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By way of introduction: Enhancing communication and language use, research and study through science and technology

The second volume of the Proceedings emerging from the already traditional conference on *Professional Communication and Translation Studies* (PCTS) at *Politehnica* University of Timișoara is linked to a symbolic anniversary: 55 years of using university-made computers in this institution. *Politehnica* is the first university in the country which designed, built and ran a computer for research and solving real tasks from local and national economy, MECIPT. Among other uses, MECIPT was tested in 1962 for computer-aided translations from English into Romanian. The first correctly translated text read: "You explain the development of science and we help describing the examples". Later, this particular line was not pursued, but the interest for intertwining the so-called "hard sciences" with humanities is an important feature of research and teaching at *Politehnica* University of Timișoara.

The topic of the 9th edition of *Professional Communication and Translation Studies* conference organized by the Department of Communication and Foreign Languages in March 2015, *Language and communication in the digital age* is, therefore, following an established and prestigious tradition. This volume of proceedings continues what has already become a standard for the publications of the Department of Communication and Foreign Languages at *Politehnica*: linguistic diversity of the contributions, four major areas of interest (professional communication, linguistics and communication, translation studies, foreign language pedagogy), and submission for indexation in major and relevant international databases.

The majority of the papers are published in English, but the volume also contains two papers written in French and two in German. The sections of the volume are balanced: the ten articles in the first section focus on Professional Communication, while the other twelve articles focus on linguistics and communication (four), translation studies (six), and foreign language pedagogy (two). As far as indexation is concerned, the first volume of PCTS 9, published in 2015 has already been indexed by CEEOL, Index Copernicus, EBSCO and is also available via Google Scholar and WorldCat.

Based on Harzing's Publish or Perish software, the impact factor of our journal, based on the previously published issues, is remarkably good: Hirsch's h-index - 4, Egghe's g-index - 5, Contemporary h-index, hc-index - 4. The quality of the conference and of the contributions, the peer-review procedure, and the international scientific board are some of the reasons for which we believe that this volume will follow an ascending trend, as well, and that it will contribute to the dissemination of knowledge and advancement of new theories and research findings in humanities and social sciences.

The *Professional communication* section contains articles dedicated mainly to media in the digital age: media and its responsibilities, media literacy, online media – specifically web-TV as a new occurrence. A second group of articles tackles theoretical

and practical issues in public relations: (re)defining the domain covered by PR, managing image crises in organizations, promoting Romanian touristic resorts (case study). A third group deals with the influence of new channels of communication upon communicational practices, be it the case of Facebook, so lovingly embraced by the student population, the intranet as a powerful managerial tool or the attitudes of students towards online commercial messages. One article analyses contrastively cultural characteristics salient in German and Romanian advertising messages, hinting at the importance of intercultural perception and the necessity of understanding cultural differentiators when putting messages in cultural contexts.

The *Linguistics and communication* section ranges from interests towards integral linguistics, to discourse analysis, the contribution of language in creating and maintaining a public sphere, to semantic change or behavioural and language consequences of synchronization to modernity.

The *Translation studies* section contains six articles, which contribute to building cases and clarifying dilemmas in this field of research and practice. Papers interestingly point to challenges in translating from English into Romanian, from English into Arabic, from Russian into Serbian and vice versa, be it the case of general texts or technical translations, phrasemes or interjections. This section also includes a very useful article on the practice of interpreting in a diplomatic protocol.

The two papers in the fourth section, *Foreign Language pedagogy*, focus on a current concern of faculty members – how to encourage and use the various social contexts to enhance student life on campus – and on grammar for communicative purposes.

We are convinced that the variety of papers, methods and schools of thought in this volume will continue to encourage an active professional debate and will create a strong incentive for marking the 10th edition of the *Professional Communication and Translation Studies* conference as one of the “must attend” academic events in the 2017 academic calendar.

Mariana Cernicova-Bucă & Daniel Dejica
Timişoara, March 2016

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I. PROFESSIONAL COMMUNICATION

REDEFINING "PUBLIC RELATIONS" IN THE 21ST CENTURY

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Abstract: Understanding that "Public Relations" represent a dynamic and evolving practice, a number of influential professional associations (PRSA, CIPR, CPRS) embarked, in the last 10 years, upon the mission to redefine the notion. This debate has consequences both on the communities of practice in PR, and on the education of future professionals. While the debate includes an increasing number of ideas, the social media evolution puts pressure on the communication sciences area, to acknowledge and formalize additional tasks for the PR practitioners. The paper looks into the results of the debate and reflects upon the teaching and research that should follow the attempt to revolutionize the PR profession and practice.

Keywords: definition, professional association, communities of practice, public relations, communication science

1. Introduction

Communication science is a relatively new addition to the real of humanities, attempting to claim a territory rather well covered by philosophy, linguistics, sociology, anthropology, psychology, rhetoric, marketing – and the list can be continued. Building definitions, developing terminology, producing evidence for specific knowledge are all elements of a long and difficult process of setting the boundaries of scientific approaches. This process is even more striking in the particular case of public relations, a domain which is identified as service, practice, topic of training/diploma and/or certificate programs. In Romania alone communication science programs in higher education sprang in the last decade of the 20th century inspired by American and Western European models and actively tapped into the mainstream debates regarding the essence, uses and practices specific for PR. The definition debate is not over. The seminal article signed by Rex Harlow in the '70s, Building a public relations definition (Harlow: 1976) is still relevant, the multitude of understandings for the domain keeping scientists, practitioners, employers in a constant alert with respect to the realities of PR. Recently relevant professional associations relaunched the definition debate, claiming that in the 21st century a consolidated approach is legitimate. Increasingly more scientists, reflecting upon professions and professionalism, agree that, in order to socially recognize a profession (with all incumbent legal and practical consequences) the respective activity needs to be socially relevant, its practitioners need to have command over a body of knowledge, there should exist a standard educational curriculum and mechanisms of control over entry and exit to the field (Newsom: 2004, Ibarra: 2011).

2. Defining public relations

The first 75 years in the existence of the term *public* relations were aptly summarized by Rex Harlow. Who pointed out that almost 500 definitions of the concept shed light on

different aspects of the topic. Definitions should ensure clarity, transparence and reasoning. They need to be comprehensive, specific, clear, relatively short, and acknowledged and accepted by the professional communities. With PR the case is difficult. Some definitions look into the conceptual aspects (what is PR), other – into the instrumental part (what are the practices, activities, services rendered by PR professionals). Some of the definitions adopt a positive standing, stating what PR is, what are its features, methods, characteristics, how these can be identified/recognized and standardized. Other definitions state what PR *is not*, how PR is different or contrasting with other areas in communication practices (Balaban: 2008).

Edward Bernays (1952), almost unanimously recognized as a founding father of the public relations focused on the activity of PR and its effects, discussing the topic in terms of "engineering of consent": "This phrase means quite simply the use of an engineering approach – that is, action based only on thorough knowledge of the situation and on the application of scientific principles and tried practices in the task of getting people to support ideas and programs". The Encyclopedia of Public Relations (2005) clearly points at the large variety of approaches in defining the term public relations and to the consequences these definitions bear upon the teaching, practice and standards of the profession. The Canadian Public Relations Society defines PR as the strategic management of relationships between an organization and its diverse publics, through the use of communication, to achieve mutual understanding, realize organizational goals and serve the public interest.

In Europe, the definition debate is quite vivid. On one hand, Michael Kunczick (2003) points out that PR practices can be traced as far as the 17th century, on the other – the term on PR as such was imported from the American practices and nuances are added to the term. The German Public Relations Society gave its own definition of the practice and revisits the documentation to underpin the recognition of the profession and describe its functions. Jon White comes to a similar conclusion (1995), stating that "Europe presents a particularly difficult challenge in terms of public relations. It also illustrates the difficulties in establishing a coherent communications policy across borders)" since PR practices are relevant for an organization in terms of image, influence, financial success, business advantage, capacity to manage crises – and the list goes on. For French practitioners RP is : "Ensemble de méthodes et techniques utilisées par de groupements (entreprises, syndicats, Etats) et spécialement par des groupements d'intérets, pour créer un climat de confiance dans leur personnel et dans le public, en vue de soutenir leur activité et d'en favoriser le développement". (Le Robert). Also, Syndicat National des agences-conseil en relation publiques): "Le RP permettent de définir et de mettre en œuvre de manière continue ou ponctuelle, tout partie d'une politique de communication ou d'information au service d'une entreprise, d'une administration, d'une collectivité ou de toute autre entité en direction de ses publics et interlocuteurs, qu'ils soient internes ou externes".

Even if some opinion leaders claim that "There is no such thing as European Public Relations", Dejan Verčič (2001) poses a legitimate question: is there a way of bridging the differences in public relations definitions? An overview of 43 countries revealed that in Europe PR is tied to four major roles: managerial, operational, reflective and educational, the last two being stronger claimed than in US definitions and practices. His further research (2014) show that European practitioners perceive five issues as the

most important for their work: "linking business strategy and communication, coping with the digital evolution and social web, building and maintaining trust, dealing with the demand for more transparency and active audiences, and dealing with the speed and volume of information flow". Comparing these features with the 2012 definition given to the activity by the Public Relations Society of America that PR is the strategic communication process that builds mutually beneficial relationships between organizations and their publics, no wonder that some commentators argue that the definition of the 21st century owes too much to the 20th century lenses. PRSA consulted largely the public regarding the acceptability of the definition, even the possibility to define it in ethical terms (to counterbalance voiced that blame PR practitioners for manipulating the public). Most respondents favoured the "keep it simple" rule and did not make room for references to ethical communication or standard. But also the digital aspect remained outside the definition, PRSA considering that this is more a detail rather than a feature salient for the practice.

3. Discussion and consequences

The definition debate bears heavy consequences for the teaching and research community. What is the educational promise, opposite the labour market and opposite those who pursue education in the field? What should be the research topics, how to build a relevant corpus of knowledge for the field? In many countries, access to the PR profession is not necessarily tied to a specific type of education. USA gives the tone, Romania – among others, leave the access to profession open. Universities, however, offering PR programs within the communication studies umbrella, shape their offer and curricula according to standards which are constantly challenged. Going back to the five features of 21st century PR identified by Verčič (2014), educational programs need to give proof how future professionals will be able to:

- link business strategy and communication,
- cope with the digital evolution and social web,
- build and maintaining trust,
- deal with the demand for more transparency and active audiences,
- deal with the speed and volume of information flow.

The concern is not singular: competence and evidence-based programs gain importance world-wide (Flynn: 2014). Most programs in Romania, for instance (www.rncis.ro) still operate according to 20th century standards (www.aracis.ro), dealing with the fundamentals of communication sciences, with PR history and practices which relate mainly to traditional forms of bridging institutions and publics, and less with the challenges posed by the digital revolution and the skills specific for the generations of digitally born students (Cernicova: 2015). Prominence is given to interactivity, dialogical dimensions of the profession, the capacity to write (persuasive) contents and obtain free media, organize events and serve in a multitude of functions, from the position of assistant manager to working in HR or marketing departments. The social action and the capacity to develop relations between institutions (clients) and publics remain main tasks, seen as such from the standpoint of professionals, practices and education providers. But the "how to" – i.e. the instrumental aspect of the definition is still under construction. For the Romanian educational practices, in particular, a 2011 project on creating a National Registry of Qualifications in Higher Education (www.rncis.ro) created

the possibility to compare programs and approaches to these delicate issues. Unfortunately, the much-worked upon registry no longer makes visible the curricula of the education providers, due to a change in the concept on the national level, regarding the use of this instrument as a showcase for the higher educational system. No wonder that researchers and educators struggle side by side with the professional community to find the common ground for understanding and defining what is PR and how to meet the necessities on the labour market (Cernicova, Dragomir, Palea: 2011).

According to the influential PRnewswire (2015), in the new century PR is engages, strategic, multichannel, many other things, but, most importantly, *ever evolving*, leaving room for grows, (re)interpretation, (re)invention of the profession, practices, instruments and uses. Professionals warn that "traditional" PR is only one of the branches of the activities, alongside with advocacy PR and with social media, each of the three having strong claims for attention and investigation. Therefore, the list of definitions cannot be closed in the foreseeable future and needs constant revisiting, revising and re-consideration.

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MEDIA AND ITS RESPONSIBILITIES. THE ROMANIAN SYSTEM OF EDUCATION AND ITS PUBLIC PERCEPTION WITHIN ROMANIAN CONTEMPORARY MEDIA

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Abstract: We draw a conceptual frame for the actual media evolutions from Romania regarding the topic of national education. This frame has two dimensions. The first one is disclosing a pattern in which news and debates about education are being delivered by the media to the public. A relatively wide range of elements are scrutinized: the issue of plagiarism, the issue of the very poor quality educational system and so on. The debate is focused upon the way in which media treats nowadays these topics. The second one uncovers is asking if the Romanian media is ready to take part to a collective effort in order to improve the status of national education. A perspective upon the *cultural background* of the subject is developed in the end. We indicate some cultural elements which could be responsible for the media style of delivering the theme of education to public.

Keywords: Romanian educational system, public perception, media, media responsibilities

1. Introduction

We must underline the fact that the topic of our study, in our view, is was not, and still it is not, properly developed within the recent studies of PR and public communication in general from the Romanian actual academic space. This is the reason why the references about this topic not only that are scarce but even those which are already published, very few anyway, only indirectly are linked with the topic of our paper and we think that they are far from being enough for the process of obtaining a relatively solid conceptual construction. Of course, it is undeniable the fact that some of these papers had developed indeed some reliable analysis, in an acceptable manner, about the way in which contemporary Romanian press are dealing in its materials with the issue of national education, but these studies are, yet, unable nor to draw a systematic picture upon the frames through which media speaks about the subject nor to develop a further frame in order to indicate some possible ways of improving, within the media frame of possibilities, the national educational system. For these reasons we had to develop for this study a minimum and *preliminary* conceptual frame in order to obtain some classifications on the elements which we consider that are crucial if we want to understand the main ways in which Romanian media speaks today about the national educational system. Thus, the study begins with a summary of what we consider to be the major forms through which the Romanian press presents today to its public the situation of the national educational system.

2. Images and Symbols. A Brief Anatomy of a Negative Picture.

For the average contemporary citizen from Romania the negative image of his country has, beyond a general symbolism which is relatively easy to recognize, some distinct symbol-topics for almost every domain, social, political, economic or cultural. These are various elements which offers, in different forms and contents, the essence

of the negative dimension of a given particular field of life from contemporary but also from the historical Romania. These elements are present even in the way in which is treated the educational domain, a one which lately was profoundly affected, in the most negative possible manner, by the so called "transition". Beyond the lack of efficiency, the absence of finality in the social field and the chronical shortage of financial support the contemporary Romanian system of education, and especially the domain of higher education, has for the contemporary citizens from Romania few distinct elements of symbolism within the public sphere of the media, elements which are easy to disclose and which were created in time by the Romanian media. In what will follow we will try to disclose these elements in a brief and systematic manner. But before this we must, however, underline the fact that we do not claim to offer here a complete set of the modes in which contemporary Romanian media speaks about the national educational system. We have selected for the purpose of this brief and, we can say this, preliminary analysis, only few of these media ways of approaching the topic of education from contemporary Romania which in our view are the most representative nowadays.

2.1. The Issue of Poor Quality – From Plagiarism to Low Level of Quality in Romanian Contemporary System of Education

The first element, one which is very easy to notice in the nowadays Romanian media, is reflected through press releases which are underlying the very poor quality of contemporary national educational system from the country. In different forms, this element is present in almost every media material which is released to the Romanian public in the last few years. Briefly, this element could be summarized and it is ultimately reduced to some general topics which today are very familiar to the public. Here we can mention among these topics the poor results obtained by the Romanian pupils at different forms of national exams, the low rate of promotion at the end of high school period, the great rate of school abandonment, and so on. Of course, the element of low quality implies more than these topics but, yet, these are forming in general what the Romanian media presents to the public. Moreover, the press materials are almost always accompanied with very negative comments.

Another distinct topic of the media releases to the public about the poor level of the contemporary national education, within a general frame, is represented by the issue of plagiarism. Maybe this is because this phenomenon is very present within the Romanian contemporary political class but, at least in our perspective, its abundant presence in the media could not be explained only through the phenomenon of plagiarism which is, unfortunately, so wide spread within actual Romanian political class. As it is known many of the actual Romanian politicians not only that they have a PhD in one academic field or in another but many of them are also teaching in universities and among this wide segment for many of them the press disclosed in the last period different forms of plagiarism which are present in their so called "academic papers". In addition to this, as it was disclosed by the Romanian media, the phenomenon of plagiarism within the political class is also present in other countries from EU. It seems that this phenomenon is tolerated and accepted in different forms by the society. Some consistent analysis had been developed in the space of the international media among this phenomenon in contemporary Romanian academic and public space in general (Iancu 2012). However, we underline this again, the interest of the press about the topic of plagiarism could not be reduced only to the presence of

this phenomenon among papers published by individuals who are in the same time politicians and academics in the formal sense of this word.

Speaking now strictly in terms regarding the way in which the media talks about the plagiarism we can very easy notice that the whole phenomenon is reduced by the media to its core element which is represented by the idea of academic theft. Of course, when we talk about plagiarism this is the most important aspect of the whole issue but, at least to our knowledge, there are no yet substantial studies about its roots and about its historical development throughout the history of the Romanian educational system. However, for the purpose of this short analysis we retain here the way in which appears the nucleus of the idea of plagiarism within the actual Romanian press releases about this topic. In addition to this relatively rudimentary approach, we must also consider the fact that the general public is not properly trained or used to distinguish between an authentic case of plagiarism and other forms of academic fraud.

In addition, closely linked with the topic of plagiarism is the phenomenon of low and very low quality of the actual Romanian system of education regardless of the level. Plagiarism does not represent by itself the single clue of low quality but it is definitely a type of a very special negative effect produced by a very disastrous system. In a healthy academic environment, the phenomenon of plagiarism is rapidly and efficiently sanctioned because the system has its own healthy antibodies capable to react and to maintain the sanity of the entire structure. But within a system how is the contemporary system of education from Romania, and especially at its superior levels, it seems that there are no such effective antibodies and this is the main reason because of which the numerous cases of plagiarism from the recent period have not been properly sanctioned by the system. However, we retain here the basic frame through which the actual Romanian media is disclosing a very negative phenomenon to the public. Together with the simple presentations of cases of plagiarism, the media directly shows to the Romanian contemporary public a very negative aspect, among, of course, many others, from within the actual national educational system. In addition, we must be aware of the fact that even if this general frame is, we must admit this, a very rudimentary one, it has, anyway, the necessary power to correctly indicate a deep negative phenomenon in its entire real dimension by discreetly indicating or suggesting the implications and the complications of it.

2.2. The Issue of Financial Support for National Education – Another Media Pattern of Approaching a Negative Phenomenon

Secondly, another key element widely presented by the media is the issue of financial support for the national educational system. This fact must also be seen, in our perspective, as a media pattern through which the same negative situation is presented to the public. This pattern, in our view, is also a rudimentary one, but it seems to be very effective, and it is underlying the issue of salaries of the personal from the educational system but also from the scientific research. Examples here are abundant and what is interesting to notice is the fact that this topic is also directly linked with the issue of the poor quality of the entire system (Frangopol 2011). In some press materials it has been suggested that the actual Romanian educational system is a sort of refuge for those who were not able to find for themselves a much better paid job. This could be true, from our point of view, for significant parts from the high school

level teachers but it is a very debatable topic for the higher education level where the things are much more complicated.

2.3. The Romanian Contemporary Educational System and the Issue of its Finality at the Level of Work Market

Finally, another element widely used by the Romanian contemporary media to show the issue of quality from within the national educational system is the absence of any substantial finality, at the level of work market, of the whole educational process. A technical debate it would be much more complicated here but in terms of the purposes of our study it is enough to disclose this topic as a distinct element through which Romanian contemporary media is disclosing to the public one of the forms in which the poor quality from education takes shape. Interesting to notice in this context is also the fact that this topic is presented on two distinct lines of approach. One is underlying the absence of a realistic correlation between what the educational system has to offer to the work market of the country and the other points out that even in those cases which this correlation could be identified the graduates are very bad prepared, in terms of their professional training, and because of this they are not ready to be properly integrated within a performant work market. There were many public positions upon this topic in which was strongly underlined the poor level of professional acquisitions of the vast majority of graduates regardless the formal level of their diploma. This poor level has been clearly demonstrated in various modes. The PISA tests has also shown and testified the poor level of Romanian pupils in general. A clear analysis about the topic of poor quality from Romanian contemporary education but also about what it could be done in the future in order to improve this status had been developed recently by Petre Frangopol, a leading author in this field (Frangopol 2011) It is easy to see that this frame in which the poor quality of the entire system is disclosed to the general public is another model through which Romanian media is approaching today the issue of the low quality from the actual national educational system.

As intermediary conclusions it is obvious that the contemporary Romanian public perception about the status of the actual national educational system it is formed and shaped through the set of media patterns described by us until this point. It seems that, regardless of their relatively rudimentary levels these patterns, due to their content, have the capacity to transmit the real scale of the issue. In addition to this observation we may also notice that the topic of poor quality from the national Romanian contemporary educational system is for the Romanian media one from which manipulation, deliberate or not, is almost completely absent. This can be true because of the simple fact that is nothing to manipulate when you disclose, in such direct manners, the reality from within a domain which is so badly affected and with a very negative dimension so obvious for everyone.

The set of media patterns described until this point is forming in the same time the way in which contemporary Romanian public is perceiving the situation from within national educational system. Basically these patterns, regardless of their some rudimentary features in terms of public communication and media tools, have, as we seen, the power to deliver a true content, a one which speaks without doubts about the real status of the educational system from the country. We ask ourselves if the media should have something to add in order to send a more realistic message to the public. We do not talk here about the possibility of a sort of media intervention in order to help improving the status from within contemporary Romanian system of education. We just

might ask if the media should add something to its actual type of message regarding the national education in such manner that will preserve the professional standard in terms of public communication and journalism.

3. Media and its Responsibilities – Should be the Media more Responsible?

We do not intend here to open a debate, more or less general, upon the possible role of the media in society or about its crucial role in social and economic development and so on. However, we consider that in vulnerable societies such is today the Romanian society media must play a more significant role not only in informing the people in a professional and correct manner but also in forming them for a society built with responsible citizens.

Even if the debate is more complicated than is possible within a limited theoretical analysis such is this study we can, however, indicate some elements which, in our perspective, could be improved by the Romanian media in its daily work on informing and forming the public perception on current status from the national education. And maybe the most important of these elements could be will for a more professional and deeper analysis about the topic of national education. This should be done because in the vast majority of the cases the media releases about the issue of education depict an approach which is, as we already seen, a relatively rudimentary. The cases selected by the media to be presented to the public are treated in a simplistic manner. This state of facts does not help the general public and does not offer a set of proper tools which finally would help the public to better understand the whole subject. On the other hand, there are indeed some media platforms, within the online environment, which offers, for a superior category of public, elaborated and very well developed analysis about the topic but we have to be aware that these sites are not designed for the general public.Thus, these platforms could not help at all and could not determine a proper and correct perception about the real status from contemporary Romanian national educational system. Even if those rudimentary patterns have indeed the power to depict, as we seen, the whole amplitude of the issue, they are fail to described it in deeper and reasonable manner for the general public.

Another element which could indeed help and could determine better performances from the media about the way in which speaks about the national education is to have specialized journalists about this topic. They are in some cases available but yet, in our perspective, the effects of their work are not too palpable until now at the level of general Romanian contemporary public opinion.

And, finally, it would help if some leading and prominent figures from the field of reforming the educational system will be more present in media releases with consistent perspectives about the topic. We have here in mind especially specialists from the West, from countries with performant educational systems and with a more developed media not only in this field but in general. Of course, these specialists will not be necessarily available for the entire segment of the general public but at least they will be able to significantly improve the level of debate from some already available media spaces from contemporary Romania. Anyway, in some cases they could be able to expand the general audience and to make it more receptive to the subject.

These possibilities could, of course, only indirectly be able to determine any improvement in the national educational system, *at least by creating a better*

awareness at the level of those which have the power to decide the faith of the national education. This may be seen as a small step but on a long time this type of evolution bring the contemporary Romanian media to a point from which it will be able to have a significant role to play in improving the status of the national education.

4. Is there any Cultural Background Responsible for the Entire Situation? Plagiarism as a Tradition

This topic could have only an indirect linked to the main element of our theme but, however, we consider that it has its relevance within the entire discussion. The main issue here is if it is possible to identify some general features within a collectivity which can explain some social patterns of behavior on long periods of time?

Even if we do not consider that some general characteristics of any society could be *anytime* directly determined by some *unhistorical* and *universal* more general features and conditions yet a discussion about this subject could be realistically developed. This is true, as we can see, at least from a historical point of view. Within the contemporary Romanian cultural space a discussion like this was made recently even it was not extensively disseminated and analyzed. Its main task was to identify some historical facts regarding the topic of plagiarism in Romanian culture. Even if this issue of plagiarism, which is, unfortunately, so widely spread within the educational system, could not explain the entire set of causes which put the actual Romanian system of education in such negative status and in such negative public perception, it has, definitely, a major role in explaining a significant part of these causes. And, as it was disclosed, it seems that indeed Romanian culture has a sort of an unwanted tradition regarding plagiarism (Dobrescu 2007). We do not claim that this feature could be seen as an unavoidable one and, at least to our knowledge, there are no significant studies in this direction. But, however, this negative tradition, so to speak, could partially explain the deplorable situation from today. And, as it was shown by some recent authors, the phenomenon of plagiarism is *a historical reality*, a one which it cannot be denied, in Romanian culture.

Also, we consider that the absence from the media of any approach regarding the national education based upon a cultural perspective, as it is the one just described by us above about the historical conditions of plagiarism, could be seen as another distinct sign of its rudimentary patterns involved in the ways in which presents to the public the general set of problems from within the contemporary national education.

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MEDIA LITERACY: CONCEPTS, APPROACHES AND COMPETENCIES

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Abstract: Media Literacy (ML) focuses on educating different categories of public (children, young people and adults), in both formal and informal settings, to critically and consciously consume mediated messages. It encompasses various skills, such as critical thinking, problem solving, autonomy, communication and participation. Although ML is far from being a unified field, there are a number of concepts, approaches and competencies that tend to share a common ground. In addition, despite the fact that there is a vigorous development of ML initiatives worldwide, in Romania the critical deconstruction of media messages is only scarcely present, within narrow niches.

Keywords: Media Literacy, media studies, discourse analysis, semiotics

1. Introduction

Living in a media-saturated world requires a constellation of skills – critical resources for users to cope with and to process media messages, produced and distributed via traditional and new channels alike (Cernicova 2013, 75). Media Literacy (ML) is a field and a movement that promotes and facilitates critical thinking skills oriented toward media messages. It has evolved from a variety of disciplines, having at its core media and cultural studies and semiotics. ML is a fractured field: many competing frameworks and visions, different schools and factions, antagonistic discourses and practices, unresolved and ongoing debates. As ML builds on different underlying theories and even if there is no consensus on what media literacy exactly is, there have emerged several key concepts. It promotes awareness and mindfulness, enhanced discernment concerning media consumption, and critical abilities for analyzing media messages. ML provides tools for interpreting, analyzing, understanding, and challenging media discourses. All media messages are representations, and so they are inherently ideological and biased. In addition, all media messages have financial and symbolic stakes. ML is multi-dimensional and comprises a set of developmental, progressive skills.

Media messages have the potential to exert both positive and negative effects on consumers. ML aims to create active, competent users of media messages. The fundamental principle of ML is the process of inquiry – the habit of questioning media messages on a systematic basis. “A media culture has emerged in which images, sounds, and spectacles help produce the fabric of everyday life, dominating leisure time, shaping political views and social behavior, and providing the materials out of which people forge their very identities.” (Kellner 1995, 1). In this media environment, the boundaries between news and entertainment, on the one hand, and between news and propaganda, one the other hand, are increasingly blurred. Consequently, the ability of decoding media messages is crucial for the modern man.

It is beyond the scope of this paper to discuss the extreme diversity of ML visions in detail. The main intention is to highlight the points of agreement. Various definitions

of ML have been proposed. Thus, Potter (2013, 22-3) defines ML as: "a set of perspectives that we actively use to expose ourselves to the mass media to interpret the meaning of the messages we encounter". The British independent regulator Ofcom defines ML as "the ability to access, understand and create communications in a variety of contexts". Similarly, the Aspen Institute offers a brief definition of ML as "the ability to access, analyze, evaluate and create media in a variety of forms". Finally, I would propose a working definition: ML is a set of integrated skills which enable users to actively access, analyze, interpret and question media messages.

2. Media Literacy at the International, European and Romanian levels

In Romania, there is little concern in developing ML skills at the state level, and, consequently, only incipient, mostly private initiatives exist at this point in time. The present media education policy focuses on computer and information literacy as compulsory discipline. In our country, formal and informal media education is scarcely available, mainly for high school students (a project lead by the Center for Independent Journalism) even less for younger students (a program lead by ActiveWatch) and virtually not at all for adult training, according to the report Charting Media and Learning in Europe – 2011 and 2013, issued by MEDEAnet – a project managed by European Commission and having the NGO ActiveWatch as partners from Romania. In addition, starting from 2004, critical skills for media consumption have become a separate optional subject for high school education, as the result of the advocacy of ActiveWatch. The academic interest in media education at university level is sporadic, as well. At present, a long-term policy strategy to promote media literacy within school education or initial and lifelong learning does not exist in Romania. There is only one organization (NGO) dedicated to promote ML – MediaWise Society, launched in 2014.

At the international level, UNESCO has a robust experience in enhancing media literacy, founding the Grünwald Declaration of 1982 which recognizes the need for political and educational systems to promote citizens' critical understanding of mediated communication. The Grünwald Declaration was reaffirmed at the international level by experts (information, communication and media), education policy-makers, teachers and researchers, NGO representatives and media professionals from all the regions of the world who met in Paris, in 2007. The deliberations of this two-day meeting gave birth to the UNESCO Paris Agenda - Twelve Recommendations for Media Education (Media and Information Literacy (MIL).

UNESCO uses a composite concept, linking media literacy and information literacy, and employs accordingly the term Media and Information Literacy (MIL). The Organization has since supported various initiatives to engender MIL as an engaging civic education movement and a tool for lifelong learning.

The European Charter for Media Literacy aims to foster greater clarity and wider consensus in Europe on media literacy and media education; to raise the public profile of media literacy and media education in each European nation, and in Europe as a whole and to encourage the development of a permanent and voluntary network of media educators in Europe, bound together by their common aims, and enabled by their institutional commitment. Three strands of cultural, critical and creative media education can be mapped on to seven competencies of ML:

- Use media technologies effectively to access, store, retrieve and share content to meet their individual and community needs and interests;

- Gain access to, and make informed choices about, a wide range of media forms and content from different cultural and institutional sources;
- Understand how and why media content is produced;
- Analyze critically the techniques, languages and conventions used by the media, and the messages they convey;
- Use media creatively to express and communicate ideas, information and opinions;
- Identify, and avoid or challenge, media content and services that may be unsolicited, offensive or harmful;
- Make effective use of media in the exercise of their democratic rights and civic responsibilities.

At the EU level, there is a sustained preoccupation for promoting and developing media education. However, here are still many hindrances to the development of ML at European level. Member States still lack a shared vision in this area. In addition, the lack of visibility of national, regional and local initiatives in this area makes it more difficult to foster European networks. Consequently, for the moment, there is no coordination between stakeholders. On August the 20th 2009, the European Commission adopted a recommendation (2009/625/EC), in which encourages the Member States, among other things, to initiate "open a debate in conferences and other public events on the inclusion of media literacy in the compulsory education curriculum, and as part of the provision of key competences for lifelong learning" and, also, to increase "commitment to provide with the necessary tools" to improve the level of media literacy. The European Commission intends to further create consensus on essential aspects of media literacy (definitions, objectives) and support the analysis and exchange of good practices.

The first European congress on Media Literacy, organized by EuroMeduc, was held in 2004, in Belfast, Northern Ireland, followed by a second one, in 2009, in Bellaria, Italy.

Another European project (EMEDUS) aims to provide policy recommendations at both European and national levels to support educational policies development in the field of lifelong media education. Exploring the conceptual frameworks of media literacy education across the Member States, the project aims to advance media literacy education in lifelong learning in formal and non-formal education in Europe. The first European Media and Information Literacy Forum have been held from 27 to 28 May 2014 at the UNESCO Headquarters in Paris. This conference was co-organized by UNESCO, the European Commission, the Autonomous University of Barcelona and other partners.

3. Approaches, Elements, and Skills of Media Literacy

There are mainly three approaches of ML: protectionist, promoting, and participatory (Pérez Tornero and Varis 2010, 40-2).

The protectionist approach aims at protecting vulnerable users against potential threats of the media messages. Protectionist regulations are frequently associated with children and youth, who are the most vulnerable to the potentially harmful effects of the media due to their age and education. However, these regulations can also concern sexual, xenophobic and racist content. Protectionist ML seems to assume that all users

process media messages the same way, and therefore require the same antidotes to negative media influences. This approach has been criticized for being both paternalistic and clueless.

The promoting orientation consists of encouraging activities that tend to stimulate greater awareness of the media environment. This approach is based on the conviction that the media offer all users opportunities and potentialities. Therefore, it is less defensive than the protectionist orientation and stresses the constructive aspect of the relationship with the media through either intellectual creativity or communication relations.

Finally, the participatory orientation stresses the development of social production and communication for the enhancement of knowledge, interactivity and dialogue. This attitude upholds individuals' autonomy, critical capacity and ability to properly guide their own personal development. The Internet and the web facilitates on the highest level the sharing of resources and social interactivity.

These orientations might appear mutually incompatible. However, these orientations can be integrated systematically. Despite the existing differences, all three coexist and are complementary in many ML programs.

Media scholars (Baran 2014, 21-4) identify eight fundamental elements of media literacy:

1. A critical thinking skill enabling audience members to develop independent judgments about media content. Thinking critically about the content users consume is the very essence of media literacy. Media consumers must take responsibility for the outcome of their choices in content.
2. An understanding of the process of mass communication. As users comprehend how mass media operate and how its various components relate to one another, they can form expectations of how the media messages can benefit or harm them.
3. An awareness of the impact of media on the individual and society. Mass media is a change agent and it is influencing people on any levels. If users ignore the impact of media on their lives, they run the risk of being caught up and carried along by that change rather than controlling or leading it.
4. Strategies for analyzing and discussing media messages. To consume media messages thoughtfully and meaningfully, users need a foundation on which to base thought and reflection. If we, we must possess. The users can employ critical tools to interpret media messages, or the meaning can be imposed on them.
5. An understanding of media content as a text that provides insight into users' culture and lives. A culture and its figures, attitudes, values, concerns, and myths become known through communication. For modern cultures, media messages increasingly dominate this communication, shaping its understanding.
6. The ability to enjoy, understand and appreciate media content. ML does not mean refusing the media messages, or always being suspicious of harmful effects and cultural degradation. Consumers can enhance their understanding and appreciation of media texts, as well. Learning to enjoy, understand, and appreciate media content includes the ability to use multiple points of access – to approach media content from a variety of perspectives and derive from it many levels of meaning.

7. Development of effective production skills. ML makes the assumption that the effective and efficient comprehension of media content can be enhanced by production skills that enable users to create their own media messages. The online platforms, in particular, require effective production skills.
8. An understanding of the ethical and moral obligations of media practitioners. To make informed judgments about the performance of the media, users also must be aware of the competing pressures on practitioners as they do their jobs. They must understand the media official and unofficial rules of operation.

The structural elements of ML are: personal locus, knowledge structures and skills (Potter 2013, 15-22).

1. Personal locus consists of goals and drives that shape the information processing tasks, based on the need for information. The personal locus operates consciously and unconsciously. In the first mode, the users of media messages are aware of their options, they are able to control the processing of the media messages, and they can make autonomous decisions. In the automatic, unconscious mode, the user loses awareness and control. In both cases, cognitive structures are created and developed.
2. Knowledge structures are sets of information configurations, organized over time and stored in the memory of individuals. Once they are activated, cognitive structures behave as “mental maps” which orient the accessing and the processing information. The media messages contain factual and social information (discrete bits of information and accepted beliefs held by the members of a community). Knowledge structures provide the context users employ to assess incoming media messages. These structures concerning media effects, content, and organizations are involved in the level of media skills.
3. The skills are the tools that allow users to construct knowledge structures and to process media messages. There are seven essential skills: analysis, evaluation, grouping, induction, deduction, synthesis, and abstraction. These skills are not dedicated exclusively to ML; they are general abilities that can be increasingly refined through systematic use.
    a. Analysis means splitting the message into meaningful elements.
    b. Evaluation is the use of standards to assess the content of the messages.
    c. Grouping entails the identification of similarities and differences from within a message, using a classification rule.
    d. Induction allows generalizations from a limited number of elements.
    e. Deduction makes particular cases from general principles.
    f. Synthesis means assembling various elements of a message in a new structure.
    g. Abstraction signifies summarizing the message, capturing its essential meaning.

One of the most important characteristics of ML is its evolving, incremental aspect. ML represents a continuum (Potter 2013, 24-5): every individual is more or less skilled, and each skill can be enhanced or improved continuously.

Despite many differences in their approaches to ML, many educators and advocates agree on a number of core principles (Yousman 2008, 243-4), such as the following:

1. **All media messages are constructed.** The first core principle is the foundation of all others. There are two aspects of this principle: "constructedness" and selection. Media messages do not present reality, they represent it: they are not just reflections of reality, non-problematic and transparent. The audience has usually access only to the final product, but not to the operations that have led to it and so the message becomes "normalized", taken for granted and unquestioned. The production operations are concealed to the public. Media messages are carefully designed combinations of various elements, calculated for maximum impact. They are built by professionals and organizations in order to convey particular ideas. This involves various decisions about what to include and what to exclude from the message. In the process, some elements are made more prominent, some are minimized and still others are omitted altogether. They are inherently biased, mediated versions of reality.
2. **Media messages are constructed using a creative language with its own rules, and codes**. Each medium (newspaper, radio, TV, multimedia, online etc.) has its own technical and cultural codes, its own set of generic conventions, and its own production elements. These building blocks are selected, manipulated, and coordinated using professional editing methods for enhancing the meaning of the message. Each medium has specific strengths and limitations, so a TV newscast will convey its messages differently and affect users differently than if it appeared in a newspaper. Media messages can be appreciated for how they use the unique qualities of each medium to connect with their audience. Each format has a manifest function and one or more latent functions. The media convergence process generates hybrid formats that take advantage of the features of each medium. All media messages have a persuasive purpose, open or hidden: they try to make the members of the audience to think or to act in a definite direction.
3. **Different members of the audience interpret media messages differently**. All media messages are explicitly intended for target audiences. People use media routinely, anticipating some benefit, no matter how vaguely this can be stated. The media audience is not a passive mass, but an aggregation of active individuals. Not every member of the audience responds to media messages in the ways that the producers intend or in the same way as others do. The individual background (socio-economic status, gender, age, ethnicity, etc.) plays an important role in the way people interpret messages. Different users often negotiate the meaning of media messages and do not accept the producers' version. Every individual possesses a unique cognitive structure ('mental map'), a filtering device through which he/she accesses, understands and approves or rejects the meaning of the message. Media users process messages in two ways: a mindless, uncritical, automatic mode, in which they take the message at face value; and a systematic, active, deliberate manner, in which they make use of several skills and questioning methods.
4. **Media messages contain embedded value and points of view**. Media always promote an agenda, overtly or covertly, thus defining the ways in which people define reality. Media messages operate on several levels (Silverblatt 2007, 4):

- *text* (manifest message) is the direct, overt, explicit dimension. This is the surface level and the audience can easily identify its meaning;
- *subtext* (latent message) is the indirect, covert, implicit dimension. These messages go beneath the surface, and, consequently, escape the immediate notice of the audience. Latent messages may reinforce manifest messages or may imply completely different meanings;
- *intertext* (cumulative message) means repeated and frequent exposure over time that create new meanings, independent of any individual instance. Consistent messages appear in media messages regarding gender roles, definitions of success, and racial and cultural stereotypes. These cumulative messages are then reinforced through ample repetition in media.

Media messages, news and advertisements alike, are essentially narratives. Narratives organize the human experiences, making meaning of an otherwise chaotic and ambiguous world. Narratives enable the association of disparate elements and ordering them into a coherent structure, through plot. The narrative coherence, based on the chronological sequence and on the verisimilitude of the characters (protagonist, antagonist etc.), produces or even substitutes the logical coherence. In addition, media messages make full use of binary oppositions, a narrative device which translates any series of facts and events into a simple, zero-sum interaction. Narration recount events from a certain perspective, which privileges some values and points of views, whereas disparages or neglects others. Recognizing a perspective or point of view does not inherently implies this is anything wrong with this; only points to the conclusion that media messages are not neutral, but biased.

5. **Most media messages are organized in order to gain profit or power**. Media companies are mainly profit-oriented businesses that have commercial implications. The primary purpose of media is to generate profits. Information and entertainment are secondary considerations. In order to become and to stay economically viable, media organization must attract a sufficiently large audience to be interesting for advertisers. In addition, they strive to create in the members of the public a state of mental accessibility for the intended meanings.

Every principle corresponds to a core concept: authorship, format, audience, content, and purpose. In order to be media literate, a person needs to use these principles and concepts to actively question media messages he/she encounters. The habit of critically interrogate messages is the essence of ML. Access to information alone is not sufficient; it must be doubled with skills to analyze and interpret the messages. The reverse is also true: mere skills, without exposing oneself to a range of media messages, will limit the benefits. Access, skills and deliberate practice empower any media user to the point of becoming a sophisticated, media literate citizen and consumer.

4. Conclusions

Media not only construct our sense of reality; media represents the reality, through framing events and situations, but also through priming certain elements. Media message involve paradigmatic choices – selecting from a range of possible elements,

and syntagmatic combinations – putting the elements together according to established conventions, rules and practices.

ML skills help users adopt a critical stance; recognize the persuasion techniques used in various media messages; employ a multi-perspectival approach of media; recognize bias, propaganda, manipulation, misinformation, and disinformation; sceptically examine the often-conflicting media messages based on user's own experiences, abilities, beliefs, and values.

Romania cannot wait until the debates and rivalries around ML will end (they will not). ML is an evolving, vibrant field and movement. In our country, there should be expected a more sustained preoccupation for a strategy in ML at the national level. On the one hand, it would be advisable the development of a national curriculum in formal media education and, on the other hand, a public and private support for ML projects and programs at national, regional and local level. The human resources (teachers and trainers) would be educated and instructed by a network of entities involved in ML. In addition, implementation of ML programs should take into account experiences at international, European and national levels (countries more advanced in ML). In the Romanian ML strategy, the focus should be placed less on protectionist approach (which could be covered through more strict and clear laws and regulations) and more on promoting and participatory orientations.

The starting point should be the adoption of the Grünwald Declaration and the Paris Agenda, focusing on: developing comprehensive media education programs at all education levels; promoting lifelong learning programs; teacher training and awareness raising of the other stakeholders in the social sphere; research and its dissemination networks; and European and international cooperation.

In the medium term, ML education can be expanded to sub-disciplines (news literacy, digital literacy, etc.), but only after a firm foundation is built. However, in a country where the plain literacy is declining sharply, it is questionable whether ML can be seen as anything more than a luxury.

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THE ROLE AND IMPORTANCE OF FACEBOOK AMONG STUDENTS IN TIMIȘOARA

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Abstract: With more than 1 billion users on the planet and more than 7.8 million users in Romania, the social network Facebook enjoys great popularity, mainly among people under the age of 35. This paper presents the results of a study conducted among students in Timișoara regarding the place, importance and role Facebook has in everyday life.

Keywords: social network, Facebook, reasons for using Facebook

1. Introduction

In the course of time, the major technological breakthroughs have led to radical changes in the way people communicate and interact. The new forms of communication that have emerged over time have influenced human society significantly. The development of information technologies, redoubled by the extremely rapid growth of computing and communication techniques, creates a new vision of the way society evolves, the way in which its needs are identified and its directions of development are decided. Facebook navigation generates habits, and the behaviours and reasons for accessing this social platform are becoming more and more diverse. If in 2011, in Romania, there were 5.6 million Facebook users, every year the percentage has increased significantly, so that, in 2015, it reached 8 million users[i]. Young people under the age of 35 years constitute almost 50% of the Facebook users in our country. Students represent the category less studied, as far as their behaviour of accessing and using this platform are concerned.

2. Methodological aspects

In conducting this study, we have chosen to use one of the fundamental methods in sociology, namely the sociological survey (quantitative research). The sociological survey, considered not to have a high degree of representativeness for the population studied, but rather significant results for the target population (the students in Timișoara), was carried on by applying online (Google docs) an anonymous questionnaire to 348 subjects coming from the existing universities in the city, the registered margin of error being of 5%.

The objectives of the study were:

1. Identification of the social platforms used by the students in Timișoara and their frequency of access;
2. Identification of the information users provide in their personal profile, of their behaviour of accessing and using Facebook;
3. Determination of the role played by Facebook in maintaining social relations.

A first issue aimed at by this study was to identify the main social platforms on which students hold accounts and establish their frequency of access. The question gave respondents a predefined list of answers, selected from a ranking of social networks in Romania[ii], and the possibility to include, where needed, an alternative response. As can be seen from the table below, the results confirm that, also for the students in Timișoara, Facebook remains the leader among social platforms, followed by YouTube and Google+. At the same time, Facebook ranks first also in the frequency of access, 85.6% of respondents stating that they access their accounts several times a day; YouTube being accessed 61.6% and Google+ 22.2%. Skype has also a large number of accounts, but its frequency of access is lower in comparison to the platforms mentioned above. It is surprising that a large number of respondents do not have accounts on Vimeo, Blogger, WordPress, Pinterest, LinkedIn etc.

	several times a day	once/ day	3-5 times/ week	1-2 times/ week	3-4 times/ month	less than once per month	do not have an account
1. Academia.edu	2.8%	0%	5.1%	0.5%	1.9%	9.7%	80.1%
2. Blogger	1.4%	0%	5.6%	1.4%	1.4%	6.5%	83.8%
3. Facebook	85.6%	7.4%	2.8%	0.5%	0%	0.5%	3.2%
4. Google+	22.2%	7.4%	8.3%	9.3%	7.4%	21.8%	23.6%
5. Instagram	13.4%	6.5%	6%	4.2%	2.3%	1.9%	65.7%
6. LinkedIn	1.9%	6%	7.4%	4.6%	2.3%	8.8%	69%
7. Pinterest	4.2%	4.2%	6.9%	2.3%	2.8%	6%	73.6%
8. Skype	11.6%	9.7%	9.7%	7.9%	12.5%	24.1%	24.5%
9. Trilulilu	1.4%	0.5%	5.6%	1.9%	3.7%	10.6%	76.4%
10. Twitter	3.7%	2.3%	5.6%	3.2%	2.8%	12.5%	69.9%
11.WordPress	1.9%	1.4%	5.6%	2.3%	2.3%	8.8%	77.8%
12. Vimeo	1.4%	0.5%	0.5%	1.4%	2.3%	3.2%	85.6%
13. YouTube	61.1%	13%	8.8%	1.9%	1.4%	1.4%	12.5%
Other, which?	WhatsApp, Tumblr, We heart it, Odnoklassniki, h5, yahoo messenger						

Table 1. Social platforms and their frequency of access

Most of the students included in the study have been using Facebook for about 3-5 years (32.9%), followed by those who have been using the social network for 2-3 years and by those who have been using it for more than 5 years (27.9% for each of these categories). Regarding the information provided in their Facebook user profile, most of the subjects give details about themselves, photo (91.7%), real name (87.6%), city (84.8%) and date of birth (82.9%), these representing the entries with the highest percentages. Low scores are encountered in the entries related to phone number (16.1%), hobbies (35.9%), religion (36.4%) and marital status (38.2%), as indicated in Figure 1.

The most important reasons for using Facebook are, as stated by the respondents (Figure 2), *to keep in touch with relatives, friends, acquaintances (92.2%), to keep in touch with classmates (90.3%) and for instant messaging (82%)*. It is important to note that the high number of respondents using Facebook to maintain relationships with classmates, associated with the relatively average number of those using it to maintain relationships with teachers, provide new perspectives on the use of Facebook in the academic environment. A possible solution would be to use Facebook as an e-learning platform.

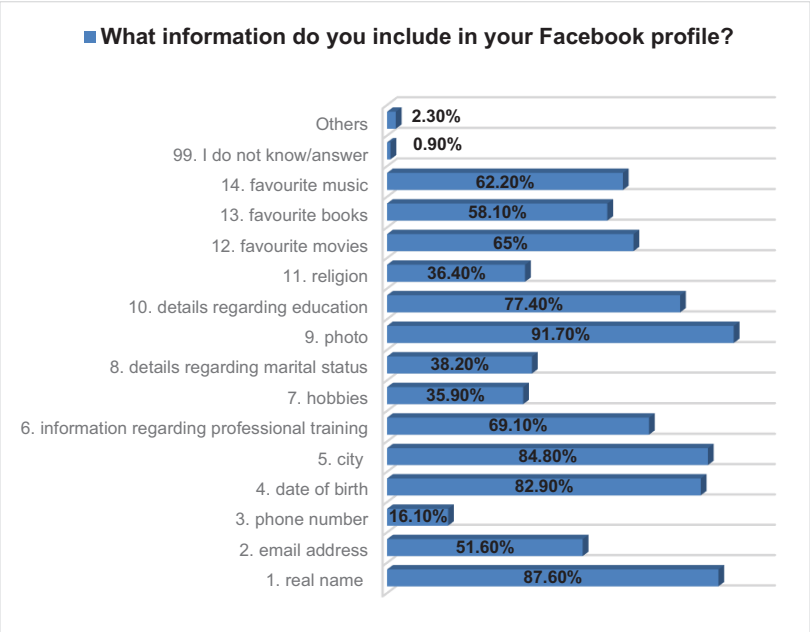

Figure 1. Information included in the Facebook user profile

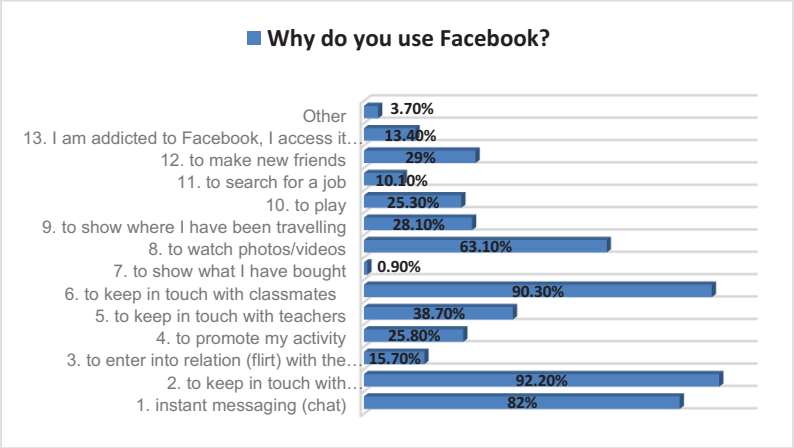

Figure 2. Facebook uses

As far as the behaviour of accessing is concerned, 73% of respondents declared they access their Facebook profile several times a day, followed by those who claim to be permanently connected (18%) and by those who access it once a day (4%). Most of the interviewed subjects spend daily on Facebook, on average, 1-2 hours (23%) or 2-4 hours (22%). These categories are followed by those who spend, on average, from 30

minutes to 1 hour (17%), from 4 to 6 hours (11%), less than 30 minutes (11%), and more than 6 hours (9%).

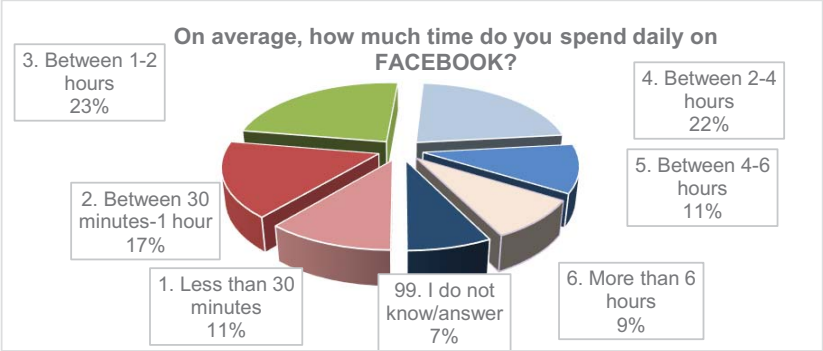

Figure 3. Time spent on Facebook

Most of Facebook users post information several times per week (36%) or several times per month (36%). Those who post daily represent about 10%. As can be seen in Figure 4, both during the week and on weekends, users access their Facebook account mostly during 8 p.m. and 10 p.m., 69.6% and 69.1%. Similar percentages have also those that access their Facebook account during 6 p.m. and 8 p.m. and during 10 p.m. and 12 p.m. During 8 a.m. and 10 a.m., weekdays, 3 times more users access their account, compared to those during weekends. There are significant differences also on weekends when, during 0 a.m. and 2 a.m., almost 2 times more persons access their account, compared to those during the week.

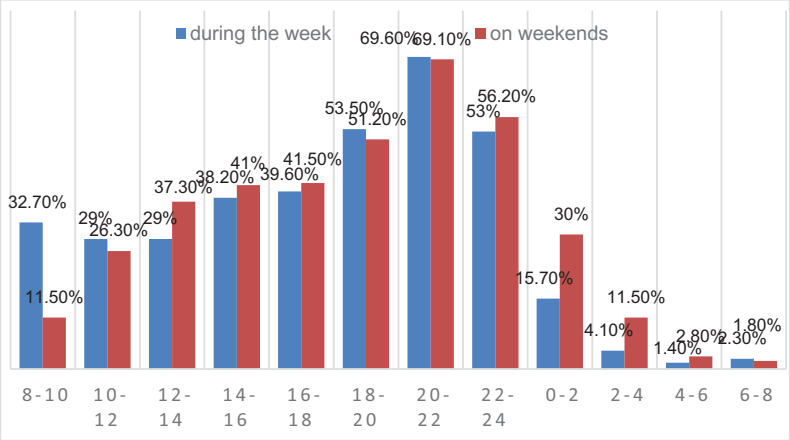

Figure 4. Time intervals of Facebook access

The number of persons with whom one can have sincere and solid relations is around 150, but the total number of friends and acquaintances that we have during lifetime is much higher. According to Robin Dunbar, in a study published in the early 2016[iii], "*people can have even 500 or 1,000 friends on Facebook, but this number includes people that we would normally consider acquaintances, or people we know by*

sight". Also in the case of the students included in this study, the largest number is represented by those whose list contains between 1000-2000 acquaintances (21%). High numbers have been found also in the case of those who have in their lists between 251-500 persons and between 501-750 persons, with 17% each. These are followed by those who have in their list between 751-1000 persons (14%). At the opposite edge, there are those who have in their personal list less than 100 persons on Facebook (4%) or between 101-150 persons (3%).

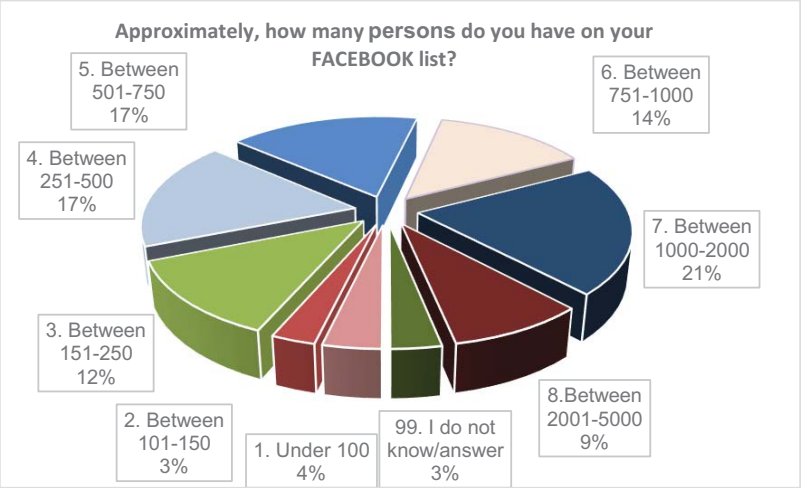

Figure 5. Average number of persons in the Facebook list

In the case of 62% of respondents, these include in their list also persons they have never met in real life, 29% answer they do not have such persons in their Facebook list, the difference to 100% being represented by non-answers. The communication with people respondents never met in real life, but only through Facebook, is relatively reduced (a few times a month for 27%). Only 6% of respondents communicate daily and 7% of them state they interact with unknown persons from their Facebook list 2-3 times per week. The scores regarding the number of persons with whom the respondents are friends in real life do nothing else but confirm Dunbar's theories on the number of people with whom one can establish strong social relationships.

3. Conclusions

Our research shows that the students in Timișoara are constant users of social platforms, especially Facebook, which still remains a tool *to keep in touch with relatives, friends, acquaintances, to keep in touch with classmates and for instant messaging*. It is also very important that students use Facebook to maintain relations with teachers, hence the need for future studies to observe the educational potential of this platform.

The personal profile of Facebook users is not always completed; there are many categories filled in to a small extent (phone number, hobbies, marital status, etc.).

Almost 10% of respondents do not have a profile picture and almost 14% do not use their real name. It would be useful to do a future analysis of these users in order to study the attitudes and motivations that lead to the access to this social network.

The highest frequency of accessing Facebook (several times per day) associated with the time spent on this platform (accumulated, almost half of the respondents spend on Facebook from 1 to 4 hours/day) lead us to the conclusion that there is a certain addiction to this social platform. The time interval when the students in Timișoara access Facebook during the week is in the evening, from 6 p.m. to 10 p.m. As such, in order to make the most out of the posts, this interval is recommended for posting.

Even if the friends list includes people never met in real life, but only via the Internet, the interaction with this group is rather reduced. Whether Facebook is a support for maintaining or for building social relationships is another question that we intend to answer in future studies.

The present study has some methodological limitations. Sociological investigation of virtual spaces through well-known research methods and techniques involves taking into account several features specific to the new object of study. The lack of control over the respondent, the fact that there is no real contact between the operator and interviewed, makes the interrogative techniques more sensitive, with the risk of distortions in data recording, including the factual one.

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THE IMAGE CRISIS OF THE ORGANIZATION

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Abstract: The image of an organization is the totality of perceptions that the public has about it and may differ from reality when it is unknown, understood or communicated incorrectly. The image crisis occurs when goods or services are no longer searched the same on market and the goals honesty, fairness and legality of the organization actions become topics of public or legal debate. We will analyze the image crisis for the DACIA Company because products and services of this company have always been an intense topic of discussion and because it is the main producer of automobiles in our country.

Keywords: image, organization, crisis, communication, media

1. Introduction

The image concept is a key concept in public relations and the sociology of mass communication. The image of an organization is based on creating elements that characterize identity that gives the uniqueness factor. These are the goals, objectives, structure, the staff and organizational culture and their translation into the external environment. The external environment is the general public, clients/customers, suppliers, partners, and not least by the media[i]. The image is the representation: "which was formed as a sum of beliefs, attitudes, opinions, prejudices, experiences and expectations to groups of people or within the public opinion on a natural or legal person, institution or organization".[ii] According to Roger Mucchielli picture is "a representation or an idea which is formed by individuals of an environment or of a segment of the public – due to reception of information about a social object. In the image case, it is about an opinion or an attitude whose roots are mostly irrational"[iii].

To see the image role in public communication we should mention the types of image. There are three types of image[iv]: the image of the politician / individual image, the image of an organization and the brand image.

Important here is the image of an organization that is the public perception that it has on the organization. Therefore, we can say that the image of an organization is the totality of perceptions that the public has about her, but it may be different from reality, if unknown, understood or communicated incorrectly. In an organization, we encounter three types of image: the real picture (objective), the earned picture (subjective), that is how the institution is perceived and the desired image that is how the institution should be assessed.

A weak image raises questions about the reliability and viability of operations and activities of the organization. If they are supported and validated, the images about their organization become reference for the organization's staff. Organizational components, products and services they provide must respond to the target audience, who must cooperate and relate.

2. Image crisis

Image crisis occurs when products or services are no longer search the same on market and goals honesty, fairness and legality of the organization become topics of public or legal debate. The crisis of image is "that state of deterioration degree of notoriety, reputation and public confidence that endangers the operation or the existence of an organization"[v].

The crisis of image can be positive or negative, close to reality, proximal and distal, subliminal, virtual, etc. The positive image in the eyes of the relevant public brings benefits to the organization, so the organization acquires prestige and credibility and attracts public sympathy and support. The image crises of the organization are also important for the performance of its members. When there are negative attitudes within the organization, its image is altered and image crisis appear immediately.

The image crisis has the following features[vi]:

- In most cases, the image crisis does not appear sudden - unlike other crises, it has a slower and more complex evolution;
- It overlaps and is determined by a specific crisis of organizational culture identity - can lead to an identity crisis of the organization;
- It is more difficult to identify than other types of crisis - its effects can be confused with the effects of an organizational crisis, therefore requires a complex analysis;
- Its effects are manifested on long term - they shall cease upon the resolution of the image crisis.

Although the causes of the image crisis are different depending on the organization, the literature says that the main causes that determine image crisis occurs are:

The inability of the organization to create and manage a strong and relevant identity, both internally and within extra organizational frame. The identity of the organization should be visible in the organizational landscape of public space both internally and externally. Internal audience - employees, members of the organization - must be able to practically identify themselves with the ideal of the organization, while external audiences - customers, partners, etc. Must identify themselves with the organization that leads their interests so they can develop confidence in the products and services of the organization.

