accreditations (AMBA, AACSB & EQUIS), which comprises the triple-crown (the superior recognition Worldwide). See Table 4:

Table 4: The cost of the triple-crown (accreditation process fees in 2019)

	AACSB International (Priv. assoc.: Tampa, 1916)	AMBA (Priv. assoc.: London, 1967)	EQUIS (Priv. system by EFMD: Brussels, 1997)
accred.	Eligibility application	Registration fee:	Application fee: €9,750

⁴⁸ Society of Jesus founded in the 50s the following Business Schools in Spain.

⁴⁹ Sánchez-Bayón, A., 2017, “Apuntes para (...) *op. cit.*, Sánchez-Bayón, A., 2019. “Transición a la Economía GIG (...) *op. cit.*, Sánchez-Bayón, A., et al. 2018. “Plan de acción (...) *op. cit.*

⁵⁰ Valero, J., Sánchez-Bayón, A., *Balance de la globalización y teoría social de la posglobalización*, Madrid: Dykinson, 2018.

⁵¹ Sánchez, M. et al. 2013, *¿Cómo se gestiona una marca país?* Madrid: ESIC.

⁵² Kaplan, A.M., “European Management and European Business Schools: Insights from the History of Business Schools”. *European Management Journal*, 2014, 32: 529–34.

	AACSB International (Priv. assoc.: Tampa, 1916)	AMBA (Priv. assoc.: London, 1967)	EQUIS (Priv. system by EFMD: Brussels,1997)
Fees	fee: \$2,000 Process acceptance fee: \$6,500 Initial accreditation fee: \$5,950 Accreditation visit application fee: \$15,000 Deferral visit fee: \$5,500	£2,000 Pre-assessment fee: £5,000 Assessment visit fee: £15,000	Review fee: €16,250 Annual accreditation fee: €3,250
Total	\$34,950	£22,000 (\$28,600)	€29,250 (\$33,930)
Annualfee	\$5,950	£4,500	€3,250
BS accred.	836BS in 52 countries (only AACSB: 657 BS, 68% USA)	265 BS in 54 countries (only AMBA: 113, global)	176 BS in 41 countries (only EQUIS: 19, 69% Europe)
Benefits	Not official (denied by CHEA), but it recognizes a standard distinction for BS & all programs	Not official, but it recognizes a standard distinction for post-graduate programs	Almost official (EU support); it recognizes a quality distinction for BS

Source: own elaboration (based in MBA Today, 2019. Global MBA, 2020)⁵³

The triple-crown branding, which B-Schools cannot wait for having in order to achieve notoriety and relevance in the global map (just 90 BS in the World), is very expensive in terms of money, time and bureaucracy and it makes B-Schools being not free to change their programs by themselves. To get all those accreditations, every B-Schools has to spend almost \$100,000 and 2 years of red-tape; also it is necessary to pay an annual fee of membership close to \$15,000 (for all of them). In addition, each year it is compulsory to submit a complete report to each accreditation system. More troublesome is the EQUIS system, which requires reaccreditation for periods of 3 years. In the case of the B-Schools

⁵³ MBA Today, 2019, "Guide of triple accreditation" (URL: <https://www.mba.today/guide/triple-accreditation-business-schools>; retrieved March 20, 2020).

in Spain, and its successful international position with 4 of them in the top 10 of Europe and with triple-crown (something that just 7 countries currently have), the situation is beginning to be quite dangerous.

So, the necessary validation of the Spanish agency (ANECA) prevents the formation progress to lead the transition to digital economy. There is a clear relation between the ICT and the improvement of the *European Higher Education process* from 1999 under the *Bologna Declaration*, and *European area* since 2010 under the *Budapest-Vienna Declaration*⁵⁴. Also the curricula renewal of Spanish B-Schools needs to be addressed, as it was made in other publications⁵⁵. But, how is it possible that the creative and successful Spanish B-Schools take so much time to modify their official curricula? In the last decade (2010s), a big number of the B-Schools did not include in their programs –as they should have– the three hot-topics (ETHE set) for digital economy (in *gig phase*)⁵⁶. The BS had sectorial and instrumental courses in fashion themes of digital transition, like Business Intel or Digital Marketing (with many traditional approaches and subjects, still related with welfare economy). Few of them were specialized in not-official short courses on ETHE set. In the official programs (like MBA), there were some specific subjects, but the ETHE set were treated as soft-skills, without real professional contents. The reason of this misunderstanding is probably the bureaucratic control of the academic curricula.

Consequently, the paradox is that the more international accreditations are obtained, the more difficult it is to keep them, due to the contradictions between the systems and agencies (e.g. AACSB worries the engagement & procedures, AMBA the standardizations & measures, ANECA the collection of evidences for futures verifications). Also, the bureaucracy to carry out any change implies loses of creativity. B-Schools use their creativity to obtain accreditations, but they do not show creativity in new programs, approaches, theories, practices, etc.

As we have seen, the original focus of the B-Schools was the professionalization and the direct relation with the markets and

⁵⁴ Sánchez-Bayón, A., *Innovación docente (...) op. cit.*, Vizoso, C., Sánchez-Bayón, A. 2016. *Hacia una universidad del Tercer Milenio. Reflexiones y experiencias docentes ABT (aprendizaje basado en tecnología)*, Madrid: Delta Publicaciones, 2014.

⁵⁵ Andreu, A., Sánchez-Bayón, A., 2019, *Claves de Administración y Dirección de Empresas en la Posglobalización*, Madrid: Delta Publicaciones. González, E., Sánchez-Bayón, A. 2019. *Nuevas tendencias en RR.HH. desarrollo de talento profesional*, Porto: Ed. Sínderesis.

⁵⁶ Sánchez-Bayón, A., et al. 2020, "The Spanish B-Schools trouble (...) op. cit.", Sánchez-Bayón, A., 2019, "Transición a la Economía GIG (...) op. cit.

enterprises (e.g. teachers were business-men). However, in the course of time, with all their successes in obtaining quality assessments by ANECA, the Spaniard B-Schools have moved close to the universities (or they have become one). A traditional advantage of the B-Schools was the less bureaucracy and the opener proposal for innovative programs related with the changes in the economic & business reality. But that is no longer the case. Actually, another relevant problem is that, according to ANECA's criteria, at least the 50% of the professors have to be scholars (teachers with a PhD. and with the professor accreditation). So, they are not real business-men.

The wrong view of confusing the B-Schools (practice oriented) with Schools of Business at universities (theory oriented), and to become too scientific, too detached from real-world issues, is not an idiosyncratic trouble of the Spaniard B-Schools. Prof. Gosling and Mintzberg⁵⁷ argue that because students spend so much time developing quick responses to packaged versions of business problems, they do not learn enough about real-world experiences. For this reason, a Copernican revolution is needed. We need to return to the original point. The B-Schools leadership with programs which teach the ETHE set is needed, not just teaching soft-skills, but also knowledge, attitudes and practices oriented to results.

Welfare state economy paradigm was under the metaphor of production chain and, then, ETHE set was unnecessary. B-Schools trained in an operational and bureaucratic way, to be a repetitive technician and under supervision. B-Schools focused on training managers and the star program was the MBA. Now, in the digital economy, the B-Schools have to prepare in entrepreneurship and creativity, to be talented professionals, connectors with other professionals. Wellbeing economics include talent, happiness management and business culture of organization oriented to results and people⁵⁸, with a real culture of engagement and entrepreneurship of their collaborators⁵⁹. The millennials seem to prefer being happy than having a wealthy position, so, we need to move from the bureaucratic welfare state economy to the flexible well-being economics, as the next step in digital economy -current step is gig

⁵⁷ Gosling, J., Mintzberg, H., "The Education of Practicing Managers", *MIT Sloan Management Review*, 2004, 45, 4: 19-22.

⁵⁸ Seligman, M., *Flourish: A visionary new understanding of happiness and well-being*, New York: Free Press, 2011.

⁵⁹ Fernández, I., *Felicidad organizacional. Cómo construir felicidad en el trabajo*, Santiago: Ed. B., 2015.

economy. Millennials try to find companies with a business culture and good practices oriented to ETHE set (ranked every year by think-tanks like *Great Place To Work*)⁶⁰, or to co-create the company under ETHE set into the mission, vision & values.

Conclusions

This article compares the School of Business at universities and the B-Schools (also, divided between public academic and private professional institutions) along the Spanish History, and it shows how a dual education system has been consolidated, until the current hybridization (related with the *Spanish B-Schools Paradox*). This article alludes to several present and potential future risks for Spaniard B-Schools: they are close to gone by success, as the Spanish B-School Paradox proves, because, as much international accreditations obtain the Spaniard B-Schools, more difficult it is to keep them, because of the red-tape and the contradiction among the verification systems. They must to spend many time and sources to maintain the accreditations. Just for the triple-crown it is necessary to spent more than \$100,000 and more than two years with exclusive employees for the process. The biggest contradiction is with the official Spanish agency of verification (ANECA), because its system was thought for universities with theory focus, with scholars and just to confirm in the welfare economy paradigm. The B-Schools need to come back to the origin: the professionalization focus, with business-men (as teachers) and innovative proposals in digital economy paradigm. Those new proposals, close to digital economy and the demand of the markets and business, they request an agile renewal of academic curricula, to introduce ETHE set (not as technical complement or soft-skills, it must to be a real

⁶⁰ GPTW is a think-tank founded as research institute in San Francisco (1991), which has given rise to a consultancy with local offices in more than 40 countries, serving more than 5,000 companies and 100 million people surveyed. The origin of the project was in two books by the founding partner, R. Levering (1984 and 88), who defined the best places to work (due to the business culture of high confidence and performance) and the work environment (not as a philanthropic issue, but rather of productivity). Currently, GPTW offers several services: GPTW certification, best workplaces ranking, cultural consulting projects, etc. The key of its success, it comes from paying attention to the business culture and its improvement (by ETHE set: happiness, talent, trust and commitment, etc.), also in the dissemination, thanks to the collaboration with prestigious publications like *Fortune*, *Le Figaro*, *Exame*, etc. (specially the annual ranking: *The 100 Best Companies to Work for*) and improvement experiences (e.g. the gift-work). Levering, R. 1988. *A Great Place to Work*, New York: Random House.

commitment with the knowledge, skills, attitudes and practices to drive in global digital economy and the model of happiness economics).

If the Spaniard B-Schools pretend to keep their success, it will be necessary a Copernicus revolution (to come back to instant before the origin of the current hybridization, which result has been the *Spanish B-School Paradox*). Today, the emergency is to recover the professionalization of the Business Schools, to have leaders in the transition of the digital economy to a new phase: from gig economy to well-being economics.

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ON CULTURE, TRADITION AND HUMAN DEVELOPMENT

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Abstract: *There is a common understanding of the human person based on the fact that humanity cannot obtain integral authenticity of living without expressing what the mind develops in experience and existence. Development on the other hand is only possible through allegiance to culture and tradition in human existential situation. This paper examines the general notion of culture, tradition and development in the context of human epistemic affairs, knowing that both represent the values upon humanity's structure.*

Keywords: *culture, language, tradition, development.*

Introduction: Understanding Culture and Its Development

Culture is one concept that is extremely difficult to define and fathom and this is because culture can represent a number of values and norms that also influence our perception of reality. Sometimes we think less of our culture because the elements therein have so much been internalized to the extent that we almost take them for granted without interrogating these cultural elements. However, when we observe other cultures possessing different beliefs and value system in contra-distinction to that of our own, then, we begin to ask questions as to the prompting of similarities in customs and idea. In this way, we may not realize that some of our feelings, attitudes, and values are cultural if we did not come in contact with other peoples that do things differently from our own. This may be the reason Carol R. and Melvin E. argue that:

We would not realize that our belief in germs was cultural if we were not aware that people in some societies think that illness is caused by witchcraft or evil spirits. We could not be aware that it is our custom to sleep on beds, if we were not aware that people in many societies sleep on the floor or on the ground.¹

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¹ R. Ember and R. Melvin, *Cultural Anthropology*, NJ: Prentice Hall, 1999, 9th Edition, p. 17.

Whichever way we may address this claim, what is important is that as long as there are human beings, culture must engender disparities since one man's meat is another man's poison; and, a trip into another cultural milieu, leads to the understanding of striking fact of cultural variations that deeply affect human behaviours. In this way, cultures become a way of life and the totality of what is to be learnt by all members of a society.

According to Sir Tylor, culture is "that complex whole which includes knowledge, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."² In Tylor's definition we see a philosophical underpinning of symmetrical concepts of "man" and "society". This is because the one cannot do without the other if we must talk about culture. Individuals as a member of the society acquire and learns from others and this underscores the fact that culture cannot be learnt in isolation from society. Hence, there is a socio-tradition dimension to culture, it permeates and diffuses from one generation to the other. Of utmost importance to culture is language which is a vehicle that enables it to convey the enduring traditions from generation to generation in order to build and organize society.³ Implicit in Parimal's claim is the notion that man and society are central, without a society or an organized group; culture may be unimaginable or impossible because it is only the society that sustains a culture.

Culture is equally a concept, a pattern of action that is either implicit or explicit in which a certain pattern of life style is abstracted, acquired and transmitted within a human group or community.⁴ It implies that the notion of culture is not a thing or single entity but the aggregate and embodiment of expressions of behaviours and elements historically derived from tradition that endures in time. This is the reason Kroeber et al contend "culture is an abstract description of trends toward uniformity in words, acts, and artifacts of human groups."⁵ Though we observe in these elements cultural constituents, they are not in themselves 'the

² Vide; Kenelm Burridge, *The Concept of Culture Reviewed: A Personal Retrospective in Social Analysis: The International Journal of Social and Cultural Practice*, 1997, Vol. 41 No. 3, p. 57.

³ Parimal, B.K., *Sociology: The Discipline and its Dimensions*, London, New Central Book Agency, 1990, p. 41.

⁴ *ibid*

⁵ Kroeber A. and Clyde Kluckhohn, *Culture: A Critical Review of Concepts and Definitions*, Harvard University, Cambridge, Papers of the Peabody Museum of American Archaeology and Ethnology, 1952, Mass. p. 155.

culture' but the inferences abstracted from behaviour and artifacts, the sum total of cultural pattern. It is obvious then that all cultures are marked by certain pattern of behaviour which are acquired and transmitted to other generations. According to Sykes:

Culture is a pattern of constructs of modes of meanings, values and ideas about acting, inferred from non-instinctive human behaviours. Behaviour is human action and the products of action. Products of action include written artifacts of historic cultures including documents of all kinds; newspapers, manuscripts, books of fiction and poetry. Among artifacts of culture are paintings, music, sculpture and the products of technology and science ... culture is the meanings, values and ideas about action which are in the minds of the members of a society.⁶

Evidently, from the above position a people's way of life is describable from the view point of a cultural pattern and this pattern defines and designs the meanings and values accorded the entire spheres of life of the people. Again, Richard upholds the long standing definition of culture as behaviour acquired through learning and transmitted from generation to generation through the medium of social interaction and inheritance.⁷ However, Kroeber et al are opposed to this line of thinking by maintaining that "culture is an abstraction from concrete human behaviour, but it is not itself behavior."⁸ Following this conception of culture, it seems the duo place culture in an elusive pedestal, an incomprehensible phenomenon. Hence Leslie A.W. holds that "when culture becomes an "abstraction" it becomes imperceptible, imponderable, and not wholly real."⁹ From the foregoing, culture as described above if it is intangible, then, it cannot be real and therefore cannot exist. Thus, it becomes intractable, invisible and it would be an uphill task to be able to construct an adequate definition of culture. The question that is germane at this juncture is: can an adequate discussion of culture be convoked in an abstraction? In other words, if 'culture is an abstraction from behaviour' then, is it possible to wholly separate the subject from the object of culture? That is, can culture sustain itself when it is devoid of human activity, if culture is an activity predicated on human behaviours?

⁶ Richard E. Sykes, *American Studies and the Concept of Culture: A Theory and Method*, American Quarterly, 1963, Vol. 15. No. 2, Part 2, p. 258.

⁷ Ibid, p. 258.

⁸ Kroeber A.L., et al, *op.cit.*, p. 52.

⁹ Leslie A. White, *The Concept of Culture*, in American Anthropology, 1959, New Series. Vol. 61. No. 2 (Apr.) p. 61.

Humanistic Assumption of Culture

It may seem difficult to continue to contend that culture is an entity that has independent existence or moves by, and of, itself devoid of a people, the convener and the vehicle of culture. Human beings are considered to be at the centre stage of the origin, nature and functions of culture and the reason is that it is the people that enable the concept of culture in the society.

However, it may seem obvious to classify the various assumptions about culture into two broad categories: material culture and non-material culture. The material culture is the tangible elements or concrete expressions of culture while the non-materials could be the ideas and ideologies expressed by a giving group of people but both run through the spines of the society. It is a truism that effective interpretation of aspects of cultural engagement of a people cannot be done without recourse to the value – belief systems of the community. This of course, was the mistakes made by the earliest philosophers and anthropologists in scrambling for Africa. According to Parimal, value may be defined as a “conception of standard by which feelings, ideas, actions, qualities, objects, persons, groups, goals, means etc. are evaluated as desirable or undesirable, more meritorious or less, more correct or less”¹⁰. In this way, value becomes those attitudes or character that dominates the entire sphere of cultural environment which may result from long year of philosophical or practical reflection of the people on the universe around them. For instance, when we speak of the spirit of Indian culture or the Indian way of life, we actually mean the values which permeate the Indian society and regulate the thinking and behaviour of Indians in general. ‘Values’ are generally arranged in a hierarchical order – some dominant, some less dominant and still some others secondary.¹¹ The intent here is to underscore that values are culturally bounded and therefore the difficulty of ever hypothesizing a universal value or standard by which judgments are instituted may be impossible. Probably this is the more reason Parimal speaks of the notions of “Indian way of life” or the “spirit of Indian culture”. The assumption therefore is that values are standards that cut across board in various degrees.

Another assumption about culture is that every human being is linked to numerous sets of relationships with other specific individuals who

¹⁰ Parimal B. Kar, *op.cit.*, p. 47.

¹¹ *ibid*

participate in the process of creating and sharing ideas. In other words, a long standing period of relationship can engender systems of ideas meaningfully only within such relationship and this perhaps differentiates them from other group bounded by other cultural system. The point here is that at any point in time, individuals within a cultural system participates implicitly or explicitly in a cultural process and this account for the reason.

From the foregoing, it cannot be said that culture deals with some sort of imperceptible, intangible, unreal abstractions. The reason for this is that “culture shapes the perception of the self and the interaction between people and their environment”.¹² It helps to explain the total life style, habits of the people and giving meaning to their way of life. Consequently, it engenders the basis of identity of a people. In Falola’s perception of culture:

It defines norms of behaviour, such as inter – and intra generational relations, codes of conduct for holders of political offices, and the difference between gift – giving and corruption. It defines boundaries among people, as in the case of gender roles or relations between the poor and the rich. As a means of communication, it enables understanding, and when a foreign language is imposed, it serves to consolidate domination. It is the basis of identity and ultimately of development.¹³

The above position seems to be an imperative in cultural matters, for instance it is this factor that underlies the basis of identity and distinction among varieties of groups. It is for these reasons we cannot designate culture as an unreal abstractions or imperceptible phenomenon. Hence, this imperative is grounded in cultural identity to the extent that we can talk of a race as different from another. As a result, that African culture is different from Asia and Asia is different from that of the west are realities. We are positing that culture has the audacity, and as part of its tasks to project an identity, though in the twenty – first century, it may be an herculean task to see a culture that has remained intact without external influence. In fact, this seems to be the dilemma of African culture from colonial to post – colonial era. Again, the tension of the African scholars in this area is obvious “how can Africa develop without losing its identity?... can it construct progress without a vision of its past?... can it ignore its

¹² Toyin, Falola, *The Power of African Cultures*, NY: University of Rochester Press, 2003, p. 50.

¹³ *ibid* p. 51.

legacies of domination in dealing with the wider world?"¹⁴ The obvious reason for this tension seems to be the present situation of African continent that is crawling behind in all phases of development apparent in the various marginalization policies in world polity. This obviously is a challenge and of course a crisis that the continent will have to battle in order not to be disconnected from developmental project among the comity of the world.

Therefore, culture is assumed to be acquired and created by man as a member of society and also, it is communicated largely through language. "culture consist of acquired capabilities, habits or custom and that culture is a quality or attribute of human social behaviour which man himself has created and which have no existence apart from the human mind."¹⁵ Interestingly, this conception of culture seems to be true since culture is often viewed as having a characteristic that presupposes that the individual or society exists independently from the observer. Culture viewed from this perspective cannot be diffused from tradition since it is a veritable tool that procures culture as we shall demonstrate later. The previous discourse had centered majorly on the analysis of the concept of culture which is a human legacy bestowed on man by its very nature in the society. Tradition seems to be another important feature peculiar to it.

In Defence of Tradition for Cultural Humanism

Webster's Dictionary captures tradition succinctly to include "the transmission of knowledge, opinions, doctrines, customs, practices etc. from generation to generation originally by word of mouth and by example... that which is so transmitted; a body of beliefs and usages handed down from generation to generation; also, any particular story, beliefs, or usage so handed down; hence, remembrance, or recollection existing as by transmission."¹⁶ This implies that a tradition is a belief or behaviour passed on within a specific society and having great significance with the past. In this connection, a tradition can be said to endure for centuries with great significance to the social environment where it exists.

¹⁴ *ibid*

¹⁵ David, Bidney, *On the Concept of Culture and some Cultural Fallacies*, in *American Anthropologist*, 1944, *New Series*. Vol. 46, No. 1, Part 1 ((Jan - March) p. 32.

¹⁶ *The New International Webster's Comprehensive Dictionary of the English Language Deluxe Encyclopedic Edition*, 2012, Vol. 2.

Edward Shils defines tradition as “anything which is transmitted or handed down from the past to the present.”¹⁷ Acton demonstrates that it is a “belief or practice transmitted from one generation to another and accepted as authoritative or deferred to, without argument.”¹⁸ In the words of Fleischacker, it is “a set of customs passed down over the generations, and a set of beliefs and values endorsing those customs.”¹⁹ What is clear from the above definitions is to uphold that humanity lives at any rate, within the context of tradition and therefore tradition becomes a legacy in human dynamic nature. According to Hammer:

We act within institutions that have their roots in the distant and unrecoverable past. Our understanding of the world is influenced by beliefs and ideas inherited from our ancestors and our social relationships are determined in large part by accepted patterns of behavior.²⁰

From the foregoing, tradition is at the heart of human activity. That is, it may seem impossible to have what is referred to as tradition if human lacks activity. It is in this case we can talk of human values that endured from ages which make culture relevant. It could be argued that, every society in our world is traditional since all of them in one way or the other maintains and cherishes values, outlooks and practices given to them by previous generations and most of such values, if not all, forms the bed-rock of the culture and existence of the people even the most sophisticated generation may not want to take pride in celebrating a sort of disconnection from the past. Again, this is not to imply that traditions and cultures are not dynamic. A critical assessment of varieties of cultures would show that not one single culture has remained intact from inception but are all constantly changing due to some factors which will be discussed in this work.

It is obvious that no culture is immune to change. The reason is, the era we all refer to as modern society has a connection with the past traditions. Invariably, development involves a migration from one stage to another and therefore elements of the cultural past which we call tradition endures and are obviously found in our today. In western philosophy, like all other philosophies, one can establish a nexus between ancient and

¹⁷ Edward, Shils, *Tradition*, London: Faber and Faber, 1981, p. 2.

¹⁸ H.B. Acton, *Tradition and some other Forms of Order*, Proceedings of the Aristotelian Society, 1952, n.s., vol. 53, p. 2.

¹⁹ Samuel Fleischacker, *The Ethic of Culture*, Ithaca, Cornell University Press, 1994, p. 45.

²⁰ Dean C. Hammer, *Meaning and Tradition*, in *Polity*, Published by: Palgrave Macmillan Journals, 1992, Vol. 24, No. 4 (summer). p. 552.

medieval, between medieval and early modern and late modern philosophies. One is positing that, there are overlapping traditional elements that remain intact despite all forms of changes that may have occurred in the process of transmission in all cultures. Hence, “this should suggest that the central, fundamental, and persistent meaning of “tradition” is that which comes down or is inherited from the past and becomes an enduring element in the cultural life of a people.”²¹ Those elements that stand out of the cultural activity of a people are what Hammer calls “customs, traditions, institutions, laws,”²² and therefore define tradition to be “concrete, coherent way of living which must be learned by living within the tradition.”²³

In sum, it may be observed from the foregoing that tradition is also central to the issue of culture if it must be deemed meaningful. Following from the varieties of traditions and cultural elements observable across board, it provides us with the basis for comparing the past with the present. It is no gainsaying the fact about colonialism which, for instance, has affected traditional culture and African psyche. No doubt, Africans now have to cope with a different reality of cultural intermingling initiated by colonialism and presently suffocating in the ocean of globalization. The point to note here is; culture and tradition whether of the West, Asia or Africa, are no longer intact, given the current wave of globalization and therefore the obvious task before all and sundry is not really what separates but what is capable of uniting and sustaining humanity within the social order for the development of our world.

Another important fact about tradition and culture is its outward manifestations. This seems to be the expressible content of tradition that has endured in time. For Shils it is referred to as the “substantive content” which includes delineation of tradition of objects such as buildings, tools, and landscapes.²⁴ The import of Shils’ notion of tradition is that a traditional folk dance for instance can be recognized by the rules which govern its steps being different from any other type of dance and a tradition of deference by the lowering of one’s head or the kissing of a ring, kneeling and prostrating as forms of greetings in *Yoruba* land are all signs of such outward manifestations which may defined a tradition.

²¹ Kwame Gyekye, *Tradition and Modernity, Philosophical Reflections on the African Experience*, New York, Oxford University Press, 1997, p. 217-218.

²² Dean C. Hammer, *op.cit.*, p. 553.

²³ *Ibid*

²⁴ Edward Shils, *op.cit.*, p. 12.

However, one may ask a pertinent question from the foregoing, is it in all cases that the outward manifestations define a tradition? In other words, can we justifiably refer to each occasion of outward display of event and activities as a product of cultural tradition? To affirm this positively may be problematic since outward manifestations must not alone define what a tradition is, because there are lots of outward practices that are similar and yet convoke and invoke different meanings across culture. Dean C. Hammer points to this difficulty when he illustrated examples to buttress this argument. For instance, eating bread and drinking wine at communion – similar practices – would not be seen as the same by the catholic and protestant. Eating turkey on thanksgiving carries a different meaning compared to consuming turkey on any other day, and certainly has a different meaning for people of another country eating the same meal.²⁵ Here, one can observe that tradition is not suggested or defined by particular outward manifestations of events and activities but the rudimentary meanings conveyed by these practices and ideas by participants of the tradition from ages. Painting as an art also illustrated the values in tradition. Merleau – Ponty talks of painting as a signification of meaning and a mode of expression that the artist interprets the world.²⁶ It is “invested with meaning, and it is this meaning as it is shared with others and transmitted over the years that forms a particular tradition”.²⁷ Therefore, we can observe something as a tradition when we can trace particular continuities in the meanings of actions or ideas across time and between individuals. These meanings may be formed in self - conscious articulation of meaning of actions and ideas.

Again, one other important component that is germane in any discussion of tradition and culture is the idea of its identity. It was established that continuity in meaning is an obvious feature that helps to explain what to look for in tradition. The reason is that tradition provides us with a basis for identity and hence demonstrates how a given tradition is different from other traditions outside it. The uniqueness of identity is seen sometimes in the mode of dresses, food and even language to distinguish oneself from those who do not belong to our tradition. It is in this way that we can dwell much on the talk about cultural traditions of

²⁵ Dean C. Hammer, *op.cit.*, p. 558.

²⁶ Maurice Merleau – Ponty, *Signs*, trans. Richard C. McCleary, Evanston, IL: Northwestern University Press, 1964, p. 64.

²⁷ Dean C. Hammer, *op.cit.*, p. 559.

the West, Africa and Asia. So, tradition to a great extent, tells us who we are and defines our identities – in the world of cross-cultural comparison.

Ultimately then, our understanding of tradition from the above position is lofty given the content of what the concept entails. However, if continuity of actions or practices are important factors in the discussion of tradition, it implies then that tradition can be static. What we are implying here is that if a cultural action or practice endured for a period and then outlived its time; can such practices be jettisoned to give way to another? From another perspective, can there be revolution for a tradition that has become anachronistic? I seem to agree that traditions are conveyed by human agency in which, himself, is a dynamic agent. Capitalism for instance is a human tradition which Karl Marx opposed vehemently but for him “capitalism could be broken only by the human act of revolution.”²⁸ This implies that capitalism as an ideological tradition can be replaced because the world is always given anew to every generation. According to Habermas, humanity must be free from the domination of tradition “into the less coercive constraint of insight and rational decision.”²⁹ Accordingly therefore, traditions for him are not static phenomenon of past generation.

It is however important to stress that there is the need to integrate tradition’s continuity as well as its changes over the years. This is because the major feature of tradition is the continuity in meaning ascribed to ideas and practices by the cultural people and this will take on different ways as new generations come on board. This is the reason Philip Selznick holds that as a group struggles to maintain its identity “in the face of new problems and altered circumstances, it will often respond not by sacrificing its identity but by adapting it,”³⁰ so, continuity and change are different modes of realization of the reality called ‘tradition’. For Shils, change as well as persistence (continuity as referred to by Hammer) is gripped by the past:

All novelty is a modification of what has existed previously; it occurs and reproduces itself as novelty in a more persistent context. Every novel characteristic is determined in part by what existed previously; its previous character is one determinant of what it became when it became

²⁸ Vide; Dean C. Hammer, p. 566.

²⁹ Jurgen Habermas, *A Review of Gadamer’s Truth and Method*, in *Hermeneutics*, ed. Wachterhauser. p. 270.

³⁰ Philip Selznick, *Leadership in Administration, A Sociological Interpretation*, New York, Harper and Row, 1957, p. 21.

something new. The mechanisms of persistence are not utterly distinct from the mechanisms of change. There is persistence in change and around change and the mechanisms of change also call forth the operation of the mechanism of persistence; without these, the innovation would fade and the previous condition would be restored.³¹

The obvious fact here is that tradition is never disconnected from the past because without the past there cannot be the present. "A post-traditional order is not one in which tradition disappears far from it. It is one in which tradition changes its status. Traditions have to explain themselves, to become open to interrogation or discourse."³² The present human activity is a manifestation of related things that happened in the past. Therefore, past things possess or acquire metaphysical, religious and aesthetic significances for human beings. It is in this way that one can talk of a valued past that needs to be persistently continuous and by pointing to real things in the past which is a part of the system of mechanisms of persistence or continuity through which the past lives into the present. So, what we may call new traditions is a kind of change that is not totally disconnected from the past because they contain the forms and structures of the past traditions. This accounts for Shils' examination of 'tradition' and 'traditional' to mean "recurrence in approximately identical form of structures of conduct and patterns of belief over several generations of membership or over a long time within single societies."³³ It is as a result that, one can sometimes say a practice or action and belief are accepted based on the dictate of tradition or that a particular system of belief elicit the desire to act in a manner acceptable by tradition. It is also in this socialization process that a society considers legitimation of authority to be a follow up from tradition to the extent that a given cultural action is practically adhered to by participants or its adherents in unquestionable obedience or loyalty to the cultural action and therefore, performing them will be in accordance with the tradition of that particular cultural society.

Put differently, Robin Osborne distinguishes tradition from *habitus* and ritual. For him, *habitus* is a feature of humans that they learn. "Human behaviour is not only made up of individual intelligent responses to challenges, but also of actions which imitate the behaviour of

³¹ Edward Shils, *Tradition in Comparative Studies in Society and History*, Cambridge University Press, 1971, Vol. 13. No. 2, Special Issue on Tradition and Modernity, p. 122.

³² Giddens, A., *Beyond Left and Right*, Cambridge, Polity, 1994, p. 5.

