



THE 7TH EDITION OF THE INTERNATIONAL CONFERENCE
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REALITIES AND PERSPECTIVES

Interdisciplinary Dimensions of Communication Science

Human Being and the Philosophical Discourse

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Abstract: The hypothesis from which we start our approach is the one according to which the philosophical discourse is a specific way of communicating the reality. The base of the philosophical communication is surprise, doubt, uncertainty, anxiety, all generated by the fundamental interrogations of Kantian origin: How much am I able to know? What do I have to do? What am I allowed to hope? The answers to all these questions were set up in philosophical concepts and visions, all of them leading to communication, trying to express themselves and make themselves understood. Communicability is the very essence of the philosophical approach. Actually, communication is a fundamental philosophical attitude as I, in my capacity of human being, live only with the other, in full interaction. On my own I am nothing. Throughout this paper we find arguments for the idea according to which the philosophical discourse subordinates an art of genuinely living and communicating about balance and avoidance of excess, about the ability to assume and overcome, about lucidity and wisdom, about credibility, certainty and truth, about freedom and limitation, about the meaning and value of the human condition.

Keywords: genuine communication; philosophical discourse; the I; the Other; interrogation

1. Introduction

Co-substantiality is a significant characteristic of philosophy and communication. In philosophy, dialogue accompanied every aspect of philosophy as a representation of the world, as a set of structures of existence and modes of knowledge catalyst, followed by communication and action. Albert Camus persisted in believing “*that this world has no higher meaning. But I know something about it makes sense and that is the man, because the man is the only creature who wants a sense.*” (Camus, 1976, p. 34) Understanding the human specifics in the world determines the man to gain self-awareness, and also awareness of the existence of the *other*. In a word, the union is achieved through discourse.

2. Faces of Philosophical Communication

2.1. Philosophical Meta-discourse

Philosophy is a way of “handling” reality, to value it, being determined by the characteristics of the age and civilization in which it was developed. A scientific truth is accepted in all fields of civilization. In philosophy, it may be admitted in a field and rejected in another; it can be promoted at a time and considered invalid in another. The wonderment was what led Plato and Aristotle to seek the essence of being, René Descartes, through the methodical doubt, sought to identify the unquestionable certainty; the stoics wanted to find peace of mind in taking the suffering of life, “each of these searches has its truth, in historical clothes, each time differently, of certain representations and particular language” (Jaspers, 1988, p 11). Any philosophical concept tends towards communication,

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having as purpose to speak and to be understood, because its essence is communicability, relational, definite, with its truth.

Philosophy is an *attitude*, and a *method* for both knowledge and action. As an intellectual attitude, philosophy is a perpetual questioning about the meaning and value of the human condition, to which no particular science can provide any complete information. Philosophy has, undoubtedly, a function of spiritual training. For Plato, the exercise of thought, especially that of philosophical thinking, is a spiritual exercise of self-training. Philosophy is “*an ascension of the soul towards the intelligible.*” (Plato, 1995, p. 58) The true training includes and transforms the soul itself, in its whole and its basis. Albert Camus argued that “*to decide whether life is worth living means to answer the fundamental question of philosophy. The rest, if the world has three dimensions, if the spirit has nine or twelve categories, it will come after.*” (Camus, 1995, p. 105) Therefore, a big philosophy is, with “*the intellectual icon of the world, a way to respond to existence, regarded as a whole, a particular way to feel, a full expression of a spiritual personality.*” (Rosca, 1967, p. 7) So, in any philosophical approach, the important things are both the integrated knowledge and the subjective addition; the implicit or explicit finality is that to propose a valuing hierarchy.

But what qualities, what truths must meet the philosopher, the person who “builds” the philosophical approach, valuing hierarchizing the forms of existence, striving to find answers to the queries on human being? Aristotle reveals the following features, which need to be specific to the philosopher:

- the man needs to be of great culture, who possesses information from various areas without having, however, a specialization in a particular science;
- is one who can understand the most difficult, abstract issues that ordinary people do not have access to;
- is also an educator, a person able to explain to others the philosophical themes and to be understood, the wise man finds the meaning of his existence in the ability to formulate his thoughts as accurate as possible and teach them in the most appropriate way;
- “the philosopher should order, not to be ordered by another, and it is not allowed to be given him directives, but for him to give to those who are less erudite.” (Aristotle, 1996, p. 17); therefore the philosopher must have a spiritual leader role, because he owns a science that has been cultivated for itself, for the sake of knowledge.

In particular, “*the philosophy deserves to be studied [...] rather for the sake of the questions themselves.*” (Russell, 1995, p 105) The interrogations broaden our conception of what is possible, it reduces dogmatism and enriches our intellectual imagination. Constantin Noica states that “*whenever there was the problem of self-correction, philosophy raised to three types of certainty which are all taken up by*” *self-awareness.*” Philosophy’s certainties can be grouped, after the Romanian thinker, around three types of approaches. (Noica, 1984, pp. 11-12):

- (a) awareness of self-existence as human;
- (b) awareness of restricted existence of human;
- (c) awareness of possibility of getting out of the human limitation situation.

Human beings refuse to accept that life is ignored by the rest of the universe. By philosophy, man is aware and takes its own status of being conscious, free and precarious, subjective and practical, rational and valuing. The philosophical discourse projects on to the world the wants and desires of human beings, its need to internal security and fulfillment. Thus, the boundaries of humanity become bearable. The work in philosophy is the actual work on their own beings, on their own conceptions, on how we see things and on what we ask of them. (Wittgenstein, 1995, p. 42)

2.2. Identity and Philosophy

Communication takes a certain identity. The general aim of the fact of communicating is expressing that identity. Communicating, I affirm my being and I position myself in relation to the other. In any communication situation, the individual plays a role aimed at ensuring, ultimately, the control of the

situation, the ability to make him aware in his role. This method of communicative intervention is dependent on the social existence. "Identity is a condition of communicative acts given that any statement is issued in a particular "place" (about the status, roles, membership), that define the "situational" identity of the speaker, that he will make actual in the relation". (Marc, 2010, p. 44) During communication, we seek a position and try to make ourselves recognized in that position. There is a way of communicative intervention related to social existence.

