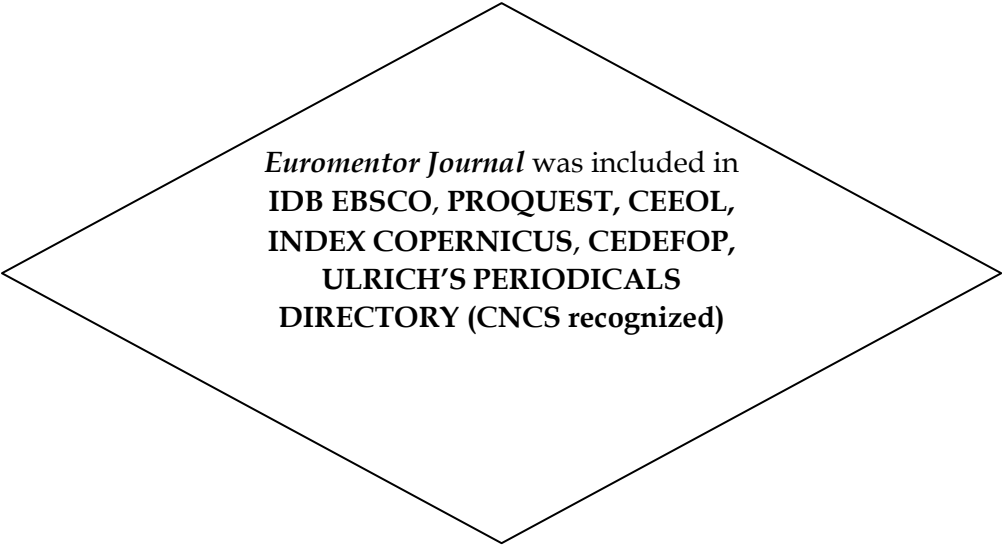


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EQUALITY IN EDUCATION: PHILOSOPHICAL AND LEGAL PERSPECTIVE

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Abstract: *The article discusses the problem of equality in education, particularly in the field of access to education. It presents contemporary philosophical trends in regard to this subject matter, explaining the difference between formal equality and substantive one. The conception of educational adequacy is also presented. What is more, the author shows how previously elitist views are still – in a legitimate way – part of principles governing the problem. When it comes to legal considerations, the paper delivers comprehensive outlook on provisions guaranteed in the United Nations system of protection of human rights with respect to equality in education. Inefficiency of these provisions is portrayed as one of the causes of recent changes in the area of right to education, that afflicts also the problem of educational equality.*

Keywords: *equality, education, adequacy, justice, right to education, inclusive education, neoliberalism, United Nations.*

Introduction

There are few as uncontroversial statements in social sciences as the one saying that education matters. Literature provides us with numerous arguments supporting the significance of education. Social thinkers, but also lawyers, claim that it has pragmatic or instrumental value, just as intrinsic one¹. An American researcher, Joshua E. Weishart, quotes states' constitutions that esteem education as "essential to the preservation of rights and liberties of the people" and also preservation of "free," "good," or "republican form" of government "by the people"². Education is

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¹ See S.E. Lee, *Education as a Human Right in the 21st Century*, Democracy & Education vol. 21.1/2013, p. 2; H. Brighouse, A. Swift, *The place of educational equality in educational justice*, [in:] *Education, Justice and the Human Good. Fairness and equality in the education system*, ed. K. Meyer, Oxon-New York 2014, p. 15.

² J.E. Weishart, *Protecting a Federal Right to Educational Equality and Adequacy*, [in:] *Thoughts on a Federal Right to Education*, ed. K.J. Robinson, NYU Press 2019 [in press], accessible: https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3171006## (last accessed: 24.7.2019), p. 4.

perceived as an empowering force, that enables taking advantage of other goods or exercising people's rights³.

Plenty of values should be taken into account when shaping education. It is worth to enumerate parents' liberty or concern about student's needs. However, when analysing educational justice, equality seems to be one of the most important⁴. In the field of education, equality may appear in countless contexts, to mention: equality of funds spent on its sustain (on international level and in domestic circumstances), equality of knowledge produced as education's outcome by different schools, or equality between actors engaged in the process of teaching⁵. There are many dimensions that could be considered, but the following article focuses mainly on the issue of equal access to education.

Until ancient sophists' pronouncements, the view according to which virtue is inherited endowment and – consequently – dependent on someone's social position, was prevailing. The sophists as first defended the thesis that virtue could be acquired in the process of educating, what makes them responsible for taking the first step towards educational equality. Notwithstanding the above, sophists are also fathers of another concept – commercialisation of teaching, the idea that education is available to everyone who is able to pay for it⁶. Leaving aside elitist views regularly repeated in social thought, in modern conditions, this concept could be perceived as the main threat for educational equality.

It is not very risky to claim that egalitarianism has dominated contemporary thought in regard to education. The burden of discussion has shifted from the controversy "if equality", to the problem "what does

³ K.D. Beiter, *Is the Age of Human Rights Really Over? The Right to Education in Africa – Domesticization, Human Rights-Based Development, and Extraterritorial State Obligations*, Georgetown Journal of International Law vol. 49/2018, p. 13.

⁴ H. Brighouse, A. Swift, *The place of educational equality in educational justice*, p. 30.

⁵ Equality between a teacher and a student is one of the demands of so called "democratic education", what erases the figure of authority from the commented area, see K. Eliaasz, *Edukacja demokratyczna według Hannah Arendt*, *Filozofia Publiczna i Edukacja Demokratyczna* vol. 5 no. 1, 2016, [Hannah Arendt on democratic education], p. 201.

⁶ T. Olearczyk, *Między kształceniem egalitarnym a elitarnym – dylematy współczesności*, *Państwo i Społeczeństwo* 2015 (XV) nr 4, [Between egalitarian and elitist education – dilemmas of the present day], p. 15; M. Krasnodębski, *Formowanie doskonałego człowieka w filozofii wychowania Sokratesa i Platona*, *Opieka, Wychowanie, Terapia* vol. 1-2/2008, [Shaping the perfect man in the educational philosophy of Socrates and Plato], p. 12.

equality in education really mean?"⁷. The matter has at least three dimensions: philosophical, legal and practical. The following parts of the article reflect somehow this division. The first one outlines contemporary philosophical discussion of the issue. The second part presents relevant legal provisions guaranteed in the universal system of human rights protection, whereas the third section discusses recent trends in the right's to education evolution, which partially result from the legal provisions inefficiency.

Egalitarianism v. elitism reconsidered

As mentioned above, in contemporary discussions on education, egalitarianism prevails elitism, and the burden of discussion is placed on the question "what does equality really mean?". It could be assumed that this state of affairs has two intellectual sources. The first one is liberal philosophy represented by as influential thinkers as John Rawls with his *Theory of Justice*, and Ronald Dworkin, exploring *inter alia* basis and consequences of so-called affirmative action at American universities⁸. It is a truism that the question of equality fits perfectly into the scope of interest of justice theorists. The second source of inspiration among egalitarian educators is the critical work of Henry A. Giroux and Paulo Freire. Postmodern considerations of the two gave foundations for contemporary trends of inclusive education⁹, that bear in mind the position of marginalised, subordinated social groups. The further part concentrates on the first inspiration of equality debates: the contribution of Anglo-Saxon liberal theorists. The concept of inclusive education will be developed in the last section of the article.

Leaving aside elitist views and defining the problem in the simplest way, there are two pole stances in the discussions on equality in education. The first one could be called **formal equality** position, and the

⁷ H. Brighouse, A. Swift, *Putting Educational Equality in its Place*, Education Finance and Policy vol. 3, no. 4, Fall 2008, p. 445.

⁸ R. Dworkin, *Biorąc prawa poważnie*, transl. T. Kowalski, Warszawa 1998, [*Taking Rights Seriously*], p. 400-428.

⁹ See J.H. Wester, A.C. Loyo, *Dobro wspólne i edukacja włączająca. Przyczynek do dyskusji o rozwoju kompetencji społecznych, kulturowych i międzykulturowych*, Filozofia Publiczna i Edukacja Demokratyczna vol. 2, no. 1, 2013, [*Common good and inclusive education. A Contribution to the Discussion on the Development of Social, Cultural, and Intercultural Competences*]; J. Schostak, "Towards a Society of Equals": democracy, education, cooperation and the practice of radical inclusion, *International Journal of Inclusive Education* [in press].

opposite: **substantive equality** position¹⁰. Intermediate positions could also be singled out¹¹. However, in order to present the problem in the most understandable manner, the following part depicts only these “clean” positions. Originally, in commented debates the concept of equality referred to “opportunities”, appearing as conjunction with “equal opportunities”. Nonetheless, substantive conceptions go so far that it is difficult to talk about “opportunities”, as before. When all possible obstacles on student`s way to education are erased in the name of equality, it would be more accurate to replace word “opportunities” with “facilitations” or “educational guaranties”.

The construction of formal equality presupposes that the state is obliged to ensure that each student has the same legal rights and the state is prohibited from direct discrimination. The above represents the narrow conception of equality¹². It does not take into account the outcomes, effects of education, and also is not interested in the “background” circumstances possibly affecting results of provided schooling. It is not social class, gender or colour sensitive, in the sense that it does not require compensating worse starting conditions for students affected by these burdening circumstances. Formal equality is relatively static, it is rather a “state”, than a “process”, what reflects to substantive conceptions of equality in an accurate way.

Calling substantive equality a “process” is grounded in the fact that it requires an active approach from the state as an education provider. In contrary to the formal conception of equality, substantive one is not blind when it comes to the issue of starting conditions. Proponents of the substantive equality argue that in order to achieve “real” equality, each condition that affects preliminary opportunities of the students should be compensated, but also – in many cases – requires actions aiming to reach the same educational effects, becoming even more demanding. Substantive equality demands concern not only pecuniary conditions that shape student`s initial position, but also those connected with race, gender, sexual orientation, religion, family background, if only they

¹⁰ Mona Niemeyer (“*The Right to Inclusive Education in Germany*”, *The Irish Community Development Law Journal* vol. 3(1)/2014, p. 61) referring to this distinction speaks about “inherent tension between equality of opportunity, a procedural issue and equality of outcome, a more substantial perception”.

¹¹ See S. Gosepath, “*What does equality in education mean?*” [in:] *Education, Justice and the Human Good...*, p. 105-108.

¹² J.E. Weishart, *Protecting a Federal Right to Educational Equality...*, p. 1.

influence educational opportunities. The catalogue of circumstances that may be considered to require compensation is open, what justifies naming this concept of equality – or rather its application – the “process”. Struggles to reach substantive equality never end, there is always certain dimension in which someone is disadvantaged, what – according to this conception – should be compensated. Thesis that formal equality focuses on pure education, whereas substantive equality concerns broader conception: socialisation, could be defended¹³. Substantive concept of equality afflicts all the questions reaching far beyond formal schooling.

Traditional critique of substantive equality in education relies on the assumption that, when evaluating the question of access to education, this approach privileges circumstances that do not concern its essentials, such as race or gender. Roger Scruton, a British conservative, commenting Dworkin’s appreciation for so called affirmative action, points out that enabling black students to be enrolled at universities, even when they have received worse test results, means that criteria completely nonrelated to education play main role in it¹⁴. Meritocratic principle, stating that access to education should be combined with or dependent on observance of “talent and effort”¹⁵ principle, seems to be convincing for formal equality advocates¹⁶. Peter M. Shane indicates another doubtful feature of Dworkin’s perspective – state’s involvement in redressing “background” circumstances and pursue to achieve substantive equality may lead to the conflict with parental liberty¹⁷. Abovementioned allegations allow to claim that substantive equality, designed to mitigate social conflicts, could bring opposite effects. It is worth reminding that, despite the fact that Dworkin develops his ideas on affirmative action commenting courts disputes, he stubbornly does not recognise that application of substantive equality concept could directly result in social tensions and endless controversies about who is privileged and who is harmed.

Apart from formal equality *versus* substantive equality controversy, another significant problem should be pointed out when it comes to the question of access to education. Many authors, acclaiming the fact that

¹³ See S. Gosepath, “What does equality in education mean?”, p. 100.

¹⁴ R. Scruton, *Głupcy, oszuści i podżegacze. Myśliciele nowej lewicy*, transl. F. Filipowski, Poznań 2018, [Fools, Frauds and Firebrands: Thinkers of the New Left], p. 96-97.

¹⁵ H. Brighouse, A. Swift, *Putting Educational Equality in its Place*, p. 447.

¹⁶ S. Gosepath, *What does equality in education mean?*, p. 106.

¹⁷ P.M. Shane, *Compulsory Education and the Tension Between Liberty and Equality: A Comment on Dworkin*, Iowa Law Review vol. 73, 1987, p. 101.

reaching perfect equality is not possible, defend thesis that **adequacy** should be considered a crucial value in education. Whereas equality has relational nature – it presupposes a comparison of situations of different persons entitled to education, adequacy is absolute in the sense that it requires a certain, minimum amount of skills or knowledge to be provided, regardless of how the other person's situation looks like¹⁸. Brighouse and Swift explain that “[t]here are several versions of the principle [of adequacy], all of which have the following form: Everyone should receive an education adequate for them to do or be X. Versions of the adequacy principle differ in their specification of X.”¹⁹ The “X” may represent getting a job, being a decent citizen and many other tempting ends. The essential idea of this concept is that a student should be ensured with certain amount of educational effects²⁰. It should be acknowledged that, in comparison to equality, the conception of adequacy has the advantage of demanding that the provided education is sufficient to reach predetermined ends, whereas equality (irrespective if formal or substantive one) requires only that someone's education is the same or comparable to someone's else. Brighouse and Swift are right when they attempt to convince that adequacy defined in such a manner should be deemed as educational equality component. Pure equality could be applied in a negative mode, it may mean levelling down quality or availability of education²¹. What is more, the arguments are raised whether private schooling should be allowed, when it undermines substantive equality in the sphere of education. These arguments reflect threats stemming from negative actions adopted in order to achieve equality. The conception of adequacy is not vulnerable to this kind of caveats because it is not relational.

¹⁸ J.E. Weishart, *Equal Liberty in Proportion*, William & Mary Law Review vol. 59, 2017, p. 239.

¹⁹ H. Brighouse, A. Swift, *Putting Educational Equality in its Place*, p. 461.

²⁰ Non-comparative conception of justice in the commented area is defended by Thomas Schramme (*Non-comparative justice in education*, [in:] *Education, Justice and the Human Good...*, pp. 51-64), he explains however, that sufficientarianism represented by adequacy conception, is not the only example of non-comparative approach; this approach do not have to be minimalist (p. 54).

²¹ **Levelling down objection** was formulated by Derek Parfit in the context of economic egalitarianism (see W. Załuski, *O egalitaryzmie ekonomicznym*, *Filozofia Publiczna i Edukacja Demokratyczna* vol. 5 no. 1, 2016, [On economic egalitarianism], p. 16) but is equally legitimate when applied to educational equality.

Now is the time to present arguments raised by opponents of the equality approach. Roger Scruton's thought could be perceived as an example of **modern non-egalitarian stance** in the field of education. He claims that each social institution is somehow connected with the presence of privileges, and the situation in which someone is less advantaged than someone else is a natural feature of social life. According to his arguments, enforced redistribution leads unavoidably to liquidation of the institution²². Decreasing the quality of schooling could be considered a fact confirming this bitter conclusion. Many authors convincingly claim that mass education entails lowering the quality of education²³.

The argument that everyone has different talents, capabilities, expectations is very often raised by thinkers supporting **elitist views**. They maintain that even if the access to education would be reserved for privileged, this state of affairs would not last long because entire education as practice is based on merits, therefore people who acquired access to education due to – for example – their social position, are not able to sustain it²⁴. It should be considered an answer to the concerns regarding possibly entitling effects of non-egalitarian stance. Nevertheless, it does not explain sufficiently the problem reproducing privileged position. Even a very talented child, when deprived of any access to education, is not able to develop its talents, nor to take part in the process in which merit principle plays any role. On the other hand, the child of the rich is able to acquire education that – relying on the merits – it would not be permitted to gain. Reckoning this fact force us to admit that access to a certain level of education should be freely open for everyone.

What is characteristic for proponents of elitist views in the field of education, in contrary to egalitarians, is that they tend to connect education (as reserved exclusively for elites) with moral duties of elites towards the rest of the society²⁵. Public engagement and concern about the whole society is portrayed as the goal of education directed to privileged. If the two features were really defining elites, probably no one would

²² R. Scruton, *Co znaczy konserwatyzm*, transl. T. Bieroń, Poznań 2014, [*The Meaning Of Conservatism*], p. 251.

²³ T. Olearczyk, *Między kształceniem egalitarnym a elitarnym...*, p. 28.

²⁴ R. Scruton, *Co znaczy konserwatyzm*, p. 269.

²⁵ On the benevolent role of social elites in United States, especially in the context of education see F. Zakaria, *Przyszłość wolności. Nieliberalna demokracja w Stanach Zjednoczonych i na świecie*, transl. T. Bieroń, Warszawa 2018, [*The Future of Freedom. Illiberal Democracy at Home and Abroad*], p. 251-272.

protest. Unfortunately, when it comes to the question of access to education, increasingly, the criterion of high moral standards is replaced by the more down-to-earth pecuniary conditions.

To sum up, modern non-egalitarians strongly defend the meritocratic principle in the context of access to education. They consider that the elite should be built on the criterion of merit and also deeply believe that elevated social position always implies certain duties towards other members of the society. It seems that historically, these patterns outpace egalitarian contribution in the field of education. Their significantly marked presence in contemporary discourse dominated by egalitarian stance, could be deemed as relict of elitist thinking. The weakness of non-egalitarian view, however, is that it does not always pay enough attention to the fact that its even approvable ideals are nowadays very often displaced by neoliberal logic, principles of the free market, causing devastating effects for modern societies²⁶. The moral or intellectual elite is replaced by the business one.

Compromise solution of the abovementioned disputes was proposed by Stefan Gosepath²⁷. He argues that equality dilemmas are not to be resolved in abstract, but different principles are to be applied to different levels of education. So in the field of basic education, which should be common and mandatory, the principle of equality of outcomes should be prevailing. Each basic school's graduate should have the same fundamental skill (reading, writing) and a certain amount of knowledge. When it comes to the second level of education, which should be devoted to cultivation of talents, the meritocratic conception gains importance, access to education should be dependent on talents and "readiness to learn". It will unavoidably lead to inequalities of educational outcomes. According to Gosepath, the third level of education "is entirely competitive", what – in my interpretation – makes it the field of application of formal equality rules. The following part of the paper will show that Gosepath's notions are remarkably close to legal guaranties of the rights to education, at least in the universal system of human rights protection.

²⁶ J. Schostak, *"Towards a Society of Equals"...*

²⁷ S. Gosepath, *What does equality in education mean?*, p. 102-104.

Overview of the UN legal regulations

Starting from the earliest stages of development of universal system for protection of human rights, the right to education has been acknowledged. Despite deep controversies always accompanying the process of concluding international legal treaties, the right to education was an example of global consent. In the course of 70 years of the activity of the United Nations, many legal and political acts concerning the issue have been delivered. The following part focuses on the provisions regarding the problem of equality in education²⁸. There are several groups of legal documents covering this matter, to enumerate:

- a) general human rights treaties,
- b) human rights treaties regarding specific social groups,
- c) human rights treaty regarding the problem of discrimination in the field of education.

The first group of documents is represented by the *International Covenant on Civil and Political Rights* and the *International Covenant on Economic, Social and Cultural Rights* (1966). The *Universal Declaration of Human Rights* (1948), regardless of not being an international treaty in a formal sense (it was the UN General Assembly's resolution), is currently considered to be a legally binding act. What is more, it is still one of the most influential human rights documents²⁹, hence it also should be borne in mind when commenting this group of documents.

Educational equality is warranted by these documents in two pronged way. Firstly, they acknowledge the right to education **for everyone** without any exemption. Secondly, each of the documents establishes a

²⁸ I omit other aspects of the right to education or theoretical disputes on the nature of this right: whether it is a civic, a political, an economic or a cultural right; perhaps Klaus Beiter (*Is the Age of Human Rights Really Over?*, p. 13) is closest to the truth when he calls it a "hybrid" right. CESCR *General Comment No. 11: Plans of Action for Primary Education (Art. 14)*, a kind of official interpretation of the Covenant, provided by the Committee on Economic, Social and Cultural Rights, explains that the right to education "has been variously classified as an economic right, a social right and a cultural right. It is all of these. It is also, in many ways, a civil right and a political right, since it is central to the full and effective realization of those rights as well. In this respect, the right to education epitomizes the indivisibility and interdependence of all human rights"; accessible:

<https://www.refworld.org/docid/4538838c0.html> (last accessed: 5.8.2019).

²⁹ W. Brzozowski, A. Krzywoń, M. Wiącek, *Prawa człowieka*, Warszawa 2018, [*Human Rights*], p. 103.

kind of general **prohibition against discrimination**, concerning exercise of the rights stated in the document, that encompasses also the right to education³⁰. Leaving aside these general remarks, it is worth to note that, commented documents distinguish level of protection provided towards different levels of education. Abovementioned proposal issued by Stefan Gosepath reflects this somehow, but not in an exact way (there is not a word about education outcomes in commented provisions). By virtue of Article 13.2 of the *International Covenant on Economic, Social and Cultural Rights*: "Primary education shall be compulsory and available free to all", "Secondary education in its different forms (...) shall be made generally available and accessible to all by every appropriate means, and in particular by the progressive introduction of free education", whereas "Higher education shall be made equally accessible to all, on the basis of capacity, by every appropriate means, and in particular by the progressive introduction of free education". The *Universal Declaration* delivers similar gradation and directly refers to the merit principle when it comes to higher education. Emphasised: compulsory character and free availability of primary education, should be perceived as its equality guaranties.

The second group of the UN legal treaties ensuring educational equality includes such significant documents as the *Convention on the Elimination of All Forms of Discrimination against Women* (1979), the *International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families* (1990) or the *Convention on the Rights of the Child* (1989). The *International Convention on the Elimination of All Forms of Racial Discrimination* (1966), could be also mentioned in this group.

All the documents focus on problems specific for different social groups, but what they have in common is that their content refers directly to education. The authors of the first document reckoned that women are particularly vulnerable to different forms of discrimination in the access to education, what begs for stricter states' efforts in this field. (Probably the most remarkable example of this phenomenon was the situation of Afghan women and girls totally deprived of schooling under the Taliban regime.) The document speaks about "stereotyped roles for men and women", and

³⁰ CESCR General Comment No. 13: *The Right to Education* (Art. 13), convinces that "[t]he prohibition against discrimination enshrined in Article 2 (2) of the Covenant is subject to neither progressive realization nor the availability of resources; it applies fully and immediately to all aspects of education and encompasses all internationally prohibited grounds of discrimination."; accessible:

<https://www.refworld.org/pdfid/4538838c22.pdf> (last accessed: 5.8.2019).

the need to bring social changes in this domain. It indicates that not only formal but rather substantive effects were to be achieved by the document's authors³¹. Article 30 of the latter document states that "Each child of a migrant worker shall have the basic right of access to education on the basis of equality of treatment with nationals of the State concerned", what draws our attention to potential areas of unequal treatment of entitled persons. Both documents recognise that particular circumstances, in which women or migrants may be found, can affect their educational opportunities. It could be understood as an aspect of substantive equality, at least in the "diagnostic" dimension.

The *Convention on the Rights of the Child* could be compared with documents from the first group. It secures "the right of the child to education" (without any exception) and confirms gradation dependent on the level of education previously formulated in the *Universal Declaration* and *International Covenant on Economic, Social and Cultural Rights*. Article 2 of the *Convention* delivers comprehensive counter-discrimination stipulation: "States Parties shall respect and ensure the rights set forth in the present Convention to each child within their jurisdiction without discrimination of any kind, irrespective of the child's or his or her parent's or legal guardian's race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status." What singles out the document from the abovementioned, is that it directly recalls the concept of "equal opportunity", stating that "States Parties recognize the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular (...)". However, it would be too risky to identify this term with the meaning of equality of opportunities described in the former part of the article³². The *Convention on the Rights of the Child* is one

³¹ Vernor Muñoz Villalobos, the Special Rapporteur on the right to education (see further section), in one of his reports quotes the view of the Committee on the Elimination of Discrimination against Women, according to which "**substantive equality will not be achieved simply through the enactment of laws or the adoption of policies** which fail to address or even perpetuate inequality between men and women because they do not take account of the existing economic, social and cultural inequalities, particularly those experienced by women" (*Girls' right to education Report submitted by the Special Rapporteur on the right to education*, E/CN.4/2006/45).

³² However *General Comment no. 1 (2001) Article 29(1): The Aims of Education* issued by the UN Committee on the Rights of the Child sees the contradiction between the concept of equal opportunities and the principle of competition in the field of education; commenting aims of education in the era of globalization, it enumerates challenges

of the first documents in which more substantive concept of equality is applied. It is clearly visible when Article 23 concerning the rights of disabled children is considered. Stipulations of the article are far from being blind on special needs of handicapped and acknowledge the necessity of taking special efforts to enable disabled persons to live a normal life. It should be emphasised that equality appears in the Convention not only as a principle governing the process of schooling, but also the aim of education. The content of the preamble equally with Article 29 convince of that.

The *International Convention on the Elimination of All Forms of Racial Discrimination* also afflicts the problem of educational equality. By virtue of Article 5: "States Parties undertake to prohibit and to eliminate racial discrimination in all its forms and to guarantee the right of everyone, without distinction as to race, colour, or national or ethnic origin, to equality before the law, notably in the enjoyment of" – among all – "The right to education and training". What is more, it treats education as an effective measure combating racial discrimination.

The document that covers the question of equality in education in the most direct manner is the *Convention against Discrimination in Education* (1960). The treaty proves its significance in various ways. It was "the first major international instrument" adopted by UNESCO and the first legally binding international instrument concerning the right to education (the legal status of the *Universal Declaration* was not clear at the time), as well as influencing the shape of *International Covenant on Economic, Social and Cultural Rights* in the matter of education. The *Convention* is still referred to by numerous documents of the UN³³.

Article 1 of the document states that: "For the purposes of this Convention, the term 'discrimination' includes any distinction, exclusion, limitation or preference which, being based on race, colour, sex, language,

occurring in this context: "Such challenges include the tensions between, inter alia, the global and the local; the individual and the collective; tradition and modernity; long- and short-term considerations; **competition and equality of opportunity**; the expansion of knowledge and the capacity to assimilate it; and the spiritual and the material"; accessible: <https://www.refworld.org/docid/4538834d2.html> (last accessed: 6.8.2019).

³³ See Y. Daudet, P.M. Eisemann, *Commentary on the Convention against Discrimination in Education (Adopted on 14 December 1960 by the General Conference of UNESCO)*, Paris 2005, accessible:

https://www.right-to-education.org/sites/right-to-education.org/files/resource-attachments/UNESCO_Commentary_Convention_against_Discrimination_in_Education_2005_en.pdf (last accessed: 6.8.2019).

religion, political or other opinion, national or social origin, economic condition or birth, has the purpose or effect of nullifying or impairing equality of treatment in education (...)"'. There are two remarks to be made: 1) in contrary to the *Universal Declaration*, the *International Covenants* of the 1966 or the *Convention on the Rights of the Child*, the catalogue of forbidden reasons of different treatment is closed and encompasses only directly mentioned circumstances, 2) the stipulation refers to so called active discrimination, therefore the *Convention* does not require any kind of affirmative action to compensate student's worse position, when it does not stem from state's acts³⁴. It makes it clear that the level of counter-discrimination protection provided by the *Convention* was relatively narrow, at least from the modern perspective. What is interesting, the document allows "establishment or maintenance of separate educational systems or institutions for pupils of the two sexes, if these systems or institutions offer equivalent access to education, provide a teaching staff with qualifications of the same standard as well as school premises and equipment of the same quality, and afford the opportunity to take the same or equivalent courses of study", what *de facto* authorizes a kind of "equal but separate" policy. The preamble of the act claims that "the United Nations Educational, Scientific and Cultural Organization [UNESCO], while respecting the diversity of national educational systems, has the duty not only to proscribe any form of discrimination in education but also to promote equality of opportunity and treatment for all in education".

The documents described above create basis for equality claims in the domain of education and foresees some recent trends developed in the past three decades. However, some contemporary tendencies of the UN activity devoted to schooling appear to be opposite to the ideals outlined in the aforementioned instruments. The following part of the article attempts to explain these tensions.

Right to education and equality: recent trends

By virtue of the resolution no. 1998/33 the UN Commission on Human Rights has settled a new official – the Special Rapporteur on the right to education. The resolution outlines tasks of the Special Rapporteur, mentioning *inter alia* the obligation to "take into account gender

³⁴ Y. Daudet, P.M. Eisemann, *Commentary on the Convention against Discrimination in Education*, p. 9.

considerations, in particular the situation and needs of the girl child, and to promote the elimination of all forms of discrimination in education". Discrimination issues are constantly present in reports submitted by persons holding the office; some reports are devoted to the situation of certain social groups such as women³⁵, migrants³⁶ or disabled³⁷.

Katarina Tomasevski, the first Special Rapporteur on the right to education, in her preliminary report released in 1999 writes that:

"From the human rights viewpoint, education is thus an end in itself rather than merely a means for achieving other ends. Some economists may, however, define education as efficient production of human capital and classify all its human rights dimensions as externalities. A definition of people as human capital obviously differs from defining people as subjects of rights. The contrast between the human rights and human-capital approaches is best illustrated by taking children with physical and learning disabilities as an example. The former may be excluded from school because providing wheelchair access, for example, might be deemed too expensive; the latter may be excluded from schooling because meeting their learning needs is deemed not to yield a sufficient marginal return on investment. This type of reasoning obviously challenges the very assumption of human rights, namely the equal worth of all human beings"³⁸.

It is worth quoting such a long passage, because it concerns two most remarkable (however opposite) trends in contemporary educational discourse and explains one of them. The first trend could be classed as

³⁵ V. Muñoz Villalobos, *Girls' right to education. Report submitted by the Special Rapporteur on the right to education*, E/CN.4/2006/45.

³⁶ V. Muñoz Villalobos, *The right to education of migrants, refugees and asylumseekers. Report of the Special Rapporteur on the right to education*, A/HRC/14/25.

³⁷ V. Muñoz Villalobos, *The right to education of persons with disabilities. Report of the Special Rapporteur on the right to education*, A/HRC/4/29.

³⁸ K. Tomasevski, *Preliminary report of the Special Rapporteur on the right to education*, Ms. Katarina Tomasevski, submitted in accordance with Commission on Human Rights resolution 1998/33, E/CN.4/1999/49, p. 6.

shifting towards **non-rights-based approach**, the second one regards the aforementioned issue of **inclusive education**.

