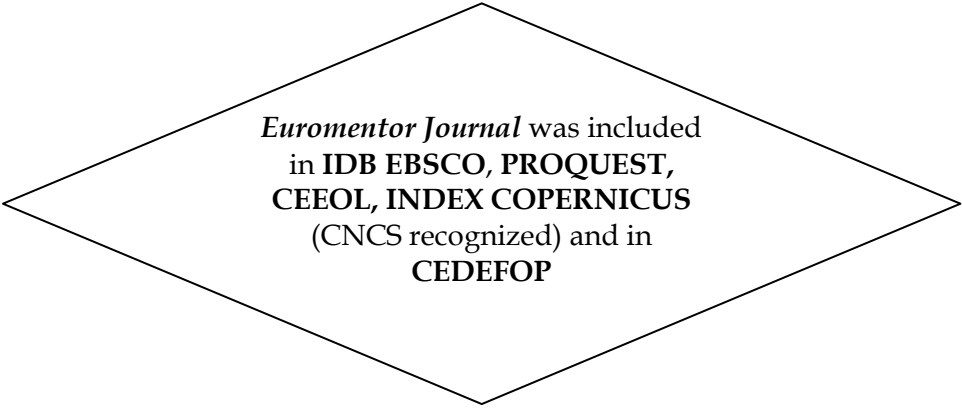


**EUROMENTOR JOURNAL
STUDIES ABOUT EDUCATION**

Volume VI, No.2/June 2015

"Euromentor Journal" is published by "*Dimitrie Cantemir*" Christian University.

Adress: Splaiul Unirii no. 176, Bucharest
Phone: (021) - 330.79.00, 330.79.11, 330.79.14
Fax: (021) - 330.87.74
E-mail: euromentor.ucdc@yahoo.com



Euromentor Journal was included
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(CNCS recognized) and in
CEDEFOP

EUROMENTOR JOURNAL STUDIES ABOUT EDUCATION

Volume VI, No. 2/June 2015



ISSN 2068-780X

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

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EURO CULTURE IN EDUCATION. ASPECTS OF A NEW PHILOSOPHY OF EDUCATION

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Abstract: *The fundamental ideas we take into account in our argumentative approach envisage two aspects that we consider essential for our current research work: **Europe's axiological profile** has always been given by **culture**, not by politics, which we define through the concept of **EURO CULTURE**; we also argue that there is a relationship of isomorphism (congruence) between the pedagogical matrix of the European education and Europe's cultural achievements.*

*That is why we consider it imperative that **rethinking education in Europe** in the context of **globalization** aim especially at developing the **axiological intelligence** as the differences between people and cultures are due to differences between the systems of values they operate with. The new "**homo valens**" is encouraged to build his own axiological system in accordance with his individuality, school serving to provide values and guide the setting up of axiological systems, in consonance with the primary values of mankind, namely those which are specific to each and every collectivity.*

Keywords: *culture, education, axiological intelligence, value, globalization, Europe.*

Can Europe be defined through culture?

Europe represents a reality is to which is hard to give a precise definition. Neither geography, nor history, nor ethnography, nor culture or religion allow us to give a simple and clear answer to the question: "What is Europe?" Could Europe be defined through its culture?

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It is true that Europe has experienced periods of asserting its cultural unity. One such moment was, in the 13th century, the setting up of the great universities, the success of the Romanesque architecture, and then of the Gothic one. Europe's unity was rediscovered during the Baroque and the Enlightenment period. Therefore, the aspirations towards were felt in this area. But none of these moments included the entire Europe. Cultural unity cannot claim to serve as a righteous definition of Europe, and even less to establish its boundaries.¹ In our analysis, we assume that, for the definition of Europe, culture is a better guideline than politics. This is also the meaning of the concept that we propose for EURO CULTURE. Europe is not a simple notion. There was in history a Spanish Europe, a French Europe, a German Europe, and none of them led to the unification of the continent. There was always a dominant influence which later gave place to another. Likewise, geography distinguishes between a Danubian Europe, a Baltic one, a Mediterranean one, a Scandinavian one. On the other hand, the geographical Europe is different from the historical one. A group of three countries represents Europe politically and culturally Europe without coagulating the entire geographical Europe. **The power of Europe as an expression of unity in diversity lies especially in its culture. Not coincidentally did Dimitrie Cantemir or Leibniz argue for the idea of a united Europe, for its cultural and spiritual unity.**²

The resizing of the life horizon, the moral regeneration remains structurally related to truth and to the horizon of the values conscience³. As Hegel said "man has to honor himself and consider himself worthy of what is loftiest. He will never be able to have lofty enough thoughts about the greatness and power of the spirit"⁴.

The crisis of today's world gives rise, righteously, to insecurity and anxiety, to frustration, but also to phenomena of superficiality and marginality. The rediscovery of what's authentic (of human and social world) is possible through genuine communication with oneself and with the others, by rediscovering man on the path of culture, on the path of

¹ Jean-Marie Le Breton, *The Greatness and Destiny of Old Europe*, (1492-2004), Bucharest, Humanitas Publishing House, 2006, p.15.

² G. Pohoată, *Dimitrie Cantemir and G.W. Leibniz - Encyclopaedists with European Vocation*, Cogito, vol. 2010.

³ G. Pohoată, *The Relationship between Communication and Truth in the Current World*, Euromentor Journal, no. 2/2012.

⁴ G.W.F. Hegel, *The Encyclopaedia of Philosophical Sciences*, I, Bucharest, The Academy Publishing House, 1962, p.36.

education for real values. Let us remember the urge of a great philosopher, who once studied (in the 40s of the 20th century) “the crisis of the European human existence”, stating that: “the European mankind” has “only two ways out: either the decline of Europe in its alienation from its own rational sense of life, its fall into enmity against the spirit and into barbarism, or the rebirth of Europe from the spirit of philosophy, through a heroism of reason”.⁵

The same author adds: “the great danger threatening Europe is fatigue. In order to combat this danger of dangers as ‘good Europeans’, animated by the courage that no fight, even without end, can scare it”. Perhaps the greatest ‘danger’ (Hussell was speaking about) is not fatigue, but blocking communication, dialogue as openness towards new horizons to achieve and redefine human values. **Perhaps “best of all possible worlds”⁶ would be that where those who talk (and talk to each other) should achieve communication and understanding.**

The current culture of Europe reflects the system of interdependencies established between the peoples’ cultures, it expresses the unity in diversity of the cultural phenomena, but also the originality and uniqueness of communities, groups and individuals. It requires respect and tolerance for all peoples’ cultures, as an expression of their existence and creation, a reason to promote the principles of peace and reciprocal trust, of a system of values based on humanism, as the opposition between human groups is, ultimately, an opposition between systems of values. Incidentally, a culture and a civilization should make use of the full human potential, which has not been valorized so far in human history, and, by stimulating changes in human nature, it should unlock new horizons.

We would equally like to point out that the size of globalization, the universality of culture is neither a fad nor the result of a few individuals’ will, but an objective and necessary process due, primarily, to the fact that the current human species (*Homo sapiens*), being a unique one, is also the great constant of universal history. Nowadays science and culture are increasingly becoming a universal message, the progress of the scientific and technical revolution requiring a deep restructuring concerning not

⁵ E. Husserl, *Die Krisis des europäischen Menschentum und die Philosophie/ The Crisis of European Mankind and Philosophy*, Paideia Publishing House, 2003, p.68.

⁶ G.W. Leibniz, *Theodicy*, Iași, Polirom Publishing House (the Leibnizian meaning of this phrase is ontological, not moral), 1997.

only the world of technology, but especially man's position in the work process and in society, in general, with extensive repercussions on the conception of its self, its identity, place and purpose in the universe. Wealth regarding the cultural and behavioral-civilizing dimension differs tremendously from economic wealth. In culture, the one who makes presents does not become poor, on the contrary, he gets rich, the cultural goods benefiting from another alchemy than the material ones, where the accumulation of goods, money and possessions singularize the individual, isolate him from the others, and often makes him rapacious, even capable to resort to illegal and immoral means. Conversely, through culture, by making gifts, man enriches his soul and intellect, becomes solidary to the others and sympathetic to their problems, more open to their life, language and customs. Through culture, people build up stronger, nicer and more sincere relationships which improve their human side and develop a flow of mutual values. Culture is now understood as a factor expressing the degree of development of a society, the quality of life, social integration of groups etc. EU accession process requires a balance between common cultural values and national, specific targets; thus, cultural diversity is understood as a wealth of the European heritage and not a source of division and conflict. In this context, an important function of cultural policies is to preserve the identity and maintain diversity, but also to stimulate the citizens' creativity, protect minorities etc.

2. Education and Culture in Europe in the Context of Globalization

The relationship between education and culture can be considered according to three plans of action, different in terms of the content they refer to, but convergent in terms of the objectives pursued: **the plan of man's transformation into an eminently cultural being through education, the plan of education as transmission and culture generation action and the plan concerning the role of education in the context of the culture-civilization rapport.** Therefore, righteously, Werner Jaeger said that: "The stability of the regulations in force also means the resistance of a people's educational principles".⁷ And the sounder the educational principles and pedagogical matrix of a people are, the stronger its creative capacity is. And, conversely, the weaker and less present in its consciousness the educational principles and the pedagogical matrix of a

⁷ Werner Jaeger, *Paideia die Formung Des Griechischen Menschen*, Walter Gruyter, Publishing House, Berlin, New York, 1989, p.5.

community or people are, the more fragile and perishable its cultural achievements will be, and the more insignificant its historical presence".⁸ Man's proximity to the existing space of culture is achieved only through education. Education is that which transforms the human subject, trains and shapes him in order to adapt to the conditions and to the specific of cultural beingness. Just as Gilles Deleuze argued, invoked by Liviu Antonesei, that the "traces" left by culture on the human being are indelible, man is sentenced to culture and his permanent "mark" is education.⁹

Today's Europe is caught and taken aback, on the one hand, by a culture of indifference, which has a direct influence on the young generation in the general trend of human society globalization, in terms of its uniformization. In this context, a kind of culture sleep is being attempted, an amnesia of it, while everyone has the right to their dignity and identity, be it ethnic, social, cultural or religious. "How could we open the doors of culture today, when we have lost the key of reading?" and closely related to it: "What will schools and universities become in the future?" We risk turning everything around us and inside us into a desert, intending to build dozens of Towers of Babel in the name of an idea or ideology. The search of today's man has grown apart from what God is, from the mystery of life. Culture is a way of looking upon life, of organizing it on four fundamental truths: justice, charity, love and freedom. Living in a society that wants an "eclipse of God", a laicism, the effects are seen immediately. The degradation of cultural and social life having family as its first victim, terrorism raised to the level of political instrument, behavioral equalization due to an uncontrolled economic explosion that pushes the individual to consumerism and the desire to live only to satisfy his instincts. The human individual has come, in recent years, to be a victim of ideology in Eastern Europe and, in the West, a victim of structuralism. The cultural phenomenon is today both dramatic and fascinating.

Fascinating, thanks to the scientific progress, communications, openness to all peoples of the world, causing intercultural dialogue initiated and carried out mainly in universities. And the drama of the

⁸ Nicolae Sacaliș-Calata, *The Philosophy and Pedagogy of Culture. From Homer to Plato and Zamolxis*, Bucharest, Pro Universitaria Publishing House, 2012, p.8.

⁹ Antonesei, L. Paideia, *The Cultural Foundations of Education*, Iași, Polirom Publishing House, 1996, p.13-45.

clash between encysted cultures, closed in themselves, has led to those tragic results, fratricidal wars and fights in Africa, Afghanistan, culminating with the terrorist attack of 11 September 2001 in America. "A European culture can only exist within a set of cultures, built upon an ancient Christian concept of 2,000 years, in order to find its own identity, its own breath, its own mission".¹⁰

On the other hand, the involvement of education in the rapport culture-civilization does not limit to its the structural adequacy to the specific of the game with complete information, but also requires taking into consideration the fact that we are currently witnessing a process of progressive multiplication, through the information technology and mass media, of the images of the world, a process that can lead to the loss of the sense of reality.¹¹ At the level of most contemporary educational systems, we can find out, in this respect, an increase in discrepancies between books and the reality they refer to, with a certain metaphorical reductionism¹² regarding the transposition and conversion of reality into ideas, concepts or theories, which induces major difficulties in the understanding of the real, objective world by those who are being educated. The often reduced degree of significance of the information which is being conveyed, the inconsistencies between the written text and the actual reality, along with the theorizing doubled by excessive conceptualizations, all these are elements that require the reconsideration in the educational phenomenon of the relationship between theory and practice, between symbols and reality, in order to facilitate a more consistent approach of school to real-life school. That is why, the education leaders from different countries are placed in two different positions. From the position of the skeptics, school is seen in decline, the educational systems no longer being able to prepare tomorrow's world. From the position of optimistic specialists, school has the necessary resources to build up the future, but the educational services need to adapt to the demands of the contemporary world development.

For a long time inert, traditional and conservative, education today takes on the responsibility of mapping out a world in continuous

¹⁰ Cardinal Poupard in his Conference from Cluj. Daniel SÂRBU - <http://www.ziuadecj.ro/cultura.php>

¹¹ G. Vattimo, *The Transparent Society*, Pontica Publishing House, 1995.

¹² D. Lentzen, eds. *Education for the New Europe*. Providence: Berghahn. Persianis, P. 1998.

movement and to provide people with the orientation tools which can help them find their own way.

Following this commitment, educational theories and practices have emerged in the education area reflecting the changes of the post-modern human being's existential and societal paradigmatic changes.

School has the role to reflect the character of postmodernism and globalization in the curriculum, to educate the trainers and trainees in order to discover and understand the existential uniqueness of mankind on this planet.

Without being a miracle that works wonders, education is an indispensable tool for improving the individual development, for building up relationships among people, for attaining the ideal of peace, freedom and social justice.

An essential role in envisaging the future dominated by globalization is played by the International Commission for Education in the 21st century, whose president, Jacques Delors, in his Report to UNESCO¹³ systematizes the perspectives in three main ways:

- From local community towards a global society
- From social cohesion to democratic participation
- From economic growth to human development

"How can we learn to live together in the *global village*? We also find a possible answer to this question in the quoted source. The four pillars that support the continuous educational process are: "learning **to know**, learning **to do**, learning **to live together with the others** and learning **to be**".¹⁴

The need for a common set of universally accepted values (tolerance, democracy, solidarity, respect, social equity and justice, etc.) cultivated through education and mutual training with a view to a global morale and culture does not exclude, but emphasizes the preservation and renewal of the traditions of each and every culture. Along with promoting a real civic culture, the sense of difference will no longer cause animosities, but will encourage respect for each other's culture through:

- awareness of human rights and social responsibilities;
- acceptance and respect for the national specific character;

¹³ Delors, Jacques (coord.), *The Inward Treasure, Report to UNESCO by the International Commission for Education in the 21st Century*, Iași, 2000.

¹⁴ Ibidem, p.78.

- empathic openness to the universal cultural values through intercultural education;
- increasing the sense of obligation as to the natural environment protection;
- depoliticizing the cultural and educational values;
- developing creativity, education for change;

It is not by mere chance that the specialized literature speaks about “multicultural curriculum”, “education for cultural diversity”, “education in pluralistic situations”¹⁵. The contribution of the Professor Mircea Malița, who pleads for the same idea of cultural diversity, is also of reference in this respect.¹⁶

There are outstanding concerns in the Romanian pedagogy from the beginning of this millennium¹⁷, which warn that the transition from a mono-cultural education to an intercultural one involves changes in attitudes towards acceptance of otherness, of diversity as a privilege, not prejudice, without avoiding answering questions like:

- Can we find a balance between individual rights and collective ways of expression so as the ones do not exclude the others?
- How can we distinguish theoretically, practically or politically the differences resulted from the right to specificity and equality?
- Are particular identities (cultural, ethnic, racial, religious) relevant for public institutions?
- Should the educational institutions whose neutrality ensures equal opportunities in education give priority in relation to the universal dimension, violating the democratic values?

The education for cultural diversity **asserts** itself as an open attitude towards programs focused on contents (of curricular change) that are centered socially (for equal opportunities for success) and on the student (as relationships and group behaviour).

¹⁵ J. Banks, Allyn & Bacon, *An Introduction to Multicultural Education*, Boston, 1991

¹⁶ Malița, M., *Ten Thousand Cultures. A Single Civilization*, Bucharest, Nemira, 1998.

¹⁷ Cozma, T., *Intercultural Education*, Iași, Polirom, 1999, where a professor from Iași speaks about the transition from a mono type logic to an intetype logic; from the same perspective, the same contributions are also notable: Cucuș, C., *Cultural Dimensions of Cultural and Intercultural Education* Iași, Polirom, 2000, Ciolan, L. *Steps towards the Intercultural School*, Bucharest, Corint, 2000.

The above mentioned problems are admirably summarized in the 1st chapter “The Impact of cultural knowledge on the procedural development of education” in the volume *Alternative and complementary training systems*¹⁸. The author finds out “revolutionary knowledge and education approach to its advanced limits”. This is because it is “another philosophy of knowledge – another type of education” and “redefining the cultural model and continuously rethinking the educational model”.

The variety of models offered by the 21st century requires a wide opening to creative teaching, starting even with the choice of either ways: “Modern didactics does not oppose the alternative, complementary or compensatory systems, but is in favour of pluralistic approaches, of differentiating between various solutions which can bring more dynamism and flexibility, which can form an antidote to a possible slide towards a pedagogical conservatism, uniformity and routine in the teaching activity.”¹⁹ The perspectives of intercultural education involve, first of all, modernity, globalization and the dialogue of cultures. It is therefore necessary to highlight that intercultural education and education for globalization have gone beyond the stage of *pedagogizing* the human rights being considered:

a) preventive therapies for the effects of the future socio-cultural shocks.

b) spiritual, ideological and behavioural exercises for adapting to the current and future condition of “homo mundi”.

c) catalysts and facilitators of globalization.

Education through and for cultural diversity

The idea of globalization has been supported since Marcus Aurelius who used to declare himself “citizen of the world, not only of Rome” and up to the representatives of the progressive education, who believe that “it’s high time we built an unprecedented civilization that should go beyond the bases of nationalism”.

The academic internationalization (increasing interdependences, communication, exchanges between students at planetary level) is not new, either. This is proved by a dialogue between Erasmus and Nivolaus Olahus, that dream about Collegium Pansoficum of Comenius, the studies

¹⁸ Cerghit, I., *Alternative and Complementary Training Systems*, Aramis Publishing House, 2002, p.12-20.

¹⁹ Ibidem, p.33.

of Romanian scholars at Lvov, Padua, Paris, Vienna, etc. The aspiration towards a Universal Academic Community is being built upon transnational academic research programs such as “Tempus”, “Erasmus-Socrates” but also by attempts of establishing some academic spaces which should produce universal values (e.g. the Central-European University). In this case, international cooperation does not exclude limiting the autonomy, both at individual and institutional level. The Mega-project CODREE (Cooperation for Reinforcing the Development of Education in Europe) founded on UNESCO’s initiative has the following priorities: education for all, education for the 21th century, developing capacity for reform and evolution in education.

The **cultural perspective** on globalization argues that it is a force that generates fragmentation and unification alike, supporting both the development of local and global communities. In fact, the education policy consists in the “states” care for triggering the spiritual forces of peoples and increasing unlimitedly the cultural heritage”.²⁰ The “planetization” trend, by shaping some cross-cultural and cross-border entities is opposed by the “atomization” one, of separation into groups, regions, communities. The dynamization of the contemporary educational systems is achieved through diversity not homogeneity, which would be impossible for the over two thousand existing peoples, five thousand ethnicities, each with specific or resembling traditions. Therefore, we need **an education through and for cultural diversity**.

The philosophy of diversity in action advocates for openness, empathy and communication of each culture’s values through programs focused on **contents** (intercultural curriculum) that are centered **socially** (on equal opportunities for success) and on the **student** who needs be educated in the spirit of perceiving his/her own future situation. In this respect, the basic pillars of education: learning to know, learning to do, learning the rules of living together and learning to be get new formative content and new strategies for teaching, learning and assessing. Putting into practice the requirements of the four pillars of education, where human knowledge and understanding in a global society become basic landmarks of the new education, will endow the young people with what they need to be able to live together in tomorrow’s world, to everybody’s welfare.

The increase in educational exchanges, curriculum internalization, the changes due to the information and communication technology are

²⁰ Bârsănescu, Șt., *Cultural Policy in Contemporary Romania*, Iași, Polirom, 2003, p.4.

undeniable realities of the contemporary world, which we provide as arguments to support the statement that the phenomenon of globalization is a worldwide reality. New educational tools are being developed, new educational products emerge, from new technologies to programs meant to shape behaviours, by broadening the knowledge horizons of the participants in the program, following the model of activities performed with big companies' employees. In schools a number of programs are being developed, such as the natural and social environment protection, leadership training, development of entrepreneurial skills, involving primarily new attitudes: combating discrimination, accepting multiculturalism, intercultural exchanges, respecting everybody's rights to existence and professional fulfillment. The students **will learn how to learn**, to find out the necessary information, to use the modern means to search for their information, to design their own career path ever since they are in school. The teacher will no longer be an encyclopedic mind, because the way in which the knowledge is transmitted is more important than its volume, the way in which the teacher guides his students to understand their own investigation methodologies, to reach the goal which meets their individual needs and aspirations. The teacher's role will be decisive as to the formation of the students' critical, lateral, complex, analytical thinking which they will be able to use throughout their lives. As a matter of fact, the methods of learning, teaching and assessment for lifelong learning propose a model which is different from the traditional one, in which the roles of the leading actors – teachers and students - have been rethought.

Conclusions

A lucid radiograph of the paideutic act which is currently performed in our school and everywhere urges us to believe that, for a proper axiological education of our times, the deduction of the educational objectives from the body of the modern values is necessary: At content level:

a) rethinking the place of anthropological and social subjects for educational levels, meant to provide graduates with knowledge on issues related to the values of modernity, to the citizens' rights and freedoms, to the functions of the state, to the operation of the European and global institutions;

b) studying foreign languages in close relation to the civilization and culture they belong to, because the language is both a practical useful tool in various relationships and a vector defining a culture' specificity;

c) promoting comparative studies in fields like philosophy, history, literature in order to understand the relationship between the universal and the particular, on the one hand, and the prospective change and discouragement of the ethnocentric approach, on the other hand.

d) at the trainers' level, the teaching staff need to be retrained in the spirit of the European values, less through actions dominated by formalism, and more through improvement in collaboration with academic institutions outside the Romanian (academic scholarships, master's and doctor's degrees, research projects, etc.).

The academic elites, in their capacity as trainers of the trainers and as a result of cultural irradiation function fulfilled by the university, can become competent agents of spreading the European modern values, of modernity in general.

The socio-cultural referential system determines our behavior and, by admitting the relativity of this system, the individual becomes capable of improving it and thus adapting easier.

The ability to acquire larger identities (of European and world citizen) develops a new type of loyalty, which can integrate the national, regional, professional and social identities.

Cultivating values such as respect for the other, tolerance towards diversity, complementarity among values, the school is able to turn to good account the potential wealth of multiculturalism without abolishing the identity of any of the cultures.

Globalization requires a new philosophy of education, an inter- and trans-disciplinary approach of contents and primordially of humanistic values which should confer man a higher value, elevation and moral eminence. The imperious need for achieving the cultural, spiritual values is perceived nowadays as a "longing to explore a certain domain". In his work "Transdisciplinarity"²¹ Basarab Nicolescu proposes a new model of knowledge, a new paradigm of social and spiritual evolution". Beyond the various interpretations of transdisciplinarity, this new paradigm builds up bridges between the exact sciences and the humanistic ones, between science and tradition, between scientific thinking and symbolical thinking, between cognition/knowledge and being"²². Everything can be rethought and re-evaluated if we become aware that education is our chance. This

²¹ Nicolescu, B., *Transdisciplinarity*, Iași, Polirom, 1999.

²² Pohoată, G., *Towards a New Philosophy of Education*, Euromentor no. 1/2010, p.7.

differentiates us as individuals, as peoples. The identity crisis of the current school can be overcome by **rethinking education**.

In the current context, we need a dynamic, formative education focused on authentic values. Education through and for the human being can be a new type of education which should take into consideration all the human being's aspects" ²³. In the current society, characterized by economic, political and cultural mobility, the new educational order can be conceived through the joint effort of the theoretical pedagogical movement and the educational practice. The axiological education in globalization involves a certain understanding and rethinking of the space, of the axiological point of reference in order to acquire autonomy and an axiological conscience adequate to the epoch we live in.

Leaders in education should also take into account tomorrow's humanity and, according to this, to adapt learning strategies and education of new generations. The educational systems should take into account that a child who is being trained today will be an adult in 20-30 years, when the values he has received can be totally different. The educational guidelines should be orientated primarily towards the basic values of humanity regardless of the age we live in. The new '*homo valens*' is encouraged to build his own axiological system in accordance with his individuality, school serving to provide values and guide the construction of axiological systems, in consonance with the primary values of mankind, namely, those specific to each collectivity.

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²³ Ibidem, p. 7.

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COLLABORATIVE LEARNING AND CYBERGOGY PARADIGMS FOR THE DEVELOPMENT OF TRANSVERSAL COMPETENCES IN HIGHER EDUCATION

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Abstract: *The paper addresses the specific issues related to the development of transversal competences within collaborative learning and cybergogy paradigms. The paper is focused on presenting the contribution of the collaborative learning for increasing the students' creativity and the efficiency of the learning process. The study is based on the results provided by the desk research and applied research conducted in a private university in Romania. The main research goal consists in emphasizing the importance of using collaborative learning methods, especially the project based learning, related to the development of creative thinking for facilitating the identification of innovative solutions to various practical issues. In addition, it highlights the benefits of using the online resources and interactions for enhancing the cooperation within the project teams. Besides the acquisition of knowledge and specific skills, cooperative learning facilitates the development of transversal competences necessary for the graduates' better social insertion. In this respect, the paper encompasses some of the specific results obtained at the Faculty for Education Studies, through the implementation of project-based learning for the development of digital competences. The study provides a holistic approach integrating the theoretical and pragmatic perspectives, according to the lessons learnt during the teaching/learning processes.*

Keywords: *collaborative learning, cybergogy, transversal competences, engaged learning, project-based learning.*

1. Introduction

The main questions of the research refer to the existing transversal competences for collaborative and online learning (Have the students in Romania digital competences and adequate skills for cooperating within

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project teams? and How could be the transversal competences and the creative thinking capacity developed?). Aiming at finding answers to these questions, an ex-ante survey has been carried out for identifying the students' key competences. As the results of the survey revealed, a lack of transversal competences has been noticed, and consequently the higher education should be more focused on the development of the transversal skills and the adequate improvement of the educational process. In this context, the project-based learning and evaluation method has been implemented for the development of specific competences (in this case digital skills) and transversal competences. The evaluation during the whole process increased the students' reflexive capacity. The ex-post evaluation highlighted the benefits of the project-based method for the transversal competences development.

2. Transversal competences. Romanian case study

The studies concerning to the education of the 21st century demonstrate the experts' concern related to the students' learning capacity development, in order to acquire and use knowledge, and also to learn how to communicate in the global socio-economic context and to become adults able to understand their own dimensions as persons and also as active social actors. Consequently, the self-awareness capacity and the sense of own evolution represent essential modern adults' features, which could be developed only using new models for the continuity of the learning process and through the development of the self-formative capacity.

In the context of the knowledge society, the European strategy 2020 is focused on the smart, sustainable and inclusive growth. Moreover, the strategy for education and training 2020 (ET 2020) has very ambitious objectives, such as: the share of 30-34 year old people with tertiary education attainment should be at least 40%, the share of early leavers from education and training should be less than 10%, an average of at least 15% of adults (age group 25-64 year old) should participate in lifelong training, the share of 15-years youngsters with insufficient abilities in reading, mathematics and science should be less than 15%.