³³ Edward Shils, *op.cit.*, p. 123.

other individuals. Part of this is a matter of habit.”³⁴ But, in this, we must be able to note the inherent differences in behaviour and tradition. There is a difference between habit which people routinely displayed and adopted because they thought that this is how things had been understood in the past and another which people had inherited without consciousness of whether this was or was not what everyone had always done but to act in a traditional manner always entail a conscious attempt at taking a decision on cultural productions.

Language as an Aid to Cross – Cultural Understanding

Language and culture are two concepts that are closely related, in fact, one cannot be without the other because both convey meanings and references beyond themselves. Language is more than just a means of communication it influences our culture, our thought processes and shaping our perception of reality. One can understand the culture of a social group in the meanings portrayed by their language. In this way, when we interact with the culture of a social group, it implies also an interaction with the language of the group. Therefore, it may seem impossible to understand the culture of a people if we do not have direct access to its language because of the established relationship between the two concepts. Language reveals the culture of a particular social group and learning a language is not only learning the alphabets, the meaning, the grammar rules and the arrangement of words, but it is also learning the behavior of the society and its culture.

When a baby is born, the mind remains blank and it is a *tabula rasa* in Lockean terminology and all babies are similar in this mode regardless of colour and race until the child is exposed to their surroundings that they become individuals in their cultural group. So, at birth, all humans are the same. This is the reason Brooks contends that physically and mentally everyone is the same, while the interactions between persons or groups vary widely from place to place. However, this sort of behaviours can either enjoy approval or disapproval of the society but those behaviours that receive approval will also vary from place to place thereby forming the basis of different cultures and it is from these differences that our reception of the world originates. Hantrais has an interesting description of culture and language when he argues that culture is the belief and

³⁴ Robin Osborn, *Introduction: For Tradition as an Analytical Category*, in *World Archaeology*, Taylor & Francis Ltd., 2008, Vol.40. No. 3. Tradition, p. 283.

practice governing the life of a society for which a particular language is the vehicle of expression.³⁵ So, our perception of the world is dependent on culture which enormously had influence on the life of the people and such culture also finds expression in the language of the people, which implies that culture and its people can be enhanced by the knowledge of their language.

The importance of language and culture are not to be over-emphasized. Philosophers of language are very critical and passionate about linguistic analysis because they are of the conviction that clarifying language is the most pressing task of philosophy. The reason for this is some expressions that seem vague, ambiguous, equivocal or misleading could be eliminated through painstaking analysis. For Russell, the structure of language is the structure of reality. Thus, we know the world from the structure of language and the meanings we give to it. So, the world is connected to language:

Since language is capable of describing the world and expressing true propositions about it, then there must be, some correspondence between the logical structure of language and the necessary structure of reality.³⁶

In a similar approach, Wittgenstein argues that the task of language is to represent states of affairs in the world. This idea is illustrated as “picture theory of language”. This is because a proposition represents a picture of reality thus “the logical relationships among the elements of a proposition represent the logical relationship among objects in the world. A proposition has a sense if it describes a specific, possible situation within the world; otherwise, it is meaningless.”³⁷ Wittgensteinian approaches to language only explains the meaning of terms in its logical relations between naming and its corresponding objects in reality or between sentences and their corresponding facts. However, in his later works, Wittgenstein realizes that terms and propositions do not convey any meaning apart from that which is ascribed to them. “They are intimately tied to human purposes and activities, and in this context they have their life.”³⁸

³⁵ Hantrais L., *The Undergraduate's Guide to Studying Languages*. London Centre for Information on Language Teaching and Research cited from <http://www.tefl.net/elt/articles-technique/language-culture>, 1989.

³⁶ Vide; William F. Lawhead, *The Voyage of Discovery: A Historical Introduction to Philosophy*. Second Edition, Wadsworth: Thomson Learning, 2002, p. 502.

³⁷ Ibid. p. 511.

³⁸ Ibid. p. 517.

From the foregoing, it seems language is meaningful only in reference to a given human experience and human experience is the birthplace of culture. It implies that language is rooted in culture and culture is reflected and passed on by language from one generation to the next. Therefore, the task of language in culture succeeds when it elicits or prompts the desired response from people in order to perform a specific task within the cultural environment. This, again, squares with the later view of Wittgenstein when he submits that language (words) has meaning when it is put into use within a specific context and to achieve a specific desired goal. He argues “for a large of cases – though not for all – in which we employ the word ‘meaning’ it can be defined thus: the meaning of a word is its use in the language.”³⁹ This is because some words may be ambiguous and their uses may be divergent, hence words can derive their meanings in the mode of its usage.

However, W.V.O. Quine argues in his “Indeterminacy of Translation” that sentences are indeterminate because they do not have universal application. For him, it is not possible to retain the original meaning of a sentence or expression, when translated from one language into another because of the peculiarity of one context or culture where the term or expression is derived.⁴⁰ What Quine seems to intend here is that, since language is a vehicle through which culture derives itself, the meaning of concepts can only be meaningful when they are interpreted within the context of its use. That is, it may be difficult to adequately translate the terms in one language to another. Hence, indeterminacy of translation refers to the inability to ever fully translate the meaning of a word from one language to the other. This view is referring mainly to translation between natural languages, but it can also refer to individuals using some language for an adequate cross-cultural understanding of one another.

Finally, Wittgenstein and Quine have demonstrated the place of language as a veritable instrument through which an understanding of reality can be known and assessed. In view of this, the agent of language is man who realizes himself within a given culture, hence, we say language is culture and culture is language. They have a complex relationship because language and culture are intertwined and continues to shape and

³⁹ Ibid.

⁴⁰ Vide; Henry Glassie, *Tradition in The Journal of American Folklore*, 1995, Vol. 108. No. 430, and, *Common Ground: Keywords for the study of Expressive Culture*. Published by: American Folklore Society p. 398.

influence humanity. According to A.L. Krober "culture, then, began when speech was present, and from then on, the enrichment of either means the further development of the other"⁴¹ Language communicates through language. Therefore, to speak is to assume a culture, and to know a culture is like knowing a language because cultural product, are true representation and interpretation of the word that must be communicated in language in order to be lived.

Conclusion

In conclusion, what we are implying is, there is the possibility of old ideas and values resurrecting in the new ones, it is in this way one can talk of modern and postmodern traditions. It is a process for deriving the future from the past, and then transmitted from one generation to the next. However, it is not all elements of social life that can be traditional. It is more than mere handing on to the next generation. That is, it is not all inherited customs or institutions that may form part of tradition. To share in this notion called 'tradition', all beliefs and practices inherited from the past must be accepted in accordance with certain criteria which must form part of tradition and the acceptance must also be a conscious one able to respond to issues within the tradition of the society.

Tradition therefore is understood apparently within its role in the process of change and it delves into the mechanisms underlying the organization of the past with respect to the present and also how the past may serve the present and the future generations and it seems this is what history seeks to achieve too; connecting the past with the present so that the future could be better branded. Hence, traditions, in fact, are continually altered. As argued by Marian Kempny "traditions are not independently self-reproductive or self-elaborating. Only living, knowing, desiring human beings can enact them and re-enact them and modify them"⁴² Having delved into culture and tradition, we are also posed to understanding culture from the language perspective. Of course language is a communicative instrument that conveys meanings and expression of ideas in a given cultural environment and it cannot be jettisoned in any fruitful discourse about culture.

⁴¹ Vide; Marian Kempny, *How Tradition Encounters Change? – On the Place of Tradition in the Sociological Discourse on Social Change*, Polish Sociological Review, 1996, No. 113, p. 11.

⁴² Ibid.

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THE SPIRITUAL DIMENSION OF THE CONTEMPORARY PANDEMIC COVID-19

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Abstract: *This research presents an interdisciplinary analysis, on the border between medical sciences, ecology, anthropology and Orthodox theology, of some of the most important pandemics of the last century, their causes and implications for civilization. The economic and social impact of the pandemic on our civilization is particularly powerful and causes drama in our communities.*

However, gradually, the economy will recover, jobs will be re-established, states will find solutions to avoid collapse, and civic freedoms will be reactivated, at least in Euro-Atlantic democracies. The pandemic did not liquidate the world economy, nor does it stop humanity from its path to a global, planetary and free society, but merely awakened homo sapiens from the "drunkenness of speed" of material progress that had become toxic to both him and the planet.

The spiritual perspective, offered by Christian theology, introduces patristic reflections on the rationality of creation, in the light of the Incarnation of logos, and the spiritual way of reporting to the living world that derives from it. The human being wants to know whether there is a reason behind his suffering. The question of "why me?" in times of suffering stems from the theological answers to the question "What is God really like?"¹

Keywords: *Pandemic Covid-19, conspiracy theories, rationality of creation, divine pronouncement, spiritual reality.*

Suffering as divine pedagogy to understand the purpose of this life

The problem of suffering which is also the problem of evil is both intellectual and emotional². The intellectual problem of suffering is about how to give a rational explanation to the existence of God and suffering in the world. When people suffer, their minds grapple with the question "why me?"

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¹ M.J. Erickson, *Christian Theology*, 2nd ed., Grand Rapids, Michigan: Baker Book, 2001, pp. 289-307.

² J.P. Moreland, and W.L. Craig, *Philosophical Foundation for a Christian Worldview*, Downers Grove, Illinois: InterVarsity Press, 2003 p. 67.

When we go through pain and suffering, it is important to understand that God is not happy. He did not initially create pain, grief, and suffering as part of his plan for mankind in the original perfect state of humankind. Everything he created was very good.³

The little skids, the ordinary life errors we make in the setting of a day, seem and are, to an extent, insignificant. Cumulatively, however, in time and space, intertwined with each other and with all the other small errors that all of us make repeatedly over several decades, disorders can cause disturbances on a global scale. The situation is dramatic, as even experts cannot get out of the scope of human limitations, affected in various forms by our weaknesses. Even the clearest understandings on various issues can be overshadowed, in the case of experts, for example, by the filter of their knowledge.⁴

So, even in the considerably better situation where we know what needs to be done, and we know the causes that trigger a threatening fact (up to a level of expertise), even in such situations there is a substantive difficulty that prevents us from acting properly, to remove the danger around us and our fellow human beings. In this respect, the new coronavirus and the Covid-19 pandemic might just be a first sign that things have already gone too far.

In light of these dangers that overshadow the future, it can be seen that it is not the evils we go through that are the greatest. In fact, above all the evils we cross, but also in the core of those that might follow, there is a greater evil; is not that, knowing in advance about the threats of life, we do nothing to avoid them. The greatest evil would be not to understand the good lessons, hidden in what has happened to us and is happening to us, and to miss the essential understanding that this evil is caused by our own views and actions. Otherwise, how will we deal with the many evils that threaten the future of our survival?

For man hastened by the speed of the world, superficialized by entertainment, cognitively tired of the informational noise of civilization or self-satisfied with his own expertise, the reception of the truth of faith becomes a burden. How could it be otherwise, if the subject called to receive the light, to walk the path and receive the Truth, to live His life, in

³ The Holy Scripture, *Genesis*, cap 1, verse 31, Bucharest, The Publishing House of the Biblical and Missionary Institution of The Romanian Orthodox Church, 2006, p. 9.

⁴ Steven Sloman, Philip Fernbach, *Illusion of Knowledge. Why we never think for ourselves*, translation by Dan Noël, Public Publishing House, Bucharest, 2017, pp. 302-303.

communion with others, is it over? How could it be otherwise, since the recent man is pressed by alert movements and pulled in all directions by her unspiritual signs? If he has too little time for depths, if he lives with a major energy deficit for the labor of the search for meaning, if he doesn't have the lucidity to see his own incompleteness, how will he be able? In good health, the evil we experience has caused ourselves, with the world we have chosen to build. If so, then the current pandemic could produce a rare, bitter and costly opportunity to call into question some of our habits.

In many times, in these months, in various ways, it has also been affirmed that we are experiencing God's punishment, given by Him for the sins of men. No doubt there is "no man who is not wrong" and that "no one is good but one God"⁵. But this is not the sensitive point of this understanding, but in the way we place the drama we live in God's right. This understanding is worth unraveling, because it is important to properly place two undeniable realities in agreement.

Why does God allow all this? There was no man in this universe who, seeing his suffering or that of other people, did not honestly ask himself this question. However, almost no one has come to the conclusion that he, the former, has abdicated since the good use of his freedom. We all believe that the freedom of others has led us here, or worse, that God is either powerless or indifferent. No one blames themselves first, because the guilt belongs to others, not us.⁶

The first is the essence of the Revealed message, according to which God is love⁷ and that He fully loves the world. The other reality concerns the presence of evil, suffering and death, which cannot be questioned and which we are experiencing today at a new magnitude.

The spiritual understanding of the pandemic, as a new condition of life of the global world, can be seen in this relationship between the loving God and the evil we pass through. If God loves us, how and why is this bitter and painful trial of life happening to us? Where is His work and His saving love? If the world, His creation, was, from the beginning, "very

⁵ The Holy Scripture, *Luke*, cap 18, verse 19, Bucharest, The Publishing House of the Biblical and Missionary Institution of The Romanian Orthodox Church, 2006, p. 600.

⁶ D. Pawson, *Why does God allow natural disasters?* Bradford: Tera Nova Publications, 2007, p. 134

⁷ The Holy Scripture, *John* cap 4, verse 8, Bucharest, The Publishing House of the Biblical and Missionary Institution of The Romanian Orthodox Church, 2006, p. 631.

good⁸, why are the evils we experience today so great, so prominent? Have our evils overcome His love? Or, if He Himself sends us these burdens of life to punish us, how then do these sufferings caused by Him reconcile with His love for us, with His sacrifice for the sinners and mortals of the world, for the fragile creature that we are?

God allows trials and sufferings in our lives for a purpose. Sometimes allows us to go through suffering for a season in order that he might teach us some important lessons, so that we can become humbled, strengthened in our faith, and toughened in our character⁹. God permits suffering to come on his people so that he can get their attention¹⁰. When we suffer, God might be preparing us for greater blessings ahead¹¹

The perfection of the Divine Creation and the physical vulnerability of people

Out of haste or ignorance of patristic thinking, God's intervention after the fall of Adam could be understood as punishment. As Adam sins, disobeying the divine commandment not to eat from the tree of knowledge of good and evil, God pays for his disobedience.

However, this interpretation, which shows suffering and death as God's punishments, is not in line with the meanings that the Saints see in the text of Scripture.

In a particularly valuable study¹², the Greek theologian Panayotis Nellas presents how the Holy Fathers interpret these evils, mentioned in the words God addressed to Adam after the fall. It is not a curse pronounced by Him against man. Authors such as John the Golden Mouth, Nicolae Cabasila or Maxim the Confessor reveal that the evils announced for Adam and Eve arise, in fact, from the very rationality of creation, inevitably affected by sin.

⁸ "And God looked at all that he did, and behold they were very good" - *The Holy Scripture, Genesis cap 1, verse 31*, Bucharest, The Publishing House of the Biblical and Missionary Institution of The Romanian Orthodox Church, 2006.

⁹ The Holy Scripture, *Psalms cap 23, verse 4*, Bucharest, The Publishing House of the Biblical and Missionary Institution of The Romanian Orthodox Church, 2006, p. 323.

¹⁰ The Holy Scripture, *Psalms cap 103, verse 4*, Bucharest, The Publishing House of the Biblical and Missionary Institution of The Romanian Orthodox Church, 2006, p. 340.

¹¹ The Holy Scripture, *John cap 15, verse 1-5*, Bucharest, The Publishing House of the Biblical and Missionary Institution of The Romanian Orthodox Church, 2006, p. 642.

¹² Panayotis Nellas, *Man – godly animal. Perspectives for orthodox anthropology*, translation by Ioan I. Ica jr, Deisis Publishing House, Sibiu, 1999.

In understanding these Holy Fathers, Nellas writes, sin brings punishment, "and punishment comes naturally upon the one who offends them, comes not from the righteousness of God, who neither struck nor asks for satisfaction, but from the righteousness of creation."¹³ The evils are not from God, but they turn from creation against man as a justice of it. The main idea of the interpretation offered by Christian parents should still be present today with regard to the Covid-19 pandemic. The constraints, suffering and death that we see and experience now, but also the challenges they have, as always and anywhere in history or in the future, are not from God, but are consequences of our actions.

Nor is the scientific world foreign to such an understanding. The causes of this pandemic relate to human behavior, elevated to the rank of civilization, which has acquired, in recent decades, planetary dimensions. We destroy natural habitats, we coerce animals to grow in artificial environments, we modify their food, we change their place and their lifestyles, we raise them in captivity, and we do these exclusively for consumption. All reduce the distances between us and the animal world, man being present in the living world at completely different intensity rates from those of fifty years ago.¹⁴

Saint Nicholas Cabasila writes in this regard that wound, pain and death "were concocted from the beginning against sin... For this, immediately after sin, God allowed death and pain, not bringing a punishment upon one who sinned, but rather offering a cure to one who became ill."¹⁵ Therefore, in the light of this understanding of the Saints, in the evil we live in the world, a very important contribution is made by our evil deeds.

Saint John Damaschin writes that we humans "are the cause of these evils" and that "involuntary evils are born out of voluntary evils".¹⁶ All that God has done, he continues, as they were done, are good.¹⁷ If they

¹³ *Ibid.*

¹⁴ The ideas are drawn from the statements of Andrew Cunningham, Professor of Wild Life Epidemiology at the London Zoological Society, in a material provided by CNN. It's about the material already quoted: Nick Paton Walsh and Vasco Cotovio, "Bats are not to blame for coronavirus. Humans are," CNN, 20 March 2020, available online at <https://edition.cnn.com/2020/03/19/health/coronavirus-human-actions-intl/index.html>.

¹⁵ St. Nicholas Cabasila, *About Life in Christ*, apud Panayotis Nelas, *op. cit.*, p. 100.

¹⁶ St. Ioan Damaschin, *Dogmatica*, Scripta Publishing House, Bucharest, 1993, p. 189.

¹⁷ The Holy Scripture, *Genesis*, cap 1, verse 31, Bucharest, The Publishing House of the Biblical and Missionary Institution of The Romanian Orthodox Church, 2006, p. 4.

remain so, he writes, "how they were built, they are very good", but "if they voluntarily depart from the state of conformity with nature and if they come to a state contrary to nature, they end up in evil".¹⁸

It is important to keep the conviction that God is not the author of evil and death, for these difficult days, and we will see a new reality. We might find that, one way or another, we are the perpetrators of the evil we are experiencing today, which fully deserves careful consideration, honest reflection. It's an incomparably more arduous journey than what the simple conspiracy label offered us, which simply outsources the whole story.

We find the encouraging manner, reinforced by the hope in His help, in the words addressed by Patriarch Daniel, of the Romanian Orthodox Church, in one of the messages addressed to the faithful during the pandemic period: "at the end of this pandemic (...) God will enlighten all people to better understand that only through faith, hope, and love, expressed in good deeds for others, can periods of trial and suffering be overcome, and His peace and joy can be felt."¹⁹

The state of the world today and all its problems show us that a simple humanism cannot stop all these evils. How to do it if he just witnessed their birth? "If we remain at the humanist level," writes theologian Panayotis Nellas, "then we limit the development of both the world and man, to the limits of space and time." It's just that, in this case, "the functioning of nature is overturned and distorted. The result is that even man's best intentions get stuck in the process of their achievements in this diverted operation and are alienated. Therefore, he writes, in this overturned order of things, the evil done "is not by chance, but natural and inevitable."²⁰

The disturbances of the world come from our sins. The Apostle Paul has long fixed this X-ray with a few memorable words: "But now I do not do these, but the sin that dwells in me. Because I know he doesn't live in me, which is in my body, which is good. For yours is in me, but to do

¹⁸ *Ibid*, p. 19.

¹⁹ Cf. Daniel, Patriarch of the Romanian Orthodox Church, message addressed on May 12, 2020, material available online at <https://www.agerpres.ro/culte/2020/05/12/patriarch-daniel-state-of-pandemic-call-to-transform-sufferingin-hope-and-isolation-in-desire-of-community--503610>.

²⁰ "Western Technological Frameworks of Life and the Orthodox Church," in Vol. *Orthodoxy – divino-humanism in action*, Deisis Publishing House, Sibiu, 2013, pp. 232-233.

good I do not find out. For I do not do the good which I will, but the evil which I do not want, that I do"²¹

There is, therefore, a substantive powerlessness of the human being: as long as it does not put its own powers in order, through ascetic exercise, it will not have full power over the world in a work organising it. Living under the auspices of sin, driven by passions and without a spiritual project to put his movements and life in order, man manages to have at hand only an inverted, disordered world, which will also have the warped face of his own life.²² In such a world, with laws and movements troubled by its irrational skids, in the absence of a spiritual life that illuminates his decisions and the paths to follow, his relations with the world are overturned.

The condition of man and the world are marked by a bitter antithesis: his actions in it, although they seem carefully weighed and well-intentioned, come to accomplish the perfectly opposable purpose, ultimately fulfilling the opposite of what was pursued: "The sincere revolts for freedom, writes Panayotis Nellas, can only lead to service, the great development of production in abundance, and the preservation of peace to claim the increase in armaments , i.e. preparing for war"²³

In a dark time of war, in 1944, Father Dumitru Stăniloae wrote in "The Romanian Telegraph" that mankind had learned that it could hope nothing, in order of happiness, from its technical progress. In fact, he writes, "man's happiness hangs on the change, the improvement of the soul, the agent who uses the discovered and captured forces of nature. The concerns of mankind must turn to the soul, which has a much more important role in escaping human life from the great storms and misfortunes that haunt it."²⁴

²¹ The Holy Scripture, *Romans*, cap 7, verse 17-19, Bucharest, The Publishing House of the Biblical and Missionary Institution of The Romanian Orthodox Church, 2006, p. 712.

²² We find, within Christian thought, numerous places with such observations. The theologian and philosopher Christos Yannaras observes that the way we deal with the sensitive world reveals how we understand the environment, which we receive more as "a dead matter, a consumer good, an object that serves to satisfy his desires" (Cf. Karl-Christian Felmy, *Dogmatics of the ecclesial experience. Renewal of contemporary Orthodox theology*, translation by Pr. Ioan Ica, Deisis Publishing House, Sibiu, 1999, p. 182).

²³ Panayotis Nellas, *Man – godly animal. Perspectives for orthodox anthropology*, translation by Ioan I. Ica jr, Deisis Publishing House, Sibiu, 1999, p.125.

²⁴ Pr. Dumitru Stăniloae, "Civilization and soul", in the *Romanian Telegraph*, year XCII (9 July 1944), no. 28, pp. 2-3, apud Pr. Dumitru Stăniloae, *Culture and Spirituality*, vol.

And Olivier Clement formulated something similar, pointing out that European civilization has no other way of saving all its purchases than assimilating them into its deepest layers: "those aspects that have subsided from societies called Christians, either fall apart or become internalized."²⁵ We have to observe, together with him, that "the civilized world is being pushed, and will be increasingly, to choose between nothingness and holiness, or as Pavel Florensky wrote, between madness and the Holy Trinity."²⁶

It is also apparent here that, in order to minimize the damage done by our limitations and vulnerabilities, we should renounce unlimited confidence in the powers of reason and technique, and open ourselves to the ancient spiritual experience of the forefathers, fixed in the priceless pages of wise living and the needs of skill.

Religion, as therapy for soul and body

Since a long time ago, religions have attempted to provide behavioral pieces of advice in times of crisis to help humankind spiritually. In the present study, some of these pieces of advice are mentioned. It has been suggested that medical staff in hospitals pay more attention to the spiritual and religious beliefs of COVID-19-infected patients to improve their calmness and well-being.

Religions have positive impacts on human mental health through conducting health measures, providing social support, and enhancing self-efficacy and cohesion. As an instance, "If you hear that plague or any other dangerous infectious disease has broken out in a land, do not go to it; but if it breaks out in a land where you are living, stay at home in your city", said the Prophet of Islam nearly 1,400 years ago.²⁷ Furthermore, ablution (wudhu') is one of the Islamic washing rituals performed before

III, articles published in the *Romanian Telegraph* (1942-1993), Basilica Publishing House, Bucharest, 2012, p. 590.

²⁵ Cf. Olivier Clement, "My Hope for Our World", in *Spiritual Highlights for Today's Man*, Basilica Publishing House, Bucharest, 2011, p. 79.

²⁶ According to Olivier Clement, Christianity can value the entire human experience. It is necessary, he writes "a renewed Christianity, which integrates the Asian disciplines on the inner living and cosmic feeling of archaic religions, in open dialogue with scientists, increasingly freed from their prometheic attitude" (Cf. Olivier Clement, "My Hope for Our World", in *Spiritual Highlights for Today's Man*, Basilica Publishing House, Bucharest, 2011, p. 79.

²⁷ BAA. Ghareeb, *Genetics of Diseases, Ethics and Beauty in Selection of Mates (An Islamic Perspective)*, Med J Islamic World Acad Sci. 2010;18(4):155-64.

each prayer, five times a day, by doing which a person washes his hands, forearms, mouth, nose, ears, face, hair, ankles, and feet, three times each.²⁸ Thus, it includes all of the most effective ways of dealing with COVID-19. Research has shown that religious practices are associated with many health consequences.²⁹ Spirituality and religion can be useful sedatives for humankind in the current status quo. Accordingly, the present study was conducted to review the benefits of religion and spirituality in times of crisis.³⁰

Cultural and religious faiths mainly influence patients' lives.³¹ Moreover, religiosity increases longevity.³² In the last century, views of religious experts and psychologists about the question of life meaning have changed.³³ Religions can play roles as facilitators, friends, and even critics for special healthcare.³⁴ The fact that religions are among social factors determining health is a general compromise among experts.³⁵ Countless religions in the world can be learned like languages and create positive emotions in humans, and these positive states help us to survive in the unknown future.³⁶

An impressive number of improved people, emblematic figures of holiness, spirituality and philosophy, have gathered throughout history a huge volume of human experience, impossible to exhaust, leaving evidence of how to fight with their own sins, with human limitations and

²⁸ Y.T. Maigari, *The relevance of the islamic principles on cleanliness to contemporary times: Focus on hand washing*, Ilorin Journal of Religious Studies. 2016;6(2):91–104.

²⁹ Jakovljevic M., *Psychiatry and Religion: Opponents or Collaborators? The Power of Spirituality in Contemporary Psychiatry*, Psychiatr Danub. 2017;29(Suppl 1):82–82.

³⁰ J. Fischer, Stope M.B., Gumbel D., Hakenberg O., Burchardt M., Drager D.L. *Influence of culture and religion on the treatment of cancer patients*, Urologe A. 2019;58(10):1179–1184. German. doi: 10.1007/s00120-019-1003-5.

³¹ M. Leong, Olnick S., Akmal T., Copenhaver A., Razzak R., *How Islam Influences End-of-Life Care: Education for Palliative Care Clinicians*, J. Pain Symptom Manage. 2016;52(6):771–774.

³² L.K. George, C.G. Ellison, D.B. Larson, *Explaining the relationships between religious involvement and health*, Psychol Inq. 2002;13(3):190–200.

³³ J.M. Nelson, *Psychology, Religion, and Spirituality*, USA: Springer, New York, N.Y.; 2009.

³⁴ S. Pattison, *Religion, spirituality and health care: confusions, tensions, opportunities*. Health Care Anal. 2013;21(3):193–207.

³⁵ I. Kawachi, *Religion as a Social Determinant of Health*. American Journal of Epidemiology, 2019, p.54.

³⁶ G.E. Vaillant, *Psychiatry, religion, positive emotions and spirituality*, Asian J Psychiatr. 2013;6(6):590.

weaknesses. Their experience, despite being old, shows the ability to overcome human shortcomings and incompleteness. Therefore, from a Christian perspective, it is impossible to imagine an exit from the many, extensive and complex problems of civilization without spiritual landmarks, without faith, without improved life in God. And here are some recommendations that can salutarily complement the rational approach of man today: the gathering of the spirit from scattering to the outside and the appeal to interiority; giving up selfishly-cut life and practicing asceticism, not least, weakening the presumptuous claims about the powers of human reason.

Conclusions

Otherwise, problems of this magnitude, as the pandemic we are going through, are difficult to solve, because we are talking about a global dimension, but also because there are many aspects at stake that should be rethought and deeply renewed, in our way of being, but also in the mechanisms of civilization. In fact, beneath all the new problems facing mankind are the same ancient causes, pertaining to the spirit of man.

Without cultivating interiority, the cries of the world cannot receive an answer. Without divine light, the humanism of the autonomous world will be weakened by power, crushed by sin, a sin that gnaws - in the absence of the effort to sanctify life - all the roots of human works. Therefore, the Christian perspective dares to state again and again that without rediscovering and capitalizing on the spiritual dimension of human life, the world will not be able to have a good future.

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THE ANTHROPOLOGY OF INDIVIDUALIZATION

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Abstract: *This study deals with some theoretical and anthropological aspects which are involved in the study of continuing education. This kind of approach is important in adult education, both in terms of social development and personal growth.] Adults have many responsibilities so that they must balance against their demands and learning. Adult learners are self directed; they have control over their learning experience and they are 100% responsible for their own learning. They are also deeply involved not only in planning, but also in evaluating their learning, as they know what knowledge they want to acquire.*

Keywords: *anthropology, adult education, characteristics*

The theory of humanization in anthropology

Anthropology is the scientific study of humans, human behaviour and societies in the past and present. Now we try to understand the human with all its aspects. Anthropology is an umbrella discipline. We study biological, social and cultural anthropology.

However, the 1980s lead to a radicalization and an open conflict between the scientific and the humanist orientation. The sociobiology and the culture theory are responsible for the radicalization. They polarized reduction attitudes by placing the study of human behaviour between biology and humanities.

In today's anthropology, there is no major concern for understanding the connections between biological, social and cultural, nor for defining human nature in general. There is an acute need for a true comparative science of the human being, of human beings spread in time and space. The principle of global and individualized approach is an essential aspect in adult education. The trainer must demonstrate educational flexibility, use different methods of teaching, to adjust the curricular objectives, the contents and the degree of difficulty of the didactic tasks in correspondence with the learning needs.

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The humanization of education requires an essential change in the approach to educational activity, orientation of the educational process towards the development and self-development of a personality regarding the priorities of common values. The relationship between personality and society must be improved.

Both anthropology and ethnology have tended to identify the universal man, trying to emphasize the unity of human nature. This should be the common ground of customs, beliefs and institutions that are found, in more or less variable forms, in almost all nations. We discuss, consequently, the psychic factor that constitutes the common basis of the communities, on which the climate, the relief, the association and other factors act in order to individualize a certain specificity. The spiritual essence of this factor is highlighted in anthropological research by delimiting the stage of detachment from nature (animality, in the conceptions of evolutionism) from that of insertion in culture or the stage of human appearance from the reality of the social group. The anthropological gaze presupposes the discovery of the other and, at the same time, the *objectification of the self*.

The anthropological perspective becomes the way out of the middle, reporting to everyone else equally, as neutrals or strangers, which means the researcher's constant effort to seek and adopt the status of the outsider.

Anthropology refers to the sciences of human beings. Paul Broca defined anthropology as "The natural history of man". According to Haviland, Prins, Walrath and McBride "Anthropology is the study of mankind at all times and in all places"¹. Langness defines anthropology as "The scientific study of human beings - that is, of the human creature viewed in the abstract: man, woman, of all colours and shapes, prehistoric, ancient and modern"².

At present, andragogy is widely used as a theory of adult education. This theory includes positions on the fact that mature people choose their own path, they have experiences, on which they currently tend to apply the knowledge gained from practice. In 1976, at the UNESCO General Conference, adult education has been defined as a set of organized educational processes, extending initial education, whereby all people considered adults in a society or culture to which they belong can develop

¹ William A. Haviland, Harald E.L. Prins, Bunny McBride, Dana Walrath, *Cultural Anthropology: The Human Challenge*, Wadsworth/Cengage Learning, 2011, p. 382.