The non-rights based approach relies on the assumption that education should be treated as a kind of investment made to obtain predetermined aims. From this perspective education has only subordinated value. There are several dimensions in which discrepancies between previous (rights-based) approach and non-rights-based approach appear. First of all, different subjects are engaged in the process ensuring education. Traditionally, it was an individual as the entitled and a state as the obliged. The non-rights based approach sees non-governmental and international organisations as providers of the loans targeted at schooling, publishers of textbooks or subjects ensuring teachers. In 1999 Katarina Tomasevski, describing the role of the World Bank in education, claimed that "The Bank's Education Sector Strategy does not refer to individual rights and freedoms guaranteed under international human rights law, whether those of learners, their parents or teachers"³⁹. This attitude has not changed – the recent *World Development Report on Education – Learning to Realize Education's Promise* published by the World Bank (2018), still presents the same mindset towards education⁴⁰. International organisations such as the World Bank, acting as the main sponsor of educational reforms, dictate conditions under which education facilities are improved and directions of their development. As a result, primary education might lose its priority. The next problem concerns the language applied in the field of education. It has began being visible since so called *Jomtien Declaration* (1990), which commenced the practice of adapting human capital theories to commented issues and generally initiated a shift from human rights language to market and economic one in educational narration⁴¹. The subtitle of the last World Bank's report, underlining the significance of learning, shows that non-rights-based approach puts a greater accent on self-development, in contrary to more paternalistic right-based approach. However, the problem should be also perceived in the light of the fact that moving the burden of education from schooling or teaching to learning, could be a convenient excuse for resignation from

³⁹ K. Tomasevski, *Progress report of the Special Rapporteur on the right to education*, Katarina Tomasevski, submitted in accordance with Commission on Human Rights resolution 1999/25, E/CN.4/2000/6, p. 12.

⁴⁰ See S.J. Klees, N.P. Stromquist, J. Samoff, S. Vally, *The 2018 World Development Report on Education: A Critical Analysis*, „Development and Change” vol. 50 (2)/2019.

⁴¹ See K. Beiter, *Is the Age of Human Rights Really Over?* p. 36.

providing the former. It is not risky to claim that non-rights-based approach is founded on neoliberal principles, whereas rights-based stance is grounded on autonomic human rights philosophy with its all dignitarian associations.

The presented controversy has obvious and – in an overwhelming majority of cases – negative consequences in the area of educational equality. Results of neoliberal perspective on education could be compared to those brought by elitist position, described in the first part of the article. The difference is that neoliberals do not say a word about moral duties bonding recipients of education.

Coming back to the example of a disabled child indicated by Katarina Tomasevski, we should connect it with increasing trend of inclusive education. As Vernor Muñoz Villalobos explains: “The paradigm of inclusive education is a response to the limitations of traditional education, which has been described as patriarchal, utilitarian and segregational, as well as to the shortcomings of special education and policies to integrate learners with special needs into mainstream educational systems”⁴². The concept of inclusive education was implicitly contained in treaties presented in the former part of the article. The *Convention on the Rights of the Child* with its special concern for handicapped children could be considered the next step in clarifying the concept, however, the ideal of educational inclusiveness appears explicitly for the first time in *Salamanca Statement and Framework for Action on Special Needs Education* (1994)⁴³. The document *inter alia* states that: “Inclusion and participation are essential to human dignity and to the enjoyment and exercise of human rights”, what remarkably contrasts with non-rights-based approach demands. The *Convention on the Rights of Persons with Disabilities* (2007) was the first binding international legal instrument that refers to inclusive education (in Article 24).

It is worth stressing that inclusiveness should not be identified with simple integration, that is often limited to providing lessons to both, disabled and not disabled students in one classroom at the same time. Inclusion demands delivering individualised facilities for disabled that enable them to fully, actively participate in schooling. But even this is not

⁴² V. Muñoz Villalobos, *The right to education of persons with disabilities*, p. 2.

⁴³ L. Waddington, C. Toepke, *Moving Towards Inclusive Education as a Human Right. An analysis of international legal obligations to implement inclusive education in law and policy*, Maastricht Working Papers Faculty of Law vol. 7/2014, p. 26.

sufficient, Vernor Muñoz Villalobos writes that he “believes that inclusive education involves a radical political and cultural change in education systems.”⁴⁴ From this perspective, it is clear that inclusive education directly recalls the substantive equality conception. Despite the fact that it was established in the context of handicapped persons, the ideal of inclusiveness in education could likely be applied to all subordinated groups, what reveals its postmodern foundations. Substantive aspirations of inclusiveness reach far beyond equal treatment in state’s actions, they require changes in social mentality leading to erase every sign of different treatment from co-citizens.

Conclusions

Considerations contained in the paper convince that there is a strict connection between philosophical thought in regard to educational equality and legal activity of the UN. Probably, this relation is mutually beneficial. Generally speaking, the direction of (at least demanded) changes occurring in the commented domain runs from formal equality towards the substantive one. Unfortunately, when analysing the problem in a more detailed manner, it turns out that while the struggles for more equal education in relatively rich western countries mean reaching ideal of inclusiveness, conditions of education in the countries of the Poor South are – due to financial limitations – increasingly dominated by non-rights-based approach (probably even the principle of adequacy is not observed). The UN has postponed the deadline for achieving the goal of universal primary education’s availability so many times⁴⁵, that it would be reckless to perceive next announcements in this field as serious. To illustrate the problem, it is noteworthy that India has acknowledged the right to education on constitutional level no earlier than in 2002, and the statute enacting this right was concluded in 2009. Obviously, the comparison between problems of schooling in the Rich North and the Poor South directs us to broader and more complex issue of global justice, however, some considerations included in the article could be applied in this context as well.

⁴⁴ V. Muñoz Villalobos, *The right to education of persons with disabilities*, p. 17.

⁴⁵ See S.J. Klees, N.P. Stromquist, J. Samoff, S. Vally, *The 2018 World Development Report on Education*, p. 603.

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RELIGIOSITY IN THE CONTEMPORARY WORLD

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Abstract: *The present study aims to prove the importance of the formative valence of the religious education, in forming and development of the moral conscience and conduct of the young generation, in the context of major changes, brought by postmodernism.*

Economists, political scientists, historians, sociologists and theologians analyze from each point of view, the crisis in which the humanity is struggling today. This crisis has many facets; it is caused by historical reasons but also current ones and, in turn, it generates, on medium and long term, the unpredictable effects, but certainly harmful to humans. In the current context, the worst part of this crisis is the religious, spiritual one; it's the drama of man who is losing his soul identity, because firstly he lost his national, cultural and educational identity. This phenomenon occurs because man today doesn't receive a good education anymore, to fortify him for the battle with life and to offer him the conditions of a normal spiritual and human growth.

Keywords: *crisis, education, perspective, challenges, modernism, religion.*

Religion represented and will continue to represent, one of the structural, fundamental components of human communities. Whether in its general form, that is, of personal relationship with a deity (religio, has - lat., To be in relation to ...), or in its institutionalized form, expressed through a set of rites, rituals and dogmas, Religion will influence and will organize everyone's life at some point in their existence.

The evolution of the religious phenomenon in contemporary Romania is strongly influenced by the ethnic and religious identity specific to the Eastern Europe, that is, the area of Orthodox Christianity and the socio-political regional evolution.

During the communist period it was pursued if not the elimination of religion from the public sphere at least diminished its presence and importance in society. To achieve this goal, the totalitarian political regime used a permanent strategy of intimidation, control and censorship of all religious activities. Churches and cults, even though they were not legally

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obstructed, were still determined to withdraw from the public sphere, religious education was banned in public schools, and party political propaganda praised mass atheism.¹

In order to have a correct attitude towards some aspects that define the contemporary society, aspects regarding the phenomenon of globalization, integration, secularization, atheism - indifferentism, pluralization, it is necessary first that these aspects are carefully studied, known and understood in the context of contemporary society. Secularization, globalization, religious indifference, are not social problems but social phenomena, specific ways of expressing contemporary society.

So what we intend to do after these introductory explanations is to answer the question: How should the evolution of contemporary society be understood from the perspective of religious life?

For this, it is necessary to understand what are the modern forms by which religiosity is expressed in contemporary society. In this regard we must take into account in particular the logic of the relations between religion and modernity. When we talk about modernity we must consider the overlapping existence of several modernity models, attached to different experiences at national level. The theory of "multiple modernities" belonging to S.N. Eisenstadt² is based on the idea that there are several common features of modern societies that differentiate them from traditional, pre-modern ones, but within modern societies there are both similarities and differences.

Therefore, modernity has not led to the same changes in the relationship between state and religion in all European states, which explains the overlapping of models and the existence of more pronounced or less pronounced radicalizations. Taking into account all national specificities, modernity can be equated with what Marcel Gauchet calls the

¹ Laurențiu Tănase, *Religious Pluralization and Society in Romania*, ed. Peter Lang, Bern, 2008, pp. 256-266.

² S.N. Eisenstadt, *Multiple Modernities*, Daedalus, (2000), pp. 1-24, reprinted in *Comparative Civilizations and Multiple Modernities*, Brill Academic Publishers, Leiden, Boston, 2003; see also SN Eisenstadt (ed.), *Multiple Modernities*, Transaction Publishers, Piscataway, 2002. On the theory of "multiple modernities", see also Jurgen Habermas, *Religion in the Public Sphere: Cognitive Presuppositions for the "Public Use of Reason by Religious and Secular Citizens*, in *Between Naturalism and Religion*, Polity Press, Cambridge - Malden, 2008, p. 115;

"exit from religion"³. Between religion and modernity, there is, from the very beginning of their socio-historical coexistence at the beginning of the 20th century, an antinomy that opposed the modernity of religion. Marxist ideas and then those of communism emphasized this way of considering religion as an outdated social phenomenon, incompatible with societies on the path of economic and social progress.⁴

J.P. Willaime considers that the diminution of the social influence of the religion does not necessarily mean the disappearance of the religion, but only a relative decrease of its authority in the society, influenced by socio-historical factors. Visibly, religion will not disappear from society and from the concerns of modern man regardless of the influence or evolution of modernity, but will be recomposed according to other rules.⁵

The contemporary religious is no longer expressed only in its purely traditional form, but various types of religiosity, which can be called "secular religiosity"⁶, are competing. Secular religiosity is a form of "hybrid" type spread between faith and unbelief, thus explaining the relationships between modernity and religious tradition. This spread of the religious in the secular is observed especially in the way in which the manifestation of the faith is expressed in the behavior of the modern man, in the absence of an ecclesiastical membership. Grace Davie speaks of "faith without belonging", "believing without belonging"⁷, a phenomenon that inevitably leads to the weakening of traditional religious institutions and implicitly to the flowering of new forms of religiosity.⁸

If we accept this paradigm of interpretation, the role of religions in the public sphere loses its sacred and ideological component, but it is increasingly subject to normativization, which explains the emergence of

³ Marcel Gauchet, *The Disconnection of the World. A Political History of Religion*, Gallimard, Paris, 1985 (Romanian version: *The Enlightenment of the World. A Political History of Religion*, translated by Vasile Tonoiu, Scientific Publishing House, Bucharest, 1995).

⁴ Jean-Paul Willaime, *Europe and religions. Les enjeux de 21st century*, Fayard, Paris, 2004, pp. 11.

⁵ Jean-Paul Willaime, *Europe and religions. Les enjeux de 21st century*, Fayard, Paris, 2004, pp. 98.

⁶ Albert Piette, *Secular religiousness: an exemplary hybridity for the anthropology of the religious*, Social Compass, vol. 41, 1994, p.122.

⁷ Grace Davie, *Religion in the United Kingdom since 1945. Belief without belonging*, Oxford, Blackwell, 1994, p. 56.

⁸ Jean-Paul Willaime, *Europe and religions. The Issues of the 21st Century*, Fayard, Paris, 2004, pp. 23.

new norms regarding religion accepted at European level. This process is not of course linear: normativization does not concern individual practices, but only public manifestations of religions, a finding that sometimes seems to be ignored and which explains the current debates on this topic that tend to be radicalized. Religion can no longer be simplified, in the sense of assimilation with a current that is opposed to political modernity, because such assimilation has generally not had the expected results. What is required is a treatment of religion as a sum of symbolic resources that do not belong to the political field and which prevent politics from becoming a simple bureaucratic administration of individual needs.⁹ Religious beliefs, so diverse today in a broader Europe, can play an even greater role in the European public space, to the extent that cults are recognized as dialogue partners regarding the birth, implementation and shaping of public policies.

The various religions continue to exist in the advanced stages of modernity within a political organization and a collective social order that it can no longer control. Later, Marcel Gauchet affirms that this phenomenon by which religion acquires a new role in modern societies and that it means "the change of the old religious element into something other than religion".¹⁰

In the book *Reason of Nations. Reflections on democracy in Europe*, Manent formulates another possible answer to Gauchet's "exit from religion" theory. If in *A political philosophy for the citizen* Manent seemed to agree with the premises of this theory, in the *Ration of nations. Reflections on democracy in Europe* take a different perspective. Without giving explicit bibliographic references, Manent is limited to finding that two contradictory theories are currently being discussed: that of the decline of religion but also that of "the return of the religious." Manent does not want to understand which of the two theories would better describe the present reality. The avoidance of a sharp answer is justified by Manent by the fact that religion is equivalent to a subjective feeling, impossible to transcribe

⁹ Lucian Leuștean, *The Place of God: Religious Terms in the Debate on the European Constitution*, in Antonin Cohen, Antoine Vauchez (ed.), *The European Constitution: Elites, Mobilizations, Votes*, Presses of the University of Brussels, Brussels, 2007, pp. 113-127.

¹⁰ Marcel Gauchet, *Religion in democracy..*, Gallimard, Paris, 1998, p. 9 (Romanian version: *Exit from religion. The path of laity*, translation by Mona Antohi, Humanitas, Bucharest, 2006, p. 12).

in a strictly objective paradigm; a possible attempt of this kind would resemble the author's vision with the desire to photograph a fiery fire.¹¹

In trying to define the religion propagated today by the new religious movements, many analysts interpret them in relation to traditional institutionalized religiosity. Thus, T. Luckmann uses the concept of "invisible religion" to define the non-institutionalized religious forms that have developed in modern societies as compared to the highly institutionalized Christian Churches. He "radically displaces the classical analysis" on the loss of plausibility of religious beliefs confronted with rationality, which has become hegemonic (...) towards an identification of new forms of religiousness".¹²

This individualization of the faith also determines a subjective perception of the religious, the follower becoming very mobile at the level of his belonging and religious perception. Religious subjectivity is expressed, as Willaime states, according to the "do it yourself"¹³ principle, which determines a kind of autonomy of the religious actor who DIY (arranges) his own belief system, in an obviously utilitarian-syncretistic form.

F. Champion and Hervieu-Leger consider that in modernity the religious does not diminish their importance and social role but knows an emotional renewal and a return to the mystical ecstasy.¹⁴ There is a strong development of effervescent religious practices in the form of emotional communities. The religious paradox of secularized societies makes it possible to cohabit between "a historical process of secularization of modern societies and the development of a mobile and flexible individual religiosity that leaves room and facilitates the emergence of unique forms of religious sociability".¹⁵

In the course of history, no society outside of religion has been identified: "The sacred is an element of the structure of consciousness, and

¹¹ Pierre Manent, *The Reason of Nations. Reflections on Democracy in Europe*, translation and post-sentence by Cristian Preda, Nemira, Bucharest, 2007, p. 76. For a broader commentary on Manent's vision of religion, see Radu Carp, *Pierre Manent and the tradition of European thinking on religion and politics*, Political Studies VII, 2 (2007), pp. 447-454.

¹² Thomas Luckmann, *The Invisible Religion*, New York, MacMillan, 1967, p.76.

¹³ Jean-Paul Willaime, *op. cit.*, 1995, p. 82.

¹⁴ Daniele Hervieu-Leger, *La religion en mouvement: le pelerin et le converti*, Paris, Flammarion, 1999, p. 36.

¹⁵ Jean Pierre Bastian, *Religions in the European Space*, in *Europe in search of his soul - The Churches between Europe and the nation*, Geneva, Labor and Fides, p. 25.

not a moment in the history of consciousness said Mircea Eliade in *Fragments of a journal*.¹⁶

Secularization associated with late modernity and modernity is a crisis that, in the Western world, tends to generalize. Although we cannot stop here on the causes of this weakening of the authority of religion - started with the Renaissance humanism, accentuated by the enlightenment of the 19th century and culminating with the philosophical nihilism of the last century - we can still note two of them, essential for the new image of the world, characterized by the centrality of the human person and the marginality of references to transcendence: the evolution of science and technology, which "unraveled" nature, creating the illusion of omnipotence, the unlimited possibility of control over it and, forgetting myths, the erosion of great symbolic landmarks, once perceived as systems of unitary meanings and therefore meaning-generating.¹⁷

The prophecies about the disappearance of religion, however, prove to have been randomized. Reporting to a world perceived as sacred, it acquires other features, polymorphous and versatile, yet continuing to survive and duplicate the rational life of the human being. A duplication sometimes risky for the mental integrity of the individual, split between two incompatible universes: the one governed by the laws of rationality and the subtle one, which escapes conceptualization, of working energies, in the world, as well as outside it.

Therefore, secularization is not so much a crisis of the religious spirit, but one of the religious ideologies and institutions on which they are based. Syncretism, the refusal of traditionalism, the increased receptivity for imported spirituality formulas (especially from the East), the mosaic aspect of personalized beliefs, however, do nothing but reveal the effervescence of aspirations for sacredness, involved in a process with accelerated dynamics, whose purpose it cannot be seen yet.¹⁸

Whether this process will end through an unprecedented ecumenical opening, through a new, pluralistic synthesis, based on the idea of the

¹⁶ Quoted by Julien Reiss, *The Sacred in the Religious History of Humanity*, Polirom, 2000, p.74

¹⁷ Călin Săplăcan, *Secularization and religion*, p. 220 in the Journal for the Study of Religions & Ideologies / JSRI. no. 5, summer
http://www.jsri.ro/old/pdf%20version/jsri_no_5.pdf

¹⁸ Micheline Milot, *The religious dimension and the secularized society*, in: Keast, John (Edit.): *Religious diversity and intercultural education: a reference book for schools*. Council of Europe, 2007, p.29.

convergence of religions, which will absorb particularisms and reconcile oppositions, or through a strengthening of the position of the particular religions, which will reformulate their message so that it becomes accessible to the contemporary man, the atmosphere of the present remains charged. Spraying the senses and relativizing the existential landmarks, the difficulty of recognizing the spiritual quality and the beneficial or destructive meaning of some unusual experiences, the manipulation and exploitation for their own use, by false prophets, of the aspiration for transcendence are just some of the real dangers to which members are exposed. of secularized societies and, in particular, the representatives of the young generation. The recrudescence of the satanist sects, the abuse of alcohol and the use of drugs, the adhesion to marginal groups of a non-religious character, but using symbols (emblems, swastika, etc.) and norms of behavior with a pseudo-religious function (like the brotherhoods) are so many phenomena of deviant spirituality, with a growing share in secularized societies.

In this context, religion proves its "salvation" virtues not only in its own sense, indicated by its soteriological doctrine, but also in a more extended one, aiming at the psychological integrity of the person. The dogmatic corpus he proposes to the followers, representing its intellectual-metaphysical aspect, represents at the same time an interpretative framework for irrational experiences, a pattern in which personal experiences incomprehensible - generating uncertainty and anguish -, acquire coherence and understanding, thus being able to be integrated into the level of conscious psychism. Religion orders experiences, facilitates the ability of believers to recognize the intervention of the sacred under profane appearances and - given the ambivalence under which it manifests - facilitates the possibility of qualifying the negativity or positivity of these experiences. It thus gives the unknown an intelligible face, attributing to it validated meanings by a long line of elders facing the same experiences and makes available to the religious man a necessary guidance, not only for dealing with others, but especially for the inner life.¹⁹

¹⁹ Schreiner, P., *Different approaches - common goals? Current developments in religious education in Europe*. In *Committed to Europe's Future. Contribution from Education and Religions Education*. Munster Coordinating Group for Religious Education in Europe, 2001, pp. 95-100.

In the last time, it is easy to see that the majority is the one that has to be subjected to media, psychological or ideological pressure from the minorities. The aim is for the majority to retreat to the catacombs and the minorities to march in the fortress. The freedom to have no faith cannot be imposed by restraining the expression of the religious identity of others. Most are obliged to justify themselves and, in order not to harm the minority, to withdraw, to retreat, to explain themselves. At present, there is a clear strategy for conquering the symbolic center of Romania, that is, the public space, for creating a new social consensus, in which the benchmarks are "European values" and "political correctness", that is "new human rights" ("Gay rights") and "alternative families".

How do you get here? Horia-Roman Patapievici is of the opinion that this is explained "by the activism of a minority that militates in the name of human rights according to Leninist principles. Of course, it is not the fundamental human rights, which are universal, but certain privileges of attitude, discriminatory in the opposite direction, which are urged by the majorities, towards collective guilt, with the help of a sophism of the following type: accept the privilege you have we claim as a human right, we make peace; you do not accept it, we declare war, because you violate human rights. Thus, a marginal attitude (for a given state of society) is promoted as having to become central; the majority give in to the emotional blackmail, release the center, and in the void thus created, the marginal attitude is installed, triumphant.²⁰

Ignoring the Christian dimension of Europe led to the diversion, flattening and disappearing of all the deep senses. European modernism reduces the depth to the surface and bring it verticality to the horizontal, the invention of mediocrity as a social ideal to the liking all, systematic demolition of the sacred, colonization of the whole world with the lack of depth and the elimination of the soul. Sub-products institution that "manufactures" Europe today are cultural assets on everyone's taste, which mimics the original, makes it simpler tacos, who are capable of satisfying anyone who agrees to care see the deep size of the originals. Thus appeared in "The new civilization" the book without soul and the

²⁰ Horia-Roman Patapievici, *The legitimization of anti-Christianity by redefining the center*, in the journal "Ideas in Dialogue", no. 9 (36), September 2007.

information without spirit. Fragrance they are imitated to produce better-looking appearances than the essences in the very act of imitation.²¹

Saint Nicholas Velimirovich expresses the state of mind of Europe thus: "If Europe had remained a Christian, it would have praised Christ, not with its culture; and the great people of Asia and Africa - even if unbaptized, but inclined to spirituality - they would have understood and would have praised this, because these peoples also boast each with his faith, his gods, his books that his faith counts holy: one with the Koran, another with the Vedas and so on. Does not so they praise with the things of their hands, with their culture, but with what I count myself above all else, with what I consider perfect in the world. Only the peoples of Europe boast neither with Christ nor with Christ The gospel of Christ, but boast of their dangerous machines and with their cheap products, that is, with their culture. The result of this European self-praise with the famous "culture" is the hatred of all of non-Christian peoples against Christ and Christianity. Hating European goods and European people, they also hated The European God".

The Disillusionment of Modernity, in its philosophical and political capacity to produce alternative conceptions of man and of the world, generated, in a way paradoxically, a certain socio-cultural revaluation of the religious. So we have another stage at present modernity that is also characterized by an important re-development of the religious in response to the process of secularization²². We can say in this regard, taking into account the multiple terminological views, that at present, from a scientific point of view, there is a real difficulty in defining a unique formula of modernity from the perspective of its relations with the religious phenomenon.

To overcome its crisis of identity, the new Europe, of the 27 of states, it needs more than ever a foundation spiritual and cultural, of a "soul", through recognition, assuming and cultivating its Christian dimension.

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²¹ Alessandro Baricco, *Essay on Mutation*, Bucharest, Humanitas Publishing House, 2009, p. 45.

²² Jean Paul Willaime, *op.cit.*, 1995, p. 105.

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THE MAN, IMAGE OF THE IMAGE, RATIONALITY AND WISDOM

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Abstract: *Man occupies the most important place in the creative act, being created by God out of love, in particular, and being different from all created beings. The Creator offers him "through the breath of life" (Genesis 2, 7) the rational soul characterized by wisdom, these two attributes being of divine origin. Therefore, the dignity that man enjoys is a special one that comes from God that gives the crown of creation divine attributes, such as reason and wisdom, attributes that define the "Image of God" offered to man through creation. Does accepting sin distorts human nature so rationality and wisdom to become tools of evil? Falling into sin has darkened the face of God in man, and the stability that man chooses in sin can offer only ephemeral pleasure without any foundation. That is why it is imperative to present the human being, his initial value and his role in creation, precisely in order to sensitize the reader in understanding the value of the first, so that each one can establish his own value in the state after sin.*

Keywords: *man, rationality, wisdom, creation.*

I. The dichotomy of the human being and its role in creation

Man, a dichotomous being, made up of body and soul, represents the crown of all the beings created by God. This is proved by several elements that show that man, being created after the Creator's Image is the crown of creation. Therefore, the whole creation was meant to serve man, who bears in himself the image of God. As an image of the Image, man is endowed by God with reason and wisdom, as evidenced by the Holy Scripture in Genesis, where it is shown that immediately after man is created, God lets him name all created beings. The consequence is that, by the act of creation, God gives man the reason to be aware of everything around him, and the wisdom to name all created beings.

The last element of creation, man, was made by God on purpose at the end, precisely because God created him "according to His image" (Genesis 1, 27), so aware of sensitive and intelligible things. Moreover, man himself is

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made up of sensitive and intelligible elements, for he combines in himself "a mixture and a union of the soul with the body."¹

If all were created by the word, because God said and they were made, we see in the biblical account that, in the act by which man becomes a living being, the Creator is directly involved, in a special way. Moreover the breath of life that Adam receives from God: "*Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.*" (Genesis 2, 7), shows the special value that man has, a value derived from God's love for him. In this sense, Clement of Rome says that God "above all, has made man with His holy and pure hands, the most precious and the greatest being, the image of His icon."²

Once all have been created according to the will of the Holy Trinity, including man, the latter is placed over the entire creation. Saint John Chrysostom says: "After [God] has filled the world with innumerable good things, He has placed man, this small and insignificant creature, ruling over all things in the world and deciding to be on earth what He is in heaven"³.

II. Man, image created according to the model of the Absolute Image

The anthropology that the biblical account of the Old Testament highlights has a central point in the expression that man is "*image and likeness*" (Genesis 1: 26-27), and its meaning is fully revealed only in the New Testament, with the incarnation of the Son of God. He, as a Son, is the Image of the Father, and as we are modelled according to the divine will, we are the image of the Image, so made after the Image of Christ. It follows that man is the image of the divine Logos.

Receiving the image of the Image by creation, man is meant to reach the likeness of God, not an ontological likeness, but a likeness by grace. So

¹ Coman, Pr. prof. Ioan G., *And the word body was made*, The Metropolitan Banat Publishing House, Timișoara, 1993, p. 36.

² Saint Clement Romanul, First letter to the Corinthians, XXXIII, 4 in *The writings of the Apostolic Fathers*, in P.S.B. collection. no. 1, Translation, notes and indexes by Pr. D. Fecioru, Publishing house of the Bible and Mission Institute of the Romanian Orthodox Church, București, 1979, p. 63.

³ Saint John Chrysostom, *About the troubles and overcoming sadness*, translation by Pr. D. Fecioru, Publishing house of the Bible and Mission Institute of the Romanian Orthodox Church, București, 2002, p. 117.

man is not the image of God, but is made in the image of God. Only Christ the Saviour can be called the image of God, which is why the Scripture of the New Testament points out in many places that He, the Messiah, is "*the image of the invisible God*" (Colossians 1, 15), or "*the image of God*" (II Corinthians 4, 4). From this it can be inferred that only Christ, as Son, is the Image of the Father, and man is made after the image of the Image, that is, after the image of Christ. This is the fundamental difference between being the image of God and being in the image of God.

This emphasis that defines man exactly as being created by God in the image of the Son or divine Logos, is what gives anthropology a strong Christological basis. On this Christological basis offered by the correct expression that man is modelled "in the image of God", so it can never be "the image of God", numerous writings of the Holy Fathers point out that man is "the image of the image of God", so it is modelled after the image of the divine Logos.

Falling into sin has darkened the image of God in man, his will tasted sin, and now is working sin. For the elevation of man to the state before sin, so for the restoration in man of the image after which he was created, it was imperative that the Son, so the Image of the Image, the image after which man was created, take human body, becoming our brother in humanity, becoming thoroughly like us, apart from sin. Christ becomes man, so that he can elevate human nature to the first state, in which man has the ability to talk to God. This is the reason why no other Person of the Holy Trinity has been incarnated. Man being made in the image of the Son, it was necessary for the Son to take human flesh and to raise man, in full obedience to the Father, to the first state. "God - the Logos became Man in order to restore man to his Archetype, Who is his Creator, because man was created in the beginning, through God - the Logos, having the character of God - the Logos, the character of His logos"⁴.

The existence in man of the image according to whose model he was created naturally presupposes the existence in man of certain attributes that he received through creation. "The image comprises the logos (reason), the image of the Creative Logos, the will, the freedom, the power or sovereignty, the purity or the sanctity, the love"⁵. All these elements put man in the highest proximity to the Son of God, Reason by Excellence.

⁴ Popovici, Arhim. Iustin, *Man and God - Man*, translation by Pr. prof. Ioan Ică și Diac. Ioan I. Ică jr., Deisis Publishing house, Sibiu, 1997, p. 57.

⁵ Ciulei, Pr. dr. Marin D., *Patristic Anthropology*, Sirona Publishing house, 1999, p. 108.

Once man has tasted sin, first in the form of disobedience to God, the first consequence of this disobedience immediately appears: the separation of man from Christ, so the separation between image and likeness, in the idea that man was created by God in the image, as through personal effort to reach the likeness of Him. The likeness of God must necessarily reflect the image of Christ, so man must conform himself to this image.

III. The darkening of the image by sin – the diminution of human value

We know that sin has darkened the image of God in man, and to continue to live in sin actually means a drastic decline in human value and dignity. If initially man was created master over all those created by God, after falling into sin, we see that those created no longer recognize in man the image of God, a fact for which they resist him. The earth brings forth thorns and thistle, the animals do not recognize the Creator's image, they become aggressive towards him.

The darkening of the image of God through sin implies a restoration of man in good so that he may again tend to resemble Him. That is why St. Paul blames the Galatians for their carelessness, proven by their lack of faith, thus by the lack of the image of Christ in them. The tendency towards the likeness of God can be fulfilled only after man has come to hold again the Image of Christ, because only wearing the Image of the Logos can tend towards the assignment of the most desired grace. The restoration of the Image of the Son of God in man determines the latter to live in and for Christ, therefore the great Paul says: *"I no longer live, but Christ lives in me"* (Galatians 2, 20).

The ultimate purpose of man is the acquisition of salvation. In order to be able to achieve this goal, it is imperative that man restores in himself the image of the Son of God⁶ after whose model he was created. This restoration does not imply an injury to the uniqueness of the personal character of man, but on the contrary, an ennobling of it by living according to the life of Christ. This form of life brings with it a transfiguration of the human being that now rises to the peak of its fullness. Therefore the deification by the grace of man can be achieved only through Christ, for salvation can come only through Him who made himself a man by love of man, in order to raise man to deification.

⁶ Henry, Michel, *I am the Truth. For a philosophy of Christianity*, Second edition, translation by Ioan I. Ică jr, Deisis Publishing house, Sibiu, 2007, p. 171.