The ET 2020 strategy has as main objectives: continuous learning, quality and efficiency in education and training, equity and social cohesion, as well as the improvement of the the creativity and innovation at all educational levels (Council of the European Union, 2009).

In order to create the premises for a better social insertion, the European Union is concerned to develop for its citizens new competences for new jobs. In this context, the key competences considered as mandatory for all the persons attending the compulsory education level within the European space have been defined (***, 2006):

- communication in the mother tongue;
- communication in foreign languages;
- mathematics abilities and basic competences in sciences and technologies;
- abilities regarding the information and communication technologies;
- *learning to learn*;
- civic and interpersonal competences;
- entrepreneurship;
- cultural awareness.

It should be emphasised that “learning to learn” represents a key transversal competence in a creative and innovative society, facilitating the individuals’ self-formative capacity development and the evolution to the “knowledge & learning society”.

In order to understand how responsive the Romanian education system is for meeting the requirements of the knowledge society, a survey has been organized aiming at identifying the acquirement of the key competences during the compulsory educational path and even during the university learning process.

The survey has involved 135 students from the total number of approximately 10000 students from a Romanian private university. Because the survey is not very comprehensive, its results indicate only trends and cannot be generalised. However, the study is significant for analysing the degree to which the education system in Romania facilitates the acquisition of the transversal competences.

The survey has as main hypothesis the fact that the upper secondary graduates have already acquired the key competences required for a better social integration. The summary of the results regarding the key competences is illustrated in the figure 1.

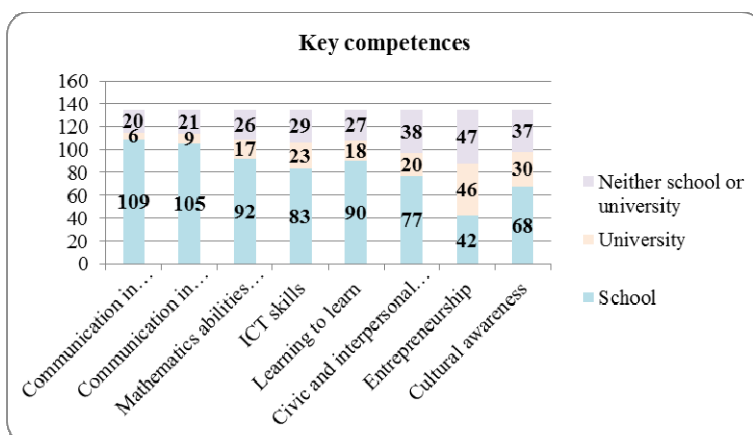


Figure 1. Main key competences acquirement

The hypothesis has not been entirely confirmed, because the majority of the students feel that they do not have the appropriate ICT and entrepreneurial competence and the civic and cultural awareness for their social integration. Furthermore, the higher education contribution regarding the transversal competences acquirement is not so significant, according to the students' perceptions (figure 2).

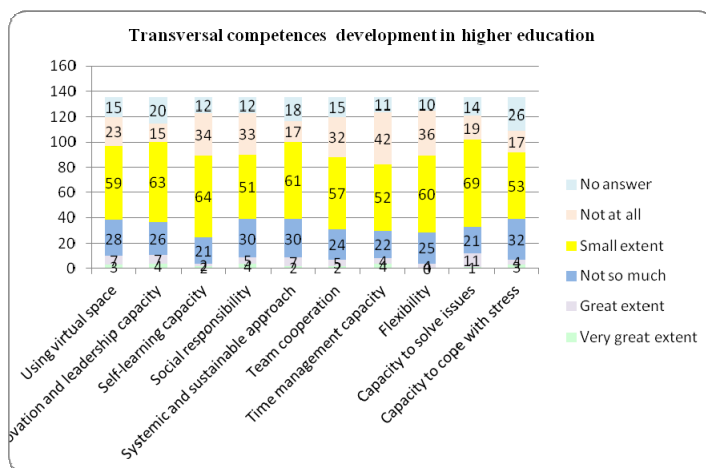


Figure 2. Higher education contribution for transversal competences acquirement

According to the students' views, the contribution of the higher education system for the development of some transversal competences, such as innovation and leadership capacity, team cooperation capacity, time management capacity etc. is not significant or has a very small significance (table 1).

Table 1. Not significant or small contribution of the higher education for the development of students' transversal competences

Using virtual space	Innovation and leadership capacity	Self-learning capacity	Social responsibility	Systemic and sustainable approach	Team cooperation	Time management capacity	Flexibility	Capacity to new solve issues	Capacity to cope with stress
81,48	77,04	88,15	84,44	80,00	83,70	85,93	89,63	80,74	75,56

In accordance with these results, the research has been focused on finding new ways and methods for facilitating the students' transversal competences development.

3. Project-based learning

Project based learning and assessment method is a constructivist approach suitable for solving complex problems in a creative, collaborative and independent manner, the students being stimulated to find innovative and original solutions, to make efficient decisions for achieving the team's common goal. The method has been developed by the Buck Institute for Education (***, 2009), in the late '90s, providing innovative solutions for reforming the education system. Project-based learning approach creates challenges for the students, enabling them to face complexity and to tackle it by using concepts and principles acquired, as well as new knowledge and mechanisms identified independently, especially by valorising the web resources within a self-conducted research process. In addition, the student is forced to interpret, evaluate and reflect on solutions for applying knowledge, principles and mechanisms in a context defined by the project's theme. Moreover, the student should decide between different alternatives in order to choose the optimal way for solving the problems. Consequently, Project-based learning is a student-centered learning model (M. Ionescu, 2003), ensuring the development of knowledge and skills in a specific area or several areas, through extensive work tasks that promote inquiry and authentic demonstrations of result oriented learning.

A project often involves an interdisciplinary approach and engaged collaborative learning. The students settle their own goals and design the activities and find innovative solutions for achieving their objectives. Moreover they should plan, coordinate the activities and integrate their work. The whole process represent in fact engaged learning, as individual research, learning and application of the knowledge acquired, and as

collaborative learning, by sharing knowledge and skills within the project team. These experiences are particularly useful, creating a space for simulating the real environment, from both sides, i.e. challenges and team learning and solving problems. Besides the independent learning and research skills, communication and cooperation within a team framework represent other important benefits of the implementation of the project-based learning.

This method has great potential in terms of formative characteristics (Neacsu, I., 1999):

- encouraging both independent and group activities
- promoting exploratory approach
- supporting the development of the cognitive/intellectual capacity facilitating human interactions and the spirit of cooperation
- supporting knowledge and experience sharing
- stimulating the motivation and interest for learning
- creating a positive attitude for values
- developing the decision-making capacity
- developing the creative thinking
- developing the self-learning and collaborative learning capacities
- improving the capacity of using knowledge in a particular context

Essential features of the project-based method are in line with the main characteristics of the collaborative learning, such as: positive interdependence, learning through direct interactions, individual responsibility, and interpersonal communication (Johnson & Johnson, 2009). Besides the social skills development, the philosophy of the project-based learning is focused on team-creative-thinking. The students are encouraged to think outside the box and to find original solutions and to become creative meaning “to display responsibility”, to be able “to utilize resources, to be congruent and to display empathy, tolerance, and integrated consciousness” (Chavez-Eakle, Lara, & Cruz, 2006). Project-based learning can be extended through the use of web 2.0 technology providing extended possibilities on how to achieve the project goals, without being a substitute for the project and its thematic (Boss, S. Krauss, C., 2007).

4. Using cybergogy for empowering the collaborative learning

The need for new learning opportunities based on information and communication technologies positioned the online learning in the center

of various discussions about education. In this context, a new concept emerged: cybergogy. This concept refers the online learning process (Carrier & Moulds, 2003 and Wang, M., 2008). This new paradigm has been developed by *Minjuan Wang*, who has highlighted the facilities provided by the virtual space for the autonomous and collaborative learning. In this case, the learner has the opportunity to achieve his learning objectives in a flexible way, according to his profile and to his personal way of managing the time and educational strategies. Cybergogy describes strategies for new learning experiences, based on the person's active engagement in the learning process, at individual and group level. Providing various flexible communication channels, the cybergogy creates also the premises of the collaborative learning, enabling the learners to share knowledge, documents and experiences.

The cybergogy model on engaged learning using the virtual space articulates three main dimensions: cognitive, emotional and social (Wang, M., 2008). The specific dimensions of this paradigm are partially overlapping the collaborative learning features, i.e. cognitive, social and emotional aspects. Unlike the cybergogy paradigm, which does not necessarily involve in group learning or group interactions and participation, the collaborative learning requires knowledge and experience sharing within a team. Combining both paradigms benefits, the students could take advantage of the flexibility and efficiency provided by the web space in organising the virtual meetings with their colleagues. In this case they can easier exchange ideas, share documents and knowledge.

5. Study case based on cybergogy and collaborative learning

The project-based learning method has been implemented at the Faculty of Educational Sciences, for the specific discipline: information and communication technology. Considering the specific students' needs, the teaching materials have been focused on the development of digital skills for enabling the graduates to design teaching materials for computer-based learning. In addition to digital literacy, the project-based learning is aimed at developing transversal competences, such as: the capacity to self-learning and collaborative learning, creative thinking, communication skills, team building capacity, basic project management knowledge and skills. Moreover, the students have been involved in various evaluation processes, i.e. evaluation of their own work and achievements, the evaluation of their colleagues' results (quality of the outcomes and of the presentation of the results). Consequently, the

evaluation skills and the critical thinking capacity have been also considered.

Besides the theoretical framework and the practical approach, the students have been encouraged to use online digital resources and to intensively use the online communication with their team colleagues (e.g.: forum and virtual groups).

The students have experienced a very challenging learning manner and their approach has been reflected in the filled in questionnaires by the end of the course. Besides the questionnaires, the students have completed permanently a reflective diary recording their progress compared with their aspirations, baseline knowledge and experience. The progress related to digital literacy has been scored by 87% of the students with 5 and 4 points out of 5 (maximum). More than 80% of the students appreciated that the practical use of the ICT knowledge could be scored with 5 points out of 5. In addition, the progress related to the computer-based teaching/learning has been appreciated by 98% of the participants with 5 and 4 points out of 5.

The students expressed their satisfaction concerning the collaborative learning, the majority considering that the knowledge sharing and the mutual learning represent a major benefit of the project-based method (84% have scored 5 and 14% have scored 4 out of maximum 5 points).

The stimulation of the creative thinking has been considered as an important contribution of the project-based learning method by 99% of the students (76% have scored 5 and 13% have scored 4 out of the maximum 5 points).

6. Conclusions

The analysis of the state-of-the-art in Romania has demonstrated that the transversal competences do not represent a focus of the educational system. Even if the results of the research could not be generalised due to the limited number of participants, the trends identified should be not neglected.

In this context, the professors should be more reflexive and, besides the specific knowledge provided, they should focus also on the development of additional competences, especially creative capacity, team working capacity and good communication skills. Consequently, the professors should better valorise the potential of the collaborative and of the online learning. Moreover, the implementation of the project-based method for learning and evaluation has proven effectiveness, both in

terms of collaborative learning, and in terms of stimulating creativity and the pro-active students' attitude towards learning as a process that facilitates the personal and professional development.

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EDUCATION AGAINST THE BACKGROUND OF SUSTAINABLE DEVELOPMENT

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Abstract: *Although considered an entirely new approach, Education for Sustainable Development (ESD) reiterates a number of roles and core values of education. Thus, aiming a quality education, which is indispensable, essential for sustainable development are moral education and humanistic education that must accompany the profesional specialized education. Environmental education, which in the early stages used to match perfectly across ESD, remained an important part of it. A central element, with a degree of novelty, is critical thinking, the transversal ability of reasoning, needed to understand the complexity of processes and phenomena and to quickly find viable solutions in global, continuously changing economic and social environment. Transdisciplinary areas of study should be taken into account.*

Keywords: *sustainable development, moral education, humanistic education, critical thinking.*

Rethinking education

A recent UNESCO document, referring to Education for Sustainable Development, and taking into account the internationally persistent educational inequalities between countries, regions, between urban and rural areas, gender inequalities and poverty related inequalities, reaffirms the goal of building inclusive societies and the universal right of citizens to formal, informal and non-formal education, during their entire life¹ as “education contributes to economic growth, improved health, women’s empowerment, gender equality and strengthened social cohesion, as well as to mitigating inequity and the reduction of poverty. As an enabling factor for the multiple dimensions of societal development, education is an essential component of peaceful sustainable development in its multiple

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¹ UN System Task Team on the Post-2015 UN Development Agenda. Education and Skills for Inclusive and Sustainable Development beyond 2015, http://www.un.org/millenniumgoals/pdf/Think%20Pieces/4_education.pdf

social, cultural, environmental and economic dimensions. Beyond a sector-wide approach to education, it is becoming increasingly clear that holistic education policy and planning can contribute effectively to societal development. This is particularly true when educational planning and delivery is coordinated with that of other sectors, whether in the context of humanitarian or development efforts.”²

The necessity to prepare young people, to equip them with adequate human capital in order to face the challenges of the present and especially of the future, given the stated aim of sustainable development, thus led to the conception of a new kind of education, defined and desirable as such: Education for Sustainable Development. We intend to analyse to what extent it represents a completely new approach to the educational process, or a reiteration, with important new accents, of what traditionally means a quality education. In other words, do we need to restructure the foundations of education, or we may keep the foundations and readjust education to the current needs and imperatives?

On the 17th and 18th of March 2005, a high-level meeting of Environment and Education Ministries of UNECE countries was held in Vilnius. On this occasion was elaborated a UNECE Strategy for Education for Sustainable Development: “Education, in addition to being a human right, is a prerequisite for achieving sustainable development and an essential tool for good governance, informed decision-making and the promotion of democracy. Therefore, education for sustainable development can help translate our vision into reality. Education for sustainable development develops and strengthens the capacity of individuals, groups, communities, organizations and countries to make judgements and choices in favour of sustainable development. It can promote a shift in people’s mind sets and in so doing enable them to make our world safer, healthier and more prosperous, thereby improving the quality of life. Education for sustainable development can provide critical reflection and greater awareness and empowerment so that new visions and concepts can be explored and new methods and tools developed.”³

² UNESCO Principles on Education for Development Beyond 2015. Perspectives on the Post-2015 International Development Agenda,

<http://en.unesco.org/post2015/sites/post2015/files/UNESCOPrinciplesonEducationforDevelopmentBeyond2015.pdf>

³ United Nations, Economic and Social Council, UNECE Strategy for Education for Sustainable Development, CEP/AC.13/2005/3/Rev.1 23 March 2005,

As ESD aims to have a transformational role, to internalize sustainable development values, to provide knowledge and create new skills in the service of sustainable development, what should be done?

Referring to higher education, which focuses on great expectations to create specialists able to run the society on an upward path in terms of welfare, which is the profile of a university graduate who possess a human capital adequate to his needs, but also adequate to the present and future needs of the society he belongs to?

If we look from the point of view of an organization operating in the desired sustainable society, whether it is a company, an institution of public administration, an educational institution or any other type of organization, a higher education graduate whose human capital is useful for himself and for the employer, but also for the society as a whole, should possess solid professional expertise, the ability to apply the specialised knowledge, but also knowledge about society and human beings, communication skills, ability to adapt to a changing environment, to analyse the situations and find appropriate solutions in a short time, but also leadership skills to those who will occupy positions of leadership. He must also behave correctly, morally, to comply with the rules, regulations and laws, to show respect for others and for the environment. In order to activate in a globalizing world, but at the same time being helpful and supporting for the society and for the nation he belongs to, a university graduate should be an intellectual, able to understand and assert multiculturalism, to protect and promote the culture of origin.

Once shaped the graduate profile, must be found university strategies and educational policies, proper ways/paths that lead to this result.

Thus, Education for Sustainable Development should consider, together with specialized training, a solid humanistic education that helps highly educated young people to understand the world they live in, and its political, social and cultural aspects, in order to become a good, well informed and active citizen.

A special accent should be pointed on environmental education, including sustainable consumption, aiming to protect the natural ecosystems and biodiversity, and resources.

Moral dimension of the education must not be forgotten in any educational level, as the main mission of the education is to help human

being to internalize the fundamental moral values for the benefit of the society.

At the same time, critical and creative thinking must be developed, so he would be able to build judgments, formulate reasoned opinions and find viable solutions to complex problems in an extremely dynamic economic and social environment.

Moral education

Sustainable development, by definition, is based on a series of moral values and principles underlying this type of development and distinguishing it from the economic development/growth at any costs. Economic rationality, that is said to motivate individuals to maximize their profit only, both at personal level, but also as economic actors on the free market, it is not a proper approach if the final aim is a sustainable, healthy development. Thus, in the sustainable development framework, other considerations, like fairness, empathy, equity, responsibility, solidarity towards people, society and nature, for the sake of this generation, but also for the sake of future generations, must be taken into account. By the requirements of sustainable development one is called to respect moral principles, and to think and act beyond utilitarianism, for choosing an action or a rule of action that leads to total utility maximization does not support fairness, does not respect the rights of individuals and does not take into account moral values.⁴

How can human being internalize fundamental moral values so as to act in the sense of moral conviction? The fundamental mission of education is to raise man from the biological, instinctive stage so to behave in a way that makes society progress. However, this means, of course, complying with rules, regulations and laws, written and unwritten, established within society, but willingly, out of moral conviction. Compliance under the pressure of coercion is not good enough, because such a motivation might mean attempts to circumvent and breach the rules in order to obtain the desired, but illegal, personal benefits. Economic law breakers are usually very intelligent, highly educated people.

As it is well known, social values differ from one community to another, from one region to another and also varies over time. Moreover, religious cults have their own moral codes and against these backgrounds

⁴ Dragoş Bişu, *Ethics in Business. Conceptual Structures and Applications*, ASE Publishing House, Bucharest, 2014, pp. 51-65.

have been established schools and educational systems from early times. Thus, concern for educating the young generations in the spirit of religious morality have represented an explicitly expressed priority for many societies for a long, long time. But laicization and secularization of educational systems produced a significant gap in moral education. Still, fundamental moral values remain the same, and philosophers, psychologists, educationalists and other scholars have been looking for ways of developing moral conscience within the formal and informal education.

Jean Piaget⁵, Laurence Kohlberg⁶ and others tried to explain the stages of moral development of the human being and social influences exerted during this development. Kohlberg made the assumption that moral development accompanies cognitive development in six stages. Among stages of moral development defined by Kohlberg, only the first one matches the compliance to rules for fear of coercion. It would be desirable for us to overcome this stage. Kohlberg also studied ways of improving moral development by practicing “ethical dilemmas”. This method is used in educational frameworks, mainly within classes of Moral Philosophy and Ethics, in order students to understand moral values and principles, what’s right and what’s wrong as applying and exercising this kind of “dilemmas” in theoretical various situations, under the guidance of a teacher. Still, knowing what’s right and what’s wrong provides no guarantee that the individual is going to act morally.

It is said that moral education starts with “seven years at home”. Moral education is influenced by family and social environment of the child, by peers’ opinions and behaviour, as Piaget considered, by television and internet, which globalise and mix values all over the world. Still school/formal education has a very important role in this regard. The affirmation of fundamental values, such as honesty, reciprocity, empathy, justice, and forming a behaviour consistent with these values, these are

⁵ Jean Piaget, first published in French in 1932, *The Moral Judgment of the Child*, Translated by Marjorie Gabain, Glencoe, Illinois, USA, The Free Press.

⁶ Laurence Kohlberg, 1958, *The Development of Modes of Thinking and Choices in Years 10 to 16*, University of Chicago; Laurence Kohlberg, 1973, The Claim to Moral Adequacy of a Highest Stage of Moral Judgment, *The Journal of Philosophy*, Vol. 70, No. 18, Seventieth Annual Meeting of the American Philosophical Association, Eastern Division, pp. 630-646; Laurence Kohlberg, 1984, *The Psychology of Moral Development: The Nature and Validity of Moral Stages*, *Essays on Moral Development*, Vol. 2, Harper & Row.

elements that should remain in the attention of educators throughout formal education. Beyond compliance with the logic “one has to conform to the rules / laws or one will face the nasty consequences”, the main goal of education must remain, even if we speak of Education for Sustainable Development or not, the formation of moral conscience, as without morality can't exist any healthy society. And, the most important thing, teachers must always behave in an ethical manner, as they must be role models for youngsters, both professionally and morally.

Moral education is closely interconnected with civic education, as morality is an important feature of desired and needed good citizens: “Societies need moral members. They need children to develop into moral adults. It is not enough for a society to be populated with benign hedonists, as a truly civil society needs citizens to care about the general welfare and those who cannot advocate for themselves.”⁷

Critical thinking

In an economic and social environment where adaptation to changes and quickly finding solutions is vital, it became essential to develop the ability to think critically. This issue is addressed through formal education, especially within higher education, in two ways: a first modest step is the inclusion in the curricula of a discipline designed to develop these transversal skills; a second step, more difficult, is to gradually change, within a transformational pedagogical approach, the interaction between teachers and students in order to run the educational process in a critical, analytical manner. Thus, students would be able to better understand the complexity and dynamics of the studied phenomena and processes, detect the influencing factors in order to build opinions and find logical, rational, solutions to problems. The relation between teacher and students is no longer vertical – like the teacher is teaching (he is simply transferring knowledge) and the students are listening, taking notes and learning –, but it becomes horizontal: the teacher and the students are discussing and having opinions on equal grounds. The purpose of critical thinking is learning, in an interactive pedagogical manner, the argumentative discourse. It aims to develop skills of thinking and it starts from the idea that the ability to think can be learned and

⁷ Wolfgang Althof, Marvin W., Berkowitz *Moral education and character education: Their relationship and their roles in citizenship education*, Journal of Moral Education, Vol. 35, 2006, pp. 495-518.

trained. We used to think that one is intelligent and can think, the other one is less intelligent and cannot think. "Critical thinking is the art of analyzing and evaluating thinking with a view to improving it."⁸

Something old and something new in education

Because sustainable development framework requires mentality changes and soft and hard skills gains, teachers should be the first who makes these changes, because they are „the conductors” in the classroom, and if the conductor is not proficient, then the orchestra, regardless its potential, will definitely fail. Moreover, they should keep in mind that teaching should no longer be mere transmission of information and description of static situations, but it has become necessary to teach students to analyse the phenomena and processes in a systemic and holistic manner. Last but not least, teachers should act ethically, and fair to all students, to be permanently a model of morality and decency.

Given that reality can't be described by a single discipline, it should be seen and studied from several angles and points of view and placed in a transdisciplinary area that covers as many as possible of the constituents. Critical thinking and reflection and systemic thinking aim to provide tools for such an approach. But knowledge across multiple disciplines is needed and this need involves collaboration between teachers specialized in different fields of study so that students understand the phenomena beyond simplistic/simplifying models. For although it is useful to divide reality into small parts, it is equally important to understand the mechanism that keeps these parts together as a whole, and education aims, ultimately, beyond definitions, models and patterns, to form the complete man as said, in 1931, Nicolae Iorga: **"In general, it can be seen that the purpose of primary and secondary school, actually forming a block, is not single, but double [...]: training the complete human, who doesn't entangle in life, but understands it, dominates it, and increases it, and the second one, the noble man, good, energetic, but just, a fighter, but compassionate, instead the beast created by old purely scientific education [...] that gave in turn the beast of profit, the beast of war, and the beast of sports"**.⁹

⁸ Richard Paul, Linda Elder, *The Miniature Guide to Critical Thinking. Concepts and Tools*, The Foundation for Critical Thinking Press, 2007, p. 4.

⁹ Nicolae Iorga, 1971, *History of Romanian Education*, Bucharest, Didactic and Pedagogical Publishing House, apud Octavia Costea (coord.), Matei Cerkez, Ligia

A bold attempt of applying a transdisciplinary learning method has been recently started, as a profound reform, in Finnish educational system.

Education for Sustainable Development, given the multiplicity and diversity of goals of sustainable development - economic, social and environmental issues, namely, among others: "poverty alleviation, citizenship, peace, ethics, responsibility in local and global contexts, democracy and governance, justice, security, human rights, health, gender equity, cultural diversity, rural and urban development, economy, production and consumption patterns, corporate responsibility, environmental protection, natural resource management and biological and landscape diversity"¹⁰ - therefore requires a holistic approach to global phenomena.

A solid construction, including that of the educational system, must be always built on a solid foundation. In Romanian education, this solid foundation must be the respect for education and for teachers. To gain such a respect, the educational system must train and integrate competent, motivated teachers.

Regarding the economic and technical tertiary education, generally speaking the scientific higher education, should not be forgotten that a higher education graduate must be an intellectual, not a craftsman. He must possess specialized knowledge, but in order to be a good professional and a potential leader, he must have a transdisciplinary vision of the world and, equally important, a wide cultural openness. Therefore curricula, through educational policies and university strategies, must be carefully balanced in order to meet and follow this vision. Also, the content of curricula, at all levels of education, should contribute to the empowerment of the responsibility of young people in the spirit of morality and respect for others and for the environment.

This approach is not quite new, ESD reiterates, with new, bold accents, adapted to the sustainable development purpose, in a less anthropocentric manner though aiming human welfare today and tomorrow, the noble goals of education.¹¹

Sarivan et al., 2009, *Non-formal and informal education: realities and perspectives in the Romanian school*, Bucharest, Didactic and Pedagogical Publishing House, p. 7.

¹⁰ UNECE Strategy for Evaluation for Sustainable Development, Guidance for reporting Prepared by the Chairperson of the Expert Group on Indicators for ESD with the assistance of the secretariat, p. 6.

¹¹ Huckle, J., *Sustainable Development in* Arthur, J., Davies, I., Hahn, C. (Eds), The Sage

Conclusions

Education for Sustainable Development, although arousing debates and still requiring conceptual clarifications, has a normative nature. ESD is looking for solutions and ways for creating a better world. The present is not always gratifying and hopes seem sometimes lost in a world dominated by power relations and profit. Things are even harder in an Eastern European country like Romania, after 45 years of communism and another 26 years of continuous transition, still looking for a way up to welfare. However, the ideal should remain in mind because there is hope as long as people do not abandon the pursuit of noble, high goals. ESD is an area that needs to be researched continuously and specifically, it cannot be applied uniformly worldwide, because realities, conditions, traditions, social values, stages of development vary greatly from country to country and change every day. In any case, the normative character of education remains, be it about ESD or education in general.

Acknowledgement: This paper was co-financed from the European Social Fund, through the Sectoral Operational Programme Human Resources Development 2007-2013, project number POSDRU/159/1.5/S/138907 "Excellence in scientific interdisciplinary research, doctoral and postdoctoral, in the economic, social and medical fields - EXCELIS", coordinator The Bucharest University of Economic Studies.

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INNOVATION AND KNOWLEDGE TRANSFER IN ROMANIAN UNIVERSITIES

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Abstract: *The present paper shows how the international productivity and competitiveness of a country depend on the rapid accumulation of knowledge based on the entrepreneurial innovative education and on the real transfer of the new technologies and positive experience. Although there is no explicit relationship between investments in education and the GDP variation the paper shows the existence of an influence of the education and scientific research on the economic growth of a country. We made a long term evolutionary analysis of the GDP and we showed that investments in education and research made four-five years ago are implicitly reflected in the GDP growth. By studying the investments evolution in education and research the paper demonstrates the existence of a similitude between the previous shape of the investments' curve in education and research and an ulterior shape of the GDP's curve.*

Keywords: *Innovation, transfer of knowledge, technology transfer, academic entrepreneurship.*

1. A factual and statistical analysis of the university system's evolution in Romania

The higher education system in Romania is going through a process of change. The new reformist tendencies have imposed the repositioning of higher education institutions in the social and economic environment. The requirement of higher education development stems from the fact that the

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economic development of a country is directly linked to the quality of its human capital.