Lack of management concern for promoting and managing consistent image - organizations that have unique products or services on the market tend not to give great importance to their social image and attitudes of their customers. The promotion strategy of image and identity, of values and organization culture must be part of the long-term business plan of any organization because the organization must ensure consistency between words and deeds.

The impossibility for the organization to have complete control over the messages that create the visibility in the public space - the organization can control the intensity and duration of public visibility by managing carefully the area of direct vision. Media relates about adverse events of an organization regardless of the organization desire

to make them visible or not, which is why the organization should take care to follow in a permanent manner messages that appear in the media and manage them properly.

The inability of the organization to ensure a coherent, credible and stable image by matching messages - this may be due to: lack of a specialized structure in image management, lack of management strategies and policies to manage organizational communication, reduced preparation of structures for managing the image, existence of a disruptive communication environment, reduced coordination between communication structures, unadjusted identity creation programs of the organization to the changes in the extra organizational frame.

When there is a crisis of image, the underlying causes and source must be identified. After this step the impact of the image crisis should be conducted in a most objective manner, because, finally, to be set the fastest and most effective way of handling the issue. In addition, the organization must take responsibility across from the problem/problems faced. To keep things simple, representatives of the organization must be open about the event/events that led to their image and credibility diminishing and to argue what happened.

Perhaps the most effective way of managing an image crisis existing within an organization is to apply the techniques of communication with the media, using as means: the organization's website, the telephone number of the organization, the press conference, the press releases and the press dossier. Usually larger organizations are facing more serious image crisis, with visible impact. Especially if their public relations specialist plays an essential role in crisis management of image, therefore, the organizations within which there is no such a specialized person can turn to an agency in charge of public relations.

If not properly managed, the crisis of image could trigger an organizational crisis. It can affect the development and credibility of the organization, but also the entire industry. The psychological side of the employees and customers can also be affected, as well as the entire organizational climate.

When a company / organization is facing an image crisis, the media often prefers to advertise the information at a maximum level and to give it a touch of sensational in order for the news to catch better shape and to make the subject be more visible to the public eye. Journalists prefer to publish only part of the real situation faced by a particular company, destroying, in a lesser or greater manner the image of that organization. The titles they give to the breaking news are downright dramatic. All this is happening, most likely due to competition and the desire of every journalist / mass communication means to provide exclusive news.

Each image crisis is unique because of the causes that led to the outbreak of them, the number of people affected by the crisis or those involved in its management. However, if public relations specialists meet certain standard stages in crisis moments of the organizations they are working for, media and crises will become points of support in shaping the image of public organizations. Public relations specialists and representatives of the companies facing crisis situations must understand that through communication they can rebuild or revitalize relational space and debates about the various crises that happen in the organizations / companies.

The real purpose of communication with the media during the crisis image is ”to enhance an organization's reputation and to inform and influence the target

audience"[vii].The most developed societies of today are not only conquered by communication, but are increasingly monopolized by the mediated communication, favoring the activity of individuals.

Therefore, effective communication with the media is important for a company, especially when it is facing a crisis situation because: media relations aims at increasing the company's reputation, the press is an important communication channel, her audience is very diverse, media can lend legitimacy to the activities and goals of image and reputation of public organizations, the media uses in particular new information technologies, leading to the creation of a positive public image for the company, the media can influence beliefs, opinions and behavior of the press consumer. Thus, the favorable attitude of the media can positively influence the attitude of the members of an organization and its external environment, and the most effective relationship with the media always begins with precise definition of objectives and efficient communication.

Next, we will analyze the company DACIA image crisis, because products and services of this company have always been an intense topic also because it is the main producer of automobiles in the country. Opinions are divided across from the cars produced by the company, regardless of models age and of the innovation proved by the builders etc. Dacia has appeared on the Romanian market at the same with the creation of the Mioveni Motorcar Plant, which was built in 1966. In 1968, a license agreement was signed between Renault and the Romanian state and the first car Dacia 1100 under license R8 was produced, followed in 1969 by Dacia 1300 under license R12[viii].

On July 2, 1999, Dacia officially became a brand of the RENAULT Group, by signing the privatization of the organization. In 2000 sees the launch of the Dacia Supernova first embodiment of the Franco-Romanian collaboration, a car equipped with engine and gearbox Renault. In April 2003 sees the launch of the Dacia Solenza. In 2004 sees the launch of the Dacia Logan in two engine versions. Also in 2004, ceased the production of saloon and estate models. The year 2005 is the inauguration of CKD Export Centre and the ISO 14001 environmental certificate is obtained. In addition, there is car number 2,500,000 manufactured[ix].

Another reason that made us decide to make this choice is that, lately, Dacia has launched various types of cars, where the reviews received were more or less positive. Not infrequently, the media has given different information/articles in which products and services of the Dacia Company were criticized, information that affected the Dacia image and influenced the decisions of citizens in choosing a car.

We will analyze the current and past situation of the Dacia image. The overall objective of the analysis is to ascertain to what extent the articles and reviews on existing sites of the products they promote affected the company.

Dacia aims to produce a range of robust, reliable and affordable vehicles, both for the Romanian customers, and for those from other countries, at Renault quality standards. Company Dacia is known internationally, throughout time it has been accomplished a series of customer satisfaction surveys across from the use of one of the cars manufactured by this logo. Dacia fame is largely due to the fact that this company is the second brand of the Renault Group. This means that our country's

image in the world is positive and / or negative also due to Dacia image and its products and services.

The fact that 90% of the production plant of vehicles at Mioveni is exported to 37 countries on four continents makes, when there is a problem in the company, regardless of its severity, the image of Dacia is affected not only in the State where the incident occurred, but in all other countries where the brand delivered products.

One image crisis with greater negative impact of Dacia is the one that took place in 2005 when the German club Auto (ADAC) achieved in July 25, a report about Logan report that was made public via the Internet. In this report, German experts said that Logan overturned at a speed of 65 km/hour, given that were made several sharp turns at speeds ever higher. At the time, Dacia Renault spokesman in Germany sent a press release in which it announced the citizens and the German Auto Club members that in their own tests conducted by the company, such situations have not occurred. He promised that the car which overturned would be examined carefully by the company's specialists to uncover the incident causes[x].

Representatives Dacia Renault Romania had no reaction, showing a lack of coordination between communication structures of the company in Germany and Romania. After three days reactions occurred in Romania, the strategy applied is that of the attack, Dacia Renault Romania company representative said the company is subject to a campaign of denigration.

The report submitted by Germany has been intensely disputed by specialized forums in Romania and France. Reactions have not ceased to appear from owners of Dacia Logan. Many have questioned the information provided by the Germans in that report, questioning the technical data and images attached report. It has been speculated that the Germans had released such a report to persuade Germans to buy German cars, even if they are second hand instead of buying Dacia cars, that they seemed to trust and which were accessible from the point of cost.

In the case of the situation at Dacia Renault, Romanian media has granted since July 27, an increasingly important safety issues of the buyer. Articles in the Romanian press were negative. The intense media coverage of the problems of Logan car has reduced confidence of potential clients in the organization and its product. On the overthrow Logan article appearance elk test, the board profile appeared hundreds of comments that had thousands of hits. The image deficit created was maintained and exploit by groups of pressure that had a direct interest in spreading information. In this case, there is the possibility that information was propagated in order to remove the success of Logan in some markets (such as the German), which would have led to decreased sales of domestic cars.

Community boards in France, Italy and Spain are questioning the accuracy of tests conducted by ADAC since July 27.

The crisis created included certain items irrational, emotional: even if the test result was quickly pulled from the site on July 28, and could not be accessed even in the archive, the idea of the insecurity of the car remained in the minds of current and potential customers.

On August 3, journalists from magazines "Pro Motor" and "Top Gear" Romania have recovered the tests and proved that Logan goes smoothly test moose speed of 70 km/h and not tip over even at 100 km/h.

Effects of the crisis have been quite serious. It deeply affected the image of the company and its management. This was also due to how the company managed the crisis.

Dacia-Renault Romania did not properly manage the situation. The organization has not taken into account almost any accusation and no official statements were made. Image crisis that resulted was mainly due to failure to provide stability criterion in time. Fluctuations of credibility led to the crisis. The image formed in the public consciousness depends on incoming messages from within the organization.

There are many negative aspects of image crisis management at Dacia-Renault. The company did not communicate with target audiences and the media, and when it did, it has not been effected in time. In addition, the organization did not perform internal communication before the foreign debt.

The company Dacia Renault has used several strategies including reducing the hazardous character and the type of attack. These strategies, used inconsistently and unorganized, had a low efficiency. Among the few positive aspects of crisis management include the organization efforts to improve its image by participating in profile exhibitions in the country and abroad, the realization of events such as Open Day and the realization of an advertising campaign in specialized magazines.

A significant contribution to the recovery image Dacia has had visitors from the forums, who did not believe the information in the report and Germans who managed to cancel the test and restore image effects Dacia.

Another aspect that influenced the image of Dacia was the Mioveni Plant employees strike in March-April 2008. The activity of the company was interrupted for three weeks because of the strike of employees dissatisfied with wages received.

Communication is intensifying both in the internal and external frame. A Committee consisting of the Director General of crisis, Human Resources Director, Communications Director and others, who daily meet and decide the content of the messages transmitted indoors and outdoors, is created. In relation to media, the spokesperson is the Communications Director.

The subject is the most publicized in the history of Dacia: 1404 articles in 19 days - 340 articles in the national press, 485 articles in local newspapers, 295 TV reports, 40 radio reports, 244 articles on the Internet. Articles were addressed both emotionally and rationally point of view[xi].

The Dacia image was injured in small measure because the economic situation was affected by the economic crisis and contributed to the strike.

Another image crisis at the company Dacia was in April 2011, the manufacturer faced problems sourcing parts from Japan, which prompted management to close for a week the activity at the Plant, and sending employees in technical unemployment with 85% of salary.

Dacia representatives have avoided to provide details on the outage, restricted to announce that an analysis of the existing situation with suppliers in Japan, to see to what extent the earthquake and tsunami that struck Japan on March 11th 2011 affected the production of parts for the global automotive market. The crisis has not greatly affected the company Dacia.

In March 2012, Dacia recalled to service approximately 3800 Duster SUV to check bearing support flexibility of rear brake and brake ducts. Recall cars at service was

done after detection of problems arising due to the accumulation of snow on the base of the flexibility of rear brake, there is thus a risk (relatively low) of it to break through the fatigue of one of rigid brake ducts from the mounting cylinder zone. For persons called into service not to get scared and the media not to speculate on these issues and transform them into news that adversely affect the image of Dacia, company representatives said the brake circuit is composed of two internal circuits separated in X and that, if one of them fails, the other will work, without affecting control of the car[xii].

3. Conclusion

The small image crisis of the Dacia company were solved in a very short time, a major contribution had the Dacia fans, customers who have trusted the quality of cars of this brand and that, when the Germans tried to compromise the company's image, they have come up with counter.

Image Crisis management should be a strategic one, should be based on a concrete plan. When an organization has created value for consumers and achieved during its development, trust and respect of consumers, the impact of a crisis of image can be easily diminished. If there is no credibility from consumers, the efforts of the organization to manage an image crisis may be futile.

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THE INFLUENCE OF THE INTRANET ON MANAGERIAL COMMUNICATION STYLE. THE COMMUNICATIONAL-STYLISTIC QUANTIFIED MATRIX OF THE MANAGER

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Abstract: Due to its mainly informative and strongly hierarchical character, the Intranet creates distortions in communication. The transparency and democratization of access to information, as well as restrictive centralization of the impact of online expression on the middle management in regard to tensions between the communications structure and the formal relations structure. In the organizations that use the Intranet, the middle management's direct communication is centered on consensus, on understanding and correctly interpreting content. This paper offers a quantified matrix of managerial communication styles in the frame of an organization that uses the Intranet.

Keywords: communication style, Intranet, organizational communication, middle management, communicational-stylistic quantified matrix.

1. Introduction

Managerial communication is at the core of the organization's internal social network and holds a fundamental role in meeting managerial functions. In this paper we aim to study the influences of Intranet use upon managerial communication style, based on the sociological use of digital technologies, from the communication theory perspective. The paper starts from a pragmatic perspective (Jablin and Putnam 2000; Fairhurst 2000, 379-439) and is based on the double nature of communication inside the organization: that of supporting the production of material goods or services with an economic outcome, through the flow of necessary information, and that of production and maintenance of relationships within the organization.

For this theoretical study we focus on the traditional organization – characterized by formal hierarchical relationships in horizontal and vertical planes, highly centralized, in which control holds a major role. This option is justified because:

1. it is a well known historical form, adopted ad hoc and intuitively by small and medium organizations formed by private initiatives in Romania and having an empirical management,
2. it is still a very common structure in large organizations across the world and within Romania,
3. the traditional organization model is often most cited in non-academic papers destined for common users, lacking the formal skillset required in the field, and therefore the most known and implicitly applied model.

The communication style was defined by Somers (2008, 2) as a means of expressing ideas and emotions, of negotiating situations involving others. The style is a trademark of individuality of the communicant and depends on the psychosocial and cultural specifics of the individual (Stănciugelu *et al.* 2014, 175), as well as on the communicator's abilities to adapt to the context (Schifirneţ 2004, 163).

> "Managerial style consists of a series of particularities of the individual (and especially of their temperament, character and skills) through which the manager performs each of the management functions and their whole. The leadership style is required to report to the

structure, characteristics and dynamics of the micro-group in which the manager exerts their leadership activity." (Moraru 1995, 23-24)

Starting from the premise that the manager as a social actor is influenced by psychological, cognitive and social variables, and that he/she has the freedom to adopt one of the possible communication processes with the prescribed communication plan, we define the managerial communication style as an individual way of fulfilling managerial functions through communication. The communication style individualizes the manager opposite to other participants in communication and influences the relationships that are established within the organizational structure. The communication style is given by the way a manager chooses to mainly use a certain communication process in a certain type of organizational relationship. By the position's nature in the organization chart, the manager is part of the underlying relationships of forces in downward, upward or horizontal communication. The way in which managers combine these types of processes defines their (communication) style.

2. The influences of Intranet mediated communication on the organization

The transfer of an important part of the organization's internal communication volume in cyberspace through Intranet introduces changes in the complex phenomenon of managerial communication. Traditional procedures are disturbed by a new way of communication – the network (Scalia and Duncombe 1999). Changes come from the innovators' vision on this digital technology, from the way in which the senior management understands to adapt this flexible technology to the structure of the organization and from the representation that the senior management has regarding the role and the conduct of communication processes in the organization. The main advantages of this communication tool felt both by employees and by managers from different hierarchical levels are: the speed of information dissemination and archival of information, procedures, decisions, and solutions. As the digital means of communication has become indispensable, its limitations and defects emerged: jams, difficulties in use or unequal access, redundant or unnecessary information (Morillon and Belin 2006).

Studies show that social uses of new technologies are less innovative in organizations than in private space (Besnard *et al.* 2008). The first centralized and hierarchical Intranets (Noyer 2001; Noyer and Juanals 2010), common to this day, employ the French Minitel as a reporting model to the user rather than the Internet. As long as Minitel inventors had in mind a mainly vertical use between institutions that offered information and technologically mediated facilities to subscribers, communication sociologists have found that the most common use of the network was horizontal, between users. If, at a macrosocial level, the Minitel's philosophy proved to be unviable, in the microsocial universe of organizations which have a traditional hierarchical structure, it is recovered by the Intranet technology. Moreover, users denounce the "internal archaism in technology" (Carmes and Galibert 2009, 201). Intranet networks were designed for the internal space of the organization and they reflect the vision of the organization's management regarding institutional relations. The Intranet's transparency goes hand in hand with control. "The leadership perceives the (Intranet) service as an extension of power and attributes it with the spokesperson

condition." (Morillon and Belin 2006, 5), but users develop alternative communication strategies in response to their manipulation and control intentions.

The access to information is open to all members of the network, but the right to public speech within the organization is rather reduced. Just like Minitel, users have the right to consult the information filtered by the IT and Communications departments, and disseminated from the top of the centralized hierarchy downwards, and sometimes have the obligation that arises from the nature of their work, to use the services of the platform.

The inequality of access to digital technology was proven empirically (Carmes and Galibert 2009). As long as the access to the information disseminated via the Intranet network is available to all employees, the study in France showed that access to the Internet at work is related to the existence of a higher education diploma. Employees without a diploma are captives of the Intranet, while the freedom granted by the global network is reserved for those who have higher education in the workplace (207).

Given that in most organizations the Intranet network tends to monopolize the functions of other means of communication within the organization (the internal publication, or the display), social actors who occupy lower positions in the organizational hierarchy depend on the Intranet. Using the digital technology, in addition to its span in some cases, or transparency quite seldom, leads to an exaggerated information flow that takes time and effort to be consulted, selected, and used by employees. Thus, in some organizations, this has led to the closure of communication within the boundaries of an activity sector, limiting the right to information aimed at efficiency and openness, traced in the freedom culture that is part of technology leads to conflicts between the senior management, the medium managements and subordinates (Budd and Velasquez 2014). Employees feel the lack or difficulty of access to the Intranet as discriminatory. The study conducted by Carmes and Galibert (2009) showed that even decision-makers at a lower hierarchical level feel the same information exclusion as the executive staff. Furthermore, they feel deprived of the symbolic power capital necessary in exercising the managerial function (Carmes and Galibert 2009, 209-210). The hierarchical and discriminatory Intranet, through limiting the right to participate only increases employees' dissatisfaction who, digital acculturated, have internalized the values of participatory democracy promoted and put more or less in the practice of Internet communication. The perverse effect for the organization is felt at the level of changing its employee's perception, at the level of negative perception of professional and organizational hierarchy. The mechanism of refusing a form of inequity and the entity that diminished the role of the employee intervenes. Thus, the Intranet, designed as a tool to increase productivity, decreases motivation, participation, satisfaction and the employee's commitment to the institution, therefore the psychosocial factors that contribute to the organization's efficiency.

The forum, as a means of communication among peers within the organization, can relieve some of the inequities and discrimination inherent to the Intranet. Beaudouin, Cardon, Mallard (2001) revealed an important communicative component (jokes, slips from the strictly professional aspect of the discussion, the convivial component contribute to creating and maintaining interpersonal relationships) – which is found in Internet forums, as well – and that adds up to the prevalent information component and to the rest of the Intranet's architecture. Yet the analysis showed that 61% of the forum content is informational and only 39% is communicational (Ely 2006). The forum covers a part of the internal communication functions at motivating employees, organizational participation and co-construction, some functions of interpersonal communication at networking, of (symbolic) exchange, of communication across hierarchical levels and of

solving problems through cooperation and by engaging collective intelligence (Ely 2006). The study of forum relationships showed that the most consistent flows of information are owned by the moderator and the leader at their center. If the forum alleviates discrimination regarding the freedom of speech for the persons at the basis of hierarchy or in middle management positions, speech is still controlled. Beyond the common moderation and filtering of this kind of services that are supported by the Internet network (elimination of obscene expressions, attitudes devoid of civic values or insulting, defamatory or infringing human dignity slips), the Intranet network can filter content that collides with the managerial policy. Practiced or not by communication departments, gate-keeping is accompanied by the fear of probable repercussions of speeches in the area dedicated to employee views, which leads to self-censorship. Applying transparency in Intranet communication does not come by itself, because the management's fear of slippage is accompanied by the oversight fear of the employees. Over controlling leads to the loss of control. Restrictions in Intranet professional communication lead to deterritorialization towards the Internet. The risks are perceived by the IT&C and communication departments, that attempt to restrict the employee's right to speech on issues regarding the organization and work activity in the global network by means of regulations and restrictive measures.

To sum up, we can say that the Intranet:

- takes over some of the functions of internal communication and interpersonal communication in the organization,
- efficiently transfers information from the base to the upper echelons of the hierarchy,
- participates in solving problems through collective intelligence,
- archives the information disseminated in the network,
- is mainly informative,
- introduces a rift in the organization: on the one hand between those who only have the right/obligation to consult the Intranet and on the other hand between those who have the right to speak and among those who are Intranet prisoners and those who have access to the Internet,
- induces a perception of supervision and control over employees,
- decreases employee motivation, participation, satisfaction and commitment to the institution.

The quasi-ubiquity of Intranet networks in large organizations, the persistence of using this means of communication which overlaps hierarchical centralized communication with interpersonal digital communication, the way in which the Intranet has absorbed some of the functions of other forms of communication downward in the organization, lead to the idea that the Intranet is a form of communication mediated by digital technology that is able to meet some of the efficiency and productivity needs of organizations. However, the discussed disadvantages raise social relations and communication management problems within the organization. Discrimination and restrictions in internal communication through Intranet architecture lead to undermining the organization relationally and create tension. Paradoxically, in the past 20 years the army, as an organization based on information transmission to executives, is moving towards a more open, more transparent internal communication. Sociological surveys have shown that for motivating and involving personnel in meeting the objectives are indispensable to understanding tasks, to the context, to the situation and the role of the individual in general collective objective fall (Bryon-Portet 2008). As long as the Intranet can be perceived by members of civil organizations as a step towards strengthening

hierarchy and control, militarized structures found the potential of soft communication in public relations and internal communications. This could be an argument for rethinking the internal communication of civil organizations, as Intranet mediated communication tends to flatten hierarchies and divide the organization between upper management and the rest. Moreover, Samsup Jo and Sung Wook Shim (2005) note that the role of interpersonal communication within the organization was carefully studied only with the coming of digital technologies as mediators of managerial communication. An empirical research on the managers' communication skills revealed that internal communication managers believe that the most important personal quality is empathy, while social media managers appreciate curiosity as important. The study has also shown that communication managers appreciate the advantages of digital communication, but are aware that it does not replace face to face communication and erodes interpersonal communication as a management tool (R. Tench, R. and A. Moreno 2015).

In these circumstances, the role of middle management is fundamental for organizations. Due to the prevailing information load of digital communication, the hierarchical superior bears the task of making information understood and correctly interpreted by executives. The middle management also bears a crucial role in interpersonal communication as a means of motivation, to increase the confidence of subordinates in the organization and establish a stimulating work environment. When the employees occupying executive positions feel discriminated and ignored by the senior management, the middle management should also provide the socio-professional satisfaction necessary for motivation. Therefore, the personal communication style of the middle management is a key factor in meeting management functions.

The intermediate level manager in the hierarchy is deprived of one of the symbolic attributes of power – the right to speech. Through the Intranet information is transmitted from the upper echelons directly to executives, and in this respect the role of interim management is eroded. Overlapping the dichotomous hierarchy of the Intranet (those entitled to express themselves versus those who are obliged to inform themselves) over the organization's hierarchy creates tensions in the social network of the organization that are most strongly felt at intermediate levels and involve a weakening of the middle management's role. The manager's authority largely depends on how they handle face-to-face relationships.

As an alternative to information over control employees develop horizontal informal communication relationships. The lack of transparency and openness in face-to-face communication between superiors and subordinates favor the proliferation of such networks and the establishment of relationships with a marked personal component between managers and direct subordinates. This leads to an ad-hoc ranking of subordinates depending on alternative means of access to information. Those who develop personal relationships that allow them access become central to the informal network centers and informal leaders. A discriminatory Intranet nourishes and stimulates this type of parallel communication network, which only undermines the institutional hierarchy.

In those organizations that adopt Intranet communication the role of communication processes focused on the role of consent and correct interpretation of information content prevails in the direct communication involving the manager. Moreover, Schoeneborn and Trittin (2013) argue the need to shift from messaging to

communication as part of the social construction of the organization and as a driver of becoming.

The attenuation of disadvantages that digitally mediated communication introduces across the organization depends on the way in which superiors choose to engage in communication processes based on information transmission, on the correct understanding and interpretation of content or on obtaining consent. Therefore, the middle management's communication style becomes more important in improving the economic activity of the organization.

1. The quantified managerial matrix of managerial communication style in organizations that use the Intranet

3.1. The method

To achieve the proposed goal we will use the operational concepts and the matrix method.

We consider communication as bond force with direction and sense in relations as prescribed by the organization chart as downward, upward and horizontal.

We operationalize the types of communication processes as follows:

- communication processes focused on the transmission of information by grouping processes that can be adequately described by linear functionalist models,
- communication processes focused on the understanding and the correct interpretation of the message by grouping interactionist models,
- communication processes focused on reaching an agreement among the participants, through the grouping of Rogers – Kinkaid and transactional type models.

The matrix method consists of a set of rules and procedures for the design, use and interpretation of a table with rows and columns in which variables are ordered. The method is frequently used as a tool for managing research data. Synthetic matrices highlight general relationships between variables. Arrays can perform a predictive function.

We will develop an associative-descriptive and combinatorial matrix. We will associate the variables in the columns with those on the line of the matrix. Through this operation we obtain a description of the interaction between the two variables. "The point of intersection is a fertile area of contact for variables and for transfer from one to another." (Moraru 1995, 30).

In the columns we will register as variables the type of communication prescribed by relationships formalized by the organization chart – upward, downward and horizontal. The matrix lines will enroll types of processes – transmission, understanding, agreement.

At the intersection of the lines and the columns we will get a description of possible communication styles as a result of how managers, voluntarily or involuntarily, consciously or unconsciously, choose to engage in communication as a force of liaison in relationships prescribed by the organization chart.

3.2. Quantifying the matrix

Based on the above theoretical arguments, we believe that the most important

communication component in meeting middle management tasks is the relational aspect based on obtaining consent, which we assign it the coefficient 3. Also, as long as the Intranet occupies a large part of the information component, we consider the aspect of correct understanding and interpretation of the information as important and we assign it the coefficient 2. We assign the processes of transmitting information the coefficient 1.

No.	**Communication processes**	**Organizational relationships**			
		Communication as a force			
		downward	**upward**	**horizontal**	**coefficient**
1	transmission understanding agreement	1 – –	1 – –	1 – –	3
2	transmission understanding agreement	– 2 –	– 2 –	– 2 –	6
3	transmission understanding agreement	– – 3	– – 3	– – 3	9
4	transmission understanding agreement	1 – –	– 2 –	– – 3	6
5	transmission understanding agreement	1 – –	– – 3	– 2 –	6
6	transmission understanding agreement	– 2 –	1 – –	– – 3	6
7	transmission understanding agreement	– – 3	1 – –	– 2 –	6
8	transmission understanding agreement	– 2 –	– – 3	1 – –	6
9	transmission understanding agreement	– – 3	– 2 –	1 – –	6
10	transmission understanding agreement	1 – –	1 – –	– 2 –	4
11	transmission understanding agreement	1 – –	1 – –	– – 3	5

12	transmission understanding agreement	1 – –	– 2 –	1 – –	4
13	transmission understanding agreement	1 – –	– – 3	1 – –	5
14	transmission understanding agreement	– 2 –	1 – –	1 – –	4
15	transmission understanding agreement	– – 3	1 – –	1 – –	5
16	transmission understanding agreement	– 2 –	– 2 –	1 – –	6
17	transmission understanding agreement	– 2 –	– 2 –	– – 3	7
18	transmission understanding agreement	– 2 –	1 – –	– 2 –	5
19	transmission understanding agreement	– 2 –	– – 3	– 2 –	7
20	transmission understanding agreement	1 – –	– 2 –	– 2 –	5
21	transmission understanding agreement	– – 3	– 2 –	– 2 –	7
22	transmission understanding agreement	– – 3	– 3 –	1 – –	7
23	transmission understanding agreement	– – 3	– 3 –	– 2 –	8
24	transmission understanding agreement	– 2 –	– – 3	– – 3	8
25	transmission understanding agreement	1 – –	– – 3	– – 3	7

26	transmission understanding agreement	– – 3	– 2 –	– – 3	8
27	transmission understanding agreement	– – 3	1 – –	– – 3	7

Table 1. The quantified matrix of the management communication style in organizations that use the Intranet

3.3. Matrix interpretation

As it can be noticed, there is a mutual influence relationship between communication types, as a connection strength in organizational relationships and communication processes. A downward communication relationship can be characterized as centered on the transmission of information, on the understanding and the correct interpretation of the message or on getting the consent of participants. Upward or horizontal type of relationships are characterized in the same way. The type of process in which the manager is involved influences the communication not as a direction or a purpose, but as a nature, thereby influencing the relationships within the organization chart. Conversely, a management communication process centered on information transmission can be described as downward, upward or horizontal. The same for processes focused on understanding or obtaining consent. The direction and purpose of communication within limits set by the organization chart influence the conduct of the communication process.

The communication style is driven by the way a manager chooses to use a certain communication process in a certain type of organizational relationship. Through the nature of the organization chart position, the manager is part of an underlying relationship of forces of downward, upward and horizontal communication. The way they combine the types of processes define their style. The matrix generated 27 managerial communication styles.

Summing up the theoretical coefficients assigned to each of the three types of processes that the manager can be involved in, we obtain a numerical characterization of each of the 27 styles. We note that the coefficients from 3-9 are obtained with a certain distribution of the combinations (Table 1). The matrix generates three mono-dimensional types: those based solely on the transmission, or solely on understanding or exclusively on the relationship, which we remove as being very unlikely. The coefficients distribution after eliminating mono-dimensional styles is shown in Table 2. Hybrid types of communication styles have a uniform distribution that generate five categories of styles that meet the same coefficient. We also notice that the bigger the coefficient, the stronger the relational component in the communication style is and the lower the coefficient is, the more important the information component becomes. It results that a manager who has a communication style that meets a higher coefficient is more efficient in managing their hierarchical position in the organization and perform their duties.

Number of combinations	Coefficient
1	3
3	4
6	5
7	6
6	7
3	8
1	9

Table 2. Coefficient distribution

Number of combinations	Coefficient
3	4
6	5
6	6
6	7
3	8

Table 3. Coefficient distribution after eliminating mono-dimensional styles

The highest coefficient – 8 is obtained from two agreement components and one understanding component. The coefficient 7 can be obtained theoretically by combining two processes centered on obtaining consent and a process of transmitting information, or by combining two processes centered on understanding and the correct interpretation of the task and a process focused on obtaining consent. After we excluded the single-string version six possible combinations remained between the three types of processes balanced evenly distributed between the relationship categories that can generate a coefficient 6. Coefficient 8 is obtained from two information transmission components and one agreement oriented component, or by combining two components centered on understanding the communication task and one information transmission centered component. The lowest coefficient – 4 theoretically results from the combination of two processes of information transmission and one process aimed at understanding the information.

4. Discussion, limits and conclusions

This study addresses the influence of the Intranet on managerial communication from a multidisciplinary perspective that suggests revisiting organizational communication through communication theory, keeping in mind the principles of the French wave of sociology regarding the use of digital technologies. Compared to most studies on managerial communication which treat communication as a unique process, our pragmatic approach takes the complexity of communication into account, which is manifested by multiple processes through which the manager is able to exert communication as a liaison force in the relations formalized by the organization chart.

The manager's communication style was conceptualized as a way of exercising communication in a vertical direction, aiming downward, upward and horizontally, through an own combination of the possible communicative processes. In view of the theoretical description of the manager's communication styles we considered the most common models of communication processes that we grouped into three categories:

communication processes focused on the transmission of information, processes focused on the understanding and the correct interpretation of the message's content and processes focused on achieving agreement between the parties involved in the communication.

The conceptual construction allowed the generation of a quantified matrix of managerial communication style in organizations using the Intranet. The matrix is based on communication models – meaning highlighting some features of communication processes and minimizing others. In social communication practice these types are not found as such, but as mixes in which a particular model prevails. The matrix method has inherent limitations: it is a second-order method (based on the results of methods preceding it) and its results must be confirmed and verified by other methods. Despite these limitations the matrix provides a theoretical framework for analyzing the communication situations and personal styles of managers. Based on the matrix qualitative and quantitative research tools on managerial communication styles can be built.

Combinatorial matrix-style associative communication has highlighted the mutual influence of types of communication (upward, downward and horizontal) and process categories (transmission of information focused on understanding and focused on obtaining agreement). From the influence it has on communication intranet management and the role of middle managers in the organization, efficiency coefficient was provided communication processes that middle manager is free to combine the types of organizational relationships is involved.

The associative-combinatorial matrix of communication style has highlighted the mutual influence between communication types (upward, downward and horizontal) and process categories (of information transmission, focused on understanding and focused on obtaining agreement). Starting with the influence the Intranet has on communication management and on the role of mid management within the organization, efficiency coefficients were provided to the communication processes that the mid-manager has the freedom to combine within the types of organizational relationships that they are involved in.

The manager's communication-stylistic matrix highlighted 27 ideal-types of communication styles. Of these three are mono-dimensional and are unlikely to be found in pure state in social practice. Quantifying the matrix showed that the more the middle management's style is characterized by a higher coefficient, their ability to mitigate the distortions Intranet use introduces into the organization's social network is higher.

The matrix can be practically used by quantifying the proportion of relationship types involving the occupant of a middle management position. Thus, for a given organization and a certain position within the hierarchy we can achieve an optimal model of communication management that relates to the behaviors of the positions occupants. The matrix opens the way to optimizing the manager's communication styles within an organization based on the analysis of personal style by adjustment/correction towards the most effective style.

For full fruition of this exploratory research a deep study of the relationship between communication and managerial functions is needed. The theoretical objective of continuing the study is to understand the impact of communication style on the managerial functions; the practical goal is to identify the most effective communication styles and ways to optimize personal communication styles so as to successfully fulfill managerial functions.

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ATTITUDES TOWARDS ONLINE COMMERCE: A CASE STUDY OF STUDENT POPULATION IN TIMIȘOARA

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Abstract: Nowadays, online commerce is increasingly popular worldwide and has a tendency to grow at a fast pace. Also in the future Romania, it is expected that more and more people buy their necessary products and services online. This study illustrates the perceptions of a category receptive to what happens in the online environment, namely students. The research conducted has focused on their attitudes towards e-commerce, their frequency of online shopping, the types of products and services they buy, the main advantages and risks of this phenomenon, etc.

Keywords: e-commerce, online shopping, attitudes towards online commerce

1. Introduction

The concept of e-commerce emerged in the specialized literature somewhere in the 1970s, at the beginning existing various conceptual overlaps and confusions between the terms “e-business”, “e-commerce”, “e-markets”[i], etc. In a general sense, the term e-commerce refers to any form of economic activity, conducted through electronic connections.

Subsequently, e-commerce begins to be understood as a modern business technology, as the amount of on-line activities (Internet), created to adapt to the present needs of companies, intermediaries and final consumers. It is characterized by the improvement in the speed with which the product or service reaches consumers (reduction of time costs) and by the reduction of transactions costs in general[ii]. In the modern sense of the term, e-commerce means the process of selling, buying, transferring and exchanging products, services and/or information via computer networks, including the Internet[iii].

In Romania, e-commerce began in February 2004 (the first online card transactions)[iv]. Currently, with an approximate population of 11 million Internet users, in January 2016, there were approximately 16,375 Romanian sites with the “add to cart” function. However, out of these, only 5,000 e-commerce platforms are functional[v]. According to the figures and estimates of the main players in the Romanian e-commerce together with GPeC, the total value of the national online retail has grown from 1.1 billion euros in 2014 to over 1.4 billion euros in 2015. Some companies in the field even consider that the value is closer to the amount of 1.5 billion euros[vi]. The main products sold through e-commerce over the past year are, in the following order: electronics and IT products, fashion-type and subsidiary products, products for home and decorations, products for children. From all the fields of e-commerce, the highest growth is represented by the online fashion market, which is estimated to have increased by more than 20% in 2015, as compared to 2014. According to the latest data available, around 6.7 million Romanians have bought online at least once.

2. Methodological aspects

The present research has been conducted using a quantitative approach, based on the sociological survey method. The instrument used for data collection was an anonymous online questionnaire, posted on Google Docs platform. Answers were registered from 348 students, coming from the existing universities in the city of Timișoara, the registered margin of error being of 5%.

The objectives of the study were:

O1. Identification of the frequency with which students do online shopping;

O2. Identification of the product categories with the highest purchase frequency among the population investigated;

O3. Determination of the shopping behaviour and the reasons that ground it;

O4. Exploration of the obstacles that can affect online shopping;

O5. Identification of the most used e-commerce platform by the students in Timișoara.

The first question in the questionnaire asks subjects if they have shopped online at least once. About 89% of the students participating in the survey said they did this at least once.

Regarding the frequency with which students shop online, only 7% of them have a shopping behaviour that makes them favourite recipients for online business entrepreneurs, highlighting that there are people who buy very often and quite often (monthly). As can be seen from the figure below, other 27% of students buy online moderately, while two thirds of the surveyed population (66%) are very rare or rare online buyers. Almost half of those who, through their behaviour fall into this category, have shopped online only once.

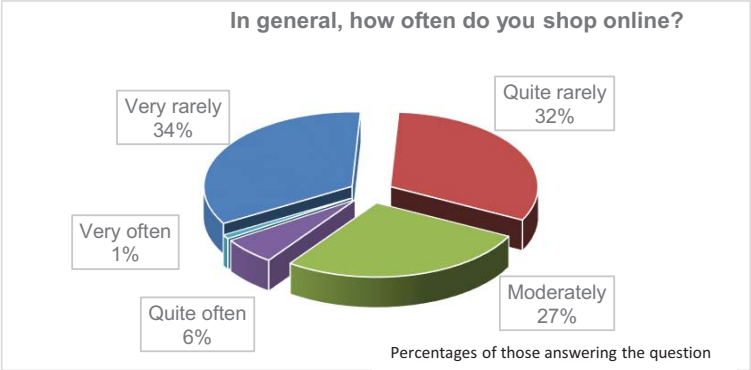

Figure 1. Frequency with which students shop online

In general, the categories of products students are interested in when shopping online are those in the fashion category (clothes, footwear, accessories) – 59.8%, followed by electronics and domestic appliances – 48.9%, books – 47%, IT&C products – 38%, cosmetics – 32.4%, and tickets to concerts, festivals, cultural events – 26.9%.

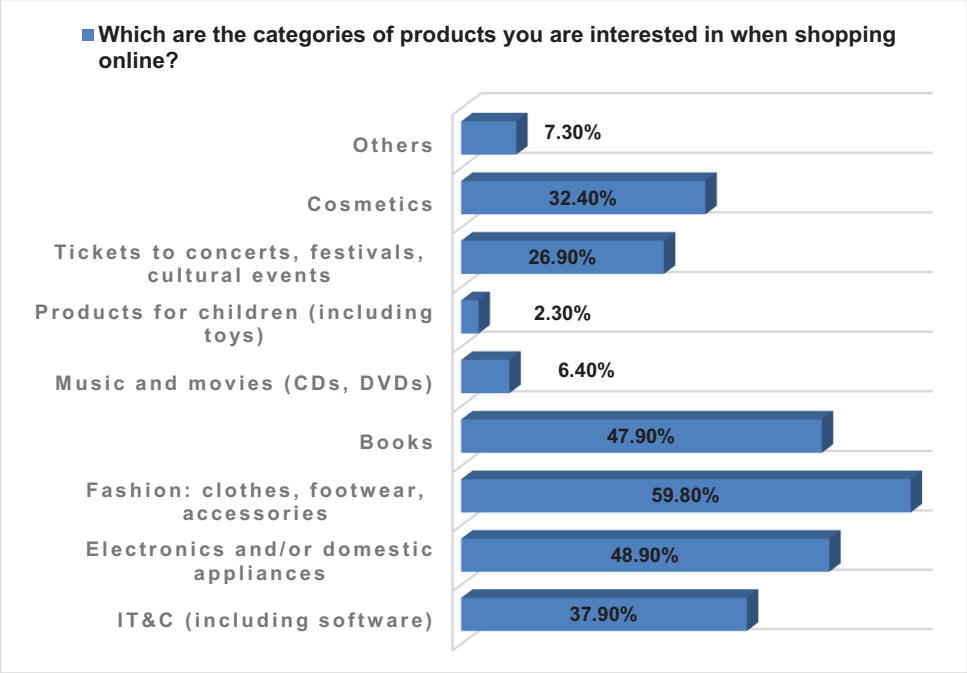

Figure 2. Categories of products most frequently bought by students

Regarding the initial reasons provoking the need to purchase products via the Internet, students' answers were quite varied, existing though several predominant reasons or triggers for the online shopping behaviour. Among these, we mention: “better price than in offline stores”, “the fact that those products were available only in e-stores”, “saving time, the fact that students did not have to move”, “practicality of e-commerce and the fact that, on the Internet, there is a greater variety of products to be seen in a very short time”, “ease of purchase of these products”, “speed”, “comfort”, “the fact that those products are not found in the geographical proximity”, etc. Correlating these answers to the allegations to another question, the motivation related to the speed and comfort of shopping prevails (just over 50%), together with the reasons related to price advantages (23%) and the ones referring to the product uniqueness and its online exclusive existence (12%).

When shopping online, the majority of those surveyed seek offers and discounts and place the order afterwards (60%). Other 39% said they usually know exactly what they want to buy and where, probably due to previous behaviours of informing and buying from those sources. There is also a percentage of approximately 32% of respondents already decided on the product they want to buy online; their behaviour is to search the store which offers this product in relation to their needs (price, delivery, etc.).

As for the online stores from which students acquire products frequently, several brands were mentioned, such as www.okazii.ro, www.emag.ro, www.aoro.ro, www.elefant.ro, www.whitestrips.ro, www.naturo.ro, www.kurtmann.ro, www.zumzi.ro, www.yves-rocher.ro, www.kalapod.ro, www.zibra.ro, www.libris.ro, www.sportsdirect.com, www.amazon.co.uk, www.ebay.com, etc.

Figure 3. Online shopping behaviour

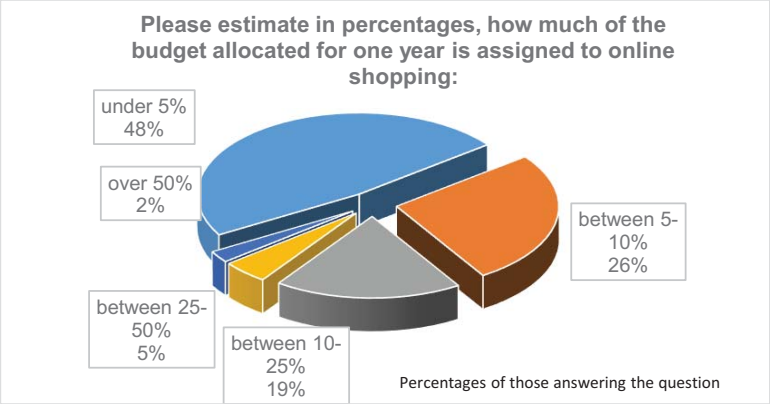

Figure 4. Online shopping budget

Regarding the percentage from the total budget allocated for online shopping for one year, the answers of the respondents are illustrated graphically in Figure 4. We can see that a very small percentage of students (5%) do half of their shopping online and half offline. Other 5% spend online between 25-50% of the annual shopping budget, 19% spend less than a quarter of this budget, and between 5-10% of respondents stated the online budget represents a quarter of the total budget. Only 2% of the surveyed students said that sometimes the online budget exceeds half of the annual budget allocated to all the shopping.

Besides the factors facilitating the decision to buy online, there are also some risk factors perceived by students in the online shopping of products. Among the obstacles encountered, we can point out: distrust in the product quality (the most important obstacle, because the product cannot be evaluated directly), distrust in the matching of clothes' size, uncertainty in the correlation between product specifications on the website and in reality, distrust in certain payment systems, risks of products' transportation, etc.

About 36% of respondents have encountered some difficulties/problems when they bought products online, among which a third has experienced delays in product delivery. Around 10% of the problems encountered were related to the products' poor quality, 7.8% referred to malfunction during transport. The relation with the transport/courier companies, as indicated by students, is not always the best. However, 77% of students say they would shop online again in the future.

Following a ranking conducted according to the agreement/disagreement expressed by subjects regarding certain statements/characteristics of online commerce, we highlight the main advantages of this type of commerce, i.e. time saving, the fact that one can buy at any time of day and night. In general, students consider the description of products in online stores to be correct and that the information posted regarding the online products is sufficient. Nevertheless, when choosing the payment system, most of them hesitate to choose payment by credit card. On the other hand, students believe that, although the online shopping infrastructure in Romania is insufficiently developed, the online shopping will replace the traditional shopping at some point (Table No.1).

	Totally agree	Partially agree	Neither agree nor disagree	Partially disagree	Totally disagree
By shopping online, I save time	54,8%	30,1%	10,5%	1,8%	2,7%
It is a big advantage to be able to buy at any time of the day	65,8%	22,4%	7,8%	1,4%	2,7%
Online shopping is risky	21,5%	32,4%	29,7%	14,2%	2,3%
Online shopping will replace the traditional shopping at some point	12,8%	37,9%	24,2%	10,5%	14,6%
Shopping online involves a long delivery time	11%	33,3%	29,7%	21,5%	4,6%
The array of product choices is narrower when shopping online	3,7%	19,6%	32%	20,5%	24,2%
Description of products from online stores is correct	8,7%	46,6%	34,2%	8,2%	2,3%
Information posted regarding the online products is sufficient	9,1%	38,8%	37%	13,2%	1,8%
Online shopping is as safe as classical shopping	5,9%	23,7%	31,5%	21,5%	17,4%
When shopping online, I hesitate to choose payment by credit card	35,6%	22,8%	22,8%	8,2%	10,5%
Internet reduces the costs had by traditional shopping	13,2%	25,1%	41,1%	11%	9,6%
I prefer to pay cash upon product delivery when shopping online	53%	22,8%	15,5%	5,5%	3,2%
Online shopping infrastructure in Romania is insufficiently developed	20,5%	31,1%	37%	7,8%	3,7%

Table 1. Characteristics of online commerce

3. Conclusions

The e-commerce market in Romania is growing and has reached the point where we can talk about more daring projects. Therefore, it is foreseen that by 2020, the percentage of those who use the Internet to purchase products and services to reach 30%, although at present, the percentage is only 10%. However, we must take into account a number of features that the type of beneficiaries (the students) have, such as the preference to pay cash for online shopping, which requires from suppliers services of assembly, storage and transportation of products that add more value to superior customer satisfaction in relation to competition. The fact that students hesitate to choose as payment the credit card system and consider *online shopping risky* represents the main obstacles for the development of this type of commerce. Information campaigns about the security of online transactions could be a solution for the problems mentioned above.

The growth of the number of Internet users in Romania (over 11 million users currently) and the entry on the market of both more suppliers and more products could represent in the future the engines leading to a growth of online commerce in our country. The beneficiaries would be, thus, satisfied as they can save time and buy products and services at any time of day or night.

The present study has some methodological limitations. Sociological investigation of virtual spaces through well-known research methods and techniques involves taking into account several features specific to the new object of study. The lack of control over the respondent, the fact that there is no real contact between the operator and interviewed makes the interrogative techniques more sensitive, with the risk of distortions in data recording, including the factual one.

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PROMOTING ROMANIAN TOURIST RESORTS. CASE STUDY: GEOAGIU-BAI

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Abstract: In the 21st century image plays a key role in all aspects of life and business. In the mind of the consumer, attractiveness, quality, reliability are linked to reputation and therefore promoting products and services is key to any business endeavor. In the tourism sector, for example, Romania faces a special challenge, i.e. the attempt to revive tourist resorts which have known great success in the communist time but which have been forgotten and deserted ever since. The paper presents the results of a research conducted in Geoagiu-Bai, a typical communist balneal resort from Hunedoara county, where considerable marketing and PR efforts are made to resurrect people's interest for the resort and its surroundings.

Keywords: promotion, tourist resorts, marketing, PR, Geoagiu-Bai

1. Introduction

The subject of Romanian tourism has been largely debated in the last decade. Efforts towards creating a distinct brand that would help Romania promote its beauties and assets have proved less effective than expected and needed. Therefore more and more people from the tourism business, as well as researchers, try to point out that we should start by reviving internal tourism and by making Romanians interested in spending their holydays within the borders of the country. This means putting spas back on the map. Romania has been known as an important tourist destination for the zonal market, promoting mostly tourism products such as coastal resorts, spas, mountain resorts and monasteries in northern Moldavia. Taking into consideration that Romania has almost 1/3 of the European thermal and mineral springs and that it has been renowned for its resorts, where a couple of hundred years ago Europe's emperors and kings would spend holydays, developing balneal tourism should be part of any strategy of driving tourism forward in this country.

2. Tourism in Romania

The former success of tourism in our country was based on a legal framework that, in interwar period, encouraged foreign tourists to visit us and had well developed domestic tourism as well.

In the first half of the 60s our country has experienced a significant growth in tourist accommodation capacities, especially in the Black Sea area. By the early '70s Romania was already known on the main European markets that generated tourist flows: Germany, UK, Scandinavia, France, Italy, Austria, Belgium, etc.

Starting with the 1980s Romania experienced a sharp decline of tourist arrivals, a trend that has remained as such even in the 1990s, mainly because of poor financing for the the development, modernization and rehabilitation of tourism infrastructure. The lack of funds was a result of the slow and complicated privatization process, of the gap

in strategic moderate taxation, of the absence of any facilities for bank credits allocation and the absence of a marketing/PR strategy.

As mentioned above, there are significant issues to be overcome regarding tourism infrastructure and resource allocation. However, "tourism and strategic management are economical issues found nowadays in the center of attention" (Bacanu, 2009:11). In order not to leave the international tourism competition it is necessary to upgrade, relaunch and develop Romanian tourism, as well as to create modern and competitive tourism products, original and attractive programs. By fulfilling these goals, coupled with continuous marketing activities aimed at both national and international markets, important tourist flows could be directed towards Romania. In this respect, the development of the leisure and animation offer, through the creation of theme parks, water parks, and other offers would make a big difference in the way Romanian tourism infrastructure is perceived.

If we consider that currently the travel and tourism industry is, worldwide, one of the most dynamic sectors that creates vast economic growth, especially for poor countries, all efforts are justified and should become part of any strategic plan of developing our country. The wider travel and tourism industry now accounts for more than 10% of global gross domestic product (GDP) and creates more than 277 million jobs (World Travel&Tourism Council, 2016:3).

Unfortunately, Romania occupies a middle position in the world tourism. For example in 2011, Romania ranked 63rd out of 139 countries. The situation is much more unfavourable if we take into account only the classification for the Europe area, in which Romania ranks 34th out of 42 countries. Basically, in this ranking, Romania exceeds in the tourism competitiveness only Albania, Georgia, Macedonia, Serbia, Ukraine, Armenia, Bosnia and Herzegovina and Moldavia (Moraru, 2011:9).

Furthermore, the Travel and Tourism Competitiveness Index 2015, developed by the World Economic Forum, puts Romania on the 66th place out of a total of 141 countries analysed, rather far down in comparison to our neighbours: Hungary (41) and Bulgaria (49).

> "The biggest problems that the Romanian tourism is confronted with are: the lack of transparency in government decision-making, road infrastructure, positioning in government priorities, marketing efficiency, branding, quality services and poor access to improved drinking water. Thus, the tourism sector needs a restructuring, in order to articulate the valuable potential of the natural beauties with the tourists' needs and pretensions, in terms of comfort, relaxation, contentment with quality services, amusement. The studies on Romania's competitiveness show that if we managed to improve and sell better the image of our country, the tourism sector would become flourishing."(Gruescu, 2009:363)

The direct contribution of Travel & Tourism to the Romanian GDP in 2014 was RON10.7bn (1.6% of GDP). This is forecast to rise by 2.6% to RON10.9bn in 2015.This primarily reflects the economic activity generated by industries such as hotels, travel agents, airlines and other passenger transportation services (excluding commuter services). But it also includes, for example, the activities of the restaurant and leisure industries directly supported (World Travel& Tourism Council, 2016:7).

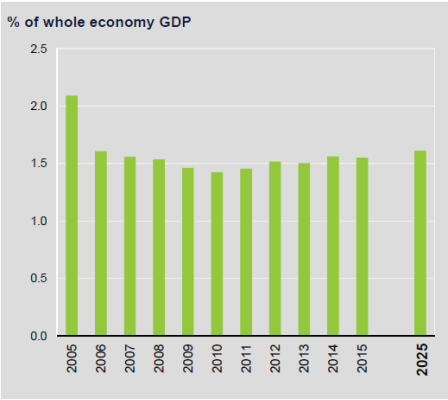

Figure 1. T&T contribution to whole economy GDP in Romania (2016:4)

The total contribution of Travel & Tourism to GDP, including wider effects from investment, the supply chain and induced income impacts, was RON33.1bn in 2014 (4.8% of GDP) and is expected to grow by 4.5% to RON34.6bn (4.9% of GDP) in 2015. It is forecast to rise by 3.8% pa to RON50.0bn by 2025 (5.1% of GDP).

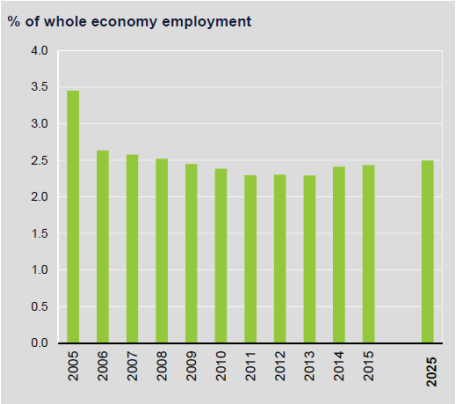

Figure 2. T&T % of whole economy employment (2016:4)

When trying to increase these numbers specialist take into account that Romania is vested with a rich and diverse tourism potential characterized by:

- The existence of accessible harmoniously combined landforms;
- A favorable climate for tourism throughout the year;
- Rich flora and fauna potential, with species and ecosystems unique in Europe;
- Cultural, artistic and architectural heritage internationally appreciated, which puts Romania among the attractive destinations in Europe and worldwide;

In relation to the existing potential in our country compared to other Central and Eastern European countries, Romania has modest results in terms of economic performance of the tourism industry. "Unlike countries such as Bulgaria (which recorded

a surplus of about 4 percent of GDP from international tourism) or Croatia (which recorded a surplus of over 6 percent of GDP) , Romania manages the counter-rare record annual deficit of 0.2-0.3 percent of GDP from international tourism." (Lazea, 2012).

Valentin Lazea, Chief economist of the National Bank of Romania, also highlights 10 structural problems of Romanian tourism:

1. Lack of foreign investors;
2. There is no separation between "luxury" resorts and "popular" resorts;
3. The much to high stakes invested in coastal tourism led to the neglection of the infrastructure of other types of tourism such as spa tourism, cultural and religious tourism;
4. The lack of development of airports situated close to the main tourist areas and of roads connecting them to the respective monuments;
5. Confusion generated by the policy on taxation (normal VAT, reduced, zero);
6. Underpaid staff;
7. Lack of staff with knowledge of two foreign languages;
8. Pricing policy based on weekend tourism, when you exploit the tourist for two nights and over charge him/her;
9. Local travel agencies are focusing more on taking Romanians abroad and too little on bringing foreigners to Romania;
10. The leadership of this sector was carried out by people with businesses in the sector, which had no interest to "revolutionize the system."

Regarding balneal tourism, we would like to point out the opinion of the president of the Organization of Employers for Spa Tourism in Romania (OPTBR):

> “Spa tourism is an important segment of the tourism industry which is based on three basic elements: the existence of natural resources with healing effects of which Romania has plentiful, typical infrastructure, that is accommodation and treatment facilities, and, not least, the existence of qualified healthcare professionals, thanks to some very good universities, recognized for the quality of specialists they prepare” (Radulescu, 2014).

As mentioned above, the lack of a coherent marketing strategy has been counterproductive. Each government, especially after the year 2000, has come up with a different plan of promoting the tourism offer. The third variant of the “tourism brand Romania” is operational. The logo which has a leaf in the center has been largely debated. Furthermore, many Romanians do not feel represented by the slogan “Explore the Carpathian garden”, message which is aimed at attracting foreigners, but which again neglects the domestic market.

Geoagiu-Bai Resort

This work aims to analyse the current state of Geoagiu-Bai resort, to highlight projects undertaken to put the spa back on the map, and to suggest means of promoting the well-known tourist resort. For this we have studied various materials, tourist guides, webpages of town halls and county councils, in order to see the information a prospective tourist can find about the spa. We have also interviewed three managers from the resort and we have organised a focus group where we met with tourists and stakeholders. We

would like to mention the fact that the field research has been done with the help of Andrada Igna, as empirical work for her undergraduate paper.

Geoagiu-Bai is a small spa village hidden in the heart of the historical region of Transylvania. The locals call the resort the 'gift of the mountains', referring to the mineral richness of the soils and the curative properties of the thermal springs. A former popular resort in Hunedoara county, which used to thrive and which is now faced with finding solutions to boost the tourist flows. One important step taken towards improvement was participation in 2010 at the EDEN project. In 2006, the European Commission through the General Directorate for Enterprise and Industry, Tourism Unit, launched the EDEN Project - European Destinations of Excellence. For 2010 the theme was "aquatic tourism", Romania, participating for the third time within the project, through the Ministry of Regional Development and Tourism. The destination designated as the European Destination of Excellence (European Comission, 2010) in Romania was Geoagiu-Bai.

The qualitative research conducted began with the series of interviews. The questions asked have sought to find out the current state of the resort, as seen by three important stakeholders. Aside from strengths and weaknesses, we tried to find out the benefits which the organization had as a result of the project implemented by the City of Geoagiu in 2012 and to encourage the interviewees to share their suggestions for better promoting the resort. The project mentioned above was a very important one, and with money from the EU, tried to solve especially the marketing problems of the area. The following persons were interviewed:

1. Traian Gherghel, manager of "A dream place" Inn. The residence opened in 2012 and operates during the summer season.
2. Bogdan Tudor, manager of Villa Montana, a two star villa located in the center of Geoagiu-Bai, less than 20 meters from the Daco-Roman Baths. The villa has been opened since 2010.
3. Iosif Pasca, manager of Pasca Leisure Ltd, a famous restaurant in the area, where you can organize different events, from birthdays to weddings, etc.

Question	Answer		
	Interviewee 1	**Interviewee 2**	**Interviewee 3**
There was a project in 2010 aimed at promoting Geoagiu city. What benefits did you have afterwards?	15-20% more clients	Few	5-10% more clients
What activities do you think could be held in the resort? (For all ages)	Indoor swimming Fun nights Club Ping-pong tables Pool room	Sport activities Bike circuits Minigolf Archery Quad rides	Cultural and sport activities Trips Swimming contests Children's camp
Which are the strengths of the resort, in your opinion?	The swimming pool Clocota waterfall The thermal waters The treatment centers	The thermal waters The treatment centers Clocota waterfall Clean environment	The thermal waters Clean air The view The Roman's Hill The swimming pool Clocota waterfall
What about the weaknesses?	Lack of promotion;	Lack of unity and vision;	No landscaping of Romans Hill or of the

	Lack of planning for Outlaws Grotto; Lack of amusement park, signs, ATM, high standard camping.	Lack of a travel agency; No cinema, no ballroom; Lack of a sports field.	water springs; Lack of club antiphonation; Lack of a tourist guide, of 24/7 opened shops.
What do you think differentiates Geoagiu-Bai from other resorts?	Thermal waters, fresh air and oxygen, woodland, wildlife, ionized park, cared for areas, springs' healing properties.	Fantastic natural resources, clean area; The historical, cultural, spiritual landmarks that can be found within a 50 Km radius.	Thermal waters, location, attractions, the resort's reputation, the treatment centers, the existence of medicinal plants, flora, fauna.
How do you think clients could be attracted in off-season?	Making an AquaLand park, building a rink, music bands on the terraces, Transylvanian evenings, building a camping, quad bikes & bike rides; Opening a rental center.	Covering of pools; Support, at national level, for the attraction of European funds for new constructions and developments; Advertisement.	Covering of pools, investing in baths, building a sports center; Organizing tours for tourists; Making an amusement park on the Roman road, developing the area leading to the Roman road; Providing the Roman roads with facilities such as: sewage, electricity, water.
Could you suggest some ways to better promote the resort?	Tourism fairs, media and television.	Tourism fairs, a site of the resort.	Former sports center rehabilitation; Building of marked trails for nature walks in the forest, their signaling and arrangement; Opening a market for organic products; Support for young entrepreneurs for building hostels and villas; Including the resort on Google Earth; Building a camping with modern facilities.

Table 1. Main ideas expressed in the interviews

The focus group was conducted with the aim of checking the accuracy of the information obtained through interviews. The second qualitative method used also inquired about the strengths and weaknesses of the resort, but form the tourist/

consumer perspective; activities that could be carried out in season and off-season; needs of tourists and consumers who come to the resort; ways they envision the resort in 5 years.

The 6 persons present at the focus group underlined the following **strengths**:

- Location – great area
- Fresh air
- Treatment facilities;
- Clocota Falls;
- Landmarks;
- Surroundings;
- Club;
- The Bath;
- Thermal pools;
- Good Serving;
- Accommodation;
- Children's park;
- Church;
- Germisara Hotel, Ceres Hotel, Flora Hotel;
- Opening of a new treatment center with physicians. This facility is very important because for a long period of time there was none working.

The participants named **weaknesses** such as:

- Very expensive entrance to the Bath;
- Unsatisfactory serving (especially inside the Bath);
- High prices inside the Bath;
- Lack of means of transportation;
- Lack of an ATM;
- No 24/7 pharmacies;
- Lack of parking spaces;
- Need of a rental point for various games: rummy, chess;
- Lack of music bands in restaurants;
- Need of a sports center, as once existed;
- Lack of preoccupation for making a rink inside the swimming pool, during winter;
- The state of the road that leads to the waterfall;
- Lack of a tourist information office and a guide to organize tours in the area;
- The appearance of attraction points.

As highlighted in the beginning, many balneal resorts from Romania face a similar fate. Even international renowned spas like Herculane or Borsec have been deserted and left out of a strategic conservation and development plan. Therefore, any efforts of reviving Geoagiu-Bai should start by identifying elements which would make the resort more competitive. That is why we asked the 6 participants to name aspects that **differentiate** Geoagiu-Bai from other spas. The following were mentioned:

- The types of treatment with thermal waters
- Location – the resort is surrounded by a wonderful forest;
- Fresh air;
- Irreproachable services – very good serving, overall affordable prices;
- The sights on a small radius, which can be visited by tourists who come to the resort;
- Flora and fauna, with much greater emphasis on flora.