For the great scholar Origen, the process by which man, through grace and personal effort, elevates himself to the likeness of God, actually meant the development of the human trait of "being in the image of God."⁷ In other words, the personal effort of man meant the practice of virtues, and this effort always supported by the help of divine grace, resulted in reaching the purpose for which man was created.

It should also be specified that the man, a dichotomous being, works in the process of deification by grace, exercising both the functions of the body and the soul. Between these two elements there is a work that leads man to his purpose, namely to come to stand again in the eternal love of God. Therefore, according to Orthodox theology, "the whole man, with body and soul, is called by God to acquire holiness or deification"⁸.

The likeness to which man naturally tends presupposes the existence of a real dialogue of man with the Son of God after whose Image man was created, because "the updating of the iconic capacity of Image of the Son, towards the union with God in the Trinity, implies a conscious and free participation of man at the mystery of his own image"⁹. Moreover, man's deification by grace is accomplished only in and through Christ, because only through the Son can one attain the knowledge of the Father, knowledge accomplished according to our limited rational capacities.

The element that makes man so special is that it is the image of the Absolute Model, Christ, toward whom he is constantly striving, and this desire to become according to the Model par Excellence, shows to man that there can be no end to his creation. In other words, man through his participation in Christ's life understands that he cannot consider creation as the ultimate reality¹⁰.

The dichotomy of the human person holds the image or rather the whole Image of the Divine Archetype, a fact for which the image will always be understood ontologically, and this ontology can only be

⁷ Origen, *Homilies to the Gospel of Luke, VII*, in Origen, *Selected Writings*, Part II, *Exegesis to the New Testament. About prayer. Filocalia*, in PSB collection, no. 7, translation by Pr. Prof. T. Bodogae, Pr. Prof. Nicolae Neaga and Zorica Lațcu, Publishing house of the Bible and Mission Institute of the Romanian Orthodox Church, București, 1982, p. 91.

⁸ Larchet, Jean Claude, *The significance of the body in Orthodoxy*, translated by Monahia Antonia, Publishing house Basilica, 2010, p. 32.

⁹ Caragiu, Florin, *Iconic Anthropology*, Sophia Publishing house, București, 2007, p. 71.

¹⁰ Saint Gregoire Palama, *Writings II*, translation by Ioan I. Ică jr., Deisis Publishing house, Sibiu, 2005, p. 254.

iconic¹¹. If the human person is removed from this ontological relationship with Christ and placed by other systems of knowledge in a different level, the human person no longer has a purpose in itself, a purpose that leads to Christ and through Christ to eternal happiness. Reducing the human person strictly to the biological aspect does nothing but reduce the value of the man by lowering it to a limited level of existence that has the purpose of suffering and death. According to the biblical account of creation, man was not made by God for suffering and death, these being nothing but the first consequences resulting from the committed sin.

If man is aware that he cannot confine himself to this material reality, then he seeks the closeness to Christ, and this closeness brings with itself the elevation of the person beyond the borders of materialism, the man receiving countless possibilities for spiritual enrichment, enrichment that opens the perspective of eternity for man. This is the likeness to which man continually strives, and for which God Himself comes to the aid of man, for "the Word has been sent into the world, He has taken our image, He has taken upon him our sins, so that we may again take on the divine image. We accomplish the likeness of God when, just as skilled painters, we imprint on our life the features of Christ's life, when we follow the path He has shown us."¹²

Holy Fathers often speak of the man who bears the image of God in himself as a result of being created in the image of His Son. This form of creation brings to man both rationality and understanding. So, by the fact that man has in himself by creation the Image of Christ, it turns out that man has traits of divinity, traits such as rationality and wisdom. If these are infinite in God, in the human person they are limited, but always open to perfection. Also for this reason, man can be rightly regarded as "a reflection of God in creation"¹³.

¹¹ Nellas, Panayotis, *Man - a deified animal. Prospects for Orthodox Anthropology*, translation by Diac. Ioan I. Ică jr., Deisis Publishing house, Sibiu, 2009, p. 69.

¹² Metodiu de Olimp, *Banquet or about chastity*, IV in Saint Grigorie Taumaturgul and Metodiu de Olimp, Writings, in P.S.B collection. no. 10, Introductory study, translation, notes and indexes by Preot prof. Const. Cornițescu, Publishing house of the Bible and Mission Institute of the Romanian Orthodox Church, București, 1984, p. 51.

¹³ Idem, *Aglaofon or about the Resurrection*, XXXV in Saint Grigorie Taumaturgul and Metodiu de Olimp, Writings, *op.cit.*, p. 146.

The analysis of the Greek word Εἰκόνα, which means image, icon, expresses, among other things, the creative representation of God ¹⁴, representation that is made by man, by the fact that he has the duty to lift himself and the whole creation to the first state. Moreover, the special dignity that man enjoys in all created beings offers the possibility of a real dialogue between man and God. "The image of God in man is the basis of man's eternity"¹⁵.

The biblical account of the Genesis presents the creation of man and says that his body is moulded from earth. As far as the soul is concerned, it is given by God to the first man through "breath of life" as Scripture says in Genesis 2, 7. Therefore through this "breath of life" man becomes a living being, impregnated by the Image of God after which he has been made. This shows, according to Saint Gregory of Nazianzus, "that through man flows his soul received directly from the Creator"¹⁶. From here it is clear the honour and dignity that has been offered to man since creation.

IV. Conclusion

In conclusion of the few ideas presented here we might say that man represents the crown of creation. He was made by God not out of necessity, but out of love. This unlimited love of God is proven when the incarnation, the death on the cross and the resurrection of the Son of God take place, all of which are made so that man will not be mastered by eternal death, so by hell, but will rise himself to the communion with God. Without the direct intervention in the history of the Son of God, man could no longer work for his own salvation, but by taking upon Himself the sins of all, He redeems us with "the price of blood" and by incarnation He raises His assumed humanity to the bosom of the Holy Trinity.

¹⁴ Yannaras, Christos, *ABC of the faith. Introduction to Orthodox theology*, translation by Pr. dr. Constantin Coman, Bizantin Publishing house, Bucharest, 1996, p. 72.

¹⁵ Stăniloae, Dumitru, *Living God in Orthodoxy*, Second edition, preface by pr. prof. Ilie Moldovan, Anthology, introductory study and notes by Sandu Frunză, Dacia Publishing House, Cluj-Napoca, 2000, p. 165.

¹⁶ St. Gregory of Nazianz, *About the love of the poor in St. Gregory of Nazianz, The mystery anointed me. Words*, translation by Pr. Gheorghe Tilea, Herald Publishing House, Bucharest, 2004, p. 272.

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THE FUTURE AS A MEDIA FACT. ADOLESCENTS, TRANSMEDIA NARRATIVES AND VISIONS OF THE FUTURE

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[...]today we know very well that the loss of ideals and sadness have led our society to abandon a type of education based on desire. The education of our children is no longer an invitation to desire the world: it is educated according to a threat, we are taught to fear the world, to emerge unscathed from the dangers that lie ahead¹ (Benasayag e Schmit 2013, p. 57).

Abstract: *In the era of "sad passions"² and deprivation of long-term planning in favor of a "short future" for the new generations³, we are called to reflect on the motivations behind this trend and on strategies to overcome critical issues. Therefore, the purpose of the article is to document and understand, through the analysis of the relationship with the media, how the developing of identity of adolescents has changed and how the imaginary of which the media are carrying has influenced the same planning and on the future of the new generations. Starting from the hypothesis that the so-called "decline of desire"⁴ is also the result of an excess of narration of youthful*

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¹ Benasayag; Schmit, 2013: 57..

² Benasayag; Schmit, 2013.

³ Leccardi, 1996.

⁴ Benasayag; Schmit, 2013; Censis, 2010.

unease and the future as a threat, to the detriment of the cultivation of an imaginary on the future as a possibility and as a salvation, the contribution focuses on the connective function of media texts and their ability to cultivate possible futures.

Keywords: *adolescents, online identity, media, narratives, teen drama*

1. Introduction

To demonstrate the connection between media narratives and adolescent imagery about the future of the person and society, a double track will be followed: on one hand the concept of adolescence will be analyzed in its temporal evolution and through the relationship with the media; on the other hand, we will investigate the social functions of the audiovisual and the incidence and responsibilities in restoring the idea of youth, in the representation of the trajectories of changes and visions of the future. The article will therefore explore the "present futures" the real future, the one represented by tomorrow, and that passes through what Jedlowski identifies in the "present future", as what we also represent ourselves through the media stories. It is a journey on the social relevance of the representations of the future dreamed of and given to young people⁵, which will invite us to imagine some countertrend strategies for possible futures, in which hope, well-being and coherence can be nested as a distinctive sign of the new generations. An almost Mertonian vision that we like to adopt, with the hope that our actions can condition the waiting horizons we cultivate and that these positive prophecies can be self-fulfilled.⁶

2. The fatigue of growing. Adolescents in search of identities

Today the formation of the identity of young people also passes through the use of media texts. The media, in fact, promotes the creation of new forms of action and interaction in the social world, of new types of relationships and new ways of relating to others and to themselves. The media, bypassing the limit of physical coexistence, characterized by face-to-face relations, makes other forms of interaction possible, thanks to which individuals have access to an abundance of mediated symbolic contents, "materials that the individual orders in a coherent story for the

⁵ Carey; Quirk, 1989.

⁶ Merton, 1949; Jedlowski 2017.

purposes of who he/she is - a story about his/her identity"⁷. Since the last decade of the twentieth century, with the increase in supply and entry into the so-called "season of abundance"⁸, a question becomes more complicated and takes on even more relevant and decidedly interesting features also from the point of view of the study of impact on the definition of generational identity.

The "unintentional complexity" of cultural texts inevitably incorporates models and lifestyles that will affect tastes, attitudes and behaviors - in other words the definition of identity - of boys and girls⁹. In a "vulnerable and marvelous"¹⁰ age, such as that of adolescence, the different experiences of change linked to puberty, cognitive maturation, modification of the network of social relations that follow one another with a certain acceleration, often influence in a conflictual and contradictory way, the relationship with oneself and with others and inevitably involve a redefinition, on the part of the self image of the adolescent. Within this framework of interpretation, the quality and quantity of media experiences is even more decisive in defining the identity of the future adult.

In fact, the age of preadolescence and adolescence, with the inherent fragility of each transition period, encloses the complexity of the becoming of the personality of a subject. Not surprisingly, this phase of life becomes central in the studies of Erik Erikson (1950), for whom the difficulty of formation of identity, which is crystallized during the adolescent period, is considered the basis of a series of personal problems, social and political.

Erikson focuses on the dimension of the ego dealing with the continuous negotiation with the outside world, a fundamental premise for the construction of identity. Identity, therefore, appears as a result of the balance between the pressures of the unconscious and those of the external world. A particularly relevant dialectic in the adolescent period, as a positive or negative outcome will condition the identity equilibrium of the future adult. Therefore, the trend definition of adolescence as the age of the "search for identity"¹¹ is not accidental. To understand, therefore, the becoming of people we cannot avoid studying the continuous intertwining of gender, racial, generational, class,

⁷ Thompson, 1995: 293

⁸ Gavrilă, 2010.

⁹ Chan, 2014; Jamieson & Romer, 2008.

¹⁰ Dolto, 2014.

¹¹ Connell, 2002.

characteristics. etc.¹² All this leads to a definition of identity as a "plural" determined biologically, socially, culturally, temporally. An identity that finds in the phase of life generically called adolescence, its own test lab and processing space. Focusing on this transitional period of human life also implies becoming aware of how the meaning of adolescence has changed over the years and, therefore, of the difficulty in formulating a univocal definition.¹³

The beginning of adolescence conventionally coincides with the manifestation of the first "biological phenomena of puberty and the socio-psychological problems that are generated in relation to them"¹⁴, a period corresponding roughly to the attendance of the lower secondary school. Thus, adolescents experience the change linked to the transition from one school to another, a challenging and significant element of growth for each

¹² Bottomley, 1992

¹³ One of the first contributions to which the birth of the study of adolescence is usually linked is *Adolescence* by Stanley Hall, published in 1904. For the American psychologist, adolescence is that "wild" period of transition from childhood to adulthood, perceived respectively as the animal stage and the wise one of the human race. The transition from one stage to another, however, is not simple and painless, but brings with it a series of problems that cause strong turbulence and psychosocial instability (Hall, Stanley, 1904: 17). In 1905 also Freud in *Three essays on sexual theory* presented his psychoanalytic theory of adolescence, devoting himself to the concepts of puberty, body change and the consequent detachment from his parents. Between the twenties and the early thirties adolescence is perceived mainly as a product linked to the reference culture, but it is from the 1940s, with the structural-functionalism of Parsons, that it is considered for the first time as a specific category to analyze the social structure. Parsons' sociological studies (Parsons, Talcott, 1942: 604-616; Parsons, Talcott, 1962: 97-123.) describe adolescents and their rejection of family value models, as a potential threat capable of compromising social stability and for this reason they are subject to continuous controls, but they also highlight the difficulty of this category of becoming part of adult society due to the growing abstraction of the rules governing the division of social labor. In the fifties it is Lewin (Lewin, Kurt, 1951) who returns to the concept of adolescence as a transitional period, as Hall described it, speaking of a "marginal individual" with respect to the categories "children" and "adults": the adolescent, partly still linked to parents because of the strong economic dependence, it is not for this reason considered suitable to be accepted in the category of adults, causing a situation of conflict. Lewin's interpretation can still be valid, although in recent years adolescents have independently formed themselves as an independent category, endowed with their own values, habits and languages.

¹⁴ ¹⁴Palmonari, Augusto, 1990, "L'adolescenza: identità e sviluppo", in Amerio, Piero, Boggi Cavallo, Pina, Palmonari, Augusto, Pombeni, Maria Luisa, *Gruppi di adolescenti e processi di socializzazione*, Il Mulino, Bologna, pp. 13-30, p. 14.

of them. Added to this, is the continuous change in the family context and the freedom of movement guaranteed to them.

A further difficulty is that of the clear specification of the end point of the adolescent phase and the contextual beginning of youth, also due to the partial overlap of their definitions. The IARD Institute labels as "young" all those who are still connected to the family of origin and who have not completed the five *steps* of entry into adult¹⁵ life, namely: termination of studies, stable entry into the labor market, exit from the parents' home, creating a family of their own and birth of a child. In this regard, the data emerging from the *Youth Report 2017 of the Toniolo Institute*¹⁶ in reference to the question "What age do you think is the most suitable age for a young person, having all the objective conditions to do so, to leave the parents' home?" highlights the tendency of the Millennials to postpone leaving from their parents' house, in particular due to the lack of economic means to live independently. Following the IARD approach, youth coincided indicatively with the age of fifteen, an age that has suffered over time a significant expansion, going from the twenty-four years initially indicated in the first reports of the eighties, to the current thirty-four, considered by most national and international metrics¹⁷. It is therefore possible to speak of «temporal deceleration» and «elongated adolescence»¹⁸, linked to the birth of the figure of the "young adult" who delays his own growth, making the steps slower and more gradual.

Over the last few years, the management of adolescents' free time and the activities they have carried out have also been modified. Istat documents a general increase in participation in various types of entertainment initiatives and shows, first and foremost cinemas, museums and sports shows, while the geography of meeting places changes: more and more young people attend the mall today, while there is a decline of those attending bars, pizzerias or pubs and discos.¹⁹

There are also significant fluctuations when it comes to the confidence that adolescents place in institutions: trusts most of them (including

¹⁵ Mentasti, Laura, Ottaviano, Cristiana, *Adolescenti e tv: uno sguardo sociologico*, "IKON Forme e processi del comunicare", n. 50/51, 2005, pp. 33-67, p. 34.

¹⁶ Istituto Giuseppe Toniolo, 2017, *La condizione giovanile in Italia. Rapporto giovani 2017*, Il Mulino, Bologna.

¹⁷ Mentasti, Laura, Ottaviano, Cristiana, *Adolescenti e tv: uno sguardo sociologico*, "IKON Forme e processi del comunicare", n. 50/51, 2005, pp. 33-67, p. 34.

¹⁸ Curcio, Anna Maria (a cura di), 2015, *Le mode oggi*, FrancoAngeli, Milano, p. 29.

¹⁹ Istat, 2011 e 2017, *Indagine Multiscopo, Aspetti di vita quotidiana*.

parents and friends), also reflected in the ranking of the opportunities offered by each of them. The climate of distrust in the future has significant effects also on the work front, so as to reduce the prospects of finding work easily after studies²⁰. Faced with this uncertain future, the majority of adolescents respond with a lack of planning, the search for immediate satisfaction (*hic et nunc*) of their own needs and desires and with a widespread difficulty in clearly focusing their own life choices and configuring projects consistent over time²¹. In short, a definite changed picture and, according to scholars, strongly conditioned by contents and styles of media fruition that link adolescents and young adults in the eternal present, in an individualistic and "ego-logical"²² dimension, contributing to the creation of fragile identities, without strong anchors in the near or distant future.

The quality of the relationship with and in the society, therefore, appears strongly mediated by the narratives proposed by the shared media texts, which facilitate a mechanism of creation of otherness, from which we differentiate and on which identity is built. Considering identity only in single terms - "who am I" - leaving out the relational aspect, is extremely reductive. If, according to Joshua Meyrowitz, there is a change in the structure of social situations due for example, to changes in the media system, then the sense that individuals and adolescents in particular attribute to "us" and "them" will also change.²³

These are reasoned choices, which consider the capacity of the media, and of the audiovisual ones in particular, to function as "intimacy technology"²⁴, able to bring viewers closer and produce affectivity, the sensitive symbolic basis of social integration in the belonging group and in the domestic dimension. In Italy this dimension is even stronger: in 2018, 96.7% of Italians was watching TV, in its various forms, among them the audience of adolescents was particularly high.²⁵

The television, seen through the various platforms available (digital terrestrial, satellite, via the web or via smart phone), still functions as a

²⁰ Società Italiana di Pediatria, 2014, *Indagine Nazionale "Abitudini e stili di vita degli adolescenti italiani"*, anno 2013-2014, Sedicesima Edizione.

²¹ Marotta, Gemma (a cura di), 2014, *Profili di Criminologia e Comunicazione*, FrancoAngeli, Milano, p. 38.

²² Morin, 2005.

²³ Meyrowitz, 1985, trad. it. 1995: 92

²⁴ Kavka, 2008.

²⁵ CENSIS, 2018.

point of contact with other members of the community; it intensifies the emotions and the characters represented tend to enter into harmony with the real ones, creating a fusion between representations and everyday social practices.

3. Adolescents and television. Fragility and uncertainties under the lens of the media

The research investigating the relationship between adolescents and television can be traced back to the broader range of studies on *audience* and media effects. Since *Payne Fund Studies*, the famous survey conducted in the 1930s on the influence of films on adolescent education and training²⁶, the main research has focused attention on a more influential and "weak" *audience* than the adult one, which, however, has a significant influence on the choices and tastes of other generations.

Above all, with the diffusion of the «uses and gratifications» approach, developed at the end of the fifties, spreads the idea of an active public with respect to the media, able to make choices within the multiple and diversified proposals received, thus satisfying personal needs and obtaining gratifications that allow them to better enjoy their social status²⁷. With this approach, it is possible to identify at least five fundamental functions that traditional media exercise on adolescents, namely: entertainment, identity formation, search for strong sensations, *coping* and identification in a youth culture.²⁸

The educational function of television, understood as an extension of the cultural contents of the traditional school, will be identified only at the beginning of the seventies: television becomes thus the carrier of advanced didactic proposals²⁹ while at the same time there are questions in relation to the adolescents apocalyptic and passive vision as viewers, almost never central in the strategies of the Italian media system, even though they are always attentive to its evolutions and in search of possible signs of attention. These are young viewers defined by Lumbelli and Odorico (..) based on the motivations of television viewing and the rules for receiving television content, within the categories of "resigned" and "selective". The first are the adolescents who present a motivational state favorable to the

²⁶ Grassi, 2002: 39.

²⁷ Codeluppi, 2011: 70.

²⁸ Papa, 2014: 156.

²⁹ Monteleone, 2013.

vision of television contents, finding in television a real refuge from apathy, so much so that it is almost exclusively the vision of entertainment and fiction programs. The second group, constituted by the "selective", sees the prevalence of the will to choose, with particular preference for programs that require greater cognitive commitment, such as information, without however neglecting entertainment transmissions and fiction³⁰. Television consumption by adolescents can be considered as a continuation of a habit already widely established in the early years of life, when the child acquires behavioral practices and styles.³¹

If for adolescents, television plays the role of a «social parent» capable of reducing generational differences³², the psychological needs of children at the end of primary school and of secondary school children turn out to be, however, too different and distant between them at a time when identities, preferences and habits are gradually expanding and specifying.

From the report *Rai Quality Monitoring of the TV Offer for Minors* (2015) emerges, for example, a total refusal of the children towards the contents and languages for the little ones, belonging therefore to a narrative world from which they want to take distance.³³

If in the past, therefore, the relationship between adolescents and television was characterized by absolute dependence, in the last two decades the critical consumption by younger viewers has emerged progressively, able to select television content autonomously, focusing on passions and aspirations in well-defined areas, such as sports, music and entertainment, also through interactivity and direct participation.

Regarding the formation of identity, the television plays a central role in learning about gender roles and the relational models connected to them, providing precise ideals, both physical and behavioral³⁴, useful to adolescents for their identity definition and for identification in a youth culture. Another benefit derived from the use of television by adolescents is the management of stress and negative emotions accumulated during the day. Watching television, in fact, often constitutes a real *coping*³⁵ strategy, as well as presenting itself as a useful tool to escape from the

³⁰ Cesareo, 2005: 186.

³¹ Morcellini 1997 e 1999.

³² Pellai, 1999: 16.

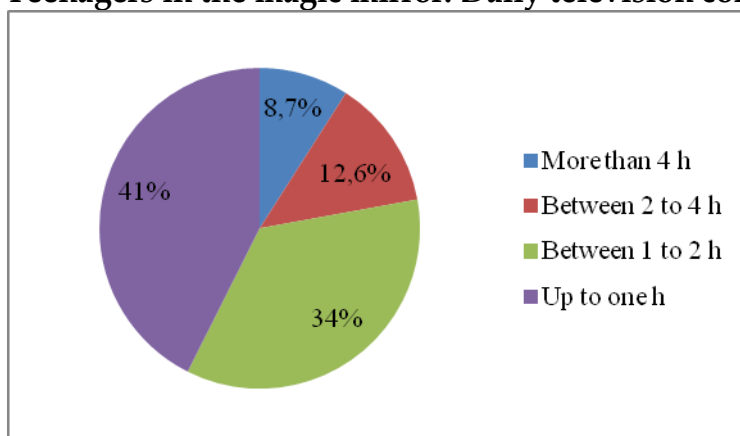
³³ Rai, 2015.

³⁴ Brown; Childers; Waszak, 1990: 62-70.

³⁵ Kurdek, 1987: 395-410.

boredom and the sense of solitude typical of the adolescent phase³⁶. Although the last few years has seen the movement of adolescents from television to online content, often represented by audiovisuals, we cannot overlook the results of many surveys which bring audiovisual³⁷ consumption among the Italian adolescents of most frequent multimedia habits.

Figure 1 -Teenagers in the magic mirror. Daily television consumption



Sources: Eurispes, S.O.S. Il Telefono Azzurro Onlus, 2012

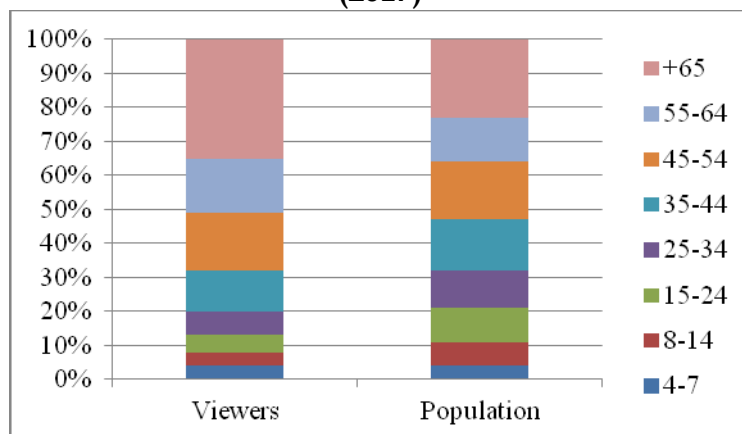
As shown in *Figure 1*, in 2012, 41% of adolescents watch television up to an hour a day, 34% do so from one to two hours, 12.6% go from 2 to 4 hours before the TV, while for 8.7% of adolescents' exposure exceeds 4 hours per day.

However, the latest Auditel surveys reveal less optimistic situations regarding the state of health of the adolescent public and young people with TV. The general aging of the television audience and the prevalence of those with a low level of education are clearly shown in *Figure 2*.

³⁶ Cristini; Cesa Bianchi, 2005: 195-205.

³⁷ Eurispes, S.O.S. *Il Telefono Azzurro Onlus*, 2012. An interesting reflection on these themes was also developed by Parola (edited by), 2009.

Figure 2 –Average annual TV listeners and population by age group (2017)



Source: Our elaboration on Auditel data, 2017

The geography of adolescent television consumption is much broader and more articulated than that which has characterized the most recent past. In recent years, moreover, the television is combined with a plurality of offers, first of all that of the new technologies and the forms of interaction connected³⁸ to them, which do nothing but accelerate the process of fragmentation and «targeting» the panorama and the audiovisual consumption already going on for some time³⁹. Thus, television is still today one of the most popular means of socialization but, at the same time, it calls for a plurality of needs and curiosities which it is no longer able to provide independently.⁴⁰

In fact, the map of media consumption of adolescents appears today increasingly vast and diversified, thanks also to the offer of digital technologies and the forms of interaction related to them. The change in progress is linked to two connected elements: the possibility of accessing the Internet from mobile devices capable of offering, among other things, a growing number of activities and networking and a significant increase in the contents available on the Web. These elements are also added to the general increase in the amount of daily life time absorbed by the Internet, which "joins - hybridizing - with the wide sphere of social relations".⁴¹

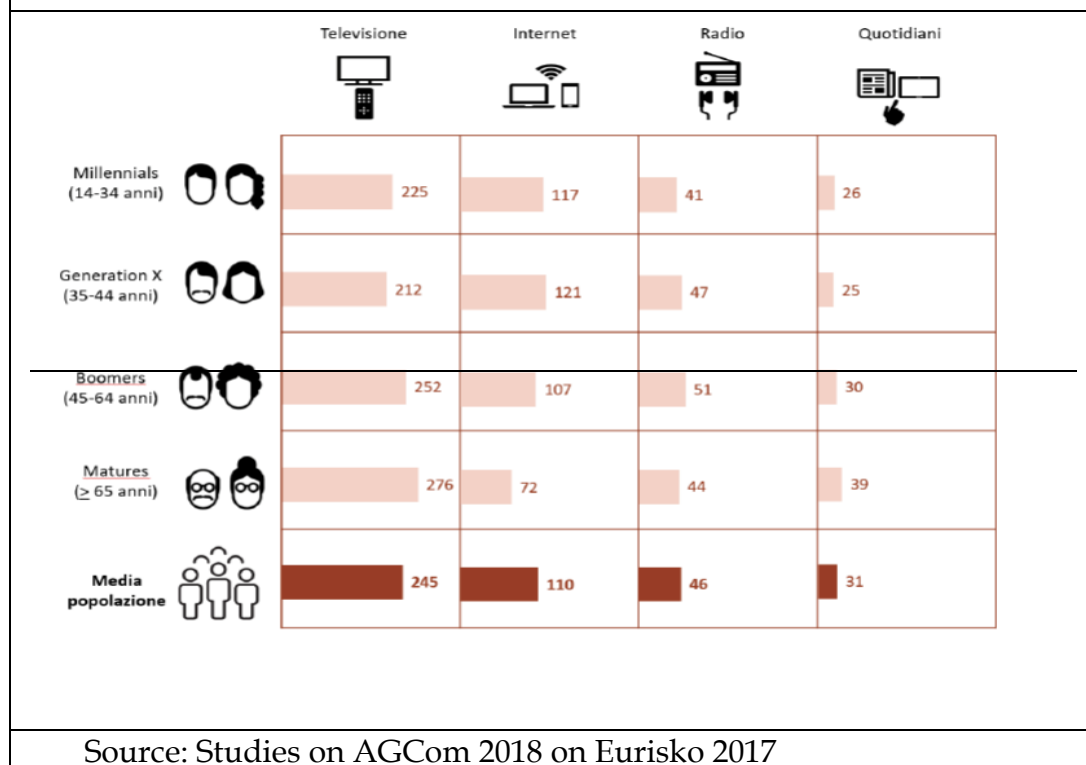
³⁸ Andò; Antenore; Tirocchi, 2002: 57.

³⁹ Vellar, 2015: 6.

⁴⁰ Morcellini, 1999: 25.

⁴¹ Pilati, 2016: 33

Figure 3 - Time dedicated to media by age group (2017, minutes)



In this regard, many studies have found that adolescents tend to remain connected even without a specific purpose: for them, in fact, being online represents a *status*⁴². The new scenario also highlights the weakening of the technological knowledge gap between digital⁴³ «natives» and «immigrants», which for years has characterized the universe of youth and adults. Today, both categories present features of the digital culture: a dynamic and familiar approach to digital media, taking on the "eternal present" of the Internet⁴⁴, digital social relations⁴⁵, de-localization and de-spacing of media use, *multitasking*, participation and sharing⁴⁶.

⁴² Cfr. Telefono Azzurro, Doxakids, 2016. It is a trend also confirmed by the survey "Web reputation and online behavior of adolescents in Italy" (2018), curated by CORECOM Lombardia, Lazio and Campania by the Catholic University of Milan, Sapienza and Lumsa of Rome and Federico Secondo of Naples.

⁴³ Prensky, 2001.

⁴⁴ Arcangeli, 2016: 69.

⁴⁵ Rampini, 2014.

⁴⁶ Agcom, 2018.

These profoundly revolutionized adolescents present themselves as a privileged target of the media industry, so much so that their behavior and their fruition choices have a strong influence on the future evolution of the market and on the general structure of social life. In this sense, we are witnessing a weak inversion of the trend in the scenario of the average Italian industry, which has always been particularly distracted by a target considered too difficult to cultivate and, in any case, "passing by" so as not to deserve a real productive and distributive investment and, even less, the use of resources for research on adolescents and their styles of use.

International research on media consumption, the age range of current adolescents is mainly in the «Millennial» generation (also called «Generation Y», «Echo Boomers», «Generation Next», «Net Generation»), which includes those who were born between the early 1980s and the early 2000s, embracing almost all the "digital natives", a famous concept proposed by Marc Prensky linked to the hypothesis of an innate ability of young people in their contact with technologies⁴⁷⁴⁷. However, to indicate the different adolescent targets, more specific terminologies have been used, taking into consideration not always homogeneous registries: in fact, we speak of «Generation Z», also called «Post-Millennials» and «Centennials», to specify those born from 2005 onwards or born between 1995 and 2010. Another recent definition adopted to describe the adolescent target is "Generazione Hashtag", aimed at highlighting the role played by social media in the daily life of young people.⁴⁸

The new ways of using the media relate directly to the rapid and global penetration of mobile *devices* that led to the emergence of the so-called «biomediatic era»⁴⁹, in which these devices, first of all smartphones, can be considered to all effects as extensions of the body and mind of those who use them.