Higher education in Romania has undergone major changes since 1990. First, the number of students has grown tremendously. In the period 1990-2010 their number increased from 164,507 to 999,523. There has been an increase of about 6 times. The number of higher education institutions has increased from 56 universities (186 faculties in 1990) to 107 universities (with 629 faculties in 2010). The number of university teachers increased from 11,803 in 1990 to 27,765 in 2011, marking a growth of only 2.35 times compared with the 6 time increase in the number of students. This led to a degradation of the quality of education due to the increased ratio between the number of students and the number of teachers. After 1990 the first private universities emerged as an alternative to public education.

The material basis for higher education has extended, but not at the same pace with the increase in the number of students. If in 1990 Romanian universities had 933 amphitheatres, 2,361 seminar rooms and 3,994 laboratories in 2011 there were 3,160 amphitheatres, 4,316 seminar rooms and 9,456 laboratories. The result was an extensive development of higher education that cannot be maintained in the long term.

The increase in the number of students was not correlated with the increase in the number of university teachers, nor to the development of the material basis. Over the past four years there has already been a decline in the number of students compared to the peak reached in the 2008-2009 academic year, a decrease due to the fall in the number of high school graduates and to the effects of the economic crisis. For an intensive development of higher education, it is necessary to take serious measures for the transformation of universities, following the academic entrepreneurship path.

Among the various factors influencing the transition of universities in terms of their role, there are the changes the advanced economies have undergone towards knowledge-based innovative systems, open and more interactive. These changes have challenged universities to reorganize their research and innovation section, to assess their educational mission and methods, and to develop knowledge sharing. This process of transformation has been lately conceptualized in different ways, starting from the idea that it is a change in the "*social contract*" between the

university and society, to the consideration that it a shift in the way of imparting knowledge¹.

In comparison with the EU developed countries, Romania universities face many problems in terms of their transformation into entrepreneurial universities. There is an inadequate public funding of education and scientific research and most universities do not have their own income, which could supplement the government funds. The unavailability of adequate funds causes difficulties for universities in fulfilling their mission and objectives.

Thus, universities have difficulties in:

- education quality assurance;
- procurement of equipment and materials for research;
- ensuring modern information and communication technologies.

The future entrepreneurial changes in universities and the coalescence of the academic and economic world has been a subject of intense debate in recent years². These emerging forms should be studied for a deeper understanding of how to foreshadow their impact both on science and entrepreneurship. In doing so, the old model of university researcher will be replaced by the model of academic (university) contractor, in which the university teacher is a researcher and an entrepreneur alike.

Why should we promote the entrepreneurial university? In order to answer this question it is necessary to show which is the finality of such an activity within the university. The entrepreneurial activity is intrinsically linked to intellectual property, through the development of inventions, of utility models or trademarks, of scientific or literary and artistic works. Therefore, this paper addresses the means used for upgrading the university by adapting knowledge, the results and capabilities obtained in university research centers in order to make them compatible with the socio-economic requirements.

¹ MARTINELLI, Arianna, MEYER, Martin, TUNZELMANN von Nick, Becoming an entrepreneurial university? A case study of knowledge exchange relationships and faculty attitudes in a medium-sized, research-oriented university, JOURNAL TECHNOLOGICAL TRANSFER 33, 2008, p. 259-283.

² JAIN, S., et al., *Academics or entrepreneurs? Investigating role identity modification of university scientists involved in commercialization activity*, RESEARCH POLICY 38 (2009), p. 922-935.

2. Analysis of investment in education and research

The international productivity and competitiveness of a country depend on the rapid accumulation of knowledge and the effective transfer of technologies and good experience. Peters L. Daniels tried to find a dependence between the expenditure of scientific research, technological development and innovation (RDI), and the variation of world exports.³

According to the conclusions of this study, which were developed based on the statistical data between 1978-1988, it is shown that *there is not an explicit relationship between RDI expenditure and GDP variation*.

The dimensionless indices of GDP and RDI variation are defined as follows:

$$\partial_{\text{GDP}} = [(GDP)_f - (GDP)_i] / (GDP)_i$$
$$\partial_{\text{RDI}} = [(RDI)_f - (RDI)_i] / (RDI)_i$$

the indices have the meaning:

i - at the beginning of the test period;

f - at the end of the test period.

With the help of these relationships and the statistical data^{4,5} we calculate the variations in GDP and RDI between 1987-1997 for a group of ten countries, including Romania.

Fig. 1 shows the variation in GDP, variation correlated with RDI expenditure in these countries during a decade (1987-1997).

After a period of 10 years, for the group of strongly industrialized countries (USA, France, England, Italy) it is found that, although the allocations for the RDI (% of GDP) fell, the GDP increased, its index of variation having values lower than 0.3. For Germany, although the allocations for the RDI fell more sharply, the GDP increased significantly, its index of variation being $\partial_{\text{GDP}} = 0.5$. Instead, the RDI expenses for Japan and Canada rose, while the GDP also increased, the ∂ being 0.34 for Japan, 0.25 for Canada respectively. More obvious is the case of New Zealand, which for an $\partial_{\text{RDI}} = 0.38$ has a correspond of $\partial_{\text{GDP}} = 0.73$, so a fairly

³ PETERS L. Daniels, *Translating National R & D Investment into Trade Success: An exploration into some dynamic linkages*, SCIENCE AND PUBLIC POLICY, Vol. 24, April 1977, p.113 - 122.

⁴ *** Main Science and Technology Indicators, OECD1998.

⁵ *** National Science Board, *Science & Engineering Indicators - 1998*, Arlington, VA: National Science Foundation, 1998 (NSB 98 - 1), SUA.

important GDP growth. South Korea presents an $\partial_{RDI} = 1.2$, that is a large increase in the RDI expenditure, which corresponds to an $\partial_{DGP} = 1.16$, which means a high increase in GDP. As far as Romania is concerned, the index variation of the RDI has a value of $\partial_{RDI} = 0.54$ which corresponds to an $\partial_{GDP} = -0.46$. These variations show that if the RDI costs have fallen sharply, the Romanian GDP has fallen sharply, too. Based on these calculations and observations, we can estimate that there is not an explicit dependency relationship between the RDI expenditure and the GDP variation, which means that we should also take into consideration other factors of influence.

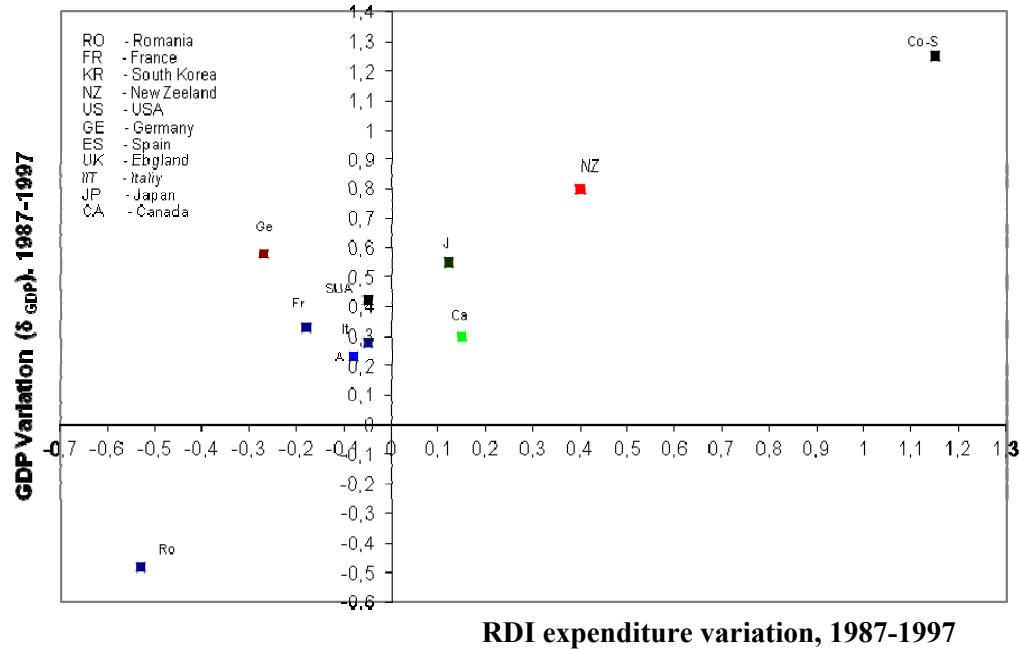


Fig. no. 1 –GDP variation in correlation with RDI expenditure

Such an influencing factor could be the *social capital*. As a social influencing factor, it suggests that its ownership and efficient exploitation depend greatly on the set of common values and sociability. Other factors that influence the GDP could also be identified with a view to finding the explicit dependency relationship, a relationship in which the investment in RDI has a significant percentage. It requires in-depth research because innovation as a process is more than a means to redress the problems of transition and development, through the balance of payments. With a first approximation, we can assess that *the mere investment in RDI does not*

automatically solve the problem of raising the GDP. This should be associated with capital investment, innovative capacity and other factors of influence.

The innovative productivity index is defined by the relationship:

$$\partial_i = (E_1 - E_0) / (E_1 + E_0)$$

where: E_1 - represents the expenditure for a researcher, lei / researcher.

E_0 - represents the expenditure for a patent lei / certificate.

The values of the innovative productivity index have been calculated for a group of seven countries, including Romania. These calculated values are plotted in Figs: 2a, 2b and 2c.

Figures 2a, 2b and 2c shows the trends, in time, of the the following parameters of development by means of the RDI:

- GDP per capita, considered as a welfare indicator.
- RDI expenditure.
- Innovative productivity index.

It can be noticed that for countries with high levels of GDP per capita, correlated with RDI expenditures, there are corresponding values of ∂_i closer to zero.

Typically, the $E_0 \geq E_1$ and, therefore, the ideal case is given by $E_0 = E_1$, in which case $\partial_i = 0$.

Thus, the USA, which has the highest GDP per capita and allocates high RDI expenditure, achieves an innovative productivity index with values ranging from - 0.77, to - 0.83, while South Korea achieves $\partial_i = - 0.19$ - 0.5.

Romania achieves ∂_i closer to the value "-1" ($E_1 = 0 \rightarrow \partial_i = - 1$), which means a very low innovative productivity, reflected in a modest GDP per capita, ranging between 1120 - 1346 USD per capita.

We can make similar observations for the other surveyed countries.

It is obvious that innovative productivity index shows values closer to zero, the more the RDI expenditure / researcher decrease, and the more the RDI expenditure RDI / patent fall. In other words, the stimulation of the human factor, associated with corresponding scientific and technical facilities results in increased income per capita, therefore in an increased GDP. For these countries, and generally, even if the number of analysis parameters has increased (∂_i , RDI expenses, no. of people, no. of researchers, no. of patents, GDP) the dependency relationship with the GDP remains subsequently implicit. This means noticing the "presence" of

other factors, behind these figures and curves. These factors, which are more of socio-cultural nature, should be deeply studied, and, for countries which are in transition, this research represents both an important scientific and pragmatic stake. In order to understand the functional connection between the parameters that are associated with the creation of a nation's welfare, it is necessary to study further the influence of innovative productivity and of the RDI expenditure on the GDP evolution. Although all they manage is to point out an implicit dependence, the results obtained show that in the context of the action of some socio-cultural factors, the innovative productivity and the RDI expenditure influence, to a large extent, the variation in GDP.

This aspect indicates that research work still needs to be carried out, and this should be rooted in the Romanian reality, in the psycho-sociology of the Romanian people, in order to define transition as a complex phenomenon, both from an innovative and socio-cultural point of view.

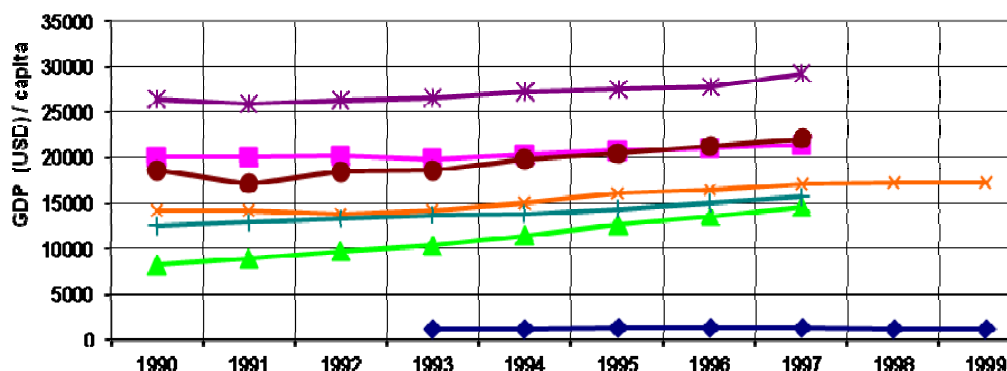


Fig. no. 2 a. of GDP evolution / capita

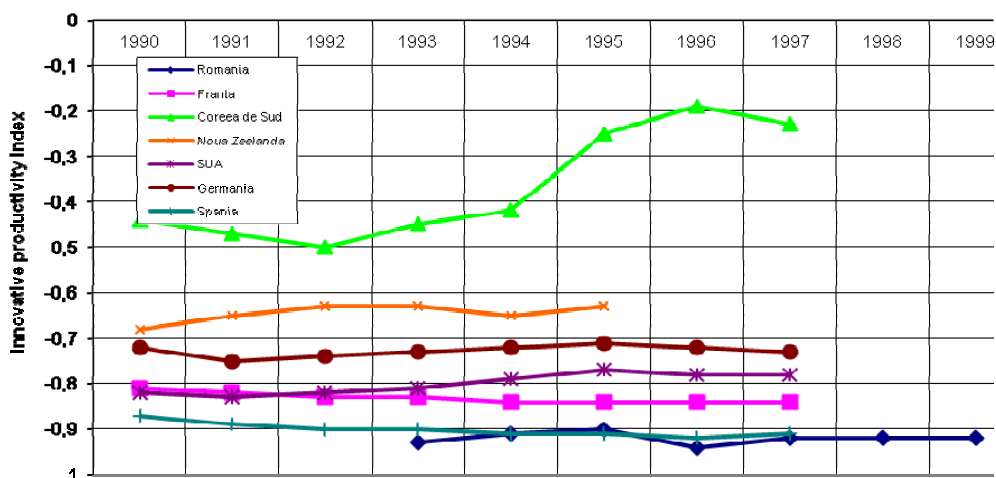


Fig. no. 2 b. RDI expenditure

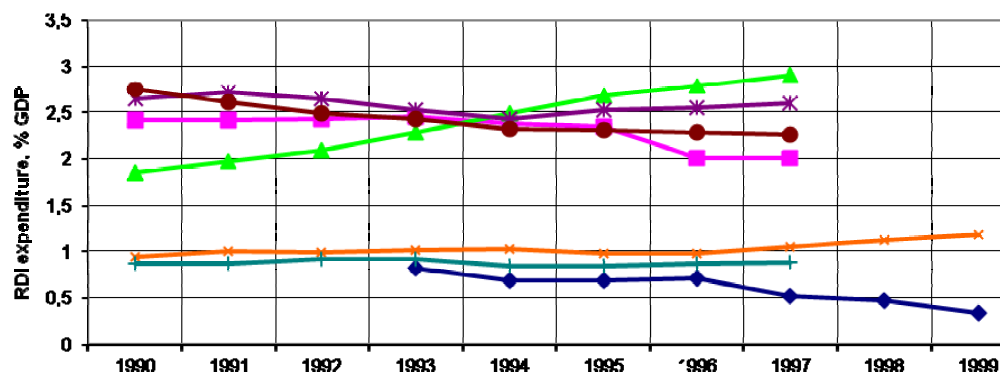


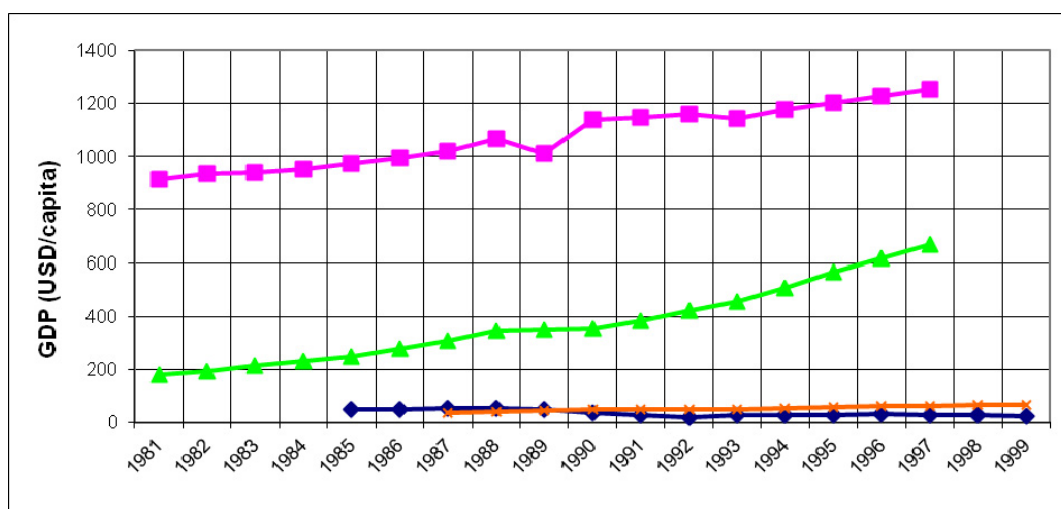
Fig. no. 2 c -Innovative productivity index

The results of this research could ensure Romania's success in the developing and transition process by leading the society to an innovative and adaptive culture, able to support emerging technology and breakthroughs corresponding to a rapid growth of the Romanian competitiveness. The analysis of the evolution, over long periods, of the Gross Domestic Product (GDP) shows that the investments in RDI, about 4 -5 years earlier, are implicitly reflected in the GDP growth. By studying the evolution of these two parameters on a group of four countries, including *Romania*^{6,7} (Fig. 3), a similarity can be noticed between the

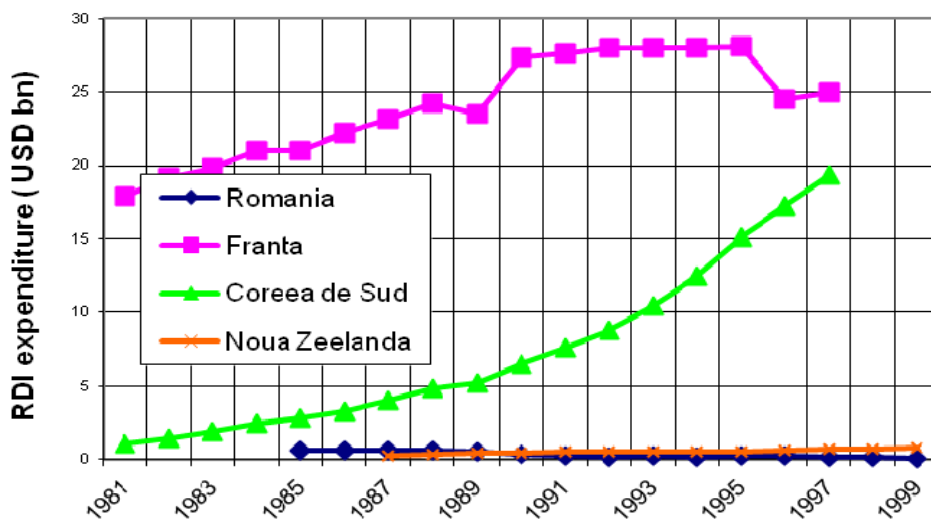
⁶ *** Main Science and Technology Indicators, OECD1998

⁷ *** National Science Board, Science & Engineering Indicators - 1998, Arlington, VA: National Science Foundation, 1998 (NSB 98 - 1), SUA.

previous trend of the RDI and the subsequent trend of the GDP. In the period 1981-1986, South Korea incurred RDI expenses amounting to USD 12.9 billion, which led, in combination with other factors, to a GDP growth of 1.2 times, in 1990, compared to 1986. The same phenomenon can be noticed on the other segments of the curve corresponding to 4 -5 years' periods. *France*, in the same period, allocated USD 121.9 billion for the RDI. In the next period, this had, in 1990, a GDP which was 1.14 times higher than in 1986. Also, New Zealand that had allocated USD 1.91 billion for the period 1987-1991, achieved a GDP growth which was 1.2 times higher in 1996 compared to 1991. In the case of Romania the reverse phenomenon can be noticed. Thus, it had allocated USD 1.5 billion for the RDI in the period 1989-1993, corresponding, in 1998, to a GDP which was almost equal to that from 1993. The same phenomenon, much worse, was repeated between 1993 and 1997, resulting in an even sharper decrease in the GDP, to a crash quote, as a result of an inadequate policy of a continuous decline in the RDI investments. As far as Romania is concerned, its welfare fell drastically during the analyzed period, while increasing in the countries that constantly invested in the RDI (Fig. 4). Compared to 1989, in Romania the GDP per capita fell by half in 1999, which explains the high rate of poverty today. In a period of 10 years, from 1987 to 1997, in France the GDP per capita increased by 17%, while in South Korea doubled, and in New Zealand it grew 1.5 times.



a)



b)

Fig. no. 3 (a and b) –GDP evolution in correlation with RDI expenditure evolution

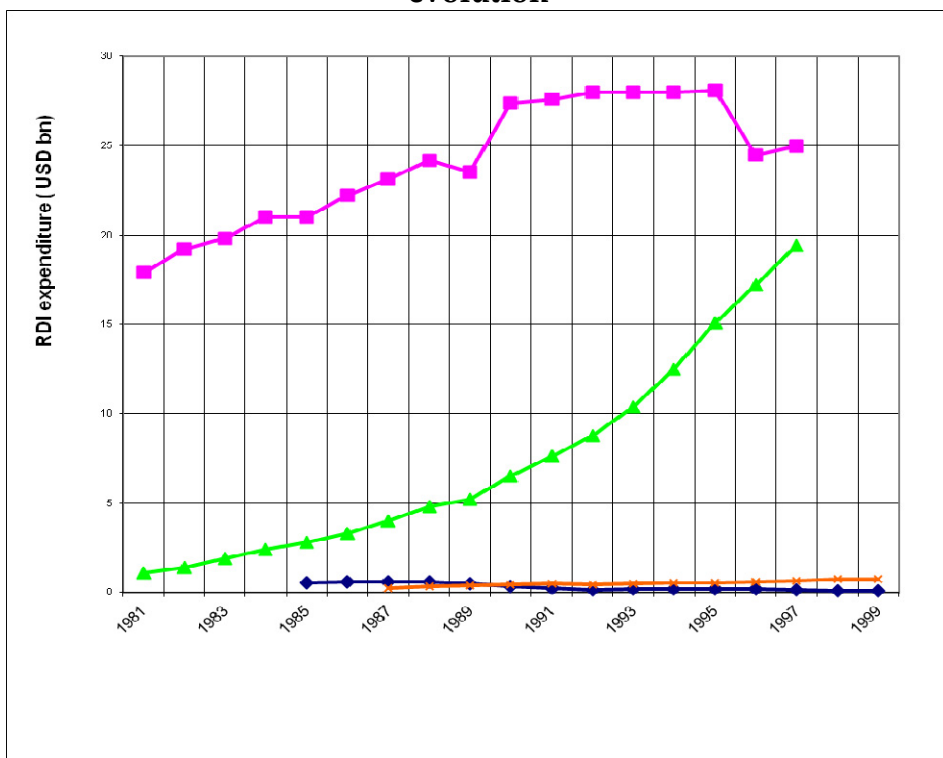


Fig. no.4 –GDP evolution/capita

3. Mechanisms of entrepreneurial university for innovation by means of intellectual property valorisation

According to this paper, the innovative-entrepreneurial university aims at the valorisation of intellectual property, which means all the entrepreneurial activities and initiatives that lead to increasing the value of the research results and the overall knowledge produced by the university. Specifically, the valorisation of intellectual property involves the entrepreneurial means used to tailor knowledge, the results and capabilities obtained in the research centers in order to make them compatible with the socio-economic requirements. The generally known academic entrepreneurship presents in detail all the possible trajectories of knowledge production and the functions of the entrepreneurial university (Fig. 5).

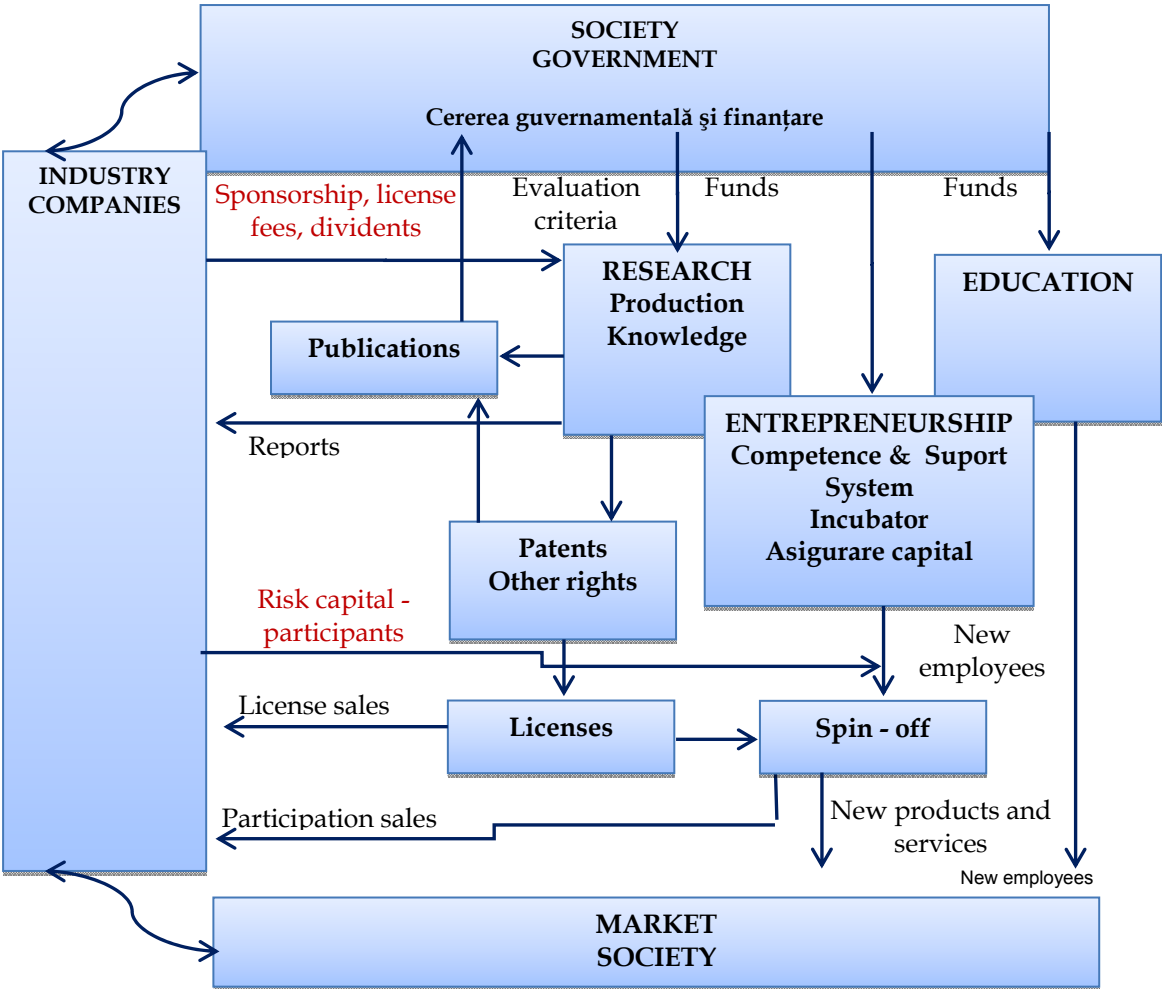


Fig. no. 5. Academic entrepreneurship

The mechanisms of intellectual property entrepreneurial valorisation are those operations that ensure the dissemination of a particular technology from the supplier to the customer. In general, these processes can be financial, technological or human. They consist of various procedures, from active forms, such as interpersonal communication to passive ones like reading a technical magazine.