A fundamental motivation for the identity search is linked to maintaining a sense of integration and unity of self and its continuity over time. "*If the identity acts as a communication goal, it is at the same time its resultant. The image of ourselves is built through daily interactions and the images that they produce.*" (Marc, 2010, p. 46) The representation and self-esteem arise for a great part of us from the "mirror" of the other, from the feedback for the messages that we send. "*There is no painting more difficult than the painting which man makes of him or more useful,*" says Montaigne. (apud Todorov, 2002, p. 184) Self-knowledge serves in the communication between people, and the other way around, the best friendship and the best dialogue between the two people are stimulated by the impulse of knowledge.

Take one by one, people alike, look in their interaction, in their friendships, in their loves, they are irreducible to each other. "*Contrary to what all future narcissists will think, not I, with my own identity, am absolutely different from all other people [...]; but the other, i.e. I in relation to another. Different, of course, not its substance [...], but by its position in relation to me: he, and no one else, was my friend.*" (Todorov, 2002, p. 184)

Each "you" assumes an "I", and the individual exists only in relationship. Each *you* is unique, each *I* is common to all. "*As long as they are taken one by one, people are alike, but when seen in the constellation of relationships that they have, we have to admit that they are different and irreplaceable: this woman is my mother, my son, this child, I love this individual, not another.*" (Todorov, 2002, p. 184) Positional individuality is irreducible: for that it is him (for me), because it is me (for him). The individual is not really different from other individuals, but by the relation that it establishes with them.

2.3. Kierkegaard's Philosophical Dialogue of Despair

In relation to human values and desires, the world is reasonable and absurd, meaningful and meaningless, familiar, but also indifferent and irresponsible. Living in the sphere of humanity is to interpret and give meaning to life and reality in relation to us and for ourselves.

For philosopher Søren Kierkegaard, the man is a synthesis between infinity and finiteness, between temporal and eternal, freedom and necessity. (Kierkegaard, 1999, p. 53) Among these categorical couples there are manifested permanent tensions and opposition, because the human spirit cannot harmonize them. The awareness of this helplessness leads to despair. "*The possibility of this disease grants to human superiority over animals, and this quality distinguishes him in a different way than walk on two legs, or vertical, as it proves the vertical orientation or infinite greatness which lies in the fact of being a spirit.*" (Kierkegaard, 1999, p. 56) Desperation impose human other stakes than vegetative life and spiritual comfort. Not being desperate it causes damage to the ability of exiting. For the self to become, there are essential the possibility and necessity. "A self who does not have the possibility of being desperate, is as a self without necessity." (Kierkegaard, 1999, p. 56) Thus, an intense desperation lives the one that does not accept as he is, but wanting to become as he could be. As desperate is the one who, overwhelmed by necessity, assumes the impossibility of becoming, by a mute submission.

Self-consciousness is the decisive factor about the self. The more awareness, the more for himself. The more developed the consciousness becomes, the more intense is the despair. Without eternity in ourselves, we cannot despair. We identify at Søren Kierkegaard the anthropological dimension of

despair, a “deadly disease”. The desperate despairs for *something*, but after “a long moment”, he understands that, in fact, he despairs for himself.

The most spread is the despair that ignores the self. People do not have, often enough, an idea what it means to be spirit, “*that is the absolute that can be human.*” (Kierkegaard, 1999, p. 97) Søren Kierkegaard says that it is the despair of the lack of spirituality: “and if the spell ceases once with the illusion of the senses, it points out, however, also that despair was always present in the background.” (Kierkegaard, 1999, p. 99) In ignoring his desperation, the man can at least be aware that it is spirit. Søren Kierkegaard's conception, the human fulfillment of each individual is a matter of reporting to the human into their own person, but, unfortunately, there are few people whose inner conscience keeps continuity.

2.4. A Philosophical Discourse on Happiness

Each person, depending on its skills and expectations, its level of aspiration, is bound, in order to grow in humanity, to seek happiness, just as a duty to seek truth, justice, beauty, ignoring obstacles, both those objectives, and subjective ones. For Plato and Aristotle, happiness can be gained by what we achieve in our lives and especially through the activity of knowledge specific to the rational part of the soul. For Aristotle, each person must meet its purpose for which it was created: “*it is obvious that happiness must be placed among the worthy activities desirable in themselves and not among those chosen for other things, for happiness does not need anything, it reaches itself.*” (Aristotle, 1988, p. 17) Human purpose in this world is to be an active being, which always tends to fair measure of any thing or event, extremes, even the most uplifting, must be avoided. Therefore, the aim of human life is to live according to reason. Any action of the soul, as directed, is a virtue, and the action is the happiness itself.

Immanuel Kant also appreciated happiness also as an ideal, but achievable, if we can identify the correct path to reach it. “*Being happy is out of necessity the desire of any rational being, but finite, and it is therefore an inevitable determinant principle of its capacity to covet.*” (Kant, 1999, p 55) Sometimes, happiness is considered a mood of joy, peace, quiet, excitement or bliss, provided by knowledge, love or faith.

Pragmatist, John Stuart Mill, believes that the foundation of morality is *usefulness*. The greatest happiness principle sustains that “the actions are good as far as they bring happiness and bad if they have as result the opposite of happiness. Through the word “happiness” it is understood the pleasure or the absence of suffering; by the word “unhappiness” we understand pain or lack of pleasure”. (Mill, 1995, p. 515) There are some kinds of pleasure more desirable than others. If from the two pleasures, all or almost all, who have tried both, grant preference to one, independent of any sense of moral obligation to do so, then that is the most desirable pleasure. If one of the two pleasures is preferred to the other, even if obtained by sacrifice and suffering and it does not renounce at it for any other pleasure, it means that the preferred pleasure is of a higher quality.