In particular, the smartphone is considered by adolescents to be the multi-purpose tool par excellence, a perfect "accomplice" for every type of activity and undisputed support in communication with the peer group⁵⁰. Such *devices* would seem, in fact, to amplify the dimension and the nature of the communicative practices, so that adolescents motivate the need for

⁴⁷ Morcellini, 2013: 128.

⁴⁸ Manca, 2016.

⁴⁹ Censis, U.C.S.I, 2012.

⁵⁰ GfK Eurisko, 2015.

connection first of all with the need to keep in touch with the group of friends⁵¹. And if on one hand the smartphone facilitates a constant connection with one's peer group, thanks to a communicative and informative exchange made simpler and more immediate, on the other hand it could be a continuous contact deriving from the virtual that actually, for these generations, substantiates the reality of being together⁵². The smartphone also presents itself as a technological space of continuity between old and new forms of use, between old and new media contents. In this sense, the tendency of use of this particularly "personal" mobility tool is not accidental, in order to access even the contents traditionally seen through TV or cinema screens. This is what is happening with videos conveyed by YouTube or other social network platforms, but the trend also occurs with respect to the use of Netflix, the Over The Top TV which made it possible to watch movies, shows and TV series practically from any device, fixed or mobile. However, the company data shows that despite the availability of films and series on all devices, 54% of the content is used by Italians, regardless of age, through the television set. The trend is also confirmed at a global level: according to Netflix 2018 data, after six months of subscription, 70% of the content is displayed on TV.⁵³

But notwithstanding the attachment shown by the youngsters towards the means, what can be observed is a tendency to abdicate responsibility from Italian media companies towards the adolescent target. In fact, to understand the irrelevance of the audience of young people and adolescents in the cultural project of the Italian media system, just think that for a long time the cultivation of the minor public has been entrusted almost exclusively to private networks such as Italia1 - Mediaset, while the RAI relegated its own programming for the target mentioned in terms of loyalty and a significant part of its vocation as a public service. And while the musical programming, some spaces of expression have been reserved over the years by RAI⁵⁴ much less clear and constant is the commitment to serials addressed to this age group. It is an uncultivated land that is easy to make fertile, at least from an economic point of view, through the programming initially proposed by the

⁵¹ Mascheroni; Olafsson, 2015: 16.

⁵² GfK Eurisko, 2015.

⁵³ Gavrilă, 2010; Gavrilă & Morcellini, 2015: 43-63.

⁵⁴ Grasso, 2007.

thematic channels of Sky and, subsequently, by the factual of Discovery and the so-called "hyper television", mostly manifested on the Net⁵⁵, which finds concreteness in the offer of transnational subjects such as Netflix.

Going from these considerations and, once the profile of adolescents in the relationship with the media has been restored to general features, the transition to the further step of this work is required: which are the dominant representations with respect to youth / adolescent identity and which narratives could media help cultivate a positive imagination about the future?

These are questions that lead the discussion back to dominant representations, which confirm what Miguel Benasayag describes as "a future now no longer inscribed in the horizon of promise but of threat"⁵⁶. It is a future that passes through screens of all kinds, from traditional TV and cinema to computers, tablets and smartphones. All devices that allow access to media and help to ensure that what is perceived as real is real in its concrete consequences, such as the profound alteration of the quality of relationships between individuals, the inhibition of social relations and the alienation of the behavior towards others.

This proof emerges even from a brief analysis of the narratives of European media concerning young people: in theory, the new generations are characterized as projections of our society in the future; in reality, they are mainly represented in relation to the main concerns of the modern world. Described as "barbarians"⁵⁷ or as sick with protagonism and visibility⁵⁸, young people are destined, according to the definitions of adults, to represent a future without a future. The "Generation What" survey, promoted by the European Broadcaster Union in 2016, with the involvement of 35 nations, sees the young less worried about their becoming than they perceive the apprehension in the eyes of their parents who, for a well 81,9% of Italian respondents are described as anxious about their children's future. The optimism of the youngest often clashes, according to the results of the survey, with a reality that offers few opportunities and that pushes towards a pessimistic worldview⁵⁹. Much of this is the result of symbolic overlaps between the "threat of disaster", also

⁵⁵ Scolari, 2008 a e b.

⁵⁶ Benassayag, 2013.

⁵⁷ Baricco, 2006.

⁵⁸ Eco, 2002 e 2016.

⁵⁹ EBU, 2016.

captured through the over-exposure to alarmist media texts and the "promise of disaster" implicit in the assumption "if adults express themselves in terms of threat or prevention-prediction, it is undoubtedly because they think that the current one is not a propitious age for desire"⁶⁰. In other words, we live in an age that inhibits the appearance of the future as planning and an opportunity space.

1. The media between projection in the future and adolescential discomfort. The role of teen drama

The television text thus presents itself as an important place for reflection where adolescence is staged with all its problems and difficult moments. All serial narrative forms have been recognized for their impact on the public in terms of retention and the ability to persist over time.

*Among these, the teen drama stands out among teenagers, which sees teenagers as users and subjects of the staging*⁶¹. *The teen drama* favors the reconstruction of an image of adolescence that manifests itself through strategies of representation capable of generating recognition and identification. This reconstruction, as emerged from Dick Hebdige's study on "youth as an artificial category"⁶², can take place through two opposing but complementary models: "youth as fun" and "youth as rebellion"⁶³. It is precisely this second category that is particularly interesting in the study of television representation of adolescent discomfort, enclosing within it the most significant characteristics of a problematic adolescence, in which it is possible to find behavior at the limit of legality⁶⁴. However, if in the TV series of the seventies and eighties discomfort was never exaggerated, in the most recent stories the story becomes more and more crude and implicit, even in the images that depict adolescent torment, with more complex and ambiguous situations and characters⁶⁵. The universe of serial narration that welcomes young protagonists is very similar to reality and touches delicate themes such as death, staging extreme episodes of violence that determine the end of some of the most loved characters by the young audience⁶⁶. The use of violence is credited as one of the easiest

⁶⁰ Benasayag e Schmit, 2013: 63.

⁶¹ Grasso, 2007: 119.

⁶² Hebdige, 1988.

⁶³ Palin, 2009: 74.

⁶⁴ Grasso, 2007: 121.

⁶⁵ Gili, 2006: 82.

⁶⁶ Grasso, 2007: 120.

mechanisms to use to trigger a conflictual situation between the characters around which to develop the plot and attract the interest of the adolescent public.⁶⁷

At this point, it is appropriate to ask whether the staging of adolescent distress through violent images can affect the behavior of the children and affect their imagination. In this process the concept of *role modelling* is fundamental, or the process by which adolescents identify with the models represented by the characters of the media, and which underlies the expectation of an imitative response by the public itself. Added to this is one, is the great advantage that television series has over the informative genre, namely the time offered to its viewers to become attached to the characters and to allow them to progressively evolve in their way of thinking and acting.

The "interpretative identification" with the characters who suffer from some form of adolescent discomfort occurs through empathy, which combines two different wishes of the spectator: that of receiving from the character advice on how to face such situations of difficulty in real life, obtaining from the comparison with their indications of behavior and feeling applicable to themselves, but also the desire to find weaknesses in him to re-evaluate his own person and, therefore, console himself.⁶⁸

The identification processes just illustrated are flanked by projective processes, through which their feelings and desires are temporarily transferred onto the characters. Identification and projection are strongly interconnected as, while the projection is favored by the identification process that precedes it, the identification is reinforced by the projective effect that makes the character more similar to the viewer⁶⁹. The construction of a television story thus brings into adolescence the discomfort of adolescence, violence, the world of young people closely involved between successful people and *losers*, and attempts to channel these elements into a narrative, to propose solutions through staging⁷⁰ and appearing in all respects as a sort of "instructions for use" of adolescent distress⁷¹. Furthermore, as a result of the contamination with the Internet, the passion for a serial content is transformed into a shared conversation and, thanks to these new relational practices and to the bond that is

⁶⁷ Gili, 2006: 105.

⁶⁸ Braga, 2008: 195.

⁶⁹ Varin, 2000: 54.

⁷⁰ Grasso, 2007: 121.

⁷¹ Fumagalli: Toffoletto, 2011: 35.

established with the characters, young viewers have the possibility to answer not only to a mere need for entertainment, but also to identify significant points of reference for the construction of one's identity. However, this identification process brings with it real risks when people who suffer from some form of adolescent discomfort are represented, as this process can feed not only aggression towards other subjects, but also towards themselves, sometimes leading to even in extreme forms of self-inflicted violence such as suicide.

A much debated case in the global public scene is the *13 Reasons Why* series, one of the most successful TV series of recent years⁷². The "extension of the narration" that this serial delivery product allows for the creation of a narrative world composed of contents distributed over different media, in which every single element offers a distinct contribution to the understanding of the story⁷³. The series propose, in other words, what Aarseth had called "the ergodic literature"⁷⁴, that is a complex and articulated narrative form in which the user moves between the different contents disseminated in the network of tests, in such a way as to reconstruct one or more paths of sense⁷⁵. Moving from a novel to a TV series, from audio and blogs to social networks, the contents dealt with unleash and excite adolescent discomforts and highlights the distances between children and institutions.

Nobody escapes the merciless narration. All are achieved through strategies that Jenkins defines as "cultural activators"⁷⁶, that is a series of elements placed in the trans-media narration, which invites the users to complete or expand the narrative universe. The story thus appears, divided into several parts "diffused" in various media, which need a will that is as "migrant" as it is "connective" on the part of the viewer to be

⁷² The TV series *13 Reasons Why* (Tredici in the Italian version), designed by Brian Yorkey, it is broadcast on March 31st 2017, May 18th 2018 and August 23rd 2019 on the Netflix platform. To better understand the show aggregator strength, it is enough to mention the resonance obtained from *13 Reasons Why* in online conversations. Already three weeks after its release, the Series had accumulated 11 million tweets, of which 3.2 million only during the first week, ranking second in the most tweeted TV Series of 2017.

⁷³ Vellar, 2015: 111.

⁷⁴ Aarseth, 1997.

⁷⁵ Lino, 2016: 4.

⁷⁶ Jenkins, 2006: 95.

recomposed⁷⁷. Media platforms thus become intertwined and transform the public into an experimenter and co-creator of narrative universes.⁷⁸

Those most called into question, for a new awareness, are the same companions of the protagonist. Based on the debut novel by US writer Jay Asher, published in 2007 in the United States and 2008 in Italy, remaining on the *New York Times* bestseller list for eight consecutive years, *13 Reasons Why* stars Hannah Baker, a young student that, before taking her own life, decides to leave a testimony of her extreme choice.

«Hello everyone, boys and girls. Here is Hannah Baker.
Live and in stereo.

No repatriates, no bis. And this time, not even a request.

I hope that you are ready, because I am going to tell you the story of my life. Or rather, why is it over. And if you're listening to these tapes, it's because you're one of the reasons."⁷⁹

The goal of *13 Reasons Why* is to lead the viewers to the truth, focusing their attention not only on «*who*», but also – especially – on «*why*», was **Hannah Baker led to take her life**. The answer lies in the unnatural loneliness of adolescents, which goes profoundly against the human being. In fact, one of the protagonists will declare «we all have killed Hannah Baker»⁸⁰

A transmedia map of *13 Reasons Why*

Book	Debut novel by US writer Jay Asher (2007 USA and 2008 in Italy), on the list of the <i>bestsellers</i> of <i>New York Times</i> for 8 consecutive years
Audio	Sixteen audio files available on «Hannah’s Reasons» ⁸¹ on <i>Thirteenreasonswhy.com</i> . These are multimedia contents which although optional, broaden the narrative perspective

⁷⁷ Biondi, 2017: 99.

⁷⁸ Carrino, 2016: 47.

⁷⁹ Asher, 2008: 7.

⁸⁰ Tredici (13 Reasons Why), 2017, “Video 2, part A”, Netflix.

⁸¹ Hannah’s Reasons, *Website*, available on:

<http://www.thirteenreasonswhy.com/hannahsreasons.html>.

Blog: Hannah's Reasons, <i>Blogspot</i>, available on: http://hannahsreasons.blogspot.com.	The blog posts dated 2008/2009, include photos and documents related to the events and key characters of the book, such as a police report on road accidents and a suicide prevention <i>brochure</i>.
The TV series	<i>13 Reasons Why</i> (<i>Tredici</i> in Italian) is an American TV series conceived by Brian Yorkey, taken from the homonymous novel by Jay Asher. The first two seasons were released on March 31st 2017 and May 18th 2018 on the Netflix platform, while the release of the third season took place in 2019.
The social media The profile of Hannah Baker (@itsmehannahbaker) was the first one to become public	The <i>social media strategy</i> used by Netflix is undoubtedly evocative and touching. Among the numerous published contents, most of which are aimed at raising awareness of the topic «suicide», we note a shared video⁸² on the Facebook page <i>On Demand</i> which reproduces, directly from Hannah's iPhone, a new perspective of its history that cannot be seen in the show's episodes. In the video we find a series of messages and Snapchat sent and received in real time, following which Hannah tries to contact her friend Jessica on FaceTime, before the extreme decision to take her life. The Social strategy of <i>13 Reasons Why</i> focuses mainly on Instagram, where we can find the official profile of the TV series (@13reasonswhy), but also the regularly updated profiles of the individual characters, appeared for the first time in the Instagram Stories of the show account. On Youtube and Tumblr were created

⁸² Netflix Italia Pagina Facebook, 2017, *Non può essere*, disponibile su: <https://www.facebook.com/netflixitalia/videos/14515>

	real <i>booktrailers</i> and <i>fanfiction</i> set in alternative universes and based on utopian relationships like that of <i>Clannah</i> , the name chosed by fans to indicate the relationship between Clay and Hannah.
<i>Talk to the Reasons</i>	A site has been created that is compatible with Android and iOS phones, which favors "immersive" use and first-hand experience (around 8 minutes), allowing users to participate and interact with the characters of the TV ⁸³⁸³ series. The experience allows the user, in the guise of a "real" Liberty High School student, to simulate conversations with the characters of the show through an iPhone.

Source: our studies

The series shows the teen drama only in appearance, departing from its stereotypes to stage well-characterized characters and complex themes such as bullying, sexual violence and adolescent suicide. What is recorded in *13 Reasons Why* is the weakening of parental authority, but also an alienation of the school educators for adolescent problems. There are also several cases in which the TV series explicitly shows scenes that in the book were only implicit, like that of Hannah's suicide, in order to represent the act in the most explicit way possible in order to demotivate imitative behaviors. In the audiovisual narrative, elements of reality are juxtaposed with those of narrative fiction. It is on this duplicity and on the risk of a possible contagion effect that a heated debate has been generated that has involved many educators and psychologists from all over the world. This is linked, in part, to the general increase in searches on Google on the phenomenon of suicide, which reached a peak 19% in the days following the release of the first season of *13 Reasons Why*, although balanced by those concerning prevention.

⁸³ Apollo Matrix, 2018, *Voice Activated Experience For Hit Netflix Show*, available on: <http://apollomatrix.com/project/ttr/>.

13 Reasons Why has generated a great debate around the subject of the spectacular of suicide and the consequent risk of generating a Werther effect among adolescents that has involved numerous school educators and psychologists. In this regard, as reported by the *Washington Post*, in several schools in Florida there has been an increase in the number of suicides and self-injurious conduct of students, some of which have brought these behaviors back to what was observed in *13 Reasons Why*⁸⁴. According to *Variety*, there are several schools that have warned the parents to pay attention to the TV series. One of the most striking cases is the one that occurred at St. Vincent Elementary School, where the director sent an email to parents of students to inform them of the ban on talking about *13 Reasons Why* within the school walls. Another Canadian school, the Hamilton Wentworth District School Board, has also adopted a similar approach: on the official site of the institute we find a letter in which the Series is accused of a spectacle on suicide and offering a negative view of the professional figures which should help pupils. Also in the letter, there is a prohibition for teachers to show the series to their students⁸⁵. Finally, also in the letter published on the Facebook page of Shawnee Mission South High School, in Kansas, we find some advice on watching *13 Reasons Why*⁸⁶.

⁸⁴ Balingit, 2017

⁸⁵ Otterson, Joe, 2017, '*13 Reasons Why*' Release Coincided With Increased Searches for Suicide, *Study Shows*, available on: <https://variety.com/2017/tv/news/13-reasons-why-netflix-suicide-1202512408/>.

⁸⁶ A similar position is that of Dan Reidenberg, executive director of Suicide Awareness Voices of Education, who in an interview with the *Washington Post* stated that young people are not perfectly capable of separating fiction from reality, using the data from the research by Woolley and Van Reet, 2006, pp. 1778-1793. Furthermore, the immersion in history generated by binge-watching can have a particularly strong effect on adolescents, whose brains are still developing the ability to inhibit certain emotions, desires and actions. With regards to this, the JED Foundation, an adolescent suicide prevention group, has published a guide to the use of the show, advising children who choose to watch it to do so in the presence of other people and to prefer pauses between binge episodes watching. The National Association of School Psychologists (NASP) has recommended looking at the Series in the presence of a parent, also advising teenagers who have had suicidal thoughts to completely avoid watching it. Similarly, the United States Society of Clinical Child and Adolescent Psychology (SCCAP) and the Canadian Mental Health Association (CMHA) together with the Center for Suicide Prevention (CSP) have published a series of statements that observe how strongly *13 Reasons Why* can serve as a trigger for self-injurious or suicidal behavior among vulnerable young people. On these aspects, to which are added the measures adopted in the Canadian,

In order to understand the real effects of the show on teenagers, Netflix commissioned a cross-sectional search for the various nations⁸⁷, from which it emerged that 71% of the adolescents identified themselves with the protagonists of the story, so much so that more than half of them took up the subject before their parents, evaluating as necessary the decision to brutally represent certain scenes (63-79%). Moreover, almost 80% of adolescent viewers reported that watching the show helped them understand that their actions can have an impact on others, more than half of them apologized to some for deplorable behavior in the past and more than two thirds have rediscovered themselves more motivated to help victims of depression, sexual violence or bullying.

Some parents who watched *13 Reasons Why*, like 56%, said that this made the conversation with their children easier on the difficult topics addressed in the Series; on the other hand, even teenagers with higher

New Zealand and Australian context, cfr. Butler, Bethonie, 2017, '*13 Reasons Why*' depicts a graphic suicide. *Experts say there's a problem with that*, available on:

https://www.washingtonpost.com/news/arts-and-entertainment/wp/2017/04/14/the-problem-with-how-13-reasons-why-treats-suicide/?utm_term=.986c8fba0dd4; JED Foundation, 2017, *Netflix 13 Reasons Why: What Viewers Should Consider*, available on:

<https://www.jedfoundation.org/13-reasons-jed-point-view/>; NASP, *13 Reasons Why Netflix Series: Considerations for Educators*, available on:

<https://www.nasponline.org/resources-and-publications/resources/school-safety-and-crisis/preventing-youth-suicide/13-reasons-why-netflix-series-considerations-for-educators/13-reasons-why-netflix-series-considerations-for-educators>; Center for Suicide Prevention, *Statement re: Netflix's 13 Reasons Why series*, available on:

<https://www.suicideinfo.ca/statement-re-netflixs-13-reasons-series/>; CMHA, 2017, *CMHA National Statement Responding to Netflix Series: 13 Reasons Why*, available on:

<https://cmha.ca/news/cmha-national-statement-responding-netflix-series-13-reasons#.WQo5TIXyu9L>; BBC, 2017, *New Zealand teens can only watch Netflix show 13 Reasons Why with their parents*, available on:

<http://www.bbc.co.uk/newsbeat/article/39732715/new-zealand-teens-can-only-watch-netflix-show-13-reasons-why-with-their-parents>; Headspace, 2017, *Dangerous content in 13 Reasons Why*, available on:

<https://www.headspace.org.au/news/dangerous-content-in-13-reasons-why/>.

⁸⁷ Northwestern University, 2018, *Exploring how teens, young adults and parents responded to 13 Reasons Why*, available on:

<https://13reasonsresearch.soc.northwestern.edu/>.

levels of social anxiety have felt more comfortable talking about these issues with their parents after seeing *13 Reasons Why*⁸⁸.

Based on these results, the producers responded to the heated debate with a series of tools. For example, on the *13ReasonsWhy.Info* website, various resources have been made available to support viewers provided by organizations around the world. In addition to this, two special documentaries have been created (*13 Reasons Why: Beyond the Reasons*) in which producers, cast, professionals and psychologists offer information on how to help someone in difficulty, but also explain what were the arguments behind the main choices of the series, like those to show Hannah's death and the various sexual violence so explicitly. With regard to this, warnings have also been inserted for viewers before the start of each episode, expanding them where already present. Through these resources, the producers wanted to remind the public that where there is a victim, there are also executioners, spectators but also reference figures who are absent or often unable to manage or notice the gravity of the situation. It is precisely this familiarity with the social emergencies represented by the Series and its online manifestation by young viewers that, ultimately, could favor the emergence of further prevention programs, educational and support resources for vulnerable individuals, but also for those socialization agencies that were once considered central in the evolutionary process of adolescents and in their integration into society and, today, deeply questioned.

5. Conclusions. Beyond the screens: institutional alliances for an ecology of media and communication

Socialization among adolescents (but not only) increasingly passes through the web of relationships developed close to the media, especially television content and fictional representations.

Within this awareness also a product like the one analyzed in the last part of this work moves. Ultimately, to understand *13 Reasons Why* we need to go beyond the stereotypical narrative aspects that contribute in making the product attractive to a wide audience, what this TV Series wants to strike with the familiarity that the viewer feels about the dynamics social partners represented. It is precisely this last element that

⁸⁸ Karter, Erin, 2018, *Multinational survey: How teens, parents respond to Netflix show '13 Reasons Why'*, disponiblesu: <https://news.northwestern.edu/stories/2018/march/13-reasons-why/>.

allows to move public opinion on complex problems that are close to everyone, more than is often thought. The media and their narratives, in other words, function as the "*glue*" of the group, to the point of favoring the emergence of a *group identity*, even before such, whose inclusion / exclusion dynamics seem to be dictated by a common adherence to the same media tastes and a shared belonging to the same *community of practices*⁸⁹. The media are therefore the bastions that support, together with primary socialization agents such as school and family, the sense of belonging to a community that is based on symbolic forms and shared value universes. Even Barry Wellman, for whom "communities are networks of personal ties that provide sociality, support, information, a sense of belonging and social identity"⁹⁰, places emphasis both on the relational dimension of communities and on their capacity to affect the identity building of its members.

Thus, the media is responsible for contributing to the growth of individuals precisely in a critical age bracket from the point of view of development. The risks associated with the "release from experience" cannot be underestimated and require an active - accompanying - intervention on the part of traditional socialization agents. The question of the relationship between adolescence / youth and the imaginary of the future is certainly mediated by representations, but from the research conducted emerges - also the importance of cultural and family capital, understood as an intervening variable in the relationship between adolescents and media communication way.

We must start from the assumption that, together with all the organizations and associations that make the quality of the social and media experience of young people their mission, we can endow ourselves with a greater dose of empathy with the most vulnerable age groups.

To do this, more than ever, there is a need of "strategic alliances" with institutions, parents, schools and media, in all their forms. Above all, we must understand that in times of technological acceleration and social change, the idea of the recipe that can apply without distinction to the problems of the child universe, is replaced by research on children, on socialization agents, on relations with technologies. This is a decisive precondition for guaranteeing and rewarding quality and even for

⁸⁹ Wenger; Lave, 1991.

⁹⁰ Wenger; Lave, 1991.

contributing to the redefinition of the productive strategies of multimedia texts for these age groups.

Added to this scenario are the anthropological changes generated by the contagion between children and teens and the digital environment that "live" almost constantly and which is imposing, as Michel Serres notes, a renegotiation of the role of traditional agents.

Digital technologies disrupt the anthropological picture so far known. The virtual, universal connectivity and free access to information sources are reshaping the cognitive faculties of children and dislocating knowledge otherwise. It is no longer out there, remote, steep, swampy and often repulsive; now everything is in your pocket, at your fingertips, without mediation. While the great mediators - the school system, but also the institutions of politics and society-entertainment - persist in shining like long-dead stars, unaware of their end.⁹¹

We must therefore focus on a new social and media ecology, adopting a perspective that focuses on the "future as a cultural fact"⁹², consapevoli del valore sociale e umano dell'adolescenza, «*nello stesso tempo, l'anello debole, per il suo fragile inserimento sociologico, e l'anello forte (per le sue energie) della catena delle nostre società*».⁹³

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⁹¹ Serres, 2012.

⁹² Appadurai, 2014.

⁹³ Morin 2011.

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THE PROBLEM OF GENDER BALANCE IN UKRAINIAN MEDIA: OUTLINES OF A SOLUTION

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Abstract: *The article deals with a relevant for most European countries problem of gender balance in media and seeking ways to solve it. The purpose of this paper is to analyse the status of gender balance in Ukrainian media and gender mainstreaming in journalism training. The results of two monitorings of Ukrainian national and regional media on gender are given. In general, these studies have shown the underrepresentation of women in Ukrainian media coverage and publishing of content, marked by signs of gender stereotypes. The results of the survey of journalism and psychology students of the National University of Life and Environmental Sciences of Ukraine have revealed the lack of a clear understanding of gender issues and the rigidity of gender-based images of men and women among young people. Attempts were made to outline solutions of gender imbalance in media.*

Keywords: *gender balance, media, representation, gender mainstreaming, journalism education*

Introduction

Democratic media all over the world should work based on the gender balance in journalistic materials, the inadmissibility of discrimination and sexism, and adhere to the standard of gender-sensitive media discourse.

However, according to experts of the Council of Europe:

Despite the progress of gender equality in Europe, the participation of women in media processes is still lagging alarmingly. On both the internal front, in access to decision-making posts and improved working conditions within media companies,

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and the external front, in media content, women are the victims of a continuing lack of representation.¹

The purpose of the article is to analyse the status of gender balance in Ukrainian media and gender mainstreaming in journalism training.

Ukraine ranked 65th out of 149 countries in the 2018 Global Gender Gap Index.²

Today, national and regional media of Ukraine still continue to publish materials marked by signs of sexism and gender stereotypes. Regular monitoring and evaluation of the situation of gender equality in media at a national level are recommended by the Council of Europe as one of mechanisms for the implementation of strategies and policies to achieve gender equality goals in media.³ According to the results of the monitoring of the news on the 8 Ukrainian national TV channels, 10 national newspapers and 7 print editions held by Institute of Mass Information and Detector Media in 2017, women are the heroines of materials only in 27% of cases, that is three times less than men, and as experts – only in 19% of cases.⁴

Most women as heroines are represented on Ukrainian channels “1+1” and “UA: First”, as experts – on “Channel 5”, the lowest representation of women in both roles is on the channel “112 Ukraine”.⁵

Women as heroines are most often seen in the social, so-called “light” stories. Women mainly could end up on the news when they become

¹ Morinière, P., *Handbook on the implementation of Recommendation CM/Rec (2013) of the Committee of Ministers of the Council of Europe on gender equality and media* (Council of Europe), 2015, p.5.

² Global Gender Gap Report 2018. Available at:

<https://www.weforum.org/reports/the-global-gender-gap-report-2018>.

³ Recommendation CM/Rec (2013)1 of the Committee of Ministers to member states on gender equality and media. Available at:

https://search.coe.int/cm/Pages/result_details.aspx?ObjectID=09000016805c7c7e

⁴ Problema hendernoho dysbalansu v ukrainskykh ZMI. Chy ye shliakhy vyryshennia? [The problem of gender imbalance in Ukrainian mass media. Are there any ways of addressing?], 2017. Available at: <https://www.ukrinform.ua/rubric-presshall/2340293-problema-gendernogo-disbalansu-v-ukrainskih-zmi-ci-e-slahi-virisenna.html>.

⁵ Women are mentioned three times less often than men in the Ukrainian media news, 2017. Available at: <https://irrp.org.ua/u-novynah-ukrayinskyh-zmi-zhinok-zgaduyut-vtrychi-ridshe-nizh-cholovikiv-doslidzhennya>.

victims of accidents, violence, and are also portrayed in traditional roles – as a housewife, mother, teacher, pensioner, etc.

According to the study, women are practically not invited as guests to the studios of social and political talk shows on central television channels. During the monitoring period, only 2 women were invited to the TV studio, compared with 40 men. In addition, during the monitoring, the TV channels did not invite any female experts to a talk show.⁶

Women most often comment on social topics, they are presented as experts and heroines in certain limited spheres: education, health, medicine, show business, sports.

The regional case study of Ukrainian journalism' gender sensitivity confirms the available statistics. The monitoring of the regional media was conducted by Volyn Press Club and Gender Centre in partnership with the Independent Public Network of Press Clubs of Ukraine and with the support of the U-Media Program of the Internews in 2017. The purpose of the monitoring was to identify the gender balance/imbalance in journalistic materials, and the presence/absence of gender stereotypes and sexism in the regional media. The research was based on quantitative indicators (number of male and female experts, heroes/heroines) and qualitative indicators (gender-stereotyped and sexist materials, thematic publications on gender).

A total of 90038 materials were analysed, including 20007 – in print media and 70031 – in online media. Regional media involve 29% of female experts and 71% of male experts to comment or peer review⁷. The results of gender monitoring revealed the least and most “friendly and welcoming” areas for female experts. The least “friendly” for women experts are such areas as politics (16%), war (20%) and sports (20%), and the most “friendly” – education/science (46%), volunteering (45%), medicine (43%).

As a project expert Oksana Yarosh notes, results of gender monitoring of journalistic materials showed that editorial policy is not guided by the principle of gender parity in the selection of experts comment on news. And this continues the trend of separation media topics into “male” and “female”, that could lead to gender inequality. It would be appropriate to

⁶ Ibidem.

⁷ The level of gender sensitivity of journalism: All-Ukrainian research, 2017. Available at:

<https://www.prostir.ua/?news=riven-hendernoji-chutlyvosti-zhurnalistyky-zahalnoukrajinske-doslidzhennya>.

form expert pools in the editorial boards of regional editions based on gender balance by requesting scientific or analytical institutions.⁸

Ways of addressing gender imbalance in media

To address the problem, it is very important for Ukrainian media organisations to observe the guidelines of Recommendation CM/Rec (2013)1 of the Committee of Ministers on gender equality and media:

Media organisations should be encouraged to adopt self-regulatory measures, internal codes of conduct/ethics and internal supervision, and develop standards in media coverage that promotes gender equality, in order to promote a consistent internal policy and working conditions aimed at:

- equal access to, and representation in, media work for women and men, including in the areas where women are underrepresented;
- a balanced participation of women and men in management posts, in bodies with an advisory, regulatory or internal supervisory role, and generally in the decision-making process;
- a non-stereotyped image, role and visibility of women and men, avoidance of sexist advertising, language and content which could lead to discrimination on grounds of sex, incitement to hatred and gender-based violence.⁹

Ukrainian experts have also formulated some recommendations to address the issue of gender balance in domestic media:

1. Ensure the gender balance in the work of the journalistic team, in the selection of male and female experts, commentators, in using photos, graphic images of women and men.