The mechanisms for intellectual property valorisation can be divided into seven categories, as shown in Table no. 1.

The technologies which are the object of intellectual property entrepreneurial valorisation are embedded in patents, utility models, designs, trademarks, know-how, including information and technology, technological services, technological support and other protection rights for chips and software. Changing the structure and functions of universities has become a crucial necessity in transforming the knowledge flow into new sources of industrial innovation⁸. In order to provide economic benefits, various organizational forms of universities have emerged, which include business organizations such as intellectual property offices, technology transfer, licensing, incubation facilities and spin-offs ones.

Mechanism for intellectual property entrepreneurial valorisation
Table no.1

No.	Category	Sub - category
1.	Advisory groups	<i>Final user reviewer groups</i>
		<i>Technical reviewer groups</i>
2.	Collaboration with cost participation	<i>Industrial consortia</i>
		<i>Research-development in partnership</i>
		<i>Demonstrative projects</i>
		<i>User's facilities</i>
3.	Collaboration without cost participation	<i>Research-development contracts</i>
4.	Staff exchange	<i>Works for third parties</i>
		<i>Advisory staff</i>
		<i>Invited staff</i>
		<i>Staff transfer</i>

⁸ CHANG, Y., C., ş.a. (2006), *Managing academic innovation in Taiwan: Towards a scientific-economic framework*, TECHNOLOGICAL FORECASTING & SOCIAL CHANGE 73, 2006, p.199-213.

5.	Licensing / spin off		<i>Licensing</i>
			<i>Spin off Companies</i>
			<i>Scientific and technological parks</i>
			<i>Business technology incubators</i>
6.	Information dissemination	active	<i>Brokerage companies</i>
			<i>Conferences, seminars, workshops</i>
			<i>Technology information centres</i>
			<i>Education</i>
7.	Information dissemination	passive	<i>Postal mail, including e-mail</i>
			<i>Technical reports</i>
			<i>Journal articles</i>
			<i>Video-recordings</i>
			<i>Electronic bulletins</i>

4. Conclusions

Basically, universities are required to fulfill the mission of education, research and services. The purpose and function of the university have always been to produce knowledge and wealth for the benefit of the public. This model has evolved towards the one that regards the university as a major player in the economic development.

The innovative-entrepreneurial university must demonstrate the social and economic benefits of their research, with a view to participating in competitions for the various funding sources available. More than ever, innovative-entrepreneurial universities are turning to the management, patenting and valorisation of intellectual property developed in the university campus. Thus, by maintaining their basic functions of education and theoretical development, many universities have started to increase the attention they attach to the function of creating welfare, not only for the society in general, but also in particular, for generating revenues for the respective universities.

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IMPORTANCE OF THE MOTIVATION OF STUDENTS FOR LEARNING - PREMISE FOR ACADEMIC PERFORMANCES. INVENTORY OF REASONS FOR WHICH STUDENTS LEARN

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Abstract: *The paper approaches the problematic of the motivation for learning in Higher Education. The study emphasizes the results of a recent research accomplished using a semi-structured essay addressed to 130 students, aged between 19 and 24 years, from various faculties from University of Bucharest. Therefore is divided into two sections, one that substantiates the importance of the motivation of students and second section are presented the main reasons to learning in opinion the students. Results of the analysis of research data shows that students consider a major motivation for learning in the classroom.*

Keywords: *motivation, learning, communication, Higher Education, students motivation, academic performance.*

1. Introduction

The issue of motivation for learning is one of present interest for the contemporary society, is studied and presented in the relevant literature in many different ways.

This article is organized as follows. The theoretical perspectives regarding the definition of motivation, also the importance of motivation in learning of the students are presented in section 2; the research methodology it developed in section 3; the results research is presented in section 4; finally, conclusions are specified in section 5.

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2. Theoretical perspectives

Although the topic of motivation is intricate, and may be approached from the various of theoretical perspectives, certain fundamental aspects of student motivation for learning can be collected by from the numerous studies performed on the issue. The motivation for learning is very important not only in Higher Education but also in society.

2.1. Definition of motivation

More definitions of motivation exist in the considerable volume of literature on the subject. Myers (1996, 297) stated that “motivation as a need or desire that serves to energize behavior and to direct it towards a goal” (in Rehman & Haider, 2013, 140).

According to Mladenović et al. (2015) various definitions of motivation exist (Kleinginna & Kleinginna, 1981), but none deny the most basic one defined in the Cambridge International Dictionary of English: motivation is enthusiasm for doing something (Cambridge University Press, 2008)¹.

According to Ryan and Deci, students are more motivated and stay motivated, driven by intrinsic rewards such as constructive criticism than extrinsic, such as good grades because the intrinsic rewards give more satisfaction than the extrinsic rewards. To be motivated means indeed to be moved to act (Ryan & Deci, 2000)².

After reviewing of the literature Brophy (2010) asserts that motivation is a theoretical construct used to explain the initiation, direction, intensity, persistence, and quality of behavior, especially goal-directed behavior (Maehr & Meyer, 1997). Furthermore, motives are hypothetical constructs used to explain why people are doing what they are doing. Motives are distinguished from related constructs such as goals (the immediate objectives of particular sequences of behavior) and strategies (the methods used to achieve goals and thus to satisfy motives). For example, a person responds to hunger (motive) by going to a restaurant (strategy) to get food (goal) (in Brophy, 2010, pp. 3-4).

¹ Cambridge University Press. Cambridge Advanced Learner's Dictionary. Cambridge University Press. British English Dictionary and Thesaurus - Cambridge Dictionaries Online, 2008:

http://dictionary.cambridge.org/dictionary/british/motivation_1?q=motivation

² Ryan, R.M., & Deci, E.L., Intrinsic and Extrinsic Motivations: Classic Definitions and New Directions. *Contemporary Educational Psychology*, 2000.

Brown (2001) defines motivation based on behaviourism and cognitive definition. Based on behaviourism, author defines motivation as anticipation of reinforcement which is powerful concept for the classroom. Based on cognitive definition, the author classified motivation definition into three categories. First based on drive theory, motivation stems from basic innate drives, so motivation have been exist since we are born. Second based on hierarchy, motivation is something that comes from individual needs. Third, based on self-control theory, motivation is something that appear if there is opportunity to make someone to make own choices about what to pursue and what not to pursue (self-control)³.

Motivation can be seen as a form of cognitive and emotional arousal that makes us want to do something or attain a result. Such a desire often leads to making a decision to act and sustain our efforts for a period of time to achieve our aim (William, 1997)⁴.

We present a synthesis of the definitions of motivation (apud. Pânișoară & Pânișoară, 2010)⁵:

- “Motivation is what energises, directs and supports behaviour” (Steers and Porter apud. Saal, Knight, 1988, p. 256).
- “Motivation refers to the interior factors of an individual which stimulate, maintain and channel behaviour in relation to a goal” (Huffman, Vernoy, Williams and Vernoy, 1991, p. 381).
- “Motivation refers to the dynamics of behaviour, the process of initiating, supporting and directing the organism’s activities” (Goldenson, apud. Coon, 1983).

According Pânișoară & Pânișoară (2010) the three definitions underline:

- ✓ Dynamics: motivation (1) initiates/ energises/stimulates; (2) directs/ channels; and (3) supports/maintains a behaviour, everything being a dynamic, fluent process;
- ✓ Motivation “is being made” by means of forces that lie within us;

³ Brown, H. Douglas, *Teaching by Principles an Integrative Approach to Language Pedagogy*. White plains, NY. Longman, 2001 pp. 73-75.

⁴ Williams, M., & Robert, R.L., *Psychology for language teachers: A social constructivist approach*. Cambridge: Cambridge University Press, 1997, 23-25.

⁵ Pânișoară I-O. & Pânișoară G., *Motivation for teaching career*. University of Bucharest Publishing House, 2010. Available:

<http://performante.ro/wp-content/uploads/2014/10/Motivation-for-teaching-career.pdf>

- ✓ The behaviour generated by motivation is directed toward needs satisfaction (which generically were named “goal”).

We ask ourselves *what is student motivation?* Student motivation has to do with students’ desire participate in the learning process. But it also concerns the reasons or goals that underlie their involvement in academic activities (Ryan & Deci, 2000).

According to Brophy (1987), motivation to learn is a competence acquired „through general experience but stimulated most directly through modeling, communication of expectations, and direct instruction or socialization by significant others (especially parents and teachers)”⁶. In his study Brophy (1987) asserts that the state of motivation to learn exists when student engagement in a particular activity is guided by the intention of acquiring the knowledge or mastering the skill that the activity is designed to teach. In particular, students are more likely to want to learn when they appreciate the value of classroom activities and when they believe they will succeed if they apply reasonable effort.

2.2. The importance of motivation in learning of the students

Richmond (1990, p. 194) in his study suggests “the critical link between teachers’ communicative behaviors and student learning may be the impact of those behaviors on student motivation. It is probable that motivation and learning are mutually causal, those who are more motivated learn more and those who learn more become more motivated. If this is the case, the role of communication in the classroom is much more than simply the means of transmitting content and messages of control”⁷. As the saying Rehman & Haider (2013) without motivation learning is not possible so it is necessary for teachers to motivate their students. In our life motivation is base of any work because without motivation we cannot achieve anything⁸.

⁶ Brophy, J., *Synthesis of Research on Strategies for Motivating Students to Learn*, in Educational Leadership 45(2), 1987, 40-48.

⁷ Richmond, V.P., *Communication in the classroom: Power and motivation*, in Communication Education, 39(3), 1990, 181-195. Available:

<http://www.as.wvu.edu/~richmond/articles/commed-comm.pdf>.

⁸ Rehman A., & Haider K., *The impact of motivation on learning of secondary school students in Karachi: an analytical study*, in Educational Research International, 2 (2), 2013, 139-147.

Frith (2009) examines the internal and external factors that influence the motivation to learn, as well as the principles of motivation as applied to instructional design⁹.



Fig. 1. Components of the motivation to learn

Absence of motivation to learn may be at the origin of the problem. In one study by Smilkstein (1989), a group of students they were asked to enumerate the stages of the learning process. The students elaborate a six-step process, with the number one step being motivation. Therefore, motivation was believed to be the necessary foundation on which the other steps follow and build¹⁰.

Other studies (Brophy, 1987; McCutcheon, 1986; Wilkenson, 1992; Small, 1996) have suggested that teachers have main responsibility for motivating students to learn. Brophy (1987) mention that teachers viewed themselves as active socialization agents who were capable of stimulating students' motivation to learn.

McCutcheon (1986) further reported that a survey indicated students believed that out of 51 possible choices, the main reason they missed a class was their negative perceptions of the professor and the course.

Wilkenson (1992) believed that teachers should judge their success by the success of their students and that the purpose for teachers was to serve students. Additional studies have supported Wilkenson's strong views on the responsibility of the teacher to motivate students to learn. One of the

⁹ Frith, C., *Motivation to learn*, in Educational Communications and Technology, University of Saskatchewan, 2009. Available: <http://www.usask.ca/education/coursework/802papers/Frith/Motivation.PDF>

¹⁰ Smilkstein, R., *The natural process of learning and critical thinking*, in Gamut, 1989, 38, 26-29.

major findings in a study by Small (1996) was that instructors were perceived by students as having the prime responsibility for learners' interest or boredom¹¹.

While researchers use different frameworks for thinking about motivation, they essentially agree on the major factors students need to have in order to be motivated: *competence* (the belief that they're capable of doing something); *autonomy/control* (the ability to set appropriate goals and see a correlation between effort and outcome); *interest/value* (a vested interest in the task and a feeling that its value is worth the effort to complete it), and *relatedness* (the need to feel part of a group or social context and exhibit behavior appropriate to that group) (Murray, 2011; Pintrich, 2003; Deci & Ryan, 2000)¹².

These dimensions of motivation, which are drawn from the work of several major scholars, are important to understand because they form the basis for many of the policies and programs explored in other papers in this series. The box below is a simplified summary of these dimensions, which we will refer back to in the five other papers.

Table 1. Four major dimensions contribute to motivation¹³

Dimensions	Indicators
Competence (<i>Am I capable?</i>)	The student believes he or she has the ability to complete the task
Control/autonomy (<i>Can I control it?</i>)	The student feels in control by seeing a direct link between his or her actions and an outcome. The student retains autonomy by having some choice about whether or how to undertake the task.
Interest/value (<i>Does it interest me? Is it worth the effort?</i>)	The student has some interest in the task or sees the value of completing it.
Relatedness (<i>What do others think?</i>)	Completing the task brings the student social rewards, such as a sense of belonging to a classroom or other desired social group or approval from a person of social importance to the student.

¹¹ Apud. Brewer W.E., & Burgess D., *Professor's Role in Motivating Students to Attend Class*, in *Journal of Industrial Teacher Education*, 42(3), 2005, p. 28.

¹² Sources: *What is motivation and why does it matter?* Center on Education Policy, University Graduate School of Education and Human Development, 2012. http://www.cep-dc.org/cfcontent_file.cfm?Attachment=UsherKober_Background1_Motivation_5.22.12.pdf

¹³ Sources: Bandura, 1996; Dweck, 2010; Murray, 2011; Pintrich, 2003; Ryan & Deci, 2000; Seifert, 2004.

Moreover, as says Ambrose et al. (2010) „students’ motivation determines, directs, and sustains what they do to learn. As students enter college and gain greater autonomy over what, when, and how they study and learn, motivation plays a critical role in guiding the direction, intensity, persistence, and quality of the learning behaviors in which they engage. When students find positive value in a learning goal or activity, expect to successfully achieve a desired learning outcome, and perceive support from their environment, they are likely to be strongly motivated to learn”¹⁴. Also, articulating learning goals is important for a variety of reasons, but it plays a key role in motivation by showing students the specific value they will derive from a particular course, unit, or activity.

Motivation to learn tends to be high when students perceive their teachers as involved with them (liking them, sympathetic and responsive to their needs), but students tend to become disaffected when they do not perceive such involvement (Davis, 2001; Murdock, 1999; Osterman, 2000; Roeser, Midgley, & Urdan, 1996; Skinner & Belmont, 1993; Waxman, Huang, Anderson, & Weinstein, 1997; Wentzel, 1997, 1999)¹⁵. Davis identifies many factors that affect a given student’s motivation to work and to learn: interest in the subject matter, perception of its usefulness, general desire to achieve, self-confidence and self-esteem, as well as patience and persistence¹⁶.

2.3. *Teaching and learning – definition and principles*

“...if we teach today as we taught yesterday, we rob our children of tomorrow.” John Dewey.

As the author says Brophy (2004), „learning is fun and exciting, at least when the curriculum is well matched to students’ interests and abilities and the teacher emphasizes hands-on activities. When teacher teach the right things the right way, motivation takes care of itself”¹⁷.

According to European Commission (2014), „students are unique, and so is the way they learn. Therefore, the teaching tools used in universities and colleges should cater for individual ways of learning, with the student

¹⁴ Ambrose, S.A. et al., *How Learning Works: 7 Research-Based Principles for Smart Teaching*, San Francisco, CA: Jossey-Bass, 2010.

¹⁵ apud. Brophy J., *Motivating students to learn*, (3rd edition), London, New Jersey, Lawrence Erlbaum Associates, Publisher, 2010, p. 28.

¹⁶ Davis, B.G., *Motivating Students*, Ch. 23 (pp. 193-201), in *Tools for Teaching*, San Francisco: Jossey-Bass, 1993.

¹⁷ Idem, p. 1.

at the centre. Some of our students will learn better and faster with the help of interactive media that incorporate images, graphics, videos and audio elements. Others will prefer static text and numbers in different measures (...) as well as improving the effectiveness of learning, such adaptation to individual needs can also have a significant effect on the reduction of drop-out"¹⁸.

The following list presents the basic principles that underlie effective learning¹⁹:

1. Students' prior knowledge can help or hinder learning.
2. How students organize knowledge influences how they learn and apply what they know.
3. Students' motivation determines, directs, and sustains what they do to learn
4. To develop mastery, students must acquire component skills, practice integrating them, and know when to apply what they have learned.
5. Goal-directed practice coupled with targeted feedback enhances the quality of students' learning.
6. Students' current level of development interacts with the social, emotional, and intellectual climate of the course to impact learning.
7. To become self-directed learners, students must learn to monitor and adjust their approaches to learning.

Teaching is a complex, multifaceted activity, often requiring us as instructors to juggle multiple tasks and goals simultaneously and flexibly. The following small but powerful set of principles can make teaching both more effective and more efficient, by helping us create the conditions that support student learning and minimize the need for revising materials, content, and policies²⁰:

1. Effective teaching involves acquiring relevant knowledge about students and using that knowledge to inform our course design and classroom teaching.

¹⁸ European Commission, *Report to the European Commission on New modes of learning and teaching in Higher Education*, Luxembourg: Publications Office of the European Union, 2014, p. 18.

¹⁹ Apud. Ambrose, S.A. et al. *How Learning Works: 7 Research-Based Principles for Smart Teaching*. San Francisco, CA: Jossey-Bass, 2010.

²⁰ Apud. Eberly Center Teaching Excellence & Educational Innovation, sources online: <https://www.cmu.edu/teaching/principles/index.html>

2. Effective teaching involves aligning the three major components of instruction: learning objectives, assessments, and instructional activities.
3. Effective teaching involves articulating explicit expectations regarding learning objectives and policies.
4. Effective teaching involves prioritizing the knowledge and skills we choose to focus on.
5. Effective teaching involves recognizing and overcoming our expert blind spots.
6. Effective teaching involves adopting appropriate teaching roles to support our learning goals.
7. Effective teaching involves progressively refining our courses based on reflection and feedback.

Teaching is more effective and student learning is enhanced when²¹:

- we, as teachers, articulate a clear set of learning objectives (the knowledge and skills that we expect students to demonstrate by the end of a course);
- the instructional activities (for ex. case studies, labs, discussions, readings) support these learning objectives by providing goal-oriented practice; and
- the assessments (for ex. tests, papers, problem sets, performances) provide opportunities for students to demonstrate and practice the knowledge and skills articulated in the objectives, and for instructors to offer targeted feedback that can guide further learning.

According to Stipek (1998) motivating students to achieve is a challenging and often frustrating task for today's teachers. His book provides readers with the underlying theories behind motivating their students by integrating theory, research, and practical issues related to achievement motivation, the focus is on classroom learning²².

Biggs mentions that the job of a teacher is to organize the teaching context that the students can use in their learning processes. This can be

²¹ Apud. Eberly Center Teaching Excellence & Educational Innovation, sources online: <https://www.cmu.edu/teaching/principles/index.html>

²² Stipek, D., *Motivation to learn: From theory to practice* (3rd edition). Needham Heights, MA: Allyn & Bacon, 1998.

achieved if all components are aligned according to the teaching and learning objectives (Biggs, 2012). The teaching methods adopted by the teachers encourage the students to undertake the learning activities that are likely to achieve their understanding. Assessment tasks determine how the learning objectives can be met²³.

Much of the recent research (Toshalis & Nakkula, 2012) indicates that motivation, engagement, and voice are the trifecta of student-centered learning. Without motivation, there is no push to learn; without engagement there is no way to learn; and without voice, there is no authenticity in the learning. For students to create new knowledge, succeed academically, and develop into healthy adults, they require each of these experiences²⁴.

According to Marshall (1987), motivation to learn referred to the meaningfulness, value, and benefits of academic tasks to the learner regardless of whether or not the tasks were intrinsically interesting. Therefore, student motivation to learn might come from intrinsic or from extrinsic sources²⁵.

Basically, the reason as to why the concept of learning has become more vital it is because nowadays the students are learning through meaningful projects. The author refers to be good teaching, and how one teaches depends on what conception of teaching and learning that is at hand. Biggs (2012) argued that based on two strategies of teaching such as teacher focus and student focus learning can be able to transform learning environment²⁰.

The students to be successful in school, their success will depend on their relationship with the teachers and their self-motivation because their personal effort contributes to a greater extent towards their performance²⁶.

Feedback messages are a very important element of online learning not only for keeping track of students but also for letting students know

²³ Biggs, J., *What the student does: teaching for enhanced learning*, in Higher Education Research & Development, 2012, 31(1), 39-55.

²⁴ Toshalis, E. & Nakkula, M.J., *Motivation, Engagement, and Student Voice: The Students at the Center Series*, Washington, Teaching and Learning in the era of the common core a Jobs for the Future, 2012, p. 33.

²⁵ Marshall, H.H., *Motivational strategies of three fifth-grade teachers*, in The Elementary School Journal, 1987, 88, 133-150.

²⁶ Biggs, J., *op.cit.*, 2012, p. 41.

how they might do better on their work (Askew, 2000). Students need feedback to monitor their progress (Ally, 2008)²⁷.

The author Ambrose et al (2010) demonstrated in his study as novice and expert knowledge organizations tend to differ in two key ways: the degree to which knowledge is sparsely versus richly connected, and the extent to which those connections are superficial versus meaningful. Although students often begin with knowledge organizations that are sparse and superficial, effective instruction can help them develop more connected and meaningful knowledge organizations that better support their learning and performance. Indeed, the second student in the example above shows progression in this direction (see Fig. 2)²⁸.

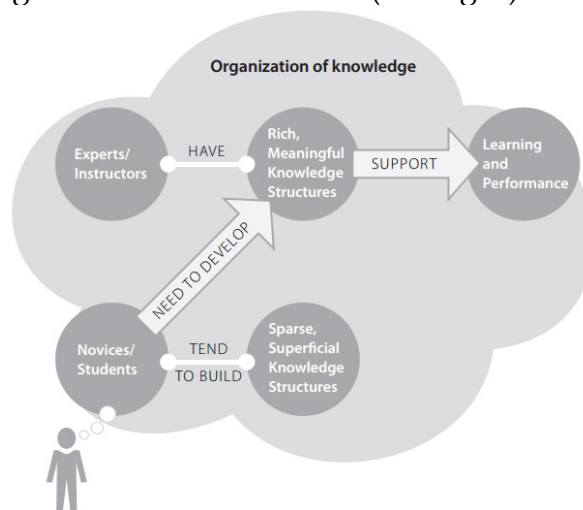


Fig. 2. Differences in how experts and novices organize knowledge (apud. Ambrose et al., 2010, p. 45)

3. The research methodology

3.1. Objectives of the research

We have proposed to know that are the opinions of students on the importance of motivation to learn in the classroom and identify the reasons for which students learn.

²⁷ Apud. Sarsar, Firat, *The Effectiveness of Emotional Motivational Feedback Messages*, Dissertation, Georgia State University, 2014.

http://scholarworks.gsu.edu/msit_diss/131, p. 79.

²⁸ Ambrose, S.A. et al., *How Learning Works: 7 Research-Based Principles for Smart Teaching*, San Francisco, CA: Josey-Bass, 2010, pp. 45-46.

3.2. Hypothesis

The hypotheses of our research were as:

- If they use effective communication methods and strategies in teaching activity then exist favorable conditions for increasing student motivation for learning.
- Teacher's teaching style is the most important in increasing the academic performance, positively influences the motivation to learning.

3.3. Research sample

There were analyzed subjects - students, aged between 19 and 24 years. The sample group for this research includes 130 students from various faculties, enrolled in Teacher Training Modules, level I and II, at University of Bucharest.

In the following, we present a more detailed description of the structure of the sample of subjects according to gender and the curricular area.

Investigated population counts 65,39%, respective 85 respondents female and the rest being 34,61%, respective 45 respondents male (see Fig. 3), also 56,92%, respective 74 subjects from Humanities and 43,08%, 56 subjects from Experimental Sciences (see Fig. 4)

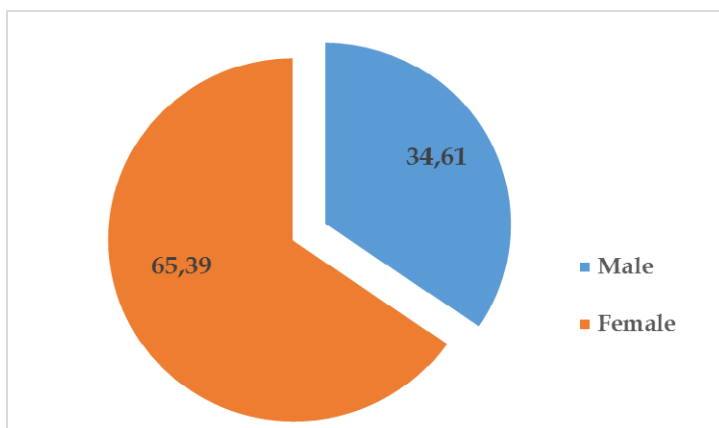


Fig. 3. Distribution of population (variable gender)

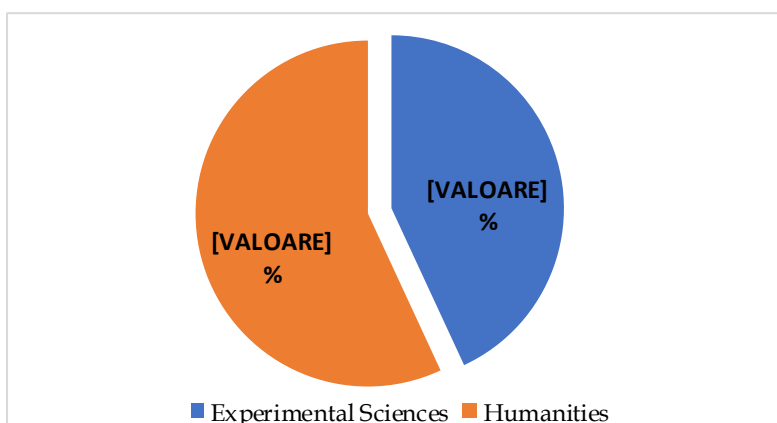


Fig. 4. Distribution of population (variable *curricular area*)

3.4. Procedure

The results of the research were collected through a semi-structured essay. For the analysis of the assays data were transcribed.

4. Results

As results of the analysis of the data obtained from the investigation, we found that the subjects valued as important and very important motivation for learning in the classroom.

The results extracted from the categorization of the available data show that the time to say what the reasons are because they learn, students in the areas of knowledge have agreed on the main reasons that facilitate learning in the classroom.

Because what the responses were varied, they were grouped into different categories, as you can see below.

Table 2. The distribution of responses of the importance of motivation for learning

Subjects Importance of motivation for learning	Humanities		Experimental Sciences	
	N	%	N	%
Not at all important	0	0	2	3,57
Less important	3	4,05	4	7,14
Average importance	4	5,40	9	16,07
Important	24	32,43	12	21,42
Very important	43	58,10	29	51,78

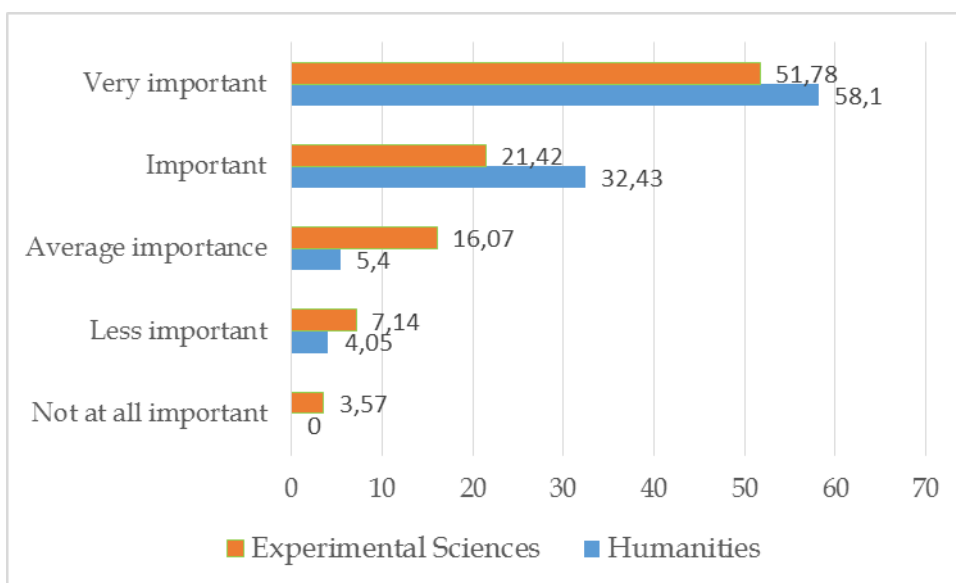


Fig. 5. Graphic of responses of the importance of motivation to learn

We notice the fact that most subjects appreciate the motivation as being very important for the exercise of the learning activity (58,10% subject's from Humanities, and a percentage of 51,78% subjects from Experimental Sciences). At the same time, a 32,43% percentage of subjects on Humanities consider the motivation important and a 21,42% percentage of the subjects' on Experimental Sciences.