The English philosopher refers to thinkers who rejected strongly, the hedonistic beliefs, according to which the noblest purpose of life would be pleasure. For them, “*to suppose that life has no higher purpose, better and nobler objective to follow than pleasure means, according to these spirits, a doctrine rather good for pigs.*” (Mill, 1995, p. 515) John Stuart Mill did not deny, totally the hedonistic conceptions, distinguishing between pleasures of the flesh and spiritual pleasures. Spiritual pleasures are superior; this superiority is given by the “greater duration, certainty and intensity.” Spiritual pleasures are not preferred for themselves, but for the advantages that they bring. Being happy means you get to live pleasure that we consider to be the maximum. “No intelligent man would consent to be a fool, no instructed person would want to be an ignorant, and no person with heart and conscience would want to be despicable and selfish, even if they would be convinced that crazy, ignorant, wicked are more satisfied with their fate than they are of theirs.” (Mill, 1995, p. 514) This attitude can be explained by the existence of a feeling of dignity that all human beings possess, to some extent. Inferior spirits with low level of aspirations reach happiness more quickly.

A higher spirit, however, “will always have the feeling that the world is so made so that its pleasures and desires are imperfect.” However, it is preferable to have the consciousness of its own misery, but to get to happiness by the satisfaction of inferior desires. “It is better to be a dissatisfied human than a satisfied pig, to be an unhappy Socrates rather than a satisfied fool.” (Mill, 1995, p. 514) The utilitarianism can achieve the aim by general developing of character nobility, even if each individual would take advantage of other nobility, and “his would be, as far as happiness goes, a simple result of this profit.” (Mill, 1995, p. 515) The ultimate goal for which it is worth desire all these things is an existence without, as far as possible, pain, and rich as much as possible, with joy, both quantitatively and qualitatively.

The English philosopher, maintaining the option, for individualism says that every man may act alone, in which its own way to get happy is having the possibility of establishing for him the greatest pleasure. An accomplished man is only the one who assumes the successes and failures, sufferings and joys, good and evil, to the extent that it engages him as unique human. Every human being develops its way of life and its expectations and aspirations on what makes him happy. Therefore, happiness cannot be defined, but approximately characterized. The happiness ability can be combined with a sense of inner incompleteness, without which evolution and creation are not possible.

3. Conclusions

The philosophy means to put knowledge into question, reflect on it and give answers. In addition to its cognitive role, philosophy fulfills also an axiological role, because in the center of its focus is always the man with his whole existential problem. Philosophical thinking involves eigenvalues, horizons that are his and his alone, means that exclusively belong to him and the procedures that set it apart. Karl Jaspers says that the essence of philosophy is the search for truth and not its possession. As a reflection, philosophy is, in fact, *a knowledge of knowledge*. Valuing philosophy is given by the spiritual perspective which it opens, the depth of the level of consciousness which it undertakes.

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**Contribution of Feminism to the Evolution of
Deliberative Democracy Concept**

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Abstract: Two types of feminist approaches bring their contribution in the debate on deliberative democracy. The first type, which highlights women's greater capacity to provide care, change and expands the deliberation by providing images and models of practice from the experience of women. In this view, women's socialization and role in childrearing, among other causes, makes them especially concerned to transform "I" into "we" and to seek solutions to conflict that accommodate diverse and often suppressed desires. In our society women are usually brought up to identify their own good with that of others, especially their children and husbands. More than men, women build their identities through relationships with friends. Feminist critiques of deliberative democracy have focused on the abstraction, impartiality and rationality of mainstream accounts of deliberation. Feminist writers propose this capacity for broader self-definition as a model for democratic politics.

Keywords: Feminism; political theory; gender relations; democratic system; deliberation

1. Introduction

Democracy originally meant deliberative democracy. Aristotle, while not a democrat, still concluded that the people in their deliberative capacity could come to better decisions on many matters than could an expert: "just as a feast to which many contribute is better than one provided by a single person." (Aristotle, 2010, p. 71) The great writers on democracy in the eighteenth and nineteenth centuries saw democracy as primarily a way of reasoning together to promote the common good. (Mansbridge, 1983, p. 101)

The emergence of a model of deliberative democracy is perhaps one of the most significant recent innovations in democratic theory. Yet this deliberative model of democratic theory has received an ambivalent reception amongst feminist political theorists. (Mansbridge, 1986, p. 132) Although it appears to some to offer invaluable theoretical resources for engaging with central feminist concerns regarding democratic inclusion, it generates amongst others a profound scepticism concerning its ability to recognize difference (Benhabib, 1996, p. 42.). The relation between deliberative democracy and feminist theory is ambivalent then, not least because feminist theory is itself a contested terrain.

2. Femininity Impact on Politics

Politics without domination is a goal with a long genealogical line to which both sexes contributed. (Crepon; Stiegler, 2007, pp. 111-119) Claude Henri de Saint-Simon, one of the first prophets of socialism, and Edward Bellamy, a nineteenth-century American Utopian wanted to replace people government with things administration. Karl Marx's dream was for the gradual "proper political power", (i.e. of class rule) to disappear gradually. Mill and Barker replaced pure power not by administration, but with deliberation. Yet, when women acknowledged proper domination free

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politics, their language contained echoes of their life experience as mothers (Ehrenreich, 1983, p. 63.). The result was not entirely the same. Parental care - a special form of identification with the others' welfare - made its start in politics.

In 1818, Hannah Mather Crocker, one of the first feminists, claimed that God "endowed women with equal intellectual powers and mental faculties" as men and that "convincing by means of reason and persuasion must be a duty and a privilege befitting women". One hundred years later, path breakers used the same formula of the universal voice, but with one distinction. In a strategic sense, they relied on persuasion as they had little political power (Greab, 2008, pp. 95-99). However, many of them were convinced that women would bring virtue in politics extending the maternal condition to the public sector, replacing power with persuasion and party politics with a beneficial progressive governing.

Many theorists who write today starting from these ideas do not try to replace a power-based political vocabulary with another one based on care or privacy. Their goal is to integrate within the political thinking a vocabulary and a set of life experience aspects that are rich, but which have been neglected because they used to be assigned to the domestic field and have been considered as being private, non-political or even anti-political (Bohman; Rehg, 2000, pp. 72-76.).

The attention paid to relations is not synonymous with parental care. Nancy Chodorow, an expert in sociology, states that in a society where the maternal care is excessive during early childhood, male children tend to follow their need to detach from their mothers more than female children do. Thus, men may be less aware of the intrinsic links with other people in their relationships. For this reason, or for reasons related to a long tradition of subordination, in the United States girls and women seem to put a higher price on their relations with other people than boys and men do (Chodorow, 1989, p. 38.). Girls and women are capable of a greater degree than men to interpret facial expressions and other clues within the climate of relations between people. In public, women speak less and listen more than men do. For many generations, women have been taught to listen carefully to what the people around them say. In the fifth century BC, Sophocles said that "silence is women's crown".