2. Avoid stereotypes in the women and men images through their traditional roles, show women and men in non-traditional contexts.

3. Ask women and men questions regardless of sex, but according to their professional and personal competence.

4. Avoid assumptions about gender based on stereotyped ideas about the behaviour of individuals of a certain gender.

⁸ Women VS Men, 2017. Available at: <http://www.paritet-info.com/2017/08/01/zhinki-vs-choloviki-hto-komentuie-tematichni-novini-u-regionalnih-media/>

⁹ Recommendation CM/Rec (2013)1 of the Committee of Ministers to member States on gender equality and media.

5. Avoid sexism, gender stereotypes, abuses of women and men.
6. Use gender markers in the language, take feminitives – feminine forms for the definition of women, job titles, etc.
7. Maintain equal approaches in the representation and titration of women and men.¹⁰

However, the problem lies much deeper – there is the lack of desire of many today's Ukrainian journalists to recognize the fact of the existence of gender issues, a superficial approach to their analysis, an elementary ignorance of the subject field and terminology, low professional reflection.

According to experts, it is very important to understand that journalism, free from gender stereotypes begins with the training of journalists free from gender stereotypes.¹¹ It is necessary to start forming a clearer understanding of the gender issues and the importance of the role of the media in their solution to journalists of tomorrow.

As M. Geertsema-Sligh notes,

in a time of swift technological changes in the news media, much of journalism education is focused on preparing students for careers in a new media landscape instead of focusing on gender or other diversity issues... Good journalism is inclusive and offers a variety of perspectives. And it seems that the place to start changing the news industry is by changing journalism education.¹²

On the Recommendation CM/Rec (2013)1 of the Committee of Ministers of the Council of Europe on gender equality and media,

schools of journalism could give thought to how to integrate compulsory gender equality modules into their training of future journalists, but also of lecturers, and could undertake to deal with the subject in a cross-cutting manner so that gender equality is taken into account across all courses and in their own structures. The aim here will be to strengthen the critical approach to media

¹⁰ Shturkhetyskyi, S.V. (ed.), *Equality Standard: Manual of Gender Mainstreaming Press Practices*. Rivne: O. Zen, 2015, p. 167.

¹¹ Smirnova, S.O., *Integration of the Gender Approach in Journalism Education: Russian Context in Mediascope*, 4. Available at: <http://www.mediascope.ru/node/963>, 2011.

¹² Geertsema-Sligh, M., 2014. *Gender Mainstreaming in Journalism Education in Media and Gender: A Scholarly Agenda for the Global Alliance on Media and Gender*, Paris: UNESCO, p. 70. https://digitalcommons.butler.edu/ccom_papers/74

representation of the sexes so that students put forward a more constructive and objective image of women in media content.¹³

Therefore, in 2013, a new course “Journalism and Gender” was included in the UNESCO Model curricula for journalism education. According to the authors, this course is about how strategic gender analysis can be enlisted in journalistic production. It describes and analyses how gender inequalities are culturally produced, and reproduced by media organizations, providing an opportunity for students to critically interrogate and challenge their own stereotypical assumptions.¹⁴

As emphasized by M. Geertsema-Sligh,

one of the most cutting edge ways to include gender into journalism itself and into journalism education is the approach of gender mainstreaming...The challenge... is to integrate gender awareness training into all types and aspects of media training. In fact, in most parts of the world gender mainstreaming is not required and remains unknown in journalism education.¹⁵

In Ukraine, the introduction of a gender perspective into journalistic education is gaining momentum. In 2015, Ukraine launched the Project “Gender Mainstreaming in Higher Educational Institutions of Ukraine”, in which 15 higher educational institutions from 6 different regions of the country are involved. The main objective of this project is to promote the achievement of gender equality and the implementation of gender-sensitive approaches in Ukrainian universities through a gender audit procedure.

At the current stage, curricula for journalism education are being revised, new training materials and manuals are being developed. One of the most popular is the textbook “Gender for the media: a textbook on gender theory for journalism and other socio-humanities specialties”, prepared within the framework of the scientific program of the Institute of Ethnology of the National Academy of Sciences of Ukraine and the public organization “Center for Cultural and Anthropological Studies” with

¹³ Morinière, P., 2015, p. 40.

¹⁴ Banda, F. (ed.), 2013. Model curricula for journalism education: a compendium of new syllabi; UNESCO series on Journalism education (Paris: UNESCO), p. 129. Available at: <http://unesdoc.unesco.org/images/0022/002211/221199E.pdf>

¹⁵ Geertsema-Sligh, M., 2014, p. 71.

financial and coordination support from Heinrich Boell Foundation's Office in Ukraine.¹⁶

The textbook consists of three parts: the first one deals with the development of gender theory; in the second one gender analysis is applied to various aspects of social life such as science, media, language, education, sports, etc.; in the third part attention is given to gender policy. As the authors of the textbook point out, this is the first big edition consistently adhering to the non-androcentric language. They try not to clutter the text with slashed endings, and therefore, the sentences were constructed in a manner to avoid a gendered language in general, and – where it was impossible – both the female and male genders were used in the full forms.

Secondly, in the textbook, authors try to critically rethink the rather widespread bio-fundamental approach to gender theory and propose the Foucault's theory of power and post-structural institutional approach, i.e., consider how actors (subjects) are the product of dominant discourses and ideologies. Such approaches offer new aspects and tools for analysing liberal gender policies based on the ideas of second-wave liberal feminism and the modern ideology of neoliberalism¹⁷.

One of the innovative elements is attempts to talk about sexuality as an integral part of the gender theory. Some issues of intersexuality, transgenerness, heteronormativity are examined in the textbook.

This book is intended for senior bachelor level (3-4 years of study) faculties of journalism, but it could be useful to other humanities and social specialties: philosophy, philology, cultural studies, sociology, pedagogy, history, etc.

In the framework of the project of Council of Europe "The Implementation of the European Neighbourhood Policy in Ukrainian media sphere" another book "Equality Standard: A Guide on Press Practice in Gender Perspective" was published.¹⁸

The manual is written by experts and consultants of a pilot project in which four Ukrainian print editions in practice were testing the benefits of a balanced approach to highlighting gender-sensitive topics and planning

¹⁶ Maierchyk, M., Plakhotnik, O., Yarmanova, H. (eds.), 2017. *Gender for the media: a textbook on gender theory for journalism and other socio-humanities specialties* (3rd ed.). Kyiv: Krytyka.

¹⁷ Ibidem.

¹⁸ Shturkhetskyi, S.V. (ed.), 2015, *Equality Standard: Manual of Gender Mainstreaming Press Practices*. Rivne: O. Zen.

issues in accordance with the readers' requests and professional journalism standards.

The unique experience of the editors, advices of the foreign experts, and specific recommendations for innovative changes in editorial planning and work – all this makes this handbook useful to journalists, teachers, anyone interested in the current trends in media development.

One more book “Gender Media Practices: A Manual on Gender Equality and Non-Discrimination for Students of Higher Educational Institutions” is published in the framework of the OSCE Project for the promotion of gender equality in Ukraine.¹⁹ As the name implies, this handbook is practice-oriented too and considers issues related to the correlation between gender issues and media work, the role of the media and the advertising industry in supporting and promoting gender equality.

The manual consists of four parts. Part I “Concept” deals with some theoretical issues and describes the role of media and journalism in the modern world, history and development of gender theory, gender-based society, gender policy and economics, gender statistics and journalism data. Part II “Practice” contains a description of the workshops, practical exercises, case studies, and situational rooms. Part III “Training” includes training programs on various gender issues for journalists, editors, advertisers, etc. and part IV “Resources” contains normative documents, references and recommended reading, internet resources and dictionary of feminities. The manual will be useful for practicing media workers, as well as for lecturers and students of journalism specialties.

Today in Ukraine, 71 higher educational institutions train journalists, including the National University of Life and Environmental Sciences of Ukraine, Kyiv (NULES). In March 2019 we conducted a primary study among students of Faculty of the Humanities and Pedagogy (specialties “Journalism” and “Psychology”) of NULES, based one of the methods proposed in the tutorial “Gender Media Practices: A Manual on Gender Equality and Non-Discrimination for Students of Higher Educational Institutions”.²⁰

¹⁹ Shturkhetskyi, S.V. (ed.), 2014, *Gender Media Practices: Manual on Gender Equality and Non-Discrimination for Students of Higher Educational Institutions*. Kyiv.

²⁰ Shturkhetskyi, S.V. (ed.), 2014, pp. 143-144.

The topic "Truth about gender in Ukraine".

At the first stage, 51 first-year students (25 male and 26 female) participated in the survey "What do we know about gender: myths and facts". Participants were asked to express their agreement or disagreement with 7 statements using responses "Agree", "Disagree", "Don't know":

1. Gender focuses on women's issues.

Women are more vulnerable category of the population than men. Creating comfortable conditions for the most vulnerable persons, we create comfortable conditions for everyone. At the same time, gender is equally oriented to all people, regardless of belonging to gender.

However, 68% of male students and 56% of female students agree with this statement.

2. Only feminists are engaged in gender.

The global movement for gender equality is represented by the community, regardless of belonging to gender. International documents – The UN Millennium Development Goals, the Declaration of Human Rights and the other conventions – contain gender equality provisions.

However, more than half of male students (52%) consider gender a feminist affair compared to 39% of female students.

3. Ukrainian women are well-respected and without gender.

But the attitude towards Ukrainian women is restricted by their specific roles (mother, wife) and is mainly declarative.

This statement caused the widest gap in opinions among the respondents. 87% of male students believe that the status of Ukrainian women is quite decent and only 5% of female students agree with that.

4. Gender in Ukraine is beneficial only to America and Europe.

There is no convincing argument in favour of this statement.

Just over half of all students (54% of male students and 50% of female students) were sceptical about this statement and believe that Ukrainians themselves agree/do not agree with the proposals and ideas which come from abroad.

5. *Gender supports unnatural acts and encroaches on our spirituality.*

Gender is not relevant to unnatural acts. Spirituality is a personal phenomenon. Gender does not negate the principles of humanism and human rights.

65% of male students and 50% of female students have questioned this statement.

6. *Gender makes women unfeminine, and men – unmasculine.*

Gender stereotypes contribute to maintaining gender inequality.

Students opinions on this issue are rather similar: 72% of male students and 70% of female students disagree with it.

7. *Gender is something very specific.*

Gender could be applied to all areas of life – everywhere, where there is a separation between men and women, there is a gender.

This statement creates confusion for the respondents: 7% of male students and 14% of female students response “Don’t know”, 60% of male students and 49% of female students have questioned the universal character of gender issues.

Statement	Agree		Disagree		Don't know	
	male	female	male	female	male	female
1. Gender focuses on women's issues	68	56	28	37	4	7
2. Only feminists are engaged in gender	52	39	43	52	5	9
3. Ukrainian women are well-respected and without gender	87	5	13	95	0	0
4. Gender in Ukraine is beneficial only to America and Europe	42	38	54	50	4	12
5. Gender supports unnatural acts and encroaches on our spirituality	27	30	65	60	8	10
6. Gender makes women unfeminine, and men – unmasculine	28	25	72	70	0	5
7. Gender is something very specific	60	49	33	37	7	14

Table 1. The results of the survey “What do we know about gender: myths and facts” of first-year students, NULES of Ukraine (%)

The survey results showed that the majority of first-year students do not have a clear understanding of gender issues. On the one hand, female students are more frequently uncertain in their answers (this is evidenced by responses "Don't know"), on the other, they are more aware of the gender problems than male students.

In the second stage, the training seminars were held for students of these groups. 4 teachers (1 male and 3 female) were involved in work. Purpose: to promote awareness among participants about a large number of myths about gender issues and risks of ignoring the gender problems in Ukraine, to provide information for the debunking of such myths.

Participants were invited to comment responses, argue and illustrate their points of view. This form of constructive discussion has been very productive. Both male and female students engaged in collaborative dialogue, learn to express opinions and listen to each other. This kind of work seems rather promising for the promotion of gender literacy among young journalists.

Conclusion

The results of two monitorings of Ukrainian national and regional media on gender have shown the underrepresentation of women in media coverage and publishing of content, marked by signs of gender stereotypes.

To address the problem, it is very important for media organisations of Ukraine, as in all other countries, to comply with recommendations of the Committee of Ministers of the Council of Europe on gender equality and media, in particular to promote a policy of equal representation of women and men in media, a non-stereotyped image, role and visibility of women and men, avoidance of sexist language and content, etc. Equally important is to develop recommendations at the domestic level that take into account national specifics.

The results of the survey of journalism students have revealed the lack of a clear understanding of gender issues and the rigidity of gender-based images of men and women among young people. Journalism free of gender stereotypes should begin with the training of journalists free of gender stereotypes. In Ukraine, gender mainstreaming is gaining momentum. Introduction of the gender perspective to journalism education is an actual global trend supported by UNESCO and other organizations, and is a promising direction for further research in all countries.

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ANALYSIS OF THE FACTORS THAT LEAD TO THE FAILURE OF AN ENTREPRENEURIAL IDEA

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Abstract: *Currently, the need to develop, especially among young people, entrepreneurial economic behavior is a societal objective. Entrepreneurship is the art of moving from idea to practice; it is the pursuit of creation and innovation on the one hand, and the staging, on the other hand, for the personal benefit of people and the community in general. Being an entrepreneur is a gift that if not exploited, can be lost in the dark of time. And yet, the implementation of an entrepreneurial idea involves knowledge, talent and organization, an ordered relationship between thought and fact. The article identifies the types of mistakes that entrepreneurs make and analyzes the factors that support the failure to put entrepreneurial ideas into practice. At the same time, starting from the entrepreneurial education acquired from the school, its impact on young people is analyzed, in terms of the added value of skills.*

Keywords: *entrepreneurship, education, educational policies*

Introduction

At the moment, the world is the result of the implementation of the entrepreneurial ideas that have led to this accumulation or even to a peak of development. Technology, innovation, research, the emergence of new trades, but also failure, fear of new things, instability of the economic environment are factors that generate ideas and solutions for solving the major problems that humanity faces: creating jobs to meet the needs of living, producing sustainable economic, environmental friendly, goods in order to efficiently and sustainably solve aggregate demand, creating innovative, digital solutions for recurring actions. Within this process, a series of facts and actions are brought in, often leading to failure because

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of lack of coordination, strategy, vision and courage. In this paper we analyze a number of these factors and establish the path of entrepreneurial ideas that converge towards sustainable development.

Entrepreneurs' common mistakes

An entrepreneur's main objective is the positive transformation of the skills he has in results, attracting partisans of his business idea and pushing them towards achieving a well-being, a successful business. According to a study by Stanford University, about 87% of the success of entrepreneurial ideas is due to soft skills (communication, networking, empathy, etc.) and only 13% to hard knowledge (acquired in traditional school) in a certain area. At the same time, the same study confirms that over 93% of the time, effort and cost are directed to the hard knowledge and only 7% to the soft skills.

The most common mistakes in the development of entrepreneurship are based on **understanding the role of the entrepreneur and his need for continuous adaptation to a dynamic environment, oriented towards change.**

The education specific to the current context and necessary to meet future economic and social demands will need to become complementary to ecological education. Education trains people to meet the needs of the labor market and people, the active workforce, contribute to the development of the economy by completing education. Only an educated workforce, with ethical, moral principles, entrepreneurial spirit, aware of their rights and obligations, contributes to the development of the economy, while also supporting economic growth on sustainable principles. The education system will have to orient its actions and programs to identify the present and future values of the labor market, starting from the existing and potential labor resources, anticipating the orientations of the economy towards sectors and areas of priority development.

Through entrepreneurial activities we try to create competences that will meet the demands of consumers, through the proposed economic goods, and of the market, in the context of the demands of globalization and in agreement with the sustainable development: the care for the environment is found in identifying new jobs of the future focused on biotechnology, nanotechnology, info technology, robotics, in general, the economy based on innovations.

Essentially, the main mistakes of the entrepreneurs start from the misunderstanding of the market signals, from the lack of medium and long-term vision of the business, from the lack of a company mission in the societal, spatial, temporal context, which contributes largely to failure to achieve the proposed objectives.

After analyzing the behavior of entrepreneurs, we can identify mistakes classified into several categories:

- mistakes generated by not having knowledge of the market, of the field of activity in which the business is located;
- mistakes generated by the lack of entrepreneurial skills;
- mistakes generated by the lack of adaptability of the business to the conditions in the social, political, economic environment in which the business operates;
- mistakes caused by bureaucratic and administrative conditions;
- human, material mistakes;
- mistakes generated by trust in the work team that does not prove to be the most effective and loyal;
- mistakes caused by the lack of a system of communication, coordination and involvement within the business;

Market ignorance-lack of information regarding:

- direct competitors - in this case, the entrepreneur may lose because of a wrong sizing of the offer, of not matching it with the competing products
- market size - the entrepreneur can generate products that cannot be absorbed, with repercussions on the general level of the production cost
- the quality of the offer structure - the entrepreneur must answer the fundamental questions of the economy: what to produce? In what quantity? By what means? Thus, it will identify suppliers of production goods for the realization of the product from the perspective of the market, the needs of the demand, from the perspective of the utility and the price.

Lack of entrepreneurial skills: if the entrepreneur's thought is only the financial motivation, without having entrepreneurial skills proven through activities that solve social problems, then the success will be only

for the moment. In addition to financial motivation, the entrepreneur must possess a range of skills, including:

- Creative, consensual, success / result oriented thinking;
- Entrepreneurship;
- Responsibility in pursuing the proposed objectives;
- Adaptability to change;
- Efficient and effective communication;
- Dynamism, innovation, creativity in the pursuit of goals;
- Rigor and consistency in the realization of the business plan.

Lack of adaptability to conditions in the social, political, economic environment

The social environment

- excessive migration of labor force -lack of skilled labor supply
- cultural, educational differences between regions with reflection in the structure, quality and intensity of needs
- the security and safety of the area
- the transposition of the social environment into the media

The political environment

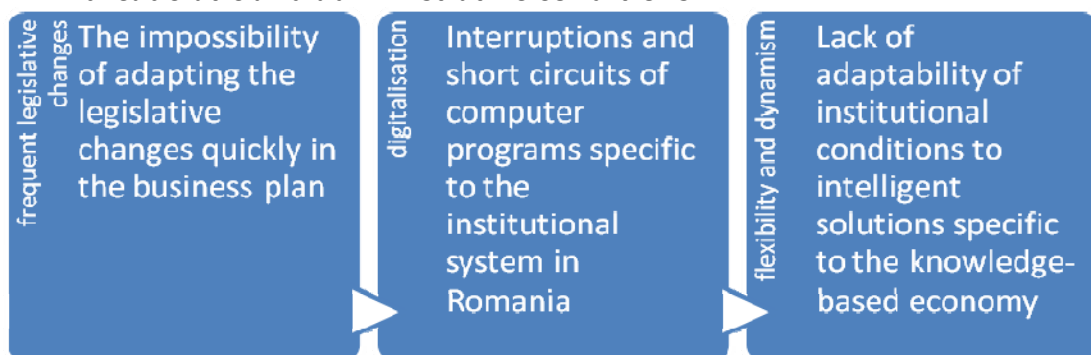
- the interference of the political environment in the business act by excessive bureaucratic measures
- the quality of the governing act
- the possibility of manifesting freedom of expression, of thought
- flexibility of the political environment according to the actions of civil society

The economic environment

- the level of taxation
- the level of the interest rate of the invention, the level of the market interest rate
- economic stability manifested by the exchange rate relationship, inflation, interest rate
- corruption
- state interference in public policies

Source: Own processing

Bureaucratic and administrative conditions



Source: Own processing

Material human errors are mainly generated by temperament (ability to adapt, tolerance, critical spirit, etc.), ability to organize and take responsibility in relation to work tasks, desire for power, lack of confidence in the team.

The lack of confidence in the work team is caused by factors related to the cohesion degree of the team, the level of productivity, technical endowment of the work but also the possession of competences regarding the capacity of communication, critical thinking, strategic vision, economic competences, economic calculation, and foresight.

Thus, by illustrating the main categories of mistakes caused by the lack of a system of communication, coordination and involvement at the business level, the entrepreneurs will be in a position to take measures regarding the reconsideration of the size of the business or even the bankruptcy. The main categories of mistakes can be avoided by a good knowledge of the entrepreneurial competences, of the own limits regarding the involvement, the degree of tolerability of the entrepreneur to the change, to the need of adaptability of the business to the conditions of the business, social and political environment and current perspective.

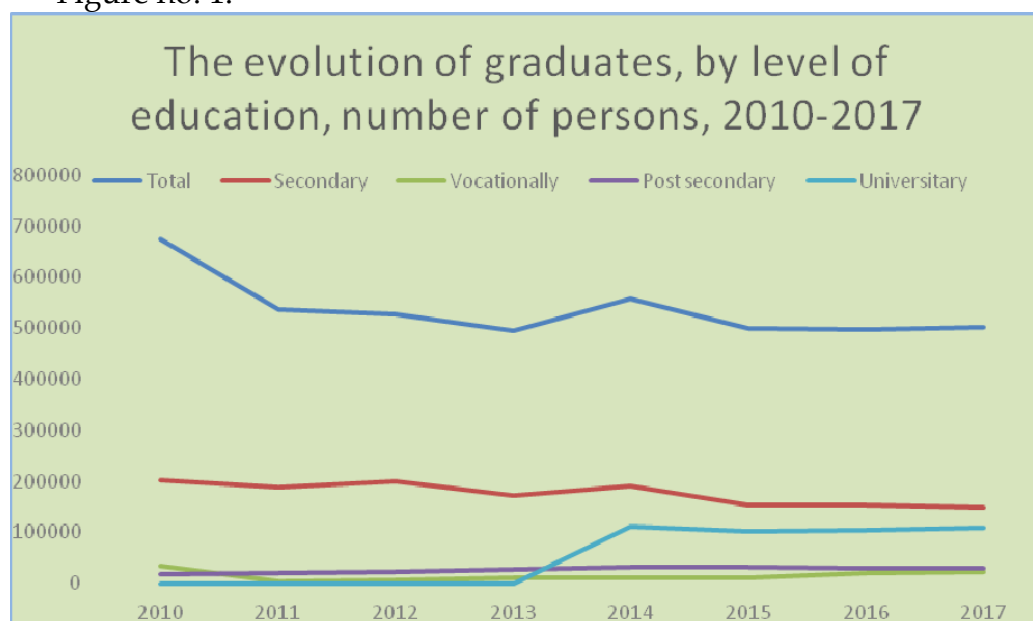
In conclusion, in addition to the specific entrepreneurial skills, an entrepreneur must be faithful to the business plan, especially easy to build. Thus, the business plan envisages obtaining results that respond to the interest of the entrepreneur (increasing the level of profitability, increasing the market share of the product, obtaining a notoriety of the product, increasing the motivation and job satisfaction of the employees, including the entrepreneur)..

Analysis of some consequences of the lack of entrepreneurial training of future entrepreneurs

We consider that the development of entrepreneurial skills in students is achieved from school, by highlighting the entrepreneurial potential within the hours of entrepreneurial education. The current educational curriculum in Romania gives the premises for the development of early entrepreneurial skills by including a profile discipline from the first high school classes, as an optional discipline, in the form of financial education in the 7th grade, becoming compulsory in the 10th grade, under the name of entrepreneurial education. The correlation of the development of the entrepreneurial skills accumulated in the school with the initiation of business after the completion of the studies represents a success indicator of the implementation of the educational objectives specific to the High School Framework Plan, the lower cycle, in accordance with the Work Plan for the implementation of the objectives of the educational and vocational training systems in Europe for the period 2001 - 2010, ratified by the Council of Europe (Barcelona, 2002) and the final communiqué "Social cohesion and quality - a challenge for education" adopted by the fourth Conference of European Ministers of Education (Bucharest, June 18-20, 2000).

According to the data provided by the National Institute of Statistics, the number of graduates, by education levels (high school, professional, post-secondary, university), in the analyzed period, 2000-2017, is decreasing, except for the period 2013-2014.

Figure no. 1.

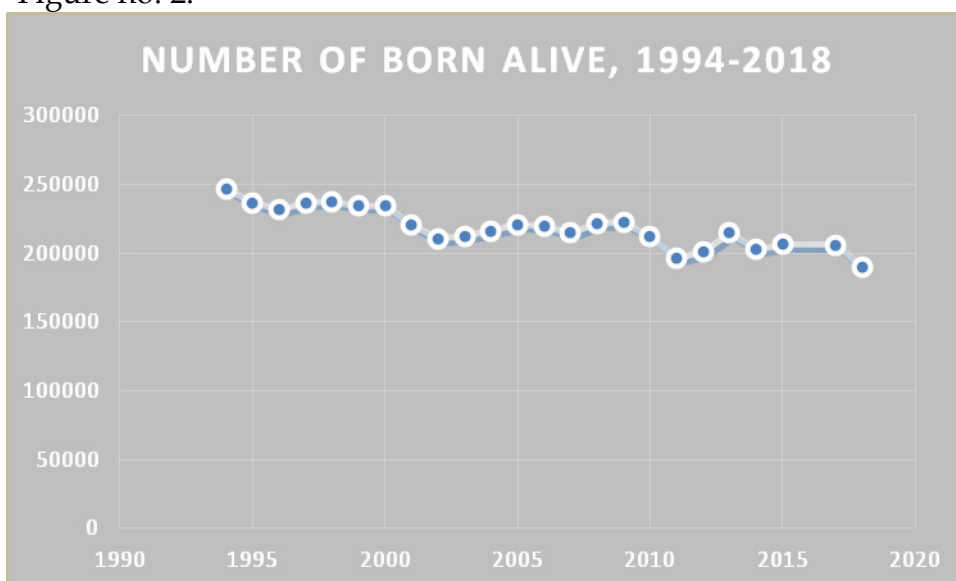


Source: Own contribution about Annex 1,
<http://statistici.insse.ro:8077/tempo-online/#!/pages/tables/insse-table>

The decrease in the number of graduates is confined to the tendency to decrease the number of children born in Romania since the 1990s, thus, the high school graduates from 2011-2012 are born after 1994 when the birth decrease in Romania begins, also amidst degradation of the economic environment.

Therefore, it is considered necessary to develop the interest to stimulate the entrepreneurial spirit, in the form of modifications of the educational plans that will come to support the consolidation of the entrepreneurial professional culture and education, necessary to develop business ideas that will lead to the increase of the standard of living, in support of the birth rates.

Figure no. 2.

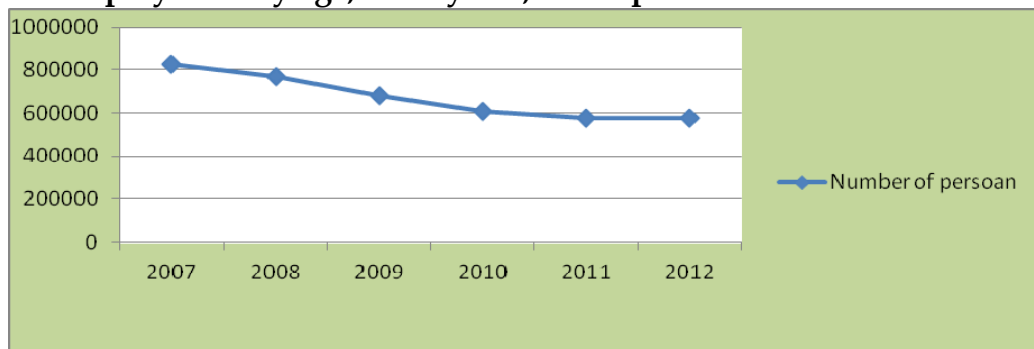


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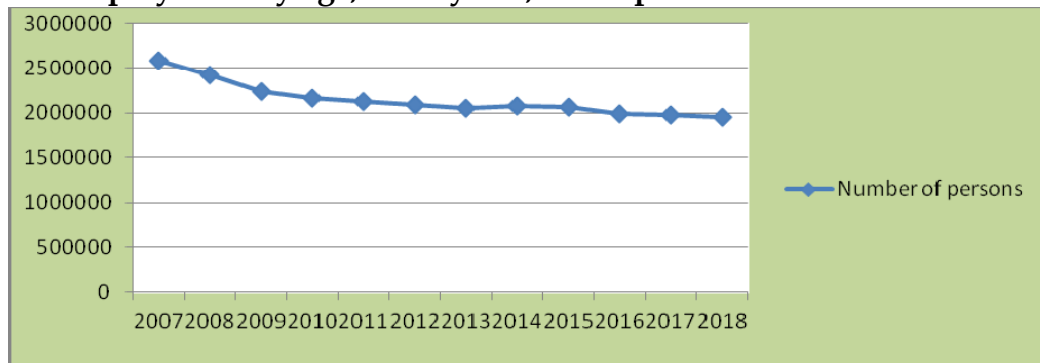
Although the global tendency is to decrease birth rates among developed countries, as a result of population emancipation, the development of creative industries, medicine, in Romania, the tendency of birth reduction is due to the proliferation of poverty, the counter-productive economic policies that led to the exodus of population towards developed, western economies. This fact leads to a series of negative effects, among which the decrease of the school population, of the degree of employment on the labor market in order to provide the support necessary to increase the productivity and competitiveness of the Romanian economy.

Figure no. 3.