Another aspect crucial to fulfilling the idea of having a busy resort throughout the year has to do with possible activities that can be organised in Geoagiu-Bai. In the participants' opinion, some **activities** would be:

1. For children: swimming lessons; playground with supervision personnel, for parents that come to the resort with children; trips (both for children and for other age groups);
2. For all ages: renting point for quads, bicycles, roller skates; renovating the park for children with slides, round-abouts etc .; camps at Hotel Flora (where a few years ago camps were organized, for sports teams – football, tennis, handball etc.; building trails and routes to visit the area surrounding the resort; organization of folk music performances.

The last topic of the focus group regarded **promotion** suggestions. We extracted the main ideas suggested by those present:

- Developing the town's hall webpage with an area dedicated to promotion;
- Inviting televisions to broadcast from Geoagiu-Bai;
- Advertising on TV, radio;
- Participating at national and international tourism fairs;
- Helping managers to participate at various fairs to be able to present their offer;
- Making and spreading flyers;
- Word of mouth advertising;
- Precise mentioning of the name as there are other towns in Romania with similar names, e.g. Geoagiu de Sus;
- Placing posters on vehicles.

3. Conclusion

Taking into consideration all aspects revelead by our qualitative research, we have put together a set of recommandations for the all in all development of the resort. Even if or main research interest was in evaluating the state of marketing and PR efforts, the researh undertaken has clearly underlined a series of intertwined problems and therefore our suggestions are grouped in three main categories: institutional measures, infrastructure and marketing, as we consider it handier in case steps will be taken towards strategic trourism development.

Institutional measures:

- Starting a local travel agency – organization financed from the local budget, with an information point in the resort to ensure a unified vision regarding the promotion;
- Increasing, improving and updating a web page dedicated to tourism;
- Extending the local government website with a section on tourism;
- Developing a comprehensive database on tourism;
- Writing projects to attract European funds for the rehabilitation of the Romans' Road with facilities such as sewerage, water, electricity;
- Supporting young entrepreneurs in building and setting attractions/sights on the Romans Road;
- Improving the partnerships between the public and private sectors in order to develop and promote Geoagiu-Bai resort.

Infrastructure:

- Creating a parking lot outside the resort, tolled by SMS or at entering the resort;
- Rehabilitation of the I.B. Deleanu memorial house;
- The creation, modernization and diversification of leisure infrastructure:
  1. Amusement Park
  2. Folk / culture;
  3. Landscaping Nătău lake for the organization of fishing competitions;
  4. Swimming lessons at the Bath;
  5. Organising picnic spaces, library, auditorium, cinema.
- Bringing to life additional attractions as reasons for visiting, i.e. sports and exercise:
  1. Renovating the sports center and equipping it for playing ping-pong, bowling, electronic games, football, basketball, tennis, volleyball, etc.;
  2. Establishing marked trails for outdoor strolls, quad or bike rides, sledding, etc.;
  3. Creating a rental point for quads and bikes.
- Developing a system for marking of sights.

Marketing:

- Participation at fairs, ethnographic exhibitions and cultural events, at national and international level – with the help of local institutions or local businesses;
- Underlining the variety of nearby sights: Aurel Vlaicu memorial house, Costeşti, Blidaru, Sarmisegetuza, Hunyadi Castle, Simeria Arboretum, Deva Citadel, Prislop Monastery, Unirea Alba Iulia Union Fortress, museums, churches, etc .;
- Including the resort in special programs run by the National Association of Travel Agencies in Romania such as: “Balneal Decade" or "Come to the Baths!"
- Creating a presentation catalog and using it in advertising campaigns;
- Establishing cooperation agreements with other travel agencies at home and abroad;
- Upgrading street advertising with help of twin cities;
- Highlighting the gastronomic resources typical for the region;
- Designing maps of the Geoagiu-Bai resort that contain QR codes (quick response code) with reference to key monuments. When scanned information about the sights of the resort should appear. These maps can be placed on billboards, notebooks, T-shirts, posters, flyers, and, if possible, on vehicles, after negotiating with their owners, on the Internet;
- Staging of thematic events/parties (Halloween, Christmas, Valentine, Easter) and offering videos to participants as reminders.

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INDIVIDUALISMUS VERSUS KOLLEKTIVISMUS IN DER DEUTSCHEN UND IN DER RUMÄNISCHEN WERBUNG. EINE VERGLEICHENDE STUDIE

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Abstract: Die Dimension Individualismus vs. Kollektivismus gehört zu den wichtigsten Differenzierungsmerkmalen der Kulturen. Im Vordergrund dabei steht die Einordnung der Beziehung zwischen Individuum und Gesellschaft. Diese Dimension ist wegen ihrer Allgegenwart und Offensichtlichkeit eine der am besten erforschten. Individualismus kann als ein Wertesystem in einer Gesellschaft oder Organisation betrachtet werden, in dem eine Einzelperson im Mittelpunkt steht. Kollektivismus, also das Gruppenverhalten, ist kein höhergestelltes Werteverständnis zum Individualismus. Grundsätzlich kann aber das Ergebnis eine Gruppenentscheidung besser sein, als das eines Einzelnen. Auch in der Werbung wurde diese Kulturdimension herangezogen, um kulturell unterschiedliche Zielgruppen anzusprechen und die verschiedenen Kulturmerkmale der Werbebotschaften hervorzuheben.

Schlüsselwörter: Interkulturalität, interkulturelle Wahrnehmung, kulturelle Dimensionen, individualistische versus kollektivistische Kulturen, Werbung

1. Einleitung

Moderne, wie auch traditionelle Gesellschaften, sind mit den gleichen Grundproblemen konfrontiert. Sie unterscheiden sich vor allem in den Antworten und Reaktionen auf diese Herausforderungen und wie sie diese Probleme lösen können. Diese These war vor allem in der Sozialanthropologie der ersten Hälfte des 20. Jahrhunderts verbreitet (Ruth Benedict, Margaret Mead). Um diese Unterschiede zwischen Kulturen zu erklären, entwickelten Ethnologen wie Edward T. Hall und Sozialwissenschaftler wie Geert Hofstede und Fons Trompenaars sogenannte Kulturdimensionen.

Mit Hilfe dieser Kulturdimensionen lassen sich kulturelle Denk-, Handlungs- und Wahrnehmungsmuster charakterisieren, schematisieren und abgrenzen. Sie widerspiegeln Grundbereiche möglicher kultureller Unterschiede. Eine Dimension stellt aber immer nur ein Aspekt einer Kultur dar. Sie sind Durchschnittswerte und treffen nie auf alle Mitglieder einer Kultur zu. Auch innerhalb nationaler Kulturen sind unterschiedliche Orientierungen zu finden.

Geert Hofstede verbindet Kultur mit einer „mentalen Software“: Kultur ist die “kollektive Programmierung des Geistes, die die Mitglieder einer Gruppe oder Kategorie von Menschen von einer anderen unterscheidet“[i]. In seinem Buch *Lokales Denken, globales Handeln* bezieht Hofstede sich auf Befragungsergebnisse einer der umfangreichsten empirischen Studien über kulturelle Unterschiede: In den Jahren 1968 und 1972 wurden in 53 Ländern etwa 116.000 IBM-Mitarbeitende befragt. IBM wollte mit Hilfe der Studie die idealen Arbeitsbedingungen für seine Mitarbeiter herausfinden. Das Ergebnis allerdings zeigte, dass die Ansichten darüber, was ideale Arbeitsbedingungen sind, von Land zu Land unterschiedlich waren. Auch das Verhalten am Arbeitsplatz und die Einstellung gegenüber Arbeit unterliegen nationalen Unterschieden.

Hofstedes Ziel bei der Analyse der Fragebögen war die Erstellung von Dimensionen, mit deren Hilfe Werte und Einstellungen der Bewohner einzelner Länder verglichen

werden können. Die statistische Auswertung brachte in den verschiedenen Ländern gemeinsame Probleme zutage, aber von Land zu Land unterschiedliche Lösungen. Diese ließen sich in große Bereiche zusammenfassen, aus welchen Hofstede seine vier Dimensionen für Kulturen definierte. Die fünfte Dimension fügte er 1980 hinzu. Folgende fünf Dimensionen sind Aspekte einer Kultur, welche sich im Verhältnis zu anderen messen und vergleichen lassen:

- *Machtdistanz*: Wie wird in einer Kultur mit Macht und mit Ungleichheit umgegangen?
- *Kollektivismus versus Individualismus*: Wird Individualismus oder Kollektivismus in einer Kultur bevorzugt?
- *Maskulinität versus Feminität*: Ist die Kultur eher maskulin oder eher feminin geprägt?
- *Unsicherheitsvermeidung*: Wie wird mit Unsicherheit umgegangen?
- *Langzeitorientierung versus Kurzzeitorientierung*: Gibt es eine kurzfristige oder eine langfristige Orientierung?

2. Hauptteil

2.1. Die Merkmale der Dimension Individualismus versus Kollektivismus

Die allgemein am häufigsten diskutierte und untersuchte Kulturdimension, die zuerst von Geert Hofstede herausgearbeitet wurde, bezieht sich auf die Unterscheidung von individualistisch und kollektivistisch ausgerichteten Kulturen. Die überwiegende Mehrheit der Menschen lebt in Gesellschaften, in denen das Interesse der Gruppe dem Interesse des Individuums übergeordnet ist. Diese sind *kollektivistische* Gesellschaften. Typisch für kollektivistische Familienstrukturen ist die *Großfamilie*, die nicht nur die Eltern und weitere Kinder umfasst, sondern beispielsweise Großeltern, Onkeln, Tanten oder andere Mitbewohner[ii]. Kinder lernen, sich selbst als Teil einer „Wir"-Gruppe zu begreifen, die sich von anderen Menschen in der Gesellschaft unterscheidet. Die „Wir"-Gruppe bildet die Hauptquelle der Identität des Menschen und dessen einzigen Schutz gegen die Gefahren des Lebens. Deshalb schuldet man dieser Gruppe lebenslange Loyalität. Zwischen dem Einzelnen und der Wir-Gruppe entwickelt sich ein Verhältnis gegenseitiger Abhängigkeit.

Eine Minderheit der Menschen lebt in Gesellschaften, in denen das Interesse des Individuums vor dem Interesse der Gruppe steht; diese Gesellschaften werden als *individualistisch* bezeichnet. Hier werden die meisten Kinder in Familien hineingeboren, die aus zwei Elternteilen und eventuell weiteren Kindern bestehen. Man bezeichnet diesen Typ als Kleinfamilie oder *Kernfamilie.* Kinder lernen sehr schnell, sich selbst als „Ich" zu begreifen. Dieses „Ich", ihre persönliche Identität, unterscheidet sich vom „Ich" anderer Menschen, und diese anderen werden nicht nach ihrer Gruppenzugehörigkeit klassifiziert, sondern nach individuellen Merkmalen. Die Dimension des Individualismus wird wie folgt von Hofstede bestimmt:

> Individualismus beschreibt Gesellschaften, in denen die Bindungen zwischen den Individuen locker sind; man erwartet von jedem, dass er für sich selbst und für seine unmittelbare Familie sorgt.[iii]

Kollektivismus hingegen bezieht sich auf Gesellschaften, in denen die Menschen von Geburt an in stark zusammenhaltenden Gruppen einbezogen sind, die ihnen das ganze Leben lang Schutz gewähren. Hofstede beschreibt die Dimension des Kollektivismus wie folgt:

> Sein Gegenstück, der Kollektivismus, beschreibt Gesellschaften, in denen der Mensch von Geburt an in starke, geschlossene Wir-Gruppen integriert ist, die ihn ein Leben lang schützen und dafür bedingungslose Loyalität verlangen.[iv]

Geert Hofstede geht davon aus, dass geographische, wirtschaftliche und historische Abhängigkeiten die Dimension Kollektivismus gegenüber Individualismus prägen. Die Werte der IBM-Studie zeigen, dass beinahe alle wohlhabenden Länder wie die USA, Irland, Großbritannien, die Schweiz usw. hohe Individualismuswerte erreichen, während fast alle armen Länder niedrige Punktwerte haben. Es herrscht also eine enge Beziehung zwischen dem nationalen Reichtum eines Landes und dem Grad an Individualismus. In reichen Ländern können Fortbildung, physische Bedingungen und der Einsatz von Fertigkeiten als selbstverständlich gelten, in armen Ländern sind sie jedoch keineswegs selbstverständlich[v].

Wenn der Wohlstand eines Landes steigt, erhalten die Bürger Zugang zu mehr Ressourcen. Der Marktschreier im Dorf wird durch das Fernsehgerät ersetzt. In wohlhabenden Familien hat jedes Familienmitglied einen eigenen Fernseher oder Laptop. Die Wüstenkarawane wird durch eine Reihe von Bussen ersetzt, diese wiederum durch eine größere Anzahl von Autos, bis schließlich jedes Familienmitglied ein eigenes Auto besitzt. An die Stelle des kollektiven Lebens rückt ein individuelles Leben. Personen aus stark individualistischen Kulturen haben meist mehr finanzielle Mittel. Die persönliche Freiheit, die persönliche Entfaltung, Menschenrechte oder Wettbewerb stehen hier im Vordergrund.

Von Bedeutung ist, dass Wohlstand Ursache für Individualismus ist, hingegen Individualismus nicht zwingend zu Wohlstand und wirtschaftlichem Aufschwung führt[vi]. Hat der Wohlstand ein Niveau erreicht, wo sich die meisten Bürger ein Leben nach ihren eigenen Bedürfnissen und Wünschen leisten können und somit unabhängig sind, wächst die nationale Wirtschaft weniger stark.

Gesellschaften mit ausgeprägter ländlicher Tradition sind meist kollektivistisch und moderne Industriegesellschaften eher individualistisch. Ausnahmen gibt es besonders in Ostasien, in Japan, Südkorea, Taiwan, Hongkong und Singapur, wo sich trotz Industrialisierung ein erhebliches Maß an Kollektivismus bewahrt hat[vii].

Demokratie und freie Marktwirtschaft stellen eine auf Individualismus gestützte politisch-ökonomische Ideologie dar. Deswegen herrscht meistens in kollektivistischen Ländern eine „unfreie“ Marktwirtschaft vor, wie auch undemokratische Regierungsformen. Als Beispiel ließe sich hier auch der Kommunismus angeben.

Die nächste Größe ist die geographische Breite, d. h. die Entfernung eines Landes vom Äquator. Das Überleben von Menschen ist in Ländern mit gemäßigtem oder kaltem Klima stärker abhängig von der Fähigkeit, für sich selbst zu sorgen. Dies fördert die Erziehung von Kindern zur Unabhängigkeit, also zum Individualismus.

Ein weiterer bedeutender Begriff in Zusammenhang mit der kollektivistischen Familie ist die *Scham.* Individualistische Gesellschaften bezeichnet man dagegen als *Schuldkulturen*: Menschen, die gegen die Regeln der Gesellschaft verstoßen, haben häufig Schuldgefühle und werden von einem individuellen Gewissen geplagt. Dagegen handelt es sich bei kollektivistischen Gesellschaften um *Schamkulturen*: Menschen, die einer Gruppe angehören, von der ein Mitglied gegen die Regeln der Gesellschaft verstoßen hat, sind beschämt. Scham ist gesellschaftlich, Schuld ist individuell[viii].

Die Ausprägung des Individualismuswertes widerspiegelt sich auch in der Kommunikation[ix]. So wird die kommunikative Konfrontation in individualistisch orientierten Kulturen durchaus als völlig normal angesehen. Das explizite und direkte Artikulieren der eigenen Meinung und der eigenen Gefühle gilt als Merkmal für

Ehrlichkeit und Offenheit. In kollektivistisch ausgerichteten Kulturen hingegen werden direkte Konfrontationen gerne vermieden zugunsten einer sozialen Harmonie.

Wenn Menschen in einer individualistischen Kultur einander begegnen, haben sie das Bedürfnis, verbal zu kommunizieren. Schweigen gilt als unnormal. Eine Unterhaltung kann noch so banal sein, aber sie ist verpflichtend. In einer kollektivistischen Kultur ist die Tatsache des Zusammenseins emotional ausreichend; es gibt keinen Zwang zu sprechen, sofern keine Informationen übermittelt werden sollen[x].

In individualistischen Kulturen wird normalerweise das Pronomen für die erste Person Singular nicht weggelassen. Wenn ein US-Amerikaner oder ein Deutscher von sich selbst spricht, so verwendet er auch das Pronomen „I“ bzw. „ich“. Man muss hervorheben, dass die englische Sprache die einzige ist, die das Pronomen für die erste Person Singular mit einem großen Buchstaben schreibt. In eher kollektivistischen Kulturen kann das Pronomen entfallen, wie etwa das „yo“ im Spanischen oder das „eu“ im Rumänischen. Im kollektivistisch geprägten arabischen Raum existiert sogar das Sprichwort: „Das satanische „Ich“ sei verdammt!“[xi]. Interessant ist auch ein besonderes Merkmal der vietnamesischen Sprache, in der 12 verschiedene Wörter für „ich“ alternativ verfügbar sind. Die Verwendung der unterschiedlichen Wörter muss vom jeweiligen Kontext abhängig gemacht werden.

2.2. Kollektivismus der rumänischen Gesellschaft vs. Individualismus der deutschen Gesellschaft

Die Rumänen sind wie die Mehrheit der Völker kollektivistisch, also beziehungsorientiert. Der Individualismuswert Rumäniens beträgt nur 30 Punkte, somit befindet sich das Land auf den Positionen 46/48, neben Bulgarien und Mexiko.

Angehörigen der rumänischen Kultur kann ein großes Harmoniebedürfnis zugesprochen werden. Ihr Harmoniebedürfnis spiegelt sich auch in dem Tatbestand wider, dass rumänische Bürger viele Handlungen und Aktionen so ausführen, wie es von Autoritäten und übergeordneten Institutionen gewünscht wird, um „in Ruhe gelassen zu werden“[xii]. Dieser Konformismus weist darauf hin, dass die persönliche Meinung meist zugunsten eines Stärkeren, mit dem sich das betreffende Individuum identifiziert, aufgegeben wird. Rumänen streben demnach nicht nur mit übergeordneten Instanzen, sondern auch mit ihren Mitmenschen bzw. der sozialen Gruppe, der sie angehören, ein harmonisches Verhältnis an. Dies zeigt sich insbesondere darin, dass sie sich bei der Meinungsfindung an ihre Mitmenschen anpassen und dass sie Konflikten eher abgeneigt sind.

Der Philosoph und Soziologe Constantin Rădulescu-Motru unterscheidet in diesem Zusammenhang zwischen dem Begriff der „Geselligkeit“ und der „Solidarität“. Rumänen zeichnen sich seiner Ansicht nach eher durch ihre Geselligkeit aus, d.h. ihren Drang, einer bestimmten Gemeinschaft oder Gruppe anzugehören und sich dieser in ihren Sitten und Gewohnheiten anzupassen. Ihr Solidaritätsgefühl ist hingegen relativ gering ausgebildet, da diese nicht bereit sind, zugunsten des Gemeinschaftswohls auf die Verfolgung ihrer persönlichen Ziele zu verzichten[xiii].

Der Kollektivismus zeichnet sich durch eine landwirtschaftliche Ansicht aus, in der die Bezugsquelle – der Boden – als Fläche begrenzt ist. In Rumänien gibt es eine traditionelle Kultur der Zusammenarbeit, der gegenseitigen Hilfe, was spezifische ländliche Verhaltensweisen hervorgerufen hat: Bearbeitung des Bodens im gemeinsamen Besitz, der Rat der Alten, die Nachbarschaft, Frondienst, die Schar der Jungen usw. Die Planwirtschaft, der Zentralismus und die erlogenen Berichte der kollektiven Ergebnisse haben mit der Zeit einen Zustand der Apathie geschaffen, ein Verzicht auf die persönliche Eigeninitiative. Bewusst, dass die individuellen kreativen

Bemühungen nicht belohnt, sondern gemeinschaftlich verteilt werden, gab sich das Individuum auf.

Nach fast 50 Jahren, in denen die Rumänen an kollektivistischen Verhältnissen gewohnt waren, haben sie noch immer das starke Bedürfnis nach einem gütigen Vater als Anführer, der die Verantwortung übernehmen soll, sie leiten soll und die Erträge verteilen soll. Die Anhänger der rumänischen Kultur, die unter diesen Bedingungen ausgebildet wurden, fällt es schwer einen individualistischen Stil anzunehmen, der Initiative, Kreativität, viel Arbeitsvermögen und Hingabe voraussetzt. Auch die durch die rumänisch-orthodoxe Kirche gepredigte fatalistische Schicksalsbedingtheit förderte den patriarchalischen und autoritären Führungsstil.

In Rumänien wohnen häufig zwei-drei Generationen in einem Lebensraum zusammen, was in Deutschland eher die Ausnahme bildet. Dementsprechend wird auch das Wort Familie anders definiert. Die Großfamilie, die gegenseitige Abhängigkeit der Familienmitglieder, das Zusammenwohnen mit einem der Kinder, in der Regel mit dem jüngsten, die kollektivistische Schamkultur sind kennzeichnend für die rumänische Kultur.

Ein weiteres Charakteristikum der Rumänen ist ihre verbale Indirektheit, das auf den starken Kontextbezug der kollektivistischen Gesellschaften zurückzuführen ist. Dies hat auch eine historische Erklärung. Vor 1989 war in Rumänien Meinungsfreiheit verboten, weshalb sich viele nicht trauten frei ihre Meinung zu äußern. In dieser Zeit konnten unüberlegte Worte einen die Freiheit kosten. Man musste lernen, mit seinen Worten behutsam umzugehen. Diese Zurückhaltung und Vorsicht mit Worten ist in der Bevölkerung anscheinend noch immer so stark verwurzelt, dass viele Rumänen ihre Ausdrucksweise abwägen, bevor sie etwas aussprechen. Diese indirekte, von den individualistischen Mitgliedern als „unklar“ gedeutete Ausdrucksweise, zeigt die Bemühungen der Rumänen, stets Harmonie aufrechtzuerhalten und ihren Gegenüber nicht verlegen zu machen oder ihn nicht zu kränken.

In individualistischen Kulturen, wie in Deutschland, liegt die Identität jedes Einzelnen in der Person, die Menschen sind „ich-bezogen“ und die Selbstdarstellung ist wichtig. Deutschland befindet sich auf Position 18 mit 67 Punkten auf der Individualismus-Skala.

Historische Wurzeln für den deutschen Individualismus liegen in der Reformation des Katholizismus durch Martin Luther. Der Protestantismus bevorzugt die Selbstbestimmtheit menschlichen Handelns, sachbetontes und rationales Denken. Durch das Verständnis der vom Lateinischen ins Deutsche übersetzten Bibeltexte wurde die gefühlsbetonte Religiosität auf eine intellektuelle Ebene verschobe[xiv]. Ein anderer Grund ist die Jahrhunderte dauernde Kleinstaaterei. Auch Kulturstandards wie Disziplin und regelorientierte, internalisierte Kontrolle lassen sich bis auf das kaiserlich-militaristische Preußen zurückverfolgen.

Die Deutschen bevorzugen ein relativ loses zusammengehaltenes soziales Netzwerk bzw. das eigene Wohlergehen und das der nahen Familienangehörigen. Dies lässt sich an der großen Singleanzahl und der niedrigen Kinderzahl, sowie der kleinen Haushaltsgrößen erkennen. Sie legen Wert auf einen hohen Grad an persönlicher Freiheit und Ich-Bewusstsein, auf emotionale Unabhängigkeit sowie auf Privatsphäre. Gleichzeitig zeigen sie ein starkes Streben nach Vergnügen und schätzen in besonderem Maße Selbstbestimmung und Selbstverwirklichung.

Mitglieder individualistischer Kulturen gehören vielen spezifischen Gruppen an, deshalb empfindet man Deutsche oft als vereinsmeierisch. Während der Industrialisierung entwickelten sich neue Gemeinschaften, z. B. Vereine, mit der Möglichkeit, die individuellen Interessen zusammen mit gleich Interessierten auszuüben. Unter diesem Aspekt wachsen Individualität und Gemeinschaft paradoxerweise

zusammen. Trotzdem bleibt der Gegensatz zum Kollektiv, dass Vereine sich aufgrund individueller Interessen frei bilden können[xv]. Diese Mitgliedschaft zu Gruppen ist freiwillig und kann sich ständig verändern. Daher haben diese Gruppen auch keinen Einfluss auf den Einzelnen.

Kontroverse und argumentative Sprache, sowie kontroverse Behauptungen und Themen, werden akzeptiert. Die Kommunikation ist eine der direktesten in der Welt nach dem idealen „ehrlich, auch wenn es weh tut" zu sein und mit einer Tendenz zum schwachen Kontextbezug, d.h. die Mitglieder der deutschen Kultur verwenden eine explizite verbale Kommunikation.

2.3. Individualismus vs. Kollektivismus in der deutschen bzw. rumänischen Werbung

Es besteht ein bedeutender Unterschied zwischen individualistischen und kollektivistischen Kulturen in der Kommunikation mit schwachem oder starkem Kontextbezug. Zum Werbestil individualistischer Kulturen gehört der schwache Kontextstil, d.h. der Kommunikationsstil ist explizit und direkt. Die Zielgruppe wird dabei personalisiert und direkt angesprochen, Wörter wie „ich", „du" oder „wir" werden häufig verwendet, sowie der Imperativ und die Rhetorik. Daten und Fakten sind wichtig und Leistungsmerkmale des Produktes werden betont. Auch die Darstellung von Egoismus in der Werbung wird akzeptiert[xvi].

Werbeappelle in individualistischen Kulturen beziehen sich explizit auf das unabhängige Selbst. Beispiele individualistischer Slogans sind: "Designed for the individual" (*Mitsubishi*), "Private concert" für *Privat*zigaretten (Dänemark), Tchibo Privat Kaffee (Deutschland), "Go your own way" (*Ford*)[xvii]. Beispiele aus den USA sind: „You flip a switch and..." („Sie betätigen den Schalter und...") (*Detroit Edison*), „Treat yourself right" ("Gehen Sie gut mit sich um") (*Crystal Light*), „You have a dream, make a wish..." („Sie haben einen Traum, wünschen Sie sich etwas") (*Reebok*)[xviii]. Auch in der deutschen Werbung sind diese Formen des Personalpronomens, sowie Imperative sehr häufig in Slogans und Werbesprüche anzutreffen, wie folgende Beispiele beweisen: „Und was haben Sie morgen vor?" (*A1*), „Abonnieren Sie eine gute Zeit" (*Premiere*), „Seien Sie vernünftig. Hören Sie auch mal auf Ihren Bauch" (*Skoda*), „Sind sie zu stark, bist du zu schwach." (*Fisherman´s Friend*), „Sie lieben Filme? - Wir auch!" (*TV Spielfilm*), „Wir bringen Sie weiter." (*Michelin*), „Wir verbinden, was Sie verbindet" (*A1.net*), „Wir geben ihrer Zukunft ein Zuhause - LBS." (*LBS*), „Wir hassen teuer!" (*Saturn*), „Wir machen den Weg frei." (*Volksbanken-Raiffeisenbanken*), „Wir spielen: was wir wollen." (*Radio 21*), „Auf diese Steine können Sie bauen." (*Bausparkasse Schwäbisch Hall*),„Bezahlen Sie einfach mit Ihrem guten Namen." (*American Express*),„Da werden Sie geholfen" (*11880.com Auskunft*), „Genießen Sie die Zeit" (*Die Zeit*), „Lassen Sie Ihre Füße atmen." (*Geox*), „Nichts bewegt Sie wie ein Citroën." (*Citroën*), „Alle reden vom Wetter. Wir nicht. Fahr lieber mit der Bundesbahn." (*DeutscheBahn*),„An meine Haut lasse ich nur Wasser und CD." (*Elida Gibbs*), „Balisto, natürlich nasch' ich." (*Balisto*), „Bild Dir Deine Meinung!" (*Bild*), „Billig will ich." (*Plus*), „Die Freiheit nehm' ich mir!" (*VISA*), „Drei… zwei… eins… meins!" (*Ebay*), „Du bist Deutschland!" (Werbung des Internetprojektes *DuBistDeutschland.de*), „Du bist, was du isst." (*Wasa*), „Willst du viel, spül' mit Pril." (*Pril*), „Wohnst du noch oder lebst du schon?" (*IKEA*), „Du willst es. Du kriegst es." (*Congstar*), „Einzigartig sein." (*Trilogy Media*), „Gut, dass wir verglichen haben!" (*Mediamarkt*), „Gutfried ist gut für mich." (*Gutfried*), „Hotels wie ich sie liebe" (*ibis Hotel*), „Ich liebe es." (*McDonald's*),„Ich bin doch nicht blöd." (*Media Markt*),„Ich leb' online-mit T-Online." (*T-Online*), „Ich und mein Magnum." (*Magnum*), „Ich will so bleiben, wie ich bin." (*Du darfst*), „Otto… find' ich gut." (*Otto*).

Der Werbestil in kollektivistischen Kulturen richtet sich dagegen nach einem starken Kontextsstil, besteht somit aus indirekter Kommunikation. Das Verwenden von Symbolen und der Unterhaltungswert der Werbung stehen im Vordergrund. Eine direkte Ansprache würde den Einzelnen von seiner Gruppe trennen und somit entfernen. Aus diesem Grund werden normalerweise keine einzelnen Personen in der Werbung gezeigt, denn dies würde bedeuten, dass jemand keine Freunde hat.In kollektivistischen Kulturen kann demnach das Personalpronomen ausfallen, wie etwa das „yo“ im Spanischen oder das „eu“, „tu“, „Dumneavoastră“ und „noi“ im Rumänischen. Auch in den rumänischen Werbesprüchen fehlen die Personalpronomen häufig oder es werden Werte wie die Familie und die Ausgeglichenheit hervorgehoben: „Ador savoarea Bonduelle“ (*Bonduelle*), „Pentru armonie în familie“ (*Giusto*), „Una bună împreună“ (*Golden Bräu*), “Simte. Descoperă. Deschide-ţi inima” (*Nescafe Red Cup*), “Credem în vise realizabile.” (*Banca Românească*), “Reuşim împreună” (*Raiffeisen Bank*), “Gândim la fel.” (*BCRS*), “Uneşte familia.” (*Spornic*), „5 minute perfecte in familie“ (*Yoplait*), „Împreună la bine şi la rău“ (*Bucegi*), „Prietenii ştiu de ce“ (*Bergenbier*), „De la un prieten“ (*Alexandrion*), “Să auzim de bine.” (*Romtelecom*), “Te conectează cu tehnologia” (*Germanos*) „Întotdeauna împreună cu tine“ (*Nutline*).

Die Werbeanzeige für das Eis *Magnum* drückt sinnbildlich den Individualismus der Deutschen aus (Abb. 1). „Ich und mein Magnum“ - alles muss einzigartig und individuell sein. Das „ich“ wird ausgesprochen und kommt zuerst. Es genügt nicht mehr einfach nur ein Eis zu essen, es muss auch eine außergewöhnliche Erfahrung sein. Im Gegensatz zu den warmen Farbtönen steht die abweisende Hand- bzw. Armbewegung und der kühle Gesichtsausdruck der Frau. Der Blick der Frau lässt auf einen selbstbewussten und modernen Chararkter schließen. Sie blickt nämlich nicht direkt in die Kamera, sondern sie scheint mit einem kritischen und sinnlichen Ausdruck etwas in der eigenen Umgebung zu suchen.

Der Betrachter fühlt sich durch die Schlagzeile „Ich teile vieles. Aber nicht alles.“ direkt angesprochen. Der erste Teil „Ich teile vieles“ vermittelt eine sehr gemeinschaftliche und soziale Botschaft, im zweiten Teil „Aber nicht alles“ wird dann doch klar der Gegensatz dargestellt. Als moderne und unabhängige Frau ist sie bereit, vieles zu teilen, aber den Genuss will sie für sich behalten.

Abbildung 1. Werbeanzeige für die Eismarke *Magnum* auf https://www.google.com/search?q=werbeanzeige+magnum+individualismus&rls

Ein anderes bekanntes Beispiel für den Individualismus in Deutschland ist der Werbespot der *Sparkasse* „Mein Haus, mein Auto, mein Boot“ (Abb. 2). Er prägte nicht nur eine Redensart, sondern regte auch eine Diskussion an, da der Spot eine oberflächliche Konsumgesellschaft und den Individualismus und den dazugehörigen Neid bildlich darstellte.

In dem Werbefilm treffen sich zwei Schulfreunde, beide Mitte dreißig, zufällig in einem Restaurant. Um zu beweisen, dass es ihm blendend geht, knallt der Mann dem

Schulfreund drei Fotos auf den Tisch. „Mein Haus, mein Auto, mein Boot!“ Alles ist sehr beeindruckend: ein schönes Haus, ein roter Sportwagen und ein schnelles Rennboot. Nun legt sein Gegenüber nach. „Mein Haus, mein Auto, mein Boot – meine Dusche, meine Badewanne, mein Schaukelpferdchen!“ Dabei untertreibt er gewaltig: Das Haus ist eine riesige Villa, das Auto ein historischer Sportwagen, das Boot ein Luxusrennboot, die Dusche entpuppt sich als riesiger Brunnen, die Badewanne als Swimmingpool und das Schaukelpferdchen als ein rassiger Zuchthengst. Er ist offensichtlich der Erfolgreichere von beiden, auch wenn er wohl in der Schule kein Musterschüler war. All das verdankt er offensichtlich seinem Anlageberater. Der Individualismus wird hauptsächlich durch zwei Eigenschaften ausgedrückt: erstens der Besitz, der Sicherheit gibt. Das gehört mir und niemand kann es mir wieder wegnehmen. Und zweitens der Stolz – das hat man erreicht. Es gelingt nicht jedem, aber ich habe etwas in meinem Leben erreicht.

Abbildung 2. Werbefilm für *Die Sparkasse – Mein Haus, mein Auto, mein Boot* (90er Jahre) auf http://www.youtube.com/watch?v=U0MU-2_MuUE

Die Werbung für das rumänische Erfrischungsgetränk *Giusto* dagegen, die mit dem Slogan „Pentru armonie în familie“ („Für den Einklang in der Familie“) wirbt, stellt ein gutes Beispiel für die Werte einer kollektivistischen Gesellschaft dar (Abb. 3).

Ein heimisches Produkt wird anhand von kollektivistischen Werten dargestellt: Die Tochter sagt in dem Werbefilm kein Wort, sie äußert sich nicht zu den Ereignissen, widerspricht ihren Eltern nicht und fühlt sich fast immer bedrückt. Dasselbe gilt aber auch für den Sohn, trotz der nonkonformistischen Erziehung, die er sicherlich von seinen Eltern erhalten hat. Den Eltern wird nicht widersprochen und die Entscheidungen scheinen, auch durch die zwangsläufigen Umstände, die Elternpaare zu treffen. Die Eltern des Jungen stellen die für die kollektivistische Kultur typische Gastfreundschaft durch ihren herzlichen Empfang und durch die Nähe zu den künftigen Schwiegereltern ihrer Tochter dar. Die freudvolle Ankündigung „Wir werden ein Enkelkind haben“ besagt schon, dass sich die gesamte Familie um das Baby kümmern wird, sobald es auf der Welt ist.Verpflichtungen gegenüber der Familie sind in einer kollektivistischen Gesellschaft nicht nur finanzieller, sondern auch ritueller Art. Familienfeiern wie Taufen, Hochzeiten usw. sind von größter Bedeutung und man darf dabei nicht fehlen.

In dem Werbefilm findet auch sehr oft non-verbale Kommunikation statt, vor allem zwischen dem älteren Ehepaar, das immer wieder bedeutungsvolle oder vorwurfsvolle Blicke austauscht, was auch auf eine kollektivistische Gesellschaft deuten lässt, wo viel mehr non-verbal kommuniziert wird, sie also eine Kultur mit starkem Kontextbezug angehören. Die Darsteller erscheinen schließlich als vereinte Familie, als Großfamilie, in der die Harmonie und die Ausgeglichenheit die angestrebten Werte sind. Die versammelte Großfamilie im Schwimmbecken hat auch die für den Individualismus übliche große Distanz deutlich verringert und überbrückt, so dass sie dicht gedrängt zusammen Zukunftspläne schmieden können.

Abbildung 3. Werbefilm für das Erfrischungsgetränk *Giusto - Einklang in der Familie* (2009) auf http://www.iqads.ro/creatie/4956/giusto-armonie-in-familie

Auch der Einsatz des Raumes ist ein kulturspezifisch bedingter Aspekt und unterscheidet sich bei kollektivistischen und individualistischen Kulturen. Die Distanz zwischen den Personen ist in kollektivistischen Kulturen üblicherweise klein. In der Werbeanzeige für *Cosmote* sieht man eine junge Frau, die auf kleinstem Raum von unzähligen Freunden umgeben ist (Abb. 4). Diese wollen sie mit den ausgestreckten Armen berühren, was die Distanz wiederrum verringert. Die soziale Distanz wird fast vollkommen aufgehoben und es wird auf eine Kontaktkultur hingewiesen. Die Schlagzeile der Werbeanzeige: „Ich bin unter 6.000.000 Freunden“ verstärkt noch das Gefühl des Zusammenseins und des Untergehens in der Masse. Man fühlt sich nur dann wohl, wenn man von unzähligen Freunden umgeben ist, die einem auch Schutz gewähren. Auch der Fließtext der Werbeanzeige: „Schließe dich uns an, dann kannst du auch deine Telefonnummer beibehalten“ steht in Verbindung zu dem Bild und zu der Schlagzeile der Werbeanzeige. Das gegenseitige Verhältnis zwischen Kunden und Unternehmen wird vom Slogan der Anzeige ebenfalls ausgedrückt: „Schließe dich uns an“, dann „sind wird auch an deiner Seite“. Die Werbeanzeige stellt ein kennzeichnendes Beispiel einer kollektivistischen Ausdrucksweise dar, in der jedes Element der Anzeige (Schlagzeile (viele Freunde), Bild (Kontaktkultur, kleine Raumdistanz), Fließtext (Zusammenarbeit, Anschluss finden) und Slogan (Stütze und Schutz)) die kollektivistischen Werte hervorhebt und der Zielgruppe näherbringt.

Abbildung 4. Werbeanzeige für *Cosmote – 6 Millionen* (2009) auf http://www.iqads.ro/creatie/8212/cosmote-6-milioane

Individualistische Kulturen zeichnen sich hingegen durch eine große Raumdistanz aus. Die Distanzzonen werden größer und auch der Körperkontakt ist selten oder vollkommen abwesend. So kann es vorkommen, dass in deutschen Werbeanzeigen Darsteller oft alleine in weiten Räumen gezeigt werden. Ein Beispiel diesbezüglich sind die Printanzeigen des Unternehmens *Mercedes*, die hier im Vergleich dargestellt werden, um die unterschiedliche Raumdistanz zu beweisen. In der rumänischen Werbeanzeige des Unternehmens *Mercedes* wird das Modell *Mercedes Sprinter* als Arche Noah bildlich dargestellt (Abb. 5). Haustiere und wilde Tiere haben sich auf dem Berg versammelt und warten zusammen aneinander gereiht, um in dem Wagen Platz

zu finden, bevor das Unwetter beginnt. Das dies kein Problem sein würde, darauf verweist die Schlagzeile der Werbung: „Ohne Zweifel passt alles hinein“. Der Untertitel, der die Marke des Wagens noch einmal nennt, besagt, dass der Wagen für jede Situation vorbereitet ist. Auf kleinstem Raum, der ein Wagen bieten kann, werden alle Tiere, groß oder klein, Platz finden.

Abbildung 5. Werbeanzeige für *Mercedes Sprinter* (2007) auf http://www.iqads.ro/creatie/6966/mercedes-sprinter

In den deutschen Werbeanzeigen des Unternehmens *Mercedes* wird dieser weite Innenraum des Wagens von dem winzig erscheinenden Fahrer auf keinen Fall ausgefüllt (Abb. 6). Der Fahrer scheint sich in einem überdimensionalen Wagen aufzuhalten und fühlt sich dabei sehr wohl, wie das in einer individualistischen Kultur üblich ist. Er wirkt auf keinen Fall verloren, sondern kann in Ruhe, wie in seinem eigenen Haus entspannen. Er fühlt sich während der langen Fahrten so wohl wie in den eigenen vier Wänden. Der übergroße Raum wird nicht ausgefüllt, man präsentiert bloß einen Darsteller, der diesen großen Raum genüsslich für sich selber ausnutzen kann und sich über die private Atmosphäre und das ungestörte Dasein freuen kann.

Abbildung 6. Deutsche Werbeanzeigen für *Mercedes-Benz*

Kollektivistische Kulturen sind auch aufgeschlossener was die Nachahmungen und die Imitationen angeht. Das ist auch in der rumänischen Werbung ersichtlich, die oft auf bewährte und bekannte Kulturprodukte aus dem Westen zurückgreift, um die Produkte und Dienstleistungen anzupreisen.

Das rumänische Unternehmen *Romtelecom* zum Beispiel wirbt mit einer Werbeanzeige und mit einem –film, der stark an die Anfangsszene der amerikanischen Serie „Married with Children“ („Eine schrecklich nette Familie“) erinnert (Abb. 7).

Auf dem Sofa liegt neben dem Vater eine Rechnung für das Abonnement *Clicknet* des Unternehmens *Romtelecom*. Da der Betrag der Rechnung so niedrig ist, kann er es sich leisten, sein erspartes Geld an die Familienmitglieder zu verteilen. Die Ähnlichkeit

zur Anfangsszene der amerikanischen Serie ist verblüffend, nur der Familienhund wurde durch eine Schildkröte ersetzt.

Abbildung 7. Werbefilm für *Romtelecom – Die Familie Telcu* (2010) auf http://www.iqads.ro/creatie/5574/romtelecom-clicknet-familia-telcu-3d

Ein anderer rumänischer Werbefilm, der auf Nachahmung zurückgreift, ist jener für das Arzneimittel gegen Erkältung *Parasinus*, der auf den amerikanischen Film „Ghostbusters“ aus dem Jahre 1984 verweist und der die Idee der Geisterjäger und die Musik aus dem Film übernimmt (Abb. 8). Durch die Musik aus dem Film versucht man die Handlung der Werbung zu animieren. Die Jäger gegen die Erkältung greifen in das Leben der erkälteten Menschen ein und heilen diese durch eine bloße Berührung.

Abbildung 8. Werbefilm für das Arzneimittel *Parasinus - Die Erkältungsjäger* auf http://www.iqads.ro/creatie/20875/parasinus-vanatorii-de-raceala

Der Unterschied zwischen dem unabhängigen und dem abhängigen Individuum hat bedeutende Auswirkungen auf die Werbeappelle. In kollektivistischen Kulturen beziehen sich die Werbeappelle auf Gruppenvorteile, Harmonie, Ausgeglichenheit und Familie, während in individualistischen Kulturen diejenigen Werbeappelle wirkungsvoller sind, die auf individuelle Vorteile und Vorlieben, persönlichen Erfolg und Unabhängigkeit zielen. Eine Werbung, in der sich jemand von der Gruppe loslöst, um auf eigene Art und Weise ein Problem zu lösen, wird in individualistischen Kulturen als positiv gewertet, aber in kollektivistischen Kulturen eher als negativ aufgenommen.

Auch zahlreiche rumänische Werbeanzeigen unterstreichen den Gedanken des Kollektivismus, wie z.B. die Anzeige für *Yoplait Family Yoghurt*, die eine glückliche Familie zeigt, die die gemeinsame Zeit genießt, indem sie den Joghurt teilt. Die drei Kinder befinden sich zusammen mit dem Vater unter einer Decke, die ihnen zusätzlichen Schutz gewährt. Der Schutz, die Fürsorge, mit der sich die ältere Schwester um den jüngeren Bruder kümmert und die Harmonie zwischen den Familienmitgliedern werden im Blickfänger der Anzeige dargestellt. Auch die Schlagzeile „Fünf perfekte Minuten in der Familie“ drückt die kollektivistischen Werte aus. Auch hier verbinden sich kollektivistische und feminine Werbeappelle. Es ist üblich, dass in Werbeanzeigen der kollektivistischen Ländern oft verschiedene Gernerationen derselben Familie gezeigt werden, so wie in den Anzeigen der Werbung für das Arzneimittel *Taxofit*. Dabei werden

drei Generationen gezeigt, sei es der Großvater oder die Großmutter, welche die Eltern (unter)stützen und diese wiederrum ihre Kinder, indem sie diese auf ihren Schultern halten und tragen (Abb. 9).

Abbildung 9. Beispiele von rumänischen Werbeanzeigen, die den Kollektivismus ausdrücken

In kollektivistischen Gesellschaften mögen es Menschen nicht, alleine zu sein oder alleine zu essen, während in individualistischen Kulturen die Menschen ihre Privatsphäre sehr schätzen und schützen. In kollektivistischen Kulturen bedeutet das Alleinsein, dass man keine Freunde und keine Identität hat; allein, auf sich gestellt, befindet man sich außerhalb der Gruppe, der man angehört[xix]. Während in individualistischen Kulturen die Mitglieder allein ein Bier genießen können und allein dabei auch entspannen können, ist dies nicht der Fall der kollektivistischen Kulturen, wo man das Bier zusammen unter Freunden trinkt. Werbspots und –anzeigen der deutschen Biermarke *Jever, Diebels* oder *Warsteiner* und der rumänischen Biermarke *Bucegi* oder *Silva* veranschaulichen diesen Unterschied.

In den deutschen Werbeanzeigen kann man immer nur einen einzigen Mann oder eine einzige Frau sehen, die nachdenkend ihr Bier genießen. In den Anzeigen ist Leistung, Erfolg, Errungenschaft und Entspannung des einzelnen Individuums bedeutend. Die Werbung für die deutsche Biermarke *Jever* aus dem Jahre 1996 drückt ebenfalls den Individualismus aus (Abb. 10). Die friesische Landschaft wird gezeigt und ein einsamer Mann der entlang der Küste spazieren geht. Die verlassene Szenerie strahlt Ruhe und Sicherheit aus. Der Mann wandert durch die Dünen, freut sich des Lebens, lässt sich einfach fallen. Auch der Leuchtturm Westerheversand, der in der flachen Landschaft herausragt, versinnbildlicht diese Individualität. Der Mann kann allein am Strand entspannen, „loslassen“ wie er es nennt, sich einfach fallen lassen. Die Biermarke drückt nicht nur den Wunsch nach Autonomie “alleine am Strand sein” aus, sondern auch das Sicherheitsbedürfnis – sich fallen lassen können.

Abbildung 10. Werbeanzeige für die deutsche Biermarke *Jever*

Im Unterschied dazu werden in rumänischen Bierwerbungen Werbeappelle wie Freundschaft, Zusammengehörigkeit, Zusammenarbeit und Familie hervorgehoben. Ein anderer Werbespot ist jener der Biermarke *Silva -Der Geist Siebenbürgens* (Abb. 11). Der Geist bedeutet Tradition, Rafinesse, Harmonie. In einer Szene sieht man eine Gemeinschaft, die zusammen an Seilen zieht, so dass 1677 der Stundturm in Schäßburg, eine der bekanntesten touristischen Sehenswürdigkeiten Siebenbürgens, in die Höhe gezogen wird. Die Gemeinschaft vermag dies nur zusammen als geschlossene Gemeinschaft zu verrichten. In kollektivistischen Kulturen werden in der Bierwerbung immer Gruppen von Freunden gezeigt, die zusammen eine Arbeit verrichten oder zusammen ihre Freizeit genießen.

Abbildung 11. Werbefilm für die Biermarke *Silva – Der Geist Siebenbürgens* (2012) auf http://www.youtube.com/watch?v=X-R1VoGzKb8

Mitglieder der kollektivistischen Kulturen haben auch eine unterschiedliche Auffassung gegenüber der Gastfreundschaft als die Mitglieder der individualistischen Kulturen. In diesen Kulturen wird einem unerwarteten Gast immer etwas zum Essen vorgelegt, so dass immer genung zu Essen im Haus vorhanden ist.

Auch *Crowne Plaza* wirbt mit der sprichwörtlichen rumänischen Gastfreundschaft und ein Symbol der rumänischen Kultur: ein geschnitztes Holztor aus dem Gebiet Maramuresch. Im Hintergrund ist ein geflochtener Teppich zu sehen. Der Slogan: „Probieren sie die rumänische Gastfreundschaft bei Crowne Plaza“ betont diese rumänische Eigenheit, die auch jenseits der Staatsgrenzen bekannt ist und in vielen kollektivistischen Gesellschaften anzutreffen ist (Abb. 12).

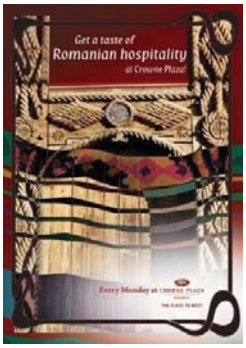

Abbildung 12. Werbeanzeige für *Crowne Plaza – Gastfreundschaft* (2008) auf http://www.igads.ro/creatie/7989/crowne-plaza-ospitalitate

Zusammenfassend kann man sagen, dass keine allgemein gültigen Regeln für die Konzipierung einer Werbung existieren. Vielmehr müssten eine Vielzahl an Faktoren berücksichtigt werden, um ein bestimmtes Produkt erfolgreich zu bewerben. Neben

kulturellen Eigenheiten sind produktspezifische Faktoren sowie länderübergreifende Zielgruppen zu berücksichtigen.

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[iii] *Ebd*., S. 97.
[iv] *Ebd.*
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[vii] *Ebd*., S. 144.
[viii] Vgl. Geert Hofstede, Gert Jan Hofstede (2011), *Ebd*., S. 115.
[ix] Siehe Michael Schugk (2004), *Interkulturelle Kommunikation. Kulturbedingte Unterschiede in Verkauf und Werbung*, München: Vahlen, S. 121.
[x] Nach Edward T. Hall haben kollektivistische Kulturen einen starken Kontextbezug, während individualistische Kulturen einen schwachen Kontextbezug haben. Siehe in diesem Sinne die Differenzierung der Kulturen nach Edward T. Hall.
[xi] Vgl. Michael Schugk (2004), *Ebd*., S. 122.
[xii] Vgl. *Kulturelle Prägung des organisatorischen Verhaltens rumänischer Führungskräfte* auf http://www.ub.uni-bamberg.de/elib/volltexte/2000/5/Kapitel3.pdf (abgerufen am 23. 03. 2014).
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WEB TV. CRITÈRES D'IDENTIFICATION ET CARACTÉRISTIQUES INTRINSÈQUES

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Résumé: Le terme générique Web TV désigne la transmission du contenu vidéo et de la télévision en ligne. Contrairement à l'expression «WebRadio» qui définit une radio FM analogique (transmet 24h / 24 et dispose d'une grille de programme), diffusé en streaming sur Internet, le Web TV peut prendre plusieurs formes. Nous allons prendre comme critère de base du WebTV: un site qui transmet des vidéos par streaming, mais ayant une logique éditoriale du point de vue du contenu. Ce contenu est obligatoirement réalisé par l'équipe de la Web TV, et non pas par des utilisateurs ou des internautes. Un contenu créé exclusivement pour le milieu en ligne qui n'est pas repris d'une télévision classique.

Mots clés: Web TV, télévision, Internet, communication en ligne, vidéos

1. Introduction

Par le biais de l'Internet, nous avons pénétré dans un vrai monde cybernétique, configurant des réalités secondaires ou virtuelles. Les nouveaux médias est un terme générique qui englobe des technologies diverses, y compris les blogs, les podcasts, les jeux-vidéos, les mondes virtuels, les encyclopédies du genre Wiki, et aussi tout dispositif portable, les télévisions interactives et même les pages Web et le courriel, encourageant à la fois la création de communautés virtuelles et de réseaux sociaux.

L'évolution rapide de la technologie des communications et de l'information a le mérite de transformer la mappemonde en un *village global* ou en une société de l'information. Les changements actuels, selon l'avis des spécialistes en communication, représentent des révolutions dans l'attitude du public.

Suite à la révolution technologique produite dans la communication, nous constatons de manière constante une richesse informationnelle et médiatique déterminée par la croissance rapide de la productivité suite à la miniaturisation et l'informatisation. « Le coût de production et de transfert de l'information s'est écroulé, en générant une croissance exponentielle de l'offre faite par certains médias et types de communication, notamment dans l'audio-visuel et les télécommunications.»[i]

Par conséquent, cette richesse d'information produite a dépassé la capacité humaine de réception et de traitement. «Ce qui a donné naissance à une offre surdimensionnée, à un fardeau informationnel, déterminant parfois de l'inefficacité au niveau organisationnel et personnel»[ii] Dans l'ouvrage *Mass-media şi societatea* (en traduction libre *Les médias et la société*), Paul Dobrescu et Alina Bârgăoanu considèrent que:

> «Ce que les spécialités ont appelé le paradoxe de la richesse représente en fait une expression synthétique d'autres paradoxes, tensions et relations difficile à expliquer que l'explosion informationnelle de nos jours englobe. Le terme en soi nous prévient sur le fait qu'il ne faut pas épouser une approche exclusivement optimiste quant à l'avalanche

d'informations, c'est une invitation à un type d'examen plus critique et en tout cas, plus réservé »[iii]

On se pose la question donc si l'avalanche d'informations, de données, d'évaluations issue de la technique facilite vraiment une communication réelle, favorise une vraie augmentation des connaissances ou, tout au contraire, génère un processus d'imitation d'une communication efficace, induit une perception artificielle sur une réalité qui n'existe pas. L'omniprésence de la technologie – selon Lucien Sfez – nourrit l'impression que l'homme connaît aujourd'hui beaucoup plus, qu'il est en contact avec tout sujet brûlant, important, significatif, qu'il dispose d'un système soudé et opératif de connaissance. En réalité, « il ne fait que des machines qui produisent de la communication »[iv] Une vrai *colle* nous lie à la télé (ou à la machine à communiquer – au téléphone, à l'ordinateur), affaiblissant en réalité les relations de communication avec les autres personnes (intimes, interhumaines). Et le nouveau stade d'évolution et d'auto-organisation de la technique correspond à ce que la littérature de spécialité appelle de *la réalité secondaire*, interposée entre nous et la réalité primaire. Selon l'auteur français, la communication en masse compose de plus en plus visiblement un système fermé, où les données de l'extérieur sont plutôt auto-fabriquées, où l'on perd toute référentialité et dans un tel contexte, le sujet, à la fois en qualité d'émetteur et de récepteur, connaît un processus de dissolution. Au noyau du paradoxe de la richesse il y a un décalage, celui entre la capacité de plus en plus aigu de la société de produire des informations et la capacité de l'individu d'en consommer, qui reste en gros la même. Selon les observations de Daniel A. Bujorean, il n'y a aucun doute que les concepts de renseignement, d'information, de communication et même de relation se trouvent dans un processus de révolution, et les tendances de cette révolution sont tellement dynamiques, qu'on ne peut pas les identifier très clairement. Etre informé, être au courant de tout ce qui se passe dans l'environnement où l'on est actif, c'est une des prémisses fondamentales de toute affaire. Les activités de commerce, d'information publique se développent de manière continue. En plus, la nécessité d'information du grand public augmente de manière continue.

Avec l'Internet, les notions de public, de cible, de technique et de média évoluent également. Il est possible dorénavant de cibler précisément nos interlocuteurs. Ceux-ci peuvent participer à des échanges, peuvent partager leur avis et même manifester leur réticence et leur mécontentement de façon directe et rapide. Si le temps signifie de l'argent, pour paraphraser le syntagme, l'information signifie aussi de l'argent, et l'information fournie à temps signifie encore beaucoup plus d'argent. L'Internet a accéléré la vitesse de circulation de l'information de sorte à ce qu'il y ait possibilité de suivre aujourd'hui il en temps réel, presque simultanément, les évènements du monde entier. Les tendances au niveau des sociétés avec un degré d'information plus élevé sont claires. Personne ne peut ignorer les coûts beaucoup plus bas de la transmission de l'information via Internet, par rapport aux moyens classiques.

Selon Alain Joannes, le réseau mondial reste essentiellement un tissu de portails et de pages Web accessibles par les liens hypertextes. Sa transformation dérive de la convergence entre certaines technologies et utilisations inédites, par exemple, entre les logiciels de traitement de texte simplifié et le désir de partager des fichiers. Cette convergence a introduit dans la composition du Web des structures de plus en plus

denses. Il s'agit de la version 2.0, qui pourrait être appelée *Web dynamique*, pour la séparer du Web traditionnel basé sur des sites statiques.

Les dernières années, le journalisme a été soumis à des changements constants et drastiques, cherchant toujours des méthodes pour se réinventer, pour s'adapter et pour profiter des nouveaux avantages offerts par la technologie numérique. Les nouvelles motivations du média ont eu un effet profond à tous les niveaux organisationnels d'une institution média; à partir de la façon dont les reporters collectent les informations et présentent les actualités jusqu'à la façon dont elles sont structurées par les rédactions en ligne.

Dans l'ère numérique, le monde entier communique 24h/24, sans tenir compte des barrières géographiques, et le lecteur est celui qui décide quoi, quand et comment il consommera. Si jusqu'à présent le journaliste était celui qui était chargé exclusivement de recueillir l'information, de vérifier son authenticité et de la publier, dans l'ère numérique, le consommateur est beaucoup plus impliqué, ayant une puissance d'information de plus en plus importante. Il dispose de plusieurs sources d'information, via diverses plateformes, il a la capacité d'exprimer directement et publiquement son avis.

2. Corps de la communication

2.1. Définition et court historique de la Web TV

La télévision sur Internet peut se présenter sous trois formes: la télévision de rattrapage appelée catch-up TV, les chaînes de télévision uniquement accessibles sur Internet (web TV) ainsi que les chaînes traditionnelles diffusées en direct sur Internet.

Du fait de son essor, la télévision en ligne représente-t-elle une menace ou une évolution favorable pour la télévision traditionnelle?

Afin d'établir une comparaison entre les télévisions traditionnelles et les télévisions en ligne, il est dans un premier temps essentiel de définir ce que sont ces dernières et comment elles sont mises en application dans la sphère du Net.

La catch-up TV, ou télévision de rattrapage, définit à la fois un type de service et un mode de consommation d'émissions de télévision. En effet, une catch-up TV est une chaîne de télévision en ligne qui permet aux internautes de revoir une émission ayant été diffusée sur la télévision traditionnelle peu de temps après et généralement pour une période de quelques jours. Après ce délai, soit le contenu est inaccessible ou supprimé, soit il devient payant**.** Pour améliorer leur visibilité et leur audience sur le Web, les médias de service public ont donc en premier lieu exploité leurs programmes de télévision et de radio, prolongeant ainsi leur durée de vie au-delà des antennes. Ainsi, les services de télévision de rattrapage se sont tout d'abord développés à partir des productions internes des chaînes, notamment les journaux télévisés, pour ensuite intégrer des programmes de stock tels que les séries ou les documentaires. Elles nécessitent obligatoirement l'accès à un réseau interactif (ADSL, câble, Wifi...). Les chaînes nationales de télévision exploitent généralement cette fonctionnalité via leurs réseaux numériques. Ce service est apparu au Japon et en Amérique du Nord dès la fin des années 1990 en particulier via les réseaux câblés.

Une web TV est une chaîne de télévision numérique uniquement diffusée sur Internet, grâce à la technologie du streaming ou du téléchargement. Les premières web TV ont apparues aux Etats-Unis, lorsque la société Real Networks, fondée en 1993, a mis gratuitement son logiciel de streaming à disposition des internautes. En Juin 1996, deux français ont retransmis une rave party à Etampes et ce, en direct et grâce à une Webcam et un logiciel maison pour les images. La machine ayant servi à cette diffusion était baptisée l'Internet Vidéo Mobile et la connexion était assurée grâce à une ligne téléphonique.

En France, les premières utilisations de la vidéo sur Internet ont été professionnelles. La première diffusion vidéo en direct sur Internet en Europe a eu lieu en septembre 1997 lors du Congrès Mondial d' Endocardiologie, en Italie.

Les moyens techniques nécessaires pour diffuser de la vidéo sur Internet sont extrêmement modulables selon l'ampleur du projet. Ils peuvent se résumer à une simple caméra web connectée à un ordinateur, et touche alors tout public. Ils peuvent aussi prendre la forme d'une infrastructure lourde, avec des plateaux de tournage par exemple. Le streaming permet à l'internaute de visualiser la vidéo sans avoir à la télécharger au préalable sur son disque dur.

Le streaming utilise le principe de mise en mémoire tampon. La vidéo est chargée au fur et à mesure qu'elle est vue, en transitant par une zone tampon de stockage. La fluidité de la vidéo dépend directement de l'équation de trois facteurs, en l'occurrence le poids du fichier, le débit du réseau où il est stocké, et la vitesse du modem. Par le téléchargement, le fichier est enregistré en intégralité sur l'ordinateur et peut être visionné à volonté depuis le disque dur. Il n'y a pas de limite de qualité d'image ou de son, mais l'attente est aussi longue que le fichier est lourd.

La mise en ligne de ces télévisions en ligne est en partie financée par la publicité, plus spécifiquement des spots courts, généralement diffusés avant l'émission. Elles trouvent aussi des financements par les opérateurs de téléphonie mobile qui peuvent aller jusqu'à financer la télévision en ligne. Les autres grandes chaînes ont des politiques différentes. Pour TF1, chaque programme coûte aux environs de trois euros. Chez Canal+, la problématique se situe principalement au niveau des droits télévisuels. En effet, les films américains ont des diffusions catch-up TV incluses, ce qui n'est pas encore le cas des fictions françaises. Les télévisions en ligne touchent un public très large, toutes classes sociales confondues. Cela s'explique par le fait que de nombreuses télévisions en lignes sont gratuites, comme le site M6Replay par exemple, mais aussi par la diversité des programmes qu'elles proposent. En effet, il est possible de trouver des web TV sur le thème de la religion, l'enseignement, les voyages, le sport etc.