Learning to listen carefully - but not to be confined to silence - seems to trigger better decisions (Elster, 1998, p. 75). Experiments made by the social psychology experts suggest that the best group decisions - those that have the best chance of providing a "right" answer or a creative solution - are taken when the group members ask for the views of people initially belonging to a minority (Bohman, 2000, p. 97). When an experimental group of people are instructed to allow all its members to speak, their decisions are superior to those generated by a group of people that do not receive any instructions of this kind. When leaders facilitate the formulation of minority's opinions, the groups give better results than those given by groups without leaders. (Ehrenreich, 1996, p. 63)

In addition to promoting an ethical concern and ability to listen carefully feminist women also claim that emotions play an important role in deliberations. Emotions help us know what we want to be. Good quality deliberation cannot be facilitated by "the exclusion of emotional states". On the contrary, the solutions that can benefit everybody often require the emotional ability to guess what the others want, or at least the ability to ask questions in this regard in a genuine and non-threatening curious way (Gutmann, Thompson, 2004, p. 213.). The emotional skill is essential if conflicting people are to communicate those feelings that sometimes are at a subconscious level, and sometimes those unnoticed data that can help building a solution which should take into account the interests of all (Benhabib, 1996, p. 111.).

3. Democracy as Deliberation

The members of certain trade unions sometimes declare strike to support the claims of other unions; some people without children sometimes vote for tax increases designed to generate funds for improving schools. Such actions are based not only on rational adherence to the maximums meant to have universal validity or on the belief in the effort to obtain the greatest welfare for the greatest number of people, but also on a process that inspires congeniality and solidarity, or adherence to a principle (Young, 2002, p. 102.). The presence of certain people with interests that differ from one's interests makes it difficult for somebody to insist on some claims based on pure self-interest. When people with claims that are in competition get to face one another, the conflict generates not only selfish competition, but often leads to a clarification of how emotional behavior based on self-interest might harm other people (Young, 2005, p. 82.). When individuals are capable of commitment or solidarity of principle, emotional engagement helps self expression changes that are necessary in order to reach a way of thinking focused on "we" instead of "I".

But who are these "we" in a deliberation? "We" can easily represent a false universality, as it was the case of "humanity". Even if said and believed by the subjects, this term may mask a ratio contrary to their interests (Gutmann; Thompson, 1998, p. 235). Women's experience related to silence, to unexplored desires, to words that do not reveal or mean what they say (and, thus, are not heard), as well as to subtle forms of domination prompt theorists and politicians to pay attention to the unequal power traps related to deliberation. (Ehrenreich, 1989, p. 88.)

The positive side of silence allows for a careful listening. On the other hand, a whole relative silence history makes the female political actors to understand more easily that when deliberation becomes acting, it excludes many people who are not actors by nature or education. When deliberation is a logical demonstration, it excludes many people who are not able to state their demands governed by intense emotions in clear enunciations. When a large number of voices compete to be heard in a deliberation, samples of opinion that gets to be heard are not fully representative (Dryzek, 2002, pp. 219-223).

4. Feminine Perspective in the Political Ground

Maintaining personal desires in a state that is not final make it even harder for one's intellect to learn to decipher the signals that one's ego emits with respect to what and how soon one wants. However, the cultural mandate of women as partners and mothers suggests maintaining their wishes to an interim state. The fact that women know how easily this can be done helps them realize that the deliberative meetings must strive to help participants discover what they really want (Benhabib, 2002, p. 55). Preferences themselves, let alone interest, are not given. They require provisional stating, testing, examining in the light of the causes that trigger them, deep analyzing and finally adopting. Creative deliberation must rely on the institutions that promote opposition as well as on adequate behaviour the good behaviour allowing uncertain weighing and changes of opinion which take into account the nature of the process as a trial or attempt. Only such safety mechanisms may allow participants to know exactly where they want get (Lukose, 2009, p. 32.).

The concern about the subtle forms of exerting power dominated the equalitarianism and the commitment to consensus which characterized the beginnings of radical women's movement (Aries, 1965, p. 153.). Today, it continues to inspire the experiments conducted by the National Women's Studies Association in equalizing power. U.S. women's organizations generally share this concern. Since the beginning, League of Women Voters made decisions "with the consent of a substantial number of members, which was representative for all members, concluded following a number of studies and group discussions." The goal is deliberation and decision made by means of persuasion.

If used without certain distinction, the practices meant to ensure equality and consensus can undermine deliberation rather than promoting it (Stiglitz, 2003, p. 230). One needs experiments to

evaluate the potential of different methods, and feminist practice offers a great abundance of such experiments.

It is easy to mistake the normative assumption that concern or attention-based methods are good in themselves (or promote values that are valuable in themselves) for the empirical assumption according to which women are more likely to adopt such means. Whether women differ from men in these respects is not so relevant. One should however be able to find a language that should promote in a convincing way any claim without pleading gender as a reason (Sen, 2000, p. 76.).

Similarly, the claim that feminists can add something new to the political theory because they understand women's life experience does not necessarily mean that women "essentially" differ from men. The only necessary thing is for life experience to be unevenly distributed between men and women. A very small difference in this respect can become a big difference in terms of self-awareness and in terms of how society is perceived. (Ehrenreich, 1989, p. 109) These distinctions, if amplified, influence our ways of knowing, helping us see the world differently - and sometimes more clearly.

5. Equality, Difference and Diversity

Over the decades that separate us from the Second World War, American political science experts have generally regarded democracy as a phenomenon similar to the market economy. According to this conceptual model, voters pursue their own goals, while politicians act as brokers, trying to satisfy a number as large as possible of competing requirements. Lately, however, theorists have begun to question the validity of this model and to highlight the importance of deliberation and the common welfare within viable democratic systems (Sen, 1992, p. 121.).

Thus, it is very important to determine the evolution of the deliberative democracy concept, whose roots are in ancient Greece, and which has received contributions from leading philosophers of the eighteenth and nineteenth centuries such as James Madison and John Stuart Mill. (Fukuyama, 1993, p. 83) This triggers the interest in revealing the contribution that feminism can bring to the contemporary debates on governance by consensus. Women's life experience offers new ways of considering power, community involvement, while women's organizations are examples of experiments with different forms of deliberative democracy.