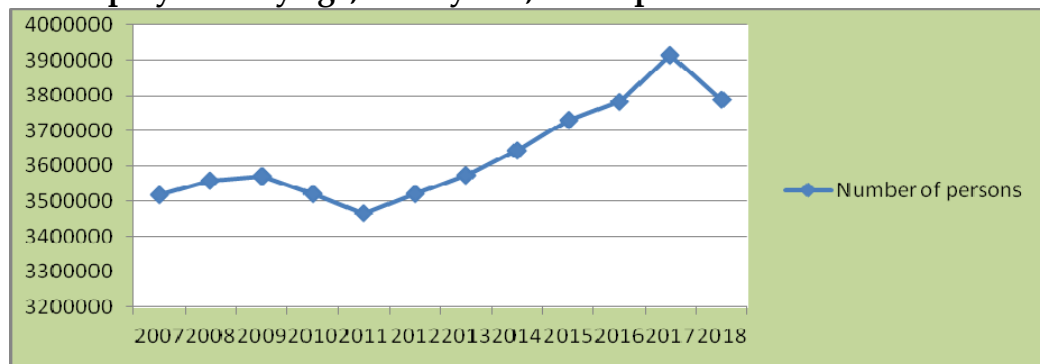
Employment by age, 15-24 years, no. of persons



Employment by age, 25-34 years, no. of persons



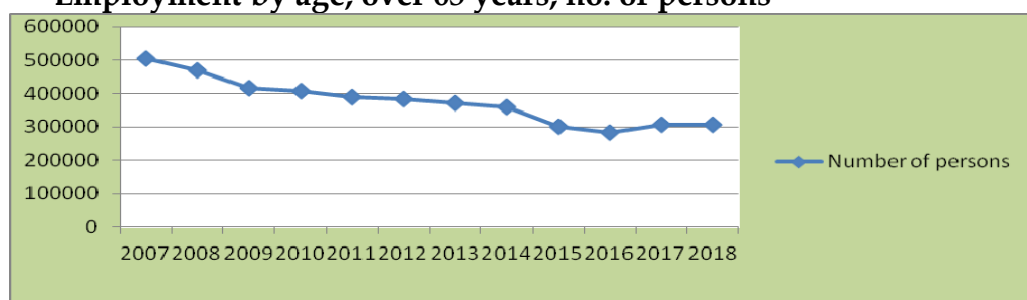
Employment by age, 35-49 years, no. of persons



Employment by age, 50-64 years, no. of persons



Employment by age, over 65 years, no. of persons



Source: own contribution about Annex 4,

<http://statistici.insse.ro:8077/tempo-online/#/pages/tables/insse-table>

The manifestation of the entrepreneurial spirit in the Romanian economy, from an institutional perspective, according to European standards and recommendations, includes the professional status of "Employer" and "Self-employed" in the employed population. In the analysis carried out we related to AMIGO-Population employed by age groups according to professional status, resulting in the following:

-at the level of the age groups considered by INSSE (15-24 years, 25-34 years, 35-49 years, 50-64 years, over 65 years), the highest number of employed persons who express their entrepreneurial spirit is found in the range 15-34 years. This fact is relevant to the interest of young people to showcase their technical skills, entrepreneurial skills, direct interaction with free market principles, manifesting competitiveness through the prism of creativity and innovation;

At the same time, in relation to this age range, for the analyzed period, 2007-2018, we can see fluctuations recorded in the level of reporting for the professional status of Employer, a decrease of 38% in

2010 compared to 2009, resuming growth in 2011, by 23 % compared to 2010, the decrease continues until 2014, with 77% compared to 2013 and the resumption of growth until 2018, with 80% compared to 2017. Thus, the situation follows the birth trend (Figure no. 2) but also the evolution of the number of graduates (Figure no. 1).

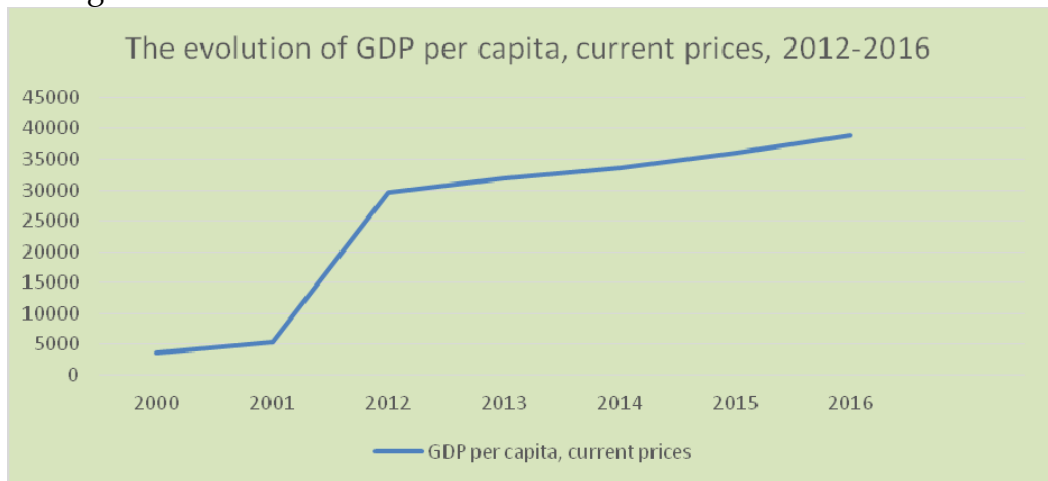
-within the other categories of age groups, there is a tendency to decrease the number of persons with Employer status, similar to the number of persons with Self-Employed status, which denotes the decrease of the interest for manifesting the entrepreneurial spirit, in favor of the employee status, a trend that reinforces the need for economic and social stability in the context of a national economy marked by economic slippages and a slowdown of economic growth in real terms in recent years. At the same time, the decline in consumption at the market level converges towards a reduction in the level of production, that is, of entrepreneurial activity. On the other hand, the interest of the population in the analyzed range is directed towards choosing a career within multinationals.

We believe that intensifying the penetration of entrepreneurial culture and education in school could have the effect of developing entrepreneurship and entrepreneurial interest among young people, as a prerequisite for the growth of people who open their own businesses, with a direct consequence in creating jobs and supporting small and mediums industry, in niche fields or in the industry of creativity and innovation.

Currently, the need for entrepreneurship development is complex, from the creation of jobs, to the implementation of a framework of conduct and action of entrepreneurs on markets in general, on the labor market in particular. Romania is a country whose strategic vision must become complementary and compatible with the development trends of the world economy, on the one hand, and with the internal realities, on the other. Given the accelerated increase in the unemployment rate, an insufficient allocation of budgetary resources compared to the development needs of the economy, in particular the business environment, to correct the economic gaps in relation to the European Union in terms of business infrastructure development, access to sources of financing, the attitude towards the economic environment, risk, competition, but also a substantial decrease of the tax base caused by the instability of the economic environment and especially of the political one, the creation of new jobs is really an utopia. In this context, entrepreneurship opens up new development opportunities at the local level, where the community

builds its own development strategy based on its own resources and on identifying the needs of community members.

Figure no. 4.



Source: Own contribution about Annex 3,
<http://statistici.insse.ro:8077/tempo-online/#/pages/tables/insse-table>

At the same time, by correcting the elements of economic policies with investments focused on innovation and creativity, the employment of skilled labor force, between 2012-2016, shows the resumption of the process of economic growth in Romania. This fact denotes the restoration of the governance strategies in line with the principles of the economy based on knowledge, sustainability, inclusive economic growth promoted by the European Union. As a result, reforms have been initiated at the level of educational policies to adjust educational programs in line with the future evolution of the global economy - focused on innovation, digitalization, robotization, the labor market, and the education policy focused on accumulation of skills.

In developed economies, the workforce must acquire new skills and competences that will be updated throughout the professional life. This can be achieved through initial and continuing education and training, which promotes lifelong learning, providing clear and flexible routes for transfers between courses, moving to higher levels of training and access to programs in other fields. For those already in the labor market, previous learning recognition systems are essential to enable them to effectively improve their skills and acquire new ones.

For those already in the labor market, previous learning recognition systems are essential to enable them to effectively improve their skills and acquire new ones. This path is also necessary for the identification by the system of the entrepreneurs who will develop those skills and the entrepreneurial spirit that will become later, competences necessary for the implementation of successful entrepreneurial ideas.

The ignorance of the future field of activity, of the market, of the legislation and especially the impossibility of establishing and implementing a business plan, lead surely to a failure, with disastrous consequences in the social plane for its entrepreneurs and employees.

A consequence of the lack of entrepreneurial knowledge is the failure on a professional level but also the lack of competitiveness of the business environment or the size of the business environment. At the same time, the lack of continuous training of the employees can lead to the failure of a business or the bankruptcy of the business.

Developing small-scale entrepreneurship are good practice examples for other communities, without necessarily being implemented at the macroeconomic scale. Entrepreneurship policy involves identifying development needs, creating a conceptual support framework for entrepreneurial ideas, and implementing them for job creation and sustainable community development.

Through the development policies of the smart economy concept, measures to support entrepreneurship must be tailored as the only solution to support the development. The state can only support development through a system of economic and legal levers that guarantee the implementation of the conditions to support entrepreneurship. When we talk about support, we refer to the legal system that could encourage the development of entrepreneurship and those monetary-fiscal measures that effectively support entrepreneurship through:

- providing technical assistance and business expertise to young entrepreneurs;
- encouraging the development of the entrepreneurial sector through subsidies, reductions, shortenings or tax amnesties in order to keep the business on the market in conditions of unfair competitiveness from the big companies;
- the orientation through the fiscal-monetary levers of the entrepreneurs towards those sectors of activity where there is a

- production deficit but there are unused economic resources or whose degree of use is below the threshold of reimbursement;
- favoring the public-private partnership in those areas where the profitability rate is low but the societal benefit is guaranteed;
 - the cooperation between the school institutions - the labor market (employers) - the market - economic resources in order to correct the gaps existing between the labor market, the employment level and the satisfaction of the demand for economic goods, maintaining the intergenerational balance and ensuring the conditions for the sustainable development of the economy;
 - creation of banks and financial-banking institutions to credit entrepreneurs under preferential conditions;

Conclusion

Through entrepreneurship, the individual empowers his creative energies to obtain sources of income for himself and the community of which he is a part, becomes motivated to increase the quality of the services offered to consumers, creates economic goods that meet the needs of the demand, being constrained towards the efficient use of resources precisely by the necessity of providing reliable economic goods through the value for money. The entrepreneur is interested in his image on the market which identifies with the image of the products made and marketed. In fact, the entrepreneur identifies with the community he is part of, is part of the local governance system, generates community well-being and advocates for a fair governance system. Promoting entrepreneurship at local, regional level, by providing ways to support entrepreneurial activities is also the result of institutional and financial support (accessibility to attracting financial capital) or encouraging association forms for entrepreneurship development.

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Annex 1

Search results - Number of graduates by level of education, gender, macroregions, development regions and counties										
Levels of education	Sex	Macroregions, development regions and counties	Years							
			Year 2010	Year 2011	Year 2012	Year 2013	Year 2014	Year 2015	Year 2016	Year 2017
			MU: Persons							
			Number of persons	Number of persons	Number of persons	Number of persons	Number of persons	Number of persons	Number of persons	Number of persons
Total	Total	TOTAL	674713	536747	526316	495128	557418	498889	497632	501802
Lower-secondary special education - forms V-VIII of the 1st secondary cycle	Total	TOTAL	2479	1990	1608	2252	2208	2393	2453	2269
Secondary education - 2nd cycle (upper secondary and vocational)	Total	TOTAL	236893	192091	205647	184528	201460	163264	173013	171980
Upper secondary education - 2nd secondary cycle	Total	TOTAL	202160	187521	200004	172613	189855	152741	153590	148653
Theoretical high school and colleges	Total	TOTAL	85277	77520	76107	77928	88720	76553	78697	77138
Tertiary education degree graduates (Bachelor and Master studies, post-graduate courses, PhD and post-doctoral programmes)	Total	TOTAL	:	:	:	:	133478	121788	121250	126271
Tertiary education degree graduates (Bachelor and Master studies, post-graduate courses, PhD and post-doctoral programmes) and the Baccalaureate diploma obtained in a country other than Romania	Total	TOTAL	:	:	:	:	4326	4420	5065	5271

Source:<http://statistici.insse.ro:8077/tempo-online/#/pages/tables/insse-table>

Annex 2

Search results - Live-births by counties, no of persons																											
Total	Years																										
	Year 1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2017	2018			
	246736	236640	231348	236891	237297	234600	234521	220368	210529	212459	216261	221020	219483	214728	221900	222388	212199	196242	201104	214932	202501	206190	205835	190170			

Source:<http://statistici.insse.ro:8077/tempo-online/#/pages/tables/insse-table>

Annex 3

Search results - Regional gross domestic product (RGDP) per inhabitant - current prices calculated according NACE Rev.2 - ESA 2010								
Regions	Years							
	Year 2000	Year 2001	Year 2012	Year 2013	Year 2014	Year 2015	Year 2016	
	Lei	Lei	Lei	MU : Lei	Lei	Lei	Lei	Lei
Total	3622.7	5280.5	29598.1	31790.9	33569.7	35948.9	38826.5	

Source:<http://statistici.insse.ro:8077/tempo-online/#/pages/tables/insse-table>

Annex 4

Search results - AMIGO - Employment by age group, by status in employment and by sex													
Age group	Status in employment	Sex	Periods										
			Year 2007	Year 2008	Year 2009	Year 2010	Year 2011	Year 2012	Year 2013	Year 2014	Year 2015	Year 2016	Year 2017
			MU: Persons										
			Number of persons	Number of persons	Number of persons	Number of persons	Number of persons	Number of persons	Number of persons	Number of persons	Number of persons	Number of persons	Number of persons
Total	Total	Total	9352472	9259002	8952355	8712829	8528149	8605052	8549132	8613739	8535386	8448777	8670556
15 - 24 years	Total	Total	823330	769231	678833	609508	578481	574919	537421	508221	536066	482001	532048
25 - 34 years	Total	Total	2581691	2423300	2232695	2158472	2125159	2095407	2053992	2081841	2060436	1992825	1978561
35 - 49 years	Total	Total	3517486	3558250	3570426	3522291	3464539	3520448	3572448	3644619	3729922	3782922	3912046
50 - 64 years	Total	Total	1925907	2037593	2053941	2016404	1971269	2030820	2015061	2019691	1908378	1908323	1950559
65 years and over	Total	Total	504058	470628	416461	406153	388701	383457	370210	359367	300583	282706	307342

Source:<http://statistici.insse.ro:8077/tempo-online/#/pages/tables/insse-table>

ACTUAL ISSUES OF SOCIAL AND HUMANITARIAN EDUCATION OF STUDENTS AT AGRARIAN UNIVERSITIES

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Abstract: *The topical issues of teaching social and humanitarian disciplines at agrarian universities are analyzed in the article. Their place in the system of students' professional training is defined. The author pays attention to the rethinking of the experience of future agrarians' professional training and considers it from the point of humanization of the learning process, which implies a qualitative change of priorities.*

The real obstacles and shortcomings in the implementation of social and humanitarian training are highlighted, the peculiarities of the construction of the educational process, its content, activity and methodological components, the need for a comprehensive solution to the problem are emphasized.

Keywords: *agricultural education, vocational training, social and humanitarian training, higher education, future agrarian.*

Introduction

One of the priority areas for the development of education and the guiding principle of the new educational policy is the appeal to the humanistic paradigm in the preparation of the future specialists.

According to the Law of Ukraine "On Education" "... the purpose of education is the comprehensive development of a person as a person and the highest value of society, the development of his talents, mental and physical abilities, the upbringing of high moral qualities, the formation of citizens capable of conscious public choice, enrichment on this the basis of the intellectual, creative, cultural potential of the people ..." ¹.

This characterizes education and upbringing as a single continuous process and means that the main task of the institution of higher education is not only the training of highly qualified specialists, but also the

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¹ *Zakon Ukrainy «Pro osvitu»: Za stanom na 8 hrud.* (2006). Verkhovna Rada Ukrainy. ofits. vyd. K.: Parlam. vyd-vo, p.2.

formation of the personality of students with harmoniously combining professional, moral and aesthetic, psychological qualities.

This issue is especially relevant for universities training specialists for the environmental and agricultural sectors.

The professions of the agro-industrial complex are related and are on the verge of various professional fields. The departure from the traditional affiliation of the professions of the agrarian sphere "man – nature" is caused by a change in the focus of the activities of specialists in the agricultural sector and the approach to the system "man – man". A modern specialist of the agro-industrial complex should not only have profound knowledge of professional knowledge, but also personal and professional qualities, be aware of the importance of agricultural activity for society, be responsible for the consequences of their actions and deeds and have a high level of general culture².

The study of humanitarian disciplines contributes to the personal development of a future specialist-agrarian, his effective entry into the sphere of professional socialization. The concept of humanization of the educational process at agricultural universities is to strengthen the role of humanitarian disciplines and humanitarian-oriented study of other academic disciplines; maximum approximation of academic disciplines (substantively) to the future needs of a specialist; differentiation of education, creation of conditions for testing a student's own inclinations and preferences in different types of activities and searching for oneself; a combination of universal and national values, moral education³.

The analysis of the scientific literature

The problem of professional development of a specialist, the formation of his professionalism in the context of modern humanistic approaches is being successfully developed in the theoretical and practical planes of pedagogical science, as evidenced by the studies of V. Bondarenko⁴, A. Wozniuk⁵, N. Groznoy⁶, V Gutsolyak⁷ [4], T. Ishchenko

² Myshak, O.O., *Humanizatsiya profesiynoho navchannya maybutnikh biotekhnolohiv: konstatuval'nyy zriz. Teoretychni pytannya kul'tury, osvity ta vykhovannya*, 2014, 49, p. 109.

³ Kostrytsya, N.M., *Humanitaryzatsiya ahrarnoyi osvity v konteksti osvitnikh zmin*. Visnyk L'vivs'koho universytetu. Seriya pedahohichna. L'viv, Vol.25, 1, 2009, P. 256-262.

⁴ Bondarenko, V.V., *Humanitarna skladova polifunktsional'noyi pidhotovky konkurentospromozhnoho inzhenera-pedahoha [Elektronnyy resurs]*. Zbirnyk naukovykh prats' Kharkivs'koho natsional'noho pedahohichnoho universytetu im. H.S.Skovorody.

and I. Lepekha⁸, N. Ostrovskaya⁹, A. Skirda and L. Adaryukova¹⁰, I. Sopivnik¹¹.

Significant achievements in the study of this problem were made by E. Myshak^{12,13,14,15}, A. Sirotin^{16,17} and D. Shchepova^{18,19}. A significant number

«Zasoby navchal'noyi ta naukovo-doslidnoyi roboty». 40, P.16-23. Rezhym dostupu: http://nbuv.gov.ua/UJRN/znpkhnpu_zntndr_2013_40_4, 2013.

⁵ Voznyuk, O.M., *Formuvannya systemy humanitarnykh intehrovanykh znan' studentiv tekhnichnykh universytetiv* [Tekst]: avtoref. dys... kand. ped. nauk: 13.00.04. Vinnyts'kyi derzhavnyi pedahohichnyi universytet im. M.Kotsyubyns'koho. Vinnytsya, 2004, 21 p.

⁶ Grozna, N.Z., *Znachennya humanitarnoyi skladovoyi u profesiyniy pidhotovtsi menedzheriv-ekonomistiv u VTNZ*. Visnyk Vinnyts'koho politekhnichnoho instytutu, 6, 2012, P. 48-52.

⁷ Gutsolyak, O.O., *Rol' humanitarnoyi pidhotovky yak skladovoyi formuvannya osobystosti maybutnikh fakhivtsiv v systemi vyshchoyi tekhnichnoyi osvity*. Problemy ta perspektyvy formuvannya natsional'noyi humanitarno-tekhnichnoyi elity: zb. nauk. pr., 32-33 (36-37), 2012, P. 46-55.

⁸ Ishchenko, T.D., Lepekha, I.O., *Formuvannya tvorchoyi osobystosti v protsesi pidhotovky fakhivtsiv ahrarnoho profilyu*. Naukovyy visnyk LNUVMBT im. S.Z. Hzhys'koho, Vol.13, 3 (49), 2011, P. 7-13.

⁹ Ostrovs'ka, N.D., *Osobystisno-oriyentovanyy pidkhid u navchanni dystsyplin humanitarnoho tsyклу studentamy ahrotekhnichnoho instytutu*. Ternopil's'kyi natsional'nyy pedahohichnyi universytet imeni Volodymyra Hnatyuka, 2007, 20 p.

¹⁰ Skyrda, A.Y., Adaryukova, L.B., *Humanitaryzatsiya systemy vyshchoyi tekhnichnoyi osvity Ukrainy: yiyi tsil', zadachi ta pryntsypy vprovadzhennya*. Naukovi pratsi Vyshchoho navchal'noho zakladu «Donets'kyi natsional'nyy tekhnichnyi universytet». Ser.: Pedahohika, psykholohiya i sotsiolohiya, 1, 2013, p. 179-183.

¹¹ Sopivnyk, I.V., *Formuvannya hromadyans'kosti studentiv vyshchykh ahrarnykh navchal'nykh zakladiv* [Tekst]: avtoref. dys... kand. ped. nauk: 13.00.07. Ternopil's'kyi natsional'nyy pedahohichnyi universytet imeni Volodymyra Hnatyuka, 2006, p. 20.

¹² Myshak, O.O., *Zabezpechennya humanistychnoyi oriyentovanosti zmistu navchannya maybutnikh biotekhnolohiv* [Elektronnnyy resurs]. Pedahohycheskye nauky. Rezhym dostupu: http://www.rusnauka.com/27_NPM_2012/Pedagogica/2_116876.doc.htm. 2012

¹³ Myshak, O.O., *Humanizatsiya profesiynoho navchannya maybutnikh biotekhnolohiv: konstatuval'nyy zriz*. Teoretychni pytannya kul'tury, osvity ta vykhovannya, 49, 2014, p.108-111.

¹⁴ Myshak, O.O., *Humanistychna spryamovanist' yak nevid'yemna skladova profesiynoyi diyal'nosti maybutnikh biotekhnolohiv ahrarnoyi haluzi*. Teoretychni pytannya kul'tury, osvity ta vykhovannya, 46, 2012, p. 74-77.

¹⁵ Myshak, O.O., *Obgruntuvannya potreby u formuvanni humanistychnoyi spryamovanosti maybutnikh biotekhnolohiv ahrarnoyi haluzi*. Vyshcha shkola, 6, 2014, p.103-109.

¹⁶ Syrotin, O.S., *Osobystisno-profesiynnyy rozvytok studentiv vyshchykh ahrarnykh navchal'nykh zakladiv zasobamy inozemnoyi movy*. Pershyi nezalezhnyy naukovyy visnyk. 18, 2017, p. 35-40.

of publications by scientists, practitioners, university professors in Ukraine, which appeared in the last decade, testifies to the acuteness and relevance of this issue for the domestic higher education system.

The purpose of the article

The purpose of the article is to analyze the role of social and humanitarian training in the formation of future agricultural specialists, to find out the features of its organization at universities that train specialists for the environmental and agricultural industries.

General requirements for the properties and qualities of graduates of higher educational institutions

The transition to the information society creates new requirements for the nature and quality of professional activities of highly qualified specialists, including for the agricultural sector.

General requirements for the properties and qualities of graduates of higher educational institutions are given in higher education standards in the form of a list of competencies, which is understood as a dynamic combination of knowledge, skills and practical skills, ways of thinking, professional, worldview and social qualities, moral and ethical values that define how the ability of a person to successfully carry out professional and further activities is the result of training at a certain level of higher education.

The standards formulate general competencies – universal competencies that are independent of the subject area, but are important for the successful further professional and social activities of the applicant in various industries and for his personal development. There are 9 such competencies in the standard of higher education for the first (bachelor's) level. These include the following.

¹⁷ Syrotin, O.S., Myshak, O.O., *Vykhovna pozaaudytorna robota z inozemnoyi movy yak zasib formuvannya osobystosti maybutn'oho fakhivtsya ahrarnoyi haluzi*. Visnyk Dnipropetrovs'koho universytetu imeni Al'freda Nobelya. Seriya «Pedahohika i psykholohiya» D.: V.TS. Un.tetu im. Al'freda Nobelya, 2 (12), 2016, p. 286-290.

¹⁸ Shchepova, D.R., *Mistse sotsial'no-humanitarnykh dystsyplin u systemi ahrarnoyi osvity*. Naukovyy visnyk Melitopol's'koho derzhavnoho pedahohichnoho universytetu, 2 (13), 2014, p. 320-324.

¹⁹ Shchepova, D.R., *Osoblyvosti vyvchennya sotsial'no-humanitarnykh dystsyplin u konteksti formuvannya profesiynykh tsinnisnykh oriyentatsiy studentiv-ahrariyiv*. Visnyk Zaporiz'koho natsional'noho universytetu. Seriya. Pedahohichni nauky. 2 (18), 2012, p. 148-151.

1. The ability to apply knowledge in practical situations.
2. The ability for written and oral communication in Ukrainian (professional area).
3. The ability to communicate in a foreign language.
4. Skills in the use of information and communication technologies.
5. The ability to learn and master modern knowledge.
6. Skills for implementing safe activities.
7. The desire to preserve the environment.
8. The ability to exercise their rights and obligations as a member of society, to recognize the values of a civil (free democratic) society and the need for its sustainable development, the rule of law, human rights and freedoms in Ukraine.
9. The ability to preserve and enhance the moral, cultural, scientific values and achievements of society based on an understanding of the history and patterns of development of the subject area, its place in the general system of knowledge about nature and society and in the development of society, engineering and technology, to use various types and forms of motor activities for outdoor activities and maintaining a healthy lifestyle.

An essential characteristic of a modern specialist is that he has developed these competencies, which greatly expands the requirements for the training of highly qualified specialists, an important element of which should be the social and humanitarian component.

Selection of the content of theoretical training from the cycle of social and humanitarian disciplines

The goal of higher professional education, as you know, is not a narrowly specialized training, but a broad natural and science, general cultural, socially and individually significant training that continuously develops the creative potential of the individual and contributes to the independent replenishment of the professional knowledge of a future specialist. Therefore, the urgent problem of training specialists in higher education is the formation of various cycles of disciplines, curricula and plans.

One of the most important problems of agricultural higher education is the selection of the content of theoretical training from the cycle of social and humanitarian disciplines, which is determined by modern regulatory documents of higher education (educational and professional program,

structurally logical training scheme, curriculum of disciplines, other regulatory acts of public education authorities and higher education institution) and is reflected in relevant textbooks, manuals, teaching materials, didactics means used during the training lessons and other learning activities.

According to the industry standard of 2012 (Order of the Ministry of Education and Science of Ukraine, 2012), the bachelor's curriculum had four groups of disciplines: 1) humanitarian and social and economic training; 2) natural and scientific (fundamental training) 3) professional and practical (professionally oriented) training; 4) selective disciplines. The content of the curriculum for the disciplines of the social and humanitarian cycle, which were in the curricula of agricultural higher educational institutions, included philosophy, cultural studies, psychology, sociology, Ukrainian and foreign languages.

Today, the curricula for training specialists of various agricultural universities contain normative academic disciplines that are unchanged for any institution of higher education that prepares future specialists, as well as selective disciplines (at the choice of the university and at the student's choice).

Regulatory disciplines are divided as follows: 1) disciplines of the cycle of humanitarian and social and economic training (history of Ukraine, cultural studies, Ukrainian, political science, foreign language in professional direction, philosophy, sociology, psychology, law, economic theory) 2) disciplines of the mathematical and science training; 3) disciplines of vocational and practical training cycle.

The educational programs and curricula of agricultural universities (Belotserkovskiy National Agrarian University, Dnipro State Agrarian and Economic University, Zhytomyr National Agroecological University, Nikolaev Agrarian University, Podolsk State Agrarian and Technical University) include the same standard educational disciplines.

The normative part of the educational material of these institutions includes such disciplines of the humanitarian and social and economic training cycle: history of Ukraine, cultural studies, Ukrainian language in the professional direction, political science, foreign language in the professional direction, philosophy, sociology, psychology, law, economic theory.

Unfortunately, an analysis of the educational program and curriculum for training students of the ED "Bachelor" at the National University of Life and Environmental Sciences (NULES) of Ukraine indicates the

prevalence of technocratic trends. Only one humanitarian discipline is included in the normative part of the educational material - Political Science. Selected disciplines of the university choice in the bachelor's curriculum include the following: "History of Ukrainian statehood", "Ethnoculturelogy", "Philosophy", "Ukrainian language in professional direction", "Foreign language", "Physical education", "Labor and life safety", "Legal culture of the individual."

As you can see, the variable part, which is determined by a separate institution of higher education, contains a limited number of disciplines of the social and humanitarian cycle in comparison with the curricula of other agricultural universities.

Today, the courses "Psychology" and "Sociology", which have an appropriate basis for forming the personality of future specialists, have been withdrawn from the educational and professional program at the NULES of Ukraine.

What kind of highly educated personality and worthy member of society can we talk about when courses aimed at the development and formations of personality are reduced? Can we talk about a good specialist when his knowledge is limited only to a particular industry?

Shortcomings in the humanitarian process of training future specialists

Elucidation of the state of professional training of future specialists in agricultural universities made it possible to identify shortcomings in the humanization of the training process for future specialists.

Let us consider in more detail some of them. Firstly, this is a mismatch between the need for social and humanitarian training of specialists and the amount of time allocated in the curriculum for studying the disciplines of the humanitarian cycle. Very often, humanitarian training formally joins the special, and sometimes it takes a minimum of training hours. Secondly, the overload of curricula and textbooks with factual material, and then the emphasis on the transfer of knowledge, abilities, instead of a comprehensive development of the individual. The contradiction between the large volume of educational material and the limited time for its study leads to the fact that when studying the humanities, reproductive teaching is cultivated further. That is, the teacher remains the central figure in the educational process, and his interaction with students is reduced to the transfer of knowledge. However, this approach is no longer effective. Thirdly, insufficient implementation of a personality-oriented approach to

learning. Usually the rigid structure of education at universities of a natural and technical profile provides a typical mass training of specialists, practically leveling the individual approach to the student. As a rule, in the study of the discipline, traditional forms and teaching methods are used that are aimed at the average student, which significantly harms the development of his creative personality, the formation of such qualities as creativity, innovation, independence²⁰. Fourth, the traditional nature of the organization of training is due to the traditional training of the teacher, a lack of the latest psychological and pedagogical knowledge and their lack of awareness of new approaches and teaching technology²¹.

Among the most acute problems of teaching social and humanitarian disciplines in agricultural educational institutions, according to modern scholars, are:

- the lack of objective and subjective unity in the goal and content of the disciplines of the social and humanitarian cycle, which envisages the development of a student through the perception, awareness and understanding of universal values, the formation of personal self-realization motives;

- underestimation of the axiological dimension in the teaching of the disciplines of the social and humanitarian cycle, which is associated with the non-recognition of its role in the process of preparing a student for future professional activities;

- congestion of programs and textbooks with factual material;

- shortcomings in the structuring of the teaching material by the teacher, caused by an underestimation of the role of social and humanitarian disciplines in the development and self-realization of mankind in general and each individual person in particular, as a result of which traditional criteria are used to select educational material;

- the traditional nature of the organization of instruction in the classes due to the traditionally oriented professional training of the teacher.

²⁰ Shchepova, D.R., *Osoblyvosti vyvchennya sotsial'no-humanitarnykh dysyplin u konteksti formuvannya profesiynykh tsinnisnykh oriyentatsiy studentiv-ahraryiv*. Visnyk Zaporiz'koho natsional'noho universytetu. Seriya. Pedahohichni nauky. 2 (18), 2012, p.150.

²¹ Shchepova, D.R., *Mistse sotsial'no-humanitarnykh dysyplin u systemi ahrarnoyi osvity*. Naukovyy visnyk Melitopol's'koho derzhavnoho pedahohichnoho universytetu, 2 (13), 2014, p. 322.

The tight regulation of curricula, which is still observed, leads to their congestion, and the contradictions between the large amount of material and the limitation of the number of hours to study it in a certain way forces the teacher in the cycle of social and humanitarian disciplines to limit themselves to the reproductive nature of teaching. Therefore, in traditional teaching, the teacher is considered as the leading and central figure in the educational process. His activity in the classes in the disciplines of the social and humanitarian cycle is focused on the transfer of knowledge (subject-oriented), in contrast to innovative training aimed at developing the student's personality²².