Par ailleurs, une télévision en ligne peut être mise en place par des professionnels mais aussi par des internautes amateurs. Dans le cas de la web TV de CNN, une rubrique est entièrement consacrées aux télénautes, appelés *e-reporter*, qui peuvent diffuser leurs vidéos et ce, sans contrôle éditorial.

Les télévisions en ligne ont répondu à un nouveau besoin pour les consommateurs, mais se matérialisent sous différentes formes.

Culturebox : lancée par France 3, cette catch-up TV donne accès aux programmes culturels diffusés chaque semaine sur toutes les antennes régionales. Elle diffuse donc des reportages régionaux sur des thèmes variés comme le cinéma, la musique, le

théâtre ou encore les arts de rue. Cette catch-up TV s'assure donc de toucher un large public, de toutes régions, et grâce à la diversité de ses programmes.

Arte+7 : contrairement à Culturebox qui ne fait pas de distinction dans le choix de ses programmes, la catch-up TV Arte+7 offre une sélection plus exigeante sur les sept derniers jours. L'attractivité du site repose sur une sélection de vidéos proposées par les administrateurs du site, mais aussi par les télénautes, puis par une rubrique consacrée aux vidéos qui vont disparaître du site. Ceci permet donc d'attirer l'attention de l'internaute, et de le pousser à consulter cette télévision de rattrapage.

M6replay : le principal atout du site est de proposer au visionnage une grande variété de programmes dans leur intégralité, ayant été préalablement diffusés sur la chaîne M6. Le service est gratuit, mais la disponibilité est limitée dans le temps.

Depuis maintenant quelques années, de très nombreuses entreprises ont lancés leur Web TV, à l'image d'IBM, Adobe (Adobewebtv.com), Vertbaudet, le RC Lens où encore Rothschild, qui s'appuient sur les plateformes de Brainsonic, spécialisée dans les WebTV Corporate. A l'heure actuelle le site le plus abouti est celui d'Arte qui permet de visionner une grande partie des émissions jusqu'à sept jours après leur diffusion sur la chaine. Le groupe France Télévision a très vite compris l'importance d'Internet dans les médias. La branche FTVI (France Télévisions Interactive), créée en 2000 est à la fois une structure spécialisée et un laboratoire de recherche de développement pour sites Internet ou tout nouveau support de diffusion. Cette branche met en ligne des émissions ayant été diffusées à la télévision classique mais crée aussi des contenus exclusifs pour le Web, comme les diffusions d'évènements sportifs par exemple.

La consommation des programmes télévisés est actuellement une diffusion en pleine mutation par l'arrivée de nouveaux supports. En effet on observe une expansion de l'audience de la télévision en ligne. Cet essor est dû aux nombreux facteurs favorables que cette dernière présente.

> «Une des tendances du marché des médias est l'hybridation, en doublant les médias traditionnels avec des versions électroniques, pour assurer la survie des institutions médias, dans la version dans laquelle le public va "s'enfuir" en permanence vers la zone contrôlée par l'Internet »[v]

L'audience de ces nouveaux supports des programmes télévisés est en expansion. Ainsi, selon Médiamétrie, 5,6 millions de personnes ont essayé, une fois au minimum, un service de télévision de rattrapage. Cette pratique connaît une progression puisque l'on en dénombrait 4 millions fin 2007. De la même façon, plus d'un français sur 10 (11% de la population) est *un télé-streamer* c'est à dire un internaute adepte du streaming et 6,5% des français préfèrent opter pour le téléchargement. Ces derniers sont appelés *téléstokeurs*. Pour pallier la baisse de leur audience, les chaînes historiques de télévision devraient développer les émissions en direct et davantage axer leurs programmes sur l'événementiel et le spectaculaire.

Nous essayerons de dresser l'historique de la Web TV en vue de surprendre son évolution globale, de ses débuts jusqu'à aujourd'hui. Avec les éléments fondamentaux, nous tenterons de présenter une analyse du site TV *latelelibre.fr*. Au cours de cette analyse, nous mentionnerons les types de programmes qu'elle produit, son équipe de travail et son contexte juridique.

2.2. La Web TV - Définition

La Web TV fait partie des médias audiovisuels, elle est donc contrôlée par le Conseil supérieur de l'audiovisuel.

Le CSA parle de la Web TV aux termes d'un service non-linéaire et mentionne à l'article 1 du Décret pour les Services de médias audiovisuels qu'il s'agit : « d'un service de médias audiovisuels pour le visionnage de programmes au moment choisi par l'utilisateur et sur demande individuelle sur la base d'un catalogue de programmes sélectionnés par le fournisseur de services de médias. »[vi]

> «*La* Web TV est un service de médias audiovisuels sur Internet qui se présente en général sous forme de service de vidéo à la demande. Mais la Web TV peut également exister en flux continu, linéairement, tout comme une télévision traditionnelle. La plupart des télévisions proposent le visionnage de la chaîne en question « live » sur leur site Internet.»[vii]

Sur le site http://www. definitions-webmarketing.com, il y a une définition plus générale:

> «Le terme de Web TV désigne, en général, un site web qui propose la diffusion de programmes TV sur Internet. Il peut s'agir des sites qui proposent la diffusion de programmes originaux, destinés à la diffusion à la télé ou sur des sites spécialisés dans la production de programmes destinés à la diffusion sur Internet sous la forme de contenus thématiques.»

Sur Wikipédia, il y a une définition assez simple, incomplète même:

> «La Web TV ou webtélé est la diffusion et la réception par une interface Web de signaux vidéo, ce qui permet aux internautes de regarder du contenu vidéo (c'est-à-dire télévisuel) à partir d'un navigateur Web. Une Web TV utilise la technologie de lecture en continu (streaming) ou le téléchargement progressif pour diffuser ses contenus sur le Web. Les utilisateurs appellent un flux vidéo qu'ils regardent à partir de leur navigateur ou d'un lecteur multimédia. Parmi les formats utilisés pour la diffusion de vidéos en streaming, on peut citer: Windows Media Video (Microsoft), QuickTime (Apple), RealVideo (RealNetworks), Shoutcast (Nullsoft / AOL)».

Bien que Wikipedia, comme produit de construction collective et anonyme n'est pas traditionnellement reconnu comme source par la littérature scientifique, dans la situation particulière de l'analyse du contenu en ligne, nous trouvons que c'est pertinent parce que c'est un exemple de discours autoréflexif de l'en ligne sur lui-même.

Le terme générique de Web TV suppose la diffusion de contenu vidéo et de télévision en ligne. Contrairement au terme de *WebRadio*, qui définit une radio analogique sur la bande FM (transmet 24h/24 et a une grille de programmes), diffusée sur Internet par streaming, la Web TV peut avoir plusieurs formes.

Prenons comme critère de base d'une Web TV: *un site qui transmet des vidéos par streaming, mais ayant une logique éditoriale du point de vue du contenu. Ce contenu est obligatoirement réalisé par l'équipe de la Web TV, et non pas par des utilisateurs ou des internautes. Un contenu créé exclusivement pour le milieu en ligne qui n'est pas repris d'une télévision classique.*

Nous allons donc considérer comme Web TV:

- **La Web TV selon le modèle de la télévision classique:** une télévision qui transmet exclusivement sur Internet, en flux continu. Ce modèle, qui correspond à une Web Radio, est très peu fréquent.

- **La Web TV « à la demande »**. Les programmes sont disponibles en streaming, accessibles à tout moment et à tout endroit. L'internaute démarre le programme lorsqu'il accède au site. Il y a une archive du contenu vidéo, qui peut être consultée à tout moment. Ceci est le modèle le plus fréquent.

Le terme **We*b TV*** est paru pour la première fois en 1997, au Canada, dans le journal Québec Micro, mais sans avoir le sens qu'on lui attribue à présent. A ce moment-là, ce terme était plutôt compris comme une tentative de connecter la télévision classique à l'Internet.

Aujourd'hui, toutes les chaînes de télévision classiques sont accessibles en ligne, en direct et en vidéo à la demande. Mais depuis l'époque pionnière, les « chaînes » originales sur le net sont plus rares et si la Web TV connaît aujourd'hui un fort regain d'intérêt, en France et dans le monde, c'est grâce au développement accéléré des sites de vidéo participatifs.

Les chaînes originales sur le web sont en revanche souvent très complètes et offrent un contenu riche et varié aux internautes. De très nombreux sites proposent aussi maintenant leur « chaîne » de télévision et l'on assiste aux premières tentatives de chaînes de télévision grand public uniquement diffusées sur le net, comme par exemple LaTéléLibre.fr, fondée par John-Paul Lepers, en utilisant la technologie de Ipod.tv.

La conception des années 2000, dans laquelle une Web TV se présentait comme de véritable chaîne télévisuelle est révolue. Aujourd'hui, une Web TV est un espace qui intègre une grille de programmes dont la mise à jour des contenus est régulière afin de fidéliser. Cette mise à jour peut être quotidienne, hebdomadaire, bimensuelle ou même mensuelle en fonction des moyens.

La Web TV implique également que le contenu soit organisé en fonction des différents types de contenus proposés (reportages, actualités, interviews) et présentés dans un environnement homogène permettant à l'internaute de zapper entre les différentes chaînes.

Chaque jour, des dizaines voire des centaines de télévisions Internet (plus connues comme online TV ou TV en ligne) voient le jour. Celles-ci sont professionnelles ou personnelles, gratuites ou payantes et bien souvent thématiques.

La technologie relativement simple du *broadcast* permet aujourd'hui à tout un chacun de diffuser sa livecam ou ses montages vidéo. Aussi, les web TV sont devenus un excellent moyen de montrer sa ville, sa région ou de parler librement des sujets qui nous intéressent.

De nombreux portails de TV en ligne existent maintenant. Classées par pays et selon leur thématique, elles offrent un éventail de programmes absolument extraordinaire: actualités, sports, programmes infantiles, documentaires, films, clips de musiques, concerts, météo, shopping sont quelques-uns des thèmes abordés par les TV en ligne du monde entier.

Les cinq continents, toutes les langues, cultures et thèmes sont ainsi désormais représentés: les free TV (tout comme les web radio) envahissent la toile! Haut débit puis bientôt très haut débit, portails ouverts et logiciels fiables, streaming ou podcasting, tout cela concourt à faire désormais des web TV un mode de consommation de vidéos qui monte actuellement en puissance puisqu' il permet à chacun de se créer une télévision à la carte.

La Web TV est un nouveau type de médias, audiovisuels, qui déroule son activité par le biais de l'Internet. Celui-ci a un public bien ciblé, selon sa nature. Il peut être ***régional***, en proposant des programmes sur le territoire même, il peut être ***thématique***, en proposant des programmes qui visent un sujet d'intérêt commun en particulier ou il peut être ***créé pour une institution***, en proposant des sujets qui visent les personnes qui s'intéressent à l'institution même. Les programmes doivent être spécialement créés pour la diffusion sur une Web TV. Normalement, ils ne dépassent pas 3-4 minutes de longueur, en transmettant une information le plus dynamiquement et le plus brièvement possible. Elle utilise la technologie de streaming – ou de téléchargement progressif pour la diffusion de contenus en ligne. Une WebTV se distingue d'une vidéo à la demande ou d'une télévision en ligne.

On distingue parmi plusieurs types de Web TV :

- Les Web TV généralistes,
  Ex: Latélélibre.fr, Parisweb.tv
- Les Web TV thématiques, spécialisées sur un domaine en particulier.
  Ex: Moodio.TV (de la musique belge), AWT.TV.
- Les Web TV locales, qui visent à informer et à présenter un territoire sous tous ses aspects.
  Ex: TV Wallonie, Liège TV, Waterloo TV, Pulceo.com
- Les Web TV des sociétés: elles transmettent sur l'Intranet uniquement pour l'accès du personnel et éventuellement des clients.
  Ex: ULg.TV, AWT.TV, Standard TV (Standard de Liège), Hublot.com

2.3. L'histoire et l'actualité de la Web TV

Avant d'aller encore plus loin dans la présentation, nous voudrions dresser un petit historique de la Web TV avec un point focal sur les Etats-Unis et la France.

Le terme ***Web TV*** est paru pour la première fois en 1997, au Canada, dans le journal Québec Micro, mais sans avoir le sens qu'on lui attribue à présent. A ce moment-là, ce terme était plutôt compris comme une tentative de connecter la télévision classique à l'Internet.

Un mois plus tard, la société américaine Real Network transmet gratuitement en ligne le lecteur multimédia Real Vidéo, qui permettait finalement la lecture des vidéos en ligne. Un lecteur multimédia est une application qui rend des données visuelles et auditives. Le succès du logiciel est immédiat et il commence à être utilisé par de nombreuses sociétés qui lancent les premières Web TV.

L'année 2000 représente une énorme ascension pour la Web TV. En fait, c'est l'année où le Broadband explose aux Etats-Unis car les connexions ADSL apparaissent, des connexions avec une grande puissance de transmission numérique des données et qui se multiplient dans tout le pays.

Les réseaux tels *KpnQwest, Akamai, ISDNet* proposent de plus en plus d'offres de connexions à un très haut débit sur toute la planète. Ces fournisseurs d'accès à Internet garantissent des vitesses de transfert sans précédent : on passe de 250 kilobits à 1,5 mégabits par seconde.

3. Conclusions

Le résultat évident de ces évolutions est la transmission rapide de données numériques. Ce qui signifie que tout ce qui existe sur Internet, écrit ou audiovisuel, peut être accédé à une vitesse extraordinaire. Pour que ces informations puissent être lues également, il a fallu créer un lecteur multimédia, et une fois créé, les premières vidéos en streaming sont apparues. Il y a trois grandes forces qui souhaitent mettre sur le marché le streaming, trois grandes sociétés qui ont réussi à créer un lecteur multimédia : *Real Media* avec son lecteur *Real Player (64%), Microsoft* avec son lecteur *Windows Media Player* (20%) et finalement, *Apple* avec son lecteur *Quick Time (16%).*

A ce moment-là, une sorte de bataille du streaming a commencé, chose favorable aux Américains. La publication *Streaming Media* a écrit que les prestataires de services liés à cette technologie faisaient un bond en avant, surtout pour les investisseurs, et en août 2000, la même publication a mené une étude qui montrait qu'il y avait une production multimédia et, pour la première fois après sa création, elle apparaissait dans le Top 10 des industries liées à la vidéo, en occupant la huitième place, derrière la télévision, le cinéma, l'édition vidéo et la publicité.( ) En juin 2000, on estimait qu'en 2010 il y aurait 25.000 Web TV, probablement parce qu'en Amérique il y avait déjà 400.000 sites Internet qui proposaient des vidéos streamées.

C'était en fait la naissance du marché du siècle.

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[vii] Idem

II. LINGUISTICS AND COMMUNICATION

THE CONCEPT OF *NORM* FROM THE PERSPECTIVE OF INTEGRAL LINGUISTICS

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Abstract: The concept of norm, developed by Eugeniu Coșeriu in 1952 as part of the trichotomy *system, norm, speech,* and later related to the notion of *language type,* was defined as a system of obligatory, common, normal actualizations and traditions of the language, which are not necessarily functional, and which vary from one community of speakers to another. In the view of the Tübingen linguist, within the same linguistic community and the same functional system more types of norms can be identified: the norm of the literary language, the norm of the vernacular, the norm of familiar language, the norm of formal language, the norm of vulgar language, etc. In what concerns norm, the Romanian linguist also makes another important distinction, namely that between social norm and individual norm. The present paper deals with linguistic norm, as it was theorized by Eugeniu Coșeriu, and then focuses on the norm of the Romanian language in particular. Considering the "architecture" of historical language, i.e. the internal differences of the language: diatopic, diastratic and diaphasic – also described and analysed by Eugeniu Coșeriu – it will illustrate the division of the norm within the Romanian language.

Keywords: Eugeniu Coșeriu, language, integral linguistics, norm, system, type, speech

1. Introduction

Eugeniu Coșeriu's famous study, *Sistema, norma y habla*, published at Montevideo in 1952, represents for linguists, whether they are followers of Coșeriu or not, a fundamental theoretical milestone in the definition of the concept of linguistic *norm*. Eugeniu Coșeriu's approach is characterized by a genuine depth of vision, which focuses on relating the notion of *norm* to other linguistic concepts, and by methodological complexity. Significant for the uniqueness of his perspective in linguistics is also the comparative and integrative way in which he makes use of multiple perspectives upon articulate human language, in its essence as well as in its reality.

The present paper will first outline the most significant aspects of Eugeniu Coșeriu's conception of linguistic norm. This approach will be complemented by a brief discussion of the norm of the Romanian language from the perspective the "architecture" of the historical language also theorized by Eugeniu Coșeriu, which will illustrate the diversity of the language norm.

This topic regarding Coșeriu's view of norm has been of great interest to linguists, and was approached in various ways over time: purely theoretically, by the descriptive and/or critical presentation of Coșeriu's perspective upon norm (Lara 1983; Constantinescu 2006; Dupuy-Engelhardt 2009); in an interdisciplinary manner, by the presentation of the impact the concept of *norm* has had upon other fields of linguistics, such as cognitivism, the neuropsychology and the pathology of language (Jacquet-Andrieu 2003, 2007, 2011), language teaching (Montes Giraldo 1976; Jacquet-Andrieu 2003, 2007) or interpretive semantics (Rastier 1987; Missire 2004); at the level of

practical applications, by the use of Coșeriu's theory of norm in researching the units of historical language (Milică 2009, 2012), etc.

2. The concept of *norm* in integral linguistics

As already known, Eugeniu Coșeriu's starting point in developing the concept of *norm* is one of Ferdinand de Saussure's linguistic oppositions, namely that of *langue* and *parole*, an opposition upon which, as Eugeniu Coșeriu himself emphasizes, there is no general agreement among linguists. Integrating the notion of *norm* within the above-mentioned Saussurean opposition, Eugeniu Coșeriu proposes a monistic theory, grounded in the concrete reality of articulate human language, more precisely in speech acts, in place of Ferdinand de Saussure's dualistic conception. Moreover, instead of the distinction between *langue* and *parole,* Eugeniu Coșeriu advances a far broader theory, based on concepts such as *language*, understood by Eugeniu Coșeriu in a specific sense, as a historical notion, *system* and *norm*, seen as structural concepts, and *speech*. In other studies of great explanatory force, Eugeniu Coșeriu also includes in this relationship the concept of *linguistic type*, which "contains the functional principles and technical categories of a language: the types of processes and functions, the categories of distinctions, oppositions and structures which characterize it" (Coșeriu 2000, 284).

Analysing previous approaches of the concepts of *langue* and *parole*, taken individually, such as those of Alan Gardiner, Otto Jespersen or W. von Wartburg, Eugeniu Coșeriu highlights the various "inner contradictions" within them. Comparing the way in which various linguists define the Saussurean notions of *langue* and *parole*, Eugeniu Coșeriu concludes that these definitions display "a series of discrepancies regarding their nature and extent," discrepancies resulting from the variety of the criteria adopted and from the levels at which the respective oppositions operate: "the level of the external determination of language," "the morphological level of language," the level of the "essence of the language" (Coșeriu 1993, 53-54). In his view, the "theoretical" divergence between these two notions stems from the fact that the researchers in question do not understand the same thing by *langue* and *parole.*

In his analysis of Saussure's approach in the delineation of the notions of *langue* and *parole*, Eugeniu Coșeriu underlines that the opposition between *langue* and *parole* appears to be established by Ferdinand de Saussure, in his work *Course in General Linguistics*, exclusively based on the opposition society/individual, since he frequently insists upon the social character of *langue*. By comparing the formulas of *parole* and *langue* advanced by Ferdinand de Saussure, Eugeniu Coșeriu concludes that *langue* should not be differentiated from *parole* based on its social character, but due to the fact that *langue* is where everything that is invariable in linguistic acts is preserved (Coșeriu 1993, 55).

A significant point in Eugeniu Coșeriu's interpretative approach is the comparison of Ferdinand de Saussure's above-mentioned opposition (*langue*/*parole*) with Wilhelm von Humboldt's earlier one between *Tätigkeit* and *Werk*, based on Aristotle's view of the concepts of *enérgeia* and *ergon,* as well as with Karl Bühler's distinction among *Sprechhandlung* (speech action), *Sprachwerk* (language work), *Sprechakt* (speech act) and *Sprachgebilde* (linguistic structure) (Coșeriu 1993, 55-56). This comparison is undertaken by Eugeniu Coșeriu by operating the distinctions that lie at its core, namely

those between concrete/abstract or material/formal, individual/social or subjective/objective and individual/interindividual.

In the Romanian linguist's view, within the opposition *langue/parole,* difficulties arise with the notion of *langue*, since Ferdinand de Saussure advances in his *Course in General Linguistics* three definitions for this notion: "The language – mental reality, *Sprachbesitz,* that is the linguistic structures that exist in the consciousness of the individuals who speak the language; the language – social institution, that is the common system which can act as a reference point for the infinitely variable speech of the individuals within a community; language as a functional system, that is a system of significant differences and oppositions" (Coșeriu 1993, 57). In Eugeniu Coșeriu's view, the first definition of the language is equivalent to the second, as the concepts of *mental reality* and *social institution* converge, but the concepts of *social institution* and *functional system* cannot be coextensive, since in any language there are systematic and interindividual aspects, normal in that particular society, that is to say institutional, which are not functional, and do not belong to the ideal system of differences and oppositions of the language (Coșeriu 1993, 57).

A revealing aspect of Coșeriu's theory regarding the concept of *norm* is that it belongs to the area of *langue*, which can be seen both as a normal system and as a functional system. Thus, if the system of the language is reduced to the abstract system of functional invariants, an equally abstract system of normal invariants is interposed between them and speech. The speaker performs speech acts according to previous models "which they include and exceed" (Coșeriu 1993, 59).

Eugeniu Coșeriu also makes three fundamental observations regarding the concept of *norm,* regarding its relation with the system on the one hand, and its typology on the other: a) the norm, that is the normal, constant phenomena that exist in a language, and not only in the actual speech of a particular individual, cannot be attributed to concrete speech, since these variants, due to the very fact that they are obligatory, must in fact be considered invariants, representing already a certain level of abstraction as compared to individual speech (Coșeriu 1993, 60); b) more than one norm may correspond to one system (Coșeriu 1993, 64); c) between speech and social norm, individual norm can be introduced as an intermediate degree, distinguished by eliminating only the completely new and occasional elements of speech, and preserving what constitutes a consistent model, or repetition, in the speech acts of the individual in question (Coșeriu 1993, 64).

In Eugeniu Coșeriu's perspective (1993, 64), the system appears as a system of possibilities, of freedoms, requiring only conformity with the functional conditions of the linguistic instrument, while the norm represents a system of constraints, of obligatory and traditional actualizations, limiting the speakers' freedom of expression:

> „Si se nos permite una analogía, diriamos que el sistema no se impone al hablante más de lo que la tela y los colores se imponen al pintor: el pintor no puede salirse de la tela y no puede emplear colores que no tiene, pero, dentro de los límites de la tela y en el empleo de los colores que poseo, su libertad expresiva es absoluta. Podríamos decir, pues, que, más bien que imponerse al individuo, el sistema se le ofrece proporcionándole los medios para su expresión inédita, pero al mismo tiempo comprensible para los que utilizan el mismo sistema. Lo que, en cambio, se impone al individuo, limitando su libertad expresiva y comprimiendo las posibilidades ofrecidas por el sistema dentro del marco fijado por las realizaciones tradicionales, es la *norma*. La norma es, en efecto, un sistema de realizaciones obligadas, de

imposiciones sociales y culturales, y varía según la comunidad. Dentro de la misma comunidad lingüística nacional y dentro del mismo sistema funcional, pueden comprobarse varias normas (lenguaje familiar, lenguaje popular, lengua literaria, lenguaje elevado lenguaje vulgar, etc.), distintas sobre todo por lo que concierne al vocabulario, pero a menudo también en las formas gramaticales y en la prononciación: así el sueco tiene una pronunciación literaria y elevada y una pronunciación usual y corriente" (Coșeriu 1952, 169).

The opposition between system and norm solves, according to Eugeniu Coșeriu, the difficulties of Saussure's distinction between *langue* and *parole*, as follows: If the opposition is established between system and actualization, *langue* comprises only the system, and *parole* contains the norm and the speech. If the opposition considered is that between concrete and abstract (material/formal), *langue* contains the system and the norm, while *parole* contains actual speech. If one takes into account the opposition between social/individual, then *langue* contains the system and the social norm, and *parole* contains the individual norm and speech. If we consider the opposition expressive originality/repetition, then *langue* contains the system and the norm and partially speech, and *parole,* speech (Coșeriu 1993, 64-65).

Expanding the field of investigation even further by introducing the notion of *language*, as he understood it himself, Eugeniu Coșeriu states that language is a historical concept, while system and norm are structural, and therefore synchronic, concepts. In what concerns the relation between *language, system, norm* and their limits, Eugeniu Coșeriu believes that: a) in a certain state of the language, one can distinguish a system and one or more norms (Coșeriu 1993, 65); b) the limits of the system may not coincide with the limits of the language (Coșeriu 1993, 64-65); c) in a certain sense, the system is more extensive than the norm, and in another sense the norm is more extensive than the system (Coșeriu 2000, 280-281).

According to Eugeniu Coșeriu, the distinction system/norm solves the difficulty and the problems of the opposition language/speech, contributing to the clarification of the functionality of language and justifying the basis of disciplines such as structural grammar as science of the system, descriptive grammar as science of the norm, phonology as science of the system and phonetics as science of actual speech, even contributing to the clarification of the phenomenon of linguistic change, which can be defined as rebellion against norm, allowed by the system (Coșeriu 1993, 66).

3. The norm of the Romanian language

In Eugeniu Coșeriu's development of the concept of linguistic *norm,* the Romanian language represented, alongside other languages, a basis, and a support of great explanatory force. In this context, the following references are made to the Romanian language:

„Fenómenos análogos pueden observarse en su devenir en el rumano actual. En efecto, en rumano los nombres de dos géneros (masculines en el singular y femeninos en el plural) que no terminen en *-e* o *-iu* pueden tener el plural en *-e* (*scaun*, silla, pl. *scaune*) o en *-uri* (*cer*, cielo, pl. *ceruri*). Generalmente tienen *-e* los polisílabos y *-uri* los monosílabos; sin embargo, muchos nombres admiten las dos desinencias (*chibrit*, fósforo, pl. *chibrite* o *chibrituri*) pero la norma nunca es indiferente, prefiriendo siempre una de las dos formas (y parece desplazarse cada vez más en favor de la desinencia *-uri*). Una serie de diminutivos rumanos presentan

en el singular los sufijos intercambiables *-ică* o *-ea* (*rândunică*, *rândunea*– golondrina; *floricică*, *floricea* – florcita) y hacen el plural, respectivamente, en *-ici* o en *-ele* (*rândunici*, *rândunele*); las dos oposiciones son permutables en el sistema, pero la norma prefiere *-ică* en el singular y *-ele* en el plural (*rândunică – rândunele*, *floricică – floricele*), por lo cual está surgiendo en el sistema una nueva oposición *-ică/ -ele*, por cruce de las dos precedentes. Pero el caso más interesante es el de los femeninos en *-ă*. Pueden éstos tener el plural en *-e*, sin metafonía (*casă – case*) o el plural en *-i*, con metafonía (*țară*, país, *țări*). En el sistema, los plurales son equivalentes, tanto que prácticamente todos los nombres indicados podrían tener ambas formas; sin embargo, en cada caso, la norma prefiere netamente una u otra de ellas, con tendencia general a preferir, según parece, las formas en *-i* con metafonía (el plural normal de *școală* – escuela, es actualmente *școli*, pero la norma anterior, *școale*, se conserva en el nombre de una institución creada en el siglo pasado: *Casa Școalelor*" (Coșeriu 1952, 155-156).

In order to study the norm of the Romanian language in its diversity, it is necessary to introduce the concept of architecture of the historical language, reached by Eugeniu Coșeriu by operating several fundamental oppositions: 1) the distinction between knowledge of the language and knowledge of "things"; 2) within the knowledge of language, he differentiates language from metalanguage; 3) at the level of primary language, the opposition between synchrony and diachrony; 4) the difference, at the level of "synchronic" language, between the free technique of discourse and repeated discourse; 5) the opposition between the "architecture" and the structure of the language (Coșeriu 2000, 250).

A historical language, as Eugeniu Coşeriu underlines, is not perfectly homogeneous; it always displays internal variety, namely within it there are: a) diatopic differences, i.e. differences in geographical space; b) diastratic differences, i.e. differences that depend on the social and cultural levels of the linguistic community; c) diaphasic differences, among different types of modes of expression (Coșeriu 2000, 263).

These types of differences are related, in the sense of the relative homogeneity of linguistic traditions, to three types of units, of more or less unitary systems, within historical language: 1) syntopic units or dialects (units considered at a single point in space or which do not present spatial diversity); 2) synstratic units, or language levels (the so-called "sociolects"), that is units considered within one socio-cultural stratum only, or which (practically) display no diversity in this respect; 3) units of expressive mode, with no diaphasic differences, i.e. synphasic units or language styles (for example: familiar style, epic literary style) (Coșeriu 2000, 265-266).

In Eugeniu Coşeriu's view, a historical language is never a single linguistic system, but a "diasystem," an aggregate of "dialects," of "levels" and "language styles" (Coșeriu 2004, 266).

It is important to note the fact that historical languages do not have a unique norm, but contain, in accordance with their configuration: diatopic, diastratic and diaphasic, several norms. The specificity of syntopic, synstratic and synphasic units derives from certain characteristics, which have become norms for those particular units, that is obligatory and traditional actualizations, obviously manifested at all levels: phonological, morphological, syntactic, lexical, etc.

The diversity of the norm of the Romanian language can be illustrated by a series of normal phenomena specific to the syntopic, synstratic or synphasic units of the

language. From the category of dialectal norms, intensely studied in Romanian dialectology, we can mention: a) at the phonetic level, the palatalization of the labial represents a norm for the Moldavian subdialect – thus, we have *ghini* instead of *bine*; the palatalization of *ti*, *te* to *č* and of *de, di* to *ǧ* is specific to the Banat subdialect, and thus we have *ghince* for *dinte*: b) morphologically speaking, the simple perfect tense constitutes a norm for the Oltenian subdialect, denoting a past action performed on the day of speaking; in the Banat subdialect, the verb *a fi* has the form *(eu)mi-s* for *(eu)sunt*; the noun *casă* has the plural *căsi*, instead of *case*, in Transylvanian language varieties; c) from a lexical point of view, *harbuz*, for *melon*, represents a norm within the Moldavian subdialect; the use of *cocon* instead of *copil* is specific to the Maramureș variety, etc.

In what concerns the Romanian vernacular, as a synstratic unit of the Romanian language (see Coșeriu 2000, 264), we must note that it has not represented a subject of great interest in Romanian sociolinguistics. Romanian lexicographic research has approached this language unit tangentially, by recording and marking the lexical elements used in the vernacular language, as in the following example: „búrtă s.f. 1. (Pop.) Abdomen" (MDA).

Regarding the diaphasic differences of the language, Eugeniu Coșeriu states:

> "Diaphasic differences can – depending on communities – be significant, for example, between spoken language and written language, between 'ordinary' language (germ. *Umgangssprache*) and literary language, between the familiar way of speaking and the 'public' (or maybe ceremonial) one, between ordinary language and administrative language, etc." (Coşeriu 2000, 265)[– my translation].

In what concerns the styles of the Romanian language and the norms pertaining to them, they have been frequently and thoroughly researched by Romanian stylistics. Among the normal phenomena pertaining to these units, we can mention: the vocative form *Doamne*, instead of *Domnule*, of the noun *Domn,* representing a characteristic of the Romanian religious style; the lexical element "*Pârât, -ă* 1-2 n. fem. (Legal) (Person) against whom a plaintiff directs his complaint or request in a civil suit" (MDA), a lexical element characteristic of Romanian legal language; „Epistáxis sn (Med) Hemoragie nazală [nasal haemorrhage]" (MDA), an element of Romanian medical terminology and norm of the Romanian medical language, etc.

4. Conclusions

In Romanian linguistics, Coșeriu's theory was not widely embraced, but its adoption, at a theoretical and practical level, has intensified lately, particularly due to the constant efforts of the *Centre for Integralist Studies* in Cluj, coordinated by Professor Mircea Borcilă. Similarly, diatopic, diastratic and diaphasic differences of the Romanian language have not generally been approached in the light of Coșeriu's concept of linguistic *norm.* Ioan Milică's recent research (2012) regarding the Romanian argot – a phenomenon understood not as vocabulary, but as norm –, undertaken in the spirit of Coșeriu's linguistics, represents a singular and revealing contribution in this respect.

In Romanian linguistics, there is a constant tendency to refer back to standard language – the "exemplary language," in Coșeriu's terms – and to resort to it repeatedly, thus ignoring an important part of the concrete phenomenon of language. Admittedly,

diachronically speaking, standard Romanian is rooted in dialect and has intersected extensively with other variants of the Romanian language, but at the synchronic level this type of relations do not persist as such. For instance, the so-called literary style of the Romanian language can no longer be related to the standard language, since it represents the full functional richness of the language, while the standard language represents a variety with numerous and strict norms (cf. Coșeriu 1994, 153).

It should be noted that, paradoxically, linguists accept that certain norms of the vernacular language or other units of the Romanian language, norms which are not characterized by a high degree of generalization, become norms of standard Romanian, in the context in which they (linguists) are the only institution which has the power to intervene by its decisions between the (commendable and in fact inevitable) creativity of the speaker, and a variant of the language which should be less open to change, more rigid than other variants of the language, and more autarchic.

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MOBILISATION IN *HEZBOLLAH'S* MILITARY ARM MEDIA DISCOURSE: CREATING AND MAINTAING A PUBLIC SPHERE IN LEBANON

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Abstract: Since its inception in 1982, *Hezbollah's* military arm, "*The Islamic Resistance*", occupied a public sphere in the Lebanese landscape. As a result of its military successes and its flow of media discourse, a virtual "*Community of Resistance*" has emerged after May 2000 to reflect the existed public sphere and maintain it. This paper examines the notion of mobilisation in *"The Islamic Resistance's"* media discourse after May 2000. It bridges the gaps in the existed studies in this field, because it seems there is no study has shown the linkage between mobilisation and *Hezbollah's* results in the last three Parliamentary elections in Lebanon.

Keywords: election; *Hezbollah*; public sphere; "*The Islamic Resistance*".

1. Introduction

The engagement of organisations that have military arms in political systems reflects the investment of this power in the democratic game. In the Middle East, "*The Islamic Resistance Movement*" (*Hamas*) in West Bank and Gaza Strip and *Hezbollah* in Lebanon, who both have a military arm, have chosen the ballot box to reach their representatives to the parliament. However, *Hezbollah* is considered an early organisation that engaged in the Lebanese parliamentary election and later it has its representative ministers in the cabinet.

This paper aims to show the impact of the discourse of *Hezbollah's* military arm, "*The Islamic Resistance*", on the popularity of the whole party in Lebanon from political perspective. Based on the last three parliamentary elections in Lebanon, this paper examines if *Hezbollah* has maintained what so called "*The Community of Resistance*."

2. Literature Review

Studies about *Hezbollah* and its military arm, "*The Islamic Resistance*", in Lebanon have pointed out that this organisation galvanises support of many Lebanese, particularly the Muslim Shiites (e.g. Matar and Dakhlallah 2006; El Houri 2012).

The history of *Hezbollah* is linked to different factors. However, the basic factors that led to the establishment of this organisation in early 1980s are: the success of the Islamic Revolution in Iran in 1979, the Israeli invasion to Lebanon in 1982 and then socio-political status quo in Lebanon, including the civil war (Saad-Ghorayeb 2002). However, the end of civil war by the end of 1989 was turning point in the political life of *Hezbollah*, because it allowed this organisation to engage in the resumed parliamentary election (Hamzeh 1993). Since 1992, *Hezbollah* is participating in the election under the "*Faithfulness to the Resistance Bloc*" (Kasser 2011).

However, the popularity of this organisation in its Lebanese stronghold districts has never examined. In a similar vein, it seems that the studies have never pointed out to impact of *Hezbollah's* military arm media discourse on the public sphere of the politburo of this organisation.

This dearth in studies is attributed partially to the notion that the studies did not distinguish between the media discourses of *Hezbollah's* and its military arm. In reviewing the literature about this organisation, El Zein (2014) aimed to bridge this gap by distinguishing between *Hezbollah's* media discourse and its military arm media discourse, to conclude that "*The Islamic Resistance's*" media discourse includes the resistant speeches of its leader who is *Hezbollah's* Secretary-General and the media outputs of "*The Military Media Unit*."

Although there are number of objectives whether of *Hezbollah* or its military arm in the context of propaganda (Harb 2011; El Houri 2012), this paper focuses on the notion of mobilisation, aiming to answer the following question: Does *Hezbollah's* military arm discourse have an impact on *Hezbollah's* politburo?

3. Discourse and Public Sphere

Although there are many definitions of discourse, the common denotation of this term is the use of language in a certain domain, such as media discourse (Jørgensen and Phillips 2002). As result, the study of discourse has been developed to be a discipline utilised by researchers to analyse the language, particularly in humanities and social sciences (Dijk 1985, 2007).

However, the existence and maintenance of public sphere need discourse (Habermas 1962). In this regard, discourse is linked to democracy and its main assumption that citizens can create their own communicative forum (Habermas 1962, 1979).

In his analysis to the actors who occupy the public sphere, Habermas (1996) distinguishes between actors who "emerge from the public and take part in the reproduction of the public sphere itself from actors who occupy an already constituted public domain in order to use it" (364). As result, a political organisation may occupy an existed public sphere. This notion is crucial to understand how *Hezbollah* benefits from the discourse of its military arm and occupies its public sphere.

4. Data Collection and Limitation

This paper refers to the results of the last three Lebanese parliamentary elections in 2000, 2005 and 2009. These results obtained from Beirut Office of Statistics.

In addition, this paper refers to a number of references written in Arabic. Although the author of the paper paid attention to translate precisely, the meaning may not coincide completely with the intentions of their authors.

5. Data Analysis

Before proceeding in analysing the data and illuminating to what so called "*The Community of Resistance*" based on the results of the last three Lebanese parliamentary elections, this paper identifies the major objectives of *Hezbollah's* military arm, "*The Islamic Resistance*", pointing to the notion of mobilisation.

5.1. The Major Objectives of "*The Islamic Resistance's*" Media Discourse

The Qassem (2008) delineates that "*The Islamic Resistance*" has achieved through the liberation of occupied Lebanese territories in May 2000 and defeating Israel in a number of objectives. Qassem (2008, 15-6) points to these objectives,

"Firstly, it has shown the hidden power of our '*Ummah*' to refuse the Occupation.
Secondly, it has returned the spirit to our region to face the frustration and lack of confidence to change.
Thirdly, it has revived the Palestinian resistance in the dignified and brave Palestinian people.
Fourthly, it has proved the strength of steadfastness against the new Middle East project.
Fifthly, it has changed Lebanon from a weak into a steadfastness state, and we need to continue to turn it into a strong state if it is Allah's will."

These objectives are significant, because it contextualises this paper and provides an idea about the objectives in "*The Islamic Resistance's*" media discourse. In this regard, the notion of mobilisation is stated clearly in Qassem's words.

5.1.1. Mobilisation

In her study about propaganda in *Hezbollah*, particularly its military arm, from ethnographic perspective, Harb (2011) pays little attention to the notion of mobilisation. However, the same author points out to the role of "*The Military Media Unit*" of "*The Islamic Resistance*" which cooperates with *Al-Manar* television to demoralise the spirit of Israel and its army. This provides a hint about mobilisation in "*The Islamic Resistance's*" media discourse, because the main aim of *Hezbollah* and its military arm after Israel's withdrawal from South Lebanon in May 2000 is to entrench the concept of Resistance and its continuity as a Lebanese necessity to liberate the occupied territories and defend the country (Qassem 2008).

As "*The Islamic Resistance's*" media discourse is constituted by the resistant speeches, of its leader Sayyed Hassan Nasrullah, who is *Hezbollah's* Secretary-General, and the outputs of "*The Military Media Unit*" (El Zein 2014), it is important to revisit the outputs of this identified discourse to sketch the notion of mobilisation.

Nasrullah addresses the public in different occasions, including the related occasions to "*The Islamic Resistance*" and its days (Majid, 2007). In these occasions of his military arm, Nasrullah mobilises the public, particularly the followers and supporters of his organisation (Zaiton 2007; Issa 2012). During the July War of 2006, as cab=n be observed in "*The Islamic Resistance's*" website (www.moqawama.org), Nasrullah addressed the public periodically via speeches through *Al-Manar* and interviews with other media outlets, such as *Assafir* newspaper and *Al-Jazeera*. As a result of his speeches, it seems that Nasrullah maintains the public sphere created by his military arm, because Nasrullah continues buoying up the morale of the followers and supporters after the July War of 2006 (Issa 2012).

Regarding the outputs of "The Military Media Unit", the notion of mobilisation in the military operations' videos is embedded in the images of attacking and defeating the Israeli army (Harb 2011; El Houri 2012).

In this vein and in observing a sample of fighters' testaments videos, it seems that there is an indirect enticement by the fighters to the people who hold the same religious belief - Muslim Shiites - to join the line of Resistance against Israel (Al-Manar 2013). Similarly, the organisation mobilises the supporters, particularly the Arab nationalists, through raising the Palestinian flag, such as observed in the video song "*The Land Narrates its Imad*" produced by "*The Military Media Unit*" to commemorate the death of "*The Islamic Resistance's*" leader Imad Mughniyeh (Al-Manar 2011).

In summary, one of "*The Islamic Resistance's*" media discourse aims is to mobilise the followers in Lebanon and the supporters in the Arab and Muslim Worlds against

Israel. Under the umbrella of mobilisation, the next section aims to shed light on "*The Community of Resistance*."

5.1.2. "*The Community of Resistance*"

Through its discourse, it seems that "*The Islamic Resistance*" has created what so called "*The Community of Resistance*", or by other words, a public sphere. This name of this virtual community is extracted from a book written by the Deputy Secretary-General of *Hezbollah* (Qassem 2008). To perpetuate its significance and continuity in the absence of outputs of "*The Military Media Unit*", Nasrullah, as noted earlier, injects periodically the created public sphere through delivering speeches to mobilise the followers and the supporters.

Although this public sphere extends Lebanon, because there are Arab and Muslim supporters to the Resistance and its actions against Israel, the main public sphere for "*The Islamic Resistance*" is the Lebanese theatre.

To secure the created public sphere and continuity of the Resistance, *Hezbollah* participated in the Lebanese parliamentary election since 1992 under the name the "*Faithfulness to the Resistance Bloc*" which includes a number of MPs their main aim is to protect "*The Islamic Resistance*" (Atrissi 2012). This alludes to that the elected members in the bloc reflect the idea that some Lebanese accepts "*The Islamic Resistance*" (ibid).

Hezbollah invests the created public sphere by the Resistance to participate in the Lebanese political system. This public sphere was created as a result of the absence of the Lebanese state due to the civil war and due to the multi-confessional and political status quo in Lebanon which translated into pluralistic public spheres (Alagha 2011).

Although *Hezbollah* provides social services can be invested to emphasise its political power (Hamzeh 1993, 2004), the party occupies the public sphere created by its military arm and utilised the continuous flow of discourse, which maintained by its leader Sayyed Hassan Nasrullah. For this leader, any power attacks "*The Islamic Resistance*" will be fought, because it will be labelled an Israeli arm (Atrissi 2012). Thus, the result of the July War of 2006, which was accompanied by Lebanese political division, obliged *Hezbollah* to secure strictly the created public sphere (Alagha 2011).

The nexus between mobilisation and the Lebanese parliamentary election can be observed through the voting percentages to the "*Faithfulness to the Resistance Bloc*." In this vein, Atrissi (2012) points out that the parliamentary election in some Lebanese districts, which the majority of its residents are Muslim Shiites, is considered a referendum on the significance of securing "*The Islamic Resistance*."

These Lebanese districts are South Lebanon (including Nabatieh) and Northern Bekaa. In reviewing the last three elections in 2000, 2005 and 2009, it seems that the political power of the party, which is generated from the power of its military arm, is in a steady progress. Drawing on reviewing the percentage of votes in these two districts to the "*Faithfulness to the Resistance Bloc*" in three parliamentary elections, it seems that the discourse to protect the Resistance is achieving its aims. Figure 1 shows the percentage of the obtained votes by *Hezbollah's* candidates in the "*Faithfulness to the Resistance Bloc*" in the last three elections in Northern Bekaa.

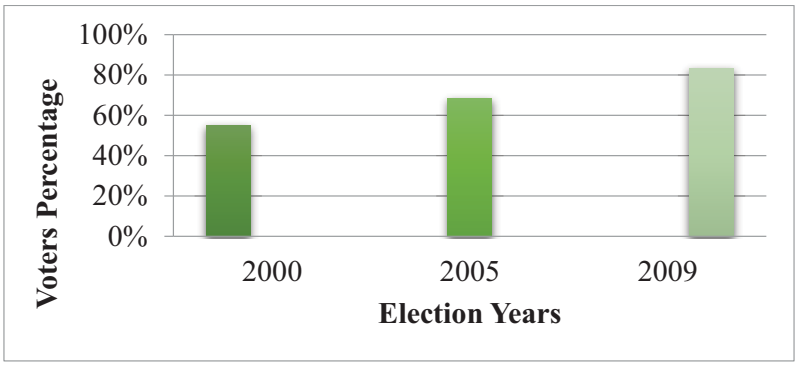

Figure 1. The Percentage of votes to *Hezbollah's* candidates in the "*Faithfulness to the Resistance Bloc*" in Northern Bekaa district (Source: Beirut Office of Statistics)

Similarly, *Hezbollah's* candidates in the "*Faithfulness to the Resistance Bloc*" in South Lebanon district, which was occupied by Israel in 1982 before it withdrew May 2000, obtained the highest votes in the parliamentary election, allying with another Shiite party "*Amal Movement*." Figure 2 shows the percentage of the obtained votes by *Hezbollah's* candidates in the "*Faithfulness to the Resistance Bloc*" in the last three elections in South Lebanon.

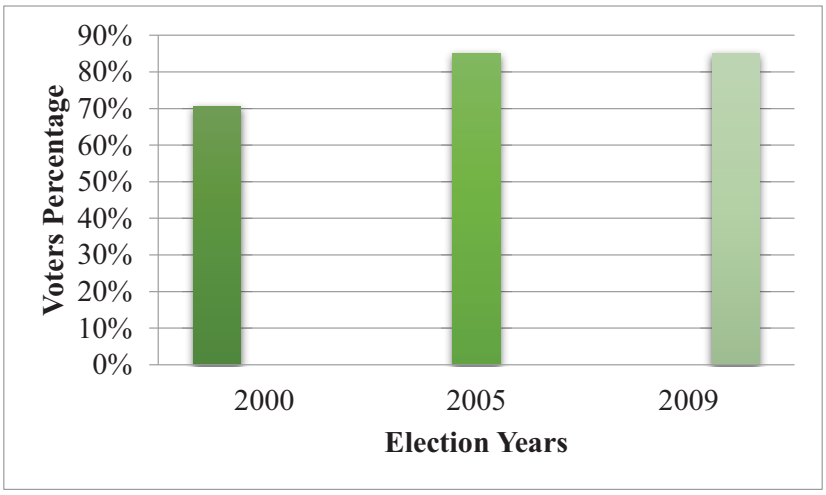

Figure 2. The Percentage of votes to *Hezbollah's* candidates in the "*Faithfulness to the Resistance Bloc*" in South Lebanon district including Nabatieh (Source: Beirut Office of Statistics)

These figures after May 2000 and after the July War of 2006 reveal the solidarity of "*The Islamic Resistance's*" followers and supporters. In addition, they reflect a certain census on the necessity of this military arm to some Lebanese. However, this consensus is among the Muslim Shiites.

6. Findings

The data delineates that *Hezbollah's* military arm, "*The Islamic Resistance*", mobilises in its media discourse its followers through showing the power of "*The Islamic Resistance*" and the heroism of its fighters, as can be observed in the military operations' videos, and embedding its outputs with religious implications and parables as can be noted in the content of the fighters' testaments. In this regard, it seems that this organisation intermingles between the success of the military and cultural objectives. Thus, the mobilisation of in "*The Islamic Resistance's*" media discourse has cultural implications. In their stating this notion under the clashes between Islam and the West, Khoury and Da'na (2009) consider *Hezbollah's* military arm success in its war against Israel a "failure of cultural imperialism [which] signifies a serious challenge to Western hegemony, which depended on the hegemony of its world views, the inherent assumption of the superiority of Western cultural forms, and the uncritical acceptance of its images of the self and the other" (146).

According to the results of the last three Lebanese parliamentary elections, this notion of mobilisation has a religious feature, particularly within the vast majority of Lebanese Muslim Shiites who voted to the *Hezbollah's* candidates to the parliament.

In her analysis of the political organisations, which have military arms, Berti (2013) argues that they gain domestic support, because they are "providing social services and other political and social goods, thus creating a network of supporters - clients whose political backing is not linked to their approval of the group's military activities" (6). Although this claim seems to be logical, it cannot be generalise on *Hezbollah* for three reasons. The multi-confessional structure in Lebanon, the strong electoral power of *Hezbollah* and thirdly the religious implications in "*The Islamic Resistance's*" discourse which entice the Muslim Shiites to back its military action.

Hezbollah benefitted from "*The Islamic Resistance's*" media discourse to maximize its domestic popularity. In this vein, the result of the last three Lebanese parliamentary election reveals that *Hezbollah* utilises the popularity of its military arm to entice the voters. This can be noticed by the name of *Hezbollah's* parliamentary bloc "*Faithfulness to the Resistance*." This name and the results of these elections suggest that *Hezbollah* has maintained and secured the existence of the public sphere created by its military arm.

7. Conclusion

This paper has pointed to the notion of mobilisation in "*The Islamic Resistance's*" media discourse which is translated into creating what so called "*The Community of Resistance*." In this regard, the paper identified the media discourse of *Hezbollah's* military arm and pointed to the gaps in literature about the notion of mobilisation in this discourse.

The paper also pointed to the public sphere created by *Hezbollah's* military arm and how it is maintained through discourse, particularly the periodical speeches of its leader Sayyed Hassan Nasrullah. In this vein, this paper alluded to that the notion of mobilisation in "*The Islamic Resistance's*" media discourse holds religious and cultural power to entice Lebanese Muslim Shiites and face Israel and its allies.

The paper found that *Hezbollah* has occupied the public sphere created by its military arm. Thus, *Hezbollah* has invested the existed public sphere through

participating in the Lebanese Parliamentary election to secure its military arm. Thus, it reviewed the result of the election to show that the created public sphere is strong as a result of the continuous flow of "*The Islamic Resistance's*" media discourse.

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SEMANTIC CHANGE AND VICTORIAN GOVERNESS FICTION

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Abstract: This paper is part of a Cultural Studies thesis researching the contribution of 19th c. Governess writings to the social mutations regarding women's social role and education, by looking at stereotypes. In this context, the complex Employer–Employee relation between the "lady of the house" and the "Governess" needs to be studied in its language-related dimensions. The word "lady", formerly a precise denominator, transitioned to the semantically augmented and less precise word "lady" of the 19th c. This transition, expressed in newly coined phrases and in new usage contexts, reflects quintessential social changes. The word "Governess' names a social position at the core of Victorian social debate. It was used in collocation with certain determinant adjectives, carrying little information. This usage pattern is particularly relevant for the Victorian concepts of social interaction and social improvement. The research employs different Governess-related texts: advertisements, instructionals, letters, memoirs, children's books and fiction.

Keywords: Lady, lady of the house, Governess, stereotypization, Victorian fiction

1. Victorian coding of gender and class reflects in language

Victorian Governess-related texts make little sense in absence of background information related to the ideal of womanhood crystalized in the concept of the Victorian *lady*, and to the ambiguous status of the Victorian governess, the lady who had to earn her living in a world dominated by the ideology of *separate spheres*.

The most appropriate theoretical framework for my research is the one constructed in Patricia Ingham's 1996 study *The Language of Gender and Class. Transformation in Victorian Novel*, focusing on the codes of gender and class intertwining, as a typical ideological trait the age (Ingham 2003). Ingham begins by reaffirming Nead′s position: *"The representation of women can never be contained within an investigation of gender; to examine gender is to embark on an historical analysis of power, which includes the formation of class"* (Nead 1988, 8 in Ingham 2003, 2) but amending it with Mary Poovey's observations that: *"…the 'standard′ account of gender focusing round the middle-class ideal was: "both contested and always under construction; because it was always in the making, it was always open to revision, dispute and the emergence of oppositional formulations"* (Poovey 1988, 3 in Ingham 2003, 2). Based on this image of multiaccentuality, she introduced the dynamic concept of "*divisiveness* (and not division)" as the dynamic principle by which the general perception of a class was produced. Her research employed the concept of social class in its wider definition given by sociologists from Veblen (Veblen 2007) to Bourdieu (Bourdieu 1996), where the cultural capital and dynamics of each social cushion are accounted for. Ingham coined Poovey's concept of *"uneven developments*", employed by Poovey to describe the multiaccentuality of Victorian gender image construction to Bakhtin's formulation of the conditions for social communication: *"Every stage of the development of a society has its own special and restricted circle of items which alone have access to that society′s attention and which are endowed with evaluative accentuation by that attention. Only*

items within that circle will achieve sign formulation by that attention and become objects in semiotic communication.″ (Matejka and Titunik 1986, 21–2 in Ingham 2003, 2-3). In other words, the ideological particularities of the Victorian gender construction can be deciphered in the uneven developments of meanings in pairs/ groups of supposedly symmetrical terms, as these asymmetries are the building blocks of ideology. At the center of Victorian collective semiosis regarding social order, Ingham places *"the sign of the 'womanly' woman"*:

> "Ironically what gave imaginative power to the oppressors of the lower orders was the force attributed to the sign of the 'womanly' woman, who was represented, shaped, celebrated and offered as an aspirational model in every form of writing from the law and 'non-fictional' documents like conduct books to novels and poetry. She is powerfully present, as a standard for judging by, when inevitably absent from accounts of working-class. squalor or promiscuity. And the force of this sign is significant for more than representations of gender alone" (Ingham 2003, 21).

In a similar vein to Ingham′s research, Esther Godfrey's 2005 article *Jane Eyre, from Governess to Child Bride*, re-assessed the labor component in *Jane Eyre* in terms of gender-and-class, to explain the way in which the text reflects Victorian gender construction. She explained the entwining of gender and class as an ideological answer to the social pressure from below: *"… the corresponding polarization of male and female realms within the middle class can be read as the result of a larger societal anxiety about gender identities that emerged from the instability of working-class gender roles in the new social framework″* (Godfrey quotes Charlotte Elizabeth Tonna's particularly relevant 1843 report on miners named *The Perils of the Nation: An Appeal to the Legislature, The Clergy, and the Higher and Middle Classes*, where Tonna's extreme worries were focused on the presence of both sexes in the mine improperly clad, and not at all on the deadly working conditions). (Godfrey 2005, 854). In Godfrey′s opinion, "*the text* [of *Jane Eyre* - my note] *suggests that only the middle and upper classes can afford the costly performance of gender″* (Godfrey 2005, 856).

2. Ladies and governesses: linguistic aspects

2.1. Ladies vs. ladies: the male counterparts of the term *lady*

It was not until early modernity (*i.e.* the 1700's) that certain women who did not belong by birth or marriage to the titled gentry would be called *ladies*. These newly privileged members of the fair sex were raised above others not solely by birth, but also by their attachment to the "naturally" superior middle-class *moral code*. This gradual re-definition of social and moral standards is reflected by the semantic changes of the term *lady*. This re-definition also imposed another linguistic change: the male counterpart of this *lady* in its new acception was not the *lord*, but the *gentleman*, the term that named the masculine ideal of the age. The terms *lord* and *gentleman* had coexisted from the Middle Ages, initially without really being synonyms, and underwent different evolutions. Pairing the term *lady* with the term *gentleman* by successive semantic changes occurring in both terms did not restore the symmetry of the initial gendered pair of terms, *lady* and *lord*. This dissymmetry is a case of so-called "*uneven developments*" (Poovey 1988, 3-4), the basis upon which Victorian ideology can be researched as a system of signs governed by a particular syntax.

The word *lady* started out in the English language as the symmetrical gendered counterpart of the word *lord*. The words *lord* and *lady* are of Old English origin and their original forms seem to pre-date proper social stratification. They were compound words including the ancestor of today's word *loaf,* and they expressed gender roles in relation with having loaves of bread. The Old English *hlæfdige* meant "one who kneads bread" and, respectively, *hlafweard* meant "one who guards the loaves". The pair of words gradually achieved their meaning of social titles, denoting "high social ranks", during the Middle Ages. From *hlafweard* came *hlaford*, meaning "master of a household, ruler, superior", followed by the forms *laverd* and *loverd*, attested in mid-13th c. manuscripts and, finally, the modern monosyllabic form, attested in the 14th c. The (+)"female" counterpart paralleled its evolution. From *hlæfdige* came the intermediate forms *lafdi*, *lavede* meaning "mistress of a household", "wife of a lord". It was first attested in writing around the year 1200, when it was already used with the meaning of "woman of superior position in society". As such, it would evolve into the less formal, but still deferential replacer of all female titles in direct speech, and of most female titles in writing. The derivative *ladily* is attested in the late 14th century, meaning that a standard of behavior was already attached to the semantic field of the term *lady*. This is also the time when a new meaning is added: "woman as an object of chivalrous love". This semantic enlargement of the term *lady* is probably achieved in contamination with the borrowed term *mistress,* its partial synonym as a "woman in superior position, in charge of a household", since its source, *maistresse*, was already a polysemic term in Old French. This new, more specialized meaning was not a democratization: as an object of chivalrous love, the *lady* remained a member of *nobility*. Placed before a woman's first name, the word *lady*, was, and still is, the deferential way of addressing any woman in possession of a title. The term *lady* was not appropriate for reference to a woman of unknown or lower status. Other formulas, like the term *goodie,* were in use for this purpose.

Originally, being a *gentleman* was a question of status, not of social rank. Until the 14th c., the relationship between the term *lord* and the term *gentleman* reflected the *nobilus* vs. *generosus* organization of meanings originating in Latin. The term *gentleman* designated someone literally "well-bred", but who could not claim a rank in the nobility. After that, it underwent semantic changes twice. First, in Late Middle English the term *gentleman* started being used in ways blurring the boundaries of this semantic relationship, so that, by the 16th c., it got to designate the lowest rank of the English gentry. (A *gentleman* would now display his rank, through a coat of arms, and his allegiance to a code of honor, through dueling. Dueling for the sake of honor was often a more certain sign of someone's gentlemanly rank than the coat of arms, which could have been - and often was - a forgery in those times.) In the late 1500s, William Harrison wrote that: *"gentlemen be those whom their race and blood, or at the least their virtues, do make noble and known"* (Harrison, Edelen 1994, 113) and, from then on, the term retains this semantic ambiguity. The second set of semantic changes started with the modernization process taking place in society between 1700 and 1900. From "well-bred" and even "noble" (a meaning where it could pair the word *lady* without disparities), *gentleman* came to mean simply "acceptable to good society". This new meaning of the word de-emphasized social status, placing the accent on the code of conduct linked to the status. Doctors, merchants and (certain types of) lawyers could now be considered *gentlemen* if they possessed the right combination of "position", "education" and "manners". ". As Dr. Christine Berberich points out in her 1988 book, The Image of the

English Gentleman in Twentieth-Century Literature. Englishness and Nostalgia, the most relevant documents of this semantic change are the successive editions of the *Encyclopædia Britannica,* which oscillate between the two meanings. In the 8th edition, the entry *"Gentleman"* finally gives both meanings, also adding that: *"By courtesy this title is generally accorded to all persons above the rank of common tradesmen when their manners are indicative of a certain amount of refinement and intelligence."* (Berberich 2007, 9). This definition of the term *gentleman*, is also present in the 11th edition of the *Encyclopædia Britannica* (published between 1910 and 1922), which I consulted. (*E.B.*, XI: 604-5). This *gentleman* is the male counterpart of the Victorian *lady.* We find her defined in 1861 as a *"woman whose manners and sensibilities befit her for high rank in society."* (*E.B.*, XVI: 61-2).