A 5,4% percentage of subjects of area Humanities consider the motivation as being of medium importance, whereas a 16,07% percentage of the subjects of Experimental Sciences. It is noted that a 7,14% percentage of the subjects from Experimental Sciences consider it as being of little importance and only a 4,05% percentage of the subjects from Humanities.

We note that a small part of the subjects in the Experimental Sciences (3,57%) consider the motivation as being not at all important. From the obtained data, we can note that the motivation is considered as being very important and important in learning by a big part of the subjects (Humanities - 90,53%, Experimental Sciences -73,2%).

Want to know what influences students' learning motivation we have obtained the following data:

Table 3. The distribution of responses regarding the reasons for student learning

Reasons for student learning	N	%	Rank
1. The information will be useful in future in the life	12	9,23	XIII
2. To have a successful career	14	10,76	XII
3. The teacher inspires respect, is a model to follow	45	34,61	X
4. Matter is interesting and attractive	16	12,30	XI
5.The teacher has a the authoritative teaching style	9	6,92	XV
6. Because the teacher has an attractive style of teaching using the active teaching methods	127	97,69	I
7. The teacher inspires fear	11	8,46	XIV
8. In order to obtain very good grades	69	53,07	IX
9. The teacher using and integrating new technology in the classroom	81	62,30	VI
10. The teacher gives students the chance to interact with their classmates more.	93	71,53	IV
11. The teacher show passion and enthusiasm in teaching activity.	106	81,53	III
12. The teacher demonstrating relevance to students' professional lives	78	60	VII
13.The teacher using effective communication methods and strategies in teaching activity	122	93,84	II
14. When receiving positive feedback from the teacher	87	66,92	V
15. When apply what they are learning (knowledge and competence) to real-world contexts.	77	58,46	VIII

As shown in Table 3, we conducted a rank hierarchy and it was showed that the following reasons are important in the opinion of the students regarding motivation to learn for obtained academic performance, representing more than 50% of total the following: *„because the teacher has an attractive style of teaching using the active teaching methods“*

(97,69% - rank I), „the teacher using effective communication methods and strategies in teaching activity” (93,84% - rank II), „the teacher show passion and enthusiasm in teaching activity” (81,53% - rank III), „the teacher gives students the chance to interact with their classmates more” (71,53% - rank IV), „when receiving positive feedback from the teacher” (66,92% - rank V), „the teacher using and integrating new technology in the classroom” (62,30% - rank VI), „the teacher demonstrating relevance to students’ professional lives” (60% - rank VII), „when apply what they are learning (knowledge and competence) to real-life contexts” (58,46% - rank VIII), „in order to obtain very good grades” (53,07% - rank IX).

Motivation is not only energize character or activator on behavior, but at the same time one directing the learning behaviors. We do not have a universal and general motivation but one oriented more or less precisely towards solving or the unresolved of problems specific to. Students need a „management” of knowledge through which to implement the new knowledge, to exploit knowledge in real-life contexts and challenging, to capitalize the individual learning by highlighting the benefits acquired at his lifetime.

According to literature recently (Ambrose et al., 2010) „students are more likely to exert effort in a course if they anticipate an eventual payoff in terms of their future professional lives. Consequently, instructors can enhance motivation by linking their course content to students’ intended professions, pointing out how the skills and knowledge students are gaining in class will help them after they graduate”.

As we have noted the students are motivated by the atmosphere during classes. The climate is established through some hours interesting and attractive by applying modern working methods (in groups, guided discussions, debates, use of the new technology). The climate need to the same time be relaxed and captivating, and the teacher to manifest enthusiasm and passion. Because the answers have been varied, we have examine the results of research, which confirms our hypothesis.

5. Conclusions

The findings obtained by the data analysis indicate the fact that:

- upon the evaluation of the importance of the motivation to learn, both the respondents male and female had opinions that coincided.
- understanding personal needs and learning objectives provide increased motivation.

- teachers teaching style positively affects motivation in learning.
- intense participation in classroom activities through modern methods, discussion, effective communication techniques increase learning motivation.
- the emphasis on the essentialization on the quality of the information in the act of teaching and not on quantity determines dynamic content to teach positive motivation.
- the subjects taught interestingly enough, attractive and which have a support practical and applicative influence motivation in learning.

Moreover, the teachers motivate the students and obtaining their task without motivation is hard to achieve. Motivation is helpful for achievement the objective for teachers.

Research has also shown that good everyday teaching practices can do more to counter student apathy than special efforts to attack motivation directly. Most students respond positively to a well-organized course taught by an enthusiastic teacher who has a genuine interest in students and what they learn. Thus activities a teacher undertakes to promote learning will also enhance students' motivation.

According to Shrivastava (2012)²⁹ motivating students who are not well motivated is not an easy task. A teacher is therefore required to know what all he must do to arouse the interest of students in his subject and ensure its sustenance. A teacher does not really have to be a psychologist or a mind reader of his students. He needs to know his students well, be enthusiastic about his subject and accept any student problem as a challenge that needs to be overcome. The results obtained may constitute reflection points and valuable premises for the teachers and management staff within higher education institutions in view of addressing the needs of development of the competencies students by means of plans of training designed to innovate in the field of educational activity and lead to the increase of the student motivation learning.

It is very important to mention the professional importance of higher-level competencies as public speaking, quantitative reasoning, persuasive

²⁹ Shrivastava Leena, *Student's Motivation: A Teacher's Role*, in International Journal of Research and Development - A Management Review (IJRDMR), vol. 1, Issue 1, 2012, pp. 63-65.

writing, and teamwork, because students do not always recognize their importance in the work world.

Acknowledgements

This paper is a result of a research made possible by the financial support of the Sectorial Operational Programme for Human Resources Development 2007-2013, co-financed by the European Social Fund, under the project POSDRU/159/ 1.5/S/132400 - "Young successful researchers-professional development in an international and interdisciplinary environment".

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FIGURATIONS AND SLEEP PATTERNS ACCOUNTS FROM THE LIFE OF NIGHT TIME WORKERS¹

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Abstract: *In the last decades "figuration" became a central theme in some scholarly groups who are advocating even for a figurational sociology. The aim of the article is to outline Norbert Elias's (1939/2002) concept of figuration and to discuss how this might apply in the case of the night time workers of a call centre from Bucharest.*

The present paper reflects on Elias's (1939/2002) concept of figuration and applies it by rereading the data gathered for a previous research. It was a qualitative study on transformations of sleep patterns of those working in a call centre. Rereading the data, I argue that there are three major figurations which appear to clash among those who sleep during the day and work during the night. These figurations are: (1) family and friends that work only during the day; (2) friend and strangers that have a similar work pattern and (3) the largest figuration - society.

Keywords: *Norbert Elias; figuration; night time work; sleep.*

Introduction

Norbert Elias (1939/2002) developed the concept of 'figuration' in his presentation of the complex 'process of civilization' through which societies democratize. It would be difficult to understand a theory (i.e. figuration) without framing it within the context in which it was developed. So, this paper begins with an outline of the process identified by Elias (1939/2002), it goes on to present briefly ways in which it was interpreted and a few critical assessments.

¹ Acknowledgements: This paper is a result of a research made possible by the financial support of the Sectoral Operational Programme for Human Resources Development 2007-2013, co-financed by the European Social Fund, under the project POSDRU/159/1.5/S/132400 - "Young successful researchers - professional development in an international and interdisciplinary environment".

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Elias (1939/2002) noticed that throughout centuries, human behaviour passed through great transformations, it changed due to a rising auto-control of 'the emotional reactions and implicit of the experiences', to 'a movement of shame threshold', to a introversion of 'exterior compulsions' (Elias, 1939/2002, p.7). He concluded this after a synchronic and diachronic analysis that he made on behaviours at table, nose blowing and slaver, on sleep and behaviour in the bedroom. Elias (1939/2002) noticed that in the construction of the modern state the physical force gradually disappeared from day to day interactions, the auto-control raised and, as a consequence, manners got refined and modesty boundaries emerged and took clear shape (see also Munch, 1994).

Thus, Elias (1939/2002) constructed and explained the theory of the civilizing process. In it he focused on 'figurations', especially on power figurations and the outcome of their interactions on the individual and societal level (see also Munch, 1994). Through figuration the German sociologist, presented a new, organic way to look at the society, compared to the mecanic view offered by classical sociology.

According to Elias, the traditional macro-way of looking at the surrounding world, at the society as a given in which people are merely pieces of a system, has to be replaced by a micro-way of seeing people as carriers of 'basic dispositions and inclinations' who 'are directed towards and linked with each other in the most diverse ways. These people make up webs of interdependence or figurations of many kinds, characterized by power balances of many sorts like families, schools, towns, social strata or states' (Elias, 1978/1970, p. 15).

Thus, the concept of figuration is a tool intended to help in analyzing the core of society, the key subject whose existence makes society possible. As Elias (1978/1970, p. 130) concluded, figuration refers to 'the changing pattern' created by the sum of relationships people have with each other; "the independence of the players, which is a prerequisite of their forming a figuration, may be an interdependence of allies or of opponents". The length of these "chains of interdependences", determine the amplitude of figuration and it's type. In case o change, Elias (1978/1970, p. 147) observed two possible directions: on the one hand the effort to preserve and maintain figuration can "strengthen its tendency to change"; on the other hand action oriented towards changing the figuration can "strengthen the tendency ... to remain as it is".

Taking the example of sleep and behaviour in the bedroom, Elias (1939/2002) is one of the first sociologists who noticed the intertwining of

nature and nurture, emphasizing its social origins. Elias (1939/2002) observed that in modern times, sleep withdrew into the backstage of social life, became a private experience, after previously being a public, collective one. In the Middle Age people were sleeping anywhere anytime. The physical place where the sleep happened, being often used by many people: owners and slaves, men and women, hosts and guests. Analysing books of manners, from the 16th and 17th centuries, he concludes that “it was very common for many persons to sleep in the same room, that in the superior class the master slept in the same room with his servant” (Elias, 1939/2002, p.205). Starting with the 16th century and rapidly progressing through the 17th and 18th centuries, as also with the other body ‘necessities’, the sleep became one of the most ‘private’ and ‘intimate’ sectors of human life (Elias, 1939/2002, p.205).

Orientation, meaning and historicity of the civilizing process, were rated as specific notes of originality of the sociology of Elias (vezi Featherstone, Hepworthand și Turner, 1991/1999; Turner, 1984/2008; Shilling, 1993/2006, 1997/2011; Kaufmann 1995/2009; Corcuff, 1995/2005; Crossley, 2006), but also as the object of the critics it received. Elias's theory, consider Jean-Claude Kaufmann (1995/2009, p.24), may cause the reader "to doubt the validity of the results refer to the most recent times" since during present times we seem to have a process o de-civilization, the "cancellation handcuffs and taboos" and not the civilizing revealed by Elias. Nevertheless Norbert Elias's theory must be analyzed having in mind that it was developed 60 decades ago and his theory “major faults” derive from this (see also Smith, 2001; Kricken, 2005).

A major contribution of Norbert Elias sociology could be seen in the emergent sociologies such as “sociology of the body” and “sociology of sleep”. In these, starting from Elias' (1939/2002) statements regarding the historical transformation of human behaviour, Chris Shilling (1997, p. 93) identified, “an implicit theory of bodies civilization”, namely “a long term image about individualization, rationalization and socialization of the body, that helps to explain what means to be incorporated in a certain historical era”. Similar to Shilling's (1997) observation, referring to sleep, Simon J. Williams (2007) concludes that the transformation of the *etiquette of the bedroom* is a proof of civilizing process through which passed all the social aspects of sleep (meanings of sleep and when, where and how it is practiced) (see Ekirch, 2001, 2005; Melbin, 1978, 1987; Wright 1962/2004).

Work and sleep

As Norbert Elias (1939/2002) showed, sleep does not escape the civilizing process, and although in this paper it is used only as a pretext to look at example of figurations, a few specification must be done to comprehend its social nature. Studying the relation between sleep and work, sociologists oriented to features as: working in shifts, consequences of work and society changes on the sleep quality or on the way that sleep is presented by the media; on the tendency of western societies to adopt a poli-phasic culture of sleep in contrast with their mono-phasic sleep practice, by including sleep periods in the working schedule.

In the recent years, in quantitative analyses of *UK Time Use Survey*, sociologists found a reverse relation between the length of working hours and the (reduced) time of sleep, which was more powerful for men than for women (Chatzitheochari and Arber, 2009). Approaching the gender nature of sleep among American retail worker, Maume et al. (2009) showed that gender differences appear in sleep interruption; the women's sleep being more often interrupted than the men's. This remark was confirmed by the authors also in their work *Gender, Work – Family Responsibilities, and Sleep* (Maume et al., 2010). In this study they presented the data gathered through a qualitative survey with families where the mothers were working by night. Scholars argued that women sleep is interrupted mostly by the housekeeping activities or by the children needs, no matter of their husbands work schedule (Maume et al., 2010). To the understanding of the relation between sleep-work-gender contributes also the work of R. Meadows et al. (2008) about the significances given to sleep by men, from which it results that paid work is considered the main cause of the reduced quality of sleep due to work compulsions and pressure.

Globalisation and economical developments determined sleep reconsideration in the context of working place. For a long time a forbidden practice, sleep is “put to work” (Williams, 2011, p.6). Williams (2011) observes that sleep during the day ceases to be deviation from the mono-phasic model of the sleep culture that has ‘an 8 hours night time sleep as ideal’ (Steger & Brunt, 2003, p.17; see also Gunter and Kroll-Smith, 2005). Napping on the job becomes more valorised for its refreshing effect that it can has on workers, especially on those from the creative industries. Sleep practiced at work, in a controlled manner, marks the transformation of sleep into a productive feature of the today economy.

The focus is on figuration, applied in the context of night time work. Nowadays there is a constant rise in the literature on sleep as a physiological process that can influence social processes. Likewise, sociologists are addressing it as a social and cultural process, building a sociology of sleep on the works of Norbert Elias, Marcel Mauss or Georg Simmel. In light of Elias's concept of "figuration", a question raises, which are the human interdependencies which change in the absence of the normal work/sleep cycle (i.e. work during the day and sleep during the night) due to a sleepless economy? This is the question that this article is trying to answer by rereading data collected for a qualitative research on sleep practices.

Methodology

To answer to the previously stated question, I reread the empirical data from a previous qualitative research of mine, in which I used the technique of comprehensive interview technique (Kaufmann, 1996). The choice for these method and technique was determined by the subject's nature which describes an aria being unveiled; an aria that needs further exploratory researches and descriptions that could help in opening the subject and in sociological theoretical enrichment. The technique of research utilised for collecting data was the comprehensive interview which allows the researcher to formulate the question in a way that the subject interviewed is more involved (Kaufmann, 1996).

In the research I reread, I had 25 subjects. Interviews took place in 2012. The respondents were selected from the employs and ex-employs of a call-centre from Bucharest. This call centre works for telecom companies from France, Great Britain, Germany and Italy. In this investigation 'the trick' to initiate the interviews, was the way they started to sleep after the 'first night shift'. It has to be mentioned that in this research the focus was on human's interdependences, sleep being just a pretence, although it's revealing sociological potential is great. This study does not target specific types of interdependences; it tries to envision them as a whole to be able to determine possible typologies, a sketch for further analysis.

Looking through the lenses of figuration

Rereading the interviews through the lenses of figuration I could identify three examples: (1) family and friends that work only during the day; (2) friend and strangers that have a similar work pattern and (3) the largest figuration - society.

(1) Family and friends that work only during the day

In this set of figuration it was noticed that an important factor concerns' workers living condition - there are those living with their family (parents and/or brothers and sisters), with their boyfriend or girlfriend, with close or distant friends. In each case changes in the dynamics of the interdependence could be seen through the clashes and conflicts which appear because of different work schedule.

In the case of those living with their parents there are conflicts concerning the noise the workers make at night, when they return from a night shift. There are also conflicts in the morning when they are woken up by the noise their parents make. Sometimes parents wake up their children in the morning just because it's the only time they can interact.

In the case of those that rent apartments, there are a lot of disputes because of the noises made at night when they return from work, or by their roommates, in the morning. (Workers complain about the noise their neighbours create in the morning and about the outside noises at the rush hours, when they normally sleep.) This is the reason why they decide to rent an apartment with their friends. Likewise, in the case of those who move in with unknown people, this is the reason way, from day one they set precise rules concerning hours of noise.

I also noticed that they mention receiving a lot of complaints from their friends which have a normal work schedule. These complaints revolve around issues of neglect, lack of interaction, lack of face to face contact.

For those who are married or living with their boyfriend/girlfriend, there are disagreements with their partners, who have normal schedules. Such conflicts centre and happen at when they arrive home and their partner expresses dissatisfaction for being lonely during the evening or for going out to clubs alone rather than together.

(2) Friend and strangers that have a similar work pattern

From the interviews it can be noticed two types o figuration. On the one hand is that formed by the workers work colleagues who became their best friend; in the context of night time work and weakening chains with friend that work only during the day. On the other hand there are figurations (of burglars, homeless people and every other person which is awake at night and does not work in their call centre) whose existence they would rather not know about, but whose real or imagined presence has consequences on workers behaviour.

Night workers tend to make very good friends with their peers from the same company. They arrange their schedule in a manner that allows them to work in the same shifts. This way they can go after work for drinks or late dinners. Furthermore, during their free time, they organize home parties with guests selected only from present and former work colleges.

Among the workers there are a lot of stories about encounters that make them feel afraid and out of place. These refer to: cab drivers, who are pungent towards the job this call centre worker do in the middle of night jobs, saying that they probably work at a hot line. Another category would be that of homeless men or crazy neighbours. In order to manage the fear of these encounters: they present secondary adaptations (see Goffman, 1961) that take the form of meeting their boyfriends in front of the building; calling a co-worker friend to stay on the phone while they walk up the stairs or on the entire way home; making a lot of noise, in order to scare away those who could probably be on the stairs, because, at that hour, even a meeting with a friendly neighbour is suspicious.

(3) Society

This last type of figuration, the largest one, from the data collected it was noticed among those who work in the call centre for longer than one year and have night shifts, there is a great pressure from the social norms to go back to figurations in which the chains of interdependences weakened due to their type of working. These pressures are reduced by a series of coping mechanisms like – considering the job as being a temporary one usually associated with the college years, with the beginning of their employ life. Interviews reveal that they do not want to work at night all their lives; they all speak about a normal way of living and working.

In order to prevent breaking chains with those working during the day, these workers apply the strategy of taking a holiday or that of changing, from time to time, their night shifts with colleges that have a day shift or ask their project manager for permission to have day shifts in order: to meet friends or to participate in family gatherings, to sleep, to pay bills, to go to doctor appointments or to take an exam at their faculty.

A complete reconnection with figurations from which they were a part of, before becoming employs in the call centre, seems to take place when marriage plans emerge and when they finish their studies. This reconnection is done by shifting to a day work schedule, this is achieved in

a few ways: either remaining in the company and replacing the project in which they work, with one that has a normal schedule (work only during the day); this could be noticed in the case of those who come to enjoy the work they do in the client services field, after finishing their studies. Or they leave the company for a job more appropriate with the bachelor degree they obtained.

Conclusion

In this article I intended to compile a synthetic presentation of the concept of figuration and a brief example of how can we use this concept identify and describe social interactions. For this purpose sleep was taken into consideration – the purpose was to underline the social individuality of this phenomenon which was considered for long time as an object to be studied by biology or by psychology. Through the preliminary finding showed in this article, one could notice the impact that figuration have on peoples interactions even when sleep timetable changes. The aim of this last point was to sustain the importance of sociologic study of sleep and night time work through the lens of figuration, in order to construct new theories which have the potential of presenting new ways to understand the fundament of the society.

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THE HISTORICAL NOVEL: AN INVITATION TO KNOW OUR PAST

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Abstract: *History is often rewritten because of various reasons and there are different types of texts referring to history. As Patricia Fumero also states, there are two main differences between fiction writers and historians: on one hand, historical novels offer the writer the possibility to recreate those events that are incompletely represented in the primary sources, and, on the other hand, the research done on sources related to a certain historical character can help the writer draw certain conclusions or think of certain hypotheses. Unfortunately, a historian or a biographer cannot benefit from such privileges.*

Keywords: *history, literature, fiction, historical novel, past.*

In his article, *Truth in Literature and History*, Frank Ankersmit shows how difficult it may be for someone to deny the existence of literary truth and the fact that such truth can be found in a novel. Nevertheless, there have been voices, such as that of the Russian journalist Osip Senkovsky, who aggressively attacked the historical novel: "I don't like historical novels. I prefer morals. It offends me to take a bastard in my hands: the historical novel is, in my opinion, a bastard son without family or tribe, the fruit of history's flagrant adultery with imagination. I insist on purity of morals and would rather deal with the legitimate children of either history or imagination. The historical novel [...] is a false form of art. Yes! It is a false form of art"¹

In 1935, Lion Feuchtwanger, an important author of historical novels, stated in his essay *On the Sense and Nonsense of the Historical Novel* that the label 'historical novel' conjures for us depressing associations: "We recall *Ben Hur* and *The Count of Monte Cristo*, and some historical films. We

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¹ apud Ungurianu, Dan, *Plotting history, The Russian Historical Novel in the Imperial Age*, The University of Wisconsin Press, 2007, p. 3.

immediately picture to ourselves adventures, intrigues, costumes, gaudy, garish colors, bombastic chatter, a jumble of politics and love"². Even Alessandro Manzoni, the author of an important historical novel, *The Betrothed* (1829), concludes that it is impossible to create such a novel as its premises – reality and fiction – are contradictory.

Fifty years later, while trying to define the Western literary canon, Harold Bloom excludes the historical novel from the canon, arguing that "this subgenre is no longer available for canonization. [...] History writing and narrative fiction have come apart, and our sensibilities seem no longer able to accommodate them to one another"³. Yet, according to Dan Ungurianu, Bloom contradicts himself as he mentions, among the best canonical works, Tolstoy's novella *Hadji Murad*, in which the Russian writer sets a real historical background for both real and imaginary characters and events. Dan Ungurianu's conclusion is that Bloom's negative verdict cannot be applied to the Russian novel, because the historical novel has a major role, three works of this genre – Pushkin's *Captain's daughter*, Gogol's *Taras Bulba* Tolstoy's *War and Peace* – being at the core of the Russian literary tradition.

According to *Encyclopedia Britannica*, the setting of the historical novel is a period of history. The historical novel attempts to convey the spirit, manners and social conditions of that period providing realistic details and fidelity to historical fact. Such a work can deal with real characters, as in Robert Graves's *I, Claudius* (1934) or it may contain both fictional and real historical characters. The historical novel often tries to provide a broader view of a past society where important events are reflected by the impact they have upon the private lives of fictional characters. This type of fiction has been popular since 1814, when Walter Scott's *Waverley* was published. In Toma Pavel's opinion, Scott's method "effectively combines different motives and narrative procedures inherited from the eighteenth-century prose: representing the greatness of the soul, the brutality of picaresque adventures, the precision of social details, using the ironic and kind voice of the omniscient narrator"⁴, bringing together, as Balzac stated in the *Foreword* of his *Human Comedy*, the elements of epic: drama, dialogue, portrait, landscape, description, the miraculous and the real.

² Idem

³ Bloom, Harold, *The Western Canon: The Books and School of the Ages*. New York: Harcourt Brace & Co., 1994, p. 21.

⁴ Pavel, Toma, *Novel Thinking*, translated from French by Mihaela Mancaș, Humanitas Publishing House, Bucharest, 2008, p. 237.

Balzac also appreciated that the English writer “connected the poem with the familiarity of the humblest language”⁵.

Most critics concluded that, by its nature, the historical novel is a hybrid genre, a mixture of fiction and reality. The author of such a novel must recreate a historical period belonging to the past and he needs documents proving the way of life, the customs and other aspects that can provide a better understanding of that past. The most important thing, which both the author and the readers must remember, is the fact that a historical novel is not a historical work, but a literary one, so it is fictional. That is why the most difficult task for the writer of such a novel is to find a balance between the historical elements and characters, on one hand, and the imaginary ones, on the other hand, because, if he insists too much on the past recreation, then the novel will turn into a historical work. On the contrary, by ignoring the historical aspects, the novel will be historical only due to the action placement in the past and to the pseudo-historical themes and characters.

Another problem mentioned by Indurain is related to the time distance between the writing moment and the events described, time distance which should be at least fifty years, according to most critics. However, other critics believe that a novel which is written by an author who witnessed the events a few years before can turn into a historical novel for a reader who reads it fifty years after its publication. Such an example is provided by Grant Rodwell in his book *Whose History?*, comparing the historical work *The Great War* by Les Carlyon to the novel *All quiet on the western front* by Enrich Maria Remarque. Rodwell notices that Les Carlyon adopts a simple, neutral style, telling about heroes and their forgotten battles, blaming the butcher-generals and ignorant politicians, without showing flagrant patriotism. On the other hand, Remarque takes his reader right to the battlefield, providing him the ordinary German soldier’s perspective, so that “readers can feel the weight of the mud on Paul Bäumer’s pitifully worn boots, and the pathos of his dreams and disillusionment. Readers feel Bäumer’s heavy pack digging into their shoulders, and curse as his feet slip on the worn and wet duckboards of the trenches. (...) Readers fear for his life in the moments before he raises his head above the trench. Readers care about the things he cares about: not national strategy but his friends and family, as this

⁵ Idem.

dreadful war eats away his soul”⁶. Thus, Rodwell concludes, also citing Dalton, “The writer of historical fiction is firstly not a history writer, but a fiction writer and fiction is about characters, not events”⁷. Dalton also states that historical fiction is written and read not to learn about history so much as to live it and this is the most effective way to experience the past without having lived it: “We finish a history work and think: «So that’s what happened!» We finish a work of historical fiction, catch our breath and think: «So that’s what it was like!»”⁸

The same idea is expressed by the Romanian writer Nicolae Steinhardt. He agrees with Paul Veyne who states that, unlike history (which “can afford to be blunt, boring”⁹), the novel must be attractive. Steinhardt also gives arguments: “There are so many attractive history books! Gibbon, Michelet, Mommsen, Ferrero, Rostovtzev, Iorga, Toynbee are read with passion; and there are so many novels that are boring, even if they do not lack action at all”¹⁰, emphasizing the fact that history means not only the ability to analytically recreate the past, but also to re-live it; the novel genre does not involve only talent, which means the ability to set a plot, but also the gift to place the action in an appropriate setting and within a time that can be felt passing by the reader”¹¹. In conclusion, history is possible because grasping the essential and «telling» are human characteristics; and a novel is successful and long-lasting only if it expresses – in the most particular way – the general categories of sensibility, intelligence and volition”¹². Such a novel, in Steinhardt’s opinion, is Stendhal’s *The Charterhouse of Parma*, which he considers a wonderful history lesson, teaching us what the court of an Italian prince in the post-Napoleonic age was like much better than many «serious» history books”¹³.