For centuries, while men ran governments and wrote political philosophy treaties, women's life experience was a negligible influence on the democratic thought and its practical application (Kateb, 2011, pp. 110-113). Lately, however, feminist ideas have come to be at the center of new debates on the nature of democratic politics. The dominant tradition of political science considers democracy primarily as a way to embed rooted individual desires in their own interest. Those who criticize this tradition emphasize that any viable democratic system requires that citizens and their representatives should not only think of "I" but also as "we" Democracy involves public discussion of common problems, and not just counting the silent individual hands in the air (Moyn, 2010, p. 205.). And when people talk among themselves, the discussion often determines the participants to relate their own interests to the wider context of community interests. Indeed, in an ideal situation, the democratic process does not solve the conflict only through the will of the majority, but also by the discovery of solutions that integrate the interests of minorities. Thus, a "deliberative democracy system" is not confined to recording the preferences that individuals already have, but it stimulates people towards a different way of thinking regarding their own interests. (Fukuyama, 1993, p. 97.)

Two aspects of feminist literature make a significant contribution to the debate on deliberative democracy. One of them - that highlights women's increased educational contribution - modifies and enhances the deliberative background by providing images and practical experience models of that specific area in their life. According to this view, socialization of women and the role they play in raising children, among other causes, leads them to pay special attention to transform the "I" into "we" and to seek ways of solving conflicts by balancing different and often countered wishes. The feminist

authors propose this self-definition ability in broader terms as a model for a democratic political environment (Ignatieff, 2003, p. 83).

However, as feminists know it very well, turning “I” into “we” by means of political deliberations can easily mask the subtle forms of control. This distinction dealing with the inequalities between men and women in the political power, and which is provided by the other aspect of the feminist literature, helps us to discern among other forms of domination, such as those based on wealth, which can also contaminate the deliberative process (Livingston, 2001, p. 145).

Theorists of deliberation also forget sometimes about power. In quite often situations when there is no policy that can bring benefits to everybody, democratic systems require finding a way to legitimize a process by which a group of people cause another group of people to do what they do not wish to do (Pateman, 1990, p. 99). To avoid giving too much credit to the status quo, democratic societies must facilitate different ways to exerting power. They might make constraint legitimate, virtually giving all citizens equal power in the process. (Elkin, 1985, p. 79.) The system is successful when each of them loses by solving some problems, but wins when solving other problems. Feminism, both as educational and non oppressive, can emend political scientists’ vision who so stubbornly and unrealistically insist that politics can only be about power, as well as deliberation theorists’ beliefs who either reject power altogether or overlook the ways in which very powerful people often use in their own benefit the openness of deliberation, its procedures and many participants’ guidance to the common welfare (Pateman, 2011, p. 224).

6. Conclusive Remarks

It is expected that in following decades feminism should become a rich source of awareness not only in gender relations, but also in most of the other types of relationships involving unequal power or one’s welfare the others’ welfare identification. Whatever the chosen strategy, feminists need allies when their goal is to improve political thought and practice in general. In the near future, feminists may find allies among experts in political theory and empirical political theory who have become concerned with the deliberation quality lately. And when democracy theorists are looking for useful ideas that can arouse interest, they can find such ideas in the ever richer feminist literature.

7. Acknowledgements

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**Contemporary Feminist Discourse,
an Interdisciplinary Approach**

Denisa Chiriță¹

Abstract: Nowadays, feminist discourse requires an interdisciplinary approach, through the sociology or media studies. Comparing with other periods of time, the *new* feminists understood the inherent power of New Media and tend to use it as a tool, for making their message more popular. Is it effective? Is it a waste of time? Although, it is premature to draw conclusions, the social facts that are to be used in this research (news, specific blogs and sites, feedback on social networks) seem to tilt the balance towards a positive impact created by recent feminist discourse. The aim of this research is to draw the features of the communication established between feminist organizations, media institutions and media consumers, as it will be revealed during the three case studies proposed. The pattern can be designed as follows: feminist organizations launch a message; media institutions ignore it or transform it into a piece of news; readers or listeners reach the message, giving their immediate feedback on social networks, blogs and sites belonging to feminist organizations or media institutions. Feminist organizations are new comers in Romania, since the oldest of them being launched 10 years ago, comparing with European Women's Lobby, socially active for decades. Among the current Romanian feminist organizations Centrul Filia (Filia Center), Mame pentru Mame (Mothers for Mothers) and Pro Women will be analyzed. The novelty of this paper consists mostly in revealing their online impact on Romanian audience.

Keywords: New Media, feminism, organizations, media consumption, social networks

1. Introduction

1.1. The impact of organizations nowadays

Few aspects of modern life are untouched by formal organizations (...) Education, work, politic, government, religion, social services, charities and frequently leisure activities take place within or through the involvement of organizations with a greater or lesser degrees of structure and formalization (Handel, 2003, p.1).

Another sociologist, Anthony Giddens, expresses the unperceivable influence owned by organizations, stating an example, which became classical in sociology: *the modern birth at hospital*². Nowadays, organizations play a major part, much more important than it was during any previous periods of time. Besides being there when a man is born or dies, organizations mark our daily path: each time, when we use the phone, turn on the water tap, open the TV or we travel, we get in contact with organizations, *much more interdependent than was ever the case before. Many of our requirements are supplied by people we never meet and who indeed might live many thousands of miles away (Giddens, 2006, p.638).*

Whenever one asks about the organization's existence, will be indirectly wondering about when did they appear, why are they necessary, how will they evolve, which are the functions implied by their

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² Once, all of us were born at home. Starting with the '50s, the habit of giving birth at hospital became a common fact and this social change determined important effects upon the Modern Man. Few of us felt a special connection to the place of our birth, *a large and impersonal hospital (Giddens, 2006, pp. 312-313).*

existence and as consequence, any analyst will turn into a dead end. Oscar Hoffman recommends multidisciplinary approach for the study dedicated to organizations. The theories concerning organizations (either they are substantialist, constructivist or deconstructionist concepts) will offer different answers, without the guaranteeing that one is correct and the other ones wrong. There is a partial truth for each theory, so researchers should avoid falling into the *trap of theoretical generalization* (Hoffman, 2004, p. 53).