Unlike the traditional *lord* - *lady* pair, the Victorian *lady* - *gentleman* pair is a clear case of uneven developments, in the sense that Poovey gave this concept (*see above*). Patricia Ingham does not fail to notice the difference between a *"title accorded… when manners are indicative of…"*, and *"manners… befit for …rank in society."* She summarizes the situation, also noting that the *democratic aspiration* promised by the term *gentleman* is absent in the connotations of the term *lady*:

> *"The term 'lady', though it might seem to be a parallel term, is not equally significant in this period. The limitations on women's roles in society meant that there was not a class of achievers aspiring to a name they felt themselves to have earned. The name 'lady' was socially aspired to, instead of the only semi-polite usage person, but unqualified 'woman', unlike man, was in conversation an offensive description, indicating the lowest possible status."* (Ingham 2003, 111)

The symmetric pair *lady* - *lord* is the gendered expression of privilege through rank, whereas the dissymmetric pair *lady* – *gentleman* expresses far more than just gender and -class: it is an expression of the Victorian ideology of *separate spheres*. As Mary Poovey points out: *" …instead of being articulated upon 'inherited class position in the form of noblesse oblige, virtue was increasingly articulated upon gender in the late eighteenth and early nineteenth centuries… As superintendents of the domestic sphere, [middle-class] women were represented as protecting, and increasingly incarnating virtue."* (Poovey 1988, 10)

2.2. Victorian ideals *ladies*: the *lady of the house* vs. the *lady of leisure*

The word *lady* appears in two phrases that still bring the Victorian Era immediately to mind. One of them is *the lady of the house*; the other is *a lady of leisure*. The first one refers to social *status* (though not directly to social *rank* or *class*), and the other one is, more or less directly, a reference to a *lifestyle*, based on *material status*. The phrase *lady of the house* revitalized an old meaning of the term *lady*, similar to one of the early meanings of the term *mistress*. Both phrases *mistress of the house* and *lady of the house* had circulated but, as the term *mistress* specialized to mean primarily a "female lover outside wedlock" - a status hardly acceptable to the Victorian morals -, the meaning was taken over by the term *lady*. To be seen as *gentlemen* and *ladies*, a family needed to afford their women staying at home and, ideally, not having any contacts with the world of gaining a livelihood. It was obvious that, to be *the lady of the house*, one needed to manage a house; but to be the angel of the house, i.e. a *"true" lady*, one needed more than that. This Victorian concept of *lady* was linked to a particular concept of *house management,* which had little to do with the initial loaves. When the standardized portrait

of the "true" *lady* was summarized in the phrase *the angel of the house*, the accent moved from *efficient household management* to *insuring the moral standards* of the house. *Ladies* were primarily defined as the specializing "guardians of propriety" in their families. However, the poetic substitution worked backwards, as well; the word *lady* was charged with the representation of a whole set of domestic moral prescriptions. Unlike before, a woman did not need to possess a title to be acknowledged as a *lady*. Instead, she needed to conform to a set of behavioral prescriptions designed to develop her "natural womanly instincts". While signaling a democratic switch, this particular semantic change was a means of social segregation through language, as well. The term *lady* now also designated a number of women who did not possess a title; but it efficiently excluded large numbers of women from being seen as "womanly" at all. In the strongly polarized Victorian society, connecting the idea of *femininity* to that of the *private sphere* excluded many women from the idea of *gender*, while constructing, in fact, a *class*-based social separation. "Proper" Victorian femininity depended "naturally" on the *gentleman,* who possessed a House, and who would keep the female members of his family outside any damaging contacts with the lucrative world.

The female typology summarized in the phrase *lady of leisure* was at the core of a certain preoccupation (and double standard) of the time. Though employed nowadays to explain the changing social projections regarding gender (and class) during the last decades of the 19th c., the phrase *lady of leisure* was merely an accidental occurrence in the literary production of any decade of the Victorian Era. Yet the word *leisure* would be a traditional presence in non-fictional discourses aimed at defining female identity. Middle-class Victorians were somewhat split upon leisure. At the top of the upper middle-class were those who could mingle effectively with the upper classes, because they could afford a lifestyle completely similar to that of the titled gentry. In their case, leisure was less gendered than in the case of the lower middle-class cushions, who made efforts to emulate with the powerful and the wealthy - chiefly by educating their sons properly, by keeping the female members of their families from paid work, and by hiring specialized household staff. Here *leisure* acquired gendered connotations, because it was unequally distributed between the two sexes. These *gentlemen*, who made up the majority of the middle-class, had to mix leisure with work. This gender-related disparity regarding leisure was traditionally absent in nobility and also absent in the well-off. The author of the 1858 article titled *"Female Education in the Middle Classes"*, a feminist publication, defined the difference between a *Lady* and a *lady* as follows:

> *"like the lady of rank (Lady), she is above engaging in industrial pursuits; and she even pities the lot of her sex laboring ranks, that women must share in theses the lot of man; but she forgets that for woman to find happiness in a life of ease, it is requisite that man in the same rank be equally exempts from toil. Unlike the lady of rank, the lady of the middle class is left alone during the day. Her husband, her suitor, her brother, her friend – in place of accompanying her in her visits, or in her other efforts to occupy a day of leisure, is busy at his desk, engrossed in his industrial avocations"* (*The English Woman's Journal* 1, no. 2 (1858), 224).

The 18th century conduct books placed *leisure* in a particular semantic relation with *idleness.* Many upstart and successful members of the middle-class came from denominations and ideologies that frowned upon *idleness*, always described in Biblical terms, as the prelude to moral decay. Two types of non-fictional discourse revolving around female identity were concerned with placing *leisure* and *idleness* in relation. Authors of conduct books endeavored to create a gap, if not an opposition between the

two terms, while looking for appropriate solutions for young women. They emphasized the need for carefully managed, well-organized social activities aimed at distinguishing leisure from pure idleness. On the other hand, proto-feminist writings concerned with women's condition denounced the two concepts as being, in fact synonyms, with prescribed female leisure being no more than a mask for idleness, a facilitator of moral decadence. While *leisure* had clearly been perceived by men with intellectual pursuits like Samuel Johnson as substantially different from *idleness* (see the famous quote), in the case of upper middle-class women, leisure management, more than household management was a problem. The impure world of money and idleness were two different perils to the moral health of women, the guardians of the nation's moral health.

Emulating with the symbolic side of the upper class' public life, the Victorian middle-class *lady* was meant to be the chief *ornament* of a household more or less filled with servants where men were often absent. Her (theorized upon) function as "general of the household" was at best secondary to that, with girls being married without much knowledge regarding house management, whenever such an attitude could be afforded. Towards the bottom of middle-class lifestyle arrangements, women had to contribute actively to the family's income, ideally in proper and discrete ways. The uneven developments are once again present: while a *gentleman of leisure* was a male acknowledged as successful, a *lady of leisure* was a well-married, potentially idle female. In both cases, leisure was a token of a *gentleman*'s success in society. At the same time, the political discourse of the rising middle-class was denouncing the upper classes as non-productive, I.e., purely *ornamenta*l. Between these boundaries, the "naturally delicate" Victorian *ladies* were to engage in prescribed types of non-lucrative activities, in prescribed ways. Organizing social gatherings and charity fitted this pattern best.

To the second half of the 19th century, the term *leisure* evolved into the label of a carefully designed system of rules for behaviors and activities specific to the well-offs in general, and to women in particular. In addition, in the second half of the 19th c. the word *leisure* graduated from advice books to sociological metalanguage, culminating with the work of American researcher Thorstein Veblen, *The Leisure Class*.

While the ideal expressed through the phrase *lady of the house*, that of the domestic *angel*, was competing (and winning certain battles) against the *great/ grand lady* (i.e. the *Lady*, or the fashionable female socialite), the concept underlying the expression *lady of leisure* blurs the differences between the aristocrats and the upper middle-class, while meeting a mixed response of rejection/ emulation within the lower middle class. This phrase does net express a part in a competition between the upper class aristocrats and the upward bourgeoisie, but a hierarchy of emulation within a society where position is defined in relation to money.

3. Governesses: the inacceptable equals

3.1. Confusion

Feminist researchers of the Victorian Era emphasized the inadequacies of the term *governess*. Firstly, because it belonged to the list of gendered pairs of terms naming social functions, where the female term had undergone semantic degradation (like *lady* and *mistress*). (see Kochman-Haladyj 2007, 209-15). Secondly, because *governess* would function like an *umbrella-term* at the very time when the Governess' Plight was focusing social attention. In her notorious 1972 article *"The Victorian Governess. Status*

Incongruence in Family and Society", Jean Peterson noticed that: *"In mid-nineteenth century usage, the term "governess" could refer to a woman who taught in a school, a woman who lived at home and travelled to her employer's house to teach […], or a woman who lived in her employer's home and who taught the children and served as a companion to them*." (Peterson 2013, 4)

> "The designation 'governess,' then, does not help us understand what specialty areas a woman had mastered, what methods, or in what surroundings she taught her pupils. Women professionally involved in teaching in public and private schools, those visiting private residences to teach for a specified number of hours a day, others giving lessons in their own homes, and still another contingent who boarded in their employers' houses for the purpose of administering a home-schoolroom are all encompassed by the one blanket term" (Rescher 1999, 5-6).

Sarah Fielding's 1749 novel *The Governess; or, The Little Female Academy* used the term in its meaning of "school mistress" and her literary formula would be cloned multiple times, always keeping the character and the meaning of the term. Etymology can shed light upon the original ambiguity of the education-related information carried by the term *governess*. The gendered term *governess* came from the Old French term *governeresse* "female ruler or administrator", borrowed in the form *governouresse* and shortened in the late 14th century to its modern form (Klein 1971, 348). While in the middle 15th century the term meant a "female ruler," its new meaning of a "female teacher in private home" was not attested in writings before 1712. Instead, *mistress,* the female term of another gendered pair, evolved from the Old French term *maistresse,* also borrowing its multiple meanings. (Klein 1971, 507). Its meaning of "female teacher, governess" (evident in the collocation *school mistress*, appears already in 14th century manuscripts, wile 15th century writings also attest the "woman who employs others/ has authority over servants". After that, the word undergoes moral degradation, acquiring its meaning of "kept woman of a married man" in both languages. This is where the term *governess*, also undergoing (milder) social degradation of meaning (Kochman-Haladyj 2007, 209-15) would emulate.

3.2. Effacement and Derogation

Elizabeth Dana Rescher argued that the noun *governess* gave no clue of social class: "*[…] the word could refer to the lower-middle-class woman who worked in the nursery. It could equally well identify a London banker's Paris-educated daughter who was employed to "finish," or put the final social polish on a pupil's education"* (Rescher 1999, 5). Her observation prompted me to look at the most usual determinatives that collocate with/ explain the term *governess.* Besides its meaning of "a school teacher", it could mean: a *daily* governess; a *private* governess, a *resident* governess; a *nursery* governess; a *preparatory* governess; a *finishing* governess; a *companion* governess. Indeed, of these seven determinatives usually collocating with the term *governess*, four would rather convey Employer-related information, rather than giving much information on the Employee. 3 determinatives: *private*, *resident*, *daily* refer to the governess' abode, with Rescher noting that *private* and *resident*, interchangeable in the era, could also refer to school mistresses, in particular contexts (Rescher 1999, 6-7). Between the *private/ resident* governess and the *daily* governess the practical differences were small, as the latter was expected to come in early and do various chores *all day long*. Hence, the resident governess informed on the Employer ability to offer housing. The attribute of

companion-ship was similarly relevant of the Employer's status. Finally, as Jeanne Peterson put it: *"The governess was […] an indicator of the extent to which a man's wife was truly a lady of leisure"* (Peterson 2013, 5).

More directly related to the job, the determinatives *nursery*, *preparatory* and, respectively, *finishing* applied to the term *governess* related the job to the *age of the charges*. Since they implied different types of *objectives*, they also conveyed *status-related information*. Nursery governesses represented the lowest point of the job and education-related female activists of the time criticized employing families for not employing *nursery governesses* for activities sufficiently distinguished from those performed by nannies. Such arrangements were detrimental to governesses who, unlike working class nannies, were lower middle-class *ladies*, forced to perform babysitting and to help with the chores around the nursery besides lessons. Activists would fight this situation by advocating the professionalization of *nursery governesses* and the importance of early education. *Preparatory* governesses formed the usual entrance point and the bulk in the job. The best remunerated *finishing governesses* were expected to polish their pupils' social skills, and represented the topmost segment of the profession. They came from better-off families, personal experiences allowing them to become proficient educators and companions.

Finally, Victorian authors often have their well-off characters voice their views of *governesses* by employing collective nouns like: *tribe*, *race*, *class* - with evident derogatory connotations. This way language was used as a means to enlarge the gap between the leisured Employer and her uncanny Employee. Linguistic evidence proves that, while enjoying the prestige of hiring a governess, middle-class families felt the need to place this needy equal specifically among the servants.

4. Conclusions

During the Victorian Era, the governess was the typical working lady, with her status being perceived as a contradiction in terms. Semantically, the relationship between the lady of the house and the governess revolved essentially around the newer meanings of the term lady. The term lady functioned as a segregating social label, despite its acquiring of socially inclusive meanings to some extent. The combination carried a potential for tension: the term lady could denote "social origin", "education", and/or one's "present social status" (if the latter was a recent acquisition) in the case of an Employer. Governesses were ladies by "birth and/or education" as a rule. Nouveau riches were exposed to hiring someone who had formerly been their social superior. However, the governess's notional/ former status of a lady mattered only insofar as it added to the prestige of her Employer. The frequently used Victorian phrase lady of the house was mutually exclusive with the entire semantic field of "employment". The phrase lady of the house is, in the case of this relationship, the linguistic solution for the term lady to name only the Employer, with its capacity of naming the Employee being restricted. At the lower end of this social relationship, the term governess, expressing the Employee's role, is a product of significant semantic degradation. Moreover, it is employed in ways meant to emphasize the Employer and diminish the Employee. These linguistic aspects are consistent with the lady's theorized moral duty of mistrust, an encouragement of active social discrimination which was, in fact, money-based.

The study of how the particular middle-class female relationship between the lady of the house and the governess was put into language is particularly important to

sociologists and cultural researchers. Firstly, it highlights both the hierarchies and the tensions inside the Victorian social group of middle-class women. Secondly, it explains away the alien homogeneity of governess texts as different as advertisements, instructionals, magazine articles, memoirs and novels of the time. Thirdly, it highlights an important reason why the Victorian proto-feminist texts read so much as a self-undermining discourse today.

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LES CONSÉQUENCES COMPORTEMENTALES ET LANGAGIÈRES DE LA SYNCHRONISATION ROUMAINE À LA MODERNITÉ

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Résumé: L'ouvrage porte sur les changements de comportements et de langage dans la société roumaine d'après la révolution anticommuniste des années 89. Nos analyses, imbriquant la sémantique du discours, la sémiotique, la pragmatique linguistique et la psycholinguistique, se sont concentrées sur des corpus tirés des discours politiques et médiatiques, du langage de la jeune génération, formée à l'ère des nouvelles technologies. L'étude s'est également appuyée sur des enquêtes menées dans le monde étudiant, à travers un questionnaire formulé autour des dimensions culturelles de Hofstede. Nous avons ainsi constaté que la société roumaine a changé de comportements et a remodelé son langage suite à la liberté de penser et de s'exprimer, récupérée après l'abolition des interdictions totalitaristes de l'ancien régime communiste, sous l'influence, également, des modèles adoptés à cause de /grâce à la synchronisation du pays à la modernité.

Mots-clés: discours public, sémantique, sémiotique, pragmatique, psycholinguistique, langage, comportements, théorie des formes sans fond.

"Croire en quelque chose et ne pas le vivre, c'est malhonnête.
Soyez le changement que vous voulez voir dans le monde."
(Mahatma Gandhi)

1. Introduction: Aperçu historique sur la synchronisation de la société roumaine à la modernité

1.1. Étapes, formes de manifestation et effets de la réforme étatique en Roumanie

En Roumanie, la synchronisation avec les modèles occidentaux modernes a enregistré d'importants retards notamment dans la réforme de son infrastructure, dans le domaine des transports mais aussi dans l'administration, l'économie (les privatisations) et la productivité du travail, les investissements, les exports, l'informatisation, le développement durable et la protection de l'environnement, la démocratie et la justice, la transparence, etc. Ces hésitations sont, en grande partie, dues aux mentalités et aux comportements hérités du système communiste totalitaire. La longue pratique d'une économie centralisée et d'une vie politique et sociale dirigée et contrôlée par l'État communiste a eu des échos qui se sont prolongés jusqu'au présent, ce qui a engendré des déviations et des manifestations de pseudo-démocratie, concrétisées dans des actes de corruption touchant en particulier l'administration (publique et privée) et la sphère politique.

Le pays atteindra bientôt la maturité en ce qui concerne la gestion administrative et la vie politique, l'acte décisionnel, la justice et, en général, l'exercice démocratique. À l'aide des investissements venus de l'étranger et grâce à ses ressources naturelles si diversifiées, la Roumanie présente beaucoup d'attractivité pour le capital étranger, pour l'économie européenne et internationale. Tout dépend de la rapidité avec laquelle elle

dépassera ses difficultés politiques, sociales et économiques actuelles et entamera des partenariats réels et rentables à long terme.

La Roumanie, en tant que pays récemment issu de sous la dominance du bloc communiste-russe, ressent pleinement le choc de l'ouverture et des contacts avec les économies développées. Elle se retrouve également vulnérable face à la corruption, au crime organisé (dont les formes et méthodes sont de plus en plus sophistiqués: le piratage économique et informatique, les jeux de type pyramidal, les spéculations financières et bancaires, le lavage de l'argent sale, la drogue, le trafic des armes, la prostitution, la délinquance juvénile…) et a encore une certaine fragilité au niveau de sa sécurité, mais qui est en train d'être renforcée après l'adhésion aux structures de l'OTAN.

1.2. La modernisation francophone: quelques repères

En Roumanie, la première réforme du système de gouvernement de type féodal a été opérée, à partir de 1859, selon le modèle français, vu que le premier État roumain moderne a été créé avec le soutien de la France, en dépit du mécontentement de certains voisins puissants tels l'Empire Ottoman et l'Empire Austro-hongrois, qui perdaient ou craignaient de perdre ainsi leur suprématie sur les territoires roumains.

Un bref revirement de l'influence française a eu lieu à petites reprises, après 1989, dû à la formation francophone des certaines personnalités politiques. C'est ainsi, que dans les années '90, grâce au premier ministre Petre Roman (dans le premier régime démocratique roumain), qui avait suivi ses études universitaires en France (au temps du communisme), la langue roumaine s'est enrichie de nouveaux termes tels *"a implementa"* (implémenter, terme d'origine anglaise repris par le biais du français) et *"a antama"* (entamer) et, en tant que lexèmes, les noms *"implementare"* (implémentation) et *"antamare"* (le résultat ou action d'entamer).

Un autre ministre roumain, cette fois-ci de l'Education nationale, Daniel Petru Funeriu, lequel avait également suivi ses études en France (où il s'était réfugié clandestinement en 1988), a proposé et mis en place, en 2011, la réforme de l'enseignement roumain selon le modèle français, même s'il n'a pas, pour autant, tenu compte des réalités roumaines. En dépit de la réforme qu'il a imposée pendant son mandat, ne faisant toujours pas confiance au système éducatif roumain, l'ex ministre Funeriu s'est installé avec sa famille, après le remaniement de son gouvernement, en 2012, en Belgique, pour que ses enfants pussent suivre leurs études, dès l'école élémentaire, selon le système belge d'enseignement. La raison en a été, selon la déclaration donnée par l'ancien ministre pour www.Hotnews.ro, le fait que dans les écoles primaires de Belgique l'on enseignait aux élèves,

> "[…] la discipline [et parce que –n.n.] l'école [belge – n.n.] essayait, en dehors des matières enseignées, à expliquer également [aux élèves – n.n.] les valeurs, parce qu'il y avait une bonne communication avec les élèves et les parents, parce qu'il y avait des règles, et parce que toute matière était accompagnée d'exemples pratiques […]." (Funeriu 2012).

Son interview infère, donc, qu'il avait mis en place en Roumanie une reforme structurale de l'enseignement roumain qui avait agi seulement au niveau des formes, sans avoir visé et opéré un changement essentiel des méthodes, des stratégies de formation, de la communication, etc. La réforme respective porte, d'ailleurs, son nom, et renvoie, après ses aveux passés dans la presse – par un effet illocutoire –, à l'ancienne théorie des "formes sans fond" de jadis.

1.3. L'anglicisation: l'anglais, une "lingua franca" de la mondialisation

La mondialisation (ou globalisation) linguistique est apparue comme une conséquence de la dynamique des relations et des communications entamées dans le cadre des échanges internationaux dans le domaine économique; il s'agit, donc, d' "[…] *une acceptation délibérée d'un moyen commun/unique de communication dans les relations économiques internationales*." (Călărașu [2003]: 1).

Étant donné que la langue utilisée par les médias et le cinéma, aussi bien que par les corporations et les concernes transnationaux, a été éminemment l'anglo-américain, l'anglais est devenu ainsi la "lingua franca" de la mondialisation. (Țurcanu 2009: p.366). L'adoption de l'anglais comme langue universelle de communication est due, en résumant, à l'explosion des technologies de l'information dans l'espace anglo-américain et la position des États-Unis, pendant de longues décades, en chef de file dans les domaines économique, financier-bancaire et militaire.

L'anglo-américain est donc devenu un outil incontournable, permettant l'accès à l'information et l'accélération de la synchronisation et de la participation des différents États à l'économie mondiale. Si, la mondialisation a représenté un processus de type capitaliste manifesté tout d'abord dans le domaine économique, social et technologique, elle a gagné rapidement les autres structures de la vie politique, de la culture, de la langue, de l'environnement, etc.

La période d'après l'adhésion de la Roumanie aux structures internationales (intégration de l'OTAN en 2004 et intégration de l'Union Européenne en 2007) est caractérisée, comme une conséquence de sa connexion à la modernité, par des emprunts linguistiques massifs de l'anglais américain. Bien que la modernisation de la langue roumaine ait commencé au XIXe siècle par le biais du français – le pourcentage des mots français dans le roumain contemporain étant de 29-38%, (Călărașu [2003]: 2) –, en raison des affinités électives et des origines latines communes de deux peuples et langues (la Roumanie est devenue membre de l'Organisation Internationale de la Francophonie en 1991), l'adoption de l'anglais a été rapide et irréversible, au détriment, même, des autres langues étrangères enseignées traditionnellement dans le cadre de l'enseignement roumain: du français (qui a perdu ainsi sa position de première langue), de l'allemand et du russe (le dernier a même cessé complètement d'être enseigné dans les écoles, après 1989). (Călărașu [2003]: 3).

1.4. La théorie des emprunts "des formes sans fond"

Pour la logique de notre analyse concernant les comportements et les usages langagiers comme effets de la modernisation de la Roumanie, nous allons procéder à une courte présentation historique et sociologique de la société roumaine, pour une meilleure compréhension des fondements de notre étude.

L'histoire de la Roumanie, en tant que territoire dont les frontières avaient été reconnues le 1er Décembre 1918 par les organismes internationaux, témoigne des nombreuses influences exercées sur la civilisation roumaine par d'autres cultures, appartenant aux grands empires et puissances économico-militaires voisines qui ont occupé, transité ou ont été intéressés – pour différentes raisons –, de l'espace roumain: l'Empire Romain, l'Empire Ottoman, l'Empire Russe, l'Empire Austro-hongrois, autres États occidentaux modernes, tels la France, l'Allemagne, etc. Ces influences ont touché

à l'organisation administrative, la gestion économique, sociale et politique du pays, les comportements, la langue et les langages, les arts et la littérature, etc.

Au fur et à mesure que la culture roumaine est venue en contact avec les nouveautés apportées par ses conquérants, ses puissants voisins et/ou ses collaborateurs, elle en a emprunté, bon gré mal gré, des modèles qui se superposaient, sinon remplaçaient, les comportements et l'agir traditionnels. Cependant, une grande partie de ces modèles étrangers, adoptés en vitesse par une culture "*mineure*" (dans le sens de société "*conservatrice de valeurs traditionnelles*", selon Lucian Blaga – philosophe, écrivain, professeur universitaire, diplomate et académicien roumain), n'ont pas été suffisamment assimilés dans leur essence profonde. Ces emprunts n'étaient, en conséquence, que des imitations, le plus souvent dépourvues de substance.

Par exemple, vers la moitié du XIXe siècle, les fils des boyards autochtones, ayant pris l'habitude, devenue par la suite une mode, de faire des études en France, revenaient chez eux en y emmenant des idées réformatrices, empruntées à la culture française – chose positive –, s'enorgueillissant de parler un français, souvent approximatif, dans les salons mondains de l'époque et se couvrant de ridicule, en dignes épigones de Molière. Cette imitation des attitudes, apparences et langage "à la française" leur avait valu, le surnom satirique de "*bonjouristes*" (en roumain "bonjurist", singulier – "bonjuriști", pluriel).

En suivant son chemin vers le progrès, la Roumanie, "*une île de latinité dans une mer slave*" (comme l'appelait Nicolae Iorga), a toujours regardé vers les cultures occidentales, qu'elle considérait comme des modèles de progrès à suivre. C'est ainsi que les événements réformateurs des années 1848 ont profondément influencé la société roumaine en lui ouvrant, pratiquement, la voie vers la modernité. À partir de l'Union des Principautés roumaines, la Valachie et la Moldavie, en 1859, le pays a adopté le nom qu'il garde aujourd'hui encore – Roumanie – a embrassé une nouvelle forme étatique et a restructuré toutes ses institutions aussi bien que son mode d'organisation et de gestion. Ces transformations ont été statuées par sa Constitution de 1866. Le document, fondamental pour l'État national roumain, a représenté le premier acte de naissance de la société moderne roumaine: y étaient stipulés, en essence, les libertés et les droits fondamentaux des citoyens, le régime parlementaire, la séparation des pouvoirs, la responsabilité ministérielle, etc.

Cependant, dans cet élan réformateur, les nouveaux modèles occidentaux, massivement et radicalement adoptés, n'avaient pas eu le temps d'être approfondis aux niveaux des comportements et mentalités roumains, à peine sortis d'une période féodale.

Ce décalage, entre un système institutionnel démocratique et le contexte économique, social et politique qui ne disposait pas encore de classes sociales entraînées, capables de gérer ces institutions par des méthodes et moyens démocratiques, a été remarqué et, souvent, âprement critiqué par de nombreuses personnalités roumaines (écrivains, publicistes, philosophes, esthéticiens, historiens, critiques littéraires, ministres, diplomates, professeurs universitaires, académiciens…) parmi lesquels: Titu Maiorescu, Mihail Kogălniceanu, Alecu Russo, Mihai Eminescu, A.D. Xenopol, Ion Luca Caragiale, Eugen Lovinescu, Nicolae Iorga, Constantin Rădulescu-Motru, Constantin Stere, Garabet Ibrăileanu, Mihail Manoilescu et alii.

Le premier analyste qui ait dressé un ample tableau des inconséquences du nouveau système d'administration de la société roumaine d'après 1866, a été Titu Maiorescu. Il a synthétisé la situation dans une expression qui a fait, depuis, une bonne et longue école, et qui reste, encore, d'actualité: *la théorie des "formes sans fond"*,

mentionnée dans son célèbre article paru le 1er décembre 1868 dans la revue "Convorbiri literare" ("Conversations littéraires"). Le critique a condamné, premièrement, le manque de substance des nouvelles formes empruntées par culture roumaine, en considérant que les créateurs et les éducateurs imitaient leurs confrères occidentaux sans prendre garde à la profondeur, à la qualité et à l'originalité de leurs œuvres et activités culturelles:

> "Bien avant de posséder une culture au-dessus de l'éducation offerte dans les écoles, on a inauguré des athénées roumains et des associations culturelles. Avant d'avoir un brin d'activité scientifique originale, on a créé la Société académique roumaine, avec une section de philologie, une section d'histoire et d'archéologie et une section de sciences naturelles et ce faisant, on a falsifié l'idée d'académie […]. En apparence, d'après les statistiques des formes extérieures, l'on pourrait croire que les Roumains maîtrisent aujourd'hui à peu près toute la civilisation occidentale […]. En réalité, tout cela n'est que prétentions sans fondements, fantômes sans corps." (Maiorescu 1868).

Le critique roumain a continué ses philippiques à l'adresse des règlements, voire la nouvelle Constitution, et des institutions empruntés à l'Occident, car, affirmait-il,

> "[…] aucun peuple n'a été régénéré par les lois et les gouvernements; car les lois et les gouvernements ont été seulement l'expression occasionnelle, le résultat extérieur de la culture intérieure d'un peuple." (Maiorescu 1978: 473).

En 1880, Mihai Eminescu (écrivain, journaliste et considéré par la postérité roumaine comme son "poète national") a signalé également les inconvenances des emprunts trop rapides et, donc, superficiels des formes institutionnelles de l'Europe Occidentale. Il a utilisé, pour les décrire, une expression qui allait traverser les différentes périodes historiques de transformation de la société roumaine et devenir le mot d'ordre des années 90: "*époque de transition*" (au temps d'Eminescu il s'agissait du passage d'un régime féodal à un autre, de type moderne, capitaliste).

En se référant à la modernisation du pays sur le modèle européen, Eminescu observait, avec pertinence et lucidité, que la société roumaine avait adopté des structures copiées du système occidental sans les adapter à sa spécificité, ce qui diminuait ou même annihilait l'efficacité de ces nouvelles institutions et formes d'organisation. Ses analyses n'ont rien perdu de leur acuité et de leur pérennité, voire leur applicabilité à la situation de Roumanie au XXIe siècle :

> "Celui qui dit «progrès» ne peut l'accepter qu'en y admettant ses lois naturelles, sa continuité graduelle. Vieillir, d'une manière artificielle, un enfant, planter des végétales sans racines pour avoir le jardin prêt en deux heures, ceci n'est pas du progrès mais de la dévastation. […] *Toute une série de phrases sans valeur, copiées des journaux étrangers, maniées par des écrivains de seconde main, des discours prononcés par des politiciens ayant été formés et vécu dans d'autres pays ont remplacé et remplacent encore, en grande partie, nos efforts d'apprendre tous seuls: les raisonnements étrangers, issus d'autres états de choses, remplacent l'exercice de notre propre jugement.* […] *Au lieu qu'un nouveau esprit de travail et d'amour pour la vérité rentre dans les formes anciennes de notre organisation, ont été conservés, au contraire,* l'inculture et l'ancien esprit byzantin, qui se sont infiltrés dans les nouvelles formes de civilisation occidentale. La civilisation roumaine n'a pas visé l'essence ou l'amélioration de la qualité, mais la préservation de tous les péchés anciens, remaniés par des réformes très coûteuses et totalement disproportionnées, tant par rapport à la capacité de production du peuple qu'à sa culture intellectuelle. Le programme publié dans le numéro d'hier, sur lequel nous reviendront à certaines autres reprises, est issu de ce vif sentiment de la contradiction

> entre le fond et les formes, qui se manifeste si ouvertement dans tous nos phénomènes publics. Même si l'époque des formes vides, qui règne depuis plus de vingt ans dans nos pays [Principautés roumaines: la Valachie et la Moldavie – n.n.], pourrait être *expliqué, et non pas justifiée, par l'expression "époque de transition", il est évident que les tâches avec lesquelles la transition nous a surchargés nous dictent sérieusement de faire chemin arrière de cette voie erronnée, afin de regarder plus clairement l'état réel du pays, de juger plus lucidement de ses necéssités." (Eminescu 2010: 292-294).*

Nous retenons, également, en le considérant important pour notre étude, le caractère artificiel et circonstanciel du nouvel État roumain qui venait d'être créé en 1859, selon le modèle occidental, remarqué par un autre écrivain et journaliste emblématique pour l'époque et, par la suite, pour la littérature roumaine, I.L.Caragiale. Il considérait que l'État qui venait de naître était "improvisé", et qu'

> "[…] au lieu de former un équilibre des forces sociales à un moment donné [il – n.n.] cherche en à devenir le fondement et la source génératrice. Alors que l'État devrait être le résultat naturel de la société, nous constatons que la société doit être le produit artificiel de l'État." (Caragiale, apud Op. cit: 132).

Caragiale observait également qu'à cause de cette inconsistance du système démocratique instauré d'emblée sur le modèle occidental, la vie publique roumaine et les institutions étaient complètement régies par le politique.

La suprématie du politique pendant les années 1877 avait été aussi remarquée par un autre écrivain, C. Bacalbaşa, qui affirmait que l'intérêt politique constituait "[…] *la seule préoccupation, le seul devoir moral d'ampleur. C'est pourquoi il n'y avait pas d'autre vie publique.*". (Bacalbaşa 2000: 89).

Pourtant, celui qui a poussé l'analyse du système jusqu'à l'identification de l'abus du politique et, finalement, de sa corruption – autre élément de base pour l'étude ci-présente – a été C. Rădulescu-Motru qui constatait que le modèle institutionnel emprunté aux pays de l'Occident, au lieu de servir l'intérêt public des citoyens, était en fait manipulé au bénéfice des politiciens. Le politique devenait, donc,

> "[…] une activité – ou plutôt, l'exercice, manié de main de maître, des droits politiques – par laquelle quelques uns des citoyens d'un État tendent, et parfois réussissent, à transformer les institutions et les services publics des moyens censés réaliser le bien public, ce qu'ils devraient faire, en moyens utilisés pour l'accomplissement des intérêts personnels." (C. Rădulescu-Motru 1984: 3).

2. Les nouveaux comportements langagiers roumains

Si le modèle de l'échange économique est de type contractuel, supposant "*une convention par laquelle une ou plusieurs personnes s'obligent envers une ou plusieurs autres, à donner, à faire ou ne pas faire quelque chose*." (Wikipedia [s.a]), l'échange communicationnel est également basé sur un accord réciproque entre au moins deux locuteurs. L'on parle dans ce cas d'un "contrat de communication" (Charaudeau 1995: 101) qui a, lui, une double nature, "situationnelle et communicationnelle".

Le contexte situationnel du contrat communicationnel porte sur certaines contraintes à respecter et sur la finalité interactionnelle. Dans le cadre du message échangé par un accord de communication, il faut que les participants "*aient en commun des univers de référence (savoirs partagés) et des finalités, motivations communes*" (= quel est le but poursuivi lors de la communication).

Du point de vue communicationnel, "*le contrat de parole*" concerne la manière (le "comment dire") dont est réalisée la communication. Le niveau communicationnel regarde, dans ce cas, la construction des formes – au niveau du mot, de la phrase ou du texte – et de sens (dimension sémiotique).

"*Les comportements langagiers*" des locuteurs suivent, dans le cadre du "contrat" les conditions psycho-sociales dans lesquelles se produit la communication, voire l'échange linguistique: messages publicitaires, slogans électoraux, débat télévisé (scientifique, politique, culturel, social ou talk show), spot télévisé, etc. (Charaudeau 1995:105).

La réforme des "formes" dans le domaine économico –financier, des affaires et de la démocratie, opérée après la Révolution de 1989, a conduit à l'emprunt de l'instrument des échanges – la langue anglo-américaine – aussi bien que l'imitation des apparences /attitudes/ comportements arborés par les pratiquants originels – appartenant aux pays occidentaux / notamment aux États-Unis.

Ainsi a-t-on emprunté le modèle d'organisation et de fonctionnement des institutions démocratiques et économico-financières occidentales aussi bien que la manière d'organiser les espaces (bureaux, équipements), de s'habiller (tenue formelles pour les réunions d'affaires …), de parler (présentations des produits, argumentations…), le type d'habitations et de moyens de transports (certaines types de voitures, de résidences, de vêtements – plus luxueux…), et par cela-même d'un langage qui a engendré un nouveau jargon, l'anglo-roumain ("*romgleză*" – "romglais", "*afacereză*" – "jargon des affaires", "l'affairais". Au fond, ce sont autant de phénomènes censés inclure et témoigner de la modernité (voire compétence et compétitivité) de l'utilisateur.

La communication à l'ère de la mondialisation se caractérise par certaines contraintes exigées par les circonstances dans lesquelles elle est réalisée. Il s'agit, avant tout, de la communication dans les relations économiques et financières, qui ont imposé non seulement la langue anglo-américaine mais aussi les caractéristiques d'un langage spécialisé telles, par exemple, la limitation (qui se manifeste maintenant aussi dans les langues naturelles utilisées), l'emploi de structures langagières concises, claires/précises, en vue d'annuler tout risque d'ambigüité dans le décodage de l'information. Sont ainsi éliminés les éléments d'expressivité (figures de style, les digressions, les divagations, les répétitions, etc.) et, au niveau de la syntaxe, sont préférées les phrases courtes et simples, dans le cadre desquelles les rapports syntactiques ne permettent que des interprétations univoques:

> "[…] une haute fréquence l'auront les propositions causales, finales, conditionnelles, consécutives et temporelles, obligatoires pour le type respectif de communication; seront utilisées les formes morphologiques qui assurent la concision de l'expression, telle l'emploi de gérondifs ou des formes verbales qui réduisent la proposition à une simple partie de discours, en la rapprochant parfois aux structures nominales. Le lexique spécialisé, basé sur le mono sémantisme (sélecté du vocabulaire économique, aussi bien que de celui abstrait/standardisé), constituera l'élément avec lequel l'on construira des énoncés à l'aide des procédés repris d'une morphologie et une syntaxe essentialisées, en réunissant les éléments principaux de la langue standard." (Călărașu [2003]: 1).

L'adoption des réformes et la synchronisation aux cultures et civilisations occidentales ont contribué, outre l'utilisation de l'anglo-américain comme "lingua franca", pour les communications officielles, d'affaires, etc., à la modernisation de la langue roumaine.

L'on a affaire, d'un côté, au bilinguisme (l'utilisation du roumain comme langue naturelle et de l'anglais comme langue de communication dans des contextes formels) et, d'autre côté, à l'enrichissement de la langue roumaine par des emprunts (assimilation intégrale des mots ou syntagmes anglais qui restent dans la langue d'accueil, dans notre cas, le roumain, comme des mots étrangers), des transferts ou interférences (reprises de mots sans modifications, avec intégration ou non intégration dans la langue d'accueil) et des inversions ou mélanges ou alternances de codes linguistiques (mixages de mots/syntagmes pris dans les deux langues): "*management", "leasing", "know-how", "catering", "website", "casting", "windsurfing", "designer", "casual", "topping", "summit", "by-pass", "computer", "laptop", "marketing", "self-banking", "chat", "messenger",* etc. (Dejica 2013 ; Dejica, Cernicova-Bucă 2014).

En revanche, la troisième règle d'or de la communication d'affaires – notamment celle réalisée par écrit – *la courtoisie*, a été ignorée par les nouveaux hommes d'affaires, personnalités politiques et publiques roumains. Vu que les positions de pouvoir récemment acquises/conquises – à tous les niveaux – étaient, et le sont encore, convoitées et disputées par des adversaires ardents de s'en emparer à leur tour, une permanente confrontation gère la sphère publique et politique roumaines, ce qui se traduit par une manière brutale de manier la communication: condescendante quand on s'adresse aux inférieurs et agressive/intimidante quand il faut affronter/confondre les adversaires politiques.

Le dénominateur commun du langage et des attitudes/comportements c'est l'expression de la dominance.

2.1. L'arrogance et l'agressivité, comme conséquences de la modernisation de la société roumaine

Les études sociologiques ont relevé un fort complexe de l'autorité chez les Roumains. Les attitudes et les comportements qui caractérisent la vie publique roumaine en ce moment confirment une valeur extrêmement élevée de l'écart du pouvoir, conformément aux analyses menées selon les principes de Geert Hofstede (90%). Une étude effectuée en 2005 par la société Interact, en collaboration avec Gallup Organization de Roumanie, se basant sur l'instrument Value Survey Module (développé par Institute of Research for Intercultural Communication –IRIC, créé par Geert Hofstede – VSM94: www.geert-hofstede.com), a révélé que les Roumains n'aiment pas, en général, à intervenir dans l'exercice du pouvoir, en préférant rester au niveau de la simple exécution (le pays ayant une valeur également élevée quant au collectivisme). L'enquête a, donc, constaté le refus obstiné et non déclaré de la majorité des Roumains de respecter les lois et l'autorité et, en même temps, la demande expresse de réglementations et de lois (Luca 2005: 5). Nous considérons que ce complexe d'autorité est dû à l'héritage de la structure duale de la réalité politique et sociale du temps du communisme – la contradiction entre l'idéologie et l'image diffusées par l'appareil de parti et la réalité qui les contredisait, voire le mensonge propagé par les décideurs et la vérité du concret, évidente pour tous. Cette réminiscence va de pair avec le rejet de cette dichotomie – transmis par la Révolution de 1989 – et le besoin de réforme – à travers une réglementation précise et ferme.

En nous basant sur les dimensions culturelles de Hofstede, nous avons entrepris nous même une enquête, à partir de l'année universitaire 2010-2011, pour identifier les éventuels changements dans la perception de nos étudiants quant aux manifestations de la distance hiérarchique au niveau de la famille, de l'école (système pré universitaire

et universitaire), au lieu de travail, au niveau de l'idéologie et des comportements, et, finalement, au niveau des relations du citoyen avec les institutions publiques.

La méthode utilisée a été le Questionnaire et l'Analyse, et elle a été appliquée à un nombre total de 105 étudiants en deuxième année, respectivement 35 étudiants par année universitaire. Dans chaque groupe de 35 étudiants ont été inclus également des jeunes qui travaillaient et suivaient les cours à distance de la Faculté d'Economie et de Gestion des Affaires (Université de l'Ouest de Timișoara). Nous avons ainsi constaté que les valeurs concernant l'idéologie, les comportements et les relations des citoyens avec les institutions publiques avaient acquis des valeurs de plus en plus élevées, ce qui s'expliquait par une rupture entre la société civile et les institutions publiques. En effet, les disfonctionnements répétés dans la sphère des décideurs publics, au niveau central aussi bien que local, ont entraîné la perte de confiance des jeunes et de la société civile, qui se voient paupérisés alors que les corrompus font fortune rapidement. Cette baisse de confiance des citoyens roumains se manifeste par l'acceptation fataliste des faits, par l'absentéisme aux élections et l'inertie en ce qui concerne l'exercice de la démocratie participative, ce qui perpétue une démocratie vacillante, qui ne peut pas atteindre son âge de maturité.

Les conséquences de l'absence de transparence décisionnelle et de l'inertie quant au changement des attitudes, mentalités et comportements dans la sphère publique et politique roumaine sont l'arrogance et l'agressivité.

Le discours politique roumain hérite, en fait, la fonction politique de son "*agressivité symbolique*" de tradition marxiste (Bourdieu 1977; p.409). Le discours communiste essayait de recréer une réalité idéale, clivée sur la réalité (le concret), dans l'effort d'aller au-delà de la conviction – considérée comme allant de soi – et de forger un monde nouveau, plus moral et plus équitable. En effet, cette tromperie utopique, manœuvrée avec délibération discursive à travers les paroles et les gestes – d'un symbolisme prolétaire – des figures politiques du moment est encore familière aux Roumains qui l'ont connue avant 1989; ceux-ci constituent, encore, plus d'un tiers des adultes actifs. C'est cette génération cinquantenaire-sexagenaire qui peut reconnaître encore, dans le discours des politiciens du jour, ce hiatus entre la "réalité - fiction" et la "réalité - concrète" (précisions et constructions pléonastiques nécessaires au temps du totalitarisme communiste, à côté d'autres expressions entrées dans le vocabulaire usuel telles "*adevărul adevărat*" – "la vraie vérité").

"La violence symbolique" du discours politique est spécifique tant pour les politiciens plus âgés, qui ont été formés par les anciens cadres communistes, et qui faisaient la une des chaînes de télévision post-décembristes, que pour la jeune génération de personnes publiques, qui ont commencé à la comprendre et l'utiliser, suite au désenchantement qui s'installait après l'instauration de leurs élus au pouvoir.

Les signifiants, au sens saussurien, de "*la violence symbolique*" sont les expressions familières, les gros mots, les insinuations, les épithètes moqueuses et satiriques, les jurons aux connotations sexuelles triviales, allant jusqu'aux gestes agressifs et indécents.

La position de force, abordée et mise à l'œuvre par les différents partis qui se sont succédé au pouvoir après 1989, est parfaitement illustrée par une expression argotique, devenue célèbre, prononcée par Anca Constantinescu, député dans le Parlement roumain, membre du parti Parti Démocrate Libéral–PDL, parti de gouvernement entre 2008-2012. Celle-ci avait réduit au silence un collègue parlementaire de l'opposition en lui criant, lors d'une session parlementaire:

(1) "La ferme! Maintenant c'est nous qui sommes au pouvoir!"

Les présuppositions de cette injonction portent sur la suprématie – voire une distance hiérarchique très élevée – inconditionnée du pouvoir et, d'ici, l'obligation à une obéissance totale pour l'opposition, et l'appartenance, par la déféminisation, de l'auteur de cette phrase au monde masculin, géré par la loi du talion.

L'écartement élevé du pouvoir, la forte hiérarchisation de la société, l'exercice défectueux de la démocratie aussi bien que les modèles de succès (économique, financier, niveau et qualité de vie, etc.) occidentaux, ont déformé les caractères et ont généré des dérapages de comportements dans la sphère politique et publique qui transparaissent également dans les discours médiatisés. L'arrogance devient le trait de caractère prédominant chez les politiciens lesquels, élus par leurs concitoyens pour leur assurer le bien-être et représenter leurs intérêts, se considèrent implicitement et nettement supérieurs à leurs électeurs.

2.1.1. Corpus

(2) "Je crois que nous ne pouvons pas mettre un signe d'égalité entre un dignitaire, un haut fonctionnaire public, qui a une responsabilité extraordinaire, et un citoyen normal, soit-il ouvrier, ingénieur, médecin, etc. […] Si vous regardez vers nos collègues de l'Union Européenne et vers nos indemnisations, nous sommes très en arrière; d'autre côté, cette réglementation aurait dû être faite depuis longtemps […]." (Andrei, Ionașc 2015).

Il s'agit d'un énoncé prononcé par un député, Marius Manolache, le filleul de l'ex premier ministre, à l'occasion de l'adoption dans la Parlement roumain, avec une majorité accablante, de la loi des indemnisations spéciales pour les parlementaires; le discours infère sur la difficulté du travail, la haute responsabilité et les mérites des parlementaires roumains; mais les résultats des politiques publiques et les nombreux cas de corruption – manifestés aux plus hauts niveaux dans la vie publique roumaine et divulgués par les médias, sinon sanctionnés par la justice – contredisent ces assertions et produisent chez les électeurs, par un contre/effet perlocutoire, le contraire de la reconnaissance des mérites de cette élite avant la lettre: de la méfiance, de l'apathie et même le rejet.

(3) "Si je regarde à ce qui se passe en Europe, c'est une somme trop petite. Si je regarde aux possibilités qu'on retrouve en Roumanie, je crois que c'est une somme trop grande. Je n'ai pas de remords parce que je n'ai pas voté cette pension mais j'ai voté pour un Parlement plus fort […] . […] Pour les hommes ayant de petites pensions, en dessous de 1000 lei par mois, Anghel Stanciu n'a qu'un message: Qu'ils vivent en bonne santé!" (Moraru 2015).

Le même type de discours est émis par un autre député, à la même occasion, inférant, en plus, sur l'indifférence et le mépris envers le niveau de vie des citoyens ordinaires qui ont élus les parlementaires dans l'espoir d'une meilleure gestion de la société et d'une amélioration de leur vie; l'ironie du discours frise même le cynisme, vu que l'état du système de santé est très précaire en Roumanie.

Un autre très jeune sénateur, Vasilica Steliana Miron, se plaint dans les médias de son indemnisation actuelle de parlementaire:

(4) "Heureusement, mon mari et mes parents me soutiennent financièrement. Mon salaire de parlementaire ne me suffirait même pas pour le coiffeu." !!! (Murgoci 2015) [les signes d'exclamation nous appartiennent].

L'arrogance des discours publics est aussi renforcée par l'opulence ostentatoire en ce qui concerne l'habillement, les voitures, les résidences, les vacances exotiques des politiciens, etc. L'affichage de la richesse et de l'extravagance se fait au mépris du contribuable commun, ce qui indigne d'autant plus l'opinion publique que les cas de corruption constatés par la Direction Nationale Anticorruption – DNA dévoilent les manières illicites dont ces fortunes ont été constituées aux dépens de l'argent public.

D'autres parlementaires et euro parlementaires, telles Elena Udrea, Elena Băsescu et Raluca Turcan, femmes d'hommes d'affaires – prospères grâce aussi aux affaires conclues, par elles-mêmes ou leurs proches avec l'État –, affichent des articles vestimentaires de luxe, achetés à des prix exorbitants. Par exemple, Elena Udrea, parlementaire, est devenue célèbre à l'époque où elle était ministre et conseillère du président Traian Băsescu, pour avoir envoyé, ("par mégarde" - s'était-elle excusée ultérieurement) des chaussures à hauts talons aiguille en guise d'aides humanitaires pour les sinistrées d'une région rurale de Roumanie, et pour avoir étalé dans le Parlement un sac à main Hermes Birkin qui lui avait coûté 7.000 euros.

2.2. La corruption et son langage

Cette tare, également héritée du régime communiste, a été, elle aussi, modernisée et adaptée aux nouvelles élites politiques st situations, en devenant, malheureusement, une constante de la vie roumaine. Elle se manifeste à tous les niveaux, et son omniprésence transparaît dans les gestes et le langage quotidiens qui sont à la une des médias qui les présentent comme des faits extra/ordinaires.

2.2.1. Cas de figure

(1) Aujourd'hui encore, la corruption se co(n)/fond dans/avec les actions spécifiques et naturelles de la morale courante et, devient, ainsi, légitime.

Par exemple, "bacșiș" (="bakchich", "pourboire") est confondu avec "șpaga" (="le pot-de-vin", "le dessous-de-table"), tant par une journaliste-reporter de télévision que par une personne qui travaille dans le domaine des services. La dernière, au moins, était censée connaître l'usage et la signification du geste de se voir accorder de petites sommes d'argent supplémentaires en contrepartie des services prestés. Alors que le "bacșiș" est un procédé compensatoire répandu dans le monde entier, mais qui est considéré par la coutume comme licite,"șpaga (ou "mita") désigne le geste d'offrir, d'une manière non transparente et indue, une somme d'argent, un service ou un bien de valeur, pour récompenser un service abusif ou illégal.

Nous citons, comme exemple de la confusion des deux termes, le récit de la visite officielle effectuée en Roumanie par le vice-président américain Joe Biden, qui s'est promené avec sa femme dans le vieux centre de Bucarest. Aux dires de la marchande de glaces, l'officiel américain lui avait acheté une glace pour laquelle il lui avait donné de la "șpaga". Le terme est repris et répété tel quel par la présentatrice Andreea Berecleanu dans le cadre de l'émission TV d'actualités "Observatorul", diffusée sur la chaîne de télévision Antena 1, le 21 mai 2014, à 19h08, qui ne saisit pas non plus, la confusion des sens entre "bacșiș" et "șpagă". (Bereclean 2014). Si une autre personne publique, avisée et bon linguiste, avait remarqué et signalé l'énormité débitée sur une chaîne nationale à une heure de pointe, on aurait pu considérer la confusion comme une gaffe diplomatique de proportions ou, tout au moins, comme une blague amusante.

(2) Trois adolescents qui ont trouvé, en jouant sur des collines, un trésor de 140 monnaies daciques en or qu'ils avaient initialement partagées entre eux mais qu'ils avaient remises par la suite aux autorités, ont été récompensés avec des sommes très modestes, voire 10.000 lei chacun pour le trésor rendu au public roumain. C'est que, compte tenu de la valeur patrimoniale du trésor dacique déterré et de la législation en vigueur (la Loi 182/2000) qui règlemente ce type de découvertes, les enfants auraient eu droit à 30% de la valeur totale du trésor trouvé, estimée par la presse à un montant de 500.000 à 700.000 euros. La loi prévoit aussi la possibilité d'un bonus d'encore 15% de la valeur totale, en fonction de l'importance historique et culturelle de la découverte. (Parlamentul României 2008).

Pourtant, nous n'avons pas trouvé dans la presse aucune référence concernant le droit légal à la récompense qu'avaient ces enfants ayant découvert des objets de patrimoine. Et plus encore, la déclaration publique faite par l'ex premier ministre, Victor Ponta, et le message ainsi transmis envers les découvreurs du trésor dacique aussi bien qu'au public roumain de tous âges et conditions, soulève de nombreux questionnements quant à une attitude éthique, nécessaire et normale dans une société européenne qu'est la Roumanie: le Premier a offert (selon la presse) à chacun des enfants la somme de 10.000 lei en leur disant que

(5) "les bonnes actions sont, parfois, récompensées." (Apostol 2014).

Le geste du représentant du gouvernement roumain peut être rangé, dans ce cas, sous le signe du dérisoire, vu que les adolescents ont été sérieusement préjudiciés financièrement, si l'on se rapporte aux prévoyances légales et à la somme avec laquelle, selon nos informations, ont été récompensés les enfants. Le message subliminal de son discours infère même sur l'immoralité, en insinuant qu'en fait, les bonnes actions ne sont pas toujours récompensées, et qu'en conséquence, le choix d'entreprendre des actions morales et/ou légales n'est pas obligatoire mais aléatoire.

c) En assistant aux évolutions des discours, des comportements, des manœuvres et des confrontations, mis en marche pour s'emparer du pouvoir, de leurs élus, les Roumains "normaux" (en paraphrasant le parlementaire Stanciu) se demandent chaque jour "qui volera le plus", voire qui sera le plus habile et aboutira le plus vite au pouvoir par des moyens illicites. Car une nouvelle mentalité a été insufflée aux Roumains, surtout jeunes, celle d'être plus rusé que les autres pour gagner rapidement et avec le moindre effort des richesses imméritées par des méthodes et des moyens occultes éludant sinon contredisant la légalité. Ces nouveaux types de "vainqueur" sont appelés en langage familier, avec admiration et envie, "șmecheri" ("les futés", "les rusés") ou "băieți deștepți" ("garçons malins"). Cette dernière expression est devenue célèbre après avoir été utilisée par le président Traian Băsescu, qui réclamait dans ses sorties publiques la "divulgation des clauses secrètes dans les contrats des garçons malins du domaine de l'énergie." (Mediafax.ro 2012).

Nous avons également paraphrasé ici une autre expression de l'ex premier ministre, Victor Ponta, qui avait motivé la défaite de son parti aux élections présidentielles de 2009, en motivant que "«le système de fraude» de PDL «a fonctionné mieux que celui de PSD» car "les leurs ont volé mieux que les nôtres." (Agenda.ro 2010).

C'est une phrase qui jette, en effet, le doute sur la manière démocratique et transparente dont la plupart des élections démocratiques se sont déroulées en

Roumanie, aussi bien que sur la moralité de la classe politique et de la société roumaine en général.

3. Conclusion

Par l'acte de naissance de l'État moderne, en 1866, venait d'être opéré le passage d'une société fermée, pyramidale, fortement hiérarchisée sur le modèle biologique-organiciste, où l'individu était réduit au rôle de simple exécutant, à la société ouverte, démocratisée, basée sur la raison et les libertés promues par la Révolution Française. La fatalité et la prédestination des lois biologiques, qui transformaient l'homme dans un être prisonnier de son environnement étaient ainsi remplacées par la liberté contractuelle, consacrée par un pacte social conclu de commun accord entre l'homme et la société. Cette révolution, avant tout spirituelle, disloquait l'individu de ses mentalités et stéréotypies qui remplaçaient sa raison et son libre arbitre. Enfin, le cadre venait d'être créé, suite aux efforts de la Roumanie et des autres États pratiquant la démocratie, pour que les mentalités de son peuple fussent modelées et muées en principes démocratiques.

Le préjugé fataliste, paralysant, exprimé dans des expressions – trop fréquentes –, telles "la polenta n'explose pas", "la Roumanie est un pays mirifique, quel dommage qu'elle soit habitée" ou "c'est ainsi que ça se passe chez nous, en Roumanie", tient des traits psychologiques spécifiques pour le peuple roumain – l'humour, l'auto ironie et le pacifisme –, et non pas de la résignation, de l'acceptation ou de l'anéantissement.

Bien que le statut roumain d'État moderne lui ait exigé "mimétisme" rapide et mal, encore, approfondi, des formes reçues de l'extérieur, l'histoire a rendu justice à la Roumanie, en reconnaissant la résistance de ses citoyens face au totalitarisme, malgré les facteurs extérieurs et les conjonctures géopolitiques adverses à leur émancipation, ainsi que leur apport à l'histoire et la culture européenne et internationale.

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III. TRANSLATION STUDIES

PROPERTIES AND QUALITIES OF TECHNICAL TRANSLATIONS IN ROMANIAN

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Abstract: The results of this study present the extent to which technical translations in Romanian follow the recommendations regarding the properties and qualities of target texts. Cases of acceptability, faithfulness, informativity, grammaticalness, connectedness, clarity, and naturalness are analysed on a series of texts, and several recommendations are made, useful to curricula developers, translation scholars and translation students.

Keywords: translation properties, translation qualities, technical translation, Romanian translation market

1. Introduction

The importance of technical translation on the market and as a field of research has been highlighted recently in a series of reports or scientific papers, which claim that 90% of the translations on the global market are technical translations (Kingscott 2002, 247) and that technical translation has been neglected in the literature of translation theory (Byrne 2006, 1). This study is in line with the research topics on specialized translation developed within the Department of Communication and Foreign Languages at *Politehnica* University of Timișoara, builds on recent research (Dejica 2016) and aims to contribute to the existing studies in the field of technical translation.

We started from the hypothesis that on the Romanian translation market as well, most translations are technical translations; given the volume and the requirements on the market for technical translations, we wanted to analyse their properties and qualities in the Romanian language. Even if this is a small-scale study, we believe that the research findings would be useful to curricula developers, but also to clients or professional translators working with technical texts.

2. Properties and qualities of target texts

There are many accounts in the specialized literature dealing with what should count as a good or bad translation, or with the role of the translator and the translation purpose, including, but not limited, to Newmark (1993), Gutknecht (2003), or Nida and Taber (1969), as detailed in Dejica (2009, 134-42).

According to these translation scholars, translators should "explain and mediate between cultures, respecting their strengths, implicitly exposing their weaknesses" (Newmark 1993) or bridge "the gap between two foreign languages" (Gutknecht 2003, 692), whereas "a good translation focuses on the meaning or content as such and aims to preserve that intact; and in the process it may quite radically restructure the form: this is paraphrase in the proper sense" (Nida and Taber 1969, 173).

Nida and Taber claim that a good translation relies on three factors:

"1. The correctness with which the receptors understand the message of the original (that is to say its faithfulness to the original as determined by the extent to which people really comprehend the meaning);
2. The ease of comprehension;
3. The involvement a person experiences as the result of the adequacy of the form of the translation" (Nida and Taber 1969, 173).

More recently, Al-Qinai (2000) presented a series of parameters, which should be observed by translators to produce good translations. His model for Translation Quality Assessment, as Al-Quinai states, is based on a series of parameters brought forward by Newmark (1988), Hatim and Mason (1993), Steiner (1994) and House (1997), which include:

"- Textual Typology (province) and Tenor: i.e. the linguistic and narrative structure of ST and TT, textual function (e.g. didactic, informative, instructional, persuasive, evocative, etc.);
- Formal Correspondence: Overall textual volume and arrangement, paragraph division, punctuation, reproduction of headings, quotation, mottos, logos, etc;
- Coherence of Thematic Structure: Degree of referential compatibility and thematic symmetry;
- Cohesion: Reference (co-reference, proforms, anaphora, cataphora), substitution, ellipsis, deixis and conjunctions;
- Text-Pragmatic (Dynamic) equivalence: degree of proximity of TT to the intended effect of ST (i.e. fulfilment or violation of reader expectations) and the illocutionary function of ST and TT;
- Lexical Properties (register): jargon, idioms, loanwords, catch phrases, collocations, paraphrases, connotations and emotive aspects of lexical meaning;
- Grammatical/Syntactic Equivalence: word order, sentence structure, cleaving, number, gender and person (agreement), modality, tense and aspect." (Al-Qinai 2000, 499)

In the same vein, in an extended chapter, Superceanu (2009, 31-8) presents an overview of target text types and of target text properties and qualities, based on Sager (1994), Toury (1995) and Chesterman (1997).

Translation properties, "defining characteristics of the target text" (Superceanu 2009, 35), include acceptability and source dependence. Acceptability is seen as "the property which ensures acceptance from the translation initiator or the target readers since the TT conforms to their idea of translation and is coherent with the target situation of communication" (Superceanu 2009, 35), and source dependence as "the property of a TT of being derived from a source of information in another language" (Superceanu 2009, 36). Source dependence, leads to two more properties, faithfulness and informativity. As the name implies, faithfulness refers to "the property of reproducing the ST meaning with accuracy", whereas informativity to "the property of reproducing sufficient information from the source text to ensure understanding" (Superceanu 2009, 36).

As for translation qualities, according to (Superceanu 2009, 36), fall into two classes, which include

1. Linguistic qualities:
- Accuracy: the intended meaning of the source text is preserved with precision in the target text;
- Grammaticalness: the sentences are formed according to the rules of grammar of the target language;
- Connectedness: the quality of a target text of being coherent and cohesive;

- Appropriacy: the language of the target text is appropriately chosen to suit the situation of communication.

2. Stylistic qualities:
- Clarity: the sentences in the target text are logically formulated;
- Naturalness: the linguistic forms of the target text are compliant with the target language usage;
- Fluency: the target text is expressed in a way that facilitates its reception.

The list of translation properties and qualities, or of what counts as good or bad translations is by far exhaustive. Other useful insights are given by Juliane House (2008), who makes a very useful presentation of good translation and compares various translation approaches as seen in time by different translation theorists.

Some of the principles presented by these translation scholars overlap, being used under various similar or synonymous terminologies (for example Al-Quinai and Superceanu). In other cases, different qualities under the same classification are identical, or it is very difficult to spot the differences between them. Examples in this respect include *acceptability* and *appropriacy, faithfulness and accuracy,* or *connectedness* and *fluency*, as defined above in Superceanu's classification.

Without claiming to be critical or innovative, or to create an exhaustive list of evaluation parameters, we selected some of the parameters that we considered relevant for the analysis of the qualities and properties of translations. They preserve the definitions given by their proponents and are synthetized in the following series: *acceptability, faithfulness, informativity, grammaticalness, connectedness, clarity, naturalness.* These parameters will be used in the present article for the analysis of properties and qualities of technical translations.

3. Description of corpus

The terms technical and technical translation are used in this paper to refer to different genres translated or used in various branches of engineering, for a general or specialized audience, including product descriptions, users' manuals, technical brochures, technical drawings, technical forms, technical projects, etc. We do not use technical as synonymous with a specialized text used for example in economics or legal discourse.