The fact that, from the structural point of view, there are no characteristics to help us differentiate between the historical novel and

⁶ Rodwell, Grant, *Whose history?*, University of Adelaide Press, South Australia, 2013, p. 52

⁷ Idem, p. 53

⁸ Ibidem

⁹ Steinhardt, Nicolae, *Stendhal, history, Marin Preda*, in vol. *Literary uncertainty*, Polirom Publishing House, Bucharest, 2012, p. 211

¹⁰ Idem

¹¹ Ibidem

¹² Ibidem

¹³ Ibidem

other types of novel is also supported by the theorist Georg Lukács: "If, therefore, we seriously consider the problem of genre, we can only pose the question as follows: what are the vital elements on which a historical novel rests and that are specifically different from those vital elements which constitute the genre of the novel in general? If we ask the question in this way, I think we can only answer thus: there are none".¹⁴

There is more focus on creating a well-told story than on truth and objectivity in the historical novel, which allows the writer certain liberties, such as falsifying characters or events, but this falsification must be within certain limits and facts must not be exaggerated because they may become unrecognizable. Moreover, Rodwell and Indurain show, full objectivity is not possible even for historians, as they are still men and they are part of the present, not of the past. E.H. Carr also supported this idea, adding that the mere use of language forbids the historians to be neutral.¹⁵

At the intersection between history and literature, the historical novel adds on vividness and emotion to the simple historical account of the same events, inviting the reader to reflect upon time passing by and providing him a double perspective: upon the past, that he interprets on the basis of all the information he has in the present and about the present as a result of the past events. History and literature are reunited in the historical novel; thus, a constructive and pleasant dialogue between past and present is created and past experience is actualized. That is why the historical novel represents an invitation to know our own past.

If we consider the historical novel and its evolution in time, we can point out the following aspects:

- The historical novel helps people know history, offering a general perspective upon certain events, societies, times etc.
- The historical novel can question the completeness and/or accuracy of the historical document.
- Over time, historical novel writing has been influenced, more or less, by different ideologies.

¹⁴ apud Indurain, Carlos Mata, *Brief Definition and Characterization of a Historical Novel*, translation for *Culturalhistorica* (2009) from the original Spanish text in Spanish, Kurt et al. (1998). *La novela histórica. Teoría y comentarios*. Pamplona: EUNSA, pp. 15-20 and 58-60

¹⁵ apud Indurain, Carlos Mata, *Brief Definition and Characterization of a Historical Novel*, translation for *Culturalhistorica* (2009) from the original Spanish text in Spang, Kurt et al. (1998). *La novela histórica. Teoría y comentarios*. Pamplona: EUNSA, pp. 15-20 and 58-60

- The language issue and its implications upon the historical novel is more and more important so that analogies regarding the relation between the language - reality representation in history (implicitly, in the historical novel) and the same relation (language - reality representation) in psychoanalysis are possible¹⁶. We also mention that Hayden White's motto for his most important study, *Metahistory. The Historical Imagination in Nineteenth-Century Europe* is a quote from *The Psychoanalysis of Fire* by Gaston Bachelard: "One can study only what one has first dreamed about". The verb "dreamed" directly refers to the historical imagination, whereas the entire motto reflects White's belief regarding the role of fiction in history writing.
- Radical changes regarding the perspective on what the historical novel should represent, the topics it should approach and its purpose were made. We can also notice that, in 1916, Lukacs thought the historical novel had to follow Scott's direction; in 2012 (almost one century later), Brian Hammett considered that writers might run out of plots and methods used in the past, inferring that the historical novel might disappear. Postmodern historical novel writers support this idea as their approach does not permit a clear distinction between historical truth and fiction. For instance, in *Flight to Canada* (1976), Ishmael Reed asks: „You say fiction? Where do facts begin and where does fiction end?“¹⁷ According to Brian McHale, "history and fiction replace each other in postmodern historical fiction; thus, history becomes fictional, fiction becomes «real» history, and the real world seems to vanish in the hesitation mist. But this is the very question that postmodern fiction is meant to ask: real compared to what?"¹⁸
- Both older works of literary criticism and the most recent ones agree that the nineteenth century represents "the Golden Age" of the historical novel.

¹⁶ see Ankersmit, Frank, *Truth in Literature and History*, Narrative, vol. 18, no. 1, Jan. 2010, p. 29-50.

¹⁷ apud McHale, Brian, *Postmodernist fiction*, Polirom Publishing House, Bucharest, 2009, p. 155.

¹⁸ Idem

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THE TERMINOLOGY OF COSMETICS - PRAGMATIC AND DISCURSIVE ASPECTS¹

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La terminologie n'est pas coupée de la pratique sociale: elle prend place dans des discours entre des acteurs donnés et elle sert des sciences et des techniques dont elle reflète (en partie) l'idéologie.

(Gambier 1991:31).

Abstract: *"The texts featuring ads for cosmetic products represent a rich material for the study of the language mechanisms and complex meaning-generating strategies during the discursive interaction. The general basis for the writing of good ads is the permanent dialogue with the reader, marked by the use of the second person singular or plural, verbs in the imperative, interrogative sentences, interjections etc. The advertising language of cosmetics constitutes an instrument of publicitary communication aimed at imposing products and services or amending current views and opinions. As a form of propaganda, it presents particular construction rules, subordinate to the intention to inform, persuade and manipulate the receiver as the virtual buyer / consumer."*

Keywords: *communication, discourse, language, persuasion, pragmatics, receiver, sender, utterance.*

Terminology is a concept consolidated in the field of *parole*. Therefore, our study goes beyond the strictly linguistic - "linguistically -bound" (Kageura 2002: 272) level, towards the social and cultural discourse. Terms constitute both tridimensional grammatical units (formally, conceptually and functionally) that are part of a grammatical system, and pragmatic

¹ This work was cofinanced from the European Social Fund through Sectoral Operational Programme Human Resources Development 2007-2013, project number POSDRU/159/1.5/S/140863, Competitive Researchers in Europe in the Field of Humanities and Socio-Economic Sciences. A Multi-regional Research Network.

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units² that appear in specific types of discourse made by individuals having distinct characteristics in concrete situations of communication³. It is considered that terminology, as a branch of linguistics, has paid special attention to the grammatical aspects of terms, to the detriment of their usage as units of communication within specialized discourse:

En effet, la théorie linguistique s'est occupée avant tout de la grammaire des langues en général (davantage que des langues particulières), et elle a construit son objet d'étude à partir d'une abstraction qui ne correspond à aucune réalité déterminée. La linguistique a ainsi fait abstraction de la diversité dans laquelle chaque langue se réalise, et elle a évité de se pencher sur les aspects qui touchent à la communication. Or, la communication joue un rôle de premier plan, du fait que la terminologie ne se différencie pas de la lexicologie générale par des caractéristiques d'ordre grammatical, mais bien plus par des caractéristiques sociales et des facteurs qui interviennent dans la communication. Pour combler ce vide, les disciplines qui font partie de la linguistique appliquée apportent un complément à la linguistique théorique: la pragmatique se donne pour objet la description de l'emploi de la langue (et non sa connaissance). Étudier l'emploi de la langue en général impose à la pragmatique une collaboration avec la sociolinguistique, la psycholinguistique, l'anthropologie et l'analyse du discours, entre autres (Cabré 1998: 192).

Therefore, we will tackle language not so much as a system, but rather as a practical activity, particularly focussing on the manner in which specific circumstances of any act of communication are reflected in the structure of language. We will start from the premise that the terminology of cosmetics (TC) has a particular impact on current Romanian, reflecting

² Sprung from logical semantics and the philosophy of the language in the mid-'50s, pragmatics, in the general sense, studies the manner in which language is used by a speaker in a given context, with the intent to act in a determined manner and with certain effects on the other party. Linguists such as Austin (1962), Searle (1970, 1975, 1977, 1980), Grice (1989, 1991) introduced and theorized concepts become fundamental in linguistics and communication: speech acts, acts of direct and indirect speech, intentions, effects, and implications and communicative maxims, implicatures etc. (Ionescu-Ruxăndoiu 2003: 12).

³ Communication involves, in addition to the action component (< Gr. *pragma* "action" - Morris 1938 *apud* Ionescu-Ruxăndoiu 1995: 18) an interactional component, i.e. the successful interpretation by the receiver (R) of the intention with which the sender (S) performed a certain act. The communicative intention of the sender is not performed unless it is deciphered as such by the receiver, thus becoming "mutual knowledge" (Levinson, 1983: 16). The sender must choose the formulation of the sentence that best serves their purposes, "putting down the likely resistance on the part of one's interlocutor, sparing their susceptibilities and creating the impression that they are free to choose the interpretation that suits them best" (Edmondson 1981: 7-8).

aspects of its dynamics and peculiarities of some types of discourses (scientific, didactic, of popularization, publicistic, advertising). The pragmadiscursive analysis of widely circulated cosmetic texts in the Romanian media will investigate whether all the terms of a paradigm are updated to the same extent. The greater frequency of some of these terms may be relevant for various aspects of interest of TC. It could lead to imposing newer terms that seem less important at the lexicographical level, some being still unrecorded in dictionaries. The object of our research is the type of discourse used in the terminology of cosmetics, understood as the mechanism to produce specific texts.

We will investigate speech acts performed in the context of TC, discursive strategies, rules to be followed for the proper handling of this “intentional behavior governed by conventional rules” (Searle 1972: 56) which is language. The analytical approach will be descriptive and functional, taking into account the principles of functional stylistics and pragmatics. We will describe the linguistic form (lexis, phraseology, syntax), the editorial components⁴ of the advertising materials for cosmetics (title, main text, slogan etc.).

1. Perspectives in communication; text, discourse

The process of communication between specialists, on specialized topics, is not different in principle from general communication. Any model of communication presupposes, as Jakobson postulated, five elements:

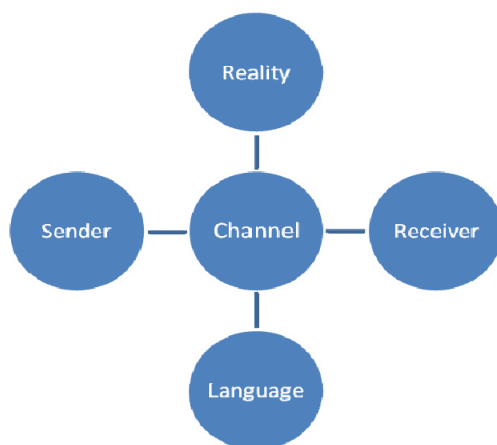


Fig. 1. Model of communication

⁴ The approach of the iconic element is not part of the objectives of the present study.

Our research starts from the basic idea of pragmatics referring to the differentiation of discourse according to its receiver, communication situation, type of publication. This urges a linguistics of communication to extend its area of investigation beyond the level of the sentence towards a transphrastic level (Ionescu-Ruxăndoiu 1995: 26). In printed advertising – printed media and brochures – the word and the image create a complex language, oriented towards a real referent (the promoted object), based on polisemantic verbal-iconic strategies. The written advertisement consists of editorial elements (informative texts, the presentation itself of the product) as well as paratextual, verbal and graphic elements: the title, the company and product brand, the slogan, the logo, figurative or non-figurative images.

Some researchers consider that the editorial element is omittable and can very well be skipped when the topic of the advertisement is notorious (cosmetics, detergents etc.) or that the title, the slogan or the image have got optional occurrence (Dumistrăcel 2007: 132). However, it forms the very object of our analysis. In spite of the fact that the image occupies an important place among the paratextual elements, persuading by suggestion, our research will not approach the role of the iconic component for the publicitary communication, focussing exclusively on the publicitary text of cosmetic advertisements. We start from the idea that text is, by definition, a "transdisciplinary object" with multiple functions, which is worthy of special attention:

Il n'est pas plus la propriété de l'herméneutique que de la philologie, de la critique génétique que de la poétique (Adam, Bonhomme 2007: 107).

Therefore, we will investigate the functions that the publicitary text develops:

- produces and/or corrects expectations;
- informs;
- (dis)ambiguates the message;
- stimulates the attention and interest (the success of an advertisement depends on the insistence in following the "AIDA" principle ("attention, interest, desire, action"));
- enchants and, eventually, manipulates the receiver (Adam; Bonhomme 2005: 52).

The theoretical framework of our approach on the publicitary text belongs to textual and pragmatic linguistics⁵. Etymologically, “pragma” means “action” in Greek, therefore it can be said pragmatics studies what the speakers “do”, less with the language or the words but especially with the utterances they produce⁶. Ever since the 1920s, in his work *Le langage et la vie*, the Genevois linguist Charles Bally defined language as follows:

Lorsqu’il nous arrive de dire qu’il fait chaud, qu’il fait froid ou qu’il pleut, il ne s’agit presque jamais d’une simple constatation, mais d’une impression affective, ou bien d’un jugement pratique, susceptible de déterminer une action.

[...] Le langage reflète encore, cela va sans dire, la face positive de la vie, cette aspiration, cette tension, ce besoin perpétuel de réaliser une fin. C’est la raison d’être d’un autre caractère du langage spontané, son caractère actif, c’est-à-dire cette tendance qui pousse la parole à servir l’action. Le langage devient alors une arme de combat: il s’agit d’imposer sa pensée aux autres (1952: 17-18).

The concept of “context”⁷ is fundamental for pragmatics, referring to the number of factors that, beyond the meaning determined by the

⁵ Eugenio Coseriu, qui a été un des premiers, dès les années 1950, à employer le terme «linguistique textuelle», propose très justement, dans ses derniers travaux, de distinguer la «grammaire transphrastique» de la «linguistique textuelle» (1994). Si la première peut être considérée comme une extension de la linguistique classique, la linguistique textuelle est, en revanche, une théorie de la production co(n)textuelle de sens, qu’il est nécessaire de fonder sur l’analyse de textes concrets. C’est cette démarche que je propose de développer et de nommer analyse textuelle des discours (Adam 2011: 13).

⁶ “To say something «often» triggers certain effects on the feelings, thoughts, actions of the receiver or the sender or of any other person. One can also take into consideration the purpose, the intention to cause these effects” (Austin 1962:114).

⁷ “In a broad sense, the context is a set of relevant elements in the linguistic or extralinguistic vicinity of an **utterance**, which operates locally and globally on the understanding of the utterance. The context is not uniquely determined, but it is selected from a range of available contexts: any individual has at their disposal a set of assumptions, either stored in the memory or some new ones. The assumptions stored work as a context for the new ones. In order to identify a context, every individual must (a) have access to the previous assumptions that they used recently, and (b) appeal to information of encyclopedic nature from the stored memory (Ionescu-Ruxăndoiu 2003: 41). For Leech (1983: 13) a “context” is any piece of background knowledge which is supposed to be shared by both the sender and the receptor and contributes to the interpretation by the receiver of what the sender understands by means of a specific utterance. In every concrete situation there is a multitude of factors that influence the production and interpretation of utterances: the data of the communication situation - the identity, role and relative social status of participants, their place of communication, the time of communication; assumptions about what the participants know or consider as obvious about their opinions and intentions in the given situation; the place where you insert the utterance in the totality of utterances it is part of. (Levinson 1983: 5).

linguistic structure of utterances, affect their significance. Jakobson, refining the classical cybernetic paradigm of Shannon și Weaver⁸, establishes the six participating factors⁹, having specific functions in the formulation of an utterance:

- 1) *referential*¹⁰ (*denotative/ informative*), that send to the context (referent);
- 2) *emotive*¹¹ (*expresive/interjectional*), that sends to the sender;
- 3) *conative*¹² (*persuasive sau rhetorical*) orients the utterance towards the receiver and takes into account the effect of the message onto the latter;
- 4) *metalinguistic*¹³ – clarifies the code¹⁴;

⁸ See Fiske 2003: 21.

⁹ Sender, receiver, message, context, a common code for the two interlocutors and a psycho-physical contact, direct or mediated (Jakobson 1964: 85).

¹⁰ In Jakobson's opinion, this does not only cover the relationship of the message to the referent, but also the conjunctural framework of communication. This function prevails in impersonal messages, specific to the scientific discourse, where one focusses on the value of truth of the facts and phenomena described. Neuter-informative utterances belong to it.

¹¹ It is centered on the speaker and aimed at expressing their subjectivity. It is materialized at the language level through the so-called marks of subjectivity: first-person pronouns and verbal forms, deictics and evaluative terms. At the para-verbal and nonverbal level, this function is obviously manifested through voice inflections or any gestures that betray the subjective attitude of the speaker: the interrogative-exclamative intonation, the expressive prolongation of sounds etc.

¹² The grammatical expression of the conative function is marked by the second person of the pronoun and verb, the noun in the vocative and the verb in the imperative; the interrogative- exclamatory intonation also characterizes the utterances whose primary function is centred upon the receiver. It is especially visible in imperative messages, but it predominates in any type of message that aims at, however subtly, influencing the receiver.

¹³ It is prevalent in the sentences belonging to the metalanguage, namely sentences that transmit information about a specific code that has also become the object of description in the sentence; the distinction which underlies the identification of this function is made between the object-oriented language (which says something about the object, the referent) and metalanguage (which says something about the language); the explanations may refer to jargons, the language of children, the decoding of another code etc.

¹⁴ There are numerous situations in which the correct identification of the code becomes the key for the understanding between interlocutors, just as using a wrong code can give rise to serious misunderstandings. Perhaps the most frequently encountered case is that of some words spoken in jest, but taken literally by the receiver, who has not noticed the code used by the sender and consequently gets angry. One can also mention the case of words and phrases from various professional jargons which absolutely requires the specification of the notions used. The example that John Fiske gives is relevant here: "An empty pack of cigarettes, cast down on the floor, over an old newspaper represents litter. However, if the package is intentionally glued onto the newspaper, put in a frame and hung on a wall in an art gallery, it becomes art. It is the

5) *fatic*¹⁵ – maintains the contact between the speaker and the interlocutor¹⁶;

6) *poetical*¹⁷ – centered upon the message itself.

This leads to an notion of communication defined ca “mutual demarche of significance” (Maingueneau 2010: 29), consequently based on the principle of “cooperation”¹⁸. To the prescriptions derived from the principle of cooperation one can add the ones deriving from the principle of “politeness”¹⁹. More recent pragmatic theories (Sperber and Wilson 1986) propose the replacement of the four Gricean maxims by a unique principle: the “relevance principle”²⁰.

framework that performs the metalinguistic function by saying: <<Decode this message by the esthetic codes of art>> it invites us to seek proportions and aesthetic relationships and to see it as a metaphor of the consumer society characterized by the litter it disposes of, of people as producers of garbage. All messages must comply with the explicit or implicit metalinguistic function. They must identify the code that they use one way or another” (Fiske 2003:60).

¹⁵ The existence of contact between interlocutors is verified. Some scholars consider that contact must not only be understood as the physical link that allows communication, but especially the intersubjective relationship between dialogue partners.

¹⁶ Boutaud believes that “very often, the relationship between dialogue partners seriously affects both the emission and reception (2001: 63); that a good relationship urges the receiver to adhere to the sender's position ignoring their arguments, while a relationship of hostility may cause rejection, in spite of their strong arguments; that, finally, a great deal of messages sent or received are less meant to pass information and more to establish or cultivate interpersonal relationships”.

¹⁷ The name of this function, focussed on the message can be misleading because it does not merely concern the ability of the message to create aesthetic emotion. It should be noted that the poetic function is activated every time one manifests concern for the message form, for the internal organisation of it, in a word, for its style.

¹⁸ Paul Grice is the one who postulated this principle in *Logique et conversation* (1975), subordinating four “maxims” to it, a series of fundamental rules that should govern the communication act: the *quantity maxim* - it requires the speaker to give sufficient, but not excessive information; the *quality maxim* - it stipulates the obligation to provide true and relevant information; the *relevance maxim* - it imposes appropriateness to the subject, requiring the avoidance of insignificant details and divagations; the *manner maxim*: it requires a clear, unambiguous manner of expression, avoiding any confusion. (*Apud* Ionescu-Ruxăndoiu 1995: 46-48).

¹⁹ We understand, in this context, politeness as a pragmatic concept that, as Goffman shows, becomes manifest by means of the “face-saving communicative strategies of the interlocutor’s” (*Apud* Ionescu-Ruxăndoiu 1995: 49).

²⁰ Unlike Grice, for which relevance is a condition for cooperation in conversation, Sperber and Wilson propose a principle of relevance of the cost-effect type. The

Consequently, the pragmatic perspective shows the interactive exchanges between discourse partners or co-utterers, the utterance-producing and interpreting strategies, meaning decoding. This utterance-oriented approach of the discourse developed by specialists starting with J.L. Austin (1962) and J.R. Searle (1969), focusses mainly on the most grammaticalized relationships between language and context: verbal tenses, person indicators, deictics in general, performative verbs, language acts etc.

2. The publicity type communication; the publicity discourse (PD)

In terms of Jakobson's theory, PD can be considered a particular subcode of the publicistic style, with which it shares the same set of functions. In the publicistic style, the structure of the text, in close correspondence with the nature of the message, is fundamentally conditioned by the receiver who is imposing oneself to the sender, in the act of text elaboration, as collective and heterogeneous entity, under various aspects (cultural, educational, social, ideological, political, scientific etc.), the press being an important means of the publicity-type communication²¹ whose direct reflex and tool is represented by the

fundamental idea of these theories is that any processing of an utterance requires the listener's attention seeking the optimally relevant interpretation (Ionescu-Ruxăndoiu 2003: 146-148). The receiver finds their interpretative approach on the presumption of cooperation (in Grice's terms) or, in terms of the theory of relevance, on the presumption of optimum relevance. An utterance meets these conditions if and only if the sender reasonably expects that its interpretation be optimally relevant for the receiver.

²¹ Approached from the communicational perspective, the publicity generated numerous disputes, referring to the informational value of messages. The starting point was constituted by the functionalist theory of Thomas Merton, who acknowledged the publicity function of mass communication. A similar theory is proposed by P. Bourdieu (1990: 15) who highlights the poetic side of the publicity and its symbolical effect:

La publicité est la fleur de la vie contemporaine: elle est une affirmation d'optimisme et de gaieté; elle distrait l'œil et l'esprit.

[...] Oui, vraiment, la publicité est la plus belle expression de notre époque, la plus grande nouveauté du jour, un Art. Un art qui fait appel à l'internationalisme, au polyglottisme, à la psychologie des foules, et qui bouleverse toutes les techniques statiques ou dynamiques connues, en faisant une utilisation intensive, sans cesse renouvelée et efficace de matières nouvelles et de procédés inédits.

Ce qui caractérise l'ensemble de la publicité mondiale est son lyrisme.

Et ici la publicité touche à la poésie.

Le lyrisme est une façon d'être et de sentir; le langage est le reflet de la conscience humaine; la poésie fait connaître (tout comme la publicité un produit) l'image de l'esprit qui la conçoit.

Or, dans l'ensemble de la vie contemporaine, seul le poète d'aujourd'hui a pris conscience de son époque, est la conscience de cette époque.

publicitary discourse. While the publicistic style is characterized by the „combination of the referential function of the language with the conative function, with the secondary, but not devoid of importance, intervention, of the expressive function” (Irimia 1986: 185), it is the conative and the expressive function that prevail for the PD, together with a series of specific discourse strategies²².

2.1. Types of cosmetic publicitary discourse

In what follows, we will study the way in which the cosmetic products’ advertising reactivates the discourse genres and techniques of the ancient rhetoric. The rhetorical tradition records three main discourse genres: the judiciary genre²³, the deliberative genre²⁴ (closer to the type of deliberation that the publicitary strategy implies: the description transforms a publicitary object into a value object, not only agreeable and preferable for others, but also into a pleasure-producing GOOD). This last remark leads us to the third oratory genre: the epideictic genre²⁵ which seems to be highly relevant for PD:

C’est pourquoi je fais ici appel à tous les poètes: Amis, la publicité est votre domaine. Elle parle votre langue. Elle réalise votre poétique. (Cendrars 1927: 21);

²² In a taxonomy of the main discursive types, PD fits alongside the propaganda language, in the persuasive discourse sphere, dominated by the conative function of the language (influencing the addressee, aimed at modifying behaviour, attitudes or beliefs by using linguistic and non-linguistic means).

²³ The orator accuses or defends in front of a court - audience whose activity is to pass judgement; the *pledoirie* has the past as a temporal basis and an ethical purpose: just or unjust (Adam, Bonhomme 2007: 89).

²⁴ The orator advises the members of a political audience (who must make decisions) pro or against something, regarding what it is useful/harmful, the best/the worst; in this type of discourse, essentially future- oriented, the purpose animating any deliberation is, as Aristotle repeats, happiness (*Ibidem*):

L’acquisition des choses bonnes est bonne, ainsi que la perte des choses mauvaises. Il en est le même de l’acquisition d’un plus grand bien à la place d’un moindre, et d’un mal moindre à la place d’un plus grand. [...] le plaisir aussi est un bien: tous les êtres vivants en ont naturellement le désir. Les choses agréables et les choses belles sont donc nécessairement des biens: les premières sont productrices de plaisir, les secondes sont ou agréables ou préférables en soi (Rhétorique I, 1362).

²⁵ The orator praises and blames in front of a public. He does not deal with what it is ugly or beautiful, the reference time is the present and its argumentative scheme is amplification. By exposing facts known to everyone, the orator cannot but amplify their “greatness and beauty” (*Retorica* I:1368a).

Les discours épideictiques constituent une partie centrale de l'art de persuader et l'incompréhension manifestée à leur égard résulte d'une fausse conception des effets de l'argumentation (Perelman, Olbrechts-Tyteca 1988: 64).

We start from the idea that any utterance is part of a larger discourse and is a continuation of the verbal exchange preceding it, consequently offering an answer, a confirmation, an objection and implying a subsequent debate, that needs to be completed, confirmed, compensated, which would serve as the basis for certain deductions. We propose the analysis of the following advertisement:

"Have you ever wished to always feel fresh and delicate? (P1 yes; P2 no.

The choice is obvious). Then preserve your natural freshness all day long with the new *Palmolive* deodorant".

The question in the advertisement includes, by means of its presupposed content, the set of possible answers, the fundamental demarche of the receiver being a selection that updates only several potential utterances, admitted by the presupposition²⁶. The offer that the sender makes to the receiver depends on the conversational situation and the semantic specific of the utterance.

The richer and larger the offer, the more the ambiguity increases and the freedom granted the interlocutor proves to be more of an impediment in the flow of the discourse. The reduced ambiguity, namely as little as possible a number of answers facilitates the receiver's option, which results in the diminishing of their freedom to choose (Zafiu 2002a: 364). Even if the information contained in the presuppositions from the cited example does not constitute the "core" of communication, it is clear that the presupposed information is frequently the true object of the discourse.

The media discourse analysts consider that the feminine press faithfully embodies the tendency towards "juvenilization, feminization, domesticization, sexualization, privatization" (Roventă-Frumușani, 2004: 5) of present-day journalism, a trend recorded both in Romania and internationally. It is considered that "both the readers of the new journalism, and its topic (private life, fashion, health, physicality, loisir) are perceived as massively feminine". The emotional investment, cordiality, reader-orientation are some of the features of the publicity

²⁶ "In the framework of publicity, the presupposition is, more than in other situations, a modality to annul the freedom of the receiver, a possibility to secretly manipulate this one, by fixing some obligatory limits that condition the understanding of the message transmitted" (Ionescu-Ruxăndoiu 2003: 43).

discourse in the analysed press segment. The affective customization and the cordialization of the communication favours the phatic function of communication, and not that of informative one. The cosmetic publicity discourse pursues the model of the phatic conversation, showing "the publicistic language tendency to identify with the discourse of private communication" (Dumistrăcel 2007: 51). In the framework of this type of discourse, communication aims at strengthening the relationship with the receiver than increasing their knowledge universe (*Ibidem* p. 34-35).