² Langness, L.L., *The study of culture*, Chandler & Sharp, San Francisco, 1974, p. 135.

their skills. They also enrich their knowledge, improve their technical or professional qualifications, reorganize their skills and behaviours in a double perspective through integral personal development and through participation in social development, balanced and independent economic and cultural development. In contemporary pedagogy (last 20-25 years) adults, unlike children and adolescents are considered a special subgroup for which special processed theoretical and applied training methods are required.

When he overcomes the crisis of adolescence, the individual gains self-confidence, he strives for autonomy and self-management, he no longer feels the need for guardianship, he organizes his life according to his own scenario that includes several levels : *economic* (acquires professional status, qualification in a field often to become financially independent), *affective* (builds his own relational network, discovers the role of feelings and affection in organizing his life), *social* (acquires the competence to judge and evaluate people and events, shows confidence in rationality and stability, discovers the value of socio-affective commitment, he learns to fulfill his obligations, provides a style of behaviour characterized by stability, harmony and capacity for self-management). He discovers the value of social integration and efficiency as factors leading to the conversion of cultural capital into social and economic capital.

Adult education loses its specificity as an educational system becoming a new conception that adults need new forms of education, thus imposing a new conception of their formation.

Adult learning tends to move away from the traditional pedagogical way of elaboration to the capitalization of the adult particularities. Accepting the andragogical way of learning imposes on the teacher the obligation to consider for the elaboration of the technology the following aspects:

- * The physical environment should be one in which adults feel unhindered;

- * The psychological climate should be one in which adults feel accepted, respected and supported. There must be a spirit of mutual respect and collaboration between trainers and audiences; to have freedom of speech without fear of being ridiculous. The individual tends to feel "mature" in a benevolent and informal environment.

- * The behaviour, the attitude of the trainer influences the character of the study activity more than any other factor. The teacher who devotes his

time gets tired of getting to know the audience individually, to name them, is the promoter of a good quality ambiance.

*Given the fact that adults feel themselves as a rich source for study, the main focus should be on the techniques that make use of their experience (participatory training methods stimulate participation in the study-oriented environment).

The foundation of research in contemporary pedagogical anthropology is the relationship between the historical development of man, the present and future prospects, the interrelationships between the own structure of individuals, of human groups and their formation through education.

This way, pedagogical anthropology reflects that without clearly highlighting the aspects of general human development, in relation to those of education, we can't understand the course of humanity in history and especially what can happen to education and man in the near future. Pedagogical anthropology ensures, through its theoretical approaches, design and implementation of education in the general human environment. The anthropology of liberation has tried to express the long-term goals of education, from the perspective of general and social human development.

The impact between contemporary cultures, the confrontation between the different models of social organization and their relations with the general plan in the transmission of cultural values, the long-term consequences of the violence increase, psychosis of destruction of the natural environment, depletion of energy resources, etc. all these related to education, represent problems to which an answer is sought. The cultural advancement of both societies and individuals, knows the so-called sensitive periods, when there is a very favourable relationship between development and education.

In the current context, education and training are no longer just social needs, but more, they tend to customize individuals, to become criteria in determining the degree of personal development. This observation is supported by the diversity of non-formal and informal modalities which are accessed by the general public in order to accumulate new competence, training new skills and requirements, certification of competencies.

Because adult education cannot be broken by school-type education, in fact, it is an extension of it throughout life, we consider it necessary, not only useful knowledge and understanding of full education, so that the

activity with adults is carried out according to scientific norms and methodologies.

Although relatively new, the concept of adult education has been mentioned since 1919, when it was established in the United Kingdom *Committee on Adult Education*, and entered the current language of education sciences after 1960, with the amplification of studies and research on this topic. Malcom Knowles first used the term "*andragogy*" to describe adult education³. While the term *pedagogy* is used, generally speaking, to describe "*the science of teaching children*", *andragogy* refers to "*the art and science of helping adults learn*." Knowles was also the first to clearly theorize how adults learn and described adult learning as a self-directed process of investigation.

Visions regarding individualization in the educational process

If the educational process is centered to make the individual act and develop knowledge, skills and values that are needed in all aspects of life, continuing vocational training is a systematic and planned process of changing attitudes, knowledge or skills in order to improve performance in the specific activity. The individual searches for developing his own abilities, so that he can be successfully integrated into the present and future requirements of the organization. Methodological creativity is a dimension of pedagogical talent. The *method* ("odos" - way and "metha" - to) is the way, the path that leads to achieving the goals, an effective way of action, with the incorporation of some programming elements of the operations. The *procedure* is a detail, a customization of the method, a set of practices (practical teaching solutions) accompanied, where necessary, by teaching techniques and means, for realization of teaching methods. Any method can become a process, as it can boast, at a time, the "dignity" of the method. The *technique* is a combination of processes, an accompanied didactic practical solution, accompanied, when necessary, by means of some didactic activities (ex. the technique of intellectual work for the realization of reading method, the technique of using audio-video means to perform the intuitive demonstration) in order to accomplish them efficiently. Persuasion, influence techniques and motivation can be converted into training methods. The method has a multifunctional

³ Knowles, M.S., *Informal Adult Education: A Guide for Administrators, Leaders, and Teachers*. New York: Association Press, 1950, p. 15.

character, in the sense that it can participate simultaneously or successively in the achievement of several objectives.

The specificity of adult education is determined by the variety of roles (profession, family, political or community activities, etc.) which the adult exercises simultaneously. Research reveals that multiple adult employment does not facilitate change, on the contrary, it may be an inconvenient factor, the adult not easily accepting the change because it implies structural modifications at the level of his entire explanatory, value and action system.

In this regard, change is only possible if it starts from the cognitive field of application, value and action, focusing on what is useful. Moreover, in adult education great importance must be given to the active-participatory involvement of the individual, on stages of social and professional development and not to stages of bio-psychological development as in the case of children's education.

Another differentiation is that although learning is a common feature of both adults and children, the mechanisms and processes of learning are different: in the child learning it is similar mainly to the accumulation and structuring of information, while in adult learning it means deepening restructuring and even creation, originality.

Carl Rogers (p.6) made the difference between two types of learning: cognitive (meaningless) and experiential learning (meaningful), listing personal involvement among the virtues of experiential learning, one's own initiative in the learning process, evaluation of what is learned by the student himself and the persuasive effect it has on the student. In Rogers' opinion, experiential learning is equivalent to change and progress at the individual level⁴. The author considers that all people have a natural inclination towards learning; the role of the teacher/ trainer is to facilitate learning. This involves: creating a positive environment for learning; clarifying the goals of learners; organization and availability of resources that can be used in the learning process; balancing the intellectual and emotional components of the learning process; sharing participants' own feelings and ideas, but not in a domineering manner.

It is important to learn how to learn and to be open to change. The success of adult education is influenced by a number of factors as well: learning is significant when the studied subject responds to the personal

⁴ Rogers, Carl Ransom, *Freedom to Learn: A View of what Education Might Become*, Merrill, 1969, p. 6.

interests of the student; self-threatening learning (eg new attitudes or perspectives) is more easily assimilated when external threats are minimized; learning is achieved faster when the degree of self threat is low; self-initiated learning is the most sustainable and compelling.

The organization and development of the instructive-educational process is based on different principles in adult education, compared to the education of children, due to the fact that in the case of the adult, the educator is no longer essentially a person (teacher, professor), but it represents the activity, the work that the adult carries out together with the group to which he belongs (family, colleagues, teacher/trainer/instructor etc.). Precisely because of this, adult education is identified with the need to socialize, to develop a cultural world, that is also a way to communicate with the members of the group to which the adult belongs. One consequence of this is that adults develop differently, depending on the cohesion, organization and orientation of the group to which they belong.

If in the activity with children, the training takes place mostly in a institutional setting - be it in kindergarten or at school- and respects psycho-pedagogical requirements, in terms of adult education, training activity is often an intrinsic or extrinsic consequence of professional development and is coordinated at the organizational level by the Department of Human Resources or, ideally, by a Vocational Training and Training Department.

In adult education, training can be conducted either on-site or off-site, by specialized people, in certain ways that differentiate it from the traditional lesson in school.

Theoretical approaches to learning

* Behaviourism - training programs still use techniques related to stimulus - response and behaviour reinforcement;

* Applied behaviourism - programs based on error - proof actions;

* Cognitivism - cognitivist approaches follow the way people take information from the environment, process it mentally and then use it in daily activities;

* Gestalt theories - argue that learning techniques should be used in a holistic way rather than fragmented approach and recognize the importance of forming mental patterns and structures while learning;

* Mixed approaches (social learning) - sees learning as a continuous and dynamic process and as a mutual interaction between individuals,

which especially affects their qualities, values and behaviours. It also recognizes the importance of the learning environment;

* Discovery learning and constructivist theories - knowledge building is largely an individual process and each learner creates his or her own theory of the world; each person forms and tests their hypotheses based on what they hear and see around them; (this approach has been the subject of criticism because it expects too much from the learner, the process resulting in the creation of learning gaps).

M. Knowles' theory based on the following principles in adult education: adults want to know why they need to learn something, the adult must consider it important to acquire new skills, knowledge or attitudes; adults want to be self-taught and make their own decisions about the training programs they want to participate in; adults have much more and more varied experiences than young people, so that the correlation of the new learning process with the past experience can increase the significance of the new learning situation and can help the participant in acquiring new knowledge. Adults are ready to learn again when they face a life situation for which they need more knowledge. Adults engage in the learning process by pursuing learning tasks. Adults are motivated to learn both extrinsically and intrinsically⁵.

Knowles' theories are the foundation of most current theories of adult education although there are also combatants who especially challenge the claim that participating adults are aware of the gaps they have or the needs they have in the profession they practice.

Adult training can be done both at work (one-to-one training, coaching/ mentoring, project management, etc.) and in the form of training courses/ sessions, out of which we can mention:

The university course represents a set of learning activities proposed according to specific study programs for higher education with a certain number of hours distributed annually or semi-annually, with final exams aimed at promoting or obtaining a certain certification in the field.

Conferences are not always recognized by organizers and/or participants as training events. A purpose accepted for the conference, having as participants persons from the same fields of activity or with similar interests is that the participants have a better perception of some

⁵ Knowles, M.S., *Informal Adult Education: A Guide for Administrators, Leaders, and Teachers*. New York: Association Press, 1950, p. 86.

issues that were the subject of that conference. The format of a conference may vary, but it consists of a series of discussions/lectures by members of an organization or external speakers, sometimes including discussions in informal groups.

Seminars can often be considered as conferences at a smaller level and require a greater degree of involvement on the part of the participants. A seminar can most often focus on a single topic and less often on a series of topics. The format involves a succession of speakers who are experts in certain fields, then small group discussions or group activities. These are followed by plenary sessions in which conclusions on the issues discussed are presented. A seminar is often described as a "symposium" and it is difficult to determine the differences between these two types of events. The purpose of both is to disseminate information, to refine it or to obtain new information, and as a result, they can be considered learning events at a professional level.

Assessment methods specific to adult training

In addition to the pedagogical aspects presented above, in the training of adults, aspects related to the management of the training activity are also followed. Thus, many times, the evaluation of students is part of a process aimed at evaluating the entire training program and although it is largely done on the same coordinates as the school evaluation, there also differences.

Thus, the evaluation of training programs is a process that took place before, at the beginning, during and at the end of the program, with a greater emphasis on the initial assessment than on the final one.

The training focuses on improving the knowledge and skills of people participating in such a program and too little on the transmitting the newest information possible. Thus, the trainer - evaluator must know the level of knowledge and skills of the participants before they start the training program, but this is not always possible.

Pedagogy is not just the science of educating/training but also the art of being able to do this in the most useful and pleasant way possible.

Effectiveness of adult training sessions and programs is due not only to the importance and richness of the transmitted contents, training and professional experience of the trainer, but also the art and skills he possesses in order to value all these things.

Although the field focuses on working with children, all techniques specific to adult activity start from classical pedagogy, of course with

differences specific to their age and concerns. Although in practice there is generally a psycho-behavioural turn of adult education, its pedagogical side must not be omitted in any way, training and practice of trainers/trainers of pedagogical skills.

The specificity of individualization in adulthood

The evolution of humanity, economy and society have influenced the recognition of the importance of adult education. Recently, there has been an increase in scientific controversy. The adult is both the subject and the object of education. In adulthood, the individual feels differently the need to learn, to specialize, to improve himself. The fundamental principle of organizing the process of adult education is summarized by Knowles (p.178): "Adults learn better and more effectively in less formal contexts, through activities, by flexible methods and techniques, adapted to their needs, interests and aspirations."⁶

Adult education expresses the manifestation of the ability to learn in the adult phase of an individual's life cycle. The individual's experience has a greater impact on the decision to learn, to improve oneself. The effects of learning are observable in gaining professional and interpersonal skills. Motivation to learn and the ability to assimilate knowledge is influenced by the experience gained throughout life⁷.

The educational system includes: informal education, non-formal education and formal education. Adult education is part of non-formal education. The adult is eager to improve himself. Economic agents and politicians pay special attention to adult education and training. Their interest was initially economic. High labour productivity can be achieved with a well-trained workforce that is able to adapt quickly to economic and technological change. The efficiency of the act of education is also determined by the degree to which individuals know the content of that type of education in which they are involved. There are certain factors that differentiate adults from young people, such as: life and professional experience, confrontation with the problems posed by the exercise of a profession, but also with the obsolescence of the knowledge acquired during schooling⁸. The main obstacles to professional development are

⁶ Knowles, M.S., *Informal Adult Education: A Guide for Administrators, Leaders, and Teachers*. New York: Association Press, 1950, p. 178.

⁷ Schifirneț, C., *Changing Adult Education*, Bucharest, Fiat Lux Publishing House, p. 8.

⁸ Ibidem, 1997, p. 78.

those of a financial nature, but there are subjects who mentioned other obstacles such as a lack of confidence in current training systems, certification or recognition of training activities for career advancement.

For adults, training is voluntary and free, and motivation is fundamental. An adult is involved in collaborating with others in the group, shows balance, maturity in interaction, communication with colleagues. However, the involvement is influenced by the way in which his expectations are confirmed. Often, the adult has the support of colleagues at work, even family members in applying and validating the knowledge of the studies. Important areas for adults are very different, and people with skills in various fields are not necessarily professionals in teaching. For this reason, the teaching-learning process is largely focused on momentary improvisation. Because the learning context is not so formal, but rather informal, some proponents of absolute flexibility believe that only an approach without design constraints, built on improvisation and flashes of inspiration, triggered at the time, it is justified and creates the desired impact. Although adults learn differently than children: take on more responsibility, get involved and wait for their previous experience to be taken into account and capitalized on, however the trainer who has assumed this role also has a responsibility for what will happen in the training session or internship⁹. As pragmatic as our approach may be, and adults often opt for the practical usefulness of learning, we cannot detach ourselves completely from certain theoretical bases. For didactic design, if we want to carry it out knowingly, certain classification and ordering structures of elements are needed. The educational process must keep in mind the previous experience of the participants and their age. *It's never too late to learn* - this is the European Union's slogan for adult education.

Only the modern lifelong learning system can ensure economic competitiveness and social consensus¹⁰. Economic agents mainly aim at increasing productivity and quality of work. Unemployment costs can also be made more efficient by a high level of employment in the labour market. For the population, the direct gain is increased income, sustainable health and crime reduction. People are fulfilled professionally and implicitly personally.

⁹ Scutaru-Gutu, A., *Plea for a Well Thought Adult Education*, in the *Guide for designing training activities in adult education*, coord. Lilia Nahaba, Chişinău, 2016, p. 6.

¹⁰ Gartenschlaeger, U., *European Adult Education outside the EU* - Chişinău: Epigraf., 2010, p. 12.

Training methods can be classified according to numerous criteria:

- * the origin of change in students: heterostructured and self-structuring;
- * extending the scope: general and particular or special;
- * the degree of employment of adults: expository or passive and active;
- * type of training: training by reception, training by discovery, training by practical action, training by creation;
- * the historical aspect: classical or traditional and more recent;
- * the source of knowledge: communication or transmission, acquisition of knowledge of reality, action and rationalization;
- * teaching task: transmission or assimilation, consolidation, verification and training of skills and habits.

Training methods resemble *research methods* (of science). Both are ways that lead to the shaping of facts, descriptions, and interpretations as close as possible to reality. The fundamental difference is that, while research methods develop knowledge, teaching methods convey knowledge. The research methods serve to discover the truths; the teaching methods lead the efforts to rediscover the truths. We have to use (for better results) methods to stimulate adult creativity.

Following the analysis of these methods, we can see their diversification in meaning of agreeing the different theories of training, taking into consideration the adults' real possibilities.

Conclusions

A modern educational infrastructure is needed, necessary for a specific workforce, able to face the new set of challenges. Labour productivity has increased due to the combination of information technology and manufacturing techniques. Today's world economy is no longer the same as yesterday's. The ability to adapt has become the new measure of efficiency.

Addressing the issue of adult education becomes, under these circumstances, not only a necessary but also mandatory concern for leaders. We appreciate that adult learning in contemporary period is omnipresent and it is very important for those who manage different organizational structures. The challenge of this beginning of the millennium is to have the necessary qualities, skills and techniques to

succeed in convincing, mobilizing and influencing in the desired direction disparate institutional resources.

The need to know the basics of adult education, the concern for pedagogical training specific to adult vocational training and the application of special methods and techniques for their formation are mandatory foundations based on which the new modern education system can be restructured. The basic principle is "the ability to adapt is the new measure of efficiency" and can build a high-performance educational system.

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DIGITAL CULTURE AS A COMPONENT OF GENERAL CULTURAL COMPETENCE OF STUDENTS

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Abstract: *In this article, we consider the results of a qualitative study that reflects the digital culture of students as a component of their General cultural competence through the prism of digital cultural consumption of students, their activities outside of the educational institution, in particular, their preferences, habits and interests in terms of entertainment and social interaction. As a result of our research, we came to the conclusion that there is a need to take into account the features of digital culture and its links with educational activities. Despite the fact that information technologies are becoming more popular in society and integrated into the daily life of students, there are many advantages and disadvantages in the development of General cultural competence of students, which is why the results of the study, which are reflected in the article, encourage us to continue studying this issue at a more intelligent level.*

Keywords: *digital culture, cultural consumption, general cultural competence, information technologies, higher school.*

Problem statement. In our time, humanity is increasingly feeling the influence of information technologies in all spheres of society, both in developed countries and in countries that are developing. Digital technologies have become an integral part of every person's daily life. Public opinion, mass media, and scientific literature all or almost all agree on the significant advantages and potential of digital technologies.^{1 2}

There is no doubt that digital technologies have a significant impact on the development and level of General cultural competence of the individual. The Internet and social networks are very powerful tools that have the ability to influence the formation of individual behavior. The

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¹ T. Yarmolchuk, *Synchronous and asynchronous training as a means of realization of individual strategy of professional training of future specialists in information technologies.* Humanitarian Balkan studies, vol. 1. 2018, pp. 75 – 80.

² T. Yarmolchuk, *Realizing competence-oriented paradigm in organization of educational process in higher school.* Molod i rynok, vol. 9. 2017, pp. 164 – 169.

daily life of a modern student is intertwined with information technologies and the Internet, and this in turn contributes to the emergence of a new culture – "digital culture", which has become not a negative part of General cultural competence. Digital technologies and the Internet, as a clearly unlimited space for the consumption and production of information, open up new opportunities for the development of General cultural competence. This is why the question arises about the relationship between media, technology and the daily life of students of analytical understanding of their digital culture in their own daily life.

Analysis of recent research and publications. On the basis of the competence-oriented paradigm of the organization and implementation of the educational process in higher education, such scientists as A. Malykhin, T. Molnar, A. Khutorskoy, T. Yarmolchuk emphasize their own attention.

The process of formation of General cultural competence and certain aspects of the development of digital culture of future specialists are reflected in the scientific works of L. Gavrilova, N. Voronova, I. Gritsenko, I. Fedorov, N. Khoroshilova and others.

The purpose of the article is an essential analysis of digital culture as a component of General cultural competence of students.

Presentation of the main material. In the realities of our time, culture all over the world value their individual traditions, beliefs and norms that make it unique. The compression of time and space caused by the convergence of new media and globalization has turned the world into a much less interactive field of cultural knowledge and interaction. Information technology is increasingly connecting people around the world, regardless of their differences and geographical features.

The emergence of digital culture is usually associated with a set of practices based on the increasingly intensive use of information technologies.^{3 4}

Digital culture advocates primarily for changes brought about by the emergence of digital, networked and personalized media and the

³ L. Gavrilova, Ya. Topolnik, *Digital culture, digital literacy, and digital competence as modern educational phenomena. Information technologies and training tools*, 61, vol. 5. 2017, pp. 1 – 14.

⁴ O. Malykhin, I. Gritsenko, *General cultural competence of students of philological specialties as a didactic phenomenon. Competence-oriented paradigm of future philologist training: monograph / under the editorship of Professor O. Malykhin. K.: TOV "NVO Interservis", 2016, pp. 129 – 217.*

transition from a communication phase focused on print and broadcast media to more personalized and networked media that use digital power at its core. The social consequences of such processes, and the means by which media technologies will transform our ways of interacting and presenting, generally constitute what is called digital culture.^{5 6 7}

The main directions of digital culture are the global research of the Internet, new media and digital technologies, as well as the role they play in modern society, culture, business, politics, art and everyday life.

The main aspects that digital culture covers include: the web; social media; online identities; mobile media; social networks; computer games; virtual communities; digital research and media art.

Research result. In order to investigate the relationship between media, technology and the daily life of students of analytical understanding of their digital culture in their own daily life, a qualitative study was conducted aimed at studying and describing the digital cultural consumption of students. The results reflect various aspects of the digital culture of young people.

Preliminary research shows that teachers are constantly searching for ways to interact with students. Teachers face serious challenges in developing learning strategies that align with the interests and values of today's students.^{8 9}

Based on the theory of cultural consumption and socio-educational approach^{10 11 12} to the digital practice of students, the study aims to study and

⁵ T. Yarmolchuk, *Synchronous and asynchronous training as a means of realization of individual strategy of professional training of future specialists in information technologies*. Humanitarian Balkan studies, vol. 1., 2018, pp. 75 – 80.

⁶ L. Gavrilova, N. Voronova, *Digital culture as a phenomenon of modern informational and communication pedagogical environment*, vol. 48, 2018, pp. 21 – 34.

⁷ I. Fedorova, *Information age: global transformation of the cultural space*. National Technical University of Ukraine «Kyiv Polytechnic Institut». Philosophy. Psychology. Pedagogy, 2015, 2 (44), 2015, pp. 98 – 104.

⁸ L. Gavrilova, Ya. Topolni, *Digital culture, digital literacy, and digital competence as modern educational phenomena*. Information technologies and training tools, 61, vol. 5, 2017, pp. 1 – 14.

⁹ O. Malykhin, *Methods of teaching in higher education: schoolbook*: KNT, 2014, p. 262.

¹⁰ N. Khoroshylova, (2013), Formation of cultural competence of University students: 13.00.01. Nizhniy Novgorod, URL: <http://dislib.ru/pedagogika/8277-4-formirovanie-kulturnoy-kompetentnosti-studentov-vuza.php>

¹¹ I. Fedorov, *Information age: global transformation of the cultural space*. National Technical University of Ukraine «Kyiv Polytechnic Institut». Philosophy. Psychology. Pedagogy, 2015, 2 (44). pp. 98 – 104.

describe the digital culture of students. We argue that it is important to investigate the practice of digital consumption of young people, since it functions as a mechanism for integration and/or social exclusion. As a result, students tend to fall into the trap of this act of consumption, for example by prioritizing immediate satisfaction obtained through social media.

Cultural consumption is an analytical tool for understanding different forms of appropriation of media and communication technologies by different social groups^{13 14}.

Qualitative research was done among students of Humanities on the basis of higher education institutions in the country (we do not specify the names of educational institutions due to requests for confidentiality). In order to collect valuable and reliable information about the digital culture of students, as well as expand the conclusions obtained from the research, it was decided to conduct focus group interviews with students. Focus groups provide valuable information because individual members' memories, ideas, and experiences are stimulated when they listen to others verbalize their experiences.

The student body consisted of five focus groups, starting from the 1st year of study and ending with the last year of higher education (5th year). Students' participation was voluntary. The focus groups consisted of 8 students, which makes up a total of 40 participants.

Each group was gathered for 45 minutes to discuss issues that focus on the theories and discussions of others, namely the impact of information technology on the daily life of a young person and their life experience. The conversation was recorded and then transcribed.

In the process of data analysis, a set of theoretically based methodological tools, borrowed from the field of Ethnography, psychology, pedagogy and cultural studies, was used to analyze and interpret the meanings that students construct in their daily practice.

¹² T. Molnar, *Theoretical foundations of the competence approach as an educational innovation*. Of the 40 scientific articles of the International Scientific Conference organized for Academic Staff of universities, research units "promising scientific achievements pedagogy". Warszawa: 2017, pp. 21 - 22.

¹³ O. Malykhin, I. Gritsenko, *General cultural competence of students of philological specialties as a didactic phenomenon*. Competence-oriented paradigm of future philologist training: monograph / under the editorship of Professor O. Malykhin. K.: TOV "NVO Interservis", 2016, pp. 129 - 217.

¹⁴ T. Molnar, *op.cit.*

Working on the data included repeated analysis of sound recordings to identify patterns in the data obtained. As a result, six categories of digital consumption were identified and a matrix was created for each category to sort data, including: the use of information technology for entertainment; the diverse use of computer technology and the Internet; training using information technology; and the relationship between information technology and training; students' knowledge in the field of information technology and their perception of the values of this knowledge in the educational institution; the use of mobile devices and social networks in the daily life of the student.

After defining the categories, the data was recoded for each of the focus groups. As a result, a constant comparison method was applied to identify patterns and potential contradictions in the data. Students' responses were analyzed and interpreted, focusing on the meanings they construct in relation to their cultural consumption and digital practice.

The results reflect various aspects of digital cultural consumption of young people. In particular, two aspects of students' digital culture are clearly expressed, which are characterized by how young people expand old routine connections and create new forms of communication: students use information technology for many different activities simultaneously, thereby implementing multitasking; students develop new forms of digital practices for social digital interaction, which Express the need to be connected to digital social media platforms.

The multiplicity of use of information technologies and multitasking of modern students have a Central role in the formation of digital culture as a component of General cultural competence of the individual.

While watching videos (TV shows), students are able to talk, prepare for class, and listen to music with unstable and intermittent attention. Share photos, videos, and music over the Internet, play games, chat on social networks, and more. Some of these activities are often practiced at the same time, because students are simultaneously engaged in more than one task and interact with more than one person. This is why multitasking is an important element that should be taken into account when developing learning strategies.

Multitasking involves various activities, some for personal entertainment and some for social interaction. Repeatedly, the data shows links to students who are simultaneously engaged in various activities and indicate multitasking. For example, students can simultaneously listen to music, communicate, surf the Internet, and watch an online TV show. To

the typical question of what they do at the computer in their free time, the answer was basically this: *"All. I talk and listen at the same time. I surf the Internet, communicate with friends via MSN and Twitter."* *"I view various interesting information on the Internet, and I like it I like to chat with my friends on Facebook, post photos, stories, play games over the Internet ..."*. Students' responses indicate that they very often use the Internet and other information technologies in their daily lives, but they very rarely use their capabilities for educational purposes. Students usually search for information related to sports, shows, music, movies, and games. In the case when students are looking for information related to learning, it is only because the teacher has formed a specific task that requires them to take specific actions.

Students appreciate the importance of a computer as a place to collect and store personal experiences and memories. This is illustrated in the following quotation: *"You store a lot of information inside the computer.... I have a lot of things on the computer, I have photos of my family, I have notes... that are important to me."* In this regard, educational activities related to the classification, denomination and analysis of content, which certainly has the ability to build on the previous experience and skills of students in collecting and storing digital content.

Young people appreciate new ways to establish and maintain relationships through various social media platforms and tools. The analyzed data shows that social exchanges remain a driving force in the lives of the students we interviewed. They value relationships through various ways of communicating and interacting. This confirms the need for group membership and identification, as well as the need for differentiation that makes them feel unique. Digital devices play a Central role in facilitating social interaction, as they provide fast and constant communication. For example, focus group data shows that chat goes through all ages and is one of the most popular types of communication. The analysis shows that students create new forms of digital practices for social digital interaction, which are expressed in the need to be connected to social media platforms. This need points to a close relationship between students' cultural consumption and their identity. Students talk about the need to use information technology to be someone inside and outside of an educational institution, as well as in the digital world.

Some of the students have more sophisticated knowledge of how to work with computers, restore accounts, and generate passwords. Students

think through various strategies for solving problems aimed at meeting their needs.

Playing games can also be a way to stay connected to the real or virtual world. 1st-2nd year students are increasingly talking about video games. They often play games online and share strategies with other network members.

Senior students point out that their best social media is Facebook. Almost all students agree that the social network has a common use for both boys and girls. Some students note that even if they are not interested in joining social networks, they still open an account. Some undergraduates explain this by saying that they are doing it because of peer pressure or a common need and interpret it as an unavoidable situation. This point is recorded in the following statements: "*they all talk: "Facebook Facebook...", " join Facebook..., how do you not have it, it's just not possible, it's so fun and modern.... Everyone is now on Facebook..."*".

During the discussion, participants of different age categories indicated that they spent a lot of time chatting or on Facebook with friends, acquaintances, relatives, or anyone related to them. Some students often communicate with family members or friends who live far away, and some connect with people they have met over the Internet. Communicating via social networks, mobile phones, and other digital media increases your ability to stay connected.

Through online communication, students develop literacy skills that they value. The chat contains emoticons, abbreviations, and expressions that can be understood as signs that have a known form but with new content. This means that the meaning of words or expressions does not always correspond to the generally accepted meaning of words or expressions. The chat language has the feature to reflect the characteristics of sign, written and oral communication, so chat is considered a new form of communication and a new genre.

Students comment on what others write, upload and create various types of content to show themselves as a person. All these activities require specific digital knowledge and skills that must be acquired and passed on to others in order for these practices to become common and promote social interaction.

Students point out that in many cases they have acquired the necessary skills to complete various tasks on the Internet on their own. This shows a tendency for students to learn how to interact with information technology on their own or by looking at others. This

highlights how students develop self-learning abilities. In addition, undergraduates value the knowledge they gain through computer technology and believe that the acquired skills will have a qualitative impact on their future professional activities or studies.

Social networks are: an electronic environment for students, where they can share their thoughts, achievements and many other things; a tool that develops creativity and social awareness of students, gives them the opportunity to interact with other people, exchange new ideas and thoughts, expand their General cultural horizons, make new friends from other countries.

Communication taking place in these online contexts contributes to an interactive dialogue that builds understanding of different points of view. Students have the opportunity to Express their own thoughts and participate in conversations and dialogues through a virtual environment, thereby feeling more free. The following quotes reflect this: "*there's an opportunity to comment and say things that in real life we don't have the courage to...*", "*if you're talking to someone far, far away, it's also easier...*". Students understand the importance of being aware of the risks associated with public influence in social networks and the lack of control over the information they post online.

Social networks and chat rooms are an environment in which there is room for conflicts. Students describe conflict situations specific to a particular context and age. These conflicts manifest themselves in different ways. This shows the connection between cultural consumption and identity: students participate in a wide range of experiences that determine who they are. This experience consists mainly of consumption practices that provide them with opportunities for personal enjoyment, social recognition, and the development of technological skills that they share and create in interaction with others.

Students are interested in various forms of social interaction, value emotional connections, and feel unique and different. On the other hand, there is knowledge that they need to learn in order to understand the society in which they live and the educational institution is a place where digital culture should be developed. Despite the fact that today's youth are entering and creating some new forms of digital literacy, their ability to independently explore and learn information technologies is not sufficient to achieve a digital culture. Students should learn to: search for and critically operate on available information, interpret different points of view, be able to develop criteria for selection, interpret information, and

know how to participate in the discussion and restore it. That is why the educational process should take into account the features of digital culture and its connection with educational activities. Such features can be:

- educational activities aimed at the production of content by students using modern means of information technology;
- designing classes where students would have the opportunity to demonstrate and discuss their achievements with the General public;
- encouraging students to share their experience and resources on the Internet as part of the learning process;
- implementation of training using various information systems.