Ways to transition to humanistically oriented learning

Given this, one of the priority tasks of agricultural universities is the solution of certain problems and contradictions. The following ways of transition to humanistically oriented learning can be distinguished:

1) the use of humanitarian knowledge in the study of special disciplines and, accordingly, the data of natural and technical sciences when teaching humanitarian disciplines, the development of an integrated knowledge system from several disciplines;

2) improving the quality of teaching humanitarian disciplines, overcoming formal approaches to their teaching, using innovative forms and teaching methods, which will provide an individual, personality oriented approach to a student;

3) the process of teaching humanitarian subjects at a university should be carried out on the basis of a comprehensive model of the goals of teaching humanitarian subjects. The main goal of training should be the goal of development in the unity of the cognitive, personal and activity areas of students. The unity and consistency of teaching such subjects as philosophy, psychology, sociology, philology, ethics, and culturelogy ensures the achievement of an optimal result.

There is a need to rethink the experience of training a future agrarian and consider it from the perspective of the humanization of the learning process, which involves changing priorities, namely:

- goals (actualization and development of personal and subjective functions of the individual);

²² Ostrovs'ka, N.D., *Osobystisno-oriyentovanyy pidkhid u navchanni dystsyplin humanitarnoho tsykladu studentamy ahrotekhnichnoho instytutu*. Ternopil's'kyy natsional'nyy pedahohichnyy universytet imeni Volodymyra Hnatyuka, 2007, 20 p.

- content in which the educational standard is organically combined with the personal experience of students;
- technologies that ensure the development of personality functions and the personal level of individual self-realization.

Conclusions

So, taking into account the above material, we can conclude that without social and humanitarian training at agricultural universities, which is one of the integral components of the general training of future specialists, it is difficult to imagine a highly qualified specialist in the agricultural sector as a conscious citizen of Ukraine. It is necessary not to reduce the number of social and humanitarian disciplines and the amount of study time for their study, but to change the nature of these disciplines, updating their goals, content, forms and teaching methods, providing them with a creative, search dimension, integrated character, as close as possible to future professional training specialists.

We see the prospects for further research on the problem of innovative teaching of social and humanitarian disciplines at agricultural universities in the design of didactic materials and the development of a program for the personal professional growth of each student during his studies at the higher agricultural school.

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FOREIGN LANGUAGE AS A MEANS OF EDUCATING HUMANISTIC VALUES OF FUTURE SPECIALISTS OF THE ENVIRONMENTAL AND AGRICULTURAL INDUSTRIES

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Abstract: *The article is devoted to the urgent problem of education of humanistic values in the system of the future specialists' professional training in the environmental and agricultural sectors. The author disclosed the concept of humanistic values, determined the influence of the value system on the formation of the personality of a future specialist. The article discusses the value potential of the discipline "Foreign Language", affecting the formation of students' humanistic values. The didactic materials, forms and teaching methods intended for using a foreign language as an effective means of forming a system of humanistic values of future specialists at agricultural universities are presented.*

Keywords: *education, humanistic values, specialists in the environmental and agricultural sectors, forms and methods, didactic materials, foreign language.*

Introduction

Fundamental changes in the education system require an appeal to the humanistic paradigm, the priorities of which are the interests of the individual.

According to the Law of Ukraine "On Education" "... the purpose of education is the comprehensive development of a person as a person and the highest value of society, the development of his talents, mental and physical abilities, the upbringing of high moral qualities, the formation of citizens capable of conscious public choice, enrichment on this the basis of the intellectual, creative, cultural potential of the people ..." ¹.

This characterizes education and upbringing as a single continuous process and means that the main task of the institution of higher education is not only the training of highly qualified specialists, but also the

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¹ Закон Украйины «Pro osvitu»: Za stanom na 8 hrud. (2006), Verkhovna Rada Ukrainy. ofits. vyd. K.: Parlam. vyd-vo, p.2.

formation of the personality of students with harmoniously combined professional, moral and aesthetic, psychological qualities.

This problem is especially relevant for universities that train future specialists for the environmental and agricultural sectors. There is a growing need for erudite professionals who are able to effectively solve the whole complex of tasks they face, have developed creative thinking and a sense of professional and moral responsibility, who are easily guided by the latest industry achievements, and are guided by humanistic priorities and human values in their activities.

The training qualified specialists for the environmental and agricultural sectors, capable of not only effectively implementing the production process, but also be ready to take into account the links of agricultural activities with the environment, society, people, is a complex, multifaceted problem, the solution of which depends on the efforts of coordinated professional training.

In this regard, the university teacher faces the important task of finding ways to cultivate humanistic values among students, in the course of which absolutely all subjects should be involved, including a foreign language.

In this aspect we consider it is important to study the role of a foreign language as an effective means of forming a system of humanistic values for future specialists.

The analysis of the scientific literature

An analysis of the scientific literature gives an idea of the state of development of the problem of the formation of humanistic values in the young generation. The psychological and pedagogical studies of recent years (L. Arkhangelsky, G. Ball, E. Bondarevskaya, M. Borishevskiy, N. Gannusenko, K. Chernaya) emphasize the importance of spiritual and moral education of modern youth.

In pedagogical science, the peculiarities of training agricultural specialists were studied (D. Baranovsky, P. Busel, A. Galeev, A. Druzhkin, A. Levchuk, P. Luzan, V. Melekhin, T. Melnichuk, V. Nadeev, D. Pogonisheva, O. Polozenko, L. Spodin, L. Hakhula, etc.), as well as the formation of their humanistic values (S. Koroleva, O. Myshak, O. Tepla, A. Sirotnin, T. Vasilyeva, A. Vlasenko).

The question of the role of a foreign language in the spiritual and moral formation of the individual has received sufficient coverage in domestic and foreign scientific literature. Significant achievements in the

study of role of a foreign language in personal development were made by I. Bim, I. Zimnyaya, G. Kitaygorodskaya, B. Korostelev, A. Leontyev, E. Pasov and others. The value potential of a foreign language is revealed in the works of N. Kuzovlev, O. Leontovich, O. Myshak, A. Pustovalov, L. Rytikova, A. Syrotin, A. Stolyarenko, I. Timoshchuk.

Studies show that a foreign language can become an effective means of forming a system of humanistic values due to its considerable axiological potential. However, despite the special significance of this problem, it has not yet found sufficient coverage in scientific research devoted to determining the potential of a foreign language in the formation of the humanistic values of future specialist in the agricultural and environmental sectors.

The purpose of the article

The purpose of the article is substantiation the educational potential of the discipline "Foreign Language", which should contribute to the formation of humanistic values of the future specialists in the environmental and agricultural sectors.

Definition of humanistic values in the scientific literature

The formation of humanistic values of future specialists during vocational training is updated through the doctrine of the value of cognition and the transformation of social and pedagogical reality through knowledge that reflects priorities, ideals, values, goals, principles, norms and rules and basic knowledge in social and pedagogical activity; the orientation of a person, as a carrier of social and pedagogical knowledge, to the choice of a positive strategy for interaction with the outside world.

In this context, the professional activity and labor results of specialists in the agricultural and environmental sectors are extremely significant and valuable for our state. These industries play an important role in the development of the Ukrainian economy, improving the quality of life of the country's population, in providing quality environmentally friendly products, in preserving the environment and the rational use of natural resources.

The value aspects that are highlighted, for which the specialist in the agricultural and environmental sectors is responsible, include the following:

- people's health should be defined as the most important value. Crop and livestock products should not pose a risk to human health. It is about,

through research, calculations and assessing the consequences of professional activity, to abandon harmful agricultural technologies;

- agricultural activities must be combined with the environment. In the formation of a responsible attitude to nature, one must proceed from the complex of global problems of our time - the danger of irreversible destruction of the environment. The moral attitude to nature includes the humanistic aspect, which is based on the understanding that harm done to the environment is equivalent to harm done to future generations of people. It is necessary that the student, the future specialist, realize that not only his fate, but also the fate of his children and grandchildren depends on the state of nature; - everything that happens in the field of agriculture directly or indirectly concerns individual individuals whose activities are determined by conscious or unconscious intentions, value orientations that occupy a leading place at this stage of social and technical development².

The important components of social values include humanistic values, the priority of which is determined primarily by "their rooting in public life, since the values of humanism are fundamental in the social structure"³.

When comprehending the concept of "humanistic values", one must take into account what semantic load the term "humanistic" carries. The adjective "humanistic" originates from the Latin root *humanus* - "human," and is associated with the concept of man, respect for his dignity, that is, it is aimed at man as the highest value. Love for oneself does not exclude love for others, affirmations of the human "I" are the defining values of a humanistic ethics.

Taking into account the semantic load of the concept of "humanistic" ("aimed at a person" as a value), in the context of our study, by humanistic values we mean those values that are realized in the activity and communication of a person for others. From the standpoint of a humanistic ethics, a person is happy only in interaction with others. He has only one way to be in unity with the world and in harmony with himself - to realize his abilities. This will be good for him and for society⁴.

² Myshak, H., *Obgruntuvannya potreby u formuvanni humanistychnoyi spryamovanosti maybutnikh biotekhnolohiv ahrarnoyi haluzi*. Vyshcha shkola, 6, 2014, p.108.

³ Shved, M., *Idei humanizmu v suchasniy pedahohitsi*. Dialoh kultur, 1999, p.107.

⁴ Tepla, O.M., *Formuvannya humanistychnykh tsinnostey u studentiv ahrarnykh vyshcheykh navchal'nykh zakladiv u pozaadytorniy diyal'nosti: avtoref. dys. na zdobuttya nauk. stupenya kand. ped. nauk: 13.00.07. 2008*, p. 19.

The analysis of psychological and pedagogical literature allows us to conclude that the humanistic values of a person characterize their attitude to other people, to themselves, to nature, and also help to comprehend personal experience of observing social norms, and form a person's readiness for a certain kind of behavior, creative self-improvement.

The most important role in the formation of humanistic values of university students belongs to the subjects of the humanitarian cycle, which include a foreign language. A foreign language has a significant axiological potential, contributing to the effective formation of value orientations of both a humanistic and a professional nature.

Didactic materials, forms and of teaching methods, designed to use the foreign language as means of forming a system of humanistic values

The specifics of foreign language is such that in these classes there are more opportunities for realizing the personality developing potential. The axiological possibilities of the discipline "Foreign Language" are manifested primarily in the content of didactic materials. Educational materials (textual, visual, etc.) that contain regional geographic information (history, traditions, people's lifestyle), aesthetic information (the art of the countries whose language is being studied), as well as situations, exercises, and conversational topics that have or else they reveal the problems of ethics, morality, humanity. In addition, training takes place in a constant comparison, a dialogue of cultures, as a result of which the values of one's own country and universal values are comprehended.

As mentioned above, the selection and use of value-oriented didactic materials is an important condition for the formation of personal and professional qualities of future specialists in the environmental and agricultural sectors in the process of teaching a foreign language. The content of educational material in a foreign language should contribute to the recognition and acceptance by students of universal human values, the development of the values of human culture, the formation of personal and professional qualities of a future specialist⁵. The lack of relevant texts in foreign language textbooks for agricultural universities stimulate us to

⁵ Myshak, H., *Formuvannya humanistychnoyi spryamovanosti maybutnikh biotekhnolohiv u protsesi vyvchennya inozemnoyi movy (metodychni rekomendatsiyi)*. Vydavnycho-polihrafichnyy dim «Format», 2014, p. 69.

create a curriculum and select modern materials that actualize humanistic values.

The axiological capabilities of a foreign language can be represented not only in the form of linguistic, cultural and professional knowledge, but also in ways of organizing classes that would contribute to the free development of the individual. This requires a search for modern forms and methods aimed at successfully educating the humanistic values of the personality of the future specialist. Considering that the formation of a value relationship occurs as a result of communication, when the mechanisms of introducing values come into effect, the main of which are emotional reaction, assessment, feelings and experiences, it can be argued that the technology of forming value orientations should be based on live communication. Therefore, great opportunities for educating students' humanistic values in foreign language classes have interactive forms of work: disputes, discussions, round-table discussions.

Dialogue is a collaboration of participants in the educational process, on the one hand, various groups of students, on the other hand, students and a teacher in order to jointly find a solution. Therefore, the dialogue is aimed at finding common denominators, expanding and possibly changing one's own opinion, openness in relationships⁶. Given the dialogue nature of consciousness, it is a collective discussion of certain views, opinions, active forms of interaction (imitation, business games, creating problem situations) that promotes professional self-determination of students. Dialogue requires the manifestation of a position, upholding one's own views, assumes the coexistence of different opinions, initiates situations of exchange of values, the search for a common meaning.

In communication, students have the opportunity to maximize their value qualities, master the norms of behavior in interaction with other people, acquire individual moral experience, evaluate the actions and actions of others and receive an assessment of their actions. Indeed, humanity of the student's personality is manifested, his humanistic worldview is being formed in relation to other people⁷.

We also used discussions as a broad public discussion of the controversial issue to increase the effectiveness of forming a humanistic

⁶ Suvorova, N., *Interaktivnoye obucheniye: novyye podkhody*. Uchitel', 1, 2000, p. 25.

⁷ Bondar, H.O., *Formuvannya humanistichnoho svitohlyadu maybutnikh vchyteliv u protsesi vyvchennya filolohichnykh dystsyplin: dys. ... kand. ped. nauk: 13.00.04. Umans'kyi DPU imeni Pavla Tychyny*, 2011, p. 245.

worldview of future specialists in the environmental and agricultural sectors. Let us consider an example of such a communicative exercise of a discussion nature, which is a problem situation. Students are divided into two groups, each of which receives a task: one group must find the benefits of genetically modified products, the second – to identify their negative aspects. A certain time is given for discussion within the group, then the participants state their thoughts and try to prove the correctness of their position. Such situations prompt the future specialist to perform tasks that require reasoning, his own evidence, the refutation of the statements of any provisions, that is, contribute to the formation of value judgments.

A method of solving situational problems (case method) has great opportunities for educating the humanistic values of future specialists in foreign classes. While learning business English, the method of solving situational problems is used in working with authentic texts in which a problematic (conflict) situation is presented that requires an extraordinary and positive solution. While working on a specific case (case), students are not in the passive role of information recipients, but are at the center of the problem-solving process due to the chosen form of work in mini-groups, in a team. The decision-making process is organized interactively. Here are examples of situational problems that have been solved: "Find the main function of the Man-Nature system", "Find a compromise solution in using genetically modified products", "Find modern models for the innovative development of agriculture", "Find a way out of the ecological crisis through the use of biotechnology", "Know yourself" (study of your own type of environmental consciousness). Thus, the emphasis was on modeling situations that required a value choice, activated the students' value consciousness. Particular attention was paid to the professional and personal qualities of future specialists in the environmental and agricultural sectors, which are necessary for successful life activities.

So, training is not based on "learning topics", studying ready-made texts, but on discussing current life and professional problems, the need to express one's attitude to what is happening, to justify and uphold one's own opinion.

In addition to discussion, such form of work as a round-table discussion – a group exchange of views between students – has great potential for educating students' humanistic values in foreign language classes. During the conversation, students first exchange prepared monologic statements that stimulate the unprepared speech of others. This

form of work develops the ability to build detailed monologic messages logically and disclose your opinion consistently, express your attitude to the problem of discussion, respond to the statements of others, and supplement them.

So, during the “round tables” “Ideas of humanism in modern society, their significance for professional activities”, “Earth as the basis of agricultural production”, “Personal and professional qualities of a specialist in the environmental and agricultural industries”, “Status and prospects of development of environmental activities”, “Humanistic orientation of the modern environmental sphere”, “My future specialty”, “Observance of humanity in relations to nature”, the participants discussed the issue of the correlation of humanistic oh morality with their future professional activities. Students came to the conclusion that humanistic values are a key component in the professional activity of a specialist in the environmental and agricultural sectors.

At the final stage of studying each topic, when students already have enough vocabulary, the project method is used. The project method is a joint work of a teacher and a student, in which verbal communication serves as a means to achieve the goal of other activities aimed at finding a solution to the problem. The project method in the modern interpretation always assumes the existence of a problem that is subjectively or professionally significant for students. In addition, this method is not just a consideration and study of this problem, but also a practical implementation of the results. When engaging in any project, the student must study various views and approaches to solve the problem, be able to analyze the results and ultimately protect his project. At the same time, in the process of practical and theoretical activity, the student acquires knowledge, and this knowledge becomes his own knowledge, and not an abstract thought⁸.

The project method assumes the presence of a socially and personally significant problem. For students – future specialists in the environmental and agricultural sectors – these may be problems of modern technologies in the agricultural sector, problems of providing the population with high-quality food, problems of the production of genetically modified products, biosafety and many others.

⁸ Polat, Ye. S., *Metod proyektov na urokakh inostrannogo yazyka*. Inostr. yazyki v shkole, 3, 2000, p.9.

The role of the teacher in the design methodology is to arouse interest in a particular problem, and then provide language and organizational support. From the point of view of axiology, the goal of the project is to actualize certain humanistic values selected by the teacher as learning objectives and determined by the theme of the project, as well as to form certain personal qualities that develop only in activities and cannot be learned verbally. Such qualities include independence, responsibility, creativity, tolerance. In addition, during the implementation of the project, students gain experience in cognitive and research activities⁹.

Conclusions

Thus, vocational training at universities should not be limited only to the transfer of certain knowledge and the formation of professional skills. It should have a close relationship with the professional orientation of the individual, with the formation of a certain system of values characteristic of representatives of a particular profession, in particular, future specialists in the environmental and agricultural sectors.

The process of mastering a foreign language, together with other disciplines contained in the curricula of universities, contributes to the formation of a system of humanistic values among students that stimulate the stability and effectiveness of the personal qualities of a future specialist, important for his professional formation.

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STRATEGIES FOR IMPROVING VOCABULARY AT THE INTERMEDIATE LEVEL OF JAPANESE LANGUAGE LEARNING

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Abstract: *In the following report we present a number of clues about teaching and learning vocabulary, which arose from our experience in teaching Japanese to Romanian university students, at an undergraduate, Japanese major level, with a number of 12 hours/week, during the 1986-1991 period. They were meant to answer the students' complaints about the difficulty of learning new vocabulary in Japanese, in a period when teaching materials were not so developed in the field of Japanese. We will present teaching materials that we developed locally and some comments as evaluation of their efficiency.*

Keywords: *Japanese vocabulary, teaching methods, teaching materials, Japanese major*

In the following pages we will present two types of materials and methods that we used at the University of Bucharest, for teaching Japanese during the passage from beginner to intermediate and then to advanced level and then at other universities in Romania where Japanese language courses are organized:

- (1) exercises for enhancing vocabulary, used in teaching 2nd year-students practical course, and which could be continued though the 3rd year;
- (2) a more theoretical part, about the lexical differences between the spoken and written language, that is taught as part of the Translation Theory and Practice Course, starting from the second semester of 2nd year, at Dimitrie Cantemir Christian University in Bucharest.

Feed-back from the students regarding the utility of this approach to vocabulary learning, has been very positive, in both courses.

Regarding the strategies in (1), addressed to the second year students, I must begin by expressing my indebtedness and gratitude to prof.

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Seinosuke Sasada, 笹田誠之助, who was the **Japan Foundation** Invited Lecturer of Japanese at the University of Bucharest between 1987-1991, a great mentor and colleague who did an extraordinary service to Romania and Japanese language education in Romania. Although not a linguist but a geography teacher by training, prof. Sasada obtained remarkable results – bringing the group of students who started the first year in 1987- in a period when there were far less learning resources than now - to a level of proficiency that equals that of the best students today - who now have multiple opportunities to study in Japan.

In the period referred to above, direct methods of teaching (used especially by non-native teachers) were not yet popular in Romania and the reading and translation of texts, or the comprehension of video materials, was still considered to be the best method for learning. There was a textbook for beginners, used in the first year, adapted into Romanian from an old textbook of Tokyo Daigaku Institute for Foreign Students, that presented all the shokyū bunkei. The results obtained by prof. Sasada using *dokkai* (reading of texts) and lexical exercises after finishing the first-year textbook were remarkable. After exhausting the existing *chukyū*, or intermediate Japanese manuals (we were in 1988, before the appearance of *Nihongo Shoho, Chukyū I* and *Chukyū II* in Romania) Professor Sasada took short stories by Mukōda Kuniko, Akutagawa Ryūnosuke (Torokko, Kumo no ito) then *Biruma no tategoto* by Takeyama Michio, then Mishima Yukio's *Kamen no kokuhaku* and had the students read them from beginning to end, during the 3rd and 4th year.

The purpose of all this reading practice and of the learning instruments that we will detail below in (a) to (c) is to overcome one of the **major difficulties** of students, after they mastered the basic grammar, *kihon bunkei*, and they could go into reading texts. This difficulty **is the large number of new words** that appear on each page, and the shock of their being totally unrelated to any of our native Indo-European languages. It is difficult to remember them at first, and many learners of Japanese actually give up at this level, content with remaining in anime and J pop lexical boundaries.

Thus, in order to help the students remember new words we made the following materials:

- (a) **lists of words that belong together for functional rather than semantic reasons**, such as: time-related words, lists of basic verb forms, lists of most frequently used verbs, adjectives, adverbs, etc.

Example: when teaching easy texts such as *Kuma no tanjōbi*, or *Ore wa oni da zo*, we gave the students lists of words such as domestic and wild animals, or parts of the body, connecting to the contents of the text.

“Vocabulary boosting – words related to body parts (based on the *Ore wa oni da zo* story)

Head and its parts: *atama* (頭), cap; *kao* (顔), față; *hoho/hoppei* (頬), obraz; *mimi* (耳), ureche; *kuchi* (口), gură; *ha* (歯), dinți; *shita* (舌), limbă; *hitai* (額), frunte; *hana* (鼻), nas; *ago* (顎), bărbie, falcă; *me* (目・眼), ochi; *mayuge* (眉毛), sprâncene; *matsuge* (睫毛), gene; *hitomi* (瞳), pupilă; *kaminoke* (髪の毛), păr; *kubi* (首), gât.

Body: *mune* (胸), piept; *kata* (肩), umăr; *ude* (腕), braț; *hiji* (肘), cot; *heso* (臍), buric; おなか, burtă; もも, coapsă; すね, pulpă; *hiza* (膝), genunchi; *ashi* (足), picior; *ashikubi* (足首), gleznă.

Hand: *te* (手); *yubi* (指), deget; *oyayubi* (親指), degetul mare; *hitosashiyubi* (人差し指), degetul arătător; *nakayubi* (中指), degetul mijlociu; *kusuriyubi* (薬指), degetul inelar; *koyubi* (小指), degetul mic; *te no hira* (掌/手の平), podul palmei; *te no kō* (手の甲), dosul palmei; *tekubi* (手首), poignet, încheietura mâinii¹

or, another fragment from the comments to of my favorite stories, *Kin no sakana*:

„Vocabulary:

In the text there is phrase *mikazuki san*, which refers to the new moon (*mikazuki*). In addressing children, natural elements (the sun, the moon, animals) are treated with respect and receive the polite form of address – *san/sama*. Even in everyday speech Japanese sometimes use the forms *~kun/chan* when referring to an animal, insect, etc.: *hachi-kun* (the bee), *wan-chan* (the doggie), *neko-chan* or *nyanko* (the cat), *uma-kun* (the horse), not only when they speak to children, but also in adult groups.

How to form words for animal cubs: either there are separate lexical items or the prefix *ko-* (child) is appended, for example: こま ; 子猫^{こねこ}
・ねこちゃん ; 子犬^{こぶた}・わんくん; 子豚 ; 小鳥 ; 小雀 or すずめの子

Celestial bodies: There are two levels of vocabulary, the familiar one (*hi*=sun, *tsuki*=moon, *hoshi*=star, etc) and the formal, or scientific one (太陽 *taiyō*, 月球 *tsukitama*, 地球 *chikyū* - Earth)

¹ The fragment belongs to the second-year textbook, called *Learning Japanese Grammar through Reading*, multiplied and distributed by the University, thus the translations and explanations of words are in Romanian in the original

Other **scientific terms** are: comet (すい星*suisai*); planet (遊星*yūsei* or 惑星*wakusei*); celestial body (天体, *tentai*).

The Solar System planets (太陽系, *Taiyōkei*) are: 水星, *Suisai*, Mercury; 金星, *Kinsei*, Venus; 地球, *Chikyū*, Earth; 火星, *Kasei*, Marts; 土星, *Dosei*, Saturn; 天王星, *Tennōsei*, Uranus; 海王星, *Kaiōsei*, Neptune; 冥王星, *Meiōsei*, Pluto.”²

Students appreciate to have useful words and expressions grouped together in tables, to which they can refer whenever they may have forgotten some important form or lexical item.

(b)**Lists of most frequently used words**, grouped by morphological category: verbs, adjectives, adverbs and other expressions. I have continued to use such lists made by Prof. Sasada in the academic year 1989-1990, and they are still perfectly up to date and appreciated. Based on the list of 200 basic verbs collected by Professor Sasada, I made one of the tables I will present in part (2). I give below an example from the list of basic adverbs, which is shorter. This is just the beginning of the 60 adverbs list. The adjective list has 125 items.

Table 1: List of basic adverbs (fragment)

基本福祉その他 (Most frequently used adverbs)	
相変わらず (aikawarazu) = as always	一体全体 (ittai zentai)= really
あいにく = unfortunately	いわば = so to speaak
余りに (amari ni) = too	依然として (izen)= yet
予め (arakajime) = previously	十分に (jūbun)= enough
後で (ato de) = later	かなり = quite
ちょうど = exactly	かつて = once
だんだんに = gradually	結局 (kekkyoku) = after all
同時に (dōji ni) = simultaneously	戸外で (kogai) = besides
ふだん = usually	まだ = (not) yet
不意に (fui ni) = unexpectedly	誠に (makoto) = truly
再び (futatabi) = again	ますます = more and more
概して (gai shite) = generally	全く (mattaku) = wholly
元来 (ganrai) = originally	もちろん = certainly
はなはだ = very	なるほど = it is true that ...
はるかに = by far	多くは (ooku wa)= in majority

² ibidem

		of cases
ほんとうに = almost		およそ = circa
一面に (ichimen ni) = everywhere		最近 (saikin) = recently
一せいに = once		さもないと = or
一生懸命に (issōkenmei) wholeheartedly	=	せめて = at least

(c) **Kanji compounds can be analysed** according to their mode of formation and an understanding of this internal structure of a compound can help the student to infer the meaning of a compound even if seeing it for the first time, if he knows at least one of the kanji. The students' capacity to infer words depending on, or within a given context is of paramount importance if they are to make progress in language learning. All the techniques given here are meant to help them gain courage and understand the meaning of a text even if they don't understand all the words in it.

For example, 2 kanji compounds can be made from V+Direct Object, V+Modal Object, V1+V2 (where the verbs are synonyms), Adj.+N, and it is helpful to gain this awareness of their structure.

Table 2: possible analysis of 2 kanji compounds' structure

Compound structure	Example	Translation
V+D.O. , which is the syntactical order in Chinese	返事する, formed by 返す, <i>to return</i> , and 事, <i>thing</i> ;	answer, to answer
	出家する, formed by 出る, <i>to leave</i> and 家, <i>house</i>	to become a monk
D.O.+V , which is the syntactical order in Japanese, but less frequently used	家出する, formed from 家, <i>house</i> and 出る, <i>to leave</i>	to elope, to leave the parents' house
	月見する, formed from 月, <i>moon</i> and 見る, <i>to see</i>	moon viewing, to view the moon
V+Modal Obj.	勉強する, formed by 勉める, <i>to work</i> , and 強い, <i>strong</i>	to study
V1+V2 (the two verbs are synonyms)	利用する (<i>riyō suru</i>), formed by using 利く, <i>be useful, to have a function</i> and 用いる, <i>to use</i>	usage, to use
Adj.+N	近所 (<i>kinjo</i>), formed from 近い, <i>near</i> , and 所, <i>place</i>	vicinity, neighborhood

Very often the students know one, or even both these *kanji* taken separately, probably know their *kunyomi*, and less often the *onyomi*, yet when they are confronted with the compound word, they ask themselves, what does it mean? By understanding the structure of these compounds, they could much more easily guess, or grasp the meaning.

(2) The great **differences between the spoken and written language** are not explained theoretically in the usual textbooks – not even in the *Business Japanese* type of text books which have started to appear more and more in recent years. In my *Translation Theory and Practice Course* – but it can be done in the practical course too – I have devoted a chapter to speech registers in Japanese and the differences between spoken and formal, written Japanese, which appear at the level of particles and lexical choices. When there exist both a native (*kunyomi*) word and a *kango* for the same notion, the *kango* will be preferred in the formal contexts. Unless they understand these aspects, students will not be able to express themselves properly in Japanese, but I have not found them explained in textbooks for foreign learners.

For example, the particles and other functional words are presented in the following table:

Table 3: differences between spoken and formal language

No.	Spoken language (口語, <i>kōgo</i>)	Formal language (公用文, <i>kōyōbun</i>)
Case particles and connectors		
1.	から	より
2.	まで	にかけて
3.	に(locative)	において
4.	(で) の	における
5.	で(locative)	にて、において
6.	～(person)の～	～(persoană)による～
7.	と(connective)	及び・かつ
8.	～という	～とのこと
Adverbs, time nouns, demonstratives, classifiers		
9.	とき(時)	際; に際して
10.	ごろ	前後
11.	前(まえ)	以前
12.	後(あと)	以降
13.	この	本

14.	～人（にん）	～名（めい）
15.	と一緒に	と共に
16.	だけ・だけに	に限り, のみ
17.	さん, 様 （さま）	氏（し）

Another important distinction that students must learn to make is that even the basic verbs, that we use every day, which are *wago*, have formal corresponding forms (*kango*) which appear in public places, in communication with clients, newspapers, etc. I have taken as starting point the table of 200 basic Japanese verbs (which are *wago*) collected by Prof. Sasada in 1989 and added to it the corresponding *kango* used in formal language. All the examples are taken from newspapers, official internet sites of certain institutions, etc.