Organizations are diverse, because the daily life is diverse. Numerous classifications were established during the last decades. The main criteria implied were the technologies used the mechanism of authority involved in order to maintain the inner coherence and the influence performed by external medium. From our point of view, the typology created by Amitai Etzioni seems to be more appropriate to immediate aspects of reality:

► *Voluntary organizations*, to which people adhere, since they are interested in the purposes and activities proposed. The best example would be the organizations campaigning for environmental protections, whose volunteers do not receive money or similar bonus, but participate in events' development, believing in the ideal pursued.

► *Utilitarian organisations*, which overlap the voluntary organisations, but, unlike them, the last type of organisations are larger and usually economically oriented towards everyday life, including state and private enterprises or business associations.

► *Coercive organisations*, such as prisons or mental hospitals, in which people are forced to enter and end by having a small contact with the external environment (Etzioni, 1975, p. 235).

As a recent direction of studying organisations, we can notify the ascent of the so-called *Japanese model*, as a major critique against Weber's way of perceiving organisations. Comparing with Weber's standards¹, Japanese companies seem to rely on contradictory features, as follows:

- *Bottom-up decision-making*. Japanese corporations are not based on a pyramid of authority as Weber portrayed it, with each level being responsible to the one above. Instead of this idea, workers from low levels are consulted about every decision concerning the company itself.
- *Less specialization*. In Japanese organisations, employees specialize less than their counterparts in the West, but they are familiar with all important tasks required by the company, due to the practice of job rotation.
- *Job security*. Japanese corporations are committed to lifetime employment. Payment and rewarding the performance are geared to seniority rather than to a competitive struggle for promotion.
- *Group-oriented production*. At all levels of the corporation, people are involved in small teams, which are evaluated in terms of global performance.
- *Merging work and private life*. Unlike the separation proposed by Weber, the Japanese corporations provide financial support for their employees' needs, expecting in return a high level of loyalty (Giddens, 2006, pp.665-666).

1.2. Feminist organizations

Theories about feminist organization tend to be controversial, even today. For instance, Myra Marx Ferree, Patricia Yancey Martin state that *one cannot define the feminist movement only through the formal organizations that facilitate and direct its activities in any country (...)* But few feminists feel accountable to particular organizations for their actions. The movement that inspires them and can

¹ Generally speaking, an organisation can be characterized through a fixed pyramidal hierarchy, the officials or the employees should make a straight difference between work and family as social media, the employees are selected according to their performance and can be anytime dismissed, an employee can be promoted only by taking in account his/her performance and the general functioning of the organization is proved by written rules (Lafaye, 1998, pp. 16-17)

ask sacrifice from them is far broader than that (...) Each individual's application of feminist analysis to her daily life and each establishment of a feminist presence within a mainstream organization contribute to the feminist movement. The location is less important than the action (Marx Ferree & Yancey Martin, 1995, p.17).

The point of view adopted in this research is that feminist organizations are rooted in the development of alternative forms of social structures, different to the bureaucratic, characterized through seven variables: 1) *commitment to social change*; 2) *values of equality and collegial participation in governance*; 3) *new services meeting the needs of a special population*; 4) *exploratory and innovative services*; 5) *personal commitment of organization to the cause*; 6) *smallness in organizational size and* 7) *marginal economic position within the larger service system* (Metzendorf, 2005, p.1). Feminist organizations are an example of alternative organizations, if one takes in account those features. Having surfaced during the mid-seventies, feminist organizations dealt with unmet needs of women, such as victimization, lack of power and politically, economically vulnerability of women in a patriarchal society. As women's movement outgrew, feminist organizations acted as vehicles for social change, for the simple reason that comparing with other type of alternative organizations, feminist one were women-controlled, women-managed and mainly addressed to women. More feminists, like the below mentioned author, make a clear difference between reading feminism literature and believing that a person is a feminist and the true fight, outside in the streets, for fulfilling feminist ideals. Feminism nowadays tends to become a wider social movement, as *many feminist organizations have started to work on issues such as globalization, militarism and various forms of fundamentalism, and to address such contemporary challenges with fresher, innovative approaches and new perspectives* (Durán, Payne & Russo, 2007, p.41).

As social, active body, any feminist organization is subject of changes. When Zimbabwe achieved independence in 1980 the few women's organizations that existed were generally focused on improving the economic situation of women, such as teaching them to set up and run income projects, in order to reduce poverty. In the mid-1980s women's organizations changed their emphasis from income generation to women's empowerment through education aimed at raising awareness of their political, human rights. As a result, a number of organizations focused on advocacy for women's rights and equality, violence against women, legal services, health issues and the role in politics and media (Durán, Payne & Russo, 2007, p. 131).

One of European key-concepts, Freedom of movement, causes serious social troubles, not only feminist ones. Lydia Alpízar Durán gives the example of migrant women in Hamburg, who *unlike migrant men, who generally find employment in agriculture, industry, construction or manufacturing, most of the work available to migrant women is in traditionally **feminine**, socially devalued service areas: caring for the elderly, the sick and the children; domestic work and the sex industry. And this work, as it usually takes place outside the formal economy, is poorly paid. Moreover, it tends to fall outside the scope of labour legislation, thus exacerbating the vulnerability of women. In Hamburg, there is a significant presence of Latin American women seeking employment* (Durán, Payne & Russo, 2007, p. 140).

Women worldwide are searching their own path, with the help of feminist organisations. For instance, in Israel a strongly traditional state, antagonist feminist organizations managed to surpass differences for the fulfilment of a common cause: Women need to be hurt. *Mizrahi women*, traditionally reckoned as *Israeli women*, created Ahoti (*sister in Hebrew*), an organization devoted to representing underprivileged women, helping and aiding those who are deprived of their labour rights. On the other side, *Lesbian women* also gained confidence and a strong voice in the public arena after setting up their own organization in 1992 and becoming more visible with their demand for equal rights in society. Finally, *Palestinian women* also started establishing new organizations and setting up projects while the feminist conferences were taking place. *These tended to oscillate between working with Jewish women and the need to maintain their independence* (Durán, Payne & Russo, 2007, p.206).