Conclusions

Based on the research, we can state that students are able to participate in cultural life through social media and be not only consumers of culture, but also its producers. Digital information resources aimed at students' interaction with people around the world in a General cultural context are: Facebook social network. There are more than 800 million users of this network worldwide, with a population of 6.9 billion; YouTube is a website that allows students to interact with the global community by viewing and sharing video content. Students can comment on videos and participate in discussions and conferences; Twitter is a form of social media that allows students to share information via microblogs. Twitter has influenced cross-cultural dialogue because many people around the world are focused on the individual lives of others and have a desire to be part of the events that happen to others. Students need the opportunity to be part of a technological world that they can critique, participate in, and personalize according to their own values and personal needs.

Prospects for further research. Despite the fact that information technologies are becoming more popular in society and integrated into the daily life of students, there are many advantages and disadvantages of using social media in the process of developing General cultural competence of students. This encourages us to continue studying this issue at a more complex level, namely, the formation of competence, cultural awareness and self-expression of students using information technologies.

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DESIGN BETWEEN PHILOSOPHY, ENGINEERING AND PEDAGOGY: A SYSTEMIC APPROACH

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Abstract: *The article deals with a topical issue of designing electronic educational resources (EER) as an interdisciplinary study in paradigms of Philosophy, Systems Engineering, and Pedagogy at the intersection of humanitarian and technical knowledge. The need for quality EERs has increased tremendously in circumstances of the pandemic. The aim of the research is to determine the general structural and procedural characteristics of EER design based on a systemic approach. Most systems design research is based on a strong Western scientific tradition. Recognizing this contribution, nevertheless, we want to present a new perspective on the problem, generalize and systematize the local experience of modern Slavic scholars on EER design. The objectives and general focus of the paper led to the choice a complex of research methods: analysis of scientific literature to study the state of the problem and clarify the conceptual apparatus of the study, system analysis to determine the characteristics of design, generalizing and systematizing scientific experience. This makes it possible to consider EER as a complex system that is separated from the environment but interacts with it, has an integral structure, which is a set of relations between the elements in their interaction and the composition of these elements with their specific functions.*

Keywords: *systemic approach, system, functions, structure, design, electronic educational resources*

Introduction

Modern scholars consider the systemic approach as a general scientific paradigm. As Gabrolino, Chéry & Guarnieri note “it offers a generic way to construct and present valid, relevant and rational representations of the most diverse, changing situations”¹.

According to Gutiérrez et al.:

The point is that through systems approaches, those problems that before were restricted to the sphere of philosophical reflection now

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¹ Gutiérrez, J., Aguado, J. & Beneyto, R. Systems Approaches: A Technology for Theory Production in *Systems Science and Cybernetics*. Vol. II, 2009, p. 1.

become a matter of methodological work in the field of social and organizational sciences. Systems approaches are the window through which philosophy enters science and, at the same time, they are the mirror that opens science to a self-reflective movement².

Design and implementation of quality electronic educational resources (EER) are some of the most pressing issues, especially in a pandemic, when society must respond to challenges and seek solutions to continue full-fledged activities in the new conditions.

Experts from UNESCO Institute for Information Technologies in Education believe, that the development of the online EERs with interactive multimedia content necessitated the design of new system architecture, unification of the structure of digital educational products and elaboration of a unified software framework³.

Of all the many different aspects of EER development, this article focuses on the design of electronic learning resources based on a systemic approach.

The expediency of applying the systemic approach in design is discussed in the works of V. Bezrukova, V. Bykov, L. Gryzun, A. Dokuchaeva, O. Zair-Beck, I. Kolesnikova, I. Konovalchuk, V. Kraievskiy, N. Masyukova, Y. Mashbits, I. Robert, N. Surtaeva, and others. However, the issues related to the definition of specific characteristics of the EER design in terms of structure, organization, dynamics, remain understudied in modern scientific works.

The aim of the article is to determine the general structural and procedural characteristics of the EER design based on a systemic approach. This aim and general theoretical focus of the paper led to the choice a complex of research methods: analysis of scientific literature to study the state of the problem and clarify the conceptual apparatus of the study, system analysis to determine the structural and procedural characteristics of design, generalizing and systematizing scientific experience.

Structural characteristics of EER design

The development of EER design relates to the development of systems engineering and design theory and methodology came from technical

² Garbolino E., Chéry J.P., Guarnieri F., The Systemic Approach: Concepts, Method and Tools. In: Guarnieri F., Garbolino E. (eds) *Safety Dynamics. Advanced Sciences and Technologies for Security Applications*. Springer, 2019, p. 2.

³ Osin, A., *New-generation electronic educational resources: Policy Brief*, UNESCO Institute for Information Technologies in Education, Moscow, 2011, p. 3.

fields. One has to agree with researchers who emphasize the need to maintain the essence of the design concept existing in the technical sciences, for using (with appropriate specification and modification) in the new context, that let it be in the same conceptual group with the generic concept of design on the one hand and to apply the results of scientific research and experience in the design on the other.

One of the main advantages of this position is the possibility of applying the methodological basis of the systemic approach to the design of pedagogical objects and phenomena. The basic provisions of the systemic approach to design are specified in hierarchical, structural, object-oriented approaches, which apply of structuring, decomposition and composition methods, provide the determination of structural (aspects, levels) and procedural (stages, phases) characteristics of a design.

Decomposition is based on the breakdown of the description of the design object into components and elements and could be carried out by the nature of the object properties and by the abstraction degree of the description of the object characteristics. In the first case, it deals with the determination of the aspects of design, in the second one – levels of design.

The design aspect is a description of the system from a certain perspective defined by the relationships between elements and properties. Aspects are also called vertical levels of design. In the EER design, we can distinguish functional and structural aspects.

Since in system analysis a priority is given to functions and structure is considered as secondary, the functional aspect related to the features of system functioning is described first. Thus, the functional aspect encompasses the functions of the electronic educational resource, that is, properties that allow achieving the goal expressed as some characteristics of the elements, subsystems or system as a whole⁴. An important point in this definition is the emphasis on the goal-oriented nature of functions.

The structural aspect encompasses the internal structure of the system, describes its constituents and the relationships between them. Often, the structure of a system is interpreted as its organization, orderliness, and interdependence of elements and connections. An element is understood as the simplest, conditionally indivisible component of the system. System components that can be divided into elements are called subsystems, and those for which it is unknown

⁴ Horban, O.M. & Bakhrushyn, V. Ye., *Fundamentals of the systems theory and system analysis*, Zaporizhzhia, Hu Zidmu, 2004, p. 67.

whether they are divisible are called components. Elements and subsystems can be components. Unlike subsystems, characterized by integrity and capability to perform functions aimed at achieving the main system purpose, components do not have such properties.

The elements and components are bound by certain relationships – associations that determine their interdependence and maintain the integrity of the system. There are relationships differentiated by direction (directional and non-directional, forward and reverse), localization (internal and external), character (subordination, origin), etc.

Decomposing the system by the degree of abstraction of the object's characteristics let to distinguish design levels as such, also called horizontal or hierarchical levels. According to the hierarchy principle, in the design of the system, it is appropriate to bring a hierarchy of its parts and their ranking, which simplifies the design of the system and its elements with a progressive increase in the complexity of the design object description.

To determine the levels of EER design it's necessary to resort to the design theory. There are three basic levels of design in systems engineering: the meta-level, or system level, at which the most common goals of system design are dealt with in general, the macro-level at which subsystems are designed, and the micro-level at which system elements are designed. In modern pedagogy, there is no universal viewpoint on the levels of design. The approaches of some scholars to the subject are given in Table. 1.

Table 1. Levels of design

Level	V. Kraievskiy ⁵	Ye. Mashbits ⁶	I. Kolesnikova ⁷	I. Konovalchuk ⁸
	<i>model of project</i> (fixation of the general content,	<i>conceptual</i> (development of a model of training	<i>conceptual</i> (creating a concept of an object or its	<i>structural</i> (description of the

⁵ Kraievskiy, V.V., *Problems of scientific substantiation of education: methodological analysis*, Moscow, Pedagogika, 1977.

⁶ Mashbits, Ye. I., *Psychological and pedagogical problems of computerization of education*, Moscow, Pedagogika, 1988.

⁷ Kolesnikova, I.A., Gorchakova-Sibirskaya, M.P. *Pedagogical design*, Moscow, Academia, 2005.

⁸ Konovalchuk, I.I., "Designing of Innovative Pedagogical Technologies", *Zhytomyr Ivan Franko State University Journal*, 2006, no 28, pp. 74–76.

principles and training methods in general and specific subject in particular)	system as teaching and learning activity, description of mechanisms, principles, a way of management of learning activity)	predictive model representation as a methodological basis for creating products at other levels)	components of a pedagogical system, characterizing its content and status in statics)
<i>project-model</i> (selection of educational materials, training rules, regulatory description)	<i>technological</i> (description of the project in the form of specific instructions on the management of learning activity, selection of teaching and learning methods)	<i>content</i> (development of a product with properties that match its range of potential use and functionality)	<i>functional</i> (functional modeling reflecting the sequence and characteristics of the design stages, interaction of systems components and its dynamics)
<i>final project</i> (description of a set of ideal and material learning tools for the specific subject)	<i>operational</i> (determining the degree of generalization of a training fragment, individualization, type of dialogue, type of management)	<i>technological</i> (algorithmic description of the way of operating in a specified context: technology of learning, situation modeling)	<i>technological</i> (development of the basic technological actions and operations for the further transformation of structural components of the pedagogical system)
	<i>implementation</i> (pedagogical and software implementation, the realization of principles and methods of management in specific pedagogic impact)	<i>procedural</i> (implementation of a project in the real process, creation of a ready-to-use product)	<i>productive</i> (project of technology of educational activity)

Generalizing the experience of scholars, we consider it reasonable to take approach of Ye. Maschbits as basis with the appropriate modifications and to distinguish four levels of EER design: conceptual, technological, operational and implementation.

At the conceptual level, the overall concept of the EER is developed, its purpose, target audience, global goal and the ideal result of learning activities using the EER are determined, and accordingly, functions are predicted and the structure is outlined in general; appropriate approaches and principles of concept implementation are selected; preliminary content selection of educational material is carried out; a predictive operating model representation of a design object is formed; the type of learning activity and the way of its management are determined, a student "field of independence" is defined, the type of dialogue, the degree of interactivity, adaptability, and individualization are determined.

Thus, at the conceptual level, some system of initial theoretical foundations based on the choice of ideas, approaches, principles on which further design will develop, is formed, alternative solutions are considered, the choice of the optimum effective one is made, and the conditions for achieving the goal are clarified.

At the technological level, EER basic didactic functions aimed at the realization of the common goal are determined, the selected educational material is structured, the EER subsystems are designed, its macrostructure is built, the optimal methods of teaching and learning are specified.

At the operational level, the functions of specific components and elements are determined, their assemblage is made, the EER microstructure is built, the necessary training effects are designed, the software is selected, databases are created.

At the implementation level, the software implementation of EER is developed, the technical solutions are clarified and specified, the functions of the interface are prescribed, the design is developed, the software is debugged, the functionality of the software is tested, the user guide is drafted and the methodology for using EER is developed.

The characteristics of the projected design results by aspects and levels are presented in Table 2.

Table 2. Characteristics of EER design results by aspects and levels

Level	Aspect	
	functional	Structural
conceptual	predictive operating model of a design object, purpose definition, formal description of EER as a black box	design of general architecture of EER
technological	determination of subsystems functions, design their interrelations	design of EER macrostructure and subsystems
operational	determination of functions of components and elements, design their interrelations	design of EER microstructure, components and elements
Implementation	determination of interface functions, debugging software functionality	design of interface elements

Thus, at the conceptual stage, the functional aspect can be represented at the level of determining the EER purpose and its dominant function. Since the performance of functions is a process, their study could be carried out based on the analysis of flows of different types - information, energy, material (the structure in this aspect acts as a set of restrictions on flows in space and time). At the outset, a black-box method can be applied for functional modelling of the system without analyzing its structure and internal relationships. The system is represented as a black box, the internal structure and mechanisms of operation of which are unknown or unimportant at this stage, instead of its components and properties the system's response to the input data is studied. The system has an input for different flows and an output for displaying the system reaction and operational results, the processes taking place during the operation of the system to transform the input data to the output are unknown to the researcher.

The system description looks like a black box with an input (information or material that is used or transformed by the system to produce a result) and an output (the result of transforming the information) that reflects the goals of the designed system. Inputs for the system are information flows - academic content to be learned, outputs are knowledge, skills and competencies. Therefore, designer's challengers are: what functions should be determined for EER, how to structure the academic content and training material to organize the effective tutor and

student' activity to achieve the goal based on the didactic potential of EER in line with the requirements of the State educational standard.

Taking account aspects and levels, it might be useful to choose a top-down design style (stepwise design), when the process of searching and making design decisions is carried out from higher to lower hierarchy levels with an increase in the degree of specification.

Procedural characteristics of EER design

In addition to aspects and levels that are structural characteristics of design, an important issue is to determine the stages of design that characterize it as a process.

In engineering disciplines, design as a time-consuming process is divided into stages, phases, procedures and operations. In general, there are stages of research work (pre-design study, technical assignment and proposition), draft, technical and work projects, testing of prototypes and implementation.

The design stages are divided into phases – components of the stage, associated with a certain kind of work. Phases consist of certain procedures, which are a formalized set of actions or operations result of which is a design decision (for example, object modelling). The views of the systems engineering classics on stages and phases of design are given in Table 3.

Table 3. Stages and phases of design in system engineering

J. Jones ⁹	P. Hill ¹⁰	J. Dixon ¹¹
divergence (extending the boundary of a design situation to have a large enough, and fruitful enough, search space)	identification the need	goal recognition
	goal definition	task specification
	search	
transformation (objectives and problem boundaries are fixed, critical variables are identified, constraints are recognized, decisions are made)	generation of ideas	concept formation
	concept formation	
	analysis	

⁹ Christopher, J., *Design methods: seeds of human futures*, London, New York, Wiley-Interscience, 1970.

¹⁰ Hill, P., *The Science of engineering design*, Tufts University, Holt, Rinehart and Winston, Inc. New York, 1970.

¹¹ Dixon, J., *Design engineering: Inventiveness, analysis, and decision making*. New York: McGraw-Hill, 1966.

convergence (reducing the field of options to the single design solution)	decision	solution
	experiment	specification
	production	Production
	distribution and use	distribution, servicing

Most researchers agree that designing, in general, has three main stages: analysis (breaking a technical task into parts), synthesis (combining parts in a new way), and evaluation (implementation and evaluation of consequences), which are repeated iteratively and each subsequent cycle is different from the previous one in greater detailing.

The expediency of applying the methodology of the system approach in pedagogical design has been proved in the works of many scholars. In particular, V. Bykov et al. recommend applying the model ADDIE (Analysis, Design, Development, Implementation, Evaluation) used in instructional systems design¹². Researchers also emphasize the conditional sequence of these phases, since designing is a single process with many iterative cycles.

The other scholars' views on the stages of pedagogical design and their characteristics are given in Table 4.

¹² Bykov, V. Yu., Kukharenko, V.M., (eds.), *Technology of distance learning course creation*, Kyiv, Milenium, 2008.

Table 4. Characteristics of stages of design

V. Dokuchaeva ¹	V. Bezrukova ²	O. Zair-Beck ³	N. Masyukova ⁴	N. Surtaeva ⁵	L. Gryzun ⁶
<i>analytical</i> (situation analysis)	<i>modeling</i> (goal formulation, idea generation, creation of pedagogical systems and processes)	<i>idea generation, sketch project</i>	<i>diagnosis of the real situation</i>	<i>theoretical</i> (creation of the project)	<i>goal-setting</i>
<i>goal-setting</i> (goal formulation)			<i>actualization of reasons and goals of reality transformation</i>		<i>analytical</i> (analysis of the main didactic features of an academic subject)
<i>strategic</i> (hypothesis generation, variant modeling)		<i>development of operating models</i>	<i>creation of perspective result</i>		
<i>conceptual</i> (concept formation, development of operating models)		<i>planning real strategies at the level of tasks, conditions of implementation</i>	<i>step-by-step action planning to achieve the project goal in time</i>		<i>reflexive</i> (recognition, introspection)
<i>organizational</i> (task specification,	<i>designing</i> (development of	<i>organization of feedback</i>	<i>action coordination</i>		<i>development of a theoretical model</i>

¹ Dokuchaieva, V.V., *Designing innovative education system in modern educational space*, Lugansk, Alma Mater, 2005.

² Bezrukova, V.S., *Projective pedagogy*, Yekaterinburg, Delovaya kniga, 1996.

³ Zair-Bek, E.S., *Theoretical fundamentals of pedagogical design*: Thesis for a Doctor's Degree, St. Petersburg, Herzen State Pedagogical University of Russia, 1995.

⁴ Masyukova, N.A., *Design in Education*. Minsk, Tehnoprnt, 1999.

⁵ Surtaieva, N.N., *Designing educational technologies in the professional training of teachers (on the example of natural sciences)*: Thesis for a Doctor's Degree, Moscow, 1995.

⁶ Gryzun, L.E., *Didactic basis of projecting the subject modular structure based on scientific knowledge integration*: Thesis for a Doctor's Degree, Kharkiv, Skovoroda Kharkiv National Pedagogical University, 2009.

formation of conditions and tools of design, definition of stages of concept implementation)	model to the level of practical use)		and correction in the communication process		in line with the concept
<i>experimental and technological</i> (project implementation, monitoring)	<i>constructing</i> (project specification that brings it closer to use in real conditions of educational process	<i>process evaluation</i>		<i>experimental</i> (partial implementation, testing)	<i>experimental</i>
<i>reflexive and evaluative</i> (evaluation, analysis of results, problems identification, perspectives formation)		<i>assessment and analysis of results</i>		<i>comprehensive assessment</i> of project implementation results	<i>corrective</i> (optimization of theoretical project)
<i>description</i> of design process and results		<i>documentation</i>		<i>final</i> (implementation, generalization, description and distribution)	
<i>expert-assessment</i> (assessment of results)					

Conclusion

Generalizing the experience of scholars and taking into account the specifics of the subject of this study, we consider it expedient to determine the stages and phases in EER designing. The stage is interpreted as the most generalized part of the design as a process that reflects the change in its states. In the EER design, analytical, actual design, experimental and reflexive stages are distinguished. The design phase is part of the design process that involves describing one or more aspects or levels of design¹.

General characteristics of the stages and phases of EER design are given in Table 5.

Table 5. Characteristics of stages and phases of EER design

Stage	Phase	Characteristics
analytical	diagnostic	analysis of the situation, identification and diagnostics of the target group
	goal-setting	problem identification, definition the global goal, object, subject ideal final result of the design
Design	conceptual	formulation a general concept of the EER as a system and development of a model
	technological	determination of basic didactic functions and their interrelations design of EER subsystems and macrostructures, structuring an academic content, selection of an optimal training methods and way of management of educational activities
	operational	definition of components and elements functions, their interrelations, design of EER microstructure, choosing the optimal software to solve the tasks, creation databases
	implementation	software implementation, interface design, debugging software functionality, development of the model and methodology of using EER
experimental	ascertaining	analysis and determination of the students training level in the subject, diagnostics of students' need to use EER

¹ Balalaieva, O., "Structural and organizational procedural characteristics of electronic educational resources design", *Information Technologies and Learning Tools*, 2016, Vol. 54, no 4, pp. 108-118.

	formative	testing, pre-implementation of EER in the educational process, verification of the methodology effectiveness
	control	quantitative and qualitative analysis of empirical data, indicators of methodology efficiency by certain criteria, systematization and generalization of the results of pedagogical experiment
Reflexive	corrective	evaluation of project functioning, identification and elimination of shortcomings, introduction of necessary changes to the structure of the EER
	adaptive	creation of the final product, project adaptation to the real conditions of the educational process

At the analytical stage, the real situation in the educational practice in a specific subject is analyzed, the diagnosis or monitoring of the target group is provided, the contradictions are identified and the problem is defined, the object and the subject of design are determined, the possibility, necessity and feasibility of EER creation and development are stated, its general purpose is determined. At this stage, the global goal and ideal result of the EER design are formulated. The main phases at the analytical stage are diagnostic and goal-setting.

An actual design stage at certain levels includes conceptual, technological, operational and implementation phases, aimed at searching and implementing rational design solutions in functional and structural aspects.

At the experimental stage, testing is carried out, preliminary implementation of the EER in the educational process takes place and the effectiveness of the training method using EER in comparison with traditional or alternative methods is verified. The experimental stage consists of ascertaining, formative and control phases.

The reflexive stage consists of the corrective and adaptive phases, which provide for making necessary changes, eliminating deficiencies in the EER functioning, adapting the project to the real conditions of the educational process in a particular educational institution, evaluating the achievement of the declared goal, summarizing the results, creating the final product and outlining its further development.

Such approach reflects the logic of design as a process, involves changing its states (stages differ in the tasks, results and type of activity of the design subject – analytical, design, experimental, reflexive).

At the same time, we emphasize the conditional nature of the separation of these parts, since the design process does not have a linear sequence of stages and phases, which are interrelated and interdependent. Thus, the diagnostic phase of the analytical stage involves the results of the ascertaining phase of the experiment; projecting and designing the main functions of the EER begins at the goal-setting phase; mistakes made at different phases of the design stage, even in the design concept can be found at the reflexive stage, etc.

Thus, a systemic approach to the design suggests considering EER as a complex system that is separated from the environment but interacts with it, has an integral structure, which is a set of relations between the elements in their interaction and the composition of these elements with their specific functions. EER design should be considered as a multidimensional, multi-level and multi-stage process. In particular, there are functional and structural aspects, conceptual, technological, operational and implementation levels and analytical, actual design, experimental and reflexive stages, consisting of several phases.

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CHALLENGES FACED BY YOUTH AGING OUT OF FOSTER CARE: HOMELESSNESS, EDUCATION, AND EMPLOYMENT

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Abstract: *Youth out of foster care can face various problems related to finding a housing, unemployment, low educational attainment or lack of interpersonal relationships. The goal of the survey is to study the problems of aging out of foster care. Within the qualitative research semi-structured interviews were conducted. The findings indicated that youth out of foster care felt unprepared for life and face some financial, social and psychological challenges which make transitioning into adulthood even more difficult for them. They have a problem of unstable housing, employment and community integration. The study identified very low involvement of the social worker during preparation to age out of foster care. As youth age out of foster care, social workers are tasked to work collaboratively with them to develop a transition care strategy that meets their needs and helps to promotion them into independent living. It's recommended to expanded foster care services to the age of 21 years with the goals of increasing educational stability, housing stability, and employment services as youth transition to adulthood.*

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Keywords: *Social work, foster care, adolescence, transition-aged foster youth.*

Introduction

Emerging adulthood is a time of adult identity development. During these period many youth rely on their relatives for financial assistance as they pursue opportunities for education and employment. However, this reliance may not be an option for youth aging out of foster care. Foster care is used as a form of alternative care for children who was identified as in need of care and protection. A foster care child is a child who is in foster care if the child has been placed in the care of a person who is not the biological parent of the child. Children usually "age out" of foster care when they turn 18 years old. When children age out of foster care, they become ineligible to receive state assistance with housing, food, and medical care under the foster care system.

Youth out of foster care experience significant problems transitioning into independent living. These individuals are found to have overall poorer outcomes in the domains of housing¹, employment², education³, justice system involvement⁴, mental health, substance abuse⁵, physical health and early parenting^{6,7,8,9} In order to effectively navigate this transition, youth need access to opportunities that can assist them^{10,11,12}.

¹ Fowler, P., Toro, P., & Miles, B., Pathways to and from homelessness and associated psychological outcomes among adolescent leaving the foster care system. *American Journal of Public Health*, 99(8), 2009, 1453–1458.

² Naccarato, T., Brophy, M., & Courtney, M.E., Employment outcomes of foster youth: The results from the Midwest Evaluation of the Adult Functioning of Foster Youth. *Children and Youth Services Review*, 32(4), 2010, 551–559.

³ Hernandez, L., & Naccarato, T., Scholarships and supports available to foster care alumni: A study of 12 programs across the US. *Children and Youth Services Review*, 32(5), 2010, 758–766.

⁴ Courtney, M.E., Dworsky, A., Lee, J., & Raap, M., Midwest Evaluation of the Adult Functioning of Former Foster Youth: Outcomes at age 23 and 24. Chicago, IL: Chapin Hall at the University of Chicago, 2010.

⁵ Braciszewski, J.M., & Stout, R.L., Substance use among current and former foster youth: A systematic review. *Children and Youth Services Review*, 2012, 34(12): 2337–2344.

⁶ Kushel, M.B., Yen, I.H., Gee, L., Courtney, M.E., Homeless and Health Care Access after Emancipation. *Archives of Pediatrics & Adolescent Medicine*, 2007, 161 (10): 986–993.

⁷ Courtney, M.E., Early outcomes for young adults transitioning from out-of-home care in the USA. *Child and Family Social Work*, 2006, 11(3): 209–219.

Experts define the following key factors that are necessary for the functioning of young people after leaving the shelter: employment, education, living conditions, supporting networks, health care, safety, legal engagement, and willingness to live in society¹³. After leaving the shelter, 20% of youngsters without family care instantly become homeless¹⁴. It should be noted that, more than 20,000 young people did not return to their families and have no permanent home. According to researches, homelessness increases the risk for several adverse life outcomes of foster care youth, such as increased risk for lack of education, victimization, substance abuse, and incarceration¹⁵.

Poor academic performance and low rates of educational attainment likely result in a low level of employment for youth aging out of foster care. By the age of 24, only half of them are employed^{16,17}. Foster youth have low levels of educational attainment, and continue to face barriers to completing high school and seeking post-secondary education¹⁸. After attaining the full age, only 6% continues to study at a higher level, and

⁸ Courtney, M.E., Dworsky, A., Cusick, G.R., Havlicek, J., Perez, A., Keller, T., Midwest Evaluation of the Adult Functioning of Former Foster Youth: Outcomes at Age 21. Chicago Chapin Hall, 2007.

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¹⁰ Richardson, E.W., Futris, T.G., Duncan, J.C., Mallette, J.K., Meeting couple and co-parenting relationship needs of foster caregivers: Perceptions of Georgia Child welfare county directors. *Journal of Extension*, 2018, 56(1):1RIB6.

¹¹ Richmond, A., Borden LM., Motivational interviewing: An approach to support youth aging out of foster care. *Journal of Social Work*, 2020, 20(4):1-16.

¹² Baugh, E.J., A population at risk: Youth "aging out" of the foster care system and implications for extension. *Journal of Extension*, 2008, 46(4): 4IAW3.

¹³ Mech, E.V., Foster youths in transition: Research perspectives on preparation for independent living. *Child Welfare*, 1994, 73(5): 603-623.

¹⁴ Rosenberg, R., Kim, Y., Aging Out of Foster Care: Homelessness, Post-Secondary Education, and Employment. *Journal of Public Child Welfare*, 12:1, 2018, 99-115.

¹⁵ Dworsky, A., Napolitano, L., & Courtney, M., Homelessness during the transition from foster care to adulthood. *American Journal of Public Health*, 103 (Suppl), 2013, S318-23.

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¹⁸ Gillum, N., Lindsay, T., Murray, F., & Wells, P., A review of research on college educational outcomes of students who experienced foster care. *Journal of Public Child Welfare*, 10(3), 2016, 291-309.

from them only 50% receive a diploma for the completion of the education¹⁹.

According to statistical data in Georgia the number of children without care in 2015 was 1643, out of which 1205 children were involved in the fostering program, while 335 children lived in family type children homes²⁰. In 2010 the Ministry of Labor, Health and Social Affairs of Georgia developed a National Action Plan for Children without Family Care²¹. The main emphasis was made on the closure of large children institutions, the so-called “orphanages” and instead development of the fostering system and small family-type children’s homes²².

The age of deprivation of the state care of persons without family care varies in different countries. USA and some European countries enable youngsters until the age of 21 or 27 to use the government support. Many statutory and private child-serving agencies continue efforts to develop services to meet the needs of this group²³. For instance, in Austria it is possible to continue to provide assistance to youngsters without family care until the age of 21, and this assistance is terminated when they find a job and have the appropriate living conditions²⁴. In Germany, it is possible to continue the care for such children until the age of 27 years. In Norway, the state provides care up to 18 years, after that the individual must make his or her decision to leave the shelter or to remain under the state care. They can extend the period of stay for 12 months or become involved in the next stage of care and stay under the state care up to the age of 23 years. In this case they should plan their life for the next years in a written form. In a case of approval of the plan, they are allowed to implement it and stay under the state care²⁵.

¹⁹ Thompson, S.J., Pollio, D.E., Constantine, J., Reid, D., Nebbitt, V., Short-Term Outcomes for Youth Receiving Runaway and Homeless Shelter Services. *Research on Social Work Practice*, 2002, 12(5): 589 – 603.

²⁰ Social Service Agency of Georgia. Statistic Information. Retrieved from http://ssa.gov.ge/index.php?lang_id=ENG&sec_id=610

²¹ Georgian Coalition for Children and Youth Welfare (GCCYW). Implementation of the Convention on the Rights of the Child in Georgia, 2016.

²² Law of Georgia on adoption and foster care. 2017.

²³ Collinsa, M.E., Ward, R.L., Services and outcomes for transition-age foster care youth: Youths' perspectives. *Vulnerable Children and Youth Studies*, 2011, 6(2): 157-165.

²⁴ Sidery, A., Fostering unaccompanied asylum seeking young people: the views of foster careers on their training and support needs. *Adoption and Fostering*, 2019, 43(1):6-21.

²⁵ Oterholm, I., How do the child welfare services in Norway work with young people leaving care? *Vulnerable Children and Youth Studies*, 2009, 4(2): 169-175.

Georgia have high rates of poverty and unemployment^{26,27,28}. Youth aging out of foster care experience even more challenges relating to poverty and unemployment as they are unprepared to deal with vulnerabilities such as securing employment and were not prepared for independent living after foster care. They are one of the most vulnerable and disadvantaged groups in society.

Our survey aims to study the problems of youth aging out of foster care in Georgia.

Method

Within the framework of qualitative research, the in-depth interviews were conducted in the time period of December 2019 in Georgia. In total, 15 youngsters without family care, who have attained 18 years of age and left the shelter, were selected for the survey. Their age did not exceed 25 years. Also, 3 social workers working in governmental and non-governmental sectors were selected.

A nonprobability sampling method and its most convenient type – a snowball sampling was used for the respondent selection. The survey tool is a semi-structured questionnaire, which allows each respondent to change questions as needed. All interviews have been recorded and later transcribed for the data analyses purposes.

Prior to the focus group interviews, each participant was informed about the purpose of the study and written informed consent was obtained. We informed participants that they had the right to refuse participation and could retract their responses at any time during and after participation. Research was carried out in accordance to ethical principles of scientific research, the Declaration of Helsinki and has been approved by the Research Ethics Board of Health Policy Institute

Results and discussion

According to the study most of the respondents came to the shelter after the death of their parents. Their lives before the shelter had never been easy, because they lived in poverty.

²⁶ Papava, V., *Economic Reforms in Post-Communist Georgia: Twenty Years After*. Nova Science Pub Inc; UK ed. Edition, 2013.

²⁷ Silagadze, A., Post-Soviet paradoxes of unemployment rate. *Bulletin of the Georgian National Academy of Sciences*, 2017, 11 (1): 136-141.

²⁸ Asatiani, M., Verulava, T., "Georgian Welfare State: Preliminary Study Based on Esping-Andersen's Typology". *Economics and Sociology*, 2017, 10(4): 21-28.

Respondent 1: *"I was born in Tbilisi; I am ethnic Kurd... I was raised in a traditional Kurdish family... I spoke Kurdish, everything was Kurdish ... Then, at about age 4, I went to shelter for some problems. My mother and I lived in this shelter; while my father lived in Tbilisi and sometimes visited us. Now both of them are dead"*.