Technical genres and sub-genres that are translated are numerous and their investigation would be very useful, but would require a quantitative analysis, which would exceed the aim of our study. As such, we narrowed our research to technical descriptions and users' manuals. We selected twenty technical translations accompanying different electronic devices developed by different manufacturers and marketed in the past two years. Since the users' manuals or product descriptions ranged from minimum two pages to maximum thirty pages, we selected randomly two pages for analysis from each translated text. Overall, our corpus for analysis totalled forty pages and we assumed that all the translations were interdependent translations (Sager 1993, 177-82).

4. Results of analysis

To assess the properties and qualities of technical translations, we used the following parameters exemplified and defined in Section 2 of this article: *acceptability, faithfulness, informativity, grammaticalness, connectedness, clarity, naturalness.*

Overall, all target texts conformed to the idea of translation and were coherent with the target situation of communication (production of interdependent translations, as assumed above). In isolated cases, given the translator's choice regarding the translation of some terms, we considered that acceptance could not be ensured by the translation initiator or target readers. Examples include the terms *slot* (Figure 1) or *dock* in the Romanian translation of a cell phone user's manual. In English, according to Cambridge Dictionary, in IT, the term *slot* refers to a small, narrow opening for something to be put in. In Romanian, the largest monolingual explanatory dictionary (DEX) does not list this term, while WordReference or Hallo, two online bilingual dictionaries, offer two translations that could have successfully been used in the Romanian text, namely *fantă* or *spațiu*. We believe that such examples, based on the translator's choice of borrowing terms into Romanian, instead of using existing and acceptable equivalents, lead to the creation of barbarisms and impede text understanding, which in turn do not ensure its acceptance by the client or target audience.

(1) Introduceți cartela principală SIM sau USIM în *slotul* 1 pentru cartela SIM (1) și cartela secundară SIM sau USIM în *slotul* 2 pentru cartela SIM (2) (Samsung. GT-S6312)

Figure 1. Example of unaccepted translation

The lack of diacritical marks is another example that does not contribute to the assurance of acceptability of the Romanian translations. In four different texts, the translators did not use any diacritical marks, which is in contradiction with existing translation standards (Dejica 2016), shows lack of professionalism, and disregard for the target audience and for the translation profession.

In most translations, the source text meaning was reproduced with accuracy and faithfulness was ensured in the target texts. We divided the isolated examples of non-assurance that we identified into two classes.

Firstly, the meaning was not reproduced with accuracy due do cases of omissions (Example 2, Acer. Aspire):

(2) ST: Follow *the onscreen instructions* to complete set up.
TT: Urmați *instrucțiunile* înainte de a finaliza configurarea.

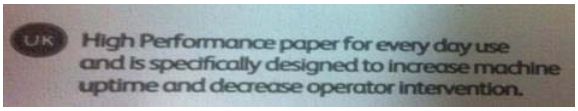
The term *onscreen instructions* was translated into Romanian with *instrucțiuni* instead of *instrucțiunile de pe ecran,* an under-translation, which however did not alter the meaning and would not fall under the category of translation errors.

Secondly, there were cases in which the meaning was not reproduced with accuracy, which lead to the creation of translation errors. Examples include typos (Example 3, Gorenje),

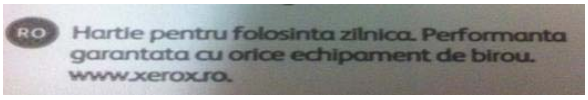
(3) ST: Weight (net): 90 kg / 79 kg
TT: Greutate (net): 90 kg / *76* kg

or shifting determiners, qualifiers or quantifiers at sentence or paragraph level, a procedure usually performed by machine translation services, which, without proper assessment by professional translators during the revision stage, leads to cases of misinterpretation or incorrect meaning (Example 4, Apple Inc. *iPhone*):

(4) ST: *High Performance* paper for every day use and *is specifically designated to increase machine uptime and decrease operator intervention*.



TT: Hartie pentru folosinta zilnica. Perfomanta garantata cu orice echipament de birou.



In the target text (Ex. 4) there are cases of under-translation (High Performance paper ≠ hârtie), omissions (specifically designed to increase machine uptime and decrease operator intervention), additions (performanță *garantată*), and diacritical marks are not used, which overall leads to a bad translation. Faithfulness, or reproducing the source text meaning with accuracy, is a functional property which all target texts should observe, and which should not be mistakenly interpreted as a procedure for creating literal translations. Translators can create free translations, which are good and faithful to the meaning of the source text.

In the examples we analysed, the sentences were formed according to the rules of grammar of the Romanian language, the target texts were coherent and cohesive, and the sentences were logically formulated.

The linguistic forms of the target texts were compliant with the Romanian language usage. However, there is one case which we believe needs further research and investigation, namely the preference of the Romanian language for what in English is already a standard and natural formulation, namely referring to various products in personal and familiar ways. Examples include *your* washing machine, *your* Samsung/LG/Philips TV, register *your* product, *your* new TV is smart, to mention just a few. Apparently, there is no agreement among Romanian translators with regard to the translation of what in English seem to be clear and natural formulations, regardless of the genres in which they are used; the texts we analysed displayed different stylistic preferences, which related to the variety of linguistic resources in Romanian, would make any translator's choice a difficult one. With regard to this particular case, we extended our analysis to other parallel texts in Romanian, by performing a Google search. A quick analysis of the results displayed no less than five different stylistic formulations used when describing or referring to various technical products in Romanian texts (Example 5, Source text, Arctic):

(5) ST: *Your* washing machine	-	personal, inclusive
TT: Mașina de spălat	-	impersonal, neutral
TT: Mașina *ta* de spălat	-	personal, possible mark of impoliteness (personal pronoun, second person, singular), informal, non-inclusive
TT: Mașina *voastră* de spălat	-	personal, possible mark of impoliteness (personal pronoun, second person, plural), inclusive
TT: Mașina *dumneavoastră* de spălat	-	personal, (too) polite, formal, non-inclusive, awkward formulation when the polite form of the pronoun is repeated frequently
TT: Mașina *dvs.* de spălat	-	personal, polite, informal

Such formulations could not necessarily be interpreted as a mark of unnaturalness of the Romanian target texts, but due to the potential implications or interpretations of their illocutionary force, as highlighted in Example 5, translators should be extremely cautious when selecting any of these five possible versions. Further studies should be definitely useful since they might reveal the preference of different genres for particular stylistic formulations; advertisements or product descriptions might exhibit a more personal style, while users' manuals a more impersonal or neutral one. If this hypothesis is confirmed, then a mark of unnaturalness in Romanian target texts would be represented by cross-genre formulations such as the use of a personal and polite style in users' manual or the use of an impersonal, neutral style in advertisements.

5. Conclusion

The examples analysed showed that translation properties and qualities were met in most technical translations. Isolated cases of non-acceptance were due mainly because of faulty borrowings, which led to the creation of barbarisms. Other cases of non-acceptance included the lack of diacritical marks in the Romanian translations (25% of the analysed texts). A small number of texts lacked accuracy due to omissions, under-translations, or typos. Inaccuracy was also due to the inadequate assessment of translations produced by machines in the case of modifiers and determiners – a case that we believe deserves special attention and further investigation. We could not identify cases in which grammaticalness, connectedness and clarity were not observed in the target texts. The linguistic forms of the target texts were compliant with the Romanian language usage. We identified lack of agreement regarding the naturalness of several formulations, especially in the case of personalization or animation of certain technical products.

Overall, the properties and qualities of the texts we analysed were met; however, given that we performed only a small-scale study, the range of errors (10% - 25% in the analysed texts) should be alarming if confirmed by a quantitative analysis, in the context in which technical translations are predominant on the market.

Curricula developers and translation scholars should focus on the investigation of at least two directions of research: ways of improving assessment techniques of texts produced by machine translation software, and technical genres' preferences for certain linguistic and stylistic forms in Romanian.

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SKOPOS THEORY IN THE TRANSLATION OF ONLINE ADVERTISING FROM ENGLISH INTO ARABIC

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Abstract: The aim of this research is to find out the type of functional equivalence adopted in the translation of online advertising from English and into Arabic. This research adopted skopos theory (Vermeer 1978) which is a functionalist theory that shifts from the linguistic equivalence to the functional appropriateness of the target text. By comparing 40 online English advertisements and their rendered version into Arabic, the results of this research revealed that skopos theory was significantly used in both textual and visual elements (e.g. images) of target advertisements. Generally, the translator adds, explains, replaces or omits source linguistic or visual elements at the expense of cultural concepts to achieve a functional equivalence. This resulted in a significant cultural loss and misrepresentation of the source culture.

Keywords: Skopos theory, functional equivalence, translation, culture

1. Introduction

Most of these past studies (e.g. Kashoob 1995; Adab 1998; Guidère 2000; Al-Shehari 2001, Al-Agha's 2006) tackled strategies of translation in advertising such as transliteration, adaptation in textual elements. However, no study has ever investigated translation of online adverts from English into Arabic; more specifically, no study has ever investigated Vermeer's Skopos theory (1978) in the transfer of both textual and visual elements in online cosmetic and fragrances adverts. There thus seems to be a great shortage of research which may inform both academia and marketing. This shortage of available studies has provided a strong motivation for conducting the current research.

2. Aim of the study

The purpose of the present study is to investigate the frequent use of Vermeer's skopos theory (1978) in the transfer of textual elements (e.g. brand names, headlines, slogans) and visual elements (images, symbols, colors) in online advertising from English into Arabic. Through this investigation, this study also attempts to find out whether the functionalist translation theory is applicable and helpful in the transfer of both textual and visual elements of online advertising. This study, thus, endeavors to introduce tools to translators (for the Arab market) that might help them not only identify cultural elements in advertisings and analyze them, but also assess the appropriateness of one strategy rather than another in the transference of online advertising into Arabic.

3. Skopos theory

Skopos is the Greek word for "aim" or "purpose". It is an approach to translation which was developed in Germany in 1978 by Vermeer. This approach reflects a general shift from predominantly linguistic and rather formal translation theories to a more "functionally and socioculturally oriented concept of translation" (Baker and Saldanha

2009, 235). Skopos theory was inspired from communicative approach and action theory in translation.

Skopos was first applied in non-literary texts such as scientific, academic, instructive, touristic texts etc., where translators took into consideration the functional equivalence of the text in the target culture. This was highly supported by Vermeer (1978) who focuses on the intended purpose of the target text that determines translation methods and strategies. According to Vermeer (1978), the main objective of this functional approach "is the prospective function or skopos of the target text as determined by the initiators, i.e. client's needs. Consequently, the skopos is largely constrained by the target text user (reader/listener) and his/her situation and cultural background" (Qtd in Baker and Saldanha 2009, 236).

4. Corpus

The study was based on online adverts collected from a wide number of websites of cosmetics and fragrances. 40 online adverts in English (the source language) and their rendered version into Arabic (the target language) were randomly selected. In order to be considered a translation pair, the English and Arabic versions should advertise the same product and have the same or very similar graphics.

5. Procedure

A number of procedures were followed to investigate Vermeer's Skopos theory in the transfer of both textual and visual elements in online adverts. They are as follows:

First, textual elements in the source and target adverts were observed by the author of this paper: Examples of the textual elements of advertising observed are: Brand names (e.g. *Eternity*), company/designer names (e.g. *Avon*), slogan or a headline (e.g. *you are the eternal part of me*) and short body copy such as a brief description of a cosmetic product.

Visual elements in both source and target adverts were also observed: For example, women's images, symbols, logos, colors. The purpose of observing textual and visual elements in adverts was to find out the frequent use of skopos strategies in both textual and visual elements of online adverts as well as their impacts on the cultural concepts of the target culture.

Second, the effectiveness, the ineffectiveness or the absence of skopos theory was determined in the target (Arabic) adverts. Third, the frequency of the effectiveness, the ineffectiveness or the absence of skopos in the Arabic version were counted and processed on Excel and then presented in a graph and discussed.

6. Results

The findings of this study revealed that 18 online adverts out of 40 were characterized by ineffective use of skopos theory. The latter affected the message of both textual and visual (images) elements in transferred adverts to a very large extent. The study also indicated that only 9 adverts out of 40 used effective skopos strategies. However 13 adverts did not use skopos theory at all.

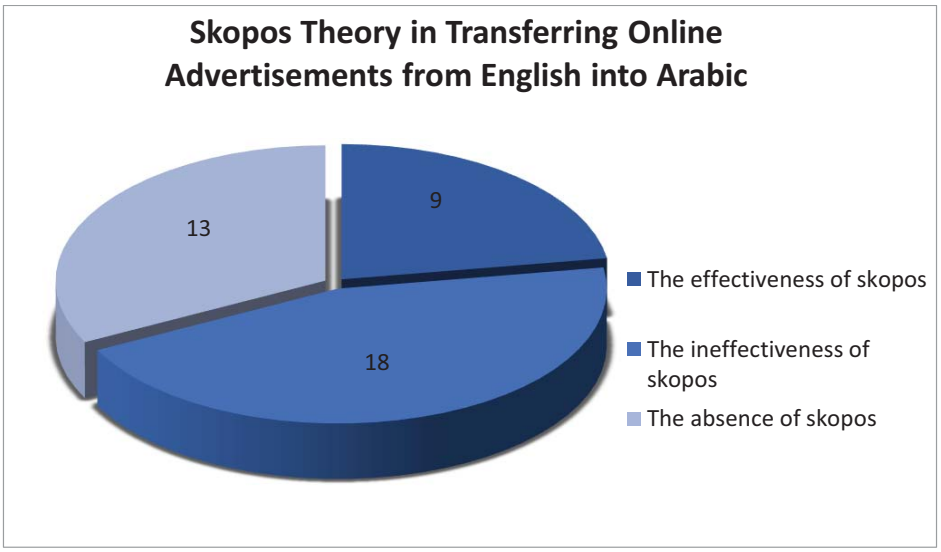

Figure 1. Skopos Theory in Transferring Online Advertisements from English into Arabic

7. Discussion

7.1 The impact of skopos theory on textual elements of online adverts

This study found that skopos theory takes place when the translator adds, explains, replaces or omits source linguistic terms to achieve a functional equivalence, but most of the time this happens at the expense of cultural concepts. To achieve a certain functional equivalence, the translator makes use of other sub-strategies such as transmutation (e.g. addition, omission, explanation, transliteration etc.) that makes the communicated message of the target advert partly understood by the target readers. For instance, transmutation can also be noticed when the translator transfers brands or slogans literally such as in the example, *declaration of independence* which has been translated into تصريح للاستقلالية. Meaning based translation is another transmutation sub-strategy through which the translator preserves the main concept of the original textual elements (a brand name, or a slogan); for instance, the brand *Express your silky beauty* has been translated into عبري عن نعومة بشرتك; only the meaning of *Silky beauty* has been transferred into نعومة بشرتك. Transmutation also happens when the translator adjusts (adds or modifies) some textual elements; for example in the target advert *Visit,* the translator has added an expression about the newness of the product العطر الجديد للنساء; this expression doesn't exist in the original advert. Additions of this type seem to constitute a recurring strategy in many advertisements translated from English. The strategy suggests that the feature of newness is thought by advertisers to have a special appeal to Arab consumers in the context of advertisements. Apart from addition, omission is another sub-strategy used to achieve a functional equivalence in both textual and visual elements. An instance of textual omission is in the advert about *Q10 Plus* anti-winkles cream; the English advert introduces the cream as follows: *Nivea Visage*, *Q10 Plus anti-*

winkles system. However, the Arabic version introduces the cream as follows: *Q10* مجموعة , *Q10 Plus* قللي التجاعيد خلال ساعات مع. The words *Nivea* and *Visage* are omitted.

Transliteration is another functional method that is frequently employed in target textual element of adverts; this sub-strategy does not respect any particular system; its purpose is to offer a rough guide to pronunciation of the original brand names in the Arabic version. Transliteration does not maintain many of the aesthetic elements present in the original adverts such as rhyme, puns, figurative style. This is clearly indicated in the following brand names: *Visit* ڤيزيت; *Good-bye Cellulite* جود باي سليوليت; *Invisible for Black & White* إنڤيزيبل للملابس السوداء والبيضاء; *Happy time* هابي تايم; *Idylle* ايديل; *Silver black* سيلفربلاك; *L'instant de Guerlain* دي جيرلان لينستانت. Transliteration does not provide the implied meanings of the brand names. For this reason, a brand should be translated, adjusted or even recreated for the target readers. If a product has a meaningful name which describes its advantages and makes the product memorable, the reader is more likely to remember the name when shopping. It is, thus, necessary to ensure that products names are understandable, meaningful for the target audience. In other words, products must be successfully harmonised with the "local realities" (Leonardi 2000, 4). They should be adjusted or reorganized so that they fit the needs, the expectations, "and the frames of reference of the target culture" (Newmark 1988, 94).

Transliteration, as a functional type of translation, is supposed to provide a guide to pronunciation of the original brand names and make them easily pronounced by the target consumers; on the contrary, the results of this study indicated that this strategy distorts the phonetic pronunciation of many source brand names; by altering the pronunciation of the brands, they become unrecognizable. For example, in the advert *L'instant de Guerlain,* the name of the French perfume house *Guerlain* [gɛʁlɛ̃] is transliterated into جيرلان; in the Arabic version, the sound [g] has been substituted by the Arabic letter/sound [ج] which has completely altered the pronunciation of Guerlain. Also the brand *Ghost* translated into جوست.The translator should have used [ڭ] instead of [ج]. In another example, the fragrance name *BVLGARI* [bulgəri], an Italian name, is transliterated into بولغري; the sound [g] is substituted by [غ]; it should also be replaced by [ڭ].

In brief, while using skopos method in transmuting the product's name, advertisers should ensure that their brand remains recognizable in the Arab world, and the product has a meaningful name for the consumers. The advantage of transmuting textual elements, mainly brands, in the Arabic adverts is that it helps consumers to focus on the effect and features of products, while the brand names in their foreign form (without any additions) focus only on the product being advertised. This is indicated in the brand name *Experience Sheer Gloss Balm* by *MaxFactor*, the Arabic advert, adds further emphasis on the features of the brand: بلسم كثيف بفوائد طبيعية *Experience Sheer Gloss* ببلسم الشفاه تمتعي.

7.2 The impact of skopos theory on visual elements of online adverts

Skopos strategies has been used on adverts' images to adjust them according to the Arab cultural and religious norms. However, skopos has highly affected the target adverts because translators tend to use it excessively in images, including its sub-strategies such as transmutation and omission. According to this study, skopos strategies take place when the translator/marketer omits visual elements such as nudity and eroticism. In other adverts, only a partial omission has been done; that is to say, only parts of the images are omitted such as the fragrance *Black Silver* by *Azzaro* where the female is omitted but the male is preserved. Another reason behind removing images,

even if they don't include eroticism, is due to localization norms; marketers/translator has become aware that introducing "foreign" women in the Arabic adverts isn't as meaningful as Arabic figures. The reason why we notice the latest commercials on TV or even on YouTube are made by Arab women, like the Egyptian actress Hind Sabri who introduces *Garnier* collection.

One can notice a mixture of both of these sub-strategies in many adverts. In the fragrance advert *Visit*, for instance, the source image implies the idea that this fragrance makes you attractive and, thus, makes you have admirers or visitors"; the advert features a beautiful woman wearing a red party/evening dress that reveals her chest , part of her breasts, her shoulders and arms. The woman is opening a door (probably the door of her house) to a visitor, a male; she is looking at him in a seductive way. The image emphasizes the brand's connotation that *Visit* is a romantic sensual fragrance that makes you desirable and also ready for an intense encounter. The Arabic target image has been transmuted; the model's nude body parts have been covered; only her neck and a small part of her upper chest can be seen.Omission has also been employed by removing the openned door and the man who is visiting the woman; this contradicts the connotation of the original brand name *Visit*. By adjusting elements in the image, the Arabic advert has become meaningless.

Omission of models' images has mostly been employed in adverts of fragrances; for example, the fragrance *Eau Mega.* The word *Eau* refers to "perfume", "*Mega"* means "huge"; that is to say, when using this fragrance, you will get an everlasting fragrance like a magic potion that makes you "megafy" yourself to become the center of attention, "larger than life" as mentioned in the slogan. The idea of "hugeness" is reflected in the image of the original advert; it depicts a giant woman in a city, the woman is occupying an important space in the image, she is taller than the skyscrapers there, part of her dress is flying everywhere in the city covering the taller buildings, the connotation of "hugeness" of the brand *Eau Mega* is stressed through the visual elements. Yet, the image has been removed and replaced by a picture of the fragrance bottle in the target version; the image has not been replaced by any other visual elements to preserve the connotation of "*Mega*" or hugeness.

The significant use of omission for a functionalist equivalence in visual elements is mostly motivated by cultural, religious and ideological constraints. They play an important role in determining the choice of certain strategies when the source campaign draws on specific social or emotional settings. For example, the English advert, *Goodbye cellulite* by *Nivea* shows two semi-naked women in the beach enjoying themselves; the two women are replaced by an Arabic woman sitting at home by herself. This can be seen also in the fragrance advert *Visit*, it features a woman wearing an evening dress and preparing to go out with her partner; this is replaced in the Arabic version by a woman wearing a casual dress and relaxing at home. This type of replacement is motivated by the difference in the ideological context of Arab and American women, where the former are expected to focus on their home life and the latter are seen to be keen on having fun and enjoying life outside the home context.

In short, almost all adverts in this study show that there are relationships that exist between brand names and images of models' bodies. The connotations transmitted by these adverts are lost when the images are omitted. Although removing elements such as eroticism fits the norms of the Arab culture, it disrupts the image-text relationship patterns of the advertisement and obscures some important messages of the original texts (Al-Shehari 2001, 145).

7.3 The uselessness of skopos theory in textual elements

According to the findings of this study, 13 adverts out of 40 did not use skopos theory in transferring textual elements from English to Arabic. This is due to marketing constraints; for instance logos cannot be transferred functionally (they cannot be transmuted) because they "are special designs of the advertiser's name or company name" (Smith 2006). The logotype gives advertisers individuality, so that they can be quickly recognized by consumers. These logotypes are under copyright, so they cannot be easily changed and adapted for different alphabet. The challenge here is that only a small category of consumers can grasp the communicated message of products. Still, the consumers who do not have a high proficiency in the English language do not grasp the meaning of products. For example, the fragrances: *Echo Woman, Euphoria, Alien, Reveal*, *Outspoken, Covet, Vanitas, Absynthe, Muse, Idylle* are targeted to ordinary consumers; still their meanings are kept vague in the target version. For instance, the fragrance name *Euphoria* denotes feeling or state of intense excitement and happiness. It implies the idea that this fragrance is sensual and it makes a woman feel extreme excitement and thus reflects this "euphoric" feeling on those who are attracted to her. The Arabic readers might have an idea about *Euphoria's* effect only if they understood the implied meanings of the word "*Euphoria*". Moreover, omitting the original image of the advert and preserving only the fragrance bottle and packaging makes understanding the product very challenging. Maintaining textual elements and omission of visual elements (mainly the images) makes the message of the advert more ambiguous.

In another instance, the fragrance *Echo Woman* suggests the repeated heart-beats of the woman who falls in love with *Echo Woman* fragrance; the brand has the following connotation: using *Echo Woman* fragrance, you will become obsessed by this fragrance, it will ,thus, be an essential part of your heart or the echo of your heart. This is stressed by the slogan "*listen to your heart*". The effect of the fragrance *Echo Woman* might be understood only if the readers understood the meanings of the word "Echo". The image of this advert is omitted in the target version as well as the slogan, only the brand name is preserved in English. This is not sufficient for the target readers to grasp the whole message of the original advert. Instead of omitting the slogan, the translator should have maintained it and incorporated it in the general meaning of the brand name; that is to say, to summarize the general message of the advert in the slogan as in the following suggestion: انت نبضات قلبي انت الصدى.The slogan provided is a translation of the word "*Echo"* and at the same time it is indicating that *Echo* fragrance is dear to a woman's heart that it becomes part of her heart or the echo of her heart. The Arabic pronoun انت is a pun; it has two functions: first a woman is addressing her fragrance; second, a man is addressing his woman who is using this seductive fragrance.

In short, if there are constraints that prevent a translator to transfer a brand name, he/she should make use of the headings or slogans or body text to achieve the skopos of the original advert and thus make it clear and meaningful to consumers. With the absence of the picture, one should make use of discursive creativity to lead a reader make a mental picture about the textual and visual connotations of the original advert.

7.4 The uselessness of skopos theory in visual elements

In fact, it is challenging to apply skopos theory in the transfer of images from the original adverts to the Arabic ones. An instance of this are the following adverts in which skopos was avoided: *Very Valentino, Experience Sheer Gloss Balm, Future, Lasting*

Performance, Colour Collections, Essential Care, Poême, Beyonce, Look, Flora, Lash Extension Effect.

Images of models or celebrities in these adverts were not transferred functionally in the Arabic version; they were maintained as they are; for instance in *MaxFacto*r advert *Lasting Performance* foundation, the image depicts a face of a western young blond model; the result of the foundation is clear on her face; it looks perfect and refreshed. The image of the western blond woman is preserved in the Arabic version; this makes the effect of the foundation less convincing to Arabs since the skin type that is depicted in the image is not similar to skin type of Arab women. Instead of attracting consumers, the product might be rejected on the assumption that it is made specifically for western type of skins. So, the model in the Arabic advert should have better been replaced by an Arabic model to achieve a functional equivalence for the Arab consumers. In another example of the fragrance *Idylle* introduced by the French actress Nora Arnezeder, the image of the actress is preserved in the Arabic version. The image in the original version implies the idea that this fragrance makes a woman feel as seductive as this actress. The communicated promise of this fragrance would be understood by the Arab consumers only if they knew the actress Nora Arnezeder. Therefore, the image in this case is meaningless.

8. Conclusion

To guarantee an effective communication of the translated advert, a combination of both a functional theory and foreignization theory (Venuti 1995) should be applied in both textual and visual elements of online advertisements. Skopos theory can serve in localizing adverts and adjusting them according to the local norms as well as facilitating communication between advertisers and consumers; it can thus help in gaining more market share and profit. However, foreignization theory can help in foreignizing or maintaining some key source textual elements in the target version, it also “restrains the ethnocentric violence of translation, it is highly desirable today, a strategic cultural intervention in the current state of world affairs, pitched against the hegemonic English-language nations and the unequal cultural exchanges in which they engage their global others” (Venuti 1995, 31). Foreignization strategy in translation can be used as a form of resistance against ethnocentrism and marginalization of other cultures by dominant Anglo-American cultures. It can be used as “cultural narcissism and imperialism, in the interests of democratic geopolitical relations (Venuti 1995, 33).

In addition, foreignization (e.g. incorporating English in Arabic target adverts) should be used by translators as a marketing technique to attract consumers in the Arab world because the role of incorporating English in the Arabic adverts extends far beyond its functional and pragmatic considerations. Apart from being used as a language of wider communication in the field of advertising, the English language has become the emblem of freedom, liberty and political success (Al-Shehari 2001, 139). English often becomes a strategic choice of Arab manufacturers, appearing in the names or packages of the local products. The incorporation of the English language in brand names is seen as attractive, fashionable and persuasive. This hybridity of languages within advertising should be maintained /foreignized in the target version to preserve their double meanings that allow multiple interpretations.

Finally, foreignizing English terms and brands in the Arabic adverts would play an important role in preserving the linguistic and discourse creativity. “Translators should

foreignize brands to maintain their double meaning as well as their linguistic creativity. The task of arousing the audience's attention is challenging for the advertisers worldwide. Among the ways of attracting the reader's attention and raising their curiosity towards a product is by transgressing the norms of language or images in advertising" (Bouziane 2013, 150). The result of this creative technique is a maximum attraction towards a product. In this case, only foreignization strategy can maintain this linguistic creativity in the target version rather than skopos strategies.

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CHALLENGES IN TRANSLATING COMPOUND NOMINAL PHRASES IN NAVAL ARCHITECTURE TEXTS

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Abstract: Our research article is an insight into nominalization of the naval architecture language. The present research article aims at identifying difficulties encountered in translating compound nominal phrases in naval architecture texts. In order to achieve this aim, compound phrases are classified according to their components. Furthermore, nominal phrases were translated and analyzed. Out of the total number of nominal phrases, only the most frequent ones were the topic of our interest.

Keywords: maritime English, shipbuilding, compound nominal phrases, naval architecture

1. Introduction

Translation is a principal technique of the cross lingual strategy. It is a useful language-learning activity, because, as A. Duff points out, it "invites speculation and discussion, develops accuracy, clarity, and flexibility, and can be used to work through particular L_2 problems that learners are struggling with" (Duff 1989: 7).

The tendency towards conciseness of expression is far more apparent in naval architecture. As some researchers have correctly pointed out, the information conveyed in a concise, direct, condensed form has a greater impact upon the reader. Thus, a great amount of semantic and syntactic information is compressed into a highly compact form, i.e. nominal compounds, compound nominal phrases, or complex nominal groups. Downing (1977: 838) said that "compound nominal phrases exist well beyond their first coinage and acquire more and more the characteristics of a unitary lexical item", compounding serving as a kind of "backdoor into the lexicon". The compounding process is highly productive especially in naval architecture.

Indeed, as Salager-Meyer (1984: 148) among others, mentions, compound nominal phrases (CPN) are significantly more numerous in naval architecture. He also underlines the fact that the more specialized the text, the longer and more numerous the CNPs. We do agree to this, because in the translating process and during a translation- oriented text analysis (TOTA) (Bantaș and Croitoru 1998), the technical translator is more and more aware of this: the greater the amount of information and the more concise the form, the more complex the CNP, which, as L. Trimble (1985) mentions, confuses the native speaker of English. The fact should be added here that so much the more confusing will this be for the translator.

Trimble (1985) calls such compound nominals ***noun strings***: "two or more nouns plus necessary adjectives (and less often verbs and adverbs) that together make up a single concept; that is the total expresses a single noun idea". He also gives a chart (1985: 133) which shows a classification of compounds according to length and difficulty of paraphrasing:

Compounds categorized by length and difficulty of paraphrasing.

I. ***Simple (two-items)***

(1) Assembling Workshop
(2) Central heating
(3) Chief engineer
(4) Commissioning activity
(18) HVAC systems
(19) Industrial engineer
(20) Keel-laying ceremony

(5) Commissioning department
(6) Commissioning process
(7) Commissioning stage
(8) Deadweight tones
(9) Drilling platform
(10) Fire protection
(11) Floating ships
(12) Handing-over ceremony
(13) Heavy crane
(14) Heliport deck
(15) Hopper dredger
(16) Hull building
(17) Hull division
(21) Metal cutter = not a cutter made of metal but an instrument used to cut metal.
(22) Metal shaft = a shaft made of metal.
(23) Metal spring = a spring made of metal.
(24) Naval vessel
(25) New build vessel
(26) Offshore mounting
(27) Operating company
(28) Production Department
(29) Sanitary system
(30) Ship operation
(31) System sprinkles
(32) Turn-key vessel
(33) World-class shipyard

II. ***Complex (three-items, four-items)***

(34) Advanced Manufacturing Technologies
(35) Automated nozzle brick grinder = a grinder of nozzle bricks (a type of brick), (not a grinder of bricks, the grinder having a nozzle which is automated).
(36) Chief Design Engineer
(37) Chief Operation Officer
(38) Coastal survey vessels
(39) Commercial seagoing vessel
(40) Dynamic positioning system
(41) Faculty of Naval Architects
(42) Health and Safety Committee
(43) Heavy export cables
(44) Hull Building Division
(45) Integrated management system
(46) Joint Support Ship
(47) Liquid storage vessel = a vessel for storage of liquids / for storing liquids (not as some non-native students would have it, a liquid vessel used for storage!).
(48) Offshore wind farms
(49) Outstanding seakeeping behavior
(50) Production Monitoring Department
(51) Quality Control Department
(52) Transport sector investment = investment in that sector of the economy which concerns transport - the movement of goods and people.
(53) Tugs and Workboats Division

III. ***More complex (five-items)***

(54) Aisle seat speech interference level.
(55) Head of Hull Building Division
(56) Head of Planning and Project Proposal Department
(57) Long-term surveillance test planning.

IV. ***Highly complex (six-items, or more items)***

(58) Full swivel steerable non-retracting tail wheel overhaul.
(59) Heterogeneous graphite moderated natural uranium fueled nuclear reactor.
(60) Split damper inertially coupled passive gravity gradient satellite attitude control system.
(61) The controlled growth of human capital in line with maintaining the level of productivity for our vessels
(62) The efforts of all Damen Galati employees

The *more complex* and the *highly complex compounds* present difficulties even to native speakers and even the complex ones create problems for the reader without a knowledge of the field. This should be underlined as far as the translator is concerned. The fact should also be added here that this is the most difficult aspect in translating naval architecture texts. Both complex and more complex compounds, let alone the very complex ones, raise a lot of problems in translating. With most of them, for an adequate translation, the translator needs, as we have already pointed out, the collaboration with the specialist.

2. Corpus and methodology

In order to study the way(s) these CNPs can be translated into Romanian, a corpus of 22,000 words has been consulted, taken from different subjects of naval architecture, i.e. welding technology and equipment, machine building technology, robotics, metallurgy, ship

architecture, electrical engineering, machine-tools, mechanics and physics. A number of 2154 CNPs have been recorded in the specialties mentioned above. We have also used 9 bilingual newsletters from Damen Shipyard Galati. A number of 338 compound noun phrases were found. As a result, the fact must be mentioned here that the semantic relationships which may be associated grammatically with the surface structures of CNPs can be expressed, in a decreasing order of their frequency, as follows: by prepositional structures (*of, in, of+ in, in+ of, with, to*) predicate deletion: *wh-be+ underlying present participle, wh-be + underlying past participle,* and *caused by***.**

3. Results and discussion

The conclusion can be drawn that the preposition of is the most frequent of all. It expresses a number of different relationships between the head (H) and the modifier (M), or between N_1 and N_2, which correspond to the semantic structures mentioned and illustrated above. Such CNPs seem to be the easiest in translating, except for those whose deleted surface lexical item is that of denoting apposition, nature, quality or condition (*wh-be* deletion). Within this type of underlying structures, there are two semantically distinguishable structures. The former identifies a subset of the set denoted by the head noun, e.g. V block, N_2 of the type N_1, N_2 in the form of N_1.

It may also involve a numerical value, thus including numerals, e.g. a three-week incubation, N2 *of* N_1, N_2 *which will last for + numeral +* N_1. The latter semantic subtype includes a relation of similarity, the underlying structure *to be like* being a little explicit in the surface structure *N2 which is like* N_1. Their meaning is not easily or completely deducible from the meaning of the constituent words, e.g. shot tank, bazin de granulare (met.).

The more complex CNPs are usually rendered by prepositional structures including two prepositions: *of + in*, or *in + of*, but the most difficult point in understanding and translating them is their ambiguity. For example, comparing the CNP solution concentration level with the CNP acid solution concentration, which is which: N_3 of N_2 in N_1, or N_3 of N_1 in N_2? Both structures are correct, but only depending on the CNP, and on the context.

As far as such CNPs are concerned, the question may arise: how can the translator realize which of the structures is right? In such cases, *disambiguation* is prevailing. In order to disambiguate, the translator needs knowledge of the subject and/or collaboration with the specialist. A similar question is asked by Selinker (1992) with reference to such compounds as gas mixture product. As Selinker (1992: 5) suggests, "It is a type of product which concerns mixing of gases in some way". But beyond that, does it mean a product in which one mixes gases or a product in which the gases are already mixed...? Clearly the correct answer depends upon the practitioners of the field involved".

The preposition *with* underlies a large number of CNPs the translation of which seems to be easier, but it is so only at first sight, or with a number of them only. Indeed, it is much easier if we think of such CNPs as arc welding, sudare cu arc electric (met.), compression moulding, formare prin presare / comprimare (met.), but not so easy with CNPs like clamp stop motion, which is mișcare de oprire cu șurub/clemă, not a șurubului. Consequently, the underlying structure is *with, which uses, by means of*.

Other CNPs also difficult to translate are those whose underlying structure is *wh - verb deletion with an - ing form (or active participle).* The corresponding Romanian semantic structure is a relative clause; the syntactic structure in which the prenominal modifier is the direct object of the *V-ing form*: $N_1(N_2)$*-ing* N_3. They differ from the CNPs whose underlying structure is *wh - be - ed deletion*, which are based on passive participles and correspond to the same grammatical form in Romanian. Thus, the syntactic structure in which the prenominal modifier is the agent of the underlying predicate is: N_1 *- ed* N_2. The two types of CNPs, each of them with its specific semantic and syntactic relationships.

In decoding the text, the technical translator very often encounters CNPs for which he finds it difficult to decide which predicate has been deleted in their formation. In such cases, he/she cannot decide upon the semantic category the respective CNPs belong to, because one and the same surface structure representation may have various underlying structures, the use of which depends on the context, or apparently two underlying structures, one of them being wrong. These are the CNPs with a higher degree of ambiguity. For example, cast structure (met.), is a CNP *(N_1+N_2)* not a *past-participle* + *N combination*; thus, it means structura fontei, not *structura turnată*. An analogy can be drawn with cast steel, oțel turnat. We could also draw another analogy between coal grab (met., mas.), and paper scissors, but not between coal grab and coal paste. Thus, *coal grab* means *graifar pentru cărbuni, cupa de cărbuni*, while *coal paste* (met.) means pastă de cărbuni *(made of).* A CNP like fatigue life (met.) means durata la oboseală (a materialelor); durata / durabilitate la solicitări de oboseală, not durata oboselii. The disambiguation is achieved by means of the preposition *to* in the underlying structure. If a CNP such as fatigue test results (met.) is not at all ambiguous, ambiguity occurs with fatigue crack detection. If the translator doesn't know that fatigue crack is an independent CNP which can occur on its own, meaning fisură cauzată de oboseala materialului, he may take *fatigue* and *crack* as the two modifiers (M_1 and M_2) of the head *detection*. When such a CNP is modified by an adjective, there is a problem for the translator, one of ambiguity too, as to which of the CNP constituents it modifies. For example, in the CNP a particular fatigue failure mode, which constituent does particular modify? Disambiguation can be achieved by making it analytical: a particular mode of fatigue failure, fatigue failure being an independent CNP which can exist on its own, meaning ruptură cauzată de oboseala materialului (met.).

It is only by identifying the semantic and syntactic structures, in addition to the translator's so-called "cognitive complements" that he can make such groups analytical, understand and translate them. Some sort of trouble may also be caused by such CNPs as overall charge neutrality and higher phase stability. The question is whether *overall* and *higher* modify N_2 or N_3, i.e. which is overall / higher: neutrality / stability or charge / phase? Does it mean o stabilitate mai mare a fazei or stabilitatea fazei superioare? And is it neutralitatea specifică întregii încărcături (încărcăturii în ansamblu), or neutralitatea totală a încărcăturii. In both cases, the correct answer is the latter. The disambiguation of such a group as the local specific surface free energy value is performed by the *co-text* only: "The specific surface free energy can be defined as the amount of the energy required to create new surface ..." (Welding Journal 3 1993, 151). The co-text is also important in disambiguating a CNP like the defect size estimation because it is immediately followed by the CNP length estimation. This does not allow the translator to understand it as estimation of the defect related to size, but as the estimation of the size of the defect (N_3 N_2 N_1).

There are a lot of cases when, in order to decode the CNP, the translator has to divide it into groups of constituent elements by punctuation. For example, double impeller impact breaker (mas.), double impeller, impact breaker, concasor cu impact, cu două rotoare.

A large number of CNPs cannot be translated by considering the meanings of the constituent lexical items separately. In translating them, the specialist's help is needed, just like in translating the very long strings. This is especially in machine building technology, welding technology and navigation. The longer CNPs which are more susceptible to present parallel and/or multifunction structure, hence higher semantic ambiguity, are specific to highly specialized texts. As Trimble (1985) points out, the more complex and the very complex compounds are difficult to understand even to a native speaker without some knowledge of the field. We should add that for a non-native, they really are very difficult to translate, just because of their conciseness. In this sense, we should remind one of the very good examples included by Trimble (1985) in his chart under complex compounds, i.e. automated nozzle brick grinder. Thus, he explains that "most readers' initial response (including our own) is to assume that nozzle is part of the grinding machinery, not a type of

brick". Consequently, it means a grinder of nozzle bricks, not a grinder of bricks, the grinder having a nozzle which is automated.

A large number of CNPs require further explanations, extra linguistic information. They present different ways of solving the paraphrase problem. Trimble (1985: 133) gives solutions for both the native and the non-native speaker to understand the CNP full swivel steerable non-retracting tail wheel overhaul*:* "all of the modifiers of overhaul form a unit with the headword of this compound within a compound being tail wheel; thus we have the overhaul of an airplane tail wheel (or of a wheel which retracts into the tail of the airplane), this tail wheel having the characteristics of being non-retractable, steerable, and capable of making a complete swivel".

As regards such CNPs as the last example given by Trimble (1985) in his chart, i.e. a split damper inertially coupled passive gravity gradient satellite attitude control system (an 11-element compound), the fact must be mentioned that it really holds the length record, consisting of 11 elements and the indefinite article. Although it can be divided into separate compounds by punctuation, it is still not enough. It is the specialist's explanation that will help to make it clear. Trimble (1985) gives a solution to disambiguate it: “a system for controlling the attitude (the degree of angle from the perpendicular) of a satellite, this system operating with the following characteristics: it has a split damper and is coupled (joined) by inertia and has its gradient determined by allowing gravity to take control (with no effort to overcome gravity)”. But he adds that "while the aerospace engineers who accepted this translation may have felt comfortable with it, I find this translation only a little less puzzling than the original. It is, of course, the type of compound that technical writers should be discouraged to write, whatever the provocation". We do agree with Trimble's opinion. Of course, however specialized a text and however strong the need for conciseness may be, such CNPs as long as the last two, and especially as long as the last one, are very rare.

The largest number of very long noun strings may be met in journals, reports, books dealing with welding and machine building technological processes. Most frequently, they occur in reporting, describing the processes or apparatus used, or in presenting figures and diagrams. For example,

(1) These are some requirements for gas metal arc welding, employing *a constant speed push - type wire - feed system.* Depth of penetration obtained in straight polarity direct current gas metal arc welding.
(2) Shielding gas trailer - storage supply involves the use of a mobile trailer, a stationary storage unit, and an automatic pressure reducing control. Use of emissive electrodes automatic gas metal arc welding for high welding speed. (Gas Metal Arc Welding 1985).
(3) The second phase strong particles dispersion blocks the *dislocation glide motion. The lattice resistance controlled glide parameters* were obtained by fitting experimental data to eqn. (2.12). (from Frost and Ashby 1982).

They are highly frequent in advertisements, such as:

(1) General Motors has extensive experience in iron cylinder blocks die casting.
(2) Improved thermal spray process technology is expected to foster high-volume production of wear-resistant coatings on alluminium engine blocks cylinder walls.
(3) These are single position reset Sankyo torque limiters. Zero backlash roller gear cam operated pick and place modules. (from Machine Design 2 1993).

Such very long CNPs sometimes occur in the co-text in their disambiguated form. For example, *blocks cylinder walls of the aluminum engine, Sankyo torque limiters are single position reset, pick and place modules operated by zero backlash roller gear cam.*

As we have already mentioned, and as one can realize when considering the examples given so far, especially the last above, the more specialized the text, the longer and more numerous the NGs. The translation difficulty of an NG, even if it consisted of two nouns, is increased by the polysemy, on the one hand, and the grammatical behavior of nouns, on

the other. As Bantaș and Croitoru (1998: 16) point out, "The grammatical regimen of the contemporary English nouns exhibits an enormous diversity, perhaps much greater than in other languages - which is a substantial source of difficulties for linguists, teachers, learners and lexicographers". So much the more difficult it is for the translators. Further, Bantaș and Croitoru (1998: 33) ad that in general English "(…) polysemous nouns behave differently from the grammatical point of view, when they are used with a different meaning." In naval architecture texts, with the longer NGs, those consisting of more than two nouns specific to naval architecture, things are getting more and more difficult. The greater the amount of information and the more concise the form, the more complex the NG, which is extremely confusing for the translator.

4. Conclusions

As a conclusion, we should mention Dejica (2010a: 256-258, 2010b: 163-167) and Hewson and Martin's opinions (1991: 211), which we do share, that specialized translation in general, and naval architecture translation in particular, have to be performed according to specific procedures, as well as according to specific final choices. Thus, a great amount of information is compressed into a highly compact form, i.e. nominal compounds. Thus, the greater the amount of information and the more concise the form, the more complex the nominal groups.

The translator must perceive the meanings of words and utterances very precisely in order to render them into the TL. The Source Text (ST) proposed for translating has to be clarified for purposes of efficiency. This is because a technical target text must have the same cognitive effect upon the "end-user" as the original, it must be very clear and concise, and it must avoid any wrong methods. All these involve the translator's responsibility towards the *end-user* who will not get accustomed to ambiguity and vagueness.

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TRANSLATION OF PHRASEMES. EQUIVALENCE AND NON-EQUIVALENCE

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Abstract: Most of the set phrases with equivalent meaning and internal form in Russian and Serbian are found in Russian and Serbian as cognates. Thus, national specificity is phenomenologically embodied in a considerable number of set phrases with partially or totally different internal forms, as well as in the existence of set *phrases without equivalent* in other languages. Criteria on the base of which they are evaluated are as follows: 1) morphological structure of the phraseme; 2) lexical-stylistic structure of the phraseme; 3) functional structure of the phraseme (real or potential equivalence with a word); 4) specific manner of representing the reality (expressive image on the base of which the idiom is formed).

Keywords: equivalence, phraseme, numeral, internal form

1. Introduction

The study we intend to conduct is related to set phrases in Russian and Romanian that have in their structure a lexeme with numeric value. A problem that often occurs during a research in the field of comparative linguistics with a subject like ours is defining the notion of *equivalence* and choosing the criteria on the base of which identity or difference can be established between two compared units. In translation studies, for example, equivalence is defined as translation and translation, according to most of the definitions, representing an equivalence. Thus, interlingual translation is defined as replacement of the elements of a language with equivalent elements from another language or as replacement of a text from a language with an equivalent text from another language (cf. Dejica 2010a, Fjodorov 1968, Komissarov, 1980, Recker 1950, Švejcer 1971). Therefore, translation can be defined as the process of "*reproducing* in the receptor language the closest natural equivalent of the source-language message" (Nida 1969, 12). Furthermore, translation implies the replacement of a text representation from a language by a text representation from a second language equivalent with the first one. Moreover, equivalence is realized by substituting lexical signs from a language with lexical signs from another language.

In opposition translation studies, studies belonging to compared linguistics (contrastive or confruntative), the notion of equivalence does not have an operational character, but it is rather understood as a premise of the research because two structures are studied that are supposed to be equivalent either from the point of view of their meaning, or from the point of view of their function (morphological, syntactical, stylistic etc.)

From a strictly linguistic perspective, equivalence, a key-concept in the theory of translation, is partially synonymic with the notion of correspondence, notion mainly used in the field of contrastive linguistics. Contrastive linguistics compares linguistic systems of two languages and contrastively describes the differences and the resemblances between the analyzed structures. It is obvious that there are different levels and grades

of resemblance between the linguistic subjects taken into consideration in both translation and comparative linguistics studies.

2. Our study

The Russian linguist V. H. Komissarov (1973) specifies five types of equivalence: at the level of lexical units, at the level of collocations, at the level of information, at the level of situational contexts and at the level of communication purpose.

Apart from these types of equivalence, we can take into account the phraseological equivalence whose place is somewhere between the lexical and collocational equivalence.

The qualifier *equivalent phraseme* will be given in our study to a phraseological unit from a language that conveys the same semantic content that another phraseological unit from a different language has. In the case in which source language contains a phraseme that has an identic meaning, identic functionality, identic internal form and at least similar stylistic effects, we can talk about a *total equivalence*. As examples, one can consider the following set phrases:

(1) Rus. *ухватиться двумя руками* – Srb. *ухватити обема рукама* [to grab something with both hands]; Rus. *в первую очередь* – Srb. *у првом реду* [*firstly*, literally *in the first row*]

A *partial equivalence* is established in the case in which it is not possible to find an adequate equivalent in the target language for the phraseological unit from the source language, but it is possible to translate it by a phraseme with a more general or specific meaning or with a different level of expressivity or style. Whenever a phraseological unit from the source language does not have an equivalent in the target language, its absence is named *phraseological lacuna* or *phraseological unit without equivalent*.

Phraseological units without equivalents in other languages represent a special issue with profound theoretical and practical implications. Some linguists claim that the essential feature of phraseological units is their untranslatability, others state an opposite opinion, i.e. each phraseological unit can be translated into another language. Most often, by untranslatability is not understood the incapacity of conveying the denotative content of a phraseological unit from a language into another, but the fact that in the TL does not exist a phrase with a similar meaning and a similar internal form at the same time. For example, in the Russian language there exists such a phraseme,

(2) Rus. *на троих*

which belongs to the informal register and is used mainly by men and has the meaning of ”buying/drinking a bottle (of vodka) for three.” In phraseological dictionaries such phraseological units are usually firstly explained and then partial equivalents are provided. For example, the following phrasemes are partial equivalent:

(3) Rus. *один в поле не воин* [*one man, no man*, literaly *one man in the field does not make a war*] – Srb. *један али сам* [*one man, no man*, literaly *one is aluminium*]

In such cases, the illusion of translatability is created by the need that the translator feels to render both the concept and the structure in which it is expressed. For example,

sometimes a phraseme which contains a number that is an archaism is matched into Romanian with other phrasemes:

(4) Rus. *тьма тьмущая* [*like sand on the sea-shor*e] – Rom. *câtă frunză și iarbă* [literaly *how much leaves and grass*]

Congruency between internal forms of the phrasemes leave the impression of perfect identity of the meaning that they convey, whereas differences in structure is a factor that damages the semantic similitude.

Phraseological units or set phrases are used to account for the richness of expressivity in many cases. On the one hand, there are cases of *total linguistic equivalence*, calques or adaptations. Furthermore, there exists the case of global semantic correspondence in which variation of connotations is possible due to the representations, language levels or stylistic procedures used. On the other hand, there are cases of phraseological lacunas, problem solved by means of explanatory periphrasis, i.e. free explanation.

2.1. Results

Examples brought from Russian and Serbian dictionaries of phrasemes confirm the fact that more than a half of the phrasemes taken into account display meaning and internal form equivalences, that is *total phraseological equivalence*. The huge number of identical phrasemes proves the high level of similarity between the phraseologies of the two languages. Besides, if we also take into account phraseological units with partially different internal forms – *partial phraseological equivalences*, the similitude between the phraseology of the two languages becomes obvious.

Analysis that we conducted shows that the majority of the phrasemes with numeric constituents coincide between the two languages from the point of view of their content, as well as from the point of view of their structure. This fact is due to the semantic motivation of the real number, to historical relations and to the common origin the two languages have. As examples of total (absolute) equivalences between two phrasemes from Russian and Serbian one can take into account the following:

(5) Rus. *сидеть в четырех стенах* – Srb. *седети између четири зида* [*to spend all or almost all of one's time in one's home or a certain building*, literally *to sit within four walls*]; Rus. *как дважды два четыре* – Srb. *као два и два четири* [*as clear (simple) as twice two makes four*, literally *as twice two makes four*]; Rus. *на один зуб* – Srb. *на један зуб* [*very little,* literally *for one tooth*]; Rus. *вторая натура* – Srb. *друга природа* [*second nature*]

The differences between the internal form of the compared idioms are determined by national traditions and influenced by extra linguistic factors (historical, social, psychological etc.). Phrasemes that are identical from the point of view of content may differ from the point of view of their form because of specific national-cultural connotations. There are two types of phraseological units with numeric constituents which are different from the point of view of their form.

a) partial equivalencies – with another number

Rus. *за тридевять земель* [*very far away*, literally *after three-nine lands*] – Srb. *преко седам/девет брда* [literally, *after seven/nine mountains*]; Rus. *до седьмого колена* [*(way back) to the seventh generation*] – Srb. *до деветог колена* [*(way back) to the ninth generation*]

b) Analogical equivalencies – phrasemes with different structure and whose internal form is based on different figures of style.

(6) Rus. *пятая спица в колеснице* [*minor cog in the machine*, literally *the fifth spoke of a wheel*] – Srb. *девете пећи жарило* [*far degree of kinship,* literally *the ninth burning furnace*]

Among the phrasemes that exist in a language the most interesting are phrasemes without equivalent due to the fact that they generate greater problems during the processes of translation and learning a new language. Additionally, they draw the attention of researchers and even of simple users of the language on the national specificity of the languages. Such phrasemes are the following:

(7) Rus. *сорок сороков* [*countless*, literally *fourty fourties*]; Rus. *не из робкого десятка* [*not the timid type*, literally *not from the timid ten*]; Rus. *не из храброго десятка* [*not the bravest of men (women)*, literally *not from the brave ten*]; Rus. *комбинация из трех пальцев* [*fig as a gesture*, literally *combination of three fingers*]; Rus. *без пяти минут* [*<an inch> of becoming a*, literally *without five minutes*]; Rus. *бить в одну точку* [*hammering away at the same thing (point)*, literally *to beat towards a point*]; Srb. *увео у девет* [*to get thinner,* literally *introduced in nine*]; Srb. *није дочуван треће ноћи* [unintelligent, literally *not defended in the third night*].

The majority of the phrasemes belonging to both languages are characterized by correlative expressive valences, if they have the same meaning. A fact that proves that there are *similarities* between the conceptions of the world Russians and Serbians have and that a partial symmetry exists between the stylistic constructions of the two languages. Consequently, it is more legitimate to talk about *differentiations* instead of *differences* when talking about the researched phrasemes. The existing *differentiations* can easily be explained by historical and geographical causes, by Russian and Serbian people's particularities of lifestyle and customs, and by their national features.

Russian *phrasemes with numeric constituents* underline some features of the world conception that Russian people have, such as abstract thinking, detachment from worldly things, moderation.

Serbian *phrasemes* reveal an opposite world, a world of practical thinking, filling of the bound with land, nature, realia of the lifestyle, and nature esthetics. Others features of this world are as follows: closely bound with real life, some restrictions in what concerns familial life, household spirit, cheerfulness and vivacity.

One can notice some *differences* between the Russian and Serbian mentioned *phraseological units* from the point of view of expressive potential. Serbian *phrasemes with numeric constituents* usually denote place. Their content is closer to the objects of the material world. Among their constituents are often found dialectal or Turkish words. This is owing to the common life different cultural communities lived at the cross border between Asia and Europe and to the history that left eloquent traces of old cultures and different civilizations on the Serbian ground.

The mentioned corresponds and similarities in the phraseological systems of the two languages can also be explained by the consonance between the behavioral and thinking patterns specific to the Slavic spirit. An evidence that proves this is the fact that

a great amount of the equivalent phrasemes that exist in Russian and Serbian exist in other languages from the same family as well.

The resemblances in what concerns the content and the possibilities of translation allow us to distinguish four groups of equivalencies of Russian phrasemes in Serbian:

a. *Total (absolute) equivalences* – contain the same numeral and have the same expressivity
b. *Partial equivalencies* – have the same expressivity but contain another numeral
c. *Analogous equivalencies* – with different structures and expressivity
d. *Phrasemes without equivalent* – are found only in one of the compared languages and they are translated by calque or description.

The conducted analysis demonstrates that idioms with numerals coincide in most cases from the point of view of the content, as well as of the expressivity. This happens due to the same level of determination that the semantic of the real number has in the two cultures, as well as due to the historical and cultural relations. Hence, national specificity phenomenologically embodies a considerable number of set phrases with total or partial equivalent internal forms and in *phrasemes without equivalent* in another language. The criteria on the base of which national specificity is evaluated are as follows: 1) morphological structure of the phraseme; 2) lexical and stylistic structure; 3) functional structure (real or potential equivalence with a single word); 4) specific way to represent the reality (expressive image on which the idiom is based). In what follows we will try to apply these criteria to an abundant corpus of phraseme from the two languages[i].

2.1.1. Equivalencies and non-equivalencies in morphological structure of the phrasemes

A numeral, aside from morphological features of the category, has, as a lexical unit, an especial function from the point of view of the content, a fact that delimitates it from the other parts of speech. The special place that it has in the language is a result of the fact that its numeric meaning, regardless of the expressivity, symbolically becomes international in combinations of the numeric notations. Every combination is a different numeric notion which cannot have synonymic relations with any other numeral.

When combined with a noun, the numeral forms along with it a syntactic unit, a single part of speech. However, when they are part of a phraseme, numerals look different. Only a limited part of the cardinal and ordinal numerals can establish a phraseological relation, and these are mostly simple numerals. Cardinal and ordinal numerals have the most frequent occurrence, while collective numerals are found less frequent in phrasemes.

A feature of the phrasemes is that, not only one or two of its components may interchange, but its entire lexical structure may also variate. Phrasemes with numerals

may present various types of structural variation: quantitative, syntactic, morphological and phonetic.

From a quantitative point of view, the most representative are:

- Variation of components (occurs to the majority of phrasemes). Components that can change belong to different parts of speech: noun, numeral, verb, preposition, conjunction.

In what concerns the numeric component, there are a few types of variation as follows:

- Variation of determined cardinal numbers. Examples as follows:

(8) Rus. *в двух/трех/пяти/десяти/шагах* [*at two/three/five/ten steps from*]; Rus. *на три/два аршина/метра под землей/в землю видеть* [*never miss a trick/a thing*, literally *to see at three/two forearms (literally arshins)/meters under the ground/in the ground*]; Rus. *в сто/десять/тысячу раз/крат* [*hundred/thousand times*]; Rus. *драть/содрать/спустить три/две/семь шкур-ы* [*to skin (flay) someone alive or to take the food out of someone's mouth*, literally *to take/gather/bleed three/two/seven skins*]; Srb. *два/три корака* [*two/three steps*]; Srb. *рећи две/три* [*two/three words*, literally, *two/three discourses*]; Srb. *пала/спала књига на два/три слова* [*there are a few people left to do that*, literally *fall/slip the book into two/three letters*]

In Serbian numerals *два* [two, masculine gender], *две* [two, feminine gender] and *три* [three] are often interchangeable. Entering the structure of a phraseme, numerals lose their "exactly quantity". Consequently, the variation of the numeral is possible within a phraseme.

Both determined and undetermined cardinal numerals may change:

(9) Rus. *в двух/пяти/десяти/несколько шагах* [*at two/five/ten/a few steps*]; Srb. *прећи у друге/треће руке* [*to change the owner*, literally *move to other/third hand*)

- morphological variation of noun cases, of verb tenses:

(10) Rus. *с пятого на десятое/пятое через десятое* [*(jump/skip) from one point/thing to another*, literally *from the fifth to the tenth/fifth through tenth*]; Rus. *в третьем лице/от третьего лица* [*(to speak) in the third person*]; Rus. *между двух огней/двумя огнями* [*between two fires*]; Rus. *одним миром мазаны/мазанные* [*tarred with the same brush*, literally *tarred with the same chrism*]; Rus. *одного поля ягоды-а/одного куста ягоды* [*birds of a feather*, literally *fruits from the same field/fruits from the same bush*]; Rus. *на одном дыхании/одним дыханием* [*in one breath*]

- or of prepositions and conjunctions:

(11) Srb. *из/под прве руке* [*at first hand* literally *of / under the right arm*]

We must underline the variation of aspectual and temporal forms, as well as the variation of prepositions that are a part of some Serbian phrasemes in opposition with variation of cases in nouns that are part of the Russian phrasemes, opposition that is due to the difference between the structure and system of the two languages. The

existence of a qualifier (*прва ласта*) is a specific feature of the variation of the Serbian Phrasemes structure.

Interchangeable quantitative, morphological, syntactic, morphemic or phonetic constituents are in a relationship of semantic identity. Interchangeable constituents are used in identical syntactic, lexical and semantic collocations.

The comparison of the numeric constituent's variations reveals both common and differential features. Quantitative variation is an example of a differential feature:

(12) *в двух (трех, пяти, десяти) шагах* [*at two/three/five/ten steps from*]; *два (три) корака* [*two/three steps*].

Considering the common origin of the two analyzed languages, it is normal that there exist total and partial phraseological equivalencies. Total equivalencies are characterized by the identity of the conveyed meaning, of the lexical constituents and of the grammatical structure, as well as the identity of the style or register they belong to. In the case of partial equivalencies, there is an identity in what concern the meaning and the style, while lexical constituents and grammatical structure can change. Examples are as follows:

- Total equivalencies

(13) Srb. *у један глас* – Rus. *в один голос* [*in/with one voice*]; Srb. *један корак до чега/од чега* – Rus. *один шаг от чего/до чего* [*a step away from*]; Srb. *знати/познавати кога/шта као својих пет прстију* – Rus. *знать как свои пять пальцев* [*know smb., smth. like the back of one's hand*, literally *like someone's five fingers*]; *једном речи/речју* – Rus. *одним словом* [*in a word*].

- Partial equivalencies

(14) Srb. *као два и два четири* [*(as clear) as twice two makes four*, literally *as two plus two makes four*] – Rus. *как дважды два четыре* [*(as clear) as twice two makes four*]; Srb. *штап са два краја* [*double-edged sword*, literally *a stick with two ends*] – Srb. *палка о двух концах* [literally *a stick with two ends*]; Srb. *једним ударцем убити две мухе/два зеца* [*killed two birds with one stone*, literally *to kill two flies/hares with a hit*] – Rus. *убить двух зайцев* [literally *two hares with a hit*]; Srb. *бити/налазити се/наћи се између две ватре* [*to be / reside in / be found between two fires*] – Rus. *между двух огней* [*to be between two fires*]

Interesting from this point of view are the phrasemes with two or three variants also, as the relations of equivalence are established in a different way. For example:

(15) Srb. *стајати једном ногом у гробу* [*to stand with one foot in the grave*] has a total equivalent in Russian, *стоять одной ногой в могиле*, while for another variant of this phraseme, *бити једном ногом у гробу* [*to be with one foot in the grave*] the Russian equivalent *стоять одной ногой в могиле* is partial;

(16) Srb. *на све четири стране* has an Russian total equivalent, *на все четыре стороны*, while his variant *на све четири стране света* is only partial equivalent of the Russian phraseme *на все четыре стороны.*

Identical realities or similar experiences have suggested to men different observations and conclusions. One of the fields that provided the phraseology with *equivalent phrasemes* in different languages is mathematics, associated with precision

and evident truths unanimously accepted. Addition or multiplication of *two with two* is perceived in almost all Slavic languages as a synonym of the simple and absolute truth.