At the same time, the linguistic norm in the advertising communication is the display of a relaxed style, dominated by playfulness, wordplay, allusion and familiarity. The number one condition of this language is the desire to communicate in a unique, non-trivial way. Thus, word games, creativity, linguistic manipulation strategies, the display of a familiarity or "partisanship" with the receiver are the tools used for this type of communication (Ștefănescu 2007:14).

3. Conclusions

As a result of the analysis undertaken, we emphasize a few features of communication in the field of the terminology of cosmetics in actual Romanian. The publicity discourse for cosmetic products is characterized by the following features:

- it has a wide social diffusion;
- it aims for credibility, according to the socio-cultural reality, depicting stereotypical events and situations.
- it presents in a manner (as concisely as possible) the cosmetic product in order to convince the public of its importance and usefulness: "Rexona - nu te lasă la greu"; "Dă <<greutate>> privirii cu RIMMEL"; "Protejează-ți buzele cu Gerovital plant"; "Răcorește-ți pielea cu Nivea Visage Pure Effect" etc. ("Rexona - it won't let you down"; "Give your eyes a good <<look>> with RIMMEL"; "Protect your lips with Gerovital Plant"; "Cool your skin with Nivea Visage Pure Effect");
- the publicity code is known to the public: it is based on a corpus of socially-validated truths and proposes a standard image of well-being, ideal in everyday life ("to be beautiful", "be confident", "to be balanced", "to be active", "to be slim", "to be healthy", "to be relaxed" etc.).

Therefore, the characteristics of the publicitary discourse in the press having cosmetic specific are complicity, connivance and simplicity.²⁷ These quantitative and structural limitations do not involve the devaluation or trivialization of the cosmetic discourse. From the referential point of view, the terminology of cosmetics is concrete, simple lexical forms being specific for interpersonal communication. The argumentative orientation of the cosmetic publicitary discourse is also influenced by various rules of construction; for this type of discourse the Austinian performativity of "How to do things with words" consists of some pragmadiscursive techniques²⁸. "To read" advertising in general speech involves the discovery and especially, the acceptance of certain discursive conventions.

The publicitary cosmetic discourse displays some preferentially-used persuasive strategies, exploiting in particular:

- the model of the phatic communication by the affective customization and "cordialization" of communication - "Have you tried the new line of makeup products?" (*"Ai încercat și tu produsele din noua linie de machiaj?"*);

- the familiar type of address, in the second person singular: "Have you ever wished you can always feel fresh and delicate?" (*"Ți-ai dorit vreodată să te poți simți mereu proaspătă și delicată?"*);

- the use of the simulated dialogue, the display of a familiarity or "partisanship" with the receiver: "Even though summer is over , do not you have to put weapons in the fight against cellulite. If you prefer treatments that make them right in your home, then you breathe quiet ..."

²⁷ "Du parler vrai au parler vite ou au parler clip" (Rocard *apud* Roventța-Frumușani 2004:9).

²⁸ The publicitary discourse is persuasive *par excellence*: it aims to lead to action ("buy", "choose", "get involved"). Therefore, the language is used for purposes of persuasion by exploiting techniques that generate meanings of manipulation oriented towards the modification of opinion, hierarchy of values, tastes, preferences, behavior. Such intervention cannot be direct and aggressive. In order for it not to be imposed, it is necessary to resort to a hidden manner of exerting an influence, which, in turn, implies the use of hidden meanings. Therefore, the conversational implicature (Șerbănescu 2002: 378) plays a vital role in the publicitary discourse. The updating of an utterance is often impregnated by an affective value that represents a coherent or incoherent set, including the vision on the world, feelings, implicatures, under the form of presuppositions, implications and allusions. In any verbal exchange, the interlocutors must grasp the exact significance of what is said and unsaid, that is, the linguistic, semantic and pragmatic value of utterances.

("Chiar dacă s-a terminat vara, nu trebuie să depui armele în lupta cu celulita. Dacă preferi tratamente pe care să le faci chiar la tine acasă, atunci vei răsufla liniștită...");

- the use of puns, lexical creativity, linguistic manipulation strategies: "Beauty is at your feet!" ("Frumusețea este la picioarele dumneavoastră!"), "For bright eyes, wear smokey eyes!" ("Pentru ochi luminoși, poartă smokey eyes!").

- the "built"ambigui(z)ation and the referential ambiguation, deliberately created and maintained. The personal deixis has got the most important role in the strategy of relativization of the publicity reference: advertising writers constantly speculate the characteristic of the first and second person pronouns and the corresponding verbal forms of being devoid of self reference: "Deschide ochii! Mult. Deschide-i mai mult! Și mai mult! Ceea ce vei vedea este cu adevărat spectaculos!" ("Open your eyes! Wide open. Open them wider! Even wider! What you are about to see is truly spectacular!"); "Încearcă-l și tu! Sigur îi vei face loc în trusa ta de make-up de toamnă." ("You try it as well! You will surely make space for it in your make-up kit for the fall.").

Taking into account the fact that anglophilia is the trait that individualizes the press segment under analysis, it is useful to mention that Anglicisms are more widespread in the cosmetic articles and sections from *glossy* magazines, for objective and subjective reasons: the readers' level of English, the desire to show-off, snobbery etc. At the same time, most of these Anglicisms are not graphically assimilated, especially due to the prestige associated to the foreign term. Besides the spelling aspect, from the functional point of view, most of the Anglicisms from the terminology of cosmetics are "luxury" loans (Stoichițoiu-Ichim 2006: 17) - *base-coat, blush, buffer, bronzer, builder, finish, French, gloss, kit, primer, shimmer, tint, tips* etc., used to the detriment of (already-existing) Romanian cosmetic terms - *strat inițial, fard, finisator de pilire, loțiune bronzantă, gel de construcție, strat final, manichiură franțuzească, luciu, trusă, bază de machiaj, vârfuri de unghii*. The terminology of cosmetics includes a large number of such "absolute novelties" (terms that are not recorded in Romanian general dictionaries or in dictionaries of neologisms). The reason both on the part of advertisement writers and columnists is the fact that the use of Anglicisms corresponds to the sensationalist message transmitted with a view to captivate and preserve the interest of media consumers.

The language of advertising is an area of interest for both theoretical linguistics (as stylistic register) but also at the practical level (through the

impact that advertising can have on the speakers and implicitly on current Romanian language). The terminology of cosmetics is a growing dynamic field that needs further attention and systematic linguistic study so as to cover all its complex aspects.

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TWO TYPES OF AUTOBIOGRAPHY¹

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Abstract: *Based on the idea that autobiography is increasingly more attractive to the Romanian writers in the present times, this study tries to demonstrate that there are some differences between the autobiography practiced today and the autobiography used by the 20th century writers. Starting from the hypothesis of Ortega y Gasset, which speaks about the intimacy with oneself and about the intimacy with others, we connect the intimacy with the autobiographical discourse because writing at first person is the more appropriate and adequate way to speak about the intus and to show some parts of the hidden dimensions of the self/ego. In the second part of this paper, we agree the theory of F. Pîrjol, who says that before 1989 Romanian literature witnessed the pure autobiographical discourse and after that it has been seduced by autofiction. Despite her's ideas, we believe in an époque of bildungsroman autobiography, specific tot the 19th and 20th centuries, and in an era – which is the contemporary era – characterized by an mock-autobiography.*

Keywords: *autobiography, contemporary literature, mock-autobiography, intimacy discourse.*

Although there are many other approaches of the concepts of intimate and intimacy – the studies in this area being on the increase in contemporaneity – the closest of what this paper intends to demonstrate is that belonging to Ortega y Gasset, presented in his two already very well-known essays: the first one presented at the Conference in Valladolid, on 20th May 1934, entitled *El hombre y la gente* and the second having been written as a part of a series of lectures held in Buenos Aires, in 1939, entitled *Ensimismamiento y alteracion* (in Romanian, included in the book entitled *Omul și mulțimea*, translated by Sorin Mărculescu, published in 2001). By making the distinction between an individual and the

¹ This work was supported by the strategic grant POSDRU/159/1.5/S/140863, Project ID 140863 (2014), co-financed by the European Social Fund within the Sectorial Operational Program Human Resources Development 2007 – 2013.

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collectivity, in other words between the intimacy with oneself and the intimacy with others, J. Ortega y Gasset defined intimacy as “a hidden facet of the self”, which “is never present, but is co-present, in the same way it is the hidden facet of an apple”². This facet of the being makes man substantially different, first from the animals and then from the other people, adds Ortega y Gasset. In order to gain access to “the essence” of the human being, a withdrawal in oneself is required, a flee from the world, so as to live only in one’s own shell, idiom, by applying what the author called *ensimismarse*³. Through this, the author wants to say that there is another world, real, true, but that can only be individual, personal, like the deepest states that a man is able to experience: pain, suffering, love (those can be experienced only in the *single* mode). This world is the inner world, the ‘space’ from that the individual may withdraw from the world outside. This space is definitely one of solitude. In art and literature, human loneliness and intimacy are closely related to the personal and subjective art/writing – how else? – as it is already known. *Ensimismamiento* is – Gasset says – the human capacity to take refuge in yourself, to meditate, to do nothing, concretely. Autobiography is nothing else then this state. Autobiographical discourse is therefore the most strongly linked to the *ensimismamiento* and to the forms of expressing intimacy. The autobiographical discourse sets in motion only the absolute being, the inside ego, the multiple self. Therefore, this is requiring sustained and general effort of the psyche, memory and imagination. *Ensimismamiento* is a form of looking in/on himself/s, which is a very special type of communication with the *intus*⁴ and also a form of hasten into intimacy for the purposes of rediscover of self. Autobiography explores the intimacy, the memory and the psyche filters it, the imagination makes it more pleasant and more spectacular or it simply adds the secret ingredient that makes the subjective writing a growing attraction since the last century. That is the connection of this study with the theory of J. Ortega y Gasset. He is also acknowledged for highlighting that the most relevant quality of intimacy is meditation, reflection with/upon the self. That being said, it appears that intimacy is an area

² José Ortega y Gasset, *Man and the Crowd*, Humanitas Publishing House, Bucharest, 2001, p. 20.

³ *Ibidem*.

⁴ *Ibidem*, p. 15.

which cannot be addressed otherwise than through a confession, a contemplative, especially autobiographical discourse.

More recently, Romanian theorists had expressed their interest in autobiography. In 2002, Eugen Simion gathered his personal essays and articles about the biographical writings – memoirs, autobiography, diaries – in a volume intitled *The Genres of Biography* (texts were written since 1986). His study has the merit of having done – among the first in the Romanian literary space – the distinction between memoir, biography, autobiography and diary. However, he does not insist on autobiography, as it was desirable. Instead, Mircea Mihăieș, for instance, a few years earlier, (first time published in 1995, second edition revised in 2005), expressed in a more focused and attractive way the importance of the personal writings, but he focuses only on the structures and purposes of the intimate diary. Anyway, Mihăieș, not very far from the perspective of Gasset, evaluated the intimacy with the self, that one mirrored in diaries, through its relationship with the secret and the obscurity, an interpretation which allows the penetration into the meaning or into the core of things or of beings, despite the vague and provisional character of the ways of expressing the self, through the elucidation of the so-called “un-told” of the inner side of a human being, which is of that “privileged place” where “the author projects his identity”⁵ without veils or masks, that interior space of an indescribable depth. In 2014 it appears finally a long awaited Romanian poetic on autobiography. We are talking about the study of Florina Pîrjol, intitled *The Book of Identities*, a study that does not hesitate to distinguish clearly between autobiography and autofiction, the first being that characterizing the ante-December period, the second being specific to the prose written since 1989, according to the author’s opinion. In fact, the author does not insist on defining the two categories of biographical writings (neither it was the case, that has already been done by Lejeune and Doubrovsky, and also by others less known, whom we will remember below), but on how those are reflected in the Romanian literature. His creed is that the autofiction is the most promising solution of the postmodern personal writings and it subscribes without doubt to the fashion of spectacular, so characteristic to the consumer society. We can deduce now that Florina Pîrjol considers the autobiography somehow a purer genre, closer to the conditions of the individual inner or of the self,

⁵ Mircea Mihăieș, *Cruel Books: The Intim Diary and the Suicide*, 2nd edition, rev., Polirom, Iași, p. 87.

by comparison with the autofiction, which is its impure and faked – not in the pejorative sense – measure. But we will come back to her theory at the right time.

On the other hand, the autobiography is a confession, a subjective discourse, which has been used ever since St. Augustine. A quick observation has to be done regarding contemporary literature, for it brings an interesting, but not very surprising change, in autobiographical writing. The latter seems to have been left in the hands of the female authors lately, both at the level of our culture and in terms of the overall European literary image, bearing in mind that “young men and women have a propensity for introspection and confession”⁶. Less tempted to publish their diaries, memoirs, letters, impressions or any other form of autobiographical antum discourse, Romanian authors and authors from everywhere as well had really had a moment which corresponds to the ‘80s⁷ and in our country as soon as Călinescu launched the ‘trend’ of biographies – when they were seduced by autobiographies, biographies and monographs. In recent years, the first-person-singular discourse became more disinhibited, more expressive in the sense of unmediated exposure of both intimacies and intimacy, and women writers – by nature more shy – started to feel more at ease with it. Of course, this is not a rule, but just an observation. Autobiography is also a special feature of the certain humanism which postmodernity contains, taking into account the expected connections of autobiography with a return to the Topic in the present age. Autobiography, as a discourse on the intimate, is the closest expression of the postmodern Topic, but also the most popular writing ‘technique’. Of course, people have been writing autobiographies from ancient times, so nobody claims that this genre belongs to the postmodernism or that it is the actual foundation of the recycled humanism of the present. However, it can be noted that barely in our times the autobiographical discourse is about to irretrievably mark its way to legitimacy⁸, while, until recently, it has been situated at the periphery of literature, among the ‘borderline’ genres. Either way, for the present paper, it is significant the fact that the autobiography is the most honest

⁶ Eugen Simion, *The Genres of Biography*, The Encyclopedic Universe, Bucharest, p. 24.

⁷ See also Max Saunders, *Self Impression: Life-Writing, Autobiographical Fiction, and the Forms of Modern Literature*, Oxford University Press, Oxford, 2010, p. 4.

⁸ *Ibidem*.

discourse of the self about the self, contemplative *volubilis* about the subject as object.

An additional explanation could be necessary regarding the definition of this supposedly most fruitful discourse of intimacy: the autobiography. In this sense, the paper in 1994, written by Laura Marcus, professor at the University of Oxford, proves to be very ambitious. Bearing the very title *Auto/biographic Discourses*, her book starts from the definition of the autobiographic as a system of discourse which operates the problematic opposition between biography and fiction, which involves a unilateral relation of dependency between autobiography and fiction – starting from fiction to autobiography, not necessarily the other way around⁹. This implies that any act of literature *must be/is* autobiographical to a certain extent¹⁰. In this regard, confirming the hypothesis of Marcus, Max Saunders too turns to legitimizing a hybrid concept, ‘autobiografiction’¹¹ – to which we will not return because we prefer instead the more appropriate term of autofiction – defining a kind of literary merge between genres or a fictional autobiography, that is those texts with a fictional form, but with an autobiographical content, be it confessed or implied. Autobiography as a discursive system, but also the ‘autobiografiction’ are, of course, just another way of defining the *autofictional* pact, which Serge Doubrovsky promoted in the self-review of his novel *Fils*, in 1977. For example, there are, in Romanian literature, works that reflect the idea of a minimum of autobiography present in any literary text, starting from the notes of Queen Mary to the more recent books, *Exuvii*, by S. Popescu, *Acasă pe câmpia Armaghedonului* (*Home, on the plains of Armaghedon*), by M. Petreu, *Fem*, by M. Cărneci, *Tricephalos*, *Purgatoriile*, by R. Cesereanu, *Casa cu storuri galbene* (*The House with Yellow Blinds*) by M. Codruț and so on. In addition, it may be recalled that, in contrast, Laura Marcus also identified a version of the autobiographical discourse, which she divided, in its turn, in pseudo-autobiographies and false autobiographies: “I propose distinguishing between pseudo-autobiographies, which just *impersonate* the form, and mock-autobiographies that actually *parody* it”¹². The first ones operate a subjective masked discourse, impersonating the voice of the biographer

⁹ Laura Marcus, *Auto/biographical Discourse*, Oxford University Press, Oxford, 1994, p. 7.

¹⁰ *Ibidem*, p. 8.

¹¹ Max Saunders, *cited work*, p. 8.

¹² Laura Marcus, *work cited*, p. 8.

(Constantin Stere, *În preajma revoluției - Around the Revolution*), others being simple parodies (an example at hand seems to be *Flaubert's Parrot* by Julian Barnes, or *Poor Ioanide* by George Călinescu).

Once again, carrying forth the question of the two discourses of the intimate mentioned above, formal *autobiography* and *autobiografiction*, same Marcus rightfully wonders: „how far is the self presented equivalent to an actual or pre-existent self, and how far is it something created or transformed by the process of its fashioning?”¹³. This question, restated by Simion, could sound like this: “How far is *the biographic self* from the *profound self* recreated in the text and how far is the *pure self* from the other two?”. The “trend of the self”¹⁴ changes the relationship between the subject and the object, through the Cartesian principle turned upside down by a dictum belonging to Rimbaud: “I is another”¹⁵. Subsequently, the poststructuralists implemented the idea that Self/the autobiographical Self will never be a real person (“a text is not a person”¹⁶), but only Word about it. Thus, autobiografiction involves a reversed relation – with regard to formal autobiography, the first one discussed here – between form and content, the greater percentage being in favor of the form. Therefore, autobiografiction is basically a fiction with an appearance of reality, and not the other way around: on the one hand, an autobiographical content brought to light through ‘spiritual’ and/or ‘significant’ experiences and, on the other hand, structuring these experiences in a fictionalized narrative scheme. The self created through the process of fictional molding is different and it must stay different from the real self. By becoming another simply because it is thought (not by another, but all by itself), the self doesn’t reinvent itself in his actual form, but it recovers a version of the image about itself which he assumes in its adult state and of which he is aware of. In autobiografiction/autofiction, the *true identity*, which can be retraced using the facts, through a *conscious fiction*, but also through *the artificial identity*, assumed to be prolific and intentional, through that which can be called an *innocent fiction*, usually to be found in diaries, notebooks and lost and found blocks etc., have got clear reasons of necessity, existence and continuity. Thus, the effort of the authors to exit their pupae and live their identities again, seeking to give them an air of

¹³ *Ibidem*, p. 503.

¹⁴ *Ibidem*.

¹⁵ I think of myself therefore I see myself as other.

¹⁶ *Ibidem*, p. 504.

simultaneity, is inevitably a call to humanization, through difference. The empirical self will never be another after completing the autobiographical text, but it will be more aware of his identity and of the way in which it can display itself as a Word before the World. Simona Popescu, the one who writes, is not the same with Simona Popescu, the one who is fictionalized in the autobiographical context of *Exuvii* or *Rubik*, in the same way Simona Popescu, after these texts, is not the same with Simona Popescu before writing them or the one in the texts. Nora Iuga is not The Sexagenerian (original title: *Sexagenara*). Ruxandra Cesereanu is not Mesmee. Mariana Codrut is not Ul Baboi and so on.

Also, in her latest book, mentioned few pages above, Florina Pîrjol distinguishes between autobiography and autofiction, talking about what we call old/traditional autobiography or bildungsroman autobiography and the new autobiography or mock-autobiography (the postmodern autobiography or pseudo-autobiography). To illustrate her theory, Pîrjol make use of the writings of Rousseau, considering him the major point of transition from unconscious and nonliterary autobiographic fact to the lucid and conscious nineteenth and twentieth centuries autobiographical discourse, which happened with the contribution of the retrospective memory and in the same time with the media development. More important than that is that the author has noticed the great effort that Rousseau – among the first European writers –, and later Lejeune or Gasset, made it to highlights the link between autobiography and intimacy:

For Rousseau – says Pîrjol – to write a retrospective text, in prose, in the first person (to anticipate Lejeune's definition of autobiography) equates symbolically with an attempt to find the root, the essence of the individual, to explain and to understand his inner composition starting from his first desires, first loves, first feelings, first exclusion from paradise¹⁷.

French writer's effort is undoubtedly related to the "psychoanalyst mechanism *avant la lettre*"¹⁸. For Pîrjol, the autobiography is not only a discursive system, but it converges to the deeper areas, to the "hidden dimensions of the self", whereof Ortega y Gasset was talking about. But the question is whether this should be outsourced and who cares about

¹⁷ Florina Pîrjol, *Book of Identities. Autobiographic Mutations in Romanian Fiction after 1989*, p. 27.

¹⁸ *Ibidem*.

that? Nobody, seems to be the answer to all theorists from Baudrillard to Lejeune or Doubrovsky. They are those who, since the middle of the last century, opened the way to the “false intimacy”, to the pseudo-autobiography and to the autofiction and all this seems to be due to an “ecstasy of communication” as F. Pîrjol believed. Because all what it matters appears to be performance, entertainment. In this context, literature could not avoid the contemporary fashion: “in full <ecstasy of communication>, authenticity no longer has any value, it only matters how persuasive (and therefore effective) is this summary, urgent writing”¹⁹. In literature, where communication has always been the main instrument, autobiography remains directly connected to the principles of privacy and authenticity, while this two words still means something. Or maybe just these two situations – naked intimacy and faked authenticity – are the only ones possible now or the only ones that the current society has the power to believe in. Related to this, Florina Pîrjol closes a long chapter of his very awarded study in a metaphorical key, stating that “with the advent of the autofiction is not the literature who started looking for authenticity, but is the authenticity who’s searching for fiction”²⁰.

In the same manner of discussing the identity argument, one can also notice that in today’s literature, the construction of the self, of the object of knowledge is no longer graded from the euphoric, the essential or the authentic towards the edges of the flaws of the spirit, but a tendency of a breakaway from the essential through multiplication and dysphoria. In everyday life or in the problems of childhood, things get even clearer; the bildungsroman autobiographies, characteristic to the 19th century and the beginning of the 20th century, are exceeded, in postmodernity, by the *pseudo- or mock-autobiographies*, which is published on the actual literary market simultaneous with the pure autofiction and autobiography. Thus, if the first texts written in the form of bildungsroman, characteristic to the past centuries, but without their approach, this demonstration may give the impression of superficiality, were dealing with a description of the ascent of the self, using the first person singular discourse, emphatic, laudatory and positive (see Ion Creangă, *Childhood Memories*), in the second autobiographical example, characteristic to contemporaneity, there is an evident opposition, which originates in the expression of the individuality crisis, about which Ioana Em. Petrescu talked about, with

¹⁹ *Ibidem*, p. 64.

²⁰ *Ibidem*, p. 70.

reference to the positive-elegiac discourses of the bildungsroman. The second form of autobiographical discourse has a weaker fictional character than the bildungsroman text, manifesting itself through a less optimistic and emphatic mood of the narrator (see Simona Popescu, *Exuvii*, Ruxandra Cesereanu, *Tricephalos*, Mariana Codrut, *The House with Yellow Blinds*). The imaginary excess was a reality in the first case, while formal autobiography rather claims an adequacy to reality and simplicity rather than a permanent orientation from reality to fiction, from concealed modesty to visible egotism, like in the bildungsroman. The goals of the two forms of autobiographical discourse are also different. The bildungsroman autobiography (*Childhood Memories*, Ion Creangă, *Novel of the Nearsighted Adolescent*, by Mircea Eliade) has specific purposes, with moralizing and self-glorifying purposes. While the pseudo-autobiography (parodic, ironic, ludic) does not get caught in the trap of the laughable, the euphoric evocation or the spiritual ascension of the hero; it rather flows into a self-ironic discourse which approaches the shading and the capture of the experiences (not necessarily euphoric) which are significant from a psychological point of view. The difference in meaning between the two is given both by content and form. From the spiritual to the psychological, but also from the self-ironic to the self-glorifying discourse. The older autobiographical discourse is less interested by psychology and more about the essence and consequences of evocation. Instead, the modernist and postmodernist autobiography is concentrated on and very conscious about the psychological implications. For illustrate this is not necessary more than one simple example: *The Memories* of Creangă are not aware of any psychoanalytic reflexes, their only purpose is making people have fun; instead, the autobiographical discourse of Simona Popescu is, beyond all doubt, very carefully to measure the personal psychology revealed, so there is not place in her book for any unconscious gesture.

Finally, “the literature dedicated to the existence of the author”²¹, the autobiography, has, besides the identity facet, an extraordinary part to play in the recovery of the author as he wishes to be remembered in the history of culture. This seems extremely important, as, if fiction is defined as the set of imaginary forces of an author, autobiography is, through an effort of self-psychology of the author, a mixture of authentic images of the author about himself. More important than biographies, monographs and biographical critique, the autobiographical texts are revealing for the

²¹ Eugen Simion, *cited works*, p. 7.

cultural history, as they summarize the assumed and selectively built identities by the biographical selves themselves, by the writers themselves. The biographic critique gathers collections of writer's selves, biographical selves, in second-hand formats²² while autobiographies are precious identity anthologies because they represent the wish of the writer to be perceived in a certain way. Thus, these *archaeologies of the self*, despite the fact that they "have the colors of that who searches and writes them"²³, are the most reliable form of one's own belief about the artistic self (including, of course, a lot of other shortcomings, from the relation of fidelity between the profound self and the real self to the questions on originality and value of this kind of literary texts). We don't argue here that they should totally be given credit, but they must be appreciated at their true value and, certainly, integrated in the genres of literature, not at its periphery.

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²² See also the formal autobiography in Laura Marcus, *work cited*, p. 503.

²³ Eugen Simion, *work cited*, p. 3.

LE PÉRIPLE DES GRANDES VILLES DANS LES RÉCITS DE MAXIME DU CAMP

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Abstract: *For the French writer Maxime Du Camp, who remained in the literary history as Gustave Flaubert's close friend, the travel writings often represent a valorization of his vast culture, illustrating a mediated vision on life, since the space that he visits passes through the filter of the author's culture, which connects him to the outside world. Thus, Alexandria, Cairo, Jerusalem, Constantinople, Damascus, Rhodes, Beirut, Spart, etc, make up not only a spatial, but also an inner, spiritual journey.*

Keywords: *journey, travel writings, ancient cities, space, Orient.*

Dans l'œuvre de Maxime Du Camp, le récit de voyage signifie une valorisation des lectures du voyageur, il est le signe d'une perception filtrée monde, étant donné que l'espace qu'il visite passe par l'écran de la formation de l'auteur, par le «hardware»¹, la culture sous-jacente interposée entre lui et le monde. Ainsi fait *une lecture de l'espace*, qu'il réinvestit, de sorte que le voyage sur l'axe horizontal devient également un voyage sur l'axe vertical, dans le passé des civilisations qu'il ravive par ses écrits. Adrien Pasquali parle d'une «ressaisie du voyage et du réel référentiel présents, par recours à un récit antérieur»². Pour ce faire, il fait

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¹ Edward Hall, *La danse de la vie*, Paris, Editions du Seuil, 1984, p. 56.

² Adrien Pasquali, *Le Tour des Horizons. Critique et récits de voyage*, Paris, Klincksieck, 1984, p. 65.

appel à ses vastes connaissances encyclopédiques: son savoir historique, architectural, scientifique, mythologique, religieux³.

Alexandrie est une grande ville qui fascine Du Camp par sa laideur et son manque d'uniformité et de confort; il l'aperçoit dès son arrivée, dans l'agglomération urbaine qui la caractérise et il la trouve éclectique: «n'a aucun caractère défini»⁴. Une ville *franque* qu'il définit par ce qu'elle n'est pas: «n'est ni française, ni allemande, ni russe, ni italienne, ni espagnole, ni arabe, ni turque, ni anglaise» (*loc.cit.*), une ville sans ses fameux bains, palais et places de l'ordre des milliers, à cause de la malchanceuse gouvernance de Méhémet-Ali. Une ville muette à la tombée du soir, avec «le murmure adouci de la mer» et quelque symphonie des musiciens arabes avec leurs darabouks lors d'une fête de circoncision, comme seul son de fond. Du Camp note en passant la visite obligée mais en rien intéressante des *aiguilles* de Cléopâtre et de la colonne de Pompée. Les villages qui l'entourent sont désolants dans leur pauvreté, «des amas de ruches construites en terre, percées pour laisser entrer l'air et sortir la fumée»⁵.