Respondent 2: *"My father died early. I was eight years old when my mother died. My uncle and my aunt should have grown me up, but since they also had children and lived in extreme poverty at that time, they decided to send me to the 'children's home'. They thought that I would get a better care there. They wanted me to go to a place like a monastery ... they've heard about shelter and so they took me there"*.

The respondents stayed at the shelter for early childhood because of their parents' death. However, some respondents lived in the children's home with family members, or with parents and siblings. According to them, they had to go to the children's home due to economic problems. In that time children could live in shelters with their families.

Respondent 4: *"There was a mess in shelter with a little space only; the elders abused youngsters ... Another children's center was a family type, small cottages, 2-3 children and one tutor, all are well disposed"*.

We asked the respondents to describe one day or one week of life in the shelter:

Respondent 7: *"One of my usual days was like this: I woke up in the morning at about 8 o'clock. I did not wake up myself, they were awakening me and sending to school. The school was not of the children's center but a public. The village was small, very lovely, and beautiful. We communicated not only with children of the children's center, but also with the village children and not only with Georgians, but with Armenians and Azeri's. It was an international village. I went to school, attended classes and then came back and studied; usually teachers helped me. I normally studied, had normal meals and so on. No difference from a family"*.

Respondents say that educational projects (excursions, visits to museums) were frequently implemented, in which they were actively involved.

Respondent 5: *"We were friends with public schools, where I got many friends too. They came to us, sometimes we went to museums and we attended the performances. We went to the excursions very often. I have hiked a whole Georgia; once I flew by a paraglider... So I can say that I've missed nothing in my childhood. Thanks to those people I've really got everything I need"*.

Respondent 4: *"There was a project, I do not remember its name, but the purpose was that every week one of the schools visited us and we made some*

educational projects together. I remember from my childhood that foreign guests visited us from France, Holland, they made their own projects and we were actively involved in them. We had joint summer camps with foreign schools...”

Respondent 8: “At least once in two weeks we have excursions, we visited cinemas, museums, factory... concerts. The motion theater was our friend; they invited us often and came here”.

The participants were asked how they felt when the foster care was terminated. Each person perceives their termination differently. Some respondents were aware that they could not stay in the shelter until their end of life, so they were psychologically prepared and had no particular stress. However, there was some fear. The gravest thought was the feeling of uncertainty, they did not know where or how to start work.

Respondent 9: “After foster care you have nothing. I struggled to get a job, and nobody supported me. The social worker just told me I’m no longer in foster care”.

Respondent 11: “I was not prepared for life after foster care”.

However, some have had positive relationships or receiving support from the foster centers after leaving care.

Respondent 3: “The children’s home helps you to find a job. So, they used to help you until you become independent, and many have already found their way and started families and started work and the children’s home has supported us from the beginning to the end... They used to say: “Go, but any time you will need us call, and we will be with you”, and so on. I personally graduated from Ilia State University with the bachelor’s degree and from Tbilisi State University with the master’s degree and during all this period, the shelter paid my rental and tuition fees”.

We asked respondents about how they lived after the shelter, whether they continued contacts with shelter dwellers, what challenges they face. One of the respondents is now renting the apartment and working with cousins, but says that it was not always so.

Respondent 6: “I was preparing for a while and then graduated from the college. Throughout this period, I was financially helped by the children’s home, and then I started to work in the Carrefour bakery and worked for half a year. Now I live with my cousins and I work in the bakery again, but elsewhere”.

Another respondent notes that the staff in the shelter has relations with them as with family members.

Respondent 4: “I cannot call them the staff; because they are my family ... They are all my friends... We still are together... Now I have not been there for a long time but we call each other”.

The participants were asked about challenges after foster care. All of the participants mentioned challenges that they struggled with while aging out of foster care. They have a lack of adequate emotional, social and financial support.

Respondent 2: *"The most challenging aspect for me now is to survive on my own; I don't have a job, family or supports. I don't know where to go."*

Respondent 5: *"One thing I've realized that life without education will be difficult, so I decided to go at the university, but a lot of things are unclear, I need a supporter who will help me. I have no such friend"*.

According to respondents, unemployment is high amongst the youth who have aged out of care. Only four are employed and the rest are still unemployed. Finding jobs has been a struggle for the youth who have aged out of care. As a result, the most challenging thing for them was the financial difficulty that they faced. Unemployment among young people is relatively high in Georgia, which in turn exacerbates challenges amongst the youth who have aged out of care.

The next question was about the help they got from the state after the shelter. Respondents unanimously admitted that they did not even hear about such a state program. According to the respondents, the role of the social worker is important during preparation to age out of care. The involvement of the social worker in this process is very low. Most of the respondents have not seen the social worker after the foster care.

Respondent 9: *"I do not have any idea if the state is doing something; no one has ever contacted me. I do not know about social workers, no one has done anything in my case. I do not know what they are doing and nobody has told me anything"*.

Respondent 13: *"It would be good if youth people have an opportunity to be acquainted with the living outside of the shelter. The youth should know that there is a different reality outside of the shelter, because when you are in the shelter and everyone take care of you, you think that it is life and it will be so in future, but the reality is quite different when you have to go out and see that the life is quite the other world"*.

Respondent 14: *"Social workers should encourage us; they must give us the advice on what we should do about our life"*.

And finally, we talked about future plans. It turned out that their plans are great. One of the respondents is going to connect her future with the shelter because he thinks it is the best and most beneficial thing to do. He thinks that his knowledge and experience can create better and more diverse living conditions to other children.

One of the respondents is going to start the own business, but still with the assistance of the children's home. Others are going to use the money that have been accrued on their accounts by the state to their adulthood and that they have not spent.

We have interviewed three social workers. The main topic of the conversation with them was the problems facing the youngsters without family care after leaving the shelter upon their full age.

Every social worker admits that the lack of housing remains the most important problem for young people who have left the state care system.

Social worker 1: *"The problem of housing is the most acute. After leaving the state care system, some youngsters return to their biological families, from which they have come. Some youngsters have no place to go, nor they have had it or will have it in future. Such children are about 30-40%. We may ask a question whether the state expenditure, which is spent on the children without family care until the age of 18 years is effective, if it is not continued"*.

According to the social workers, the settling of the housing problem together with the central government bodies, as well as involvement of local self-governments can be more effective and efficient.

Social worker 2: *"Each year, about 50 young people leave small family-type homes and fostering families in Georgia. Young people are scattered across Georgia and in each municipality 4-6 young people may be concentrated. It is possible to deduct funds from local self-government budget for the housing, transportation and utility payments of these young people"*.

Social workers consider one of the best ways to solve the problems arising out of leaving the shelter by the youngsters without family care is to develop the skills needed for independent living and to give them adequate professional education. Psychologists' surveillance and work with young people will assist them to make the period of the use of state funds as short as possible and to quickly become independent. In addition, NGOs conduct various professional trainings for them.

Social worker 3: *"By trainings we provide them the necessary skills that will be helpful for them, provide qualified information on various aspects of reproductive health, about the STD protection remedies, human rights, etc. That is, we provide them with what they need."*

According to social workers, despite such activities, vocational trainings are inadequate. The problem is particularly acute in the regions. In regard to this, the state aid in improving the conditions of life of young people is much lower.

Despite the fact that the state fully funds the cost of Bachelor's Degree studies until the age of 21 years, the majority still do not have the desire to pursue studies in higher education institutions.

Social workers believe that youngsters above the age of 18 years who have left the state care system should have been covered with appropriate state programs. It should be taken into consideration that in many European countries, young people are supported by the state until the age of 21-24 years. It is desirable for Georgia to share this model.

Social worker 1: *"The Social Service Agency has signed Memorandums of Cooperation with several organizations that work on issues of children without family care after adulthood. Of course, this is not the way to solve the problem globally, so it is better that the state develops a relevant state program".*

Conclusion

The findings indicated that youth out of foster care felt unprepared for life and face some challenges which make transitioning into adulthood even more difficult for them. They did not experience aging out of foster care positively and identified a lack of financial, social and psychological support. They cannot return to their families and have a problem of unstable housing, employment and community integration.

The study identified very low involvement of the social worker during preparation to age out of foster care. Social workers should work closely with foster youth to provide available incentives and information and promote their educational investment. Social workers are tasked to work collaboratively with them to develop a transition care strategy that meets their needs and helps to promote them into independent living.

Foster youth should be discharged from the care system at age 18 only if they have a place to live and feel stable in that environment. Policy makers should consider expanding foster care services to the age of 21 years with the goals of increasing educational stability, housing stability, and employment services as youth transition to adulthood.

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THE RELATIONSHIP BETWEEN AUTOMATIC THOUGHTS, NEGATIVE EMOTIONALITY AND BASIC PSYCHOLOGICAL NEEDS

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Abstract: *Automatic thoughts are related to one's own person and prevent the individual from correctly assessing situations, from having positive thinking. The factors that describe automatic thoughts are: negative self-concept; confusion and escape fantasies; personal maladjustment and desire for change; loneliness; giving up. Emotionality assesses the tendency of people to need the support of others and to be connected to what they feel. According to the theory of self-determination, human beings have three basic psychological needs: a need for autonomy, competence and relatedness. These three basic needs lead to a balanced life, which the individual enjoys to the fullest. The aim of this study is to investigate the relationship between automatic thoughts, negative emotionality and basic psychological needs. Moreover, I want to know if there are gender differences in the relationship between the three constructs.*

Keywords: *automatic thoughts, negative emotionality, basic psychological needs.*

Introduction

Automatic thoughts are the negative expressions that underlie the belief system of individuals¹. Automatic negative thoughts are one of the basic hypotheses of the cognitive approach. Automatic thoughts have been defined as the cognitive symptoms associated with anxiety and depression that are usually characterized by concern and rumination perceived by the individual as beyond his capacity for inhibition or voluntary control². Although automatic thoughts are an element of normal cognition and abnormal, individuals with a consistent pattern of automatic negative thoughts are more likely to experience a reduction in their ability to

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¹ Nock, M.K., & Kazdin, A.E., Examination of affective, cognitive and behavioral factors and suicide-related outcomes in children and young adolescents. *Journal of Clinical Child and Adolescent Psychology*, 31, 2002, pp. 48-51.

² Mathews, A., & MacLeod, C., Cognitive vulnerability to emotional disorders. *Annual Review of Clinical Psychology*, 1, 2005, pp. 167-195.

function and adapt positively to their environment”³. Automatic negative thoughts can be defined as individual statements about themselves and discussions interiors with itself. These thoughts most often surface in certain affective disorders during perceptions of situations due to various cognitive distortions. Beck, who is one of the important representatives of the cognitive approach, considers automatic negative thoughts as a regular feature of our cognitive process. "It generally refers to three types of automatic thinking. The first type refers to disturbing thoughts that have no objective evidence. The second type of automatic thinking may be correct, but the result is annoying. And the last type of automatic thoughts can be correct, but dysfunctional. Each of these types of thoughts increases anxiety or makes the individual reluctant to approach the task”⁴. Automatic thoughts, which is the result of the information processing system, is relatively accessible for research purposes and can be used to assess how individuals perceive and construct their world⁵. The reason why these thoughts are identified as negative is because they cause unpleasant emotions such as sadness, guilt and anxiety⁶.

In the Dictionary of Psychology, negative emotionality is defined as “an unpleasant or unhappy emotion that is evoked in individuals to express a negative affect on an event or person”⁷. Negative affect is a broad concept that can be summarized as feelings of emotional suffering, more precisely it is a construction defined by the common variation between: anxiety, sadness, fear, anger, guilt, shame, irritability⁸. Negative emotionality, defined as the tendency to show various forms of negative affect, such as generalized stress, fear and anger⁹. Negative emotionality is

³ Beck, A.T., *Depression: Causes and treatment*. Pennsylvania: University of Pennsylvania Press, 1967, p.167.

⁴ Murdock, N.L., *Theories of counseling and psychotherapy: A case approach*. Pearson Merrill Prentice Hall, 2004, p.90.

⁵ Calvete, E., & Connor-Smith, J.K., Automatic thoughts and psychological symptoms: A cross-cultural comparisons of american and spanish students. *Cognitive Therapy and Research*, 29(2), 2005, pp. 209-217.

⁶ Sungur, T.M., & Akdemir, A., Cognitive therapies in children and adolescents. *Turkish Journal of Child and Adolescent Mental Health*, 2(2), 1994, 93-100.

⁷ Popescu-Neveanu, P., *Dicționar de Psihologie*, București, Editura Albatros, 1978.

⁸ Watson, D., Clark, L.A., & Tellegen, A., Development and validation of brief measures of positive and negative: The PANAS scales. *Journal of Personality and Social Psychology*, 54, 1988, pp. 1063-1070.

⁹ Bates, J.E., *Concept and measures of temperament*. In J.E. Bates & M. Rothbart (Eds.), *Temperament in childhood* (pp. 3-26). New York: John Wiley, 1989.

the tendency to experience negative emotional states, such as anxiety or irritability, reacts poorly to stress and responds proportionately to circumstances¹⁰. Negative affectivity subsumes a variety of negative emotions including: anger, contempt, disgust, guilt, fear, and nervousness¹¹. Negative emotionality is generally defined as the tendency to show various forms of negative affectation. This is a personality trait characterized by anxiety, worry, envy and jealousy¹².

The most important theory of positive and negative emotions is that of Barbara Fredrickson called "Broaden-and-Build. Theory of positive emotions" and which states the following:

1. When we feel negative emotions such as: fear, sadness and anxiety, we are more likely to restrict our thoughts and options that we consider for our next move.

2. When we feel positive emotions such as: joy, inspiration and involvement, we are more likely to broaden our thoughts and options that we consider for our next move.

3. This expansion allows us to build our resources, skills and knowledge¹³.

Negative emotionality, defined as the tendency to show various forms of negative affect, such as generalized stress, fear and anger¹⁴. Negative emotionality is the construct that best describes the level of negative affect an individual has and how he or she will be able to cope with the challenges.

Grawe defined "fundamental psychological needs" as the core of his consistency theory, whereby our behavior is determined to meet these needs, either in a healthy way or in a pathological way¹⁵.

¹⁰ Clark, L.A., Watson, D., & Mineka, S., Temperament, personality and the mood and anxiety disorders. *Journal of Abnormal Psychology*, 103, 1994, pp. 103-116.

¹¹ Koch, A.S., Forgas, J.P. & Matovic, D., Can negative mood improve your conversation? Affective influence on conforming to grice's communication norms. *European Journal of Social Psychology*, 2013, pp. 134-167.

¹² Ebish, S.J.H., Bello, A., Spitoni, G.F., Perrucci, M. G., Gallese, V., Comitteri, G., Pastorelli, C., & Pizzamiglio, L., Emotional susceptibility trait modulates insula responses and functional connectivity in flavor processing. *Frontiers in Behavioral Neuroscience*, 9, 2015, p. 297.

¹³ Frederickson, B., The broaden-and-build theory of positive emotions. *The Royal Society*, 2004, pp. 1367-1377.

¹⁴ Bates, J.E., *Concept and measures of temperament*. In J.E. Bates & M. Rothbart (Eds.), *Temperament in childhood* (pp. 3-26). New York: John Wiley, 1989.

¹⁵ Grawe, K., *Psychological Therapy*. Hogrefe & Huber Publishing, 2004.

The theory of self-determination defines autonomy as being characterized by a sense of will, approval, desire and choice; competence as mastering one's environment; and relatedness the feeling of being related to others in one way or another¹⁶.

The need for competence is satisfied when we have credible reasons to believe that we are good at something. Moreover, if the thing we are good at is something appreciated by others, it becomes even more satisfying. Finally, if we believe that the things we are competent for are difficult and that our abilities have been developed through dedication and diligence, our sense of competence becomes a greater impetus¹⁷.

The need for autonomy refers to the need to experience one's behavior as volitional and self-advised, rather than as being pressured or constrained by forces perceived to be foreign to oneself. 'Autonomy literally means' self-governmental' and therefore involves the experience of self-regulation¹⁸.

The need for relatedness refers to the need to feel meaningful, connected and cared for by other people important to you, rather than isolated or disconnected from others¹⁹.

Autonomy implies the need to make our own decisions about our behavior. Competence refers to the need to feel successful and capable. Relationships are the need to be connected to other people and social groups, as well as the feeling of care, love, warmth and significance for others²⁰.

The theory of self-determination (SDT) is a macro theory of human motivation and personality that looks at people's inherent growth trends and innate psychological needs. She is concerned with the motivation behind the choices people make without outside influence and interference. The theory of self-determination focuses on the degree to

¹⁶ Gagne, M., & Deci, E.L., The history of self-determination theory in psychology and management. In M. Gagne (Ed.), *The oxford handbook of work engagement, motivations, and self-determination theory* (pp. 35-49). Oxford: Oxford University Press, 2014.

¹⁷ Sagor, R., *Motivating students and teachers in an era of standards*. Association for Supervision and Curriculum Development, 2003.

¹⁸ Deci, E. L., & Ryan, R.M., Autonomy is no illusion: Self-determination theory and the empirical study of authenticity, awareness and will. In J. Greenberg, S.L. Koole, & T. Pyszczynski (Eds.), *Handbook of experimental existential psychology* (pp. 449-479). Guilford Press, 2004.

¹⁹ Deci, E.L., & Ryan, R.M., Facilitating optimal motivation and psychological well-being across life's domains. *Canadian Psychology*, 49(1), 2008, 14-23.

²⁰ Deci, E.L., & Ryan, R.M., The „what“ and „why“ of goal pursuits: Human needs and the self-determination of behavior. *Psychological Inquiry*, 11(4), 2000, 227-268.

which an individual's behavior is motivated and determined by himself²¹. According to the theory of self-determination, human beings have three basic psychological needs: the need for autonomy, competence and relatedness. The three basic psychological needs are present and must be met at all levels of human functioning: at the level of specific task (given workload), at the level of field (work or family) and at the global level (personality)²².

Previous studies have shown the connection between the three concepts. Randelovic and Stojiljkovic conducted research in 2015 on basic psychological needs and burnout in the workplace. The results showed that burnout is the result of negative automatic thoughts such as: fear, insecurity, rumination. In addition, by performing the Pearson test, a correlation was made between burnout as a result of negative automatic thoughts and basic psychological needs as follows: the need for autonomy correlated to $-.69$, the need for competence to $-.70$, and the need for relatedness to $-.68$ ²³. Gonji and colleagues conducted a study in 2016 on the relationship between marital adjustment and irrational thoughts among women with and without cosmetic surgery. The level of irrational thoughts and the satisfaction of basic psychological needs were investigated: autonomy, competence, relatedness. A significant correlation was registered among women who did not undergo cosmetic surgery, but who show irrational thoughts such as: self-blame, shame²⁴. The relationship between irrational thoughts and negative emotionality manifested by: anger, aggression, stress has been researched over time by many researchers. Silverman and DiGiuseppe conducted a study in 2001 on emotional behavior. The results showed a high level of irrational thoughts manifested by the type of comparisons. Irrational beliefs seem to be related to internalized and externalized emotional and

²¹ Ryan, R.M. & Deci, E.L., *Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being*. *American Psychologist*, 2000, 55, 68-78.

²² Deci, E.L., & Ryan, R.M., The importance of universal psychological needs for understanding motivation in the workplace. In M. Gagne (Ed.), *The oxford handbook of work engagement, motivation, and self-determination theory* (pp. 13-31). Oxford: Oxford University Press, 2014.

²³ Randelovic, K., & Stojiljkovic, S., Work climate, basic psychological needs and burnout syndrome of primary school teachers and university professors. *Home*, 39(3), 2015, 823-844.

²⁴ Gonji, S., Khoshkonesh, A., & Pourebrahim, T., Relationship between marital adjustment and irrational beliefs in women and non-cosmetic surgery. *Electronic Journal of Biology*, 12(2), 2016, 96-201.

behavioral problems, while negative automatic thoughts seemed to be best related to internalized emotional and behavioral problems. Comparisons, as a manifestation of irrational thoughts, correlated with negative behaviors manifested by aggression. Aggression being a result of negative emotions felt by subjects²⁵. Nobre and Pinto-Gouveia conducted a study in 2008 on the analysis of the relationship between automatic thoughts, emotional responses and sexual arousal. The results showed in the first phase that the high level of automatic thoughts generates negative emotions such as sadness, guilt, shame, anger, disappointment, and in the second part gender analyzes were performed on the response to dysfunctional thoughts and so on. I find that male show a high level of automatic thinking which causes them negative emotions and sexual dysfunction²⁶. Eisenberg, Fabes and Murphy conducted research in 1996 on parents' reaction to their children's negative emotions and their influence on the need for competence. The study was conducted on 148 students, 65 girls and 85 boys. The results showed stress reactions from parents, minimization of children's reactions by parents which led to a decrease in children's competence level and supported the research hypothesis that negative emotion and parental reactions lead to social dysfunction and reduce the need for competence²⁷. Schuler and colleagues conducted a study in 2013 on the effects of meeting basic psychological needs on the well-being of individuals with the mediating role of negative emotions. The researchers said that the basic psychological needs: autonomy, competence and relatedness can be met in the absence of irrational thoughts and negative emotions such as anxiety or depression. Competence was positively correlated with motivation to achieve²⁸.

²⁵ Silverman, S., & DiGiuseppe, R., Cognitive-behavioral constructs and children's behavioral and emotional problems. *Journal of Rational-Emotive & Cognitive-Behavior Therapy*, 19(2), 2001, 119-134.

²⁶ Nobre, P.J., & Pinto-Gouveia, J., Cognitions, emotions, and sexual response: Analysis of the relationship among automatic thoughts, emotional response, and sexual arousal. *Archives of Sexual Behavior*, 37, 2008, 652-661.

²⁷ Eisenberg, N., Fabes, R.A., & Murphy, B.C., Parent's reaction to children's negative emotions: relations to children's social competence and comforting behavior. *Child Development*, 67(5), 1996, 2227-2247.

²⁸ Schuler, J., Brandstatter, V., & Sheldon, K.M., Do implicit motives and basic psychological needs interact to predict well-being? Testing a universal hypothesis and a matching hypothesis. *Motivation and Emotion*, 37(3), 2013, 480-495.

Purpose of the study

The aim of this study is to identify the relationship between automatic thoughts, negative emotionality and basic psychological needs. Moreover, I want to know if there are gender differences in the relationship between concepts.

Objectives

- Highlighting the relationship between automatic thoughts and negative emotionality in meeting basic psychological needs.
- Automatic thoughts and negative emotionality change the well-being of the individual and generate dissatisfaction with basic psychological needs.
- The high degree of negative emotionality prevents the satisfaction of basic psychological needs.
- Automatic thoughts associated with negative emotionality lead to inconsistencies in meeting basic psychological needs.

Study hypotheses

1. The higher the level of automatic thoughts, the lower the level of satisfaction of the need for relationships.
2. The higher the participants' level of automatic thinking, the lower the satisfaction level of autonomy.
3. The higher the level of automatic thinking, the lower the level of competence satisfaction will be.
4. The higher the level of negative emotionality, the lower the level of competence satisfaction will be.
5. The higher the level of negative emotionality, the lower the level of satisfaction with the need for autonomy.
6. The higher the level of negative emotionality, the lower the level of satisfaction of the need for relationships.
7. The higher the participants' level of automatic thinking, the higher the level of negative emotionality.

Method

Participants

The total number of participants in the study is 180, of which 104 are female (58%) and 76 male (42%). Also, the respondents are between 19 and 56 years old, the average is $M = 31.30$, and $AS = 8.97$, of which 119 have university studies (66%), and 33 of them have high school studies (18%). In

terms of marital status, 69 of the participants (38%) are single and 54 of them are married (30%), while 145 of the total respondents are employed. Regarding the residence area, 159 come from urban areas (88%) and 21 from rural areas (12%).

Instruments

The instrument used to measure negative automatic thoughts is called the Automatic Thoughts Questionnaire (Hollon & Kendal, 1980). The instrument consists of 30 questions, with answers from 1 to 5, on a Likert scale, 1 representing the variant "does not characterize me at all", and 5 "all the time". An example of an item in the instrument is: "I feel that I am against the world". This tool has as subscales: the negative self-concept, confusion and fantasies of escape, personal maladaptation and the desire for change, loneliness, giving up. The internal consistency reported for this group of subjects were: .97 for the negative self-concept, for the confusion and escape fantasy factor .96, for the personal maladaptation factor and the desire for change .89, for the loneliness factor .93 and for the factor waiver .96. On the respondent group of this paper, the Alpha Cronbach value of the Automatic Thoughts Questionnaire instrument is .99. This tool was translated into Romanian for the present study through the retroversion process.

The instrument used to measure negative emotionality is the Positive and Negative Affect Schedule (Waston, Clark & Tellegan, 1988). The instrument consists of 20 items and 2 subscales, with answers from 1 to 5, where 1 represents the "very small" variant and 5 "very much". A subscale contains 10 items that describe positive states, for example: interested, active, attentive, and a subscale contains 10 items that describe negative states, for example: irritated, nervous, stressed. For this paper, the items that describe the negative states are important, for which an Alpha coefficient of .95 was obtained. This instrument was translated into Romanian for the present study through the retroversion process.

The instrument used to measure basic psychological needs is the Basic Psychological Need Satisfaction and Frustration Scale - General Measure (Deci & Ryan, 2000). The tool contains 6 subscales: autonomy, competence, relatedness, frustration of the need for autonomy, frustration of the need for competence and frustration of the need for relatedness, each subscale being assigned a number of items, a total of 24 items, with answers from 1 to 5, where 1 represents the "very small" variant, and 5 represents the "very large" variant. An example of an item in the questionnaire is "I feel I

can successfully complete difficult tasks". The subscales being important for this paper: autonomy, competence and relatedness. The Alpha coefficient for this instrument is .95. The translation into Romanian was made by Mosoia Cătălin and the instrument is validated on the Romanian population through the study conducted by Dincă and Iliescu in 2009.

Table 1. Internal consistency of scales

Scale	Subscale	Alpha Cronbach
ATQ	Negative Self-concept	.97
	Confusion and escape fantasies	.96
	Personal maladjustment and desire for change	.89
	Loneliness	.93
	Giving up	.96
PANAS	Positive	.95
	Negative	.95
BPN	Autonomy	.86
	Competence	.85
	Relatedness	.87
	Total	.95

Results

The SPSS statistical program was used to analyze the data. First, the determination of the internal consistency coefficient was performed, Alpha Cronbach having values between .85 and .97 as seen in Table 1.

The data analysis was performed using the responses of 180 respondents, who completed the Automatic Thoughts Questionnaire, for measuring automatic thoughts, PANAS Scale, for measuring negative emotionality and Basic Psychological Need Satisfaction and Frustration Scale, for measuring basic psychological needs. In the statistical analysis I took into account the variables that will help me to verify research hypotheses, namely, automatic thoughts with subscales: the concept of negative self, confusion and fantasies of escape, personal maladaptation and desire to change, loneliness and giving up; negative emotionality and basic psychological needs with subscales: autonomy, competence, relatedness.

Table 2. Descriptive statistics of scales

	Total number of	Mean	Std. Deviation
	respondents		
	Statistic	Statistic	Statistic
Negative Self-concept	180	2.82	1.22
Confusion and escape fantasies	180	2.83	1.28
Personal maladjustment and desire for change	180	3.11	1.13
Loneliness	180	2.86	1.24
Giving up	180	2.85	1.30
Negative emotionality	180	3.18	1.08
Need for autonomy	180	2.74	.88
Need for competence	180	2.58	.71
Need for relatedness	180	2.76	.89
Basic psychological needs	180	2.69	.80
Number of respondents	180		

Given the averages of the facets of Automatic Thoughts, the highest average is of Personal Maladjustment and Desire for Change, $M = 3.11$ with $SD = 1.13$. This means that study participants have difficulty adapting to the other subscales of automatic thought. The second average is that of the Confusion and escape fantasies subscale, where $M = 2.83$, and $SD = 1.28$, followed by the Negative Self Concept subscale, where $M = 2.82$, and $SD = 1.22$ which means that respondents do not have a good opinion about them. The Loneliness subscale registered an average of $M = 2.86$, and $SD = 1.24$, while the lowest average was registered by the Giving up subscale, where $M = 2.85$, and $SD = 1.30$. Respondents feel alone, abandoned, have no support from others and abandon any project and any future plan. Regarding the Negative Emotionality, the average of this scale is $M = 3.18$, and $SD = 1.08$, which means that the respondents live with emotions such as: fear, dread, fear, shame, shyness. Regarding the facets of Basic Psychological Needs, the highest average recorded is the Relatedness facet $M = 2.76$, and $SD = .89$ which means that respondents have difficulties in communicating with others. The lowest average is the facet Competence $M = 2.58$, and $SD = .71$. This means that study participants tend to have a lower level of competence than the rest of the subscales.

The Pearson correlation test was used to test the hypotheses and the following correlations were obtained.

Table 3. Correlation between automatic thoughts and relatedness need

	1	2	3	4	5
1.Negative self-concept					
2. Confusion and escape fantasies	.97**				
3. Personal maladjustment and desire for change	.91**	.91**			
4.Loneliness	.96**	.96**	.90**		
5.Giving up	.96**	.96**	.91**	.96**	
The need for relatedness	-.86**	-.85**	-.82**	-.86**	-.84**

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

Testing hypothesis 1, namely: "the higher the level of automatic thoughts, the lower the level of satisfaction of the need for relatedness" was performed using the statistical program SPSS. We correlated with the Pearson test between the gross grade of each respondent to the test subscales that measure automatic thoughts and the gross grade of the need for relatedness. Thus, the subscale of the Negative Self Concept correlates negatively with the need for relatedness ($r = -.86$, $p < .001$), so participants who have a negative opinion about them feel more the need for relatedness, the subscale Confusion and escape fantasies correlate negatively with the need for relatedness ($r = -.85$, $p < .001$), people who are not sure of their own decisions feel more acutely the need to relate to others, subscale Personal maladjustment and the desire for change correlates negatively with the need for relatedness ($r = -.82$, $p < .001$), thus the participants who show a high level of personal maladjustment and who do not face their own interests of life feel more strongly the need for relatedness, the loneliness subscale correlates negatively with the need for relatedness ($r = -.86$, $p < .001$), so the more lonely people feel, the more acutely they feel the need for genuine relationships and the Giving up subscale negatively correlates with the need for relatedness ($r = -.84$, $p < .001$), so people who give in, which he abandoned The plans and desires feel more acutely the need for an authentic relatedness with those around them. Thus, hypothesis 1 is supported.

Table 4. Correlation between automatic thoughts and autonomy need

	1	2	3	4	5
1. Negative self-concept					
2. Confusion and escape fantasies	.97**				
3. Personal maladjustment and desire for change	.91**	.91**			
4. Loneliness	.96**	.96**	.90**		
5. Giving up	.96**	.96**	.91**	.96**	
The need for autonomy	-.85**	-.83**	-.82**	-.84**	-.82**

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

Testing hypothesis 2, namely: "the higher the participants' automatic thoughts, the lower the level of autonomy satisfaction" was performed using the SPSS statistical program. Thus, the subscale of the Negative Self Concept correlates negatively with the need for autonomy ($r = -.85, p < .001$), thus people who manifest a high level of the negative self concept, those who have an unrealistic opinion about them manifest more acutely the need for autonomy, subscale Confusion and escape fantasies correlate negatively with the need for autonomy ($r = -.83, p < .001$), people who are not sure of themselves and their decisions, show more need for autonomy, subscale Personal maladjustment and the desire for change correlate negatively with the need for autonomy ($r = -.82, p < .001$), thus, people who are dissatisfied with themselves and who always want a change, show more the need to be authentic, the Loneliness subscale correlates negatively with the need for autonomy ($r = -.84, p < .001$), so people who feel more alone need more autonomy and the Giving up subscale negatively correlates with the need for autonomy ($r = -.82, p < .001$), so people who give up plans easily, activities feel more acutely the need for autonomy, to make decisions and to carry them out. Thus, hypothesis 2 is supported.