Knowledge of phraseological equivalencies has a significant role in translation as this is the most proper way to translate the phraseological meaning from one language into another.

2.1.2. Differences and similarities in semantic and stylistic structure of the phrasemes

Russian and Serbian phrasemes with numerals are divided in a few semantic-grammatical classes (categories), although hard to be delimited by their functionality:

- Determinative (provide a feature)

(17) Srb. *друга природа* [*second hand, literally other nature]* – Rus. *второго сорта* [*second hand, literally second type*]; Srb. *бити раван нули* – Rus. *абсолютный ноль* [*unworthy,* literally *absolute zero*];

- Qualitative-circumstantial

(18) Srb. *у један глас* – Rus. *в один голос* [*with one voice*]; Srb. *у један мах* – Rus. *в одну минуту* [*in a minute*]; Srb. *једном ногом* - Rus. *одной ногой* [*in a foot*];

- Procedural

(19) Srb. *играти/свирати прву виолину* – Rus. *играть первую скрипку* [*to be the top man,* literally *to play the first violin*]; Srb. *обема рукама* – Rus. *схватиться обеими руками* [*to jump at the chance (the opportunity)*, literally *to grab with two hands*];

- Objectual

(20) Srb. *друга младост* [*second youth,* literraly *another youth*] – Rus. *вторая молодость* [*second youth*]; Srb. *прва ласта* – Rus. *первая ласточка* [*the first swallow*];

- Quantitative

(21) Srb. *реч две* [*few words*, literally *two words*] – Rus. *два/одно/несколько слов* [*one/two/a few words*]

- Modal

(22) Srb. *Бог један зна* – Rus. *один бог знает* [*God knows*, literally *Only God knows*]

- Reactional

(23) Srb. *с једне стране*, *с друге стране* – Rus. *с одной стороны*, *с другой стороны* [*on the one side, on the other side*]

From the point of view of the semantic structure, the most encountered meaning is the one of grade (tall, equivalence, reduced, initial and zero, considering occurrence), grade which expresses quantitative value and is in relation with different categorical groups or categorical individuals sems, so that analyzed units can denote a large array of phenomena.

Phrasemes with numerals reflect man's interior and exterior features

(24) Rus. *от горшка два вершка* [k*nee-high to a grasshopper*, literally *two inches from a pot*]; *два сапога пара* [*two shoes make a pair*],

his behavior

(25) Rus. *в/за один присест* [*at (in) one sitting*]; Rus. *играть первую скрипку* [*to be the top man*, literally *to play the first violin*],

Physical actions

(26) Rus. *сгибаться/согнуться в три погибели* [*to double up*],

Fillings

(27) Rus. *на седьмом небе* [*in seventh heaven*]; *один черт* [*to be the same damned thing*, literally, *the same devol*],

Events and phenomena characterization,

(28) Rus. *первая ласточка* [*the first swallow*],

Space

(29) Rus. *один шаг* [*one step*],

Time

(30) Rus. *в два счета* [*in two seconds,*literally *by two shots*] etc.

Adjectival constituent of the phrasemes with numeric constituents is most of the time первый [the first],

(31) Rus. *первый попавшийся* [*the first that comes to hand*]

and it usually characterizes a person from the point of view of the quality. It is associated with the meaning of ”the most important” in the following phrasemes:

(32) Rus. *выходить/выйти на первый план* [*to come to the fore*, literally *to come on the first plane*]; Rus. *первый номер* [*number one*]; Rus. *играть первые роли* [*leading man*, literally *to play the first roles*]; Rus. *играть первую скрипку* [*to be the top man*, literally *to play the first violin*]; Rus. *первый человек* [*the top man,* literally *the first man*]; Srb. *бити у првом плану* [*to come to the fore*, literally *to be on the first plane*]; Srb. *прва виолина* [*the most important*, literally *the first violin*], Srb. *свирати прве гусле* [*to be the top man*, literally *to play the first violin*], Srb. *водити прву реч* [*to get the upper hand*, literally *to have the first word*].

Furthermore, adjectival constituent первый is also matched with the meaning of ”the best” both in Russian

(33) *первого класса* [*first-class*]; *первый сорт* [*first-rate*]; *по первому разряду (классу)* [*of first category (class)*]

and Serbian

(34) *бити првога реда* [*first category*], *прве класе* [*first class*].

Moreover, it can be a numeral in Russian phrasemes such as

(35) *из первых рук* [*at first hand*]

or Serbian, such as

(36) *из прве руке* [*at first hand*].

In a similar way, the meaning of ”the most important thing that has to be firstly done” is conveyed by the following phrasemes:

(37) Rus. *первым делом* [*first thing*]; *в первую очередь* [*in the first place*]; *на первый случай* [*to start with,* literally *at the first case*], *на первых порах* [*in the first instance*, literally *in the beginning times*]; *в первое время* [*at first*, literally *first time*] and Srb. *у први трен* [*at first, literally first time*]; *у првом реду* [*in the first place*]; *у првом трену* [*at first*, literally *first time*].

Systemic relations of synonymy, antinomy and polysemy, which have different features when applied to phraseology, may be found both within a language and by the time of comparison of two or more different languages. The phenomenon of phrasemes variation and synonymy from a language to another is also found respectively in Russian

(38) *одного поля ягоды; с одного куста ягоды; одного дуба желуди; одним миром мазаны; одним лыком шиты* [*tarred with the same brush,* literally *fruits from the same field; fruits from the same bush; acorns of the same oak; tarred with the same chrism; sewed with the same thread*]

and Serbian phraseology

(39) б*ити једна крв и млеко; бити једно тело и једна душа; пухати/духати у један дудук; пухати у један рог;* [*tarred with the same brush,* literally *to be one blood and milk; to be one body and one soul; to blow up in a duduk; to blow into a trumpet*] *девете пећи жарило [far degree of kinship]; шимширова грана са девете горе [far degree of kinship]*.

Interlinguistic and intralinguistic antonym are also of a great interest. In antonimical relations are the following phrasemes:

(40) Rus. *из первых уст узнать, услышать что* [*To hear from the horsed mouth,* literally *to hear from the first mouth*] ≠ *узнать, услышать что из вторых уст/из третьих уст* [*to hear through the grapevine*, literally *to hear from the second/third mouth*] – Srb. *чути из првих/других/трећих уста* [literally *to hear fro the first/second/third mouth]*.

Antonymic constituents in this case are *первый – второй [first – second]* and *први – други [first – another]*. This opposition is partially subordinated to the antonymic pair *the first – the last* (rus. *первый – последний*, srb. *први – последњи*).

Due to the complexity of semantic structures, the two languages' analyzed structures are defined as constituents at the intersection between the semantic field of quality and quantity, containing a homonymic element that may be

adjectival

(41) Rus. *одного поля ягода* [*tarred with the same bush,* literally *fruits from the same field*],

intensive

(42) Rus. *за семю замками* [*under lock and key*, literally *under lock for family*],

spatial

(43) Rus. *за тридевять земель* [*at the other end of the world*, literally *beyond three times nine lands*],

or temporal

(44) Rus. *сто лет* [*hundred years*].

The interpretation of the number and of the quality related to an individual subject shows that in phrasemes with numeral constituents the quantity can be measured. Numeral participated more actively than a noun in the formation of a qualitative meaning. Numeric quantifiers in many cases do not express a calculation, but play the role of a catalyzer of the different meanings, being an emotive expression of the idea of quantity or order, having as a homonym

an undefined pronoun

(45) Rus. *в один прекрасный-ое-ую день/утро/ночь* [*in a wonderful day/morning/night*]

or adjective

(46) Rus. *номер один* [*number one*]

This fact is confirmed by the possibility that cardinal and ordinal numbers have to be interchanged with words that have the meaning of undefined quantity, as in the following example:

(47) Rus. *в двух, трех, нескольких шагах* [*at two, three, some steps (from)*].

Correlation between qualitative and quantitative appreciations conveyed by the meaning of the phrasemes with numeral constituents also determines their emotional and expressive character. Most of the idioms from the two languages are negative assessments, as the following example shows:

(48) Rus. *свести/сводить к нулю* – Srb. *свести на нулу* [*nullify*].

2.1.3. Differences and similarities in functional structure of the phrasemes

Equivalence of the phrasemes with a single word manifests not only a lexical and semantic level, but at the functional level as well, a fact that represents a fundamental criterion in delimitation and identification of the phraseological units. There are cases when there exists absolute synonymy between a phraseme and a word within a language. Thus, we can easily convey the meaning of a phraseological unit through a word, as shown in the following examples:

(49) Rus. *семь пятниц на неделе [rain before seven, clear <fine> before eleven,* literally *seven Fridays in a week] – ненадежный/изменчивый [changeable]; из одного и того же теста [cut from the same cloth,* literally *from the same dough] – сходный [similar]; из другого теста [cut from a different cloth,* literally *from another dough] – отличительный [different]; пятое колесо в телеге [fifth wheel, literally the fifht wheel in a cart] – лишний [unnecessary]; не из робкого десятка [not of the timid sort,* literally *not from the timid ten] – смелый [brave]; не из храброго десятка [not the bravest of men,* literally *not from the brave ten] – трусливый [coward]; как две капли воды [as like as two peas,* literally *as two drops of water] – похожий [alike]; несть числа [more than one cand count] – много [many]; по первое число [(to get it) good,* literally *for the first number] – по всей строгости [harshly]; задним числам [with hindsight,* literally *after the date] – позднее [later]; тьма тьмущая [swarms and swarms,* literally *the dark dark] – очень много [countless]; мало каши ел/съел [wet behind the ears, literally little poridge ate] – неопытный [unexperienced]; ставить все на одну карту [to put all eggs in a basket,* literally *to put all on a card] – рисковать [to risk];*

(50) *Srb. бити раван нули – безвредан, у један глас [with one voice] – сложно [together]; свирати прве гусле [the top man,* literally *playing the first fiddle] – најглавнији [the most important]; завадио би два ока у глави [*literally *to quarrel to the two eyes in his head] – сплеткарити [to gossip]; држати оба краја батине [literally to hold both ends*

of a beating] – владати [rule]; као два и два четири [as clear (simple) as twice two makes four, literally *as twice two makes four] – сигурно/поуздано [clear]; два три корака [at two, three steps (from)] – близу [close]; бити на три ћошка [*literally *to be in three corners] – нерасположен [listless]; као да три дана није јео [*literally *as if not have eaten for three days] – гладан [hungry]; дићи све четири (увис) [*literally *to blow all four (upward)] – лењствовати [to waste time]; бити пети точак у кола [to be the fifth wheel] – излишан [redundant]; преко седам/девет брда [very far away,* literally*, after seven/nine mountains] – далеко [far away]; девете пете звекетало [unworthy] – безвредан [unharmfull], бити девети/пети/седми у плугу [to be the fifth wheel,* literally *to be the ninth/fifth/seventh on a plough] – сувишан [redundant]; бити на седмом/деветом небу [to be in the seventh heaven,* literally *to be in the seventh/ninth sky] – пресрећан [happy]; изгледати као девето чудо [*literally *to look like the ninth wonder] – необичан/чудноват [strange/curious]; знати сто ђавола [*literally *to know what the devil knows] – сналажљив/вешт/префриган [resourcefull/informed]; једном у сто година* [literally *once in a hundred years] – ретко [rare]*.

However, in both cases set phrases have more expressivity due to their specific structure which we usually call internal form.

2.1.4. Differences and similarities in what concerns the specific representation of the reality (internal form)

On the one hand, phraseological units represent a way to get acquainted with a people, with their history and with the creative power of a language. On the other hand, they are useful in determining the behavioural models and thinking patterns of a people.

Hence, phraseological units reflect a specific and expressive way in which the people live their lives, their interests, concerns and customs, their historic and spiritual evolution, their ethic and aesthetic systems of values. They also reflect the particular way in which different people understand and represent the reality in expressive linguistic patterns. Differences at the socio-cultural level are more visible in phrasemes than in words because of the fact that they record images, more complex representations, although they are apparently abstract. Numbers evoke acts, characters, and legendary situations and bear the mark of the authority that the reference to the community's patrimony gives them. Either the phraseme undertakes the symbol in totality, or it retains only its numeral (possibly along with an abstract noun), the number functions as a symbol and carries the all memory of an exterior context.

National variety of the internal form of the phrasemes belonging to the two languages puts a mark on the mentality and on the national character of the language personality.

Comparative research of phraseological units from a linguistic and cultural point of view not only facilitates the assimilation of a different linguistic code, but it is also closely bound to the realization of intercultural dialogue among the representatives of different cultural communities. The aim of this dialogue is to create an atmosphere of tolerance and to contribute to the discovering of new horizons in human knowledge about world, as well as about the way in which he influences it.

Most of the ways in which the numbers are used today in phrasemes, although unexplainable for the modern speaker, are vestiges of old symbolic significations. Phrasemes in which they appear are vectors that carry concepts and rites from the past, a past well ciphered and preserved in the language.

(51) For example, Serbian use the *није трећу ноћ дочуван* [literally *it was not supervised in the third night*] to name a stupid person. This phraseme has his origin in the Serbian folk legend about the three Goddess that decide the new-born's fate.

Sometimes, although customs disappear from a culture, they remain ingrained in the phraseology of a language.

Phraseological units without equivalent contribute to the phraseological thesaurus of the world. Their translation by calque or explicitation does not convey their national and cultural specific. Such phrasemes are the following:

(52) Rus. *с первого абцуга [from outset,* literally *from the first dross], не из робкого десятка [not the timid type,* literally *not from the timid ten], не из храброго десятка [not the bravest of men (women),* literally *not from the brave ten], комбинация из трех пальцев [fig as a gesture,* literally *combination of three fingers], без пяти минут [<an inch> of becoming a,* literally *without five minutes], сорок сороков [countless,* literally *fourty fourties], сорок одно с кисточкой [a salutation used in greeting,* literally *forty one with a brush], сообразить на троих [split a bottle (of vodka) three ways,* literally *to figure out for three]* etc.

Russian phrasemes without equivalent in other languages are often a sign of the collectivity/communal sense of this Slavic people. Russian philosophers use for this concept the term *sobornost'* [collective spirit, crowd]. This concept is found the following Russian phrasemes:

(53) *не имей сто рублей, а имей сто друзей [they are rich who have true friends,* literally *have a hundred of friends instead of a hundred rubles]; один в поле не воин [one man, no man,* literally *one man in the field is not a warrior]; с миру по нитке – голому рубашка [(get) a little bit from everybody,* literally *a thread from eachone to make a shirt from the naked one]; на миру и смерть красна (company in distress makes (the) trouble less,* literally *among people even death is beautiful]*.

National and cultural semantic have a great importance in any language due to the fact that linguistic significations reflect the particularities of a community and of its lifestyle and customs and deliver them from generation to generation. National and cultural semantic manifests itself at all levels of the language, including words, phraseological units and aphorisms. One can even assert that it is a product of the history and the fact that the richer the history is, the more alive and full of content the linguistic units are. It is well know that phraseological units necessitate great effort from the people who learn Russian and Serbian as foreign languages in order to be assimilated. This is due to the very fact that they contain the national and cultural signification well-known to the native speakers but unknown to the foreigners.

2.2. Conclusions

Set phrases are lexical units that do not convey a meaning that is the sum of the meanings their constituents have, but they convey a new meaning, which is often surprising. Therefore, set phrases represent an unmistakable feature of any language that help us to discover the national specificity of every language. Moreover, they carry information about the vision the people have of the world. As Dejica (2010b) states, they "are considered language- and culture specific and therefore constitute possible translation problems" (2010b: 258). In order to render their meaning into another language during translation, it is necessary to find in the target language equivalent phrasemes, word for word translation of these lexical units leading to hilarious or even absurd results. Thus, their translation represents a real touchstone, but the difficulty in understanding the general frame that defines the national specificity can be overwhelmed by bilingual and bicultural competencies.

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[i] For more detailes regarding *equivalencies and nonequivalencies in the structure of Russian and Serbian Phraseological units*, see Maţa, 2009:105 and further.

A CORPUS-BASED APPROACH ON THE RELEVANCE OF TRANSLATING INTERJECTIONS

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Abstract: Usually defined as an atypical class of linguistic signals, within Relevance Theory interjections take on the function of communicative clues. The purpose of this paper is to attest whether translation guidelines set up within the framework of relevance theoretic approach are of help in transferring the analytical and contextual values of interjections from English to Romanian in layered texts. The research is illustrated with examples from a corpus of children's literature considered by means of software tools involved in terminological research.

Keywords: relevance theory, interjections, children's literature, layered texts, translation

1. Introduction

The relevance-based theoretical approach tries to give an overt account of how the information-processing abilities of our mind allow us to communicate with one another. Consequently, its research concerns mental faculties and their causal efficacy, rather than texts or processes of text production. Signalling a powerful stimulus, interjections have different communicative vales (e.g. referential, expressive, conative, phatic, etc.) or can function as pragmatic markers. In this paper I want to examine how a relevance theoretic (RT) approach on translation can be of help in determining the meaning conveyed through interjections. Firstly I will focus on a number of significant aspects of RT, emphasising the importance of context (for both RT viewpoints and interjections) and the significance of the principle of relevance. Considered as RT communicative clues that carry an important explanatory baggage of the communicative situation, interjections are also reflected upon from a translation perspective in order to see if and to what extent this 'baggage' is conveyed in the TL.

2. A relevance theoretic framework in the study of interjections

According to Sperber and Wilson, understanding an utterance involves more than simply identifying the assumption which is explicitly expressed. It also involves another crucial aspect, namely, working out the consequences of adding this assumption to a set of expectations that have themselves already been processed. In other words, it consists of interpreting the contextual effects of the assumption in a context determined by previous acts of comprehension (1996, 113). In fact, the authors argue that relevance is a matter of degree. On the one hand, an essential condition for an assumption to be relevant is for it to have contextual effects. The greater the contextual effects, the greater the relevance. On the other hand, the effort required to process the assumption must be small. Relevance theory is not an approach that offers descriptive classifications of linguistic phenomena. As an alternative, it tries to understand the complexities of communication in terms of cause-effect relations, which, "applied to our mental life, are taken to mean computational, and particularly inferential relationships" (Gutt 1991, 21).

Generally speaking, relevance theory applies to all information transfer, but more specifically to ostensive-inferential communication. "Ostensive-inferential

communication consists in making manifest to an audience one's intention to make manifest a basic layer of information", where the 'basic layer of information' is the communicator's informative intention (Sperber and Wilson 1986, 54). Communication is therefore *inferential* in its nature. Sperber and Wilson assert that the crucial mental faculty that enables human beings to communicate with one another is the ability to draw inferences from people's behaviour. From the communicator's perspective, this means that the communicator's / translator's task is to produce a verbal or non-verbal *stimulus* from which the audience can infer his informative intention. Verbal stimuli convey the clearest form of communication, as linguistic communication "introduces an element of explicitness where non-verbal communication can never be more than implicit" (Sperber and Wilson 1986, 175, in Gutt, 1991, 24). Gutt argues that "this extraordinary explicitness is due to a range of *properties of language* (my italics), but foremost among these is the fact that verbal expressions are assigned semantic representations" (Gutt, 1991, 24).

The linguistic *input* - the *stimuli* – are **linguistic expressions** that have some meaning depending on the occasion (i.e. context) **OSTENSIVE STIMULI** the communicator wants to convey	explained by a **mind module** that specializes in processing language data (a de/coding mental device) **INFERRENCE** (logical deduction)	*output* i.e. **mental formulae**, or semantic representations (of the audience) that mean something: a) Semantic representations are mental representations, the output of the language module of the mind b) Thoughts with **prepositional forms** derived from the output of (a), by further processing.

Table 1. RT cognitive framework

As we can see in the above chart that summarises the cognitive framework assumed by RT, the verbal communication process shifts semantic representations into propositional forms that utterly depend on the context. Accordingly, the linguistic input – the stimulus – is explained by a mind module, a coding device that processes language data. Semantic representations, i.e. mental formulae that represent something, result as the linguistic output. By further processing, the output of semantic representations are thoughts with propositional forms. The understanding of the speaker-intended communication depends on both correct decoding and precise speaker-intended contextual information (Gutt 1991, 73).

More specifically, to illustrate with a thematic example, imagine a boy - named David - who is showing a swollen finger to his mother, saying "*ouch!*". There is a pair of tongs in his close vicinity. He therefore transmits a mental / semantic representation of pain, which, by further processing, results in the correct interpretation of facts:

Stimuli: *Ouch!* Context: - David says… - [a pair of tongs] - [swollen finger]	Mind processing, depending on the cognitive environment: David says *Ouch!*, [+ a pair of tongs], [+swollen finger]	a) Mental (semantic) representation of pain b) David cries of pain for having hurt his finger with a pair of tongs

Table 2. RT cognitive framework illustrated with interjections

2.1. Context and the Principle of Relevance

"The context of an utterance is 'the set of premises used in interpreting [it]', (…) 'a psychological construct, a subset of the hearer's assumptions about the world' (Sperber and Wilson 1986, 15; Gutt 1991, 25). Hence, context in RT does not refer to the outside environment of the communication partners, but it discusses participants' assumptions about the world, meaning their cognitive environment. According to Sperber and Wilson a cognitive environment of an individual is a set of facts which he is capable of representing mentally, accepting their representation as true or probably true (1986, 39; and Gutt 1991, 193). Due to the need for resource optimization specific to all human activities, communication is also subject to the desire of keeping to a minimum the spent effort. Applied to context selection this signifies that auditors will logically opt for the most accessible contextual assumption. Optimization is also related to obtaining benefits, thus "(…) the outcome of an act of communication has to modify some previously held assumptions in order to be found rewarding" and "context modification is [therefore] important for communicative success" (Gutt 1991, 27-30). According to Gutt, context modifications, or contextual effects can be of three kinds:

1. *Derivation of contextual implications*.

In what follows, contextual implications (3) are inferences that follow from the inferential combination of (1) and (2):

(1) Although the propositional content of an utterance is clear in semantic content, the auditor cannot grab what the speaker implies:

e.g. "*Oh*, my poor little feet (…)" (Carroll 2000, 16)

Oh is used here to express – strong – pain and discomfort. Its meaning is unclear: do those 'little feet' hurt? Is the pain caused by too long a walk or by constricted shoes?

(2) Contextual assumptions, more specifically knowledge of the contextual conditions of the utterance, clarify this presumed complaint:

a. The fragment belongs to 'nonsense literature' which usually defies logical reasoning

b. Preceding and following bits of text:

➢ Preceding text:

"So she set to work, and very soon finished off the cake" (…) "after when she looked down at her feet, they seemed to be almost out of sight, they were getting so far off" (Carroll 2000, 14-5)

➢ Following text:

"(…) I wonder who will put on your shoes and stockings for you now, dears? I'm sure I shan't be able! (Carroll 2000, 16)

(3) Combination of these assumptions:

None of the first assumptions proves correct. It appears that in nonsense literature for children it may be quite conceivable to grow so much as to think of saying farewell to one's own personal feet that are no longer perceivable.

2. *Strengthening or confirmations of assumptions already held.*

In RT terms, assumptions can have varying degrees of strength. The strength of an assumption increases when it is implied by additional assumptions likely to be true.

e.g. ""I am the Witch of the North."

"*Oh*, *gracious!*" cried Dorothy. "Are you a real witch?"

"Yes, indeed," answered the little woman. "But I am a good witch, and the people love me."" (Baum 2000, 25)

"*Oh*, *gracious*!" implies here that, as surprising as it may seem, someone affirming being a witch is probably a witch.

3. *Elimination of previously held assumptions can result when contradictions arise*.

"When two assumptions are found to contradict each other, if it is possible to compare their strengths, and if one is found to be stronger than the other, then the device automatically erases the weaker assumption. (Sperber and Wilson 1996, 110)

e.g. ""But I thought all witches were wicked," said the girl, who was half frightened at facing a real witch.

"*Oh, no*, that is a great mistake. There were only four witches in all the Land of Oz, and two of them, those who live in the North and the South, are good witches. I know this is true, for I am one of them myself, and cannot be mistaken."" (Baum 2000, 25-6)

The essential prerogative of relevance theory is that human communication creates an expectation of optimal relevance, that is, an expectation on the part of the hearer that his attempt at interpretation will yield suitable contextual effects at minimal processing cost. This fact is believed to be part of our human psychology, and is expressed in relevance theory as the principle of relevance: "Every act of ostensive communication communicates the presumption of its own optimal relevance" (Sperber and Wilson 1996, 150).

Optimal relevance implies extremely available information and the use of contextual effects suitable to the occasion. The communicator (or translator) is responsible to make correct assumptions about the codes and contextual information accessible to the audience likely to be used in the comprehension process. The responsibility for avoiding misunderstanding belongs to the speaker, whereas the hearer has to use the most accessible code and contextual information. The solution would be to increase the relevance of utterances in order to "guide the hearer in searching his memory for the intended referent and hence considerably ease his processing load. To be consistent with the principle of relevance, an utterance must achieve adequate contextual effects and put the hearer to no unjustifiable effort in achieving them." (Gutt 1991, 33).

It is also stated in RT that humans deal with thoughts in two different ways, either descriptively – depending on the truthfulness of some state of affairs – or interpretatively – depending on their interpretative resemblance to other thoughts. These are noticeable in communication as well, and utterances that have propositional forms can also be used either descriptively or interpretatively (Gutt 1991, 37, 56-7). Although interjections lack propositional forms we argue that they can be used both descriptively and interpretatively. The examples considered above at (1) & (3) are occurrences of descriptive use, where the contextual uses of the interjection "*oh*" help the receptor achieve relevance in considering a state of affairs. On the other hand, the contextual use of (2), "*oh, gracious*!", interpretatively comments on the previous utterance.

2.2. Procedural semantics of use in the study of interjections

Important aspects related to relevance theory refer firstly to descriptive and interpretative uses and, secondly, to interpretative resemblance. Gutt's approach is relevant to our reasoning: "We do not necessarily say what we think, but more often (…) what we say interpretatively resembles what we intend to communicate" (1991, 33).

Considering interjections, expletives such as the English "*Holy Moses*" or the Romanian "*Doamne Dumnezeule*" do not actually denote divine 'authorities', but from

hearing them the listener interprets some of the speaker's emotions. Sperber and Wilson emphasise that within the 'cost-sensitive' framework of relevance theory (…) "such non-literary language allows for very economical communication" (ibid.). In fact, all representations / utterances with propositional forms, are used to represent things in two ways: either descriptively, if some state of affairs are presented as true, or interpretively – if the utterance represents some other representation. Secondary communication situations (communication challenges) occur when in interpreting a text an "audience fails to use the contextual assumptions intended by the communicator" (Gutt 1991, 73) and, therefore, misinterpretations appear. Nonetheless, there are subtle methods – that typically belong to natural language expressions - in which communicators can exploit linguistic means to change the interpretation of an utterance, without varying its propositional form. Interpretative resemblance between utterances becomes clearer if communicative clues are reflected upon. Blackmore concurs to this viewpoint when stating that within RT the meanings of a subset of expressions labelled *discourse markers*, should be considered according to the way they limit or direct pragmatic inference rather than the way they contribute to the conceptual content of the utterances that contain them (2010, 575). Our further thematic examples illustrate the above and are in line with Gutt's theoretical approaches:

Firstly, Gutt sets that there are *communicative indices* that convey information non-representationally, that is, independently of the conceptual content usually conveyed through a semantic representation. For instance, in our previous example, "*ouch!*" doesn't represent any concept. Consequently, it does not have a prepositional form, and this is a general feature of pragmatic markers. As Gutt puts it, "the way that such an utterance communicates information is through an appropriate description of it". More specifically, in my previous example, David says "*ouch!*" and his mother can "construct the description" "David said *ouch* to me". This description engenders additional assumptions. For example, an English speaker's *encyclopaedic knowledge* about his language includes the information that the word "*ouch!*" is used informally to express pain. Using this knowledge David's mother could derive from the description "David said *ouch* to me" the contextual implication "David complained to me about having a pain". "What description the audience constructs, and which set of assumptions it assumes to be communicated by the [interjection] (in this specific case) would, as always, be determined by consistency with the principle of relevance" (Gutt 1991, 39-40).

Secondly, utterances that lack propositional forms – such as interjections - can nevertheless resemble each other in their interpretations. For example, whether '*ouch'* or *'ah!,* or *oh!'* is uttered to someone, our intuition mainly communicates the same idea: that is, the complain of a pain.

Thirdly, these types of utterances are verbal ostensive stimuli that can resemble non-verbal ostensive stimuli, such as crying, finger pointing, or head nodding. Although similar to verbal stimuli, the interpretation conveyed by non-verbal ostensive stimuli is intuitively felt as deficient, for the reason that non-verbal gestures lack propositional forms.

However, two similar utterances (in Gutt's terms, 'with identical propositional forms') may differ significantly when interpreted, "precisely because the form of the utterance imposes different constraints on how the propositional form is to be *related to the context*, and hence on what contextual effects it is to have" (id., 41). For example, in the case of the above mentioned interjections, the contextual difference imposed by the choice of interjectional form (that, of course, includes voice tonality) could elucidate more on the intensity of the pain. In RT terms, the speaker's intention is therefore to convey additional

implicatures, in order to keep the hearer's processing *effort as minimum as possible* in his endeavour to derive the correct interpretation.

Utterances inherently depend on the communication situation, their primary purpose is to convey interpretations. Interpretations need to be relevant, whereas relevance is context-dependent. Consequently the interpretation of utterances is context-dependent. Resemblance between utterances is also context-dependent: utterances that resemble one another in one context may not resemble each other in a different context. The following examples will illustrate context-dependence for variants of the interjection of onomatopoeic origin *grr*.

(1) Original utterance:

'*Augrh!*' said Father Wolf.

Original context:

"Mother Wolf lay with her big gray nose dropped across her four tumbling, squealing cubs, and the moon shone into the mouth of the cave where they all lived. '*Augrh*!' said Father Wolf. 'It is time to hunt again.' " (Kipling 2012, 2)

Intended implicature

Considered in this particular context, *Augrh*, a variant of *grr*, is here an exclamation that expresses ferocity, and in this case paternal power and responsibility (i.e. care), as 'he' is the one responsible with pack's sustenance.

(2) Suppose another context:

[Mother Wolf lay with her big gray nose dropped across her four tumbling, squealing cubs (…). '*Augrh*!' said Father Wolf. 'It is time to kill the cubs'.]

It is well-known that wolves are extremely protective over their young and would not kill their cubs unless there is not enough food. Still, it obvious that in this context the exclamation would imply male obnoxious, perilous authority.

(3) Suppose a third context, with other phonetic and graphic variants of *grr*, which signal here, besides anger, noisy tumult and fuss:

"Somebody's load has tipped off in the road—
Cheer for a halt and a row!
Urrr! *Yarrh*! *Grr*! *Arrh*!
Somebody's catching it now!" (Kipling 2012, 189)

In these new contexts the analytic implications of *grr* variants will be the same as those of the original – i.e. a growl of ferocious anger - , but, as shown, the contextual implications will be very different.

According to Gutt, these situations are common when utterances are used to represent other utterances. Thus it is necessary to make a comparison between the assumptions communicated by each utterance in its own context. Using RT terminology, this means that two ostensive stimuli (two utterances) interpretatively resemble one another to the extent that they share their assumptions, namely their analytic and contextual implications, their explicatures (descriptive features) and implicatures (interpretative features). It is also thematically important to our approach that the concept of interpretative resemblance is "independent of whether or not the utterance in question has a propositional form, but at the same time it is context-dependent, since the explicatures and implicatures of utterances are context dependent" (1991, 44).

Blackmore (2010, 575) distinguishes between procedural and conceptual meanings that reflect the representational/computational approach to utterance interpretation proposed by Sperber and Wilson's relevance theory (1996). She also argues that this distinction is also justified in terms of the pragmatic principle which, according to relevance theory, is essential for the explanation of how human communication is

achieved. In line with this principle, "every act of ostensive communication communicates a guarantee of optimal relevance so that it may be assumed that the communicator has aimed to achieve the highest level of relevance he is capable of within the parameters of his abilities and interests" (id., 576).

As we have seen above, two parameters are to be attained for a high degree of relevance: numerous resulting cognitive effects and little processing effort necessary for their derivation. Discourse markers - interjections included - are among language expressions that encode procedures used in identifying the intended cognitive effects with a minimum processing effort. More precisely, expressions that function as markers of expressivity or subjectivity encode more procedures than concepts and are intrinsically linked to communication, as they reduce the effort which the auditor is to invest in gathering the intended interpretation of an utterance. Blackmore also specifies that these expressions include a 'heterogeneous class of items, usually called interjections, some of which are considered to be marginal to language' (ibid.). Our own examples, chosen randomly from a corpus of children's literature prove as highly pertinent the view that interjections convey acts of thought more than acts of communication, pushing forward bits of the speaker's inner self. The following examples include *oh* in (1) – (a), (b) & (c) -, *ah* in (2) - (a), (b) & (c) -, and *well* in (3):

(1)
(a) There was nothing so very remarkable in that; nor did Alice think it so very much out of the way to hear the Rabbit say to itself, "*Oh dear*! *Oh dear*! I shall be too late!" (When she thought it over afterwards, it occurred to her that she ought to have wondered at this, but at the time it all seemed quite natural. (Carroll 2000, 2)
(b) (…) and was just in time to hear it say, as it turned a corner, "*Oh my ears and whiskers*, how late it's getting!" She was close behind it when she turned the corner, but the Rabbit was no longer to be seen (Carroll 2000, 7)
(c) "*Oh dear*, what nonsense I'm talking!" (Carroll 2000, 16)
(2)
(a) "*Ah*, cruel Three! In such an hour, / Beneath such dreamy weather, / To beg a tale of breath too weak / to stir the tiniest feather! / Yet what can one poor voice avail / Against three tongues together? (Carroll 2000, i)
(b) "But if I 'm not the same, the next question is, Who in the world am I? *Ah*, that's the great puzzle!" (Carroll 2000, 19)
(c) "(…) and an old crab took the opportunity of saying to her daughter, "*Ah*, my dear ! Let this be a lesson to you never to lose your temper!" (Carroll 2000, 39)
(3) "*Well*!" thought Alice to herself, "after such a fall as this, I shall think nothing of tumbling down stairs !" (Carroll 2000, 4)

All above interjections do not contain conceptual content, but encode contextual information about the speaker. Therefore, in line with the theoretical aspects mentioned above, I go for the view that interjections require a semantics of use rather than a semantics of meaning. In conclusion, although linguistically peripheral, interjections encode procedural components in (1) acts of communication and in (2) acts of thought – "in the sense that they are used by speakers in order to encourage the hearer to construct conceptual representations of the emotions and attitudes they wish to communicate" (ib., 578). By means of interjections auditors are able to "witness" either a real-life speaker ("represented speech") or a fictional character ("represented thoughts") constructing utterances as public representations of personal thoughts.

2.3. Brief analyses of S & T interjections

My personal hypothesis is that by cumulating meanings conveyed through a character's represented thoughts by means of interjections it is possible to seize more than surface meaning in layered texts. Together with Gutt, who paraphrases France, we consider that literature for children comprises both a surface meaning and "bonus meanings, accessible to those who are more 'sharp-eyed' or better instructed". Innocent audience is captured by surface meaning,

> "while at the same time a whole world of more esoteric pleasure is in store for those who share the author's private adult viewpoint and erudition. It is a poor author who aims to communicate only with the lowest common denominator of his potential readership." In addition, "the more fully a reader share[s] the (…) traditions and (…) erudition of the author, the more he [is] likely to derive [implications] from his reading, while at the same time there [is] a surface meaning sufficiently uncomplicated for even the most naïve reader to follow it." (1981, 241, in Gutt 1991, 71).

In order to briefly exemplify layered texts, the surface meaning of Bond's *A Bear Called Paddington* tells the story and the domestic adventures of a kind and likeable little bear who arrives in London from the 'darkest Peru'. Deeper layers of meaning bring about issues related to immigration and 'otherness' that show how the dominant culture never ceases to preserve its superior status. Consequently, my questions are whether in the representation of characters' personal thoughts, the meaning conveyed through interjections is relevant in hinting towards those deeper layers of meaning, and, if so, whether these clues are transmittable in a target language through translation.

Succinctly considering the affective interjection "*humph*", at a micro level it is observable that its three occurrences in *A Bear Called Paddington* appear when a character clearly considers Paddington a stranger and manifests certain feelings of discomfort towards the little Peruvian bear.

The linguistic input, the stimuli: *Humph!* Contextual knowledge (the collocations) Darkest Peru "ideas about being good" "an understandable mistake"	Explained by a mind module As an interjectional utterance, *'humph!'* implies: A locution **Linguistic knowledge:** Variable graphic representation: [humph], [umph], [unh], etc. Phonetic transcription /həmf/ **Encyclopedic knowledge:** Semantic representation: "exclamation of the way of writing the sound /həmf/ that people use to show they do not believe sth or do not approve of it" (OALD 2010, 735) INFERRENCE (logical deduction):	*Output*, i.e. mental formulae, or semantic representations (of the audience) that mean something: a)**Semantic representations** / **fully contextual illocutions** astonished, but constructive distrust suspicion a cautious acceptance of one's possible mistake b) **Thoughts** with prepositional forms derived from the output of (a), by further processing / effects on the addressee: (1) & (2) : **happiness**: questions about being accepted in a community (3) **bewilderment**: questions about the outcomes of a tense situation / state of mind caused by an outsider

Table 3. The "*humph*" example explained in RT terms

Considering the RT framework, the ST *humph* can be seen as linguistic stimuli. Its textual collocations also highlight the manifestation of others' discomfort towards Paddington's origin and foreignness. This stimuli can be explained linguistically and encyclopaedically, as it is shown in the table below. Out of all these considerations, semantic representations regarding others' reactions are implied as outputs.

	ST	TT
1	(1) "'Where was it you said you'd come from? Peru?' 'That's right,' said Paddington. 'Darkest Peru.' **'*Humph*!'** Mrs Bird looked thoughtful for a moment. 'Then I expect you like marmalade. I'd better get some more from the grocer.'" (Bond 1992, 24)	— De unde spuneai că vii? Din Peru? — Exact, zise Paddington. Din întunecatul Peru. — ***Hmm***... Doamna Bird rămase puțin pe gânduri. — Înseamnă că îți place marmelada de portocale. Trebuie să-i cer băcanului mai multă. (Bond 2012, 22)
2	"'Please! I'm sure he'll be very good.' ***'Humph*!'** Mrs Bird put the tray down on the table. 'That remains to be seen. Different people have different ideas about being good. All the same,' she hesitated at the door. 'He looks the sort of bear that means well.'" (Bond 1992, 28)	2)Vă rugăm! Sunt sigură că va fi cuminte. — ***Hm***, zise doamna Bird, punând tava pe masa. Rămâne de văzut. Oamenii au păreri diferite despre ce înseamnă să fii cuminte. Cu toate acestea, șovăi ea în dreptul ușii, pare genul de ursuleț manierat. (Bond 2012, 26)
3	) "'But darling, don't you see?' she said. 'It's a great compliment. Paddington really believes you were throwing me out into the world without a penny. It shows what a great actor you are!' Sir Sealy thought for a moment. ***'Humph*!'** he said, gruffly. 'Quite an understandable mistake, I suppose. He looks a remarkably intelligent bear, come to think of it.'" (Bond 1992, 94)	3)Sir Sealy stătu puțin pe gânduri. — ***Hm***! zise el țâfnos. Atunci, greșeala este de înțeles. Pare un urs remarcabil de deștept, daca stai să te gândești. (Bond 2012, 90)

Table 4. The "humph" example in *A Bear Called Paddington*

This degree of distrust is transferred literally in the Romanian translation as well, by means of a Romanian equivalent, the interjection "*hm*". In this case, the interjection '*hm*' has both expressive and phatic pragmatic functions. Generally it expresses annoyance, dissatisfaction, doubt, mistrust and suspicion. In the above particular cases, the feelings of caution (1), reservation and wariness (2), and irritation (3) towards / caused by the presence of a stranger are perspicuously conveyed in the target source.

3. Conclusion

It has been demonstrated and illustrated in this paper that interjections convey procedural, interpersonal and contextual meanings in a text. Their presence proves creativity and vitality of expression and brings about deeper levels of meaning in children's literature. Therefore, interjections are best analysed according to pragmatic guidelines.

Considering interjections within the RT framework, it has been confirmed that a detailed reflection upon linguistic input and output helps to better determine the meaning conveyed through interjections, in both source and target languages.

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LA PRATIQUE DE L'INTERPRÉTATION DANS LE PROTOCOLE DIPLOMATIQUE

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Résumé: Ce travail se propose d'analyser la relation entre le protocole diplomatique et l'interprète, ainsi que le rôle de ce dernier dans l'architecture des événements impliquant des règles strictes de protocole. Il s'agit d'étudier la symbiose entre ces deux activités qui jouent une fonction importante dans l'économie de la communication à tout niveau, d'autant plus dans l'économie des manifestations officielles. L'interprète et l'interprétation, bien qu'indispensables dans ce type de manifestations, sont peu connus et, donc, très peu décortiqués dans les recherches scientifiques dédiées à ce sujet, qui marquent ainsi un vide à combler par notre analyse.

Mots-clés: interprétation, interprète, protocole diplomatique, communication, règles protocolaires

1. Introduction

Ce travail a pour objectif d'analyser deux activités assez méconnues même à l'heure actuelle, à savoir le protocole et l'interprétation et de les étudier en tant qu'activités interdépendantes. On peut sans aucun doute en parler comme étant à la fois élitistes et éclectiques, jouant un rôle important dans l'économie de la communication à tout niveau, d'autant plus dans l'économie des manifestations officielles. De ce fait, il est tout à fait pertinent de s'intéresser davantage à ce sujet et d'en mieux comprendre les ressorts.

A la base de ce travail, il y a plusieurs questions : Qu'est-ce que c'est que le protocole ? ; Comment et en quelle mesure le protocole réussit-il à avoir un impact sur l'interprétation ? ; Quelle relation s'établit entre l'interprète et la personne chargée du protocole d'une institution ? ; Quels sont les défis qu'une bonne interprétation doit relever dans le contexte diplomatique du protocole ? Nous essaierons, donc, à travers notre recherche d'y répondre, tout en tenant compte du fait que les activités déroulées pour respecter le protocole et l'interprétation sont indissociablement liées l'une à l'autre et que cette relation étroite qui s'établit entre les deux est le vecteur principal d'une communication réussie lors de ces manifestations officielles.

2. Corps de la communication

Toute interaction relationnelle est régie par des conventions et des codes qui relèvent de nos intentions, de nos attentes, mais également de nos obligations et de nos responsabilités. Ces codes règlent les comportements dans la vie en société et facilitent le vivre ensemble. Autant dire que ces codes de comportement sont de portée universelle, car ils peuvent être appliqués dans toute situation de communication. Les rituels pour la paix, pour les cultures de la terre, pour faire venir la pluie ou pour empêcher le déluge, pour rendre hommage aux entités surnaturelles, les cérémonies de couronnement des rois, les cérémonies dédiées aux visites officielles sont autant de

manifestations et d'activités qui attestent l'importance accordée depuis toujours à ces conventions. En effet, ces pratiques remontent à l'aube de la communication de l'individu avec autrui, de la cohabitation et du vivre ensemble en harmonie, des premiers essais d'organisation sociale.

> « La vie en société a imposé des règles de comportement entre les membres de la communauté, entre ceux-ci et les institutions de l'État, aussi bien qu'entre l'État en question et d'autres États, règles qui, codifiées au long du temps, se sont constituées en normes protocolaires. Celles-ci se sont avérées indispensables quant à la communication interhumaine et aux rapports entre les États, vu que le protocole renforce l'État et ses institutions, impose le respect des symboles nationaux et détermine le fonctionnement efficace de l'appareil d'État. » (E. Manciur, 2008 : 21)

Toutes ces activités et manifestations sont de nos jours institutionnalisées sous le syntagme de protocole, courtoisie, étiquette et préséance, autant de dénominations pour décrire une panoplie de normes, usages, coutumes et traditions qui doivent être respectés dans les relations interhumaines. À sens similaire, il n'en reste pas moins que le protocole, l'étiquette et la courtoisie sont synonymes. Tout au contraire, chaque syntagme désigne des usages différents. Pour mieux comprendre le monde du protocole, il faut parler de son champ d'action :

> « Le protocole établit l'ensemble des règles et des normes pour les manifestations officielles. En fonction de son champ d'application, le protocole peut être national ou international, le premier s'applique à l'intérieur d'un État et le second – dans les relations entre États souverains. Le protocole institutionnel comprend un ensemble de normes et de dispositions légales en vigueur auxquelles s'ajoutent les usances, les coutumes et les traditions des peuples. Il gouverne l'accomplissement des actions officielles. Le protocole international se penche sur la diplomatie et codifie la totalité des règles, unanimement acceptées au niveau mondial, relatives aux relations entre les diplomates et les autorités des pays où ils sont accrédités, aussi bien qu'aux relations entre les missions diplomatiques et leur personnel dans une capitale. » (E. Manciur, *idem*)

L'existence des services de protocole dans chaque institution administrative, allant des mairies au Ministère des Affaires étrangères, témoigne de l'enjeu à haut niveau de cette pratique. Associé à la diplomatie au sens général, le protocole institue donc des rapports entre les détenteurs de pouvoirs à tous les niveaux. Certes, tout manquement au protocole engendra un clivage au niveau relationnel :

> « L'attention portée à la connaissance et à l'application à la lettre de ces nomes ne doit pas être comprise comme expression d'un formalisme, mais du respect, de la considération que l'on doit à d'autres peuples, organismes d'États, semblables. C'est toujours le protocole qui veille au respect des usances afin d'éviter les erreurs qui peuvent impacter grièvement – de par méconnaissance – sur le bon déroulement des activités officielles. » (E. Manciur, *idem*)

Comme mentionné ci-dessus, le protocole peut être mis en relation avec d'autres appellations telles la courtoisie, l'étiquette, la préséance. L'étiquette, du nom du recueil des activités déployées aux grandes cours royales du XVe siècle, englobe de nos jours toutes les « bonnes manières » se pliant au comportement en société. Au fil du temps, le terme connaît un glissement de sens et de nos jours, il a trait davantage à la rigueur des relations entre individus.

> « L'étiquette a trait au formalisme des relations entre particuliers, c'est-à-dire entretenues sur une base individuelle, que ce rapport soit hiérarchique ou non. Les deux termes, protocole et étiquette ont tendance à se confondre. Si le protocole s'applique aux rapports institutionnels

> et l'étiquette aux rapports individuels, il s'agit dans les deux cas de rapports entretenus dans le contexte de la vie publique. Leur non-application est susceptible d'entraîner des effets négatifs affectant l'ensemble de la collectivité, tandis que le non-respect de l'étiquette entraîne des effets habituellement limités aux seules personnes en cause. » (L. Dussault, 2009 : 3)

Être conforme à l'étiquette c'est saluer de façon appropriée ses interlocuteurs, se montrer à leur disposition, être respectueux par rapport aux différences culturelles et hiérarchiques. Il n'en demeure pas moins que l'étiquette règle les interactions entre différentes fonctions, tout au contraire, elle crée des liens entre individus et œuvre à la création des rapports interpersonnels. En ce sens, la politesse, le respect d'autrui et le maintien d'une atmosphère relationnelle agréable sont les attributs de l'étiquette. Associée au cérémonial, la préséance établit un ordre hiérarchique symbolique entre individus, fonctions et institutions lors d'une manifestation officielle. D'après E. Manciur (2008 : 21), « la préséance est la priorité accordée à un participant à une activité pluripersonnelle, par un autre participant, compte tenu de l'importance de chacun au sein de la société, du rang dans la hiérarchie étatique, du grade et de l'ancienneté dans la fonction occupée, de l'âge ». *Instrument de la communication,* d'après L. Dussault (2009), le protocole et ses auxiliaires deviennent donc l'apanage des réunions réussies à tous les niveaux, surtout au niveau officiel. Le protocole a été depuis toujours un moyen de communication entre individus au sein de divers noyaux, à partir de la tribu, plus tard des communautés pré-nationales et des États et jusqu'à l'apparition des organisations internationales et du milieu mondialisé des affaires. Au fil du temps, le protocole prend de plus en plus d'ampleur et temoigne donc de l'importance de la communication à tous les niveaux. Dans ce qui suit, nous allons présenter quelques conseils pratiques qui ont trait au protocole, à l'étiquette et à la préséance, fortement utiles dans l'exercice de l'interprétation en milieu diplomatique. Nous allons nous concentrer sur : l'accueil et les présentations, la préséance et le placement lors des réunions et la tenue vestimentaire.

3. L'accueil et les présentations

Les différences de culture, d'approches, de mentalité et d'attitude partout dans le monde font de l'accueil des hôtes, des présentations, des formules de politesse autant d'exemples qui relèvent du cachet de chaque culture. Lors des réunions officielles, accueillir correctement les hôtes et s'adresser courtoisement est un signe de respect vers autrui. De ce fait, il est très important de connaître les usages du pays hôte.

> « Les subtilités – pas toujours évidentes au premier abord – des gestes de bienvenue propre à chaque culture sont telles que celui qui s'y risque se met en danger de ne pas les pratiquer correctement et de se trouver à être impoli alors qu'il vise précisément le contraire. Par exemple, il n'y a pas lieu d'accueillir un Japonais en pratiquant l'inclinaison de la tête, ne serait-ce qu'en raison de la maîtrise à acquérir au préalable des trois niveaux existant selon le rang de la personne à laquelle la salutation s'adresse. De même, on n'accueillera pas un Thaïlandais, en unissant les deux mains, comme pour une prière : la hauteur des mains doit correspondre au statut de la personne à qui l'on offre ce salut et ne pas s'y conformer est, au mieux, se ridiculiser, au pire, un manque de respect. » (L. Dussault, 2009 : 33)

Accompagner correctement un hôte, se présenter et le présenter aux autres invités demande la maîtrise des bonnes manières inhérentes au pays hôte, mais également la maîtrise des pratiques et des usages propres au pays visiteur.

> « L'usage protocolaire convenu veut que l'invité soit à la droite de l'accompagnateur. Cependant, il arrive fréquemment que l'on doive passer devant. Cela vient de ce que la personne en visite ne connaît pas la configuration des lieux où elle se trouve. L'agent de protocole passe alors nécessairement devant pour montrer le chemin. C'est pourquoi prier un visiteur de passer devant – comme le voudrait l'étiquette - ne s'applique pas toujours. » (*ibidem* : 34)

Ensuite, en titre de clarification, il est important de mentionner la fonction d'une personne en priorité, plutôt que son nom : « S'il faut choisir entre mentionner la fonction occupée par une personne ou son nom, la préférence ira à la fonction. Les invités ayant été conviés en raison de leur statut, la mention de la fonction seulement se justifie car il est plus courtois de demander son nom à une personne dont on connaît la fonction que l'inverse. » (*ibidem* : 39)

En ce qui concerne la préséance lors des présentations, il y a aussi des exceptions à retenir : « La personne la moins importante est présentée à celle qui l'est le plus. Il est demeuré courtois de présenter un homme à une femme, sauf s'il s'agit d'une personnalité publique telle qu'un chef d'État, un ambassadeur, un ministre (…). C'est la personne qui accueille l'hôte qui le fait en premier et il en est de même de la part de la personne à qui l'ont est présenté. » (*ibidem* : 40)

De plus, un agent de protocole doit savoir que l'ordre des noms et prénoms diffère en fonction de chaque culture et langue : « En Occident, le prénom d'une personne précède son nom. C'est l'inverse dans les langues comme le chinois, le cambodgien ou le vietnamien. » *(ibidem* : 33)

4. La préséance et le placement lors des manifestations officielles

Un aspect très sensible dont il faut tenir compte est la préséance et le placement des invités dans la salle et autour de la table, lors des déjeuners, des dîners et des réceptions. Il faut se montrer respectueux à l'égard de tous les invités, mais aussi de toutes les consignes de la préséance. L'organisation d'un événement ayant la participation des dignitaires de tous les coins du monde, issus de cultures et de mentalités différentes est l'occasion de rapprochements, à condition que les usages protocolaires soient respectés. De ce fait, il est essentiel que les personnes chargées du protocole veillent au bon déroulement de l'événement et au respect des normes et des usages protocolaires.

> La place d'honneur réservée à la personne la plus importante qui participe au déjeuner / dîner est soit au milieu de la table, devant l'hôte, soit à la droite de l'hôte, en fonction de la forme de la table et du placement. La place suivante en fonction de l'importance est à la gauche de l'hôte. La place d'honneur doit être fixée toujours du côté où le participant peut voir soit la porte, soit la fenêtre, si la porte est latérale. Si la porte aussi bien que la fenêtre sont latérales, la place d'honneur est fixée de sorte que le participant ait la plus grande visibilité. […] C'est toujours après avoir établi l'ordre de préséance des participants, qu'il s'agisse des hommes ou des femmes et compte tenu de leurs fonctions qu'on établit le placement. À niveau égal, on prend en considération l'ancienneté en fonction et ensuite l'âge. L'ordre de préséance est établi d'après la présentation des lettres d'accréditation dans le cas des ambassadeurs et d'après le grade et l'ancienneté en fonction dans le cas des diplomates. En principe, les femmes veuves ou divorcées ont priorité par rapport aux célibataires lorsque celles-ci n'occupent pas de fonction. […] S'il s'agit d'une conférence internationale, on établit le placement des personnes déléguées de par l'ordre alphabétique du nom du pays représenté. Il faut établir au préalable soit la langue dont on tient compte dans la dénomination des pays,

> soit la lettre, par tirage au sort, pour commencer le placement des invités. […] L'interprète se place sur une chaise, derrière la personne pour laquelle il traduit. Il y a aussi des cas où l'interprète s'assoit à la table, que ce soit à côté de celui pour qui il doit traduire ou sur une des dernières places protocolaires situées de toute façon devant l'hôte et l'invité d'honneur, assis un à côté de l'autre, à une table rectangulaire. […] S'il faut se rendre en automobile et recourir aux services d'un interprète, celui-ci s'assiéra sur le strapontin, devant l'hôte. Si l'automobile n'en a pas, l'interprète s'assiéra sur les sièges arrière, entre l'invité et l'hôte. L'interprète ne s'assiéra pas à côté du chauffeur, d'où il ne pourra pas assurer une bonne traduction. (E. Manciur, 2008, p. 120-154, *passim*)

5. La tenue vestimentaire

La tenue vestimentaire est porteuse de message, à tout niveau d'interaction. Elle l'est d'autant plus en milieu diplomatique, ou elle sert d'outil de communication non-verbale, tout comme l'usage protocolaire, la préséance et l'étiquette. De ce fait, les réunions officielles imposent une certaine tenue vestimentaire, indiquée d'habitude sur le carton d'invitation. Il faut, de toute façon, faire la différence entre la tenue de ville, celle de cérémonie se déroulant pendant le jour ou lors des soirées officielles, bals, dîners, danses, réceptions et à l'opéra.

6. L'interprétation dans le protocole

Le besoin de l'homme de communiquer et de se faire comprendre par d'autres personnes ne parlant pas la même langue a entraîné le besoin de traduire un message d'une langue vers l'autre, d'où l'institutionnalisation de la traduction et de l'interprétation. L'interprétation s'avère d'autant plus nécessaire de nos jours, dans l'ère de l'information instantanée, une fois le processus de la mondialisation et de l'interdépendance mis en place entre tous les pays. De surcroît, la multiplication et l'élargissement des institutions, des organisations internationales (ONU, OMS, UNESCO, OTAN), de l'appareil administratif (justice, police, douanes) et la mondialisation du milieu des affaires ont entraîné un besoin rampant des services d'interprétation. De ce fait, la communication multilingue est devenue un enjeu majeur de notre temps et les services d'interprétation un impératif. En fait, le terme-clé auquel il faut penser au moment où l'on veut expliquer l'interprétation est la communication, puisque l'interprète rend la communication possible entre des personnes s'exprimant à travers différentes langues, tout en dépassant les barrières linguistiques. Dans ce qui suit nous allons aborder l'interprétation dans le contexte du protocole, tout en mettant en évidence l'enjeu de l'interprétation dans les rapports diplomatiques. « How have mutually incomprehensible humans maintained their ceaseless, intimate contact throughout the ages? We all know the answer. Bilingual or multilingual people, known as interpreters or translators, have been the intermediaries. Without their services, there could have been no "international relations". » (R. Rolland, 1999 : 7)

Mais pour faire une bonne interprétation, il ne suffit pas de bien maîtriser une langue étrangère, qu'il s'agisse de l'interprétation consécutive, dans laquelle l'interprète prend des notes pendant le discours en langue source pour le restituer en langue cible consécutivement ou de l'interprétation simultanée, dans laquelle l'interprète est installé dans une cabine, équipée d'une console, le microphone devant lui, les écouteurs aux oreilles, en écoutant seulement le début de l'énoncé du locuteur pour après commencer à traduire simultanément avec lui, à une distance de quelques secondes, sans se permettre le luxe d'y réfléchir longtemps.

Cela doit s'accompagner également d'une immersion dans des cultures différentes, d'une ouverture vers d'autres points de vue, d'autres mentalités, donc vers d'autres approches intellectuelles. C'est précisément pourquoi l'interprète doit s'approprier les cultures des pays dont il s'apprête à traduire la langue, à savoir le fonctionnement du système politique national (régime politique, société civile, culture civique, institutions politiques, partis, idéologie, élections), la politique étrangère du pays, les réalités socio-économiques du pays, les pratiques, les coutumes, les traditions inhérentes à l'autre pays, aussi bien que l'usage protocolaire. Cette acquisition de connaissances s'avère essentielle, précisément dans le peu de temps que l'interprète a à sa disposition pour analyser et comprendre le discours.

Bref, une des conditions pour une bonne interprétation est le respect des normes protocolaires. Si elles ne sont pas respectées, l'interprétation peut même déboucher sur des situations qui touchent aux rapports de collaboration entre les deux parties, qu'il s'agisse de sociétés d'affaires, des autorités locales, régionales ou nationales, d'organisations internationales, entraînant un changement d'avis, un clivage, un écart, une détérioration des relations ou même un état conflictuel.

Et c'est précisément ce point de vue qui nous intéresse dans ce travail : l'interprétation et le protocole sont deux activités interdépendantes, unies de par leur caractère relationnel, communicatif et impératif, au nom de la communication. Les deux travaillent avec des instruments sous-jacents, l'interprétation travaille avec la langue, pourvue de sens et de significations et le protocole travaille avec les gestes, les attitudes, les comportements, munis de symboles et de vouloir dire. La communication linguistique, doublée par la communication gestuelle est le miroir et le dépositaire immémorial de toute une civilisation, toute langue n'étant pas entièrement traduisible dans une autre langue. A cet effet, un bon interprète est une personne chargée du protocole qui doit relever le défi de la communication multilingue et de la diversité culturelle.

Le protocole et l'interprétation sont les deux volets qui rendent possible le dialogue entre deux altérités à tous les niveaux - politique, diplomatique, social, culturel, militaire, religieux, commercial : « Interpretation is in itself a diplomatic endeavour » (V. A. Cremona et H. Mallia, 2001 : 301*).* Ainsi, interpréter ce n'est pas seulement une activité linguistique, mais un travail de rapprochement culturel et relationnel, un effort d'aller à la rencontre de l'autre, un savoir-faire qui veille à ce que les différences culturelles ne touchent pas à la compréhension réciproque et à l'interaction entre individus, groupes, sociétés d'affaires, États, organisations internationales.

L'institutionnalisation du protocole à l'échelle mondiale comprend plusieurs volets. Lors d'une manifestation officielle, le protocole n'est pas seulement l'apanage des dignitaires, mais de tout le personnel administratif auxiliaire, y compris celui des interprètes. L'interprète est donc tributaire des normes protocolaires. Autant dire que l'interprète est tenu de dépasser son attribution de traducteur d'un message d'une langue vers une autre : une fois cette situation de communication particulière entamée, l'interprète n'est plus un praticien de la langue, mais un chargé du protocole, lui aussi, qui met deux altérités en relation. À ce point de la réflexion, il convient de dire qu'une interprétation est complète et réussie à condition que les normes et les usages propres au protocole soient respectés. De ce fait, dans ce qui suit, nous nous attacherons à saisir les caractéristiques de l'interprétation dans le contexte du protocole et à déceler ses spécificités afin de mieux comprendre la relation qui s'établit entre le chargé du protocole et l'interprète.

Au premier abord, il est pertinent de s'arrêter sur l'enjeu du contexte de proximité et sur la visée que celui-ci impose de la part de l'interprète. A ce sens,

> « L'interprète intervient dans un contexte de proximité, relationnel, très préparé et codifié, qui requiert une éthique et une décentration vis-à-vis des interlocuteurs en présence. L'interprète s'efforce dans la mesure du possible de se placer dans une position de triangularité, pour marquer sa position de tiers qui se veut 'neutre' et à égale distance des interlocuteurs principaux. La neutralité qu'il adopte suppose une réelle empathie avec les cultures des deux parties. » (A. Plouhinec, 2008 : 38)

L'interprétation en milieu diplomatique ne se résume point à la restitution aussi fidèle que possible d'un message d'une langue à une autre, loin s'en faut. En fait, l'interprète est le tiers, l'acteur connecteur, qui rapproche les acteurs diplomatiques et rend possible la communication entre eux. L'interprète se trouve à côté des dignitaires, le plus souvent, des pairs, à statut social homologue, à une distance physique presque inaperçue, peu en retrait par rapport à ceux-ci, mais réunis dans le même espace, autour d'une table ou d'un bureau, devant un public composé par la mission diplomatique et les médias. Dans un tel contexte, la communication non-verbale, gestuelle, mimique est aussi pourvue de sens et de significations que la communication verbale. Le regard, l'allure et l'attitude ont une force égale aux mots, au discours, à l'enchaînement argumentatif, d'où la complexité d'une telle situation de communication. Dans cette perspective, l'interprète oeuvre à la mise en relation de deux parties différentes, porteuses de culture, de cachet, de mentalité, de traditions et d'approches différentes.