2. Romanian Feminist Organizations

2.1. Centrul Filia (Filia Centre), located in Bucharest, is one of the most popular feminist organizations in Romania, according to the number of online members on Facebook community and the recurrent present in news. At the present, the Filia's page functions as a *feminist agenda*, where news and facts about feminism as social and contemporary movement, famous women, improved European politics or local Romanian struggles for showing the Feminist Cause that are made¹. The following examples are one of the most recent, chosen at random, in order to prove the already mentioned assumption: *Close to you: Women in politics*², an interview with Roberta Angelli, an Italian female politician; *Future of Feminism: 50 Global for Women and Girls*³, focused mostly on Indian women's need or *Top 10 European states offering the best living conditions for women*⁴.

While talking about internal deeds for promoting feminism, it is noticeable the online impact obtained. For instance, the post *Feminist Revolution/Occupying the patriarchy*⁵, gathered 20 *likes* and 5 *comments*. Although, these statistics on the spot seem to be infinitesimal, comparing with similar posts on the same social network, for this research are important, since they prove that the message launched by a feminist organization has a certain influence on the target-audience, women and media, and the secondary audience, represented mainly by men.

One can expect that a feminist message should stir the interest and passion of women, finding their needs and hopes reflected by feminist organizations' or similar social structures. For instance, a female user like Laura Craciun notes feverishly on the already quoted post: *I want to trample it (the patriarchy-our note) underfoot and destroy it once and for good! So that it could become history and could never hurt again a woman!* Men's opinions inside feminist articles aren't very common, but demonstrate that feminist messages aren't indifferent to them. The following example might seem harsh, quite misogynist, but it is an evidence of the existence of a secondary audience for feminist message. Caton Musceleanu states that *before starting singing and dancing, I would like to hear an explanation. 8th March was for you a joyful moment, at least this was my first impression, reading your Facebook wall. But on Valea Jiului, the patriarchy did what it knew better.*



Figure 1 Protests in Bucharest for women`s rights

¹ Picture retrieved from

<http://www.facebook.com/photo.php?fbid=2749073812054&set=a.2749069371943.2115386.1413849973&type=1&theater>, date: 11.02.2012.

² Retrieved from <http://europarltv.europa.eu/en/player.aspx?pid=9d8157bd-afe9-4293-88ff-a00d017c9b26>, date: 09.02.2012.

³ Retrieved from <http://msmagazine.com/blog/blog/2012/03/08/future-of-feminism-50-global-solutions-for-women-and-girls/>, date: 09.02.2012.

⁴ Retrieved from http://media.imopedia.ro/stiri-imobiliare/top-10-state-care-ofera-cele-mai-bune-conditii-de-trai-femeilor-18875.html?utm_medium=RSS, date: 09.02.2012.

⁵ Retrieved from <http://www.facebook.com/profile.php?id=100001621218668>, date: 11.02.2012.

Seldom does a feminist message become a piece of news¹, but when it does, editors usually choose to rate it as *worthy*, if it brings a degree of novelty or outstanding appearance. This is the case of the protest organized by *Mame pentru Mame (Mothers for Mothers)*, encouraged by Filia Centre². A group of mothers expressed their disappointment against the reduction of maternity leave, including the amount of money dedicated to the raise of babies. The protesting mothers took with them their children, fact that stirred controversial reactions, concerning their safety.

2.2. Mame pentru mame (Mothers for Mothers)³, also located in Bucharest, as its name indicates, is focused on a specific section of womanhood, the status of a mother. Besides stories of famous or less popular women doing their best for their children⁴, *Mothers for Mothers* developed an intense social activity. For instance, the Romanian feminist organization took attitude against a draft legislation, concerning the legal framework for surrogate mothers: *It is essential that the financial element not to be the only reason why some women would commit to bear the child of an infertile couple and much more, this recent practice needs to be strongly regulated, in terms of eligibility criteria for those seeking a surrogate mother*⁵. The concerns raised by Mothers for Mothers are well founded, since in the period when the legislation project was debated in Parliament, little importance was given by media or civil society to the topic. Romania cannot be compared with India, in terms of raising number of *surrogate mothers*, but the authorized institutions have to take in account that poor women might be interested by this method, in order to make a living.



Figure 2 Mothers for Mothers' logo

Comparing with the previous feminist organization, Filia Centre, the organization dedicated to mothers received a reduced feedback like two or three *likes* for a post and little appetite for commenting the topic, justified through the permanent tendency of Romanian women to become mothers at a more mature age, between 30 years old and 35 years old⁶, so the idea of a group informing and protecting their interests starts to sound interesting in that period of time.

¹ This affirmation belongs to a leader of one of feminist organizations in Romania, Oana Baluta, who posted on Facebook a commentary stating that mainstream press is actually quite reticent to feminist requests, retrieved from <http://www.facebook.com/profile.php?id=100001621218668>, date: 11.03.2012.

² Retrieved from http://www.rtv.net/protestul-ciumpalacelor-de-8-martie-piata-universitatii-a-fost-ocupata-de-mamici_19876.html, date: 08.03.2012.

³ Logo retrieved from <http://www.facebook.com/photo.php?fbid=295639660458215&set=a.238354772853371.63457.238349239520591&type=3&theater>, date: 11.03.2012.

⁴ We noticed the articles dedicated to Beyoncé, breastfeeding in public (retrieve from http://www.realitatea.net/beyonce-si-a-atras-simpatia-mamelor-din-intreaga-lume-vezi-ce-gest-indraznet-a-facut_918711.html, date: 10.03.2012) or the blog focused on the stories of mother fighting with death for their children, retrieved from <http://fiercemamas.blogspot.com.au/2009/10/saving-my-baby.html>, date: 01.03.2012.

⁵ Retrieved from http://www.mamepentrumame.ro/index.php?option=com_content&view=article&id=247, date: 11.03.2012.

⁶ Retrieved from <http://www.ziare.com/viata-sanatoasa/insarcinata/numarul-mamelor-care-au-pesto-40-de-ani-la-primul-copil-s-a-triplat-1017988>, date: 01.03.2012.