Table 5. Correlation between automatic thoughts and competence need

	1	2	3	4	5
1. Negative self-concept					
2. Confusion and escape fantasies	.97**				
3. Personal maladjustment and desire for change	.91**	.91**			
4. Loneliness	.96**	.96**	.90**		
5. Giving up	.96**	.96**	.91**	.96**	
The need for competence	-.80**	-.80**	-.79**	-.80**	-.77**

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

Testing hypothesis 3, namely: "the higher the participants' automatic thoughts, the lower the level of competence satisfaction" was performed using the SPSS statistical program. We correlated with the Pearson test between the gross grade of each respondent to the subscales of the test that measures irrational thoughts and the gross grade of the need for relationships. Thus, the negative self-concept subscale negatively correlates with the need for competence ($r = -.80, p < .001$), so people who do not have a good opinion of themselves feel more the need to feel competent, to be appreciated, the subscale Confusion and escape fantasies correlate negatively with the need for competence ($r = -.80, p < .001$), so people who show confusion, have uncertainties show a higher level of competence, to be useful, subscale Personal maladjustment and desire for change correlate negatively with the need for competence ($r = -.79, p < .001$), people who do not agree with their own decisions and actions, show more acutely the need to feel competent, subscale Loneliness negatively correlates with the need for competence ($r = -.80, p < .001$), so people who feel lonely, abandoned show more the need to be useful, competent and appreciated by those around them and the Giving up subscale negatively correlates with the need for competence ($r = -.77, p < .001$), thus people who abandon themselves plans feel more acutely the need for competence. Thus, hypothesis 3 is supported.

Table 6. Correlation between negative emotionality and basic psychological needs.

	1	2	3
Negative emotionality			
1. Need for autonomy	-.82**		
2. Need for competence	-.81**	.88**	
3. Need for relatedness	-.84**	.93**	.91**

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

Testing hypothesis 4, namely: "the higher the participants' negative level of negative emotionality, the lower the level of satisfaction of the need for competence" was performed using the SPSS statistical program. We correlated the Pearson test between the gross grade of each respondent on the negative emotionality scale and the gross grade of the need for competence. Thus, negative emotionality correlates negatively with the need for competence ($r = -.81, p < .001$), people who have

negative emotions show more the need to be competent. Thus, hypothesis 4 is supported.

Testing hypothesis 5, namely: "the higher the participants' level of negative emotionality, the lower the level of satisfaction with the need for autonomy" was performed using the SPSS statistical program. We correlated with the Pearson test between the gross grade of each respondent on the negative emotionality scale and the gross grade of the need for autonomy. Thus, negative emotionality correlates negatively with the need for autonomy ($r = -.82, p < .001$), people who present negative emotions show a greater desire to feel in control of their own decisions, to be autonomous. Thus, hypothesis 5 is supported.

Testing hypothesis 6, namely: "the higher the participants' level of negative emotionality, the lower the level of satisfaction of the need for relatedness" was performed using the statistical program SPSS. We correlated with the Pearson test between the gross grade of each respondent on the negative emotionality scale and the gross grade of the need for relatedness. Thus, negative emotionality correlates negatively with the need to relatedness ($r = -.84, p < .001$), so people who show negative emotions feel more acutely the need to relate to others. Thus, hypothesis 6 is supported.

Table 7. Correlation between automatic thoughts and negative emotionality

	1	2	3	4	5
1.Negative self-concept					
2. Confusion and escape fantasies	.97**				
3. Personal maladjustment and desire for change	.91**	.91**			
4.Loneliness	.96**	.96**	.90**		
5.Giving up	.96**	.96**	.91**	.96**	
Negative emotionality	.88**	.88**	.86**	.87**	.86**

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

Testing hypothesis 7, namely: "The higher the participants' level of automatic thoughts, the higher the level of negative emotionality" was performed using the SPSS statistical program. We correlated the Pearson test between each respondent's gross grade on the facets of automatic thoughts and negative emotionality. Thus, the subscale The negative self-concept correlates positively with the negative emotionality ($r = .88, p$

<.001), the people who have a negative opinion about themselves manifest negative emotions, the subscale Confusion and escape fantasies correlate positively with the negative emotionality ($r = .88, p <.001$), so people who are uncertain, who do not find balance show negative emotions, subscale Personal maladjustment and the desire for change correlates positively with negative emotionality ($r = .86, p <.001$), Loneliness subscale correlates positively with negative emotionality ($r = .87, p <.001$), so people who feel lonely, abandoned show more acute negative emotions and Giving up subscale positively correlates with negative emotionality ($r = .86, p <.001$).). thus, hypothesis 7 is supported.

Regarding the gender analysis, the t-Student test was used and the following results were obtained

Table 8. Gender averages of automatic thoughts (n=180)

	Gender	Total number of respondents	Mean	Std. Deviation	Std. Error
Negative self-concept	female	104	2.29	1.10	.10
	male	76	3.55	.97	.11
Confusion and Escape Fantasies	female	104	2.25	1.16	.11
	male	76	3.62	1.00	.11
Personal maladjustment and desire for change	female	104	2.66	1.10	.10
	male	76	3.72	.86	.09
Loneliness	female	104	2.34	1.14	.11
	male	76	3.58	.99	.11
Giving up	female	104	2.30	1.19	.11
	male	76	3.59	1.04	.11

For the Negative self-concept factor, it is observed that male have higher scores than women, because the average for male is higher than for women. The average for the male gender is $M = 3.55$, and $SD = .97$, and for the female gender the average is $M = 2.29$, and $SD = 1.10$

For the Confusion factor and escape fantasies, it is observed that male have higher scores than women, because the average for male is higher than for women. The average for the male gender is $M = 3.62$, and $SD = 1.00$, and for the female gender the average is $M = 2.25$, and $SD = 1.16$

For the Personal maladjustment and the desire for change factor, it is observed that male have higher scores than women, because the average

for male is higher than for women. The average for the male gender is $M = 3.72$, and $SD = .86$, and for the female gender the average is $M = 2.66$, and $SD = 1.10$

For the Loneliness factor, it is observed that male have higher scores than women, because the average for male is higher than for women. The average for the male gender is $M = 3.58$, and $SD = .99$, and for the female gender the average is $M = 2.34$, and $SD = 1.14$

For the Giving up factor, it is observed that male have higher scores than women, because the average for male is higher than for women. The average for the male gender is $M = 3.59$, and $SD = 1.04$, and for the female gender the average is $M = 2.30$, and $SD = 1.19$

Table 8.1. Comparison of scores obtained by female and male of the automatic thoughts (n=180)

		Levene's Test for		t-test for Equality of Means		
		Equality of Variances		t	df	Sig. (2-tailed)
		F	Sig.			
Negative Self-concept	Equal variances assumed	6.33	.01	-7.92	178	.000
	Equal variances not assumed			-8.07	171.66	.000
Confusion and escape fantasies	Equal variances assumed	10.87	.00	-8.25	178	.000
	Equal variances not assumed			-8.44	173.18	.000
Personal maladjustment and desire for change	Equal variances assumed	23.36	.00	-6.99	178	.000
	Equal variances not assumed			-7.26	177.18	.000
Loneliness	Equal variances assumed	9.20	.00	-7.59	178	.000
	Equal variances not assumed			-7.76	172.76	.000
Giving up	Equal variances assumed	8.53	.00	-7.55	178	.000
	Equal variances not assumed			-7.71	172.44	.000

Following the T Student test, for independent samples, it appears that there is a statistically significant difference between male and women in terms of automatic thoughts, Negative self-concept as shown in the test $t(171.66) = -8.07, p < .001$. Subscale Confusion and escape fantasies $t(173.18) = -8.44, p < .001$. Subscale Personal maladjustment and desire for change as it emerges from the test $t(177.18) = -7.26, p < .001$. Subscale Loneliness $t(172.76) = -7.76, p < .001$ and subscale Giving up $t(172.44) = -7.71, p < .001$.

Compared to these results, the study by Harrell and Ryon (1983) showed that women score higher on automatic thinking than male (Harrell & Ryon, 1983). However, the study of Nobre and Pinto-Gouveia (2008) showed that male show a higher level of automatic thinking compared to women (Nobre & Pinto-Gouveia, 2008) which supports the data obtained in the present research.

Table 9. Gender average of negative emotionality (n=180)

	Gender	Total number	Mean	Std.	Std. Erro
		of respondents		Deviation	
Negative emotionality	female	104	2.78	1.02	.10
	male	76	3.73	.89	.10

The average negative emotionality on the female gender is $M = 2.78$, and $SD = 1.02$, and the average negative emotionality on the male gender is $M = 3.73$, and $SD = .89$

The study of Eiseberg, Fabes and Murphy (1996) supports the data obtained in my research, as the results showed that boys have higher scores of negative emotionality than girls (Eisenberg et al., 1996).

Tabel 9.1. Comparison of scores obtained by female and male of the negative emotionality

		Levene's Test for Equality of Variances		t-test for Equality of Means		
		F	Sig.	F	Sig.	F
		Negative emotionality	Equal variances assumed	11.93	.00	-6.49
	Equal variances not assumed			-6.63	172.68	.000

Following the Student T test for independent samples, it appears that male tend to have a higher level of negative emotionality than women, because the t test (172.68) = $- 6.63$, $p < .001$. A contrary result was also obtained by Jang (2007) in a study in which he showed that women score lower than male in terms of negative emotions (Jang, 2007).

Table 10. Gender average of basic psychological needs (n=180)

	Gender	Total number of respondents	Mean	Std. Deviation	Std. Error
Basic psychological needs	female	104	3.01	.79	.07
	male	76	2.27	.61	.07

The average basic psychological needs of females are higher than those of males. The average female is $M = 3.01$ and the average $SD = .79$ and the average male is $M = 2.27$ and $SD = .61$

Contrary with the results obtained by Gomez-Baya and collaborators who conducted research on gender differences in psychological well-being and health problems among European health professionals. The results showed a higher average of male ($M = 3.93$, $SD = 0.54$) in terms of basic psychological needs than women ($M = 3.80$, $SD = 0.55$) (Gomez-Baya et al., 2018).

Table 10.1. Comparison of scores obtained by female and male of the basic psychological needs

		Levene's Test for Equality of Variances		t-test for Equality of Means		Coefficient de eroare
		F	Sig.	F	Sig.	
Basic psychological needs	Equal variances assumed	15.38	.00	6.79	.178	.000
	Equal variances not assumed			7.04	.17745	.000

After performing the Student T test for independent samples, it appears that there is a statistically significant difference between female and male in terms of basic psychological needs according to the t test ($177.45 = 7.04$, $p < .001$)

Conclusions

In this paper I aimed to investigate the relationship between automatic thoughts and basic psychological needs, the relationship between automatic thoughts and negative emotionality and the

relationship between negative emotionality and basic psychological needs, in respondents in Romania, both rural and urban, aged between 19 and 56 years.

First of all, seven research hypotheses were proposed which were analyzed later, using the SPSS statistical program, using the Pearson correlation index, because the data are parametrically distributed and the Student's T test for independent samples to compare the differences between male and women in terms of automatic thoughts, negative emotionality and basic psychological needs. We wanted to observe the correlation between the facets of automatic thoughts, namely: the concept of negative self, confusion and fantasies of escape, personal maladjustment and desire for change, loneliness and giving up and basic psychological needs with facets: the need for autonomy, the need for competence and the need relatedness, the correlation between the facets of automatic thoughts, namely: the concept of negative self, confusion and escape fantasies, personal maladjustment and desire for change, loneliness and giving up and negative emotionality and the correlation between negative emotionality and basic psychological needs with facets: the need autonomy, the need for competence and the need for relatedness.

According to the statistical analysis, it appears that automatic thoughts correlate statistically significantly negatively with basic psychological needs. Regarding the correlation between automatic thoughts and negative emotionality, the statistical analysis showed that automatic thoughts correlate positively with negative emotionality. According to the statistical analysis between negative emotionality and basic psychological needs, it turned out that the two correlate.

Limits and directions for research

One of the first limitations of this study is the relatively small number of respondents. Due to this limiting aspect, the research results cannot be extrapolated to the population.

Another main limitation of the present study is the collection of data. All this was collected with the help of self-assessment scales, where two types of problems can occur. On the one hand is the subjectivism of the participants, which can influence any of the three variables used in that study. On the other hand, being scales in the form of self-assessment, their instinct to provide socially desirable answers may intervene. Another limitation is represented by the translation through the process of retroversion of the instruments.

A new direction of research is the comparison of the averages between the rural respondents and the urban respondents, in terms of automatic thoughts and psychological needs to find out if there is any significant difference and what is the explanation for this difference. Another direction of research is to increase the number of respondents. Another direction of research is the correlation of the coefficient of automatic thoughts and negative emotionality with the depressive symptoms of respondents to identify whether the increased level of automatic thoughts and negative emotionality is correlated with depression.

In terms of automatic thoughts, a new direction of research is the correlation between them and anxiety to identify which facets of automatic thoughts correlate with anxiety.

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DIAGNOSIS OF FUTURE AGRICULTURAL SPECIALISTS' ATTITUDE TO THE PROCESS OF EDUCATION HUMANIZATION

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Abstract: *In this article the author describes the problem of education humanization in the process of professional training of future specialists in the agricultural sector, assessment of the real situation and search for optimal ways of its implementation. Based on conducted survey the analysis of the humanization of training future specialists has made in the article.(eu propun: The analysis of the humanization of training future specialists that we undertook in the article was based on a survey conducted by the author. The author has discovered the students' attitude to this problem, and has justified the reason of the professional training improvement on the base of education humanization.*

Keywords: *education humanization, humanistic personality, professional training, formation of personality, specialist in the argar industry.*

Introduction

Radical changes in social production and the economy, in particular in the agricultural sector, lead to new requirements for the training of specialists in the agro-industrial complex. The new conditions require a humanistically oriented personality of an agrarian specialist who has not only deep knowledge but also high moral and intellectual potential, attitude to work based on humanistic priorities and human values, broad outlook, a sense of high responsibility to society and the people for their actions. The process of humanization of the education system contributes to the solution of the problem of formation of the humanistic orientation of the personality of the future specialist and achievement of the corresponding high professionalism by him.

In this regard, there is a need to specify a number of ideas for the humanization of education as a basis for the formation of the humanistic orientation of the future specialist. Particular importance are scientific

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studies of the humanization of education in the process of professional training of future specialists in the agricultural sector, assessment of the real situation and the search for optimal ways to implement it.

The analysis of the scientific literature

Numerous works of scientists are devoted to the problems of humanization in pedagogical science. Various aspects of the humanization of education are reflected in the works of I. Anosov, I. Astakhova, G. Ball, R. Belanova, O. Vershinina, O. Vyshnevsky, K. Gavrilovets, S. Goncharenko, M. Dobruskin, V. Zinkevichus, I. Zyazyun, I. Kireeva, V. Kozakova, O. Listopad, L. Onyschuk, M. Romanenko, A. Sushchenko, I. Tymchuk, L. Tovazhnyansky, L. Khoruzha, E. Shiyanov, V. Shubin and others.

However, despite the significant number of scientific papers on the problem of research, attempts to study in depth the humanization of higher agricultural professional education as a basis for the formation of the humanistic orientation of the personality of the agricultural specialist are virtually absent.

The purpose of the article

The purpose of this article is to try to analyze the attitude of future specialists in the agricultural sector to the process of humanization of education, their personal participation in raising its level; attitude to the expediency of deepening the humanization of education.

Students' questionnaire

The considerable experience gained today in studying the humanistic qualities of the individual in pedagogical theory and practice determines that the main methods of studying the formation of the humanistic orientation of the individual are questionnaires, surveys, testing, interviews, observation methods, creative tasks, diagnostic situations. The analysis of the state of formation of ideas and knowledge of students on the humanization of professional training of future agricultural professionals in modern conditions, the implementation of humanistic principles, humane behavior in cooperation with others involved the organization of diagnostics, which was implemented in the process of ascertaining research. The ascertaining stage of the experiment was carried out on the basis of the National University of Life and Environmental Sciences of Ukraine and Dnipropetrovsk State Agrarian University. It covered 740 first-year students. The attitude of students to the problem of

humanization of education was determined with the help of scientific developments of T. Grabovska and O. Tepla¹, I. Gerasimova², O. Myshak^{3,4,5} and Tymchuk⁶, on the basis of which 19 questions of the questionnaire were made.

To the first question of the questionnaire "What is humanism"? students answered: love for people, recognition of a person for the highest value, in other words - humanity (53%); this is a humane attitude to everything around you: people, animals, plants (20%); embodiment of good and good traits in the behavior and general development of the individual (15%); a trend in Western European Renaissance culture that recognizes man as the highest value in the world (12%); outlook. The answers obtained indicate that most students correctly understand the concept of "humanism" - a system of ideas and views on man as the highest val.

To the second question of the questionnaire "On what soil, in what period of human history was humanism formed?" the following answers were obtained: humanism was formed in the Renaissance on the basis of a change in people's worldview (1%); on the grounds that people were cruel to themselves, to nature (1%); based on the denial of the norms of life of the Middle Ages with its cruelty of people to each other and nature (3%); based on a combination of religion and science (1%). 20% of students answered: humanism was formed in the Renaissance, but on what basis is not explained. 15% of respondents tried to answer the questions, but the answers were not entirely correct: humanism was formed when the whole

¹ Hrabovs'ka, T.O. & Tepla O.M., *Formuvannya humanistychnykh tsinnostey u studentiv: teoriya i metodyka: [monohrafiya]*. Rivne: Volyns'ki oberehy, 2011, p. 270.

² Herasimova, I. G. *Humanisation of the professional training of the future managers in the productions sector: Theses for the competition a scientific candidate degree of pedagogical sciences*. The National Pedagogical University by Mykola Drahomanov, Kyiv, 2002, p. 189.

³ Myshak, O.O., *The Formation of Future Biotechnologists' Humanistic Orientation in Professional Training at Higher Agricultural Educational Establishments*. The thesis is to obtain the scientific degree of the Candidate of Pedagogical Sciences, Khmelnytskyi National University, Khmelnytskyi, 2019, p. 283.

⁴ Myshak, O.O., Humanistic orientation as an integral component of future biotechnologists' professional training. *Scientictic review*, 2016, 10 (31), pp. 97-103.

⁵ Myshak, E., Humanistic fundamentals of future biotechnologists training. *Euromentor Journal-Studies about education*, 2016, (04), pp. 138-144.

⁶ Tymchuk, I.M., *Pedagogical conditions of humanization future ecologists in the process of their professional training*. Thesis submitted for the scientific degree of the candidate of Pedagogical Sciences. Vinnytsia State Pedagogical University named after Mykhailo Kotsiubynsky, Vinnytsia, 2010, p. 271.

world understood the importance of human life and its value (1%); humanism originated long ago, when man began to think about how he differs from animals, which he has personal qualities (10%); humanism was formed not so long ago, because human life was not respected and valued at all times (6%).

To the questionnaire "What outstanding representatives of humanism in art and literature do you know?" received answers: 70% of students named outstanding humanists of famous Ukrainian figures (T. Shevchenko, L. Ukrainka, I. Franko, G. Skovoroda, P. Myrny, P. Tychyn, M. Kotsyubynsky, M. Stelmakh, L. Kostenko, I. Rozdobudko) and Russian writers (O. Pushkin, M. Nekrasov, L. Tolstoy, M. Gogol). W. Shakespeare, F. Petrarch, D. Boccaccio, A. Dante, A. Camus (25%) were included in the list of well-known foreign representatives of humanism. 10% of students named such outstanding humanists as Michelangelo, F. Rabelais, Leonardo da Vinci, D. Bruno. Only 2% of respondents could not answer. It should be noted that among the prominent representatives of humanism in art and literature, students hardly name modern cultural figures. It should be noted that the analysis of this list is the basis for concluding that the choice of the criteria by which the interviewed students can classify persons of humanistic orientation is unfounded.

After analyzing the answers of the respondents to the fourth and fifth questions of the questionnaire "Which of the prominent historical figures can you call humanists? What was the significance of their activities?" and "On the basis of what criteria did you determine the humanity of these people?", we can conclude that these questions were difficult for students, especially the task - to determine the significance of the activities of prominent historical figures. 20% of students named certain historical figures who made a significant contribution to the humanization of public life and tried to justify their answers: Nelson Mandela (prominent politician, contributed to the economic and cultural development of the country, fought against slavery); Indira Gandhi (contributed to the development of the country, helped the poor; she is characterized by sensitivity, care for others, compassion and indifference); Mother Teresa (helped all the poor); R. Gandhi (his political activities were aimed at improving people's lives and carrying out reforms that established humanistic principles in society); Lincoln (thanks to him, black people began to be considered equal to the light-skinned, fought against slavery); B. Khmelnytsky, M. Hrushevsky (cared about the fate of Ukraine and the Ukrainian people, their independence and freedom). The latter answer

suggests that some students identify the concepts of "humanism" and "patriotism." A significant number of answers (55%) concerned only the list of certain historical figures: K. Marx, Princess Olga, Ivan Mazepa, Leonardo Bruno. 25% of respondents either did not answer or said "I do not know".

The results of generalizing the answers of the respondents to the sixth question of the questionnaire: "What consequences could the humanistic activity of people have?" such: 98% of students talk about the positive consequences of humanistic activities, which are manifested in the following statements: the improvement of humanity, a better life; bloodshed and war would be reduced; people would treat each other better; there would be less cruelty, divination, hatred; correct moral social system; the world would be better, people would be more satisfied with their own lives. Only 2% of respondents could not answer.

To the seventh question of the questionnaire "Is there a relationship between humanistic ideas and the socio-economic structure of the state?" the following answers were given: 95% of respondents said that such a relationship exists; only 5% believe that such a dependence does not exist. "Illustrate this with the help of Ukrainian life. Is the problem of humanization in Ukraine relevant in modern conditions? " - This was the eighth question of our questionnaire. 94% of students expressed their opinion as follows: this problem is very relevant for Ukraine because humanization is the highest value, not money and property, as our government thinks, which does nothing to hear its people; relevant, because Ukraine lacks humanity, great politicians neglect human life for their own benefit; Ukraine lacks humane figures; in Ukraine, everything is done on the principle of "my house is on the edge, I know nothing." The answers obtained indicate that students are concerned and interested in the problems of humanization in Ukraine at the present stage. The problem of humanization of society is very important for Ukraine because in our country humanity is not manifested for a long time, especially now - the loss of optimism, humanism, trust in each other, lack of respect and values for each other, or indifference to everything. Only 6% of respondents could not explain the urgency of the problem of humanization in Ukraine in modern conditions.

Respondents' answers to the ninth question: "In what spheres of human activity is humanism manifested?" and the tenth question: "In what areas should humanism be a fundamental component?" were similar. The students noted that humanism should be manifested, first of

all, in all spheres of human activity (life, work, relationships with colleagues, family members), in all areas where a person is present and interacts - 40%. Others noted that humanism is inherent, first of all, in the following spheres of activity: education (activity of teachers) - 25%; medicine - 30%; science, art, social sphere - 2%; politics, economics and jurisprudence - 3%.

In answer to 11 questions of the questionnaire, students say: to show humanity means: to be tolerant, to show kindness and mercy; sympathize, support, understand, help everyone who needs help; treat other people the way you would like to be treated; to be a person in all life situations; not only to show mercy and tolerance to people, but also to be humane to animals, the environment and to oneself. Students' answers to 12 questions of the questionnaire were different in terms of content and quantitative characteristics: "Everyone can be humane if ...": respect and appreciate other people; will treat others with understanding; understand that everyone is an individual; work on yourself; he will want it; will think of others, not just yourself. The answers are varied, but all students are convinced that absolutely everyone can be humane, if, above all, will strive for it, work on themselves, learn to love and appreciate other people. The answers to 13 questions of the questionnaire show that the respondents understand well which person is considered humane, which human relationships can be called humane and how to develop the qualities of a humane person.

The answers to the 13 questions of the questionnaire are also difficult to quantify, because they are different in content: "In order to develop the qualities of a humane person, you must ...": to develop yourself, self-improvement; to do good; strive for it; read more, go to museums, theaters; listen to others more often, appreciate people; follow the rules - treat others the way you want to be treated; develop spiritually, read more; to study art and religion.

Compared to previous answers to 14 questions of the questionnaire "What is the humanization of education? Who should provide it? " testified to the insufficient level of knowledge of students or their absence at all. Only 50% of respondents answered this question. The humanization of education is a reflection in the educational process of humanistic tendencies in the development of modern society, when the human personality is determined by the highest value (2%); this is the introduction of those subjects that would acquaint students with the ideas of humanism and teach humanity (2%); these are socio-pedagogical

principles that reflect the focus of educational development on humane relations in society (2%); these are the principles that are aimed at the development of education in the humanities (2%); it is a program in which each student finds an approach that facilitates his learning (2%); it is to pay more attention to students, to teach them such disciplines as ethics, aesthetics, psychology, philosophy (2%); this is the ability of senior management to provide quality, not overloaded, transparent education without bribes and capricious teachers (2%); it is teaching students the principles of humanism in educational institutions (2%); this is equal treatment of all students (2%). About 20% of respondents did not know the answers to this question. According to the majority of respondents (94%), the humanization of education should be provided by: the Ministry of Education and Science of Ukraine and the management of the educational institution and teachers. Only 4% of respondents believe that humanization in education should be provided equally by both teachers and students. 2% of respondents are convinced that only teachers.

"Name the direction of professional training that you master. What is the connection between your future career and humanism? What, in your opinion, is the purpose of professional training in this direction?" Was the next question of the questionnaire. 30% of surveyed students did not know the answer. 30% of respondents could not explain the connection between the professional activities of farmers and humanism. 40% of respondents tried to justify this connection, but the arguments were not always correct. The purpose of professional training in this direction was not defined by students. Only 1% of respondents gave answers: self-development, formation of professional skills; good knowledge and skills in this discipline. The analyzed answers of students confirm the relevance of our research.

Answering 16 questions: "Which courses are the most deeply focused on humanistic education of students?", Respondents put psychology in the first place - 42%; on the second - philosophy, ethics - 30%; culturology, History of Ukraine, languages (Ukrainian, English) took third place - 28%.

Answering 17 questions of the questionnaire: "Give examples of humane behavior of teachers, students", students give the following examples of humanity of teachers: help with learning; organization of additional classes; tolerance and politeness, acceptance of any opinion of the student; useful advice and respectful attitudes; assistance in compiling a session, support in case of failure. About 5% of respondents could not give examples.

The answers to 18 questions of the questionnaire: "Give examples of inhumane behavior of teachers" indicate that 70% of respondents encountered cases of inhumane behavior of teachers. Students gave the following examples of inhumane behavior of research and teaching staff: getting low grades in the group, if someone in this group did not please the teacher; slander, bullying in the whole group; disrespect for the student, prejudice; tactless behavior, deviation of the student's opinion, imposition of his own; use of profanity if the student does not want to do something, shouting, cursing, moral humiliation, coercion; high opinion of himself on the part of the teacher; the teacher's refusal to help the student; bribery and deliberate deterioration of student achievement through their own views; does not allow you to enter the audience if you are late. 25% of respondents could not give examples of inhumane behavior of teachers or wrote that they do not know such. The given samples of answers testify that humanization of professional training should begin with the teacher, his humanity, special knowledge about humanization of educational process in high school. If the teacher is an inhumane person who allows himself inhumane behavior, then the attempt to embody humanization will be in vain. The answers to these questions of the questionnaire prompted us to develop guidelines for teachers.

In response to the last 19 questions of the questionnaire: "What are the ways to increase the level of humanization in universities" or ethics and cultural studies courses for students and teachers; 50% of students named the following ways to increase the level of humanization of higher education: conducting certain courses, interesting social projects, training in the humanities; creative cooperation between teachers and students; conducting events in which the teacher participates together with the student; conversations with students about the surrounding events and their joint analysis; tolerant attitude to students, understanding of their problems. 15% of respondents do not know ways to increase the level of humanization in universities.

Conclusions

The analyzed answers of students to the questionnaire allowed to state that students of agricultural institutions have an insufficient level of knowledge about the humanization of education; they consider it expedient to deepen the humanization of education in their field of training, but cannot specify its ways.

This state of attitude of agricultural specialists to the problem of humanization of professional training studied by us, in our opinion, has developed due to the lack of systematic and purposeful work in the university to implement the humanistic paradigm in education. Relevant areas for further development of the outlined problem are the search for humanization mechanisms of student education in agrarian institutions.

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COVID-19 OUTBREAK: WET MARKETS AND THE ETHICS OF ANTHROPOHOLISM

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Abstract: COVID-19 pandemic has spread to over 150 countries beyond China and the Asian continent shortly after it was declared a Public Health International Emergency on January 30, 2020. Early environmental samples suggest that the index patients were either market employees, regular visitors or stall owners of a Wuhan wet-market in China during late December 2019 and early January 2020. Prominent earlier outbreaks such as SARS Coronavirus, Ebola, HIV (human immunodeficiency virus) and the influenza-A virus are suspected to have some form of origin in 'wet markets'. 'Wet markets' create unique opportunities for zoonotic emergence as several species of wild animals frequently come into contact with humans and domestic animals which enabled rapid viral evolution and emergence. Hence, the existence of 'wet markets' should be called into question. This research attempts to jettison the prevailing anthropocentric worldview which allows humans to see animals as only having instrumental value and underpins the existence of 'wet markets' for the ethics of 'anthropoholism'. This work argues that humans need to embrace the ethics of 'anthropoholism'; which sees animals as having inherent value and humans as caretakers of the environment. Anthropoholism advocates that humans should display the 'live and lets live' attitude towards animals, allow them live in their natural habitat and abolish the existence of 'wet markets'.

Keywords: COVID-19, animals, Animal ethics, Anthropoholism.

Introduction

The existence of "wet markets" has caused a lot of confusion during the coronavirus pandemic, with many world leaders and medical professionals calling for its closure and scolding China for continuing to

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allow them to exist. For instance, Dr. Anthony Fauci, director of the US National Institute of Allergy and Infectious Diseases, told the Fox News Channel that “I think we should shut down those things right away”¹. Dr. Anthony Fauci was referring to the existence of “wet markets” in China. However, on January 1, the Chinese government officials temporarily closed the Huanan market, after it was famously perceived to be the likely cause of many index cases of the COVID-19 pandemic². Somewhat similar to farmers’ markets, ‘wet markets’ are usually large gatherings of open-air stalls selling fresh meat, seafood, vegetables and fruits. Many wet markets slaughter and sell live animals on site. Also, some ‘wet markets’ sell wild animals and their meat. In China, ‘wet markets’ are an essential part of most native’s daily life. The Huanan market in China, for example, had a wild animal section where live and slaughtered species were for sale: snakes, beavers, porcupines, and baby crocodiles, among other animals³. Why “wet” markets? One explanation has to do with the liquid in these places: melting ice-keeping meat cold, the blood and innards of slaughtered animals, live fish splashing in tubs of water. Another is simply that they deal in perishable goods (thus wet) instead of dry, durable goods. ‘Wet Markets’ are complex of stalls where people sell live fish, wild animals and other kinds of meats. Some researchers think the COVID-19 virus probably mutated from a strain that’s common in animals and then transmitted to humans in the ‘wet market’⁴.

It is claimed that there is an exception. In a paper titled “Viewpoint: SARS-CoV-2 (The Cause of COVID-19 in Humans), specialists from the Food and Agriculture Organisation of the United Nations (FAO) argued that coronavirus is not known to Infect Aquatic Food Animals nor Contaminate Their Products”. They further averred that:

Currently, there is no evidence to suggest that SARS-CoV-2 can infect aquatic food animals (eg finfish, crustaceans, mollusks, amphibians) and therefore these animals do not play an epidemiological role in spreading COVID-19 to humans. Aquatic food animals and their

¹ Abbasi, Jennifer. “Anthony Fauci, MD, on COVID-19 Vaccines, Schools, and Larry Kramer.” *JAMA - Journal of the American Medical Association*, vol. 324, no. 3, 2020, pp. 220-22.