Table 4: Main verbs and their spoken and formal versions (fragment):

Spoken register/口語動詞/wago	Formal register 公用文における動詞	Examples 例文
あげる(ageru), to give	提出する(teishutsu suru) - to present, to hand in 提供する (teikyō suru) - to offer	月末まで皆が論文を提出すべきだ。By the end of the month everybody must hand in the essay. ばんぐみ らん この番組はご覧 の スポンサーの提供でお送り します。This program is offered to you by (the sponsor's name).
開ける(akeru), to open 開く(hiraku), to open	開店する(kaiten), to open a shop ; 開店日(kaitenbi), program ; 開会する(kaikai), to open a meeting ; 開催する(kaisai suru), to open an event	田中会長によるスピーチで かぶぬしそうかい 株主総会 が開催される。The shareholders' General Assembly Generală is opened by President Tanaka.
現れる(arawareru), to appear	出現する(shutsugen suru), to appear	時代が変わると先の社会の そうごかんけい うしな 相互関係が失われて まった あら けんりよくはいち 全く新たな権力配置 が出現する。With the changing times reciprocal relations in society are lost

		and a new distribution of forces appears.
ある, to be, to exist	存在する(sonzai suru), to exist	「あなたのお店は何のために存在しているの？」 "What is the purpose of your restaurant?"
集まる・める(atsumaru/atsumeru) a (se) aduna/strânge	集合する (shūgō suru)- a se aduna, a se strânge 集会 する(shūkai suru) - a se întâlni, a se strânge mulți oameni: 集会を開く=a face o adunare politică/demonstrație	広場にいつも数人が集合している。People will always gather in this plaza. ツアーの ^{ばしょ} 集合場所 ^{きねんひ} はも 記念碑の前だ。The group's meeting place is in front of the monument. 集会の自由 (shūkai no jiyū), freedom to meet; 政治集会 (seijishūkai), political meeting
近づく (chikazuku), to come near	接近する (sekkin suru)= to close in	^{てんきよほう} 天気予報によると、台風は ^{えんがん} 沿岸に接近しそうだ According to the weather forecast, the storm is closing in to the coast.
書く (kaku), to write	執筆する(shippitsu suru) - to write a document	現在日英辞書を執筆中。At present a Japanese English dictionary is in writing process.

These have been a few of the strategies used to boost up vocabulary practice, complementarily to the very good and many textbooks which exist nowadays on the market. They are still used successfully, in an age when digital and audio means abound and make it very easy for the student to practice on his own the things learned in school, their great advantage being that they draw together in a systematic manner elements that otherwise are encountered sequentially.

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THE INFLUENCE OF THE TRANSITION PROCESS ON THE EDUCATIONAL RELATIONS THAT ARE DETERMINED IN THE SECONDARY EDUCATION BETWEEN THE EDUCATION ACTORS

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Abstract: *The article I propose aims to present the results of the study on the analysis of the educational relationship established between teachers and students was carried out during the transition from primary to secondary school, in terms of the effects it has on the personality of the students and the impact on which this has it on their learning style. As the transition implies change, it is inevitable not to think about the short, medium and long term effects that the new learning and social context will produce, but also the factors that have generated them. This article shows the factors that affect the degree of involvement of the students in the educational activities and how they influence the development and personal profile of the children after the transition to the secondary school.*

Keywords: *transition, change, adaptation, factor, role, student, teacher, parent*

The transition from primary to secondary school is an important period in the lives of students and their families. In some cases, students pass from a small primary school, where they are well-known and most subjects are taught by the same teacher, to a large secondary school, where the subjects are taught by several teachers, with whom they have contact for a limited period in every week and who get to know them quite hard and to a small extent. For some, this may be a time filled with new experiences and broadening horizons. For others, it is a time of uncertainty, anxiety, which causes students to lose confidence in themselves. Some students successfully cope with these changes and even benefit them. For others, however, they become negative factors in their school adaptation. These factors decrease the interest in learning, the level of performance, social and emotional well-being. The moment of transition can be a major disjunction in the lives of young people who, at

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best, can manifest their chances of realizing their potential and, in the worst case, can be a trigger for some disappointments, which can even lead to school abandonment and, finally, the failure to comply with the social norms. Everything taking place about age of 10-11, with the imbalances and the news brought by the preteen.

The students are the focal point of the transition and the stakeholders most directly affected by the transition. The students are involved in the transition, both as recipients of the transition activities, as well as mentors, friends, coaches and "ambassadors" of the school. The school maturity¹¹ is an important factor on which the success of the transition depends. The student's ability to cope with school tasks places him/ or her in a good context, suitable for ensuring emotional, social and cognitive balance.

During the transition from primary to secondary school, parents usually assume the role of coaches, motivators, supervisors, communicators, friends, etc. In spite all of these roles of the parent, the child will also experience unforeseen, amazing, uncontrollable situations, for which the parent was not prepared or did not guide him. Often, in such contexts, the parent is put in situation to recognize their limits. Schools have specialists who can support them, guide them, the doctor has the competence to help them move on, the extra-curricular activity clubs have competent teachers to understand and improve the problem of the child in the transition process.

The active involvement of parents has proven important in the transition from primary to secondary school. This is a time of change in the relationships between teachers, parents and students, which calls for a series of strategies and actions of the secondary school to promote close links with parents.

Studies show that students are more at risk of transition failure if their parents have problems with anger, mental illness, crime, and substance abuse, if there are family disturbances, and if parents do not give constant guidance to children. These factors have a substantial influence on their development, making them more likely to fail when they change schools. "Children learn how to cope with stressors by observing their parents' behavior and when parents engage in negative forms of action - for example, dismissal, avoidance and aggression - this can increase the risk of using the same behavior in children. parents feel motivated and do not

¹ Crețu, E., *School psycho-pedagogy for primary education*, Bucharest, Aramis Publishing House, 1999.

want to give their children emotional support, their children have more chances of depression after the transition to school."²²

A strong factor that influences the adaptation of students to the secondary school is the convergence between family and school culture. Often, students see in their family a "culture different from the dominant culture offered in school"³³. For example, parents' occupations, educational level and time spent reading, intergenerational transmission of educational aspirations, appreciation of the school and its values. Parents can model children's interests for school activities. The mentality that parents convey during the transition periods from one cycle of education to another, has, in its turn, a major influence on the attitude and relationships that students develop within the school, especially as "every word and the action sends a message"⁴ and the parents must find the methods by which to avoid the situation quite often encountered in the relationship with their own child, that of "wanting the good in the worst possible way"⁵.

Teachers, though much more accustomed to the students' transition, in most cases, often feel the difficulty. The newly acquired students are unknown to them, both from the point of view of the group's sensitivity, individual characteristics, previous learning experiences, socio-family ones, as well as the general motivational perspectives that the new study cycle can offer students. To these are added, of course, the specific characteristics of pre-adolescence, with its disturbances and inconsistencies, with the desire for autonomy and independence, still not fully supported by reason, biological maturation and the balance of developing personality structures, interests and aptitudes that are better sketched, on which the teacher can build stable models. But for this, it is necessary for the teacher to make every effort to know him, to understand him, to motivate him, to impress him and to convince him to choose the best way. However, this approach is not simple and involves time and energy consumption. With involvement, patience, perseverance, professionalism, motivation and creativity, the teacher can become an

² Newman, Newman, Griffen, O'Connor & Spas, 2007 apud Symonds, J. (2015), *Understanding School Transition. What happens to children and how to help them*, London: Publisher Routledge Education, p. 90.

³ Cosmovici, A., Iacob, L., *School Psychology*, Iași, Polirom Publishing House, 1999, p.222.

⁴ Dweck, Carol, *Mindset*, Bucharest, Curtea Veche Publishing House, 2017, p. 253.

⁵ Ibidem, p. 275.

important engine for a good transition and a meritorious journey in the gymnasium. The lack of these will generate in the student the fear of developing and accessing more and walking with joy and confidence in the new space of the secondary school. And it is very important that teachers set "high standards for all students, not just for those who already promise this"⁶.

Most of the teachers who intervene from an educational point of view during the transition of the students have to take into account, in particular, the key characteristics of the development and especially the development of their ability to think logically or, according to Piaget, to execute logical operations, to which will be added capabilities such as "meta-attention", "meta-communication", "self-image development", "independence" and "autonomy".⁷

Therefore, the actors involved in the transition process (teachers, students and parents) structures in relation to a number of factors, both the process of adaptation to the new educational requirements, but especially the way in which their statuses and roles are restructured. In this context, has appeared the need to analyze the educational relationship that is established between teachers and students, an educational relationship that, however, was not revealed mainly by focusing on the results / performances of the students, but especially from the perspective of the effects it produces at the level of student personality and the impact it has on the students' own learning style, oriented towards the responsibility associated with it.

Hence, in the study we applied a series of observations and questionnaires addressed to teachers, parents and students, the results obtained through complex statistical processing being summarized in tables and graphs, in accordance with the objectives of the investigation.

In the following, I shall present the data obtained in relation to the proposed objective, namely to identify the influence of the transition process on the educational relations between the education actors, which are determined in the secondary education.

The first element took into account, in this context, was related to the factors that affect the degree of involvement of students in educational activities. These factors were analyzed through three dimensions:

⁶ Ibidem, p. 286.

⁷ Golu, P., Holu, I., *Educational Psychology*, Bucharest, Miron Publishing House, 2003, p 272-276.

- a. accessibility of information;
- b. enhancing personal effort;
- c. the support provided by the school group in carrying out the assigned tasks.

The data are presented in a synthetic way, in table number 1. These outline the idea of a systemic approach to involving students in class activities, but we will analyze them separately, qualitatively, on each identified dimension.

Table no.1: Factors explaining the low degree of participation/involvement in class activities

Relevant elements	Students	
	Ma.	Std.
The content of this activity is boring, it bothers me	2.97	1.374
I don't understand most of what we are taught in class	2.64	1.413
I feel treated unfriendly by colleagues	2.57	1.536
I am not competitive with the best students in the class	2.77	1.569
I do not feel the usefulness of things taught in class	2.43	1.408
No one in the class helps me when I'm in trouble	2.51	1.511
I feel that some colleagues isolate me, neglect me when I want to cooperate or collaborate with them	2.60	1.583
The teacher shows himself reserved to me in the choices and requests he makes in class	2.72	1.471
I am evaluated subjectively, even incorrectly sometimes	2.65	1.570
Nothing happens in the evaluation if I get involved, even if I don't participate	2.78	1.541
I am not familiar with the goals and objectives of class activities	2.61	1.557

From the data shown above we find the following:

a. accessibility of information. It is reflected from the outset that the accessibility of information, in the vision of the investigated pupils, exceeds their ability to grasp them, not from the perspective of the content, but from the perspective of the volume of knowledge they must operate. In conjunction, however, we find that the accessibility of content is more related to the degree of co-participation that the teacher challenges the pupils, and at the same time is distinguished, in a differentiated manner, as "traeger" of participation in the educational process, the specific manner in

which each teacher combines those methods and processes specific to each class, which awakens the interest of the pupils and generates their satisfaction with the results achieved in the light of the effort they have submitted (on the basis of the data obtained, we have a revealed situation by a not very large share, but the warning of "boredom generated by the activities taught"-Ma = 2.97).

As a direct effect of the way in which the students feel the specific way in which the knowledge is accessible is the competitive level that the students feel (impact factor resulting from the factorial analysis =.711), thus resulting in the first criteria with objective value of categorization with which the students from the secondary school begin to operate and with which the elements of self-esteem, associated, this time, with the new student status in the high school cycle, begin to be nuanced.

Also, the accessibility of the informational content generates effects on the usefulness of the knowledge studied (impact factor resulting from the factorial analysis = .698) and from this results a specificity of the current generation, on which we conducted the study, which consists of the opportunities offered by the assimilated knowledge in the real life, that is the pragmatic-applicative character that the studies must offer.

b. valorisation of personal effort. We find, at the level of the subjects investigated by us, the fact that valorisation is triggered by the teacher, in the light of the requests he makes in class to each student, which even if they have an objective explanation, in the sense that the time allotted in knowing each student is reduced, on the one hand, but also by the inability to personalize these requests each time, they produce immediate effects and cause a reaction that is objective in three sub-dimensions: the evaluation process (a very meaningful direct parameter correlation between the teacher's reservation towards the pupil, between how he assigns the tasks and how the pupil feels he is evaluated $r = .862$, $p = .01$), which shows the indirect effect felt by the pupil; not being familiar with the class activities (a very significant direct correlation parameter between the teacher's reservation towards the pupil, between how he assigns the tasks and knowledge of the goals and objectives of the pupil $r = .881$, $p = .01$)- **the effect assimilated by the pupil**, the degree of belonging of the pupil to the educational group community (the very significant direct correlation parameter between the teacher's reserve versus the pupil and the degree of his

belonging to the educational community $r = .869$, $p = .01$)-
structured effect.

**c. the support offered by the school group in carrying out the
assigned tasks**

We find that the supportive relationship is seen as a relation with a strong affective load in the personal space and which, on the one hand, generates phenomena of isolation or neglect, and on the other hand, measures the manner in which it is structured hierarchically on the principle collaboration with the group of students. In other words, the manner in which the working groups are formed at the level of the student group, in the absence of the teacher's intervention, informally structures the group of students, generating criteria of intra-group categorization, with an impact on the status of each student and the roles on which they exercise within the school group, thus generating the first personal brand of the student (impact factor highlighted by factor analysis and approached as an indicator = .902). The manner in which the student is involved in the activities of the class, at the beginning of the secondary school cycle, is marked by the effect of complacency of the students, manifested in two directions, first of all towards colleagues (effect of complacency = 2.618) and which reflects, for the first given, the degree of compromise that students are willing to make for easy adaptation to the school group. On the other hand, we find the degree of complacency with the teachers (1.894) and that reflects the degree of adjustment that the student is willing to make to the demands of each teacher. From here, an interesting question arises, namely that the student, at the beginning of the secondary school cycle, makes more effort to adapt to the rules of the school group, rather than to the rules generated by the teachers.

In a synthetic way, we present in the figure below, no. 1, the distribution of the factors that explain the low degree of participation.

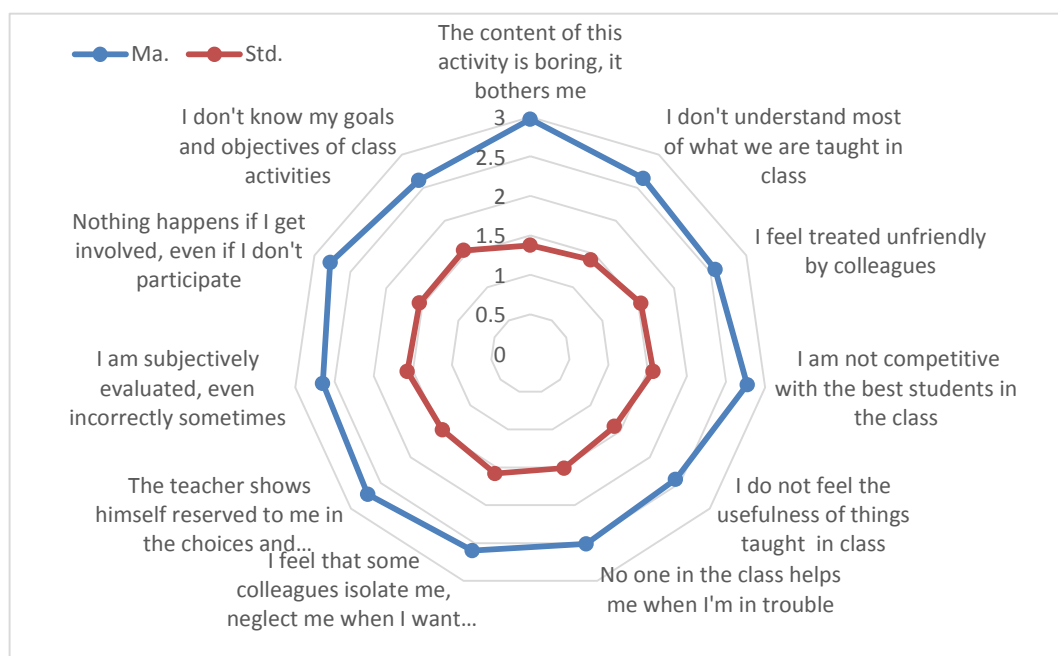


Fig. no.1: The distribution of the factors that explain the low degree of participation / involvement in the classroom activities

Beyond the degree of participation of the students, taking into account the fact that the students entering the secondary school cycle are still minors and strongly influenced by their parents, as evidenced by countless studies, researches by the specialists in education, sociology, communication. The next element we analyzed in the study focused on analyzing the significance of the educational relationship achieved by the parents of the investigated children. The data is presented in table number 23.

Relevant elements	Students	
	Ma.	Std.
Children are put in the position to be the responsible authors of their own learning	4.06	0.966
The teacher determines and convinces students to respond actively to new, original, stimulating tasks	4.21	0.857
The teacher educates / trains the student's learning mode	4.18	1.044
Students are stimulated with creativity, spontaneity and freedom of expression	4.06	1.088

The activities carried out in the classroom put the students in new situations to be motivated, interested, involved in learning.	4	1.118
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Table no.2: Significant elements of the educational relationship, in the parents' view

The great significance attributed to the educational relationship by the investigated parents is also related to the way in which the teacher determines the participation of the students in the learning activities. The situation should not surprise us and reflect, in an objective way, on the one hand on the fact that parents know their own children (a very significant correlation parameter between the valuation made by the teacher, which generated the opinion of the students not to get involved in activities and the need for involvement generated by the perception of parents $r = .918$, $p = .05$) and, on the other hand, the high demands of the parents when it comes to the roles that the teacher plays (a significant correlation between counseling activities) and guidance that parents ask for children in the transition process and the degree of participation that the teacher must provide $r = .829$, $p = .05$).

At the same time, it is noted that **the educational relationship** (see figure 2) is perceived by the parent and by the way in which a specific learning style is formed, which, however, measures its effects, in three priority directions:

a. **responsibility towards the way in which they learn**, an extremely important direction that generates, for the first time, the concept of active and responsible participation of the student in the learning process (the traditional way emphasizes only the passive participation), but which suggests, in the same time, and parents' responsibility for their children's learning outcomes;

b. **the impact on the personality of the child**, in the sense of developing creativity and freedom of expression, that is the impact it has on the formation of objective evaluation criteria of learning outcomes, through the construction of the social-value identity of the students;

c. **identifying opportunities**, in the medium term, that result from the activities **carried out in the classroom**.

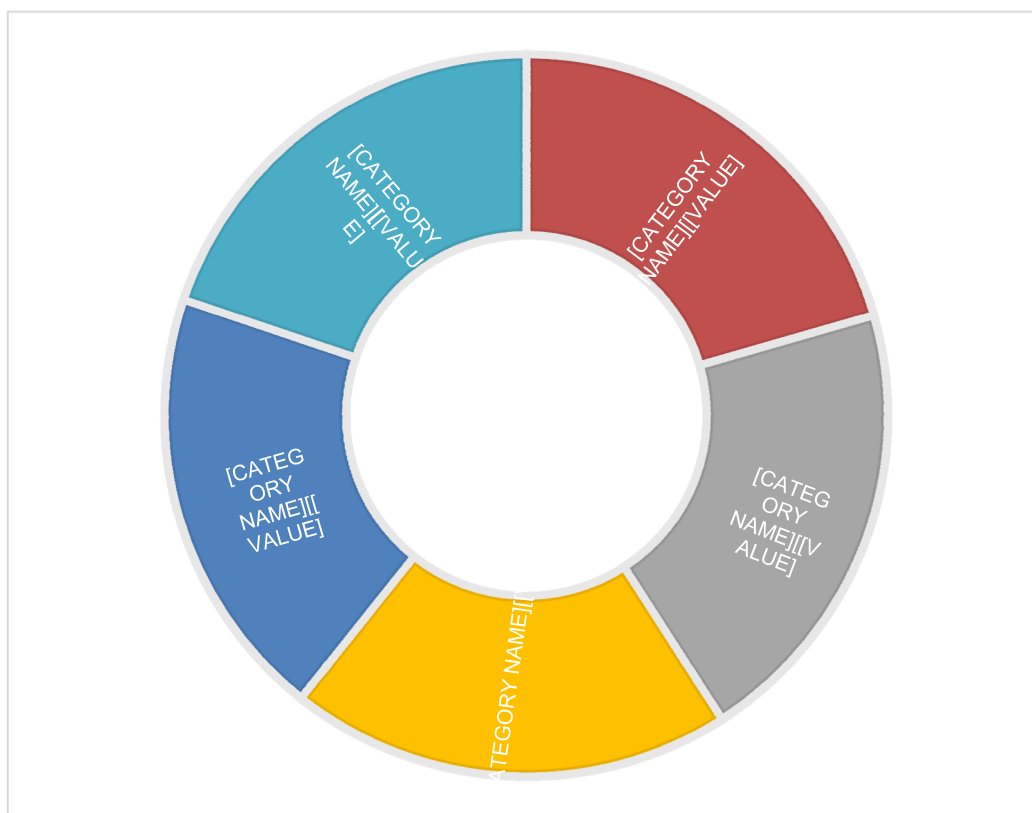


Fig. no.2: Distribution of significant elements of the educational relationship, in the vision of parents

The conclusion we can draw from this study is that the educational relationship manifested in the process of transition to secondary education has a specific dynamic of manifestation and objectification in relation to its effects on the learning style of the students.

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**REVIEW OF MAN'S SEARCH FOR MEANING, BY
VIKTOR E. FRANKL, TRANSLATED INTO ROMANIAN
BY SILVIAN GURANDA, BUCHAREST, METEOR PRESS,
2009.**

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Abstract: *This article aims at presenting the way in which a doctor, who is at the same time a prisoner in Dachau and Auschwitz camps, manages to resist during three years of physical and mental torture in these camps and in the end to survive. From his experience in the camp, he discovered the way to escape from the horrors of everyday life, that is by psychically detaching from everything that was connected to pain. Being a specialist in psychiatry, the author analysed the behaviour of his colleagues and discovered that only by cultivating forms of art and by developing one's sense of humor, one could cope with the injustice and cruel treatment from the camp. In the end, these tools of psychical detachment proved to be the only ways in which the prisoner could hope of survival. Therefore, there are many examples in which one can learn from the prisoners in the camp that by laughing or by trying to see the best in every circumstance, even in the worst ones, one can overcome any hardships.*

Keywords: *art, happiness, camp, prisoner, doctor, survivor*

This paper aims at presenting the moments and sources of happiness encountered in the concentration camps as presented by one of the Holocaust survivors in his book "Man's search for meaning". Although many books have been written on the horrors of concentration camps, none seem to have had the success of Viktor Frankl's, a Viennese psychiatrist, doctor of neurology and philosophy and the founder of the third Viennese school of psychotherapy, known as logotherapy or existential analysis. "Man's search for meaning" presents life in the camp from the point of view of a survivor who was at the same time a doctor and a prisoner in Auschwitz and Dachau camps and helps us understand the physical and psychological trauma that he and others prisoners experienced. Starting from the description of the events in the camp,

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which are painful and sensitive, the book becomes extremely valuable because it provides insight into how people can survive very difficult situations, it presents methods to heal trauma and in the end, to find meaning in one's life.

The novelty that this book brings is related to the way in which it was written. "Man's search for meaning" is a combination of science and humanism and is presented by the author from several points of view: as a psychiatrist, as a writer, as a prisoner and as a survivor of the Holocaust. One can say that the author presents the events just like a visit to the doctor's office where the patient's symptoms are described, the condition is identified and explained in simple terms so that the patient understands it and then the treatment is prescribed.

The treatment and cure prescribed by doctor Frankl is to keep in mind that life makes sense in any situation whether we are talking about happiness or hardship. This was the reason why he wrote this book and, in order to reinforce this idea and to convince his readers, he used examples from his own life starting from the moment he was detained in the concentration camps.

One can say that "Man's search for meaning" is both a book of memories and a book for psychotherapy in which the reactions of prisoners are observed and analyzed while they had to face life conditions and inhuman treatment. The book is structured in the form of interaction and inner dialogue of Viktor Frankl in relation to the events in the camps where he was taken and describes how he used his medical knowledge in order to avoid losing hope. Sometimes the author detaches himself from his own self and speaks from a collective perspective, that of the great mass of people who endured with him the abuses, shortcomings and humiliations.

Being of Jewish origin, during the Second World War, after the establishment of Nazism in Germany, Frankl was deported to the death camps with his family. This is the moment when the suffering begins to appear in his life: first at the physical level and later at the psychic level. In terms of physical suffering, apart from the insalubrious conditions, lack of food and clothing, the hardship was caused by the chores performed in difficult weather conditions such as cold, rain, wind and terrible frost. In addition to this, the prisoners had to endure physical violence as a punishment from the guards when they saw the prisoners showing signs of fatigue or trying to help another fellow prisoner. As for psychological suffering, the author explains that under such circumstances, suffering,

the dead and death have become so common that the prisoner could no longer be surprised at seeing them. And this is not the only suffering that the prisoner had to endure. In addition to that, the prisoner had to endure the torture of home sick and family ending by being consumed by longing.

Under these circumstances, the only weapons of the soul in the struggle for self-preservation were the forms of art adapted to the camp life. Therefore, we find out that a room was improvised where the prisoners sang songs and read poems, some of them even satirizing the life of the camp. Their purpose was to help prisoners forget about the life they endured in the camp, and these were so important for them that some had to come to the "show" despite their fatigue, even if they had to give up their daily portion of food. We find out that awards were given for entertainment, consisting of a double portion of soup "right from the bottom - that is, with peas"¹ but also for applause, as was the case for the author who received protection from the most feared Capo in the camp after he generously applauded one of his poems.

The development of the sense of humor was one of the things that Frankl proposed to his friend in order to help each other detach from the terrors in the camp and see things from a funny perspective in order to overcome easily any suffering. The author even points out that "humor, more than any other human trait, allows you to distance yourself and have the power to rise above any situation, even if only for a few moments"², and that only in this way, the art of living can be practiced even in a concentration camp, even if the suffering is omnipresent. He reinforces the above-mentioned idea by making an analogy between human suffering and the behavior of gas: "If a certain quantity of gas is pumped into an empty chamber, it will fill the chamber completely and evenly, no matter how big the chamber. Thus suffering completely fills the human soul and the conscious mind, no matter whether the suffering is great or little. Therefore the "size" of human suffering is absolutely relative."³

Any detachment, even for a few moments, from the events in the camp gave the prisoner the strength and confidence necessary to get over another day of torment. The first example that comes to support this idea

¹ Viktor E. Frankl, *Man's search for meaning*, translated into Romanian by Silvian Guranda, Bucharest, Meteor Press, 2009, p. 56.

² Ibidem, p. 57.

³ Ibidem, p. 58.

is that of people with a less robust appearance and a richer intellectual life who have faced camp life better than those who were more robust. The first category managed to withdraw from their environment in an inner life where they were spiritually free. The second example is about Frankl, who has managed to detach himself from the camp life, by trying to think of his beloved wife. He confesses that in such moments he understood that anyone who has nothing left can experience happiness by contemplating the beloved person.

Once with the intensification of inner life, the prisoner could enjoy the beauty of nature and art more than ever: "I was stolen from the nature beauties that I had longed for so long. Also, in the camp, one of us might have drawn the attention of the comrade who worked side by side with him on a sunrise shining above the tall trees of the Bavarian forests (...) to see the wonder of the sunset. Finally, after a loud silence, we told each other, "How beautiful the world can be!"⁴

Another example, which is like a lesson for the reader, is the happiness created by simple things. The author confesses how a trivial thing has created great joy for him and his colleagues when they were transported from Auschwitz to the Dachau camp. He says that during the transport they were afraid that their train would cross a bridge on the Danube, because that would have meant the way to death: the Mauthausen camp. Seeing that the train did not cross the bridge and "it "only" went to "Dachau""⁵, the author mentions that all prisoners have started to cry out of happiness in the wagon. Therefore, this unexpected surprise created a good mood for them consisting of laughter and jokes, though many torments were waiting for them. However, the author adds, "We were all very pleased! Because there was no chimney in the camp, and Auschwitz was far away."⁶

Happiness appears even in the most unpleasant moments such as the time when the prisoners had to look for each other's lice before going to sleep. Although this was an unpleasant procedure and they had to be naked in the unheated barrack whose ceiling was hailing, the author mentioned that prisoners were happy when they found time to look for lice before bedtime so that they could sleep half a night. Their contentment came from the fact that they were not disturbed by the air raids during

⁴ Ibidem, p. 54.

⁵ Ibidem, p. 59.

⁶ Ibidem, p. 60.

this operation, otherwise the lights had to be turned off, which would have led to the impossibility of taking a rest during night.

Another example of unpleasant situation describes the author at the time when he was sick. Under these circumstances, the prisoner was pleased that he was not forced to leave the camp for working outside and instead he could lie down with the other sick prisoners in a barrack. As they were suffering while staying crouched in order not to lose heat and waiting for the daily division of bread and serving the soup, the prisoners still had this gratitude: they were not in the place of those who had to work outside and face the blizzard snow. The happiness was even greater when they knew they could spend another two days in the barrack besides the first two.

Most of the time, happiness was limited to the fact that despite the torment they had to endure, each one had "a body which, after all, was still breathing. Everything else related to ourselves, such as the rags that were hanging on our skeletons which consisted of only skin and bone, presented some interest only to the extent that we were included in a convoy of sick people."⁷

Frankl includes these pleasures of camp life in the category of negative happiness, which Schopenhauer calls "the freedom to not suffer." The author confesses that the true positive pleasures were very few. One of Frankl's enjoyable moments was the time when he was chosen to work alongside the prisoner-cook, the only one who was fair and shared the soup equally regardless of who the person was and he did not favor his friends or compatriots.

Whether it is about negative or positive happiness, Frankl insists on trying to rise spiritually in order to face the problems we encounter. The author points out that there is a close connection between immunity and the state of mind and that he was witness to such a demonstration. This is about a dramatic demonstration of a prisoner who has lost confidence in the future, which was fatal to him: the long-awaited release did not happen as he estimated, which made him very disappointed. As a result, his body resistance suddenly dropped, and the body succumbed to typhus infection. This happened to several prisoners who had been hoping to be free for Christmas. In the author's opinion, the fact that the encouraging news regarding their freedom did not come around that period led to the loss of courage and disappointment. Thus, this had a dangerous influence

⁷ Ibidem, p. 67.

on their power to withstand and therefore many of them perished. As a conclusion to this example, one can say that the psychophysical causes were not responsible for the state of the inner self, and rather the free decision of the prisoner.

By making use of his own experience as prisoner in Dachau and Auschwitz concentration camps, and at the same time by using his knowledge in psychiatry and psychoanalysis, the author and physician Frankl managed on the one hand to sensitize the reader by explaining the moods experienced by the prisoners, by carefully describing the psychological changes they have gone through while he was studying their reactions and behavior. On the other hand, these examples were meant to guide and encourage the reader who, in moments of hardship he must always find reasons to continue to exist. In this respect, the author appeals to the development of the sense of humor that offers the possibility of detaching, even for a few moments, from the unbearable moments which the reader experiences. Once this skill is developed, the human being can detach from critical situations and thus be able to overcome obstacles more easily. By the examples given, the author has demonstrated that the pain he experienced had a relative nature and that it has acquired a new purpose, both analytical and philosophical. He also pointed out that happiness can be achieved even in times of severe suffering. This method of combining science with personal testimonies and with philosophy determines the reader to re-examine his principles and attitudes and to see the hardships of life as a test of inner strength and ability to face the present without retreating in the past and without escaping from the present by suicide, but to seek the meaning of life.

In conclusion, we can say that "Man's search for meaning" is a lesson of happiness given by a Holocaust survivor who presents the most intimate view on human understanding in situations of unimaginable terror, describes how he accepts the trauma and finally ends up finding meaning in everything he experiences.

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