Il suit la même démarche deux fois : dans un premier temps, il fait un effort de déverbalisation, il s'attache à extraire le sens et le vouloir-dire de la langue source, il s'efforce de comprendre et d'analyser le discours et le message de l'interlocuteur pour le rendre aussi fidèle que possible dans la langue cible ; dans un deuxième temps, il s'efforce de comprendre l'implicite du discours, les significations sous-jacentes, l'univers de l'autre, sa façon d'envisager le monde, sa logique pour mieux exprimer son vouloir-dire. Il n'en reste pas moins que, faute de protocole, ces différences d'approches pourraient engendrer un blocage communicationnel et déboucher sur un malentendu, un non-sens ou même sur un état conflictuel.

> « Stimulé par une visée éthique, l'interprète cherche à développer un savoir-faire et un savoir-être pour empêcher que la différence culturelle n'engendre la fermeture entre individus et groupes. Au-delà de la communication fonctionnelle, l'interprète cherche par son action à promouvoir le dialogue, le désir de comprendre les différentes visions du monde et les relations sociales. Dans cette perspective, interpréter ce n'est pas seulement une affaire de langue ou de connaissance de cultures, mais un travail de mise en relation, une forme d'action sociopolitique. » (*ibidem* : 41)

Deuxièmement, il est utile de se pencher sur la visibilité de l'interprète dans le milieu diplomatique. Généralement, l'interprète est isolé dans une cabine de simultanée, dans un coin de la salle, éclipsé, presque invisible. Bien au contraire, l'interprète en milieu diplomatique intervient dans un contexte de visibilité, à côté des dignitaires, à égale distance d'eux. De ce fait, il sied d'affirmer que l'interprète devient un tiers, qu'il acquiert des valences auxiliaires, qu'il reçoit des prérogatives supplémentaires. Par la suite, il est obligé de faire appel aux usages et aux normes du protocole. Porteur de cette nouvelle fonction, l'interprète s'engage à cheminer les interlocuteurs vers le dialogue.

Dans un troisième temps, il est important de s'arrêter sur le caractère relationnel d'une telle situation de communication. En ce sens, l'interprète ne travaille pas

simplement avec des discours dépourvus de significations, avec des langues et des cultures. Au contraire, il travaille avec des interlocuteurs, parlant des langues différentes, ayant une représentation du monde différente. Ils s'engagent tous les trois à travailler ensemble, ils se saluent suivant les usages protocolaires spécifiques aux deux parties, ils font preuve de courtoisie, ils échangent quelques mots. Autrement dit, ils deviennent des acteurs diplomatiques interdépendants.

> « Il n'est aucune des interventions du protocole qui ne soit instrument de communication : appréhender correctement le message qu'un événement est censé véhiculer, établir le scénario qui en sert l'intention, déterminer dans l'espace disponible la place que chacun occupera selon la préséance, servir d'intermédiaire entre les personnalités présentes, s'assurer que les interprètes puissent effectuer leur travail correctement, respecter le niveau hiérarchique des interlocuteurs. Une action protocolaire couronnée de succès est une symbiose de ces divers éléments, lesquels ont en commun de concourir à favoriser l'émergence du sens qu'est supposée comporter toute activité de la vie publique. » (L. Dussault, 2009 : 6)

À ce point de la réflexion, il faut qu'on revienne aux questions de départ qui ont ouvert la voie de ce travail : Qu'est-ce que c'est que le protocole ? Comment et en quelle mesure le protocole réussit-il à avoir un impact sur l'interprétation ? Quelle relation s'établit entre l'interprète et la personne chargée du protocole d'une institution ? Quels sont les défis qu'une bonne interprétation doit relever dans le contexte diplomatique du protocole ? A travers notre étude, nous avons pu constater que l'importance du protocole, de la courtoisie, de l'étiquette dans le contexte de l'interprétation s'avère majeure. Sous cet angle, un bon interprète doit s'approprier les normes et les usages protocolaires et doit devenir lui-même une personne chargée du protocole afin de relever le défi de la communication multilingue et de la diversité culturelle.

La conclusion que nous voulons mettre en évidence est que le respect des normes et des usages propres au protocole est la condition *sine qua non* pour une interprétation complète et réussie. Dans cette démarche, l'interprète est également tenu à l'impartialité stricte, à la fidélité et à la neutralité par rapport aux propos de l'orateur. Pour conclure, aussi bien l'interprétation que le protocole sont deux activités indissociablement liées qui rapprochent les différentes cultures l'une de l'autre et qui favorisent la communication.

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IV. FOREIGN LANGUAGE PEDAGOGY

WHY SHOULD I JOIN A STUDENTS' CLUB? THE MOTIVATIONS BEHIND PARTICIPATING IN STUDENTS' CLUBS

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Abstract: College students' socialization and the level of their socialization will directly influence the process of the student's growth, their living and their development in the future. Students' clubs affiliation in particular is the focus of our study's attention. We have tried to identify the profile of the students involved in these clubs, their motivation for involvement, the means by which these clubs are being promoted among students, how they attract new members and what type of activities do they organize. We have used a mixed methodology, combining opinion survey and focus groups, to get a better picture of these clubs' activities and membership.

Keywords: leisure satisfaction, motivation, college students

1. Introduction

Students' life is not confined to their participation at university courses. Besides the range of extracurricular activities offered by organizations outside the university, students have the opportunity to participate in extracurricular activities organized under the patronage of the university, respectively they can get involved in student clubs.

Starting from this argument, the present study aims at identifying the profile of students involved in college clubs. Thus, we developed a case study on students from the Faculty of Political, Administrative and Communication Sciences from Cluj-Napoca, college that enjoys the existence of several clubs developed over the years.

Through a quantitative perspective, the paper underlines which are the clubs attended by students, what kind of communication they adopt, and what are the motivational and personal factors from behind. In addition, through focus group, we will try to understand the clubs purposes and the type of socialization and learning they promote.

A shortcut of the study is that it is limited only to students from the Faculty of Political, Administrative and Communication Sciences and their availability to answer to the survey. A further understanding of motivational reasons and their correlation with leisure motivation and students' participation in college clubs must be sought in a relation to a larger sample from Babeș-Bolyai University. However, we consider this study a first attempt in order to better understand students' behavior and the main characteristics of the clubs they are joining.

2. Literature review

2.1. An overview on the self-determination theory

Ryan and Deci[i] believe that, at their best, people are curious, self-motivated, inspired, and striving to learn and to extend themselves. At the same time, individuals can reject growth and responsibility. In this respect, social context is considered to catalyze both within and between individual differences in motivation and personal

development. People are usually determined to act by different types of factors that generate different experiences and consequences[ii].

The self-determination theory focuses on investigating people's inherent growth tendencies and psychological needs that can produce self-motivation and social integration[iii]. In the same respect, the theory emphasizes the development and functioning of the individual and the degree to which the human behavior is autonomous or determined[iv].

It is considered that self-determination theory is composed of four sub-theories regarding the motivations. The first sub-theory refers to the fundamental psychological needs in order to explain motivation and well-being: competence, autonomy and relatedness[v]. The second sub-theory deals with the causal orientation and discusses the tendency of the individual to search for certain types inputs from the environment[vi]. The third sub-theory brings up the cognitive evaluation issue and refers to the effects of rewards, feedback and external events on intrinsic motivation[vii]. Finally, the last sub-theory raises the integration issue and focuses on the development and internationalization process of extrinsic motivation[viii].

Based on the Deci and Ryan theory, there are several motivational forms depending on the level of self-determination. *Non-motivation* is usually the result of incompetency feelings and lack of control, less and less effort being used for finalizing the behavior[ix]. *Intrinsic motivation* implies gaining satisfaction due to accomplishment of a certain activity. It is believed to be the prototype of self-determination and is characterized by pleasure, satisfaction, interest and freedom of choice.[x] Intrinsic motivation implies a strong tendency to seek novelty and challenges, to explore and to develop, even in the absence of a reward.[xi]

Cognitive evaluation theory (CET), a sub-theory of self-determination theory, claims that social-contextual events, like feedback, rewards etc., have the potential to increase intrinsic motivation.[xii] Thus, for instance, while it is believed that positive performance feedback, choice opportunity or acknowledgement of feelings enhance intrinsic motivation and give the feeling of autonomy,[xiii] negative performance feedback can diminish it.[xiv] In addition, intrinsic motivation can be diminished by threats, deadlines, pressure and directives.[xv] Although some research suggest that satisfaction of the need for relatedness might be important for intrinsic motivation, people tend to be intrinsically motivated only for activities that hold intrinsic interest for them.[xvi]

After early childhood, social pressure intervenes with activities that are decreasingly interesting and that imply new responsibilities.[xvii] Regardless of the context, whenever, a person foster a certain behavior in others, the other's motivation can range between a-motivation and unwillingness to passive compliance and finally, to active personal assurance and internalization.[xviii] In this context, and in contrast with intrinsic motivation that implies doing an activity for an inner satisfaction, *extrinsic motivation* refers to the accomplishment of an activity in order to gain some separable outcome.[xix]

While intrinsic motivation implies intrinsic regulation as interest, enjoyment, and inherent satisfaction, extrinsic motivation refers to four types of regulatory styles. First, there are the external regulation that implies compliance, external reward and punishments. Second, there is the introjected regulation that have as relevant regulatory processes the self-control, ego-involvement, internal rewards, and punishments. Third, identified regulation has personal importance and implies conscious valuing. Finally, integrated regulation refers to congruence, awareness, and synthesis with self.[xx]

2.2. Young people and extra-curricular activities

Battistich et al.[xxi] consider that a student's feelings associated with identification and commitment to a group are a mixture of the feelings of acceptance and support and the feelings that she is making valuable contributions to the group. Solomon et al.[xxii] claim that a community represent "a social organization whose members know, care and support one another, have common goals and a sense of shared purpose, and to which they actively contribute and feel personally committed".

In this respect, the *sense of community* is used to describe "the psychological aspects of social settings that satisfy group members' needs for belonging and meaning".[xxiii] The concept of community is perceived as being a very complex concept, with different and powerful meanings: the feeling of membership, the opportunity to exert meaningful influence, shared emotional connections, and psychological needs fulfilled[xxiv] shared values, a common agenda of activities, and a pattern of caring social relations[xxv] warm and supportive interpersonal relationships, opportunities to participate in group norm-setting and decision making, and the feeling of being valued and competent within a group setting[xxvi], acceptance, inclusion and encouragement of, and recognition for participation.[xxvii]

Engagement is defined as the extent to which "students identify with and value schooling outcomes, and participate in academic and non-academic school activities".[xxviii] On one side psychologically speaking, engagement refers to a sense of belongingness or attachment that come together with feelings and acceptance by the peers. On the other side, engagement is an issue of behavior. In this respect, students are considered to attend the meetings, to respect and prepare for the activities.[xxix]

Students' clubs are defined as "autonomous groups of students who meet regularly with the express aim to enhance their personal learning around a given topic or theme".[xxx] Typically, clubs are either self-organized and led by students, or sponsored and led by external organizations. Thematically speaking, clubs focus on a large area of interest as professional societies, subject-specific clubs, and specialist interests and have activities as guest lectures, seminar series, panel discussions, networking meetings, competitions, off-campus visits or community service projects.[xxxi]

Ferrari et al.[xxxii] claims that *mastery oriented students* are the ones concern with learning the materials and are driven by curiosity. Novel and challenging tasks, long-term learning, and skills development are attractive for this type of students that.[xxxiii] In contrast, *performance oriented students* are concerned with tangible results and grades.[xxxiv] Therefore, are more prone to develop maladaptive behavior after gaining an unfavorable result.[xxxv]

The extra-curricular activities in which adolescents invest time can be perceived as learning environments that imply development opportunities.[xxxvi] Participation in youth activities is correlated with reducing problem behavior, staying in school, and increasing on general measures of positive adjustment.[xxxvii] In terms of *personal development*, it has been argued that youth activities facilitate identity work, provide a context for the development of initiatives and helps in the development of basic emotional, cognitive and physical skills.[xxxviii] In terms of *interpersonal development*, youth activities can develop teamwork and social skills, can promote interpersonal relationship and extend peer networks,[xxxix] and helps developing connections to adults and acquire social capital.[xl] However, there are situations that can induce *negative experiences*. For instance, a situation characterized by competition can be associated with stress and

anxiety. Alternatively, certain activities can degenerate in undesirable social behaviors, as, for instance, alcohol use.

Eccles and Barber[xli] talk about a difference between relaxed leisure and constructive activities. While relaxed leisure is not demanding though enjoyable (e.g. watching TV), constructive leisure denotes effort and implies a context in which a person can develop her personality, identity and passions. It is assumed that there is more benefit from the constructive activities of the young people. They can help in acquiring and practicing social, physical, and intellectual skills, in contributing to the well-being of ones' community and to the developing a sense of a community member, in inducing the feeling of belongingness, in establishing supportive social networks, and in experiencing challenges.[xlii] In the same respect, participation in extra-curricular activities are linked, on one side, with a positive development, with high grades, school engagement and educational aspirations[xliii] and on the other side with an healthy adult development, with an active political participation and an active volunteering activities.[xliv]

Considering the above-described context, the concept of *leisure* comes into discussion. Assessing leisure as being a major source of pleasure,[xlv] it can be found in any type of activity, from indoor to outdoor, and it is considered to play an important role in global society.[xlvi] Moreover, it is strongly related to motivation, self-efficacy, commitment to the activity, and satisfaction.[xlvii] Beggs, Elkins and Powers[xlviii] suggest that the ability to have a satisfying leisure experience can be strongly associated to the individual's motivation to participate in that leisure activity.

Leisure is defined as "the time given to freely chosen activities performed when not involved in self-care or work".[xlix] More specifically speaking, the definition of leisure can be threefold: leisure as any free time, leisure as a specific activity, such as school club or organized sports, and leisure as a subjective experience of an individual.[l]

The Leisure Motivation Scale, although very used and often adapted by different researchers, has been originally proposed by Beard and Ragheb.[li] The scale is composed of four sub-scale: intellectual (a mental stimulation such as cognitive learning or the opportunity to use one's imagination), social (the need for interpersonal relationships), competence-mastery (the desire for competition and challenge), and stimulus-avoidance (to escape and restoration one seeks in their leisure activities).[lii]

3. Methods

This study is a first attempt to utilize the Leisure Motivation Scale to examine what motivates college students to participate in leisure activities offered by student clubs from the Faculty of Political, Administrative and Communication Sciences. We considered the Leisure Motivation Scale (LMS) as an appropriate scale to use for our purpose in order to determine motivation levels for participating in student clubs. We have adapted the scale items to maintain their significance at the translation of items, but it did not affect the validity of the scale.

An online survey research was used to collect data from a non-representative sample of students enrolled in academic courses, but known to be representative of the student population in terms of gender, class standing, and level of participation. The questionnaire was developed using Google forms and applied online on the Facebook pages of the student's clubs and on the official Facebook page of the faculty.

The instrument used in this study was structured in three components. The first section included demographic information, frequency of participation in student clubs and preferences and general motivations. The second section of the instrument included

Likert scale items (1=never, 5=very often) relative to the use of 45 leisure motivation items subsumed in four categories: intellectual, social, competence/mastery, and stimulus avoidance factors. The last section included personality traits Likert scales (1=strongly disagree, 5=strongly agree) aimed at an understanding how students described themselves through the Rosenberg Self-Esteem Scale.

Furthermore, in order to find out what motivates students to participate in extracurricular activities, we have conducted a focus group with clubs coordinators.

4. Focus-group results

In order to have a better image of the reasons for which students decide to activate in clubs, we have conducted a focus group with six student clubs coordinators from Babes-Bolyai University - Faculty of Political, Administrative and Communication Sciences (CPACS). In addition to education, the College wants to offer students various opportunities for socialization and involvement in the community, providing them with a wide range of extracurricular activities. There are eighteen students clubs activating at present in CPACS: Alpine Club, Photoshop Student Club, Political Science Students' Society, Animé and Japanese Culture Club, Touché Theatre, 50mmPhotoClub, Video Production Club, CinemAP, Board Games Night, Applied Research Club, Library Club, Media History Club, Debate Club, Student Press, Volleyball & Basketball Club, ComunitAP, Romania One. Our focus group discussion involved the first six clubs mentioned before.

The most majority of the eighteen clubs are dedicated exclusively to students in CPACS, though they do not have any formal recruitment criteria. As one of the coordinators has remarked the College encourages students to engage in a wide range of extracurricular activities, providing the clubs with the entire infrastructure needed and occasionally supporting them with finance.

The focus group questions were concentrated on students' motivation for club membership, students' profile in terms of involvement and engagement, the activities of the clubs, the recruitment methods and promotional aspects of the club activities intended to attract new members. Concerning the activities of the clubs, we have noticed a very wide range of extracurricular activities, starting with promoting students' active involvement in the community, education through adventure, sports and cultural activities, personal and professional development. Thematically speaking, these clubs focus on a large area of interest, ranging from subject-specific clubs to specialist interests, and have activities as guest lectures, seminar series, panel discussions, workshops and team-buildings, networking meetings, competitions, exhibitions, off-campus visits or community service projects. They are both relaxed leisure and constructive activities clubs.

Given each clubs' history and organization, some of them have very detailed budget and calendar of activities, while others are just a way of joining students with similar interests in specific leisure activities and are self-sustaining.

When asked about their motivation to participate to clubs' activities, the coordinators emphasized the fact that these students are mainly mastery oriented, concerned with personal development and driven by curiosity. Novel and challenging tasks, long-term learning, and skills development are attractive for this type of students. They join clubs in order to learn new things, to gather useful information or to develop specific skills, to socialize with others with whom they share common interests, preferences, hobbies and passions, to relax or to spend free time in a constructive manner. They usually find out

about the clubs from other members or through Facebook. The events are disseminated through Facebook also, or through printed ads in the college. Most of these students have previous volunteering activity and display high community involvement. For them, joining student clubs is just a means of continuing their high school activity. They identify with and value schooling outcomes, and participate in academic and non-academic school activities. Their motivation is mainly intrinsic, but enhanced by contextual events, like feedback and rewards.

On the other hand, few of these student club members are coming from small communities, where they have had no chance to involve in such a wide variety of activities and therefore perceive these clubs as a ripe opportunity for personal and professional development.

The main problem with clubs' membership is that during the first semester, they organize weekly activities and have a high rate of participation and large numbers of students attending events, but by the end of the academic year, students' interests start crystallizing and they develop stable interests in one or two of the clubs. Dropout is also explained by the large volume of academic tasks and the diversity of activities and personal projects. As the coordinators said, we talk about the same 10% of the students who join any of the university's projects, the ones who seek information, who pursue opportunities, who engage in active networking, who have a specific vision about their role as a student and who plan their personal and professional development.

One of the most severe challenges a club has to face is the recruitment period and the refreshing of membership. Very homogenous clubs are confronted with the risk of adjournment. As students leave university, new members have to take on responsibilities, therefore it is a three-year cycle that the coordinators have to manage, otherwise, these clubs cannot be long-term sustainable. The role of the club coordinator or board of directors is crucial.

5. Survey results

We had a total of 42 respondents, divided equally by gender. Of the 42 surveyed students, most were from the Department of Communication and Advertising (62%), followed by students from Public Administration (21%) and Journalism and Public Health. Most responses came from students from first or second year, but we had answers also from master students. 83% of the surveyed respondents said that they are part of a student club. 71% of the respondents expressed their desire to be part of other student clubs in the future.

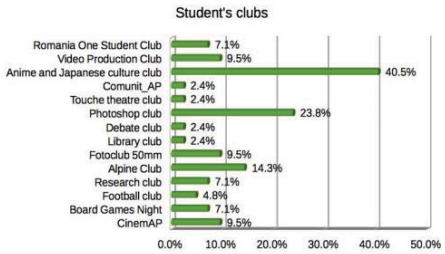

Figure 1. Students' clubs

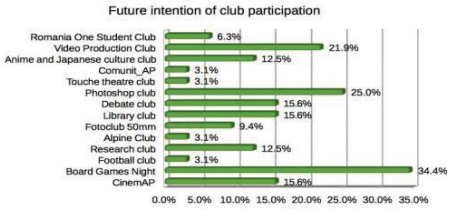

Figure 2. Future intention of club participation

The clubs chosen by most of the students are the following: Anime and Japanese culture club, the Photoshop club, the Alpine club, followed by many others. Asked if the future they would like to enroll in other student clubs, we notice that students have shown great interest for other underrepresented clubs like Board Games Night club, Video Production club, Debate Club, Library clubs and other. Therefore, we see a possible lack of information to students about all opportunities of student clubs.

As expected, students learned about the club they belong from Facebook (45%), from colleagues (33%) or teachers (26%). The majority of students participate weekly at the club's activities (40%), and some of them (36%) participate only sometimes. Because of the nature of the interactions, communication with members of the club takes on a weekly basis (38%) or even daily one (26%).

The next set of questions used a Likert scale to test students' level of agreement or disagreement to motivation to participate in student clubs. We correlated out questions with the literature that states that students' clubs encourage peer interactions, promote cooperation, build relationships, connect students to school and provide structure and challenge (Hansen 2003).

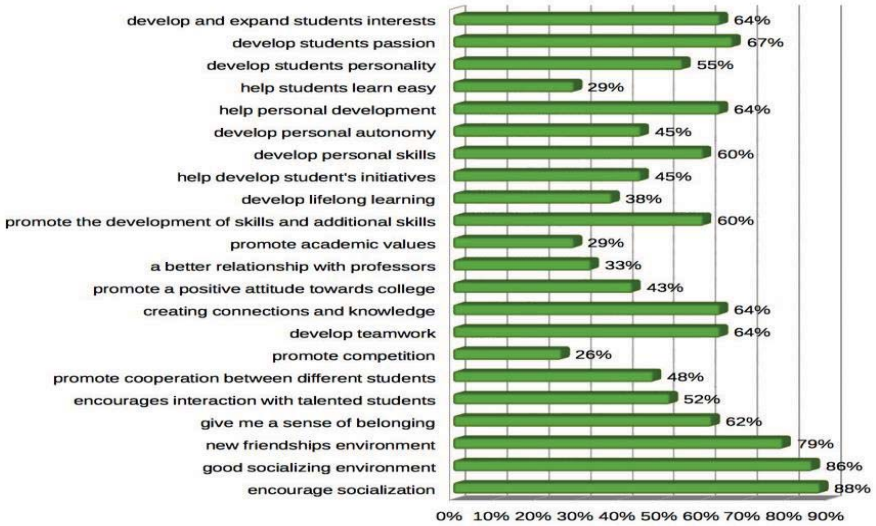

Figure 3. The perceived purpose of students' clubs

Taking into consideration only the "strongly agree" responses, we can see the prevalence of student clubs considered as a place for socialization: that encourage socialization (88%), a good socializing environment (86%), an environment for new friendships (79%). As expected, students clubs are seen as a place for personal development: they develop students' passions (67%), expand students' interests (64%), help personal development (64%) and develop personal skills (60%). Few answers identify student clubs as a place for competition (26%), probably because of the nature of clubs, aimed more at improving skills than at sports skills. What is interesting is the relationship to faculty and professors: we identified moderate answers in seeing student clubs as a mean to promote academic values (29%), to promote a better relationship

with professors (33%), and a positive attitude towards college (43%). One possible explanation resided again in the nature of student clubs, many of them created by students and orientated on them and not from the professors' initiative.

We further analyzed the Leisure Motivation Scale (LMS), by looking to its four components: intellectual, social, competence/mastery, and stimulus/avoidance factors. One again, we will analyze only the “strongly agree” answers, and we have computed all the answers of the 45 item scale. For each set of factors, we observed which of the items are the most represented.

Thus, as regard to Intellectual factors, we observe the prevalence of learning and discovering items: students participate in clubs to discover new things, to learn about new things, and on the second plan factors such as use of imagination, creativity, curiosity. The Social factors scored more on items related to creating new relationships, social interaction and building and being with others. Social factors scored low on items related to gaining one's respect and influencing others, but also on revealing one's skills and feelings to others.

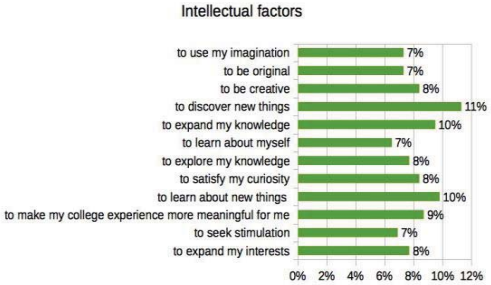

Figure 4. LSM – Intellectual factors

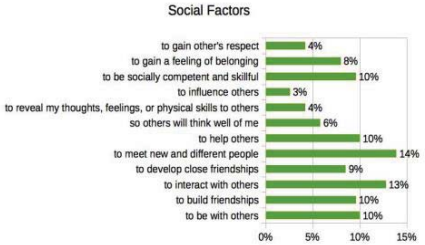

Figure 5. LSM – Social factors

On the Competence/Mastery factors, we identified a high prevalence of three items: challenging one's abilities, knowing one's abilities and mastering things. Once again, we observe a low frequency of those who want to compete against others, and those who want to excel at a sport. Last, on the Stimulus/Avoidance factors we observe a tendency of students to get away from routine, to escape and get a change of pace, and in second plan items related to stress relieve, recreation, mental and physical relaxation.

When summarized all four scale factors, we can recreate a picture of the student who participates in student clubs: one who is interested in challenging his/hers abilities and who enjoys mastering new things, a student interested in meeting new and different people and in social interactions, that wants to get away from his/hers regular routine and wants to discover and learn about new things. Although it seems redundant, the reasons for creating student clubs are in agreement with the factors identified by the article.

In the final phase, we have utilized the Rosenberg Self-Esteem Scale, in order to see how students from college clubs describe themselves. The 10 items that range from strongly agree to strongly disagree measure the positive or negative orientation towards oneself. The scale ranges from 0-30, with 30 indicating the highest score possible.

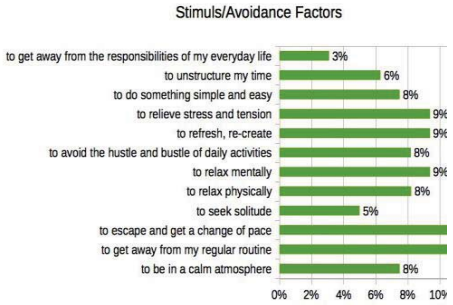

Figure 6. LSM – Competence/Mastery factors **Figure 7.** LSM – Stimulus/Avoidance factors

By computing all survey responses, from the "strongly agree" and "strongly disagree" items, it resulted an average of 26 points for the majority of respondents. We can interpret that students from college clubs have a high self-esteem, and a positive self-regard.

6. Conclusions

The present paper has a dual objective. On one hand, the aim of the study is that of investigating the opinions of the coordinators of the students' clubs in terms of the main reasons students have for attending one. On the other hand, the research tries to better understand students' belongingness to a club by examining their own perception on it.

The answers we received from the focus group are consistent with the ones coming from the survey. Students who join student clubs are mastery oriented, highly involved in their community, looking for new opportunity to grow and for networking.

Our results support the findings of Eccles and Barber,[liii] Larson and Verma,[liv] Pittawaya[lv] and Ferrari[lvi]. Students decide to join student clubs in order to enhance their personal learning around a given topic of high interest to them. They are continuously seeking novel and challenging tasks, long-term learning, and skills development contexts. Acquiring social capital is important for these active students, and extending peer networks is a habit for them (as Brown[lvii] and Hansen[lviii] have previously discovered). Students engage in club activities in order to benefit from the advantages of extracurricular activities seen as a constructive mean of acquiring and practicing social, physical, and intellectual skills.

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Appendix

Student club	Main objective	Coordinator	Department	Year of launch
Mountain Club	organizing and promoting ecological, touristic and mountain activities and promoting a responsible attitude towards the environment and the community	Catalin Hadadea, student	Public Administration and Management	2012
Photoshop Student Club	practicing and highlighting students' capacity of creating logos, posters, visit cards, invitations etc.	Dorin Spoaller, student	Communication, PR and Advertising	2013
Political Science Students' Society	promoting democratic civic values, open society and encouraging students' social involvement	Anatolie Cosciug, student	Political Science	1993
Animé and Japanese Culture Club	sharing information about anime and the Japanese culture	George Manu, student	Communication, PR and Advertising	2014
Touché Theatre	increasing the interaction between students and involve them in various cultural activities	Andra Sfetcu, student	Communication, PR and Advertising	2011
50mmPhotoClub	developing students' love of photography and photographic projects	Ioana Filipas, faculty	Journalism	2010
Video Production Club	developing students' filming and editing skills	Dorin Spoaller, student	Communication, PR and Advertising	2014
CinemAP	develop students' love of cinematography	Tudor Ticlau, faculty	Public Administration and Management	2008
Board Games Night	relaxing, networking and playing board games	Adrian Hudrea, faculty	Public Administration and Management	2009
Applied Research Club	developing students' applied research knowledge and skills	George Vlas, student	Public Administration and Management	2010
Library Club	increasing the interaction between students and involve them in various cultural activities	Claudiu Jacota, student	Public Administration and Management	2012
Media History Club	developing students' appetite for media history	Vlad Jecan, faculty	Journalism	
Debate Club	practicing public speaking abilities, critical thinking and logic argumentation	Sinziana Jurau, faculty	Journalism	2002
Student Press	promoting young journalists	Paul Boca, student	Journalism	
Volleyball & Basketball Club	promoting a responsible attitude towards sports and healthy lifestyle	Bogdan Rusu, student	Public Administration and Management	2013
ComunitAP	implementing creative and bold ideas for a better community	Marius Andrei, student	Public Administration and Management	2014
Romania One	encouraging civic democracy among students	Paul Farcas, faculty	Communication, PR and Advertising	2014
Time for You	initiate charity projects and discussions on spiritual and moral topics	Cristian Vesa, student	Public Administration and Management	2013

GRAMMATIK FÜR KOMMUNIKATIVE ZWECKE

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Zusammenfassung: Die traditionelle Grammatik in Deutschunterricht geht von den grammatischen Regeln aus, wendet Strukturen und Konstruktionen an, analysiert morphologische, semantische und syntaktische Aspekte der Sprache und entscheidet über den Stil und über der Bedeutung der Sprache in verschiedenen kommunikativen Situationen. Die heutige Tendenz der Anwendung der Grammatik für kommunikativen Zwecken ist thematisch und kontextuell abhängig. Es entsteht ein Wechsel zwischen Regel, Anwendungsbedingungen und Situation, zwischen mentale Prozesse und produktive Anwendung. In der vorliegenden Arbeit möchte man den Bezug zwischen Grammatik und kommunikativen Situationen näher analysieren. Dementsprechend entdeckt man vier wesentliche Funktionen der Grammatik im Deutschunterricht. Diese werden näher beobachtet und bewertet.

Schlüsselwörter: Grammatik, Unterrichtprozess, Funktionen der Grammatik, kommunikative Zwecke, kommunikative Situationen.

1. Einleitung

In der Kommunikation unterscheidet man verschiedene Kommunikationsarten oder verschiedene informative Mitteilungen mit verschiedenen kommunikativen Zwecken. Der Sprache gehören sämtliche Normen und Regel die gebraucht werden. Die Adaptation an der Sprache ist ein Prozess. Man unterscheidet im Deutschunterricht gewisse Regeln und Strukturen die als Modelle für den Gebrauch der Sprache gelten. Diese Modelle werden als Musterbeispiele für verschiedene kommunikative Zwecke im Unterricht gebraucht und anhand von Übungen trainiert. Man stellt fest, dass jede Sprache verschiedene Regeln hat, denen man sich anpasst. Es ist der Fall der Wortformen und des Wortgebrauchs, es ist der Fall der Satzarten und des Satzgebrauchs. Was zählt ist die kommunikative Situation. Kommunikative Situationen verlangen einen gewissen Stil und einen korrekten Ausdruck. Im Falle der Wortarten unterscheidet man: Pronomen, Substantive und Adjektive, Verben oder Adverbien oder Präpositionen. Es sind grammatikalische Benennungen für Wörter die verschieden gebraucht werden und sind grammatischen Regeln untergeordnet. Es ist der Fall der Kasusformen der Artikel, die Ableitung der Substantive mit Suffixbildung und mit Präfixbildung. Dementsprechend stellt man fest, dass die Wörter eine Form haben, die im sprachlichen Gebrauch ihre Form ändern. Beim Pronomen stellt man fest, dass dieser eine Person benennen und wird abhängig nach dem grammatikalischen Kasus nach verschiedenen Formen gebraucht. Bei den Substantiven stellt man fest, dass diese persönlicher Geschlecht oder Tiere oder Benennungen bezeichnen. Bei den Verben stellt man fest, dass diese einem Modi gehören, sie werden konjugiert und haben eine thematische Funktion. Adverbien sind zeitlich bedingt und Präpositionen sind Raum und Ort abhängig.

Der Sprache gehört eine Funktion. Wie im Falle der Funktionen der Sprache von Jakobson (1972), hat auch die Grammatik verschiedene Funktionen. Man unterscheidet im Deutschunterricht auch eine darstellende Funktion, eine appellative Funktion oder eine produktive Funktion. Der darstellenden Funktion gehören jene grafischen Darstellungen, die verschiedene grammatikalische Regeln oder grammatikalische Strukturen visualisieren. Der appellativen Funktion gehört die Bildung und die Form der Wörter und wie diese dann anhand von Musterbeispielen. Der produktiven Funktion gehört die Anwendung dieser in kommunikativen Situationen.

Man stellt fest, dass ohne festen Regeln und dass ohne Musterbeispielen im Deutschunterricht, die Sprache nicht adäquat gebraucht werden kann. Ausgehend von dieser Hypothese möchte ich im vorliegenden Artikel einige Besonderheiten der deutschen Grammatik für kommunikative Zwecke betonen.

Die Sprache ist nicht statisch, sondern die Sprache ist ein dynamischer Prozess. Der Sprache entsprechen bestimmte Forme und Strukturen die sich ständig ändern.

2. Grammatik im Unterrichtprozess

Die Grammatik im Unterrichtprozess hat als Zweck zu zeigen, wie die Wörter in einer Sprache gebraucht werden, abhängig von Form und Bildung. Auf der anderen Seite wird die Grammatik im Unterricht gebraucht, um zu zeigen was die Wörter in einer Sprache ausdrücken und wie sie in kommunikativen Situationen gezielt gebraucht werden, abhängig von ihrer Funktion.

Beginnend mit der traditionellen Grammatik, hat man festgestellt dass die Grammatikregeln gelernt werden und anhand von Übungen geübt und angewendet werden. Ausgehend von Lehmann (1985) unterscheidet man eine funktionale Grammatik. Ausgehend von Götze (1996) und Menzel (1999), unterscheidet man im Grammatikunterricht eine integrative Grammatik, eine sogenannte didaktische Grammatik, indem man ausgehend von Bildung und von den Strukturen der Wörter die Grammatik im Unterricht übt

Funk/Koenig (1991) zeigt dass die Grammatik ein integrierter Teil für kommunikative Äußerungen ist. Es ist der Fall der Kognition und der Bewusstmachung.

Haider (1991) entdeckt den Gebrauch von Grammatikfähigkeiten. d.h. Grammatik wird anhand von Leseverstehen, anhand von Hörverstehen, anhand von Schreibfähigkeiten oder anhand von Sprechfähigkeiten geübt.

Nach Helbig (1992) ist die Aufnahme der Grammatik ein mentaler Prozess.

Neuner (1995) unterscheidet eine Verstehensgrammatik. Die Verstehensgrammatik hat im Mittelpunkt die Identifikation und die Bewusstmachung von Grammatik in bestimmten grafischen Darstellung und anhand bestimmten Textsorten. Man stellt fest, dass die verschiedenen grammatikalischen Regeln in bestimmten Textsorten auftauchen. Es ist der Fall jener Textsorten die sowohl schriftlich als auch mündlich als Musterbeispiele gebraucht werden.

Man spricht auch von einer imitativen Methode Köller (1997), ausgehend von festen Regeln im Unterricht geübt.

Tschirner (2001) unterscheidet drei Arten von Grammatik: eine deskriptive Grammatik, eine didaktische Grammatik und eine psychologisch, mentale Grammatik. Im Unterrichtprozess werden alle drei Arten gezielt benutzt.

Im modernen Unterricht ist die kommunikative Grammatik von Wert. Es werden Grammatikkenntnisse in kommunikativen Sprechakte integriert.

Meiner Meinung nach, muss man im Deutschunterricht Grammatik verstehen und trainieren. Im Unterrichtprozess werden die Regel bekannt gemacht, sie werden identifiziert und analysiert, sie werden geübt und in kommunikativen Situationen integriert und gebraucht. Es werden verschiedene Grammatikübungen und verschiedene Textsorten vorgegeben mit dem Ziel später selbst mündliche und schriftliche Texte zu produzieren. Der Grammatikunterricht fördert auch Ausdruckskompetenz (Stammel: 2016). Dementsprechend sind die Funktionen der Grammatik von Wert.

3. Grammatik und ihre Funktionen

Die Funktionen der Grammatik sind verschieden. Man geht von der Form der Wörter aus, man beobachtet den Gebrauch der Wörter in Sätzen und man integriert diese in mündlichen und in schriftlichen Ausdrücken. Die Grammatik kommunikativ zu gebrauchen, bedeutet auch die Kohärenz zu verfolgen. Im Unterrichtprozess werden kommunikative Situationen geübt und automatisiert. Man hat das Ziel in der ersten Phase die Grammatik zu verstehen anhand von Erklärungen und anhand von Musterbeispielen einzusehen, um später anhand von kommunikativen Grammatikübungen die Sprache korrekt zu gebrauchen um zuletzt selber die Sprache adäquat zu verwenden. Dementsprechend unterscheidet man eine darstellende Funktion der Grammatik, eine appellative Funktion der Grammatik, eine kommunikative Funktion der Grammatik und eine produktive Funktion der Grammatik.

3.1. Die darstellende Funktion

Die darstellende Funktion hat als Zweck verschiedene grammatikalische Regeln, Strukturen und Bildung der Wörter unter Form von grafischen Darstellungen zu visualisieren. Es ist der Fall der tabellarischen Darstellungen, der Visualisierung von Musterbeispielen, der Visualisierung von Strukturen und es ist auch der Fall der Beleuchtung von Einzelwörter oder Formulierungen. Die darstellende Funktion hat eine expositorische Bedeutung bzw. Eine expositorische Funktion. Verfolgt man das Subjekt im Satz, so stellt man fest dass das Subjekt abhängig von den Kasus, von den Präpositionen seine Form im Satz ändert. Man verfolgt auch ob die Subjekte in der Singularform oder in der Pluralform stehen. Verfolgt man die Adjektive, so stellt man fest dass diese abhängig von Subjekten ihre Formen im Satz ändern. Verfolgt man die Präpositionen, so bemerkt man dass diese sich nicht ändern aber sie ändern die Artikelformen der Substantive. Verfolg man das Verb, so bemerkt man dass die Verben in enger Beziehung mit dem Subjekt stehen. Außerdem wird beim Verb die Kohärenz der kommunikativen Zwecken verfolgt. Demensprechend sind die Verben auch thematisch bedingt. Beim Verb bemerkt man es gibt Modi und es gibt zeitliche Tempusformen, welche die Form und die Bildung der Verben ändern. Verfolgt man die Adverbien, so bemerkt man dass diese ihre Form nicht ändern.

3.2 Die appellative Funktion

Die appellative Funktion geht von der darstellenden Funktion aus, übernimmt jene Sprachmerkmale und setzt diese in der kommunikativen Situation ein. Im Unterricht werden anhand dieser Funktion verschiedene kommunikative Situationen als Musterbeispiele vorgegeben und man identifiziert die Frequenz der grammatikalischen

Besonderheiten. Die appellative Funktion hat als Ziel Wörter und Ausdrücke in mündlichen oder in schriftlichen Situationen zu verwenden. Es ist der Fall der interaktiven Sprechübungen oder der individuellen Präsentationen. Dazu zählt die Vorgabe von Mustersätzen, von Kurzdialoge, von höfliche Bitte, von Befehl, Einführende Sätze für Meinungsäußerungen, Beispiele von Eigenschaftswörter, Aufzählungen von Sachen, Aufzählung von Benennungen, kurze Beschreibungen, kurze Definitionen, Redemittel für Berichte, kurzes Erzählen, Fragen stellen und andere Beispielsätze oder kurze Textsorten die man in der alltäglichen oder in der beruflichen Kommunikation gebraucht. Wobei auch eine gewisse Struktur verfolgt wird. Die appellative Funktion macht dann den Übergang zur kommunikativen Funktion.

3.3 Die kommunikative Funktion

Die kommunikative Funktion geht von der appellativen Funktion aus. Die kommunikative Funktion ist eine kognitive Funktion, in der grammatikalische Regeln wiedergerufen werden, Musterbeispiele identifiziert werden, danach werden sie transformiert und adäquat gebraucht. Anhand von Beispielen bemerkt man, dass Substantive eine Benennungs- und eine Deffinitionsfunktion haben. Man gebraucht Substantive für Benennungen verschiedene Benennungen. Adjektive haben eine Aufzählende Funktion. Man gebracht Adjektive für die Aufzählung von menschlichen Eigenschaften, für Beschreibung von Menschen und Tieren oder für Beschreibung von Sachen oder für eine räumliche Beschreibung.

Verben haben eine thematische, eine zeitliche und eine expressive Funktion. Man gebraucht Hilfsverben als Tunwörter, als Habewörter oder als Werdewörter. Man gebraucht Vollverben für Handlungsbeschreibungen und man gebraucht Modalverben für persönliche Wünsche, für Befehl, für Ratschlag, für höfliche Bitte oder für Erlaubnis. Adverbien haben eine zeitliche Funktion. Man gebracht Adverbien für zeitliche Angaben. Pronomen haben eine persönliche Funktion. Man gebracht Pronomen für Darstellung einer Person und man bemerkt dass diese ihre Form abhängig vom Kasus ändern. Präpositionen haben eine räumliche Funktion und eine Ortsfunktion. Man gebraucht Präpositionen zusammen mit Substantiven. Man bemerkt, dass diese ihre Formen nicht ändern, aber sie ändern die Formen der Artikel.

Folgende grafische Darstellung gibt eine Übersicht über die kommunikative Funktion der verschiedenen Wortarten:

Substantive	Benennungen von Menschen und Tiere, Namen von Blumen und Pflanzen, von Bäumen, von Werkzeuge, von Institutionen oder von Sachen u.ä.
Adjektive	Aufzählungen von menschlichen Eigenschaften oder Beschreibungen für Menschen oder Tiere oder von Sachen oder von Räumen ü.ä.
Pronomen	Personenbenennung
Präpositionen	Personenbesuch, Sachbezug, Raum- und Ortsbezug
Verben • Hilfsverben • Vollverben • Modalverben	• Tunwörter, Habewörter, Werdewörter • thematische Wörter, handelnde Wörter • Wunschwörter, Äußerung von Befehl, Ratschlag, höfliche Bitte, Erlaubnis
Adverbien	Zeitbezug

Abb.1 Kommunikative Funktion der Wortarten (nach verschiedenen Grammatiken)

Aus der Grafik bemerkt man, dass die Wörter verschiedene Bedeutungen ausüben. Im Grammatikunterricht werden die grammatischen Besonderheiten in kommunikativen Situationen eingesetzt um erfolgreich und korrekt zu sprechen. Die Grammatik genügt nicht nur zu üben man muss sie auch verstehen und in kommunikativen Situationen anwenden. Der mentale Prozess ist in der Phase der Kommunikation von Wert. Dementsprechend werden verschiedene kommunikative Situationen simuliert. Die kommunikative Funktion macht dann den Übergang zur produktiven Funktion.

3.4. Die produktive Funktion

Die produktive Funktion geht von der kommunikativen Funktion aus. Die produktive Anwendung der Grammatik hat als Ziel die Grammatik individuell in kommunikativen Situationen korrekt zu gebrauchen. Es ist der Fall der Dialoge z.B. Ein Telefongespräch zu formulieren, in ein Dialog im Restaurant interaktiv zu reagieren, eine höflichen Bitte formulieren, ein Gespräch beim Arzt realisieren, eine Einladung formulieren, einen Ratschlag geben, eine Notwendigkeit erledigen, eine Beschreibung machen, etwas Darstellen, eine Empfehlung machen, eine Präsentation machen, einen Text wiedergeben, einen Inhalt formulieren, Mitteilungen geben. Es entsteht die Möglichkeit sich selber auszudrücken. Die produktive Funktion lässt den Lerner einer Sprache über das Einsetzen der gelernten Grammatik selbst entscheiden. Der Lerner hat hier eine entscheidende Rolle. Man entscheidet über die Anwendung der vorher erworbenen Grammatikkenntnissen selbst.

4. Schlussfolgerungen

In der vorliegenden Arbeit wurde gezeigt, dass im Grammatikunterrícht ohne grammatikalische Regeln nicht arbeiten kann. Obwohl der heutige kommunikative Fremdsprachenunterricht die grammatischen Regeln absagt, bleibe ich bei der Hypothese, dass man die Grammatik braucht, um sprachliche Kompetenzen zu entwickeln. Ich habe versucht, vier Funktionen der Grammatik gezielt in den Vordergrund zu setzen, mit dem Ziel ein strukturiertes Model für den Umgang mit Grammatik im Deutschunterricht zu entwickeln. Als Beispiele wurden die morphologischen Besonderheiten der Grammatik hervorgerufen. Die vier Funktionen der Grammatik bewerte ich als wichtig, um ans kommunikative Ziel zu erlangen. Man hat festgestellt, dass die darstellende Funktion Strukturen und Bildungen der Wörter anhand der visuellen Mittel ein gutes Beispiel im Grammatikunterricht sein können. Danach hat man festgestellt, dass die appellative Funktion anhand von Musterbeispielen ein Verstehen der Grammatik leisten können. Dann hat man bemerkt, dass die kommunikative Funktion die Bewusstmachung von Anwendung der Regeln leistet und nicht zuletzt habe ich gesehen, dass die produktive Funktion die Bedeutung und die Form der Wörter mit einbezieht.

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LIST OF ABSTRACTS IN ENGLISH

SKOPOS THEORY IN THE TRANSLATION OF ONLINE ADVERTISING FROM ENGLISH INTO ARABIC
Karima BOUZIANE

Abstract: The aim of this research is to find out the type of functional equivalence adopted in the translation of online advertising from English and into Arabic. This research adopted skopos theory (Vermeer 1978) which is a functionalist theory that shifts from the linguistic equivalence to the functional appropriateness of the target text. By comparing 40 online English advertisements and their rendered version into Arabic, the results of this research revealed that skopos theory was significantly used in both textual and visual elements (e.g. images) of target advertisements. Generally, the translator adds, explains, replaces or omits source linguistic or visual elements at the expense of cultural concepts to achieve a functional equivalence. This resulted in a significant cultural loss and misrepresentation of the source culture.

Keywords: Skopos theory, functional equivalence, translation, culture.

MEDIA LITERACY: CONCEPTS, APPROACHES AND COMPETENCIES
Daniel CIUREL

Abstract: Media Literacy focuses on educating different categories of public (children, young people and adults), in both formal and informal settings, to critically and consciously consume mediated messages. It encompasses various skills, such as critical thinking, problem solving, autonomy, communication and participation. Although ML is far from being a unified field, there are a number of concepts, approaches and competencies that tend to share a common ground. In addition, despite the fact that there is a vigorous development of ML initiatives worldwide, in Romania the critical deconstruction of media messages is only scarcely present, within narrow niches.

Keywords: Media Literacy, media studies, discourse analysis, semiotics.

SEMANTIC CHANGE AND VICTORIAN GOVERNESS FICTION
Violeta Estrella CRAINA

Abstract: This paper is part of a Cultural Studies thesis researching the contribution of 19th c. Governess writings to the social mutations regarding women's social role and education, by looking at stereotypes. In this context, the complex Employer–Employee relation between the "lady of the house" and the "Governess" needs to be studied in its language-related dimensions. The word "lady", formerly a precise denominator, transitioned to the semantically augmented and less precise word "lady" of the 19th c. This transition, expressed in newly coined phrases and in new usage contexts, reflects quintessential social changes. The word "Governess' names a social position at the core of Victorian social debate. It was used in collocation with certain determinant adjectives, carrying little information. This usage pattern is particularly relevant for the Victorian concepts of social interaction and social improvement. The research employs different Governess-related texts: advertisements, instructionals, letters, memoirs, children's books and fiction.

Keywords: Lady, lady of the house, Governess, stereotypization, Victorian fiction.

WHY SHOULD I JOIN A STUDENTS' CLUB? THE MOTIVATIONS BEHIND PARTICIPATING IN STUDENTS' CLUBS
Lorina Iulia CULIC, Ioana Raluca IANCU, Anișoara PAVELEA

Abstract: College students' socialization and the level of their socialization will directly influence the process of the student's growth, their living and their development in the future. Students' clubs affiliation in particular is the focus of our study's attention. We have tried to identify the profile of the students involved in these clubs, their motivation for involvement, the means by which these clubs are being promoted among students, how they attract new members and what type of activities do they organize. We have used a mixed methodology, combining opinion survey and focus groups, to get a better picture of these clubs' activities and membership.

Keywords: leisure satisfaction, motivation, college students.

PROPERTIES AND QUALITIES OF TECHNICAL TRANSLATIONS IN ROMANIAN
Daniel DEJICA, Claudia STOIAN

Abstract: The results of this study present the extent to which technical translations in Romanian follow the recommendations regarding the properties and qualities of target texts. Cases of acceptability, faithfulness, informativity, grammaticalness, connectedness, clarity, and naturalness are analysed on a series of texts, and several recommendations are made, useful to curricula developers, translation scholars and translation students.

Keywords: translation properties, translation qualities, technical translation, Romanian translation market

GRAMMAR FOR COMMUNICATIVE PURPOSES
Anca DEJICA-CARȚIȘ

In teaching German grammar, the traditional focus is cast on grammatical rules, structures and constructions. The current trend in teaching languages interconnects the teaching of grammar with communicative concepts such as the situation of communication or context. The current article shows how traditional grammar rules can be integrated in various communicative situations. The article also makes a connection between mental processes and the use of grammar, when speakers or writers use language in communicative situations. Four essential functions of grammar used in German classes are observed, analyzed and evaluated.

Keywords: grammar, teaching process, functions of grammar, communication purposes, and communicative situations.

MOBILISATION IN *HEZBOLLAH'S* MILITARY ARM MEDIA DISCOURSE: CREATING AND MAINTAING A PUBLIC SPHERE IN LEBANON
Hatem EL ZEIN, Ali ABUSALEM

Abstract: Since its inception in 1982, *Hezbollah's* military arm, "*The Islamic Resistance*", occupied a public sphere in the Lebanese landscape. As a result of its military successes and its flow of media discourse, a virtual "*Community of Resistance*" has emerged after May 2000 to reflect the existed public sphere and maintain it. This paper examines the notion of mobilisation in *"The Islamic Resistance's"* media discourse after May 2000. It bridges the gaps in the existed studies in this field, because it seems there is no study has shown the linkage between mobilisation and *Hezbollah's* results in the last three Parliamentary elections in Lebanon.

Keywords: election, *Hezbollah*, public sphere, "*The Islamic Resistance*".

WEB TV. IDENTIFICATION CRITERIA AND ESSENTIAL SPECIFICATIONS
Anamaria FILIMON-BENEA

Abstract: The generic term Web TV refers to the transmission of video content and online TV. Opposite to the term "Web Radio" which defines an analog FM radio (transmits 24h/24 and has a program schedule), streamed over the Internet, Web TV can take many forms. We will take as a basic criterion of WebTV: a site that transmits videos by streaming but with a logic perspective of editorial content. This content is necessarily produced by the team of the Web TV, and not by the users or the visitors. Content created exclusively for the online environment that is not included in traditional television.

Keywords: Web TV, television, Internet, online communication, videos.

THE ROLE AND IMPORTANCE OF FACEBOOK AMONG STUDENTS IN TIMIȘOARA
Vasile GHERHEȘ, Ciprian OBRAD

Abstract: With more than 1 billion users on the planet and more than 7.8 million users in Romania, the social network Facebook enjoys great popularity, mainly among people under the age of 35. This paper presents the results of a study conducted among students in Timișoara regarding the place, importance and role Facebook has in everyday life.

Keywords: social network, Facebook, reasons for using Facebook.

INDIVIDUALISM VERSUS COLLECTIVISM IN GERMAN AND ROMANIAN ADVERTISING. A COMPARATIVE STUDY
Patrick LAVRITS

Abstract: The dimension of individualism vs. collectivism is one of the most important differentiators of cultures. The focus is on the classification of the relationship between the individual and society. This dimension is one of the best studied because of its importance and obviousness. Individualism can be regarded as a system of values in a society or organization in which an individual is in the center of that society or organization. Collectivism however should not be perceived as a superior understanding of values. Basically, however, the result of a group decision can be better than that of an individual. In advertising this cultural dimension has been used to address culturally different target groups and to highlight the different cultural characteristics of advertising messages.

Keywords: intercultural perception, cultural dimensions, individualism versus collectivism, advertising.

INTERPRETING IN THE DIPLOMATIC PROTOCOLE
Elena MAFTEI-GOLOPENȚIA, Ștefania IARCA

Abstract: This paper aims at analysing the relation between diplomatic protocol and interpreters, but also their role in the architecture of such events with very strict protocol rules. We are going to analyse the symbiosis between these two activities that play an important role in the process of communication at all levels and especially in official events. Interpreters and interpretation are essential in this kind of events, but

they are less known, so less studied in the scientific researches. Is it exactly this gap that our paper tries to fill.

Keywords: interpretation, interpreter, diplomatic protocol, communication, protocol rules

ATTITUDES TOWARDS ONLINE COMMERCE: A CASE STUDY OF STUDENT POPULATION IN TIMIȘOARA

CIprian OBRAD, Vasile GHERHEȘ

Abstract: Nowadays, online commerce is increasingly popular worldwide and has a tendency to grow at a fast pace. In the future Romania, it is also expected that more and more people buy their necessary products and services online. This study illustrates the perceptions of a category receptive to what happens in the online environment, namely students. The research conducted has focused on their attitudes towards e-commerce, their frequency of online shopping, the types of products and services they buy, the main advantages and risks of this phenomenon, etc.

Keywords: e-commerce, online shopping, attitudes towards online commerce

THE CONCEPT OF *NORM* FROM THE PERSPECTIVE OF INTEGRAL LINGUISTICS

Nadia OBROCEA

Abstract: The concept of norm, developed by Eugeniu Coșeriu in 1952 as part of the trichotomy *system, norm, speech,* and later related to the notion of *language type,* was defined as a system of obligatory, common, normal actualizations and traditions of the language, which are not necessarily functional, and which vary from one community of speakers to another. In the view of the Tübingen linguist, within the same linguistic community and the same functional system more types of norms can be identified: the norm of the literary language, the norm of the vernacular, the norm of familiar language, the norm of formal language, the norm of vulgar language, etc. In what concerns norm, the Romanian linguist also makes another important distinction, namely that between social norm and individual norm. The present paper deals with linguistic norm, as it was theorized by Eugeniu Coșeriu, and then focuses on the norm of the Romanian language in particular. Considering the "architecture" of historical language, i.e. the internal differences of the language: diatopic, diastratic and diaphasic – also described and analyzed by Eugeniu Coșeriu – it will illustrate the division of the norm within the Romanian language.

Keywords: Eugeniu Coșeriu, language, integral linguistics, norm, system, type, speech.

PROMOTING ROMANIAN TOURIST RESORTS. CASE STUDY: GEOAGIU-BAI

Adina PALEA

Abstract: In the 21st century image plays a key role in all aspects of life and business. In the mind of the consumer, attractiveness, quality, reliability are linked to reputation and therefore promoting products and services is key to any business endeavor. In the tourism sector, for example, Romania faces a special challenge, i.e. the attempt to revive tourist resorts which have known great success in the communist time but which have been forgotten and deserted ever since. The paper presents the results of a research conducted in Geoagiu-Bai, a typical communist balneal resort from Hunedoara county, where considerable marketing and PR efforts are made to resurrect people's interest for the resort and its surroundings.

Keywords: promotion, tourist resorts, marketing, Geoagiu-Bai

MEDIA AND ITS RESPONSIBILITIES. ROMANIAN SYSTEM OF EDUCATION AND ITS PUBLIC PERCEPTION WITHIN ROMANIAN CONTEMPORARY MEDIA

Adrian PĂCURAR, Lia Lucia EPURE

Abstract: We draw a conceptual frame for the actual media evolutions from Romania regarding the topic of national education. This frame has two dimensions. The first one is disclosing a pattern in which news and debates about education are being delivered by the media to the public. A relatively wide range of elements are scrutinized: the issue of plagiarism, the issue of the very poor quality educational system and so on. The debate is focused upon the way in which media treats nowadays these topics. The second one uncovers is asking if the Romanian media is ready to take part to a collective effort in order to improve the status of national education. A perspective upon the *cultural background* of the subject is developed in the end. We indicate some cultural elements which could be responsible for the media style of delivering the theme of education to public.

Keywords: Romanian educational system, public perception, media, media responsibilities.

A CORPUS-BASED APPROACH ON THE RELEVANCE OF TRANSLATING INTERJECTIONS

Olivia-Cristina RUSU

Abstract: Usually defined as an atypical class of linguistic signals, within Relevance Theory interjections take on the function of communicative clues. The purpose of this paper is to attest whether translation guidelines set up within the framework of relevance theoretic approach are of help in transferring the analytical and contextual values of interjections from English to Romanian in layered texts. The research is

illustrated with examples from a corpus of children's literature considered by means of software tools involved in terminological research.

Keywords: relevance theory, interjections, children's literature, layered texts, translation.

BEHAVIORAL AND LANGUAGE CONSEQUENCES OF THE ROMANIAN SYNCHRONIZATION TO THE MODERNITY

Sorina ȘERBĂNESCU

Abstract: The paperwork focuses on the changes in behaviour and language in Romanian society after the anticommunist revolution of the 89. Our analysis, overlapping semantics of discourse, semiotic, linguistic pragmatics and psycholinguistics, focused on corpus from political and media discourse and of the younger generation, formed during the era of new technologies.The study is also based on surveys conducted in the student world, through a questionnaire formulated on the cultural dimensions of Hofstede. We have found that Romanian society has changed its attitudes and reshaped its language after having conquered the freedom of thinking and expression, recovered after the abolition of totalitarian interdictions of the former communist regime, and under the influence of the models adopted because/ of the synchronization of the country to modernity.

Keywords: public discourse, semantics, semiotics, pragmatics, psycholinguistics, language, behavior, theory of forms without substance.

CHALLENGES IN TRANSLATING COMPOUND NOMINAL PHRASES IN NAVAL ARCHITECTURE TEXTS

Anca TRIȘCĂ (IONESCU)

Abstract: Our research article is an insight into nominalization of the naval architecture language. The present research article aims at identifying difficulties encountered in translating compound nominal phrases in naval architecture texts. In order to achieve this aim, compound phrases are classified according to their components. Furthermore, nominal phrases were translated and analyzed. Out of the total number of nominal phrases, only the most frequent ones were the topic of our interest.

Keywords: maritime English, shipbuilding, compound nominal phrases, naval architecture.

THE INFLUENCE OF THE INTRANET ON MANAGERIAL COMMUNICATION STYLE. THE COMMUNICATIONAL-STYLISTIC QUANTIFIED MATRIX OF THE MANAGER

Raluca TUDOR

Abstract: Due to its mainly informative and strongly hierarchical character, the Intranet creates distortions in communication. The transparency and democratization of access to information, as well as restrictive centralization of the impact of online expression on the middle management in regard to tensions between the communications structure and the formal relations structure. In the organizations that use the Intranet, the middle management's direct communication is centered on consensus, on understanding and correctly interpreting content. This paper offers a quantified matrix of managerial communication styles in the frame of an organization that uses the Intranet.

Keywords: communication style, Intranet, organizational communication, middle management, communicational-stylistic quantified matrix.

TRANSLATION OF PHRASEMES. EQUIVALENCE AND NON-EQUIVALENCE

Maţa ŢARAN ANDREICI

Abstract: Most of the set phrases with equivalent meaning and internal form in Russian and Serbian are found in Russian and Serbian as cognates. Thus, national specificity is phenomenologically embodied in a considerable number of set phrases with partially or totally different internal forms, as well as in the existence of set *phrases without equivalent* in other languages. Criteria on the base of which they are evaluated are as follows: 1) morphological structure of the phraseme; 2) lexical-stylistic structure of the phraseme; 3) functional structure of the phraseme (real or potential equivalence with a word); 4) specific manner of representing the reality (expressive image on the base of which the idiom is formed).

Keywords: equivalence, phraseme, numeral, internal form.

THE IMAGE CRISIS OF THE ORGANIZATION

Ioana VID

Abstract: The image of an organization is the totality of perceptions that the public has about it and may differ from reality when it is unknown, understood or communicated incorrectly. The image crisis occurs when goods or services are no longer searched the same on market and the goals honesty, fairness and legality of the organization actions become topics of public or legal debate. We will analyze the image crisis for the DACIA Company because products and services of this company have always been an intense topic of discussion and because it is the main producer of automobiles in our country.

Keywords: image, organization, crisis, communication, media.