² Villegas, Miguel. “COVID-19 Pandemic: Fight or Flight Miguel.” *Journal of Clinical Medicine*, vol. 6, no. 1, 2020, p. 4-6.

³ Giménez-Candela, Marita. “The Collapse of the Past: COVID-19.” *Derecho Animal. Forum of Animal Law Studies*, vol. 11, no. 2, 2020, p. 7-9.

⁴ Vadala, Rohit, and Isabella Princess. “Emerging Pandemic COVID-19: Myths and Facts.” *International Journal of Scientific Reports*, vol. 6, no. 7, 2020, p. 283.

products, like any other surface, may potentially become contaminated with SARS-CoV-2, especially when handled by people who are infected with the virus. Nevertheless, with proper food handling and sanitation, the likelihood of contamination of aquatic animals or their products with SARS-CoV-2 should be negligible⁵.

The argument above is based on the fact that COVID-19 (SARS-CoV-2) is classified under the family of *Coronaviridae* and *genus Betacoronavirus*, which is said to only infect mammals. Thus, aquatic animals, which include farmed shellfish and finfish are safe for consumption.

The increased rate of the emergence of zoonotic diseases is becoming an important threat to the global economy, health, and national security⁶. However, it has been demonstrated that human-caused or anthropogenic changes are driving the increased emergence and spread of pathogens from wild animals into domestic animals and humans⁷. Reason being that global travel and trade, urbanisation, and agricultural intensification are exponentially increasing interactions among people and wild animals, which provides not only more but novel opportunities for pathogens that spill over from animals into humans to spread globally⁸. Viruses that are transmitted among non-human animals can be transmitted into the human population when a range of human activities allow for regular and consistent relations with naturally occurring reservoirs. Reservoirs are the origin of viruses, as well as other pathogens that are in animal populations or the natural environment. The animal-human virus transmitted events involves routine and repeated interaction of humans with the animal hosts. Some of these interactions take place through any of the following human activities: buying and selling of wild animals in wet markets, butchering, hunting, and farming of animals (husbandry)⁹. Climate change, human population growth, and global travel can also disrupt

⁵ Bondad-Reantaso, Melba G., et al. "Viewpoint: SARS-CoV-2 (The Cause of COVID-19 in Humans) Is Not Known to Infect Aquatic Food Animals nor Contaminate Their Products." *Asian Fisheries Science*, 2020, p. 9.

⁶ Mühlendorfer, K. "Bats and Bacterial Pathogens: A Review." *Zoonoses and Public Health*, vol. 60, no. 1, 2013, pp. 93.

⁷ Tsoukalas, Dimitris, et al. "Anthropogenic Pressure and Lifestyle Are the Underlying Cause of Pandemic Chronic Diseases." *Journal of Siberian Federal University. Biology*, 2019, pp. 243.

⁸ Kock, Richard. "Drivers of Disease Emergence and Spread: Is Wildlife to Blame?" *Onderstepoort Journal of Veterinary Research*, vol. 81, no. 2, 2014, p. 32.

⁹ Reynolds, Vernon, and Jane Goodall. "Introduction by Jane Goodall." *The Chimpanzees of the Budongo Forest*, 2007, pp. 4.

natural habitats, which can further provide ample opportunities for cross-species transfer.

Environmental advocator Jane Goodall thinks that in the future, pandemics will practically be unavoidable if the human-environment relationship is not amended. She further claimed that human's inhumane treatment of animals - livestock and wildlife is the major cause of most pandemic that affects human¹⁰. Hence, the ethics that guilds human-animal relationship needs to be adequately reviewed. This is the reason for the emergence of Environmental Ethics as a discipline in philosophy. Environmental Ethics is the field that studies the moral-relationship and moral status of human beings to its non-human contents¹¹. Specifically, Animal Ethics which is a branch of Environmental Ethics studies the moral consideration of animals and how non-human animals ought to be treated by humans. This work as a philosophical study attempts to interrogate the existence of 'wet markets' which is said to the source of the COVID-19 pandemic. From an environmental ethical perspective, the traditional dominant worldview in which the world is been mirrored is anthropocentrism. Anthropocentrism allows man to exploit the environment and non-human inhabitant recklessly without regard and respect¹². Thus, the anthropocentric worldview emphasized that men exploit animals to fulfill human needs and desires. The existence of the 'wet market' where wild animals are sold for human use and consumption geared by anthropocentric attitude needs to be replaced by a more tolerant worldview, which shows moral respect to other beings in the environment and acknowledges their right to live. This work adopts the ethics of 'anthropoholism' which acknowledges human beings as part of nature, cannot exist independently of the environment. Hence, 'anthropoholism' advocates that '*live and lets live*' attitude should be applied towards

¹⁰ Osuala, A.N., and E.-I.E. Nyok, "New Twist to Political Corruption in 4th Republic Nigeria Given Non- Human Animals Stealing Millions: A Case for the Defense of Animal Rights". *GNOSI: An Interdisciplinary Journal of Human Theory and Praxis*, vol. 1, no. 2, May 2020, pp. 37.

¹¹ Bassey, Samuel Akpan, "'Anthropoholism' As an Authentic Tool for Environmental Management." *International Journal of Environmental Pollution and Environmental Modelling*, 2019, pp. 168.

¹² Osuala Amaobi Nelson, How 'Holistic' is Anthropoholism? A Critique of Samuel Bassey's Environmental Philosophy. *Cogito – Multidisciplinary Research Journal* XI(4) December, 2019, pp. 32.

animals. Hence, humans must acknowledge the right of animals to live, even in their natural habitat and close down existing 'wet markets'.

The COVID-19 virus (SARS-CoV-2)

Coronaviruses got its title due to how they look under a microscope. The virus entails a core of genetic material encircled by a covering of protein spikes¹³. This makes it look like a crown. The phase 'Corona' in Latin means "crown". Coronaviruses are a household name for viruses that are likely to cause illnesses such as gastrointestinal diseases or respiratory diseases. Thus, the Coronaviridae is a family of spherical (hence the corona or 'crown' nomenclature) nonsegmented positive single-strand RNA viruses from the order Nidovirales¹⁴. With genomes of about 30 kilobases in length, these are among the largest and most complex of the RNA viruses yet discovered and are found in a wide range of animal species such as domestic animals, some bird species, rodents, whales, bats, and humans¹⁵. Coronaviruses can live in both animals and humans. When a coronavirus conveys from an animal species to humans that is when a new type of coronavirus is formed known as "novel" coronavirus¹⁶. In humans, most coronaviruses are respiratory pathogens causing laryngitis and croup¹⁷. Respiratory diseases can range from the common cold to more severe diseases.

Coronaviruses are zoonotic, which implies that the viruses are spread between animals and humans¹⁸. It has been suggested that the Middle East Respiratory Syndrome Coronavirus (MERS-CoV) was transmitted from dromedary camels to humans, while SARS (Severe Acute Respiratory Syndrome) (SARS-CoV) evolve from civet cats to humans¹⁹. The source of the SARS-CoV-2 (COVID-19) is still a debatable issue²⁰, however, since it is zoonotic, bats remain the foremost suspect for the initial transmission of coronavirus. However, the COVID-19 virus is a beta-coronavirus in the

¹³ O.V. Shamsheva, "New Coronavirus COVID-19 (SARS-CoV-2)." *Children Infections*, vol. 19, no. 1, 2020, pp. 10.

¹⁴ *Ibid*, 5.

¹⁵ *Ibid*, 6.

¹⁶ *Ibid*, 7.

¹⁷ *Ibid*, 7.

¹⁸ Altaf, Muhammad, "Wild Animals as Source of Zoonotic Diseases-a Review." *J. Wildlife and Ecology*, vol. 4, no. 1, 2020, pp. 84.

¹⁹ *Ibid*, 72.

²⁰ *Ibid*, 71.

same subgenus as the severe acute respiratory syndrome (SARS) virus (as well as several bat coronaviruses), but in a different clade to other earlier coronaviruses.

The novel COVID 19 virus is different in numerous ways from other earlier coronaviruses. For instance, the speed of transmission shows a major difference between influenza and COVID-19 viruses. Influenza virus has a shorter median incubation period (the period involved for the appearance of symptoms) as well as a shorter serial interval (the time between succeeding cases) than the COVID-19 virus. The sequential interval for the COVID-19 virus is projected to be within five-six (5-6) days, while for influenza-virus, the sequential interval is stated to be three (3) days. This implies that the influenza virus spreads faster than the COVID-19 virus. Children are said to be the drivers of influenza virus transmission in a society and country²¹. However, in the case of the COVID-19 virus, preliminary statistics claim that children are less likely to be affected than adults, specifically, that the clinical attack rates in the zero-nineteen (0-19) age group are low.

While the range of symptoms for both COVID 19 and influenza viruses is similar, the section with severe disease seems to be different. For COVID-19, scientific data suggest that 80% of infections are asymptomatic or mild, 15% require oxygen, which implies that their conditions are severe, and lastly, about 5% are in critical - requiring ventilation. These fractions of critical and severe infection are said to be higher in what is observed for influenza infection. Also, most at risk for severe influenza infection are pregnant women, children, the elderly, those who are immunosuppressed and those with underlying chronic medical conditions. For COVID-19, current data present that older age and underlying conditions increase the risk for severe infection.

Many scientists believe that bats carry a similar virus (C0vid 19 virus) for decades, which implies that the novel coronavirus could have developed from contact between different species. To complement the above, French epidemiologist Dominique Pontier told Euronews that "What we do know is that there are lots of related coronaviruses that are found in bats, and the more we sample bats, the more we find that they carry coronaviruses,"²² Some Chinese scientists also agree that bats *may*

²¹ Ibid, 78.

²² Dellanna, Alessio, "Are Bats to Blame for COVID-19? Researchers Are Trying to Find out." *Euronews*. 20 Aug. 2020. Web.

likely be the source of the COVID-19 virus, and averred that pangolins are likely to be “intermediate hosts”.

Bats, Rats, and Other Animal Viral Reservoirs of Virus

The orders Rodentia (rodents), Chiroptera (bats), and Soricomorpha (shrews and moles) comprise 70% of mammalian species. With the addition of Primata (primates, of which humans number), these four orders comprise over 75% of mammalian species and diversity²³. Bats and rodents are the most speciose of mammals and are present on every continent excluding Antarctica and are found in or proximate to every environment in which humans may occur. Rodents harbour diverse known zoonotic pathogens, are a potential health risk for humans, and are estimated to host 85 or more viral species, almost three times as many as bats²⁴. Bats, though, have been shown to host more zoonotic viruses per species than rodents and due to their volant nature have overlapping and larger home ranges²⁵. One example of this is recent evidence showing that bat species with overlapping ranges from Africa to Asia are reservoirs of filoviruses including the Ebola virus as well as uncharacterised filoviruses²⁶. Other studies suggest that bats are unique among mammalian orders since they are reservoir hosts to many recently emerged and significant zoonoses such as the Ebola virus, SARS-CoV, MERS-CoV, and NiV²⁷. This may be a result of the interplay of both intrinsic (bat and viral ecologies) and extrinsic (anthropogenic) factors leading to zoonotic emergence.

Direct human-bat contact may be incidental, for example, bats that roost in buildings sometimes enter living areas and attempts to catch and remove them may result in accidental scratches or bites, which is a common mechanism for rabies and other bat lyssa viruses to directly infect humans²⁸. Direct human-bat contact may also be due to human hunting, buying in ‘wet markets’ and consumption of bats, which is a common

²³ Ellis, John. “What Is the Evidence That Bovine Coronavirus Is a Biologically Significant Respiratory Pathogen in Cattle?” *Canadian Veterinary Journal*, vol. 60, no. 2, 2019, pp. 147–52.

²⁴ *Ibid*, 149.

²⁵ MacKenzie, Debora, “Wuhan-like Virus Discovered Seven Years Ago.” *New Scientist*, vol. 245, no. 3269, 2020, pp. 142.

²⁶ *Ibid*, 151.

²⁷ *Ibid*, 147.

²⁸ *Ibid*, 152.

practice in some countries, particularly in southeast Asia and Africa²⁹. Indirect contact with bats may be through exposure to bat excreta due to close proximity of roosting or feeding sites, or through behavioural practices that bring people into contact with feeding or roosting sites. Exposure to bat excreta – primarily urine and saliva – is thought to be the mechanism of viral spillover of the Nipah virus and Hendra virus from bats to humans or other animals³⁰. The proximity of a diversity of mammal species including bats in ‘wet markets’ in southern China, the general lack of biosecurity practices in handling and butchering animals, and the sheer volume of animals being traded, shipped, and stored are thought to have been responsible for the emergence of SARS-CoV in 2003³¹, and it has been said to be the source of COVID-19 in December 2019³².

Animal value chains have been implicated as the driver of the emergence of COVID-19, SARS coronavirus, HIV, and avian influenza with largescale fowl or pig production playing a key role in the emergence of Avian Influenza³³. Animal value chains originate in wild-sourced animals that are brought to consumers in wet markets³⁴. When viruses emerge or spillover from viral host species these events may result in outbreaks within other species or human populations³⁵. The magnitude and duration of these spillover events or outbreaks depend on the frequency and ease with which the virus is transmitted from host species to novel species³⁶. The escalation from small-scale outbreaks to a broader epidemic is a result of the connectivity between the initially infected individual and other human populations. HIV is a prime example of this sort of emergence. HIV (human immunodeficiency virus) likely emerged in isolated communities in central Africa from chimpanzee reservoirs multiple times throughout human history following human contact with

²⁹ Webster, Robert G., “Wet Markets - A Continuing Source of Severe Acute Respiratory Syndrome and Influenza?” *Lancet*, vol. 363, no. 9404, 2004, pp. 232.

³⁰ *Ibid*, 233.

³¹ Zhong, Shuru, et al. “Constructing Freshness: The Vitality of Wet Markets in Urban China” *Agriculture and Human Values*, vol. 37, no. 1, 2020, pp. 175.

³² *Ibid*, 176.

³³ Athyros, Vasilios, “The Coronavirus Outbreak.” *The Open Hypertension Journal*, vol. 12, no. 1, 2020, p. 7.

³⁴ *Ibid*, 9.

³⁵ Voskarides, Konstantinos. “Animal-to-Human Viral Transitions: Is SARS-CoV-2 an Evolutionarily Successful One?” *Journal of Molecular Evolution*, vol. 88, no. 5, 2020, pp. 420.

³⁶ *Ibid*, 421.

chimpanzees as bushmeat or even via chimpanzee predation of humans³⁷. Despite this low level, isolated, episodic viral spillover, it was not until early to mid-20th century increases in mining, agriculture, deforestation, international trade, and travel to Central and West Africa that HIV began to expand globally and evolve into its present pandemic forms³⁸. Highly virulent strains of emerging viruses will burn out once the host population is depleted or immune. Given enough time, emerging zoonotic viruses would be expected to evolve with their novel hosts and natural selection would favour the evolution of low-virulence strains³⁹.

China Wets Markets and Coronavirus Virus

With both a diversity of habitats and an equally diverse number of species within its borders, China is considered a “megadiverse”. This is because about 10% (556/5,416) of the world’s mammals may be found in this region⁴⁰. This natural resource, China’s biodiversity, has become a component of both domestic and international wildlife trade, although much of it is illegal and is difficult to quantify⁴¹. Recent research has suggested that because of the volume of trade that passes through China it also plays a key role in illegal wildlife trade⁴². Among the diverse species traded are bats, rodents, and nonhuman primates and these are reservoirs for the many of the zoonotic diseases infecting humans. In southern China large wet markets and human migrations create opportunities for zoonotic emergence as wild animals such as bats, rodents, civets and others come into frequent contact with each other, domestic animals, and humans.

Named after their often damp floors consequential from vendors, wet markets sell a variety of products, from fresh vegetables and processed meats to live animals (like fish, poultry, and other seafood). In some wet markets around the world, vendors also sell less common wild animals like crocodiles, snakes, bats, and turtles. Many of these animals would normally

³⁷ Uchegbu, I.C., and C.O. Ngala, “The Role of HIV-Knowledge and Sexual Risky Behaviour on Medication Adherence Among People Living With HIV.” *GNOSI: An Interdisciplinary Journal of Human Theory and Praxis*, vol. 2, no. 2, Jan. 2019, pp. 5.

³⁸ *Ibid*, 6.

³⁹ *Ibid*, 8.

⁴⁰ Rozelle, Scott, et al. “China: The World’s Largest Experiment in Conservation and Development.” *Managing a Global Resource: Challenges of Forest Conservation and Development*, vol. 5, 2017, pp. 73.

⁴¹ *Ibid*, 78.

⁴² *Ibid*, 84.

never have a chance to come into contact with one another in the wild, leading to several issues around interspecies disease transmission. During the SARS-CoV outbreak, cases reported around May 2003, shows that SARS coronaviruses in humans in the Guangdong region in China yielded the highest prevalence among animal market workers, animal traders, and particularly in those handling civet cats⁴³. These data suggest that those having contact with animals were infected by SARS-CoV first. SARS-like coronaviruses (SL-CoVs) were then identified in wild-caught and farm-bred masked palm civets (*Paguma larvata*), one raccoon dog (*Nyctereutes procyonoides*), and one Chinese ferret badger (*Melogale moschata*) in wet markets in Guangdong province suggesting that these animals (and particularly civets due to their high viral prevalence) were reservoir hosts⁴⁴. It is believed among scientists that 'wet markets' can provide an environment for zoonotic diseases (those transmitted from animal to human), like the current COVID-19 coronavirus, to more easily evolve and spread. With many wet markets selling both live and processed animal products in one small space, the opportunity for usually unlikely interspecies transmission of the disease becomes far greater than would be possible in the wild. Many outbreaks of zoonotic diseases such as SARS, MERS, or even the COVID-19 coronavirus have been suspected to have originated far from marketplaces and are not necessarily related to marketplace hygiene at all. In the wet markets of south China, the high degree of contact among people, bats, and other mammals due to handling and butchering activities may still result in conditions that allow viruses to emerge and spread, which raises ethical questions for this research.

After SARS-CoV emerged and it was argued among many scientists that 'civets' were the source of the virus, the Chinese government prohibited the sale of civets in 'wets markets' ensuring their disappearance from the markets⁴⁵. SARS has not to date re-emerged since the last and minor outbreak in 2004, but the 'wets markets' in China continues, however, 'civets' and other wild animals may still find their ways into 'wet markets'. If these wet markets are not closed, the conditions for SARS re-emergence may persist. The practice of consuming wildlife represents a substantial risk for zoonotic disease spillover, given

⁴³ Zafar, Humaira, "The Microbiology of Coronaviruses." *Journal of the Pakistan Medical Association*, vol. 70, no. 5, 2020, pp. 44.

⁴⁴ *Ibid*, 43.

⁴⁵ *Ibid*, 45.

the diversity of wildlife trade as well as the density of the human population in China. Surveillance efforts and changes in practice may be able to reduce the risk of spillover or to contain the next outbreak. Certainly, this is not the case with the new emerging COVID-19 pandemic which reports show to be discovered in bats. If 'wet markets' are not closed, the conditions for SARS/ COVID-19 re-emergence or a new virus forthcoming may persist.

Anthropocentric Human-Animal Relationship

In Western society, the idea that the use of animals by human beings for food, clothing, entertainment, and research subjects is morally acceptable because there are two sources of the idea. There is the idea of a divine hierarchy based on the theological concept dominion given in the biblical book of Genesis⁴⁶. And the second is the idea that animals are inferior because they have no language, no intellect, no creativity no rationality or consciousness⁴⁷. Hence, the traditional worldview held is that animals have no separate moral identity. As a consequence, it was implied that animals are made for human use. This kind of worldview is known as 'anthropocentrism'⁴⁸. Anthropocentrism in Environmental ethics is that worldview that only accords an instrumental value to non-human beings and the environment at large. Since the Old Testament period till the time of Darwin (1809 - 1882) the same attitude towards animals prevailed⁴⁹. During Aristotle's (384 - 322 BC) to Aquinas's (1225 - 1274) era, there are shreds of evidence of the same 'anthropocentric' attitude towards non-human beings. Rene Descartes, the rationalist Philosopher (1596 - 1650) also claimed that animals are mindless, thus they cannot suffer and humans can do almost anything to them⁵⁰. Some philosophers have often emphasized the differences between man and non-human animals to maintain and defend their belief in human superiority. Some argued that animals lack creativity, language, proper expression, intellect, reason, etc. Some also believed that animals are not

⁴⁶ Jorgenson, C. Fredric, "Traces of Secretive Ecological Teachings, in Bible - An Analysis." *Smart Moves Journal Ijellh*, vol. 7, no. 11, 2019, p. 8.

⁴⁷ J. Feber, "The Anthropocentric Grounds of Environmental Ethics." *Filosoficky Casopis*, vol. 48, no. 5, 2000, pp. 749.

⁴⁸ Grey, William, "Environmental Value and Anthropocentrism." *Ethics and the Environment*, vol. 3, no. 1, 1998, pp. 97.

⁴⁹ *Ibid*, 98.

⁵⁰ *Ibid*, 99.

made in the 'image of God', hence, they are inferior to man. Some of them appreciate and admire animals as God's creatures but most of them are largely unresponsive to animal misfortune and distress. People sometimes protect animals, but only as property. Today, the world has been highly influenced by the views of Aristotle and the religious book Bible and people are inculcated in anthropocentric views. In the book of Genesis, God handed to humans the right to rule over nature and to become lord of nature. Hence, other non-animals⁵¹ are seen to have instrumental value⁵¹.

During the 20th Century, Peter Singer, who is known as the founder of animal ethics penned a book titled *Animal Liberation*.⁵² In his book, Singer raised the question regarding human rights to exploit animals. The question is that if any creature does not belong to our species then do we have the right to exploit them? If we have sympathy for our species and if we do not exploit less intelligent people then why should we behave differently towards animals?⁵³ Human beings exploit animals in different ways directly or indirectly. By the term "exploitation" Peter Singer implies meaningless barbaric behavior. To fulfill one's own happiness, need and comfort and to carry out different experiments for the upliftment of science, people have continued various types of experiments and analogies on animals for more than a century. In most cases, the experiment results in the death of the animal. Ethical philosopher Regan thinks that animals have an ethical state just like human beings and that is established on rights⁵⁴. Animals are used for research work, hunted for business purpose, taken away from their natural habitat to suffer physiological trauma in 'wet markets' and finally killed for food, etc., Regan calls it exploitation. Regan's main view is that one who has one's own value or has intrinsic value has right and this right helps to improve eternal truth.

From the above study it can be concluded that anthropocentric views have a general tendency of considering non-human animals as inferior to humans and Aristotle had mentioned some points in support to their views. Like, animals living in a humid region take humid food whereas humans take it as per their choice. According to Aristotle and St., Aquinas animals do not have the intellect of reasoning. This concept has been

⁵¹ Ibid, 100.

⁵² Burgess-Jackson, Keith, "Doing Right by Our Animal Companions." *Animal Rights*, 2017, pp. 245.

⁵³ Ibid, 246.

⁵⁴ Ibid, 248.

objected on the ground that it cannot be said that animals do not have the capacity of reasoning application on the ground that we do not understand their language. Animals do not speak like humans. The use of languages also differentiates human beings. It is important to remember that animals do communicate within each other using their own language and hence they are no less than human if considered from the perspective of the use of language⁵⁵. Therefore, there is no point to underestimate animals only because they do not speak our language.

Ethics of Anthropoholism and its Implication for 'Wet Market' Existence.

Humans cannot deny that the environment is a 'connected whole' where all micro-organisms influence, interact with one another, and together constitute a biotic community. Also, since humans are also animals, there is a need to respect other animals. This is the basic thrust of the ethics of 'anthropoholism'. Anthropoholism is an ethical worldview which states that human beings are part of nature and cannot exist independently of the environment, hence, 'live and let live' attitude must be extended towards other beings in the environment⁵⁶. The theory of 'anthropoholism' advocates for holistic thinking, respect, comparison, humility, earthiness, asceticism, creativity and inclusivity of man towards the environment. Thus, the Anthropoholistic movement attempts to bring a stable environment with at least three conditions: (a) minimal ecological disruption (b) maximum conservation of materials and energy (c) the social conditions in which all three conditions could be enjoyed.

Anthropoholism focuses on the principle of equality. Anthropoholism does acknowledge the importance of humans in the environment but argues that this importance does not translate to mean humans are supreme or humans should dominate other beings in the environment. Anthropoholism holds that the responsibility of man will be that of a custodian or seeker of ecological equality and values, this makes humans important in the environment, not supreme as the anthropocentricists would suggest⁵⁷. Robert Elliot subscribes to the argument thus:

⁵⁵ Asuquo, Gabriel, "Live and Let Live: Making Sense of Samuel Bassey's 'Anthropoholism' as Ethics for Environmental Management." *Cogito-Multidisciplinary Research Journal* Vol. XII, no. 1/March 2020, p. 34.

⁵⁶ Bassey, Samuel Akpan, "Technology, Environmental Sustainability and the Ethics of Anthropoholism". *Przestrzeń Społeczna*, vol 1, no 19, 2020, p. 96.

⁵⁷ *Ibid*, 98.

A successful liberal defense of environmentalism could develop along the path of intellect based on value, means inclusion of higher order animals within the scope of justice, appeals to human interests asides⁵⁸.

Anthropoholism thus seeks active participation of man in guiding the environmental values. It thus differs from the earlier preservationist agenda that precludes the alteration of the natural courses of entities by man.

Anthropoholism rejects the notion that some non-humans animals, such as apes, are more deserving of moral status or legal protection than other animals because they are more like humans. The fact that an animal is more like us may be relevant to determining what other sorts of interests the animal has, but with respect to the animal's interest in life and death or experience to feel pain and suffering, being similar to humans is not relevant at all. To be clear: if a being is sentient – that is, perceptually aware – she has an interest in continuing to live, and death is a harm to her. Moreover, we cannot say that animal interests in her life or the quality of her pain or pleasure are of lesser moral value because her cognitions are not the same as those of normal adult humans. The fact that the minds of humans differ from non-humans as the anthropocentrists would suggest does not mean that the life of humans has greater moral value than it means than non-human animals. We can also say that it is morally wrong to say that the life of a person who has normal mental capacities has greater moral value than the life of a mentally disabled person, or that the life of an intelligent person has greater moral value than the life of a less intelligent one. Although the differences between humans and animals may be important for some purposes, they are completely irrelevant to the morality of using and killing animals, even if some may claim to do so humanely.

Animals should also have the “right” to live since they are cable of feeling pain and pleasure. A right is merely a way of protecting an interest; the interest is protected even if the general welfare would be increased or improved if we ignored that interest. To explain what a right is, let's turn to why utilitarians reject rights. Utilitarians are consequentialists; what is right or wrong depends on the consequences⁵⁹. Many utilitarians would have no problem with using humans in biomedical experiments if it were reasonably certain that good

⁵⁸ Mannison, Don, “II. Nature May Be of No Value: A Reply to Elliot.” *Inquiry (United Kingdom)*, vol. 26, no. 2, 1983, pp. 233.

⁵⁹ Eyal, N., Non-Consequentialist Utilitarianism. *Ethics and Economics*, 11(2), 2014, p. 53.

consequences would ensue. Most animal rights theorists would have a problem with such use. To say that a right protects an interest from being sacrificed for consequential reasons is not to say that the interest is protected absolutely. For example, to say that I have a right to liberty does not mean that I cannot forfeit my interest in liberty by being found guilty of committing a crime. It means only that my interest in liberty will be protected even if others would benefit from my imprisonment. From a human's perspective, it seems like there is a great deal of controversy about what human interests ought to be protected by rights, particularly legal rights, which involve an interest being protected by the power of the state. But there is general agreement that humans have an interest in not being treated exclusively as the resources of another and that this interest ought to be protected by a basic, pre-legal right not to be treated as a slave. We certainly do not treat everyone equally – for instance, we often pay more money to people who are considered more conventionally intelligent or who are better skilled. But for purposes of treating humans exclusively as the resources of others, as far as human slavery is concerned, many people agree that it is morally wrong. We protect this interest with a right in that we do not regard it as morally justifiable to enslave humans or use them as forced organ donors even if to do so would increase overall social welfare. The laws of every nation, as well as the norms of customary international law, prohibit slavery. This is not to say that chattel slavery does not still exist – it most certainly does – but it cannot be defended, and it is universally condemned. If animals matter morally, then humans must apply the principle of equal consideration – the moral rule that we treat similar cases similarly – and ask whether there is a good reason not to accord the right not to be treated as property to nonhumans as well. Is there a justification for using animals in ways that we would consider inappropriate ever to use any humans?

The answer is clear. There is no rational justification for our continuing to deny this one right to sentient nonhumans, however “humanely” we treat them. As long as animals are seen as property and of lower status, they can never be members of the moral community. The interests of animal -property will always count for less than the interests of animal owners. Even when we fall back on religious superstition and claim that animal use is justified because animals do not have souls, are not created in God’s image, or are otherwise inferior spiritually. Alternatively, we can claim that our use of animals is acceptable because we are human and they are not, which is nothing more than speciesism

and is no different from saying that it is acceptable for whites to discriminate against blacks because of differences in skin color or for men to exploit women because of differences in gender.

Anthropoholism position holds that if we take animals seriously and recognized our obligation not to treat them as things, we would stop taking animals out of their natural habitat to a place called 'wet market' where they suffer physiological trauma, live in a despicable environment, see their fellow animals being killed every minutes and hour, finally die painful death against a preferred natural death. One way to fully understood understand the ill-treatment of animals in 'wet markets' by humans is to see a view of power as involving an oppressor (humans) and a victim (animals), with this power relationship marked by negativity and repression (animal cruelty). From this perspective, power is understood to be controlling and coercive, and a struggle between the ruling, or powerful, class, and the working, or dominated, class⁶⁰. As Marx and Engels describe in their foundational treatise *The Communist Manifesto*, "political power, properly so-called, is merely the organised power of one class oppressing another". This oppressor-victim narrative considers speciesism to be an ideology which underpins human's attitudes and behaviours towards animals. From a Marxist framework, speciesism can therefore be seen as legitimised and maintained by the ruling class (humans), where the 'wet market' serves as a site in which passive individuals (meat-eaters) are indoctrinated by the ideology of speciesism.

If we stop hurting wild animals in the forest and their natural habitat, we would reduce and minimize future pandemics. Also, if we did not hurt wild animals and bring them to 'wet markets' for our use, we would not have to worry about how we treat them and whether our standards are "humane." There is no real conflict between a human who wants to eat a hyena and the hyena who must be hunted and killed to produce the meat. There is a conflict only because we assume that the hyena is there to be used as a resource. The hyena is seen as a property, and there is a conflict between the property owner and the property sought to be exploited.

Conclusion

Animals are part of human everyday life, from the dawn of civilization. Human upbringing and social custom help as a base, to build

⁶⁰ Marx, Karl, and Friedrich Engels. "The Communist Manifesto." *The Communist Manifesto*, 2012, p. 73.

up the relationship with animals. However, without challenging or analyzing these social customs prevalent in society humans may accept these beliefs, often on trust from their ancestors without scrutinizing its truthfulness. However, understanding the correct way in which human-animal relationships can be fostered will go a long way to help maintain ecological balance in the environment. The word 'ecology' itself comes from two Greek words 'Qikos', meaning "household", or "habitation" or "place to live" or "home" and 'logos' - means "study." Therefore, ecology is the study of our home - the environment. Thus, unjust killing and treatment of animals should be likened to the unjust treatment of our fellow family members and this comes with some consequences. It is surprising to note that despite 'humans' widely known for their 'rationality' uses it to subdue, exploit and dominating other animals in the environment without thinking about its dire consequence. Rationality is man's most important tool, which helps in making a critical and quality decision. Unfortunately, ego and selfishness had made humans adopt an anthropocentric worldview against a more tolerant worldview. Humans are also animals and every animal deserves respect and possesses 'right to live'. It is important to know and accept this truth because directly or indirectly, every person has some contact with animals - domesticating them, by eating them, farming, killing them, or even visiting the zoo, etc. This research has argued that the human ill-treatment of animals in 'wild markets' had led to pandemics and could lead to the emergence of more in the future, if not addressed.