En Egypte, la ville arabe de Rosette jouit, elle aussi, de larges descriptions allant de l'extérieur, de la route qui y mène, jusqu'aux intérieurs des maisons, aux rangements des bazars, aux styles des édifices modernes et des khans traditionnels, des fontaines se trouvant aux angles des rues, des mosquées et des minarets, «surmontés par une sorte de petite coupole bulbeuse qui ressemble à un gros bourgeon près d'éclore»⁶. En Nubie, *Derr* est une ville fondée par des mameluks, se situant à «trois portées de fusil du Nil»⁷. C'est une ville séduisante par sa propreté et la blancheur inhabituelle de ses habitants qui le suivent très curieux. Leur accueil fait penser aux les Persans de Montesquieu débarqués à Paris au début du XVIII^e siècle⁸.

³ Voir aussi Diana Ligia Tudor, *Une typologie du descriptif dans le „Nil” de Maxime Du Camp*, publicat în volumul *Studia Doctoralia*, Ed. Universităţii Bucureşti, 2008, p. 85-94.

⁴ Maxime Du Camp, *Égypte, Nubie, Palestine et Syrie, Dessins photographiques recueillis pendant les années 1849, 1850 et 1851, accompagnés d'un texte explicatif et précédés d'une introduction par Maxime Du Camp, chargé d'une mission archéologique en Orient par le ministère de l'Instruction publique*, Paris, Gide et Baudry, 1852 p. 8.

⁵ Maxime Du Camp, *Voyage en Orient (1849-1851), Notes*, éd. Giovanni Bonaccorso, Messine, Peloritana, 1972, p. 17.

⁶ *Égypte, Nubie, Palestine et Syrie*, p. 22.

⁷ *Voyage en Orient*, p. 102.

⁸ *Égypte, Nubie, Palestine et Syrie*, p. 130 et 131.

A l'opposé, il y a de petites villes-ports à la Mer Rouge comme **Kôçéir** [Qôsséir], avec deux ou trois rues à peine, ville – «déchue de ses splendeurs passées», «comme un malade qui va mourir»⁹ – qui provoque chez le voyageur Du Camp un véritable dégoût, voire de la répugnance, en raison d'insalubrité. Tous ses sens sont mobilisés pour décrire l'atmosphère infecte de cette ville dont l'eau est un «liquide nauséabond qui sent à la fois le savon, l'œuf pourri et le vieux cuir» (*loc.cit.*). De surcroît,

[...] l'air de Kôçéir est imprégné de cette puanteur; les hommes, les animaux, les mets des repas, le café, les endroits même les plus secrets des maisons exhalent cette odeur épaisse, chaude et tenace qu'on respire dans les fabriques de produits chimiques¹⁰.

Lorsqu'une ville lui paraît simplement banale, il se contente de noter comme au sujet de Cassaba, petite ville perdue dans la grande laine de Smyrne, «ville comme toutes les autres»¹¹.

Du Camp arrive au **Caire** le 26 novembre 1849; la ville se présente aux yeux des voyageurs qui la voient pour la première fois comme une citadelle, «une grande mosquée constantinopolitaine»¹². Au Caire (Kaire dans le texte), Du Camp s'extasie pour les bazars et les mosquées qu'il trouve très beaux et illustratifs pour le style arabe. Les premiers servent de refuge à la population pendant les heures brûlantes de la journée, et, de plus, ils sont rafraîchis par l'eau. Il les énumère sans s'en lasser et conclut qu'ils sont, avec une seule exception (la mosquée d'Omar à Jérusalem), «les plus merveilleux temples musulmans que j'aie vus dans mes voyages»¹³. Pendant les deux mois qu'il y reste, il voit tout: les maisons, les jardins du vice-roi, les khans d'esclaves, même la mosquée de Sultan-Haçan. En Egypte, Du Camp traverse et décrit sur-le-champ villages et bourgs (comme celui de Dendil) sans trop s'y arrêter. Cependant, dans la ville de Syout, Du Camp visite la prison et le cimetière, deux endroits privilégiés dans son imaginaire, le dernier étant même un «lieu charmant de promenade»¹⁴. D'autres petites villes égyptiennes comme Beni Souef, située sur le bord du Nil, n'ont «rien de curieux».

⁹ *Ibidem*, p. 281.

¹⁰ *Ibidem*, p. 282.

¹¹ *Voyage en Orient*, p. 409.

¹² *Ibidem*, p. 18.

¹³ *Égypte, Nubie, Palestine et Syrie*, p. 28.

¹⁴ *Ibidem*, p. 109.

Lors du voyage en Italie, Du Camp arrive sur l'Île de Capri qui fait l'objet de tout un chapitre dans son livre; en même temps la ville d'**Anacapri** jouit de belles et longues pages descriptives dans les moindres détails, sur l'axe horizontal et vertical à la fois. La description, conçue comme un parallèle entre Anacapri et la ville-centre de Capri afin de mieux souligner la supériorité en tout de la première, commence par la vue en travelling des rues (larges, propres malgré la présence des cochons, qui donnent de la spécificité et du pittoresque locaux), par la mention de l'église et des divinités chrétiennes y présentes. Du Camp prend le masque du voyageur «fureteur» parti à la recherche des choses secrètes de la ville, et il y découvre de belles fleurs et de belles femmes qui chantent, tout un espace à décorer. Le sujet est cependant traité globalement dans des superlatifs stéréotypés, l'attention du voyageur restant centrée sur la description des scènes bibliques présentes dans l'église de la ville, du bestiaire réel ou mythologique, des peintures de l'église qui constituent, somme toute, la seule curiosité d'Anacapri, petite bourgade de douze cents habitants.

Mais comme son penchant pour la fouille des ruines est toujours présent quel que soit l'endroit visité, Du Camp passe en revue des édifices détruits, de vieilles tours datant de l'époque des incursions maritimes: la tour de Damacuta, la tour Materita, la Torre di Guardia¹⁵. Il y est particulièrement intéressé par le degré d'antiquité dont l'espace est chargé, par ce qu'il est devenu après avoir été abandonné aux *villani*. Son intérêt est porté sur ces deux villes qui se haïssent de mort, jusqu'à la dérélition, jusqu'aux blasphèmes, les discordes entre Capri et Anacapri étant étayées par réflexions littéraires, maintes comparaisons et maximes, renvois aux historiens; tout est introduit comme digression justificative (même les «enquêtes» qu'il mène par «curieuse expérience») pour prouver la justesse de ses jugements, le refus de l'Histoire dont témoignent les Capriotes¹⁶. Le voyageur Du Camp problématise des questions d'histoire (véridicité des faits historiques, chronologie, etc.) toutes les fois qu'il s'agisse d'un espace représenté comme lieu de légende ou mythique.

Du Camp fait un résumé de la portée de l'Île de Capri, en soulignant son pittoresque, ses sentiments attristés à cause de la toute puissante nature qui écrase l'homme et assombrit son histoire:

¹⁵ Maxime Du Camp, *Orient et Italie. Souvenirs de voyage et de lectures*, Paris, Didier, 1868, p. 53. Pendant son séjour dans l'Île de Capri, les promenades favorites de Du Camp sont celles sur la côte de la mer pour admirer les couchers de soleil.

¹⁶ *Ibidem*, p. 56.

Je n'ai plus rien à dire de l'île de Capri, qui est le meilleur belvédère où l'on puisse monter pour voir le golfe de Naples se déployer dans toute sa splendeur. Ces côtes ondoyantes, ce Vésuve qui porte les nuages, cette mer si douce et si bleue, forment un des plus beaux paysages qu'il soit donné à l'œil humain de contempler. Cependant, malgré soi, on y est attristé: la nature y est si puissante que l'homme disparaît; malheureusement il disparaît tout entier. Cette île charmante dort d'un sommeil plein de songes enivrants, j'en conviens; mais elle dort, mais si profondément parfois qu'on pourrait croire que c'est pour toujours; c'est la Belle aux flots dormant. Les souvenirs de l'antiquité ont laissé sur cette contrée une telle empreinte que la vie moderne a peine à s'y acclimater; elle semble s'en écarter avec défiance et attendre, pour commencer son œuvre, que la liberté nouvellement conquise ait accompli la sienne¹⁷.

Du Camp possède parfois le regard cinématographique d'une caméra objective qui ne fait qu'enregistrer et inventorier dans une sèche tonalité objets, mouvements, édifices, humains. C'est le cas de la ville de Saïda au Liban, située au bord de la mer, qu'il traverse en hâte en neuf heures:

Café avant la ville. Porte de bois bordée de gros clous en fer. Rues étroites, sans voûtes ogivales, maisons en belle pierre carrée et bien bâties, bazars; *salams* de quelques chrétiens. Arrivés au khan français (propriété nationale). Grande cour carrée, entourée d'arcades à ogives au milieu bassin avec des vignes des cannes blanches, saule pleurer, bananier, aspect gras et superbe, le haut éclairé par le soleil couchant. [...] Jeune filles à une porte, pâle, blonde, phtisique et charmante et qui paraît se réjouir forte de notre accoutrement. [...] Petite, à rues resserrées, vraie ville des croisades, avec de quoi faire un port magnifique et une dizaine de bateaux à l'ancre. Femmes et enfants généralement jolis¹⁸.

Une autre île avec une belle ville bâtie en amphithéâtre est Malte. Malgré l'aspect triste, rugueux et désolé de l'île (à cause de la pénurie végétative), la ville est intéressante à plus d'un titre; l'influence anglaise est manifeste dans la propreté des rues structurées comme de pénibles

¹⁷ *Ibidem*, p. 75.

¹⁸ *Voyage en Orient*, p. 183.

escaliers. De surcroît, l'île de Malte représente le foyer où se croisent deux races, où se réunissent l'Italie et l'Orient. Même les moindres villes, les plus tristes, mornes ou «maudites» comme la ville de Tyr au Liban ou la «maigre et petite ville fortifiée» de Caïfa, sont nommées et bénéficient d'une description sommaire, télégraphique dans tous les récits. La ville de Jaffa par exemple «se présente bien», brève notation développée dans un paragraphe d'une vingtaine de lignes.

Le panorama de **Jérusalem** présente une ville grise tranchée nettement sur le ciel bleu, triste et nue, avec ses maisons à terrasses, avec peu de végétation derrière des murailles propres, froides, aux alentours primitivement durs et féroces, «enfermée dans sa couronne de murailles crénelées»¹⁹. Du Camp visite un grandiose couvent arménien, un autre grec, l'église du Saint Sépulcre²⁰, un temple protestant, se balade en ville en regardant de près les mosquées et les bazars. L'impression générale est que cette ville est un énorme «sépulcre entouré de petits tombeaux» (*loc.cit.*) Nazareth, une autre ville sainte, terrassée en amphithéâtre, oblige le voyageur s'arrêter pour un bref croquis dont se détache la beauté exquise des femmes.

Damas, «ville très orientale, toute pleine de parfums et de beaux costumes»²¹, fascine par le contraste entre l'extérieur de l'espace habité, l'apparence pauvre des maisons (faites de boue et de paille) et des rues et l'intérieur richement orné (en «marbre et tous les ornements imaginables»²²). Du Camp visite la synagogue, le tombeau du père Thomas, les bazars, très animés et populeux²³ par rapport aux rues désertes (il dit d'ailleurs que c'est «une ville de bazars et de cafés»²⁴). Dans son sens, c'est une ville «fanatique» pour avoir religieusement conservé ses traditions.

¹⁹ *Ibidem*, p. 215.

²⁰ Du Camp consacre à la visite de l'église du St Sépulcre quatre pages de descriptions détaillées de la pierre de l'onction, des tapisseries qui ornent ses murs, du Calvaire, etc. la même attention porte aussi sur les tombeaux de Marie et de Joseph.

²¹ *Ibidem*, p. 289.

²² *Ibidem*, p. 281.

²³ De nouveau, Du Camp a l'occasion de faire preuve de son savoir encyclopédique et son devoir de tout noter. Il dresse sur deux pages la liste des types de bazars, avec leurs marchandises spécifiques, le pays de provenance, avec les appellations en turc et en syrien. De surcroît, il explique et commente la structure et l'organisation sociale d'un bazar, des khans qui abritent les marchandises, des horaires et des stéréotypes du négoce.

²⁴ *Voyage en Orient*, p. 301.

Arrivé à **Beyrouth**, ville proche de la mer, Du Camp est séduit par tout: les montagnes rocailleuses qui l'entourent sont magnifiques, les chemins qui y mènent sont charmants «tout bordé de nopals, tout ombragés d'azeroliers, de caroubiers, enchevêtrés de vignes, tout verdiss de figuiers et de mûriers»²⁵. La perception positive de la ville est favorisée en avant-garde par un paysage valorisant, qui lui fait rêver d'y rester fumer, travailler, humer la nature à toute poitrine.

En 1850, Du Camp visite l'**Ile de Rhodes**; la route qui mène au centre de l'Ile, la rue des Chevaliers, «ne produit pas l'effet auquel on est préparé par les récits des voyageurs», note-t-il déçu dans le second volume du *Voyage en Orient*²⁶. Les constructions qui la peuplent datent de l'ère ogivale, elles sont empanachées d'écussons en marbre et de plantes parasites, ce qui renforce l'idée de désolation, de nudité et de froideur et rend triste la curiosité innée du voyageur. L'Eglise de Saint-Jean devenue mosquée, les autres rues et ruelles grimpantes et enchevêtrées, grand nombre de bazars et de cafés ne rendent pas admiratifs le voyageurs qui n'a pas envie de la parcourir, la découvrir comme d'autres objectifs touristiques.

Dans son *Voyage en Orient* de 1850, il évoque de nouveau la grande ville de **Constantinople** (à laquelle il a consacré de larges pages dans *Souvenirs et paysages d'Orient*, ouvrage de 1848). Deux images se superposent à six ans distance: si la première fois elle était tout illuminée du soleil levant, cette fois-ci, elle est grise et humide. Dans les *Souvenirs*, Constantinople était vue de près en près, au premier plan: arbres, sérail, palais, murailles, jardins et pavillons; au second plan, minarets, mosquées, dômes, mais surtout des cyprès envers lesquels Du Camp est très admiratif. Tout est caressé par les flots des quatre mers (Marmara, le Bosphore, la Corne-d'Or, le golfe de Nicomédie). Le corolaire est «L'homme succombe devant de semblables spectacles», et plus loin, à peu arrivé à Péra, il se déclare «émerveillé, charmé, et sentant [sa] raison ébranlée par la contemplation de tant de splendeurs réunies»²⁷. La ville à laquelle il avait rêvé, tout en espérant de ne pas être déçu (comme ce fut le cas pour le golfe de Naples) se surpasse et lui offre une vue où se rejoignent avec enchantement «toutes les merveilles de la création»²⁸. Les

²⁵ *Ibidem*, p. 321.

²⁶ *Ibidem*, p. 342.

²⁷ Maxime Du Camp, *Souvenirs et paysages d'Orient*. Smyrne - Ephèse – Magnésie - Constantinople - Scio, Paris, Didier, 1848, p. 99-100.

²⁸ *Ibidem*, p. 97.

bazars de parfums, babouches, pipes et bijouteries jouissent de généreuses présentations minutieuses.

Œuvre de reconnaissance lors de cette seconde visite des minarets des mosquées Sainte-Sophie, d'Achmet, d'Orosman, de Bayazid et de Soliman, de la Porte du Canon, des quartiers populaires, restés semblables. Certains endroits gardent le même air, certaines d'autres ont sensiblement changé; Péra est passée en revue avec tous les objets architecturaux qui la composent. Lorsque la perception du champ des morts s'amoin-drit, il s'interroge de manière rhétorique: «Le souvenir doit-il donc toujours être plus grand que la réalité?»²⁹. Suivent quelques réflexions éparses sur l'influence, néfaste à ses yeux, de la culture européenne sur le monde occidental dans les vêtements et les habitudes: «Stamboul même n'est plus si turque qu'autrefois»³⁰. En revoyant les mosquées et le Séraï, il corrige ses premières observations d'il y a six ans et avoue avec sincérité ses erreurs de perception.

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²⁹ *Voyage en Orient*, p. 418.

³⁰ *Ibidem*, p. 420.

CURRENT ASPECTS OF THE EUROPEAN UNION ACCESSION TO THE EUROPEAN CONVENTION OF HUMAN RIGHTS

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Abstract: *This article focuses on a current issue of interest: the accession of the European Union to the European Convention of Human Rights. The approach thereof includes, firstly, a close examination of the current legal setting of the European Union regarding fundamental rights and the relation between the European Union Law and the right outlined by the European Convention of Human Rights. The article will also show the response of the Court of Justice of the European Union, materialized in the Opinion concerning the Accession draft Agreement of the European Union to the European Convention of Human Rights.*

Keywords: *fundamental rights, accession, Agreement, European Union, European Court of Justice.*

Introduction. General aspects of the adherence to the fundamental rights in the European Union

The structure of the European Union is mostly economic¹, conclusion also inherent in relation to the European Communities laying at the foundation of today's European Union: The European Coal and Steel Community, The European Atomic Energy Community, The European Economic Community. Therefore, with regards to the fundamental human rights, their establishment was more jurisprudential, seeing that the Court of Justice based in Luxembourg drew its inspiration for the decrees it passed from the constitutional traditions of the member states and from the provisions of the European Convention of Human Rights, in particular.

Equally true is the fact that such competences and objectives of the European Union have known a continuous expansion and, in what the

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¹ Emilian Ivanov, Iulia Stoian, *The Basics of the European Union*, Eikon Publishing House, Cluj Napoca, 2010, p.129.

protection of fundamental human rights is concerned, the concerns of the European Union materialized in the Charter of Fundamental Rights of the European Union. Said Charter, as per article 6 paragraph 1 of Treaty of the European Union, bears the same legal value as the treaties, meaning, it is part of the primary sources of the European Union Law.

In regards to the differences between the Charter of Fundamental Rights of the European Union and the European Convention of Human Rights, note will be taken of those indicated by the legal doctrine². Thus it is said that the content of the European Convention of Human Rights will mainly reveal “First-generation rights”, while the Charter indicates “modern rights, reflections on the evolution of technology, of the environment and other aspects of today’s society”. Examples to this end refer to rights concerning the protection of personal data, to principles of Bioethics, to the prohibition of eugenic practices and to the prohibition of human cloning.

A series of provisions from the primary sources of the European Union support the idea that one of the current goals of the European Union is to ensure the best possible protection of the human rights. This brings importance to the provisions of article 2 of the Treaty of the European Union (hereinafter TEU) which states that “the Union is founded on the values of protection of human dignity, freedom, democracy, equality, constitutional state, and protection of human rights, including the right of the persons pertaining to minorities. These values are shared by the member states in a society defined by pluralism, non-discrimination, tolerance, justice, solidarity and equality between men and women”. Also, according to article 51 paragraph 1 of the Charter, “the provisions of this Charter are applicable to all institutions, authorities, bureaus and agencies of the Union, adhering to the principle of subsidiarity, as well as to the member states only when these abide by the Union laws”. Moreover, article 52 paragraph 3 of the Charter states that “should the Charter include rights that correspond to certain rights granted by the European Convention of Human Rights and fundamental rights, the meaning and extent of these will be the same as foreseen in the indicated convention. This provision does not impede the right of the Union to provide a wider protection.”

² Mircea Duțu, Andrei Duțu, *European Contentious Law*, Universul Juridic Publishing House, Bucharest, 2010, p.30-31.

The relation between the European Union Law and the European Convention of Human Rights Law

As it has been indicated above, for a long time, in what concerns the European Union, according to the constant jurisprudence of the European Court of Justice, the fundamental rights have been an integrant part of the general principles of law. Thus, the Court draw inspiration “from the constitutional traditions shared by the member states as well as from the indications provided by the international instruments available on the protection of human rights on which the member states have collaborated or adhered to. In this regard, the European Convention of Human Rights has a particular significance”³.

Currently, as the Charter of fundamental rights acquired mandatory legal authority, bringing the European system of protection of fundamental rights to autonomy the specialized literature⁴ is underlining the risk of double standard when it comes to ensuring the fundamental human rights. Even though all 28 member states of the European Union have, in time, adhered to the European Convention of Human Rights, the European Union, as a whole, as a distinct associative structure operating as legal entity, is not yet part of the European Convention of Human Rights, rendering it impossible for the European Court of Human rights to assess the compliance of the Union Law with the provisions of the European Convention of Human Rights. Therefore, it is estimated⁵ that, by means of the accession, the Union will become linked to the Convention and, consequently, all European institutions will be obligated to apply the provisions of the Convention. That having been said, the Convention as interpreted by the European Convention of Human Rights will become “a standard of reference for all the rights it grants”⁶, while “for the other fundamental rights, the Court of Justice of the European Union will remain the ultimate interpretation authority”⁷.

Also useful in this context of analysis are the conclusions of the

³ Judgment of the Court (Grand Chamber) of 3 September 2008, Yassin Abdullah Kadi and Al Barakaat International Foundation v Council of the European Union and Commission of the European Communities, Joined cases [C-402/05 P](#) and [C-415/05 P](#), ECLI:EU:C:2008:461

⁴ Emilian Ivanov, Iulia Stoian, *op.cit.*, p.130.

⁵ Mircea Duțu, Andrei Duțu, *op.cit.*, p. 33.

⁶ Mircea Duțu, Andrei Duțu, *op.cit.*, p. 33.

⁷ *Idem.*

European Court of Human Rights, which, in a given case⁸, had the opportunity to decree in the matter of protection of the fundamental rights granted by the law of the European Union.

Thus, after the Court has stated that the protection of the fundamental rights granted by the European Union legislation is, in most respects, equivalent to that granted by the Convention, it proceeded to examine the control mechanism of adhering to the fundamental rights, showing that the people have but a limited access to the European Court of Justice, having in mind the procedures and the actions taken in detecting the failure to meet the obligations, in canceling and in detecting acts of withholding from taking action.

In what is concerned the enforcement of the European Union law by the national courts of law, including the act of ensuring the fundamental rights, the European Convention of Human Rights, upon the case mentioned⁹, evoked the procedure of preliminary questioning, indicating that, “although the Court of Justice only responds to interpretation or validity related questions addressed by the national court, its response is frequently decisive upon the result of the internal procedure”.

In light of all this, the European Convention of Human Rights concludes¹⁰ that, “although the access of the people to the European Court of Justice is much more limited than the access to the European Court of Human Rights, on the grounds of article 34 of the Convention, the Court acknowledges that, as a whole, the control mechanism of the European Union law offers a protection similar to the one offered by the Convention. Firstly, because the people benefit from the control of the European Union standards, performed through the actions taken by the member states and by the institutions of the European Union before the Court of Justice. Secondly, because they have the possibility to request the confirmation of the violation of the European law by notifying the national court, the control of the European Court of Justice materializing in such cases through the preliminary procedure, followed by its enforcement by the jurisdictions in question.”

⁸ European Court of Human Rights Judgment, 6 December 2012, final in 06.03.2013, given in *case of Michaud v. France* (Application no.12323/11).

⁹ *Idem.*

¹⁰ *Ibidem.*

The European Court of Justice Opinion concerning the Accession draft Agreement of the European Union to the European Convention of Human Rights

The legal ground for the accession of the European Union to the European Convention of Human Rights is given by article 6 paragraph 2 of the European Treaty (TEU) which states: "The Union accedes to the European Convention of human rights and fundamental freedoms. This accession brings no changes to the authority of the Union, as prescribed in the treaties".

Following the enforcement of the Treaty of Lisbon, in December 2009, the European Union gained a legal personality, thus being a subject of international public law. This legal personality is also reflected, as it has been found¹¹, in the possibility conferred to this associative structure of concluding agreements as per article 216 of the Treaty on the functioning of the European Union (hereinafter TFEU):

"(1) The Union may conclude agreements with one or more third countries or international organizations, should the treaties prescribe it so or should the conclusion of such agreement becomes necessary, within the Union politics, for either of the objectives set by the treaties, is prescribed in a binding legal document of the Union or may influence the shared standards or may change the enforcement thereof.

(2) The agreements concluded by the Union are binding for the institutions and member states of the Union".

Therefore, the accession debated is made by means of an Agreement that must meet the requirements of Protocol no. 5 to the Treaty, that is, to preserve the specific characteristics of the Union and of the European Union Law and to guarantee that the accession does not alter the authority of the Union or the attributions of its institution.

Concerning the process of accession of the European Union to the European Convention of Human Rights, following the recommendation of the Commission on March 17th 2010, on June 4th, 2010 the Council adopted a decision of authorization to open negotiations concerning the Accession Agreement and assigned the Commission as negotiator. On April 5th 2013, the negotiations ended in an agreement. In order to verify the adherence to the earlier indicated requirements, the European Commission turned to the European Court of Justice requesting it to answer mainly to the

¹¹ Dan Vătăman, *The European Union Law*, Universul Juridic Publishing House, Bucharest, 2010, p.22.

following question: “Is the draft Agreement for the accession of the European Union to the Convention for protecting human rights and fundamental freedoms compatible with the treaties?”

On December 18th 2014, the Plenum of the Court passed an Opinion¹² stating the following, with regards to the accession draft Agreement of the European Union to the European Convention of Human Rights:

- “it is likely to alter the specific features and autonomy of the Union law since it does not ensure the coordination between article 53 of the European Convention of Human Rights and article 53 of the Charter, it does not prevent the risk of altering the principle of mutual trust between the member states in the Union law and does not lay out any correlation between the mechanism set up by Protocol no.16 and the procedure of preliminary reference prescribed by article 267 of the TFEU;
- It is likely to alter the provisions of article 344 TFEU as it does not exclude the possibility that the litigations between the member states or between the latter and the Union regarding the enforcement of the European Convention of Human rights derived from the material enforcement of the Union law to be proposed to the European Court of Human Rights;
- It does not prescribe operational methods of the mechanism of the co-defendant and of the procedure of preliminary involvement of the Court that would enable the preservation of the specific features of the Union and of its law and;
- It does not take into account the specific features of the Union law concerning the jurisdictional management of documents, actions or omissions with regards to Common Foreign and Security Policy as it assigns the jurisdictional control over said documents, actions or omissions exclusively to an authority foreign to the Union”.

Conclusions

The accession of the European Union to the European Convention of Human Rights is a project intended to ensure the unification of the jurisprudence of human rights in Europe, also enabling the verification of the compliance of the European legal documents with the provisions of the European Convention of Human Rights.

¹² Opinion 2/13 of the European Court of Justice.

Currently there is a legal framework in place that foresees this accession of the European Union to the European Convention of Human Rights – the legal ground invoked being, mainly, article 6 paragraph 2 of the TEU. It is noted that such accession must be carried out with adherence to the legal order specific to the European Union.

To this end, an agreement draft has been drawn up and submitted for examination of the European Court of Justice, Court that was summoned to rule concerning the consistency of the accession with the primary law of the European Union. The conclusions of the Court noted that the agreement draft is not consistent with the Treaties of the European Union, seeing that it must take into account the provisions of article 218 of the TFEU as follows: “Should the Court pass a negative decree, the said agreement may be enforced only after its amendment or after the treaties have been revised”.

Thus, further negotiations about the accession of the European Union to the European Convention of Human Rights will have to take into account the guidelines set out by the European Court of Justice in its Opinion no. 2/13.

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Opinion 2/13 of the European Court of Justice;

European Convention of Human Rights;

European Union Treaty;

Treaty on the functioning of the European Union.