As argued from the paper, coronavirus is zoonotic diseases that evolve from one animal to another then transmitted to humans. The scientific fact has also stated that this is made possible due to the existence of 'wet market'. The principles of Anthropocentrism believe that since animals can also suffer pain and its suffering is also accountable they can have moral consideration by humans. Hence, anthropocentrism is against the ill-treatment of animals and the existence of 'wet markets' in China and across the world.

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LANGUAGE PORTRAIT OF MOTIVATIONAL SPEAKER

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Abstract: *The article deals with language portrait of motivational speaker. The purpose of the study is to try to give description of such language personality, create his language portrait based on analysis of language means abundant in motivational speeches. The methodology of our study comprises scientific methods and tools applicable to investigating language portrait of the studied type of speaker, particularly semantic and structural analysis.*

We use the term language personality in the sense of referring to one individual of a certain language community who has a particular set of language skills and qualities. Language personality is thought by us in two aspects: 1) as a characteristic of a certain individuality; 2) as description of typical personality. The article supports the idea of language personality of motivational speaker as such manifesting himself in speech, having knowledge, charisma, ability to persuade. Whereas language portrait of motivational speaker is an organized structure comprising linguistic, personal and psychological factors. While building language portrait we have analyzed communicative type of motivational speaker, defined reinforcing vocabulary, grammar and syntax, described aspects of motivational speeches, investigated the elements and techniques of speech.

Keywords: *motivational speaker, motivational speech, audience, message, language personality, language portrait, language means, charisma, communicative type.*

Introduction

Modern science of language increasingly focuses its interest on human factor, namely, dealing with the relationship between personality and language¹. In this context «language personality» is singled out as the subject of research². A new trend relating to perceiving and projecting the personality through language has been shaped. It studies language personality from the point of language portrait. The development of theory of language personality in the direction of correlation of language and speech enabled to coin the notion «language personality». In this

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¹ Golev, N., 'Lingvopersonology: problems and perspectives', *Issues of lingvopersonology*, 1, Barnaul, 2007, pp. 7-12.

² Kancher, M., *Language Personality of TV Host in Russian Rhetorical ethos (on the material of game programmes)*, [autoabstract of PhD. Thesis], Yekaterinburg, 2002, p. 11.

connection we are examining motivational speaker as language personality. To precisely describe such language personality as motivational speaker, it is necessary to create and analyze his or her language portrait that can fully and exactly characterize a human.

Our choice of this area of study is also predetermined by growing importance of motivational speeches in the modern world. Today people are seeking out self-realization³. They hunger for achieving success, making money, being a leader, establishing long-lasting relationships, living healthy life, etc. Hence, it is extremely important to explore how the speaker is able to motivate others toward gaining various kinds of goals through language and cognition. Since language does matter in speaker's persuasion, the research task is impossible to be performed without addressing linguistics. The genre of motivational speech is in strict line with contemporary linguistic directions relating to linguistics of emotions, communicative linguistics, speech influence theory, pragmalinguistics, linguopersonology, semiotics, etc.

Literature Review

The literature review concerns, first of all, theories of personality. The term language personality emerged in the first half of the XX century. Since then this term has started to be used rather widely and actively. Yu. Karaulov is considered the founder of language personality conception⁴. He managed to single out three main directions: psycholinguistic; didactic; literary and artistic. Nowadays the term language personality goes through the mentioned directions - into extralinguistic domain. The notion "language personality" integrates personal and linguistic processes, embraces all stages of speech activity - from communicative intention to the final product - text. As language personality has complex character, it remains a great interest for interdisciplinary studies.

Besides, A. Zalevskaya investigated the following aspects relating to: the problem of language conscience and world picture; interrelation of speech and thought; correlation 'language - man - culture' and others⁵.

There is one more interesting and significant language personality conception developed by I. Chernuhina. According to her conception the

³ Gallo, C., *Talk Like Ted: The Nine Public Speaking Secrets of the World's Top Minds*, New York: Macmillan Ltd., 2014, p. 288.

⁴ Karaulov, Yu., *Russian Language and language personality*, Moscow, URSS, 2002, p. 261.

⁵ Zalevskaya, A., *Introduction to psycholinguistics*, Moscow, Russian State Humanitarian University, 2000, p. 25.

structure of language personality includes four parameters: a) intelligence, including thinking strategies, peculiarities of mentality; b) intuition; c) presupposition; d) emotions and feelings⁶.

In contrast, the structure of language personality suggested by M. Kancher comprises three main levels: 1) stylistic; 2) communicative-pragmatic, including strategies and tactics; 3) linguocultural⁷.

As for studies performed in the field of motivational speeches, they are researched as spoken genres (by Zh. Podolyak). According to the researcher, three types of motivating language have been described. They are empathetic language, uncertainty reducing language and meaning-making language⁸. Meantime, spoken genres of motivational discourse include: commencement speech, pep talk, keynote speech, motivational books. Researcher Kh. Melko underlines the dominance of persuasion strategy in modern motivational discourse aimed at rational and emotional influence on the addressee⁹. Whereas N. Belozertseva studies motivational discourse as actively developing phenomenon, classifies motivational discourses, presenting its leverage strategies¹⁰.

However, versatile research of this type of discourse has not been performed yet. Specifically, it is supposed to research compositional characteristics, semantic and semiotic space of motivational discourse, its structural features, verbal and nonverbal components, gender peculiarities, cultural aspect, eventually, phraseology of motivational speeches.

Database and methodology

The data to process in this article are presented in motivational speeches of famous motivational leaders, such as: Stephen Covey, Zig Ziglar, Tony Robbins, Nick Vujicic, Suze Orman, Robert Kiyosaki, Louise

⁶ Chernuhina, I., 'Ideas of anthropocentric linguistics in V. Vinogradov's works', *Stilistika*, IV, 1995, pp. 215-222.

⁷ Kancher, M., *Language Personality of TV Host in Russian Rhetorical ethos (on the material of game programmes)*, p. 11.

⁸ Podolyak, Zh., (2016), 'Spoken Genres Of Motivational Discourse', *Electronic scientific-practical journal "Humanitarian Scientific Research"*. Available at:

<http://human.snauka.ru/2016/05/14850>.

⁹ Melko, Kh., *Persuasion in English Motivational discourse. New And Traditional Approaches in the Researches of Modern Representatives in Philological Sciences*, URL: <http://catalog.liha-pres.eu/index.php/liha-pres/catalog/view/75/1359/3023-1>.

¹⁰ Belozertseva, N., 'Didactic Potential of English Motivational Discourse', *Collection of Conference Proceedings: More Than English: Professional Approaches to teaching professionals*, 2019, pp. 23-29.

Hay, Brian Tracy, Oprah Winfrey, Steve Jobs, Steve Rizzo, George Carlin, J.K. Rowling, Vera Jones and others.

The methods to apply in the article are: synthesis, deduction, induction, structural and semantic analysis, linguopersonology methods. Structural analysis helps to describe the structure of motivational speeches. Semantic analysis identifies lexical peculiarities of motivational speeches.

Presentation of Basic Material of the research

Language personality is the personality, characterized, first of all, from the point of culture, background¹¹. Such personality possesses individual language which forms and identifies his social being. Building language portrait is based on the so-called qualities or characteristics of personality herself.

Generally, it is supposed that the image of any personality is made by such verbal means, as:

- words;
- phraseological units;
- metaphors;
- similes;
- syntactic means¹².

The motivational speaker in the communicative model

Who is motivational speaker? Motivational speaker is a language personality who gives inspiration and encouragement for the audience (small or big) by using the power of language. The word "to inspire" is to influence or arouse a feeling or a thought in others, whereas the word "to motivate" is to provide a motive and to incite others towards taking action.

The model of motivational speech looks like:

Speaker (Sender) – Message – Audience (Receiver) – Feedback.

Speaker is someone who wants to send a message verbally or nonverbally to the audience. The speaker's primary purpose is to address a group. But the desired outcome is a transfer of message.

Message is information in some form.

Audience (Receiver) – someone who receives a message from a speaker.

¹¹ Karasik, V., *Language circle: personality, concept, discourse*, Moscow, Gnosis, 2004, p. 389.

¹² Howell, I., 'Charismatic leadership: submission or liberation', *Business Quarterly*, 60, 1995, pp. 63–69.

Feedback – the reaction to the received information.

Successful motivational speech as communicative process transmits a message by a speaker to the audience and reduplicates the message in the receiver's mind.

Language portrait of motivational speaker is an individual set of language signals of influence strategies. By the way, each sender of the message depending on his age, gender and status has his own unique set of language signals, particularly, e.g. set phrases and phraseologisms: as bald as a Dutch cheese, better some of a pudding than none of a pie, bug in the butter, butterfly kiss, in a stew, loaves and fishes, etc. This set is typical of a particular speaker and reflects his individual language experience.

We define language portrait as language personality embodied in speech that belongs to specific social community. The most effective way to build language portrait of motivational speaker is to describe the language of a speaker through language peculiarities, the specificity of their communicative behavior.

In its turn the communicative behavior of motivational speaker is characterized by:

- the ability to speak clearly and charismatically;
- the ability to persuade;
- networking skills: building and maintaining relationships;
- self-presentation skills;
- building rapport;
- emotional intelligence;
- strategic thinking¹³.

Yet, language portrait includes rhetorical qualities of motivational speaker, namely – psychological features embodied in language:

- *the feeling of perspective* – seeing what to strive and aspire, the direction to move further and how to reach the goal. Motivational leader in his communicative behavior knows what he wants to get from the audience. In this case his aim generates clear perspective in his language and speech;
- *passion*, i.e. obsession by his aim, energy and enthusiasm, showing and evoking emotional interest through speaker's full voice and clarity of information. The latter is achieved by

¹³ Cooper, O., 'It's all about presentation', *Farmers Weekly*, 146(22), 2007, pp. 32-33.

emphasizing the last sound of each word. In this way the message is sure to sound nicely polished. Hesitation pause in motivational speeches is also the key to effective motivational discourse.

- *persuasion* – the ability to achieve their own, to effectively influence people¹⁴. Such characteristic consists of nonverbal elements: right posture, nice and vivid intonation, strong and convincing sound of voice, etc.
- *assertiveness* – the ability not to give up in case of communicative failure, to find the way out while facing bottlenecks and roadblocks in communication and to make efforts to gain communicative aim¹⁵. In language assertiveness is displayed in the interaction with the target audience due to the developed techniques of speech influence.
- *communicative initiative* that implies the most essential language qualities of motivational speaker as social leader by, firstly, introducing and suggesting new topics, e.g. Happiness at work, Stress Less, Live More, Feel Better, etc., secondly, – the ability to tune the communicative cooperation. Thus, language portrait is based on research of linguistic and extralinguistic peculiarities of language and speech of motivational speaker.

Communicative type of language personality plays a very important role in building and delivering motivational speech¹⁶. The orientation of motivational speaker within the range of communicative activity, the conditions and means of communication used by speaker reflect his communicative type. It should be noted that being motivational speaker requires openness of communicative type.

Charisma of motivational speaker as an integral part of language portrait

According to scholars, charisma is the transference of enthusiasm¹⁷. Charisma gives special spiritual power to individually influence over large numbers of people. A charismatic speaker leaves an impression on the

¹⁴ Eemeren, F.H. van, & Grootendorst, R., 'The speech acts of arguing and convincing in externalized discussions', *Journal of Pragmatics*, 6, 1982, pp. 1-24.

¹⁵ Eemeren, F.H. van, & Grootendorst, R., *art. cit.*, pp. 1-24.

¹⁶ Rank, H., *Persuasion analysis: A companion to composition*, Park Forest: Counter - Propaganda Press, 1988, p. 160.

¹⁷ House, R.J., A 1976 theory of charismatic leadership. *Leadership: The cutting edge*, Carbondale, IL: Southern, Illinois University Press, 1977, pp. 189-207.

audience, large or small, that makes them want to come back for more¹⁸. Undoubtedly, motivational speakers are charismatic speakers.

The peculiarities of communicative type of charismatic motivational speaker are the following:

1. self-confidence and assurance;
2. self-enjoyment: playfulness, humor, happiness, etc.;
3. liveliness;
4. knowledge about the subject of the speech;
5. good look;
6. speaking fluently;
7. having opinion about the subject;
8. expansive, inspiring, and uplifting emotions, enthusiasm and conviction;
9. relative topic to the broader scheme of things;
10. strong rapport with the audience;
11. positivity in outlook, cheerfulness, and cooperativeness;
12. excellent organization of speech; clearly and logically connected points with an overview at the beginning of the speech and a conclusion at the end;
13. preciseness and completeness;
14. honesty, good manners, fairness¹⁹.

Verbal means in motivational speeches

Our study of various motivational speeches enabled us to choose strong inspirational words in their motivational speech that have powerful influence on the audience. They are:

1. verbs:
 - a) verbs of accomplishments and achievements: accomplish, achieve, complete, succeed, reach, attain, etc.;
 - b) verbs of attitudes: believe, challenge, dare, nurture, trust, motivate, etc.;
 - c) verbs of emotions: admire, encourage, enjoy, satisfy, dedicate, empower, etc.;
 - d) verbs of actions: move, prioritize, think, create, determine, lead, escape, rise, secure, fix, etc.

¹⁸ Howell, I., Charismatic leadership: submission or liberation', pp. 63–69.

¹⁹ Gallo, C., *Talk Like Ted: The Nine Public Speaking Secrets of the World's Top Minds*, 288 p.

e) verbs of aspirations: yearn, strive, aspire, push,

f) verbs of outcomes: conquer, improve, enhance, overcome, spur, sustain, etc.

2. nouns:

a) nouns of emotions: admiration, appreciation, bliss, confidence, drive, gratitude, inspiration, joy, endurance, passion, trust, attitude, compassion, peacefulness, encouragement, enjoyment;

b) nouns of character: ambition, clarity, courage, determination, excellence, initiative, kindness, impetus, knowledge, mindfulness, leader, strength, patience, perseverance, power, pride, empowerment, self, self-control, winner, zeal, wisdom, enthusiasm, humility, integrity, finisher, optimism, dedication, catalyst etc.;

c) nouns of calling to action: action, adventure, challenge, commitment, dream, envision, focus, fulfillment, goals, hope, imagination mission, opportunity, practice, priority, skill, value, obstacles, possibility, willpower, freedom, breakthrough incentive, momentum, movement, mindset, desire, faith, honor, stimulus, risk, spirit, glory, harmony, interest, etc.

3. adjectives:

a) adjectives of emotions: happy, dashing, energetic, fearless, humble, inspiring, content, peaceful, powerful, alive, breathtaking, moving, etc.;

b) adjectives of character: outstanding, active, intelligent, talented, creative, ambitious, earnest, etc.;

c) adjectives of characteristic: innovative, believable, meaningful, skillful, strong, eager, sustainable, trustworthy, versatile, worthy, limitless, etc.

We are going to present persuasive lexical means that create and reinforce language portrait of a speaker in the table:

Table. *Persuasive Vocabulary in Motivational Speech*

<u>Verbs</u>	<u>Nouns</u>	<u>Adjectives</u>
Verbs of accomplishments	of Nouns of emotions	Adjectives of emotions
Verbs of attitude	Nouns of character	Adjective of character
Verbs of emotions	Nouns of calling to action	Adjectives of characteristic
Verbs of actions		
Verbs of aspirations		
Verbs of outcomes		

These words shape strong motivational phrases. For example:

Word imagination: Your limitation is your imagination;

Word dream: Dream bigger. Do bigger.

Word determination: Wake up with determination.

Words success, focus, goals, obstacles: The key to success is to focus on goals, not on obstacles.

Aspects of Motivational Speeches and their tasks

a) Emotional

Surely, motivational speech conveys a highly emotional message and its purpose is to invite to action. It is typical of all charismatic motivational speakers.

b) Persuasive

The side of this is to convince the listener to change their mind or to act in a certain way.

c) Informative

Speech should offer information, interesting and useful data to the audience²⁰.

d) Entertaining

Valuable information can be imparted with some dose of humour²¹.

Taking into consideration the mentioned aspects of motivational speech, it is possible to identify the tasks of such speech:

1. It helps to believe in oneself and powers: *'For the boat to make it to its destination, everyone must paddle.'* (Admiral William H. McRaven).

2. It encourages to make hectic decisions, pursue life goals, take risks: *'Know that life is not fair and that you will fail often. But if you take some risks, step up when the times are toughest, face down the bullies, lift up the downtrodden and never, ever give up – if you do these things, then the next generation and the generations that follow will live in a world far better than the one we have today.'* (Admiral William H. McRaven)

3. It encourages one's heart: *'If you want to change the world, measure a person by the size of their heart, not the size of their flippers.'* (Admiral William H. McRaven)

4. It encourages gratitude towards people: *'Say thank you for grace, thank you for mercy, thank you for understanding, thank you for wisdom, thank*

²⁰ Houtlosser, P., 'Indicators of points of view. In F. H. van Eemeren (Ed.), *Advances in pragma-dialectics*, Amsterdam: Sic Sat., 2002, pp. 169-184.

²¹ Attardo, S., *Linguistic Theories of Humor*. Berlin: Mouton de Gruyter, 1994.

you for parents, thank you for love, thank you for kindness, thank you for humility, thank you for peace, thank you for prosperity.' (Denzel Washington)

5. It encourages to make a better person (world): *'It challenges us to change our way of looking at things and it helps us to look ahead, past this difficult moment to a time when we, and hopefully the world will have healed.'* (Scott Chesney)

6. It avoids self-doubt: *'If you want to change the world, you must be your very best in the darkest moment.'* (Admiral William H. McRaven)

7. It makes optimistic: *'If I have learned anything in my time traveling the world, it is the power of hope. The power of one person – Washington, Lincoln, King, Mandela and even a young girl from Pakistan, Malala – one person can change the world by giving people hope. So, if you want to change the world, start singing when you're up to your neck in mud.'* (Admiral William H. McRaven)²²

Features of Successful Speeches

In this regard, we have examined four features of successful motivational speeches:

- well-structured;
- eloquent and memorable;
- unique and forthright;
- real and genuine.

Memorable speech means that some of its words stick with the audience for a while²³. Listeners may even memorize a few quotes and use them later on. As they don't want to hear the same things over and over again, new approach to age-old questions is welcomed. The above-mentioned persuasive vocabulary makes speech more impressive, eloquent, memorable and effective.

Motivational speech conveys and shares information, teaches knowledge, appeals to struggles and gives solutions, motivates people to take action in a relevant manner²⁴. For a speaker it's vital to be unique in his speech. Therefore, successful speakers express their personality from the very beginning. Opening is a very important moment in speech when the audience is willing to listen to the speaker.

²² Analysis of Speeches. URL: <https://mannerofspeaking.org/speech-analyses>.

²³ Cooper, O., 'It's all about presentation', pp. 32-33.

²⁴ Gallo, C., *Talk Like Ted: The Nine Public Speaking Secrets of the World's Top Minds*, p. 288.

Hence, at the beginning a speaker engages the listeners in his own unique way. The aim of opening stage in motivational speech is to capture attention. It can be through:

- inspiring and meaningful quote to tackle the topic;
- intriguing or rhetorical questions;
- an interesting joke related to the topic;
- astonishing facts;
- a short story related to the topic;

1. The purpose of quotes (life, education, health, marriage and family, success) is to reflect and share wisdom. By the way, listeners have “appetite for well-expressed wisdom”. As humans are aspirational by their nature, they are eager to follow role models, business and political leaders. The latter must be successful, exceptional and wise to have reached the heights. Therefore, words in inspirational quotes affect listeners. Words from such leaders make the message more powerful and persuasive.

In addition, quotes have well-structured messages with strong stylistic means and devices, appealing to human aspirational nature²⁵. For instance, metaphors are used to make a simple idea compelling. In this way quotes are meaningful and powerful to change people’s thinking and foster them to see something in themselves that they want to alter or undertake, overcome. In our humble opinion, that is one of the major reasons they are passed on for generations. Thus, quotes in motivational speech carry implications in themselves. They build self-efficacy in the form of a dialogue between the author of quote and the listener. Examples of quotes used in motivational speeches: 1. *‘The way to get Started is to quit talking and begin doing’* (Walt Disney); 2. *‘The pessimist sees difficulty in every opportunity. The optimist sees opportunity in every difficulty.’* (Winston Churchill); 3. *‘Don’t let yesterday take up too much of today.’* (Will Rogers); 4. *‘People who are crazy enough to think they can change the world, are the ones who do.’* (Rob Siltanen); 5. *‘Whether you think you can or think you can’t, you’re right.’* (Henry Ford); 6. *‘The only limit to our realization of tomorrow will be our doubts of today.’* (Franklin D. Roosevelt); 7. *‘Creativity is intelligence having fun.’* (Albert Einstein); 8. *‘Do what you can with all you have, wherever you are.’* (Theodore Roosevelt); 9.

²⁵ Alexander, B., *The New Digital Storytelling: Creating Narratives With New Media*, Westport, Praeger Publishers, CT, USA, 2011.

'To see what is right and not do it is a lack of courage.' (Confucius); 10. 'A room without books is like a body without a soul.' (Marcus Tullius Cicero)²⁶. So, these quotes make speech more convincing and give authority to speaker's arguments.

2. Rhetorical questions convey the same idea without using a question²⁷. Such questions as stylistic rhetorical device, add variety and interest to a speech.

Functions of rhetorical questions:

- **to engage the audience to think.**

In order to avoid your audience's *passive listening* and their absorbing little information in the pool of a series of statements. In this way a speaker **makes them active participants in his speech** because he invites them to think about arguments or facts. If listeners are asked to think about some issue from a fresh perspective, it makes speech more productive.

- **to invite the audience to agree with a speaker.**

In order to persuade, a speaker has to be trustworthy. To convince the audience that the speaker is similar to his listeners and he shares their beliefs is an effective way to build credibility²⁸. Rhetorical question helps to obtain agreement and rapport of the audience with a speaker.

- **to arouse emotions.**

If a speaker possesses highly developed emotional intelligence, i.e. he knows how to arouse audience's emotions, this motivational speaker is effective. Rhetorical questions help to **make the audience a partner in emotional statements during the speech**. Instead of delivering one-way emotional statements, the speaker involves his audience in more emotional way: *Is there anyone smarter than me?* Thus, rhetorical questions trigger the audience.

- **to emphasize a previous statement**

It is true, that rhetorical questions can be used as an exclamation point on a preceding statement. The latter may be a fact, or a statement, a **rhetorical question compels the audience to think hard about it.**

- **to invoke misdirection**

²⁶ Analysis of Speeches. URL: <https://mannerofspeaking.org/speech-analyses>.

²⁷ Wales, K., *Dictionary of Stylistics*, United Kingdom: Longman Group, 1991.

²⁸ Deming, B., 'Ten steps to being positively engaging', *Training & Development*, 55(1), 2001, pp. 18-19.

Motivational speakers try to arouse audience's surprise by careful use of misdirection. This generates active participants. How do they do it? One form of misdirection is when a pronounced statement leads in one direction of thought, and then it is followed with a statement that leads in the opposite direction.

- **to force the audience to think.**

Rhetorical questions help to start the process of thinking and processing the information.

- **to highlight different thoughts (divergent or convergent).**

Rhetorical question as of language techniques reinforces the complexity of issue. It is thought that this technique can be used to emphasize some point repeatedly.

Examples of intriguing questions in opening the motivational speech: *How many of you have experienced...? When was the last time you...? How many times have you...? When was the first time you...? How many of you agree with this statement? Which of these appeals to you most? What if we ... If I told you ...*²⁹

3. Humor is a great helper and a powerful tool in motivational speech³⁰. Its functions are:

- **to create a psychological bond with the audience.**

In other words, humor connects people. A speaker using humor is perceived as more human and more likeable. In this way, jokes, anecdotes, funny story-telling puts the audience at ease and makes listeners more receptive to speaker's ideas.

- **to energize and engage people.**

Physiologically laughter stimulates people and makes them alert.

- **to provide emotional relief for the audience.**

It is known that well-placed humour can give the audience some relief.

- to help the audience remember points in speech.

Even laughter can improve memory and cognitive function of mind. Therefore, this helps the audience remember ideas.

- **to leave the audience with a good impression of the speaker.**

This function is that people will never forget how you made them feel.

²⁹ Analysis of Speeches. URL: <https://mannerofspeaking.org/speech-analyses>.

³⁰ Attardo, S., *Linguistic Theories of Humor*.

Example of jokes in motivational speech: The little girl says, "Please, please, Grandpa, make a frog noise." Grandpa says, "Why do you want me to make a frog noise?" The little girl replied, "Because Mommy said when you croak, we can go to Disney World!"³¹

An effective motivational speaker adheres to the rules of safe humor. These rules include:

1. The audience is not the target of speaker's humor.
2. Not to divide the audience.
3. Sticking to safe subjects.
4. Using expressive voice³².

Examples of astonishing facts in speeches: 'Vending machines kill 4 times as many people as sharks per year.' 'The average four-year-old child asks over four hundred questions a day.' 'Humans shed 40 pounds of skin in their lifetime, completely replacing their outer skin every month'³³

Moreover, the crucial issue about motivational speeches is that they must be real without any fake messages. In this way the audience believes authenticity of the speaker.

The structure and compositional elements of motivational speech

I. The Opening – to hook the audience, to get their attention and prepare them to focus on the following words or a powerful image.

1. The topic;
2. The purpose;

II. The body of the speech:

1. Statement or presentation of an argument/issue – to keep listeners engaged by a few language techniques to make points memorable (repetitions, quotes, alliteration, etc.).

III. The Ending

Topics of motivational speeches can be divided into: 1. Business and Management Topics; 2. Educational topics; 3. Environmental Topics; 4. Nature and Nurture Topics; 5. Health Topics; 6. Technology Topics; 7. Science Topics; 8. Family Topics; 9. Personal Growth Topics; 10. Gender Roles Topics³⁴.

³¹ Analysis of Speeches. URL: <https://mannerofspeaking.org/speech-analyses>.

³² Attardo, S., *Linguistic Theories of Humor*.

³³ Analysis of Speeches. URL: <https://mannerofspeaking.org/speech-analyses>.

³⁴ Cooper, O., 'It's all about presentation', pp. 32-33.

The purpose of motivational speech is to give listeners a trigger to do something particular and a direction to aim for.

We are going to present the analysis of the motivational speech called Believe in Yourself given by Ashley Zahabian.

The opening

*'Why is it we don't believe it ourselves? (technique - rhetorical question) That as soon as things get tough in our lives we start doubting ourselves. We start thinking that we may not make it (technique - repetition). Stressing, worrying, imagining things that may go wrong in the future (accentuated modal verb **may** expressing possibility of happening something wrong, usage of three gerunds stressing, worrying, imagining to reinforce the seriousness of the issue).'*³⁵

At the stage of presentation of an issue, the need to understand is illustrated which requires action for achieving desired result. It means a serious problem is demonstrated by using persuasion.

*'We need to understand, the human mind is the most powerful tool we own, but it can also be the most DESTRUCTIVE. And we need to learn how to take control of the direction of our mind and our emotions.'*³⁶ (The speaker's main point is to make audience eager to embrace the problem by repeating the modal verb *need*, using strong verbs *understand*, *learn*, strong superlative adjectives *the most powerful*, *the most destructive*, strong word expression *take control*, strong nouns *mind and emotions*). The tone of speech is serious and words force the audience to think.

The final stage of speech is a call, encouragement to action, to change behavior, worldview. Informing and encouraging the audience. The concluding points in speech are the part to be remembered by the audience most vividly. For example, *'This is your time to shine. YOU CAN BE AND DO ANYTHING YOU WANT.'*³⁷

We can observe ending on a high note using inspirational words: *'You can be and do anything you want.'* Wording in speech makes a difference. Because of the way words are arranged, there are many ways to say the same thing either in more pleasing and convincing way than others.

From the point of linguistics emotional appeal is achieved in this motivational speech by: *'They're so full of average that they have no more*

³⁵ Zahabian, A., *Believe in Yourself*. URL: <https://iamfearlessoul.com/believe-in-yourself-inspirational-speech-ashley-zahabian/>

³⁶ *Ibidem*.

³⁷ *Ibidem*.

appetite (full sentences), *YOUR story is valuable! YOUR story of success!* (exclamatory sentences), *BELIEVE in your mind. Have some tunnel vision* (imperatives), *How bad do you want it?* (rhetorical questions), *But that's not life, that's not realistic!* (repetitions), *If you can suffer through setbacks, through pain, RISE up with resilience once again, and again, and again!* (conditionals), *You have to prove it to yourself. The world needs you to STAND UP* (modals), *But you have to have an appetite for EXTRAORDINARY* (descriptive adjectives), *Your mind is going to provide you your greatest challenges in life, because it is so powerful* (pronouns), *The world needs you to STAND UP – to fight through your challenging moments, To SHINE through the dark times. To love through the hate, and to be the difference in an indifferent world. To believe in yourself* (infinitives), *You can pretty much conquer anything else around you, literally* (parenthesis), *That's when your character will shine! That's when your story will be born!* (parallel constructions).³⁸ Parallel constructions look “attractively balanced” and convince the audience.

The analyzed speech is emotionally powerful because it produces a huge emotional appeal by using emotions as the basis. In an emotional appeal, persuasive language is used to develop the foundation of an appeal to emotion-based arguments instead of facts. The author of the given speech speaks with strong passion for the message. The markers of the speaker's powerful passion are impressive opening: it is very tight and is delivered convincingly.

Conclusions

The discourse of motivational speech is considered as verbal interaction of sender and receiver to make a positive influence on cognitive and emotional sphere of the latter. Motivational speech pursues the main goals: to inspire, encourage, motivate.

Building language portrait of motivational speaker is based on his characteristics, such as: the ability to speak clearly and charismatically; the ability to persuade; networking skills: building and maintaining relationships; self-presentation skills; building rapport, emotional intelligence; strategic thinking.

Particular attention has been paid to charisma as integral part in language portrait. Communicative type of language personality plays a significant role in making and delivering motivational speech.

³⁸ *Ibidem.*

The author's classification of lexical means has been presented in the article. This classification includes: 1. verbs: a) verbs of accomplishments and achievements; b) verbs of attitudes; c) verbs of emotions; d) verbs of actions; e) verbs of aspirations; f) verbs of outcomes; 2. nouns: a) Nouns of emotions; b) Nouns of character; c) Nouns of calling to action; 3. adjectives: a) adjectives of emotions; b) adjectives of character; c) adjectives of characteristic. Altogether these words frame powerful phrases.

We have managed to embrace four aspects of motivational speeches: emotional, persuasive informative, entertaining. All of them are characterized by emotional appeal.

According to our observations, to be successful motivational speech must be well-structured, eloquent and memorable; unique and forthright; real and genuine.

Compositional elements of motivational speeches are: the opening; the body of the speech, and the ending. Each stage is important in its own way. The first part, the opening, hooks the audience, gets their attention and prepares them to focus on the words and thoughts. The second part keeps listeners involved via appropriate language means. The concluding stage of speech calls and encourages to action. Various linguistic means are used at each stage of motivational speech. More often, during the beginning these means are as follows: inspiring and meaningful quotes; intriguing or rhetorical questions; humor; astonishing facts; storytelling.

Among syntactic means used in speeches there are simple and full sentences (interrogative, imperative, exclamatory), parallel constructions; among grammar markers there are infinitives, modals, conditionals, superlative adjectives, pronouns. They all facilitate to generate clear perspective in speech, e.g. passion, energy and enthusiasm, emotional interest, persuasion, assertiveness, and communicative initiative, making positive inspiring effect.

Thus, language portrait of motivational speaker is based on: 1. Self-confident, assuring vocabulary; 2. Playful phrases, humor; 3. Storytelling techniques; 4. Quotes; 5. Words of expansive, inspiring, and uplifting emotions; 6. Metaphorical language; 7. Rhetorical techniques; 8. Logical Cohesion, preciseness and completeness.

The perspective of further scientific research of motivational speeches is their nonverbal aspect, semiotic nature, discursive strategies and tactics.

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