2.3. Pro Women¹, located in Iasi, tends to function more as a regional feminist organization rather than a national one. Comparing with the previous two examples, *Pro Women* is focused on pragmatic aspects for a woman, such as obtaining a professional degree, business consulting or project management, since the organization itself is supported by an European grant. Another notable difference is that *Pro Women* promotes itself only through the agency of its site, social networks and other elements of New Media seem not to capture the interest of the organization.

At this moment, Pro Women develops a project in the poorest rural communities, in order to make women, especially housewives, understand that a professional degree in bakery or trade is a key to a better life.



Our future work will attempt to expand the content analysis to other Romanian feminist organization. The research will also attempt to gather the resemblances and differences perceived in the way Romanian and European organizations state to function. Among European organizations, I will analyze the activity of European Women's Lobby, New Women for Europe, Women in Action, The European Feminist Forum and European Professional Women's Network.

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¹ Picture retrieved from <http://prowomen.ro/iasi/index.php?langId=2>, date: 09.03.2012.



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**The Integral Text Linguistics as General Text Linguistics.
Towards Coseriu's Text Theory**

Delia Mărgărit¹

Abstract: For over half a century, the text is one of the objects to which we had dedicated a lot of pages, both within linguistics and the related scientific fields. The Eugeniu Coseriu's theory of language is recognized for its presence in most major language studies in recent decades. The object of analysis in the case of text linguistics, the text, must be considered because of the Coseriu's type of studies as an integralist study. The different orientations of modern linguistics have helped to consider the text in its "integral" aspect. In this sense, this work proposes to more clearly delineate the distinctions that Coseriu made on the text. These distinctions can be a solid reference point in the theory of the text, allowing us to achieve our final task on the typology of journalistic text. This study is a brief introduction to the concept of text in the light of Coseriu's integralism.

Keywords: text; linguistic integralism; Coseriu's integralism; general theory of the text

1. Introduction

Eugenio Coseriu (1921, Mihăileni, La République Moldavie – 2002, Tübingen), une figure prééminente de la linguistique moderne, a cherché de délimiter le profil d'une linguistique intégrale, basée sur la tradition philosophique de l'ouest.

Dans une première étape, bien que connue, la théorie du langage de Coseriu n'a pas reçu toute l'attention qu'elle mérite "en raison de sa portée, de sa cohérence et, surtout, de ses possibilités de développement" (Loureda Lamas : 2007). La cause la plus notable de cet état de fait est le fait que la traduction de son œuvre n'est que peu répandue. Du point de vue quantitatif mais aussi du point de vue de ce que son auteur a voulu dire, une grande partie de ce qui a écrit Coseriu n'a pas encore été publiée.

Le plus important volume sur l'étude du texte de Coseriu est l'œuvre *Textlinguistik. Eine Einführung*. Cet œuvre a connu déjà des versions en allemand, en italien et en espagnol. Le domaine auquel Coseriu dédie une partie de ses études dans une deuxième partie de sa vie scientifique, la linguistique de texte n'est pas "occulte", vue que quelques-unes de ses contenus est traité plus spécifiquement dans d'autres publications. En traitant les délimitations fondamentales de Coseriu sur le texte dans la lumière de l'intégralisme, nous voulons faire une esquisse de la "tradition et la nouveauté" de Coseriu concernant l'étude du texte.

„Le terme même de « linguistique textuelle » a été introduit pour la première fois par Eugenio Coseriu, dans un article écrit en espagnol, au milieu des années 1950 : «Determinación y entorno. De los problemas de una lingüística del hablar », *Romanistisches Jahrbuch* 7, Berlin, 29-54 (1955-56); repris dans *Teoría del lenguaje y lingüística general*. Madrid : Gredos, 1973 : 282-323)" (Adam: 2010).

Dans la linguistique moderne, des différentes modalités d'investigation, la divergence dans les objets d'étude, la méthodologie et les objectifs cohabitent. On pourra dire que le texte est traité aussi bien par

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la pragmatique -qui regroupe diverses écoles-, par la linguistique du texte, par l'analyse du discours, dont l'origine et les objectifs dépassent le cadre de la linguistique-, par la théorie de l'argumentation, par l'analyse conversationnelle, par l'ethnographie de la communication, par la sociologie interactionnelle. On doit, en effet, faire face à une hétérogénéité, nous rendant presque dans l'impossibilité de définir universellement l'objet "texte", et de réunir en une seule discipline englobante toutes les approches et orientations s'articulant pour expliquer les dimensions "réelles" et "fonctionnelles" d'un texte ou du texte en général.

2. La Notion de Texte Dans l'œuvre d'Eugenio Coseriu

La pensée cosérienne sur le texte est développée dans sa monographie *Textlinguistik. Eine Einführung*, éditée en 1980 par Jörn Albrecht, à partir d'un cours prononcé à l'Université de Tübingen dans la période mentionnée. Actuellement, on dispose d'une version **italienne** de Donatella di Cesare et d'une édition critique en **espagnol**, rédigée par Oscar Loureda Lamas.

On doit, dès le début préciser que pour le niveau textuel, Coseriu s'est limité à faire une "introduction"; Lui-même, Coseriu a considéré ce cours comme une "introduction". Le but principal dans les années 80 était d'organiser les disciplines dont l'objet d'étude est le texte.

Par conséquent, comme l'observe Lamas dans sa communication d'Aix-en-Provence de 2007, « cette monographie n'épuise pas la conception du texte selon Coseriu. La *Textlinguistik* présente les distinctions fondamentales dont doit rendre compte la linguistique du texte, indépendamment de son orientation épistémologique, mais ne l'explique pas intégralement ». Une première distinction réalisée par Coseriu confirme sa vision intégrale ou englobante concerne le niveau du texte qui n'est pas un niveau isolé du langage, mais "un niveau supplémentaire" du linguistique, et que la linguistique du texte est "une discipline supplémentaire", dépassant les limites du structuralisme. Voilà une petite définition initiale de la *linguistique intégrale*. En ce qui concerne l'expression de linguistique textuelle, on connaît déjà des notes dans un article publié en espagnol en 1957, dans le *Romanistisches Jahrbuch*, "Determinación y entorno". Coseriu lui-même indique, au tout début de la *Textlinguistik*, qu'il a dans cet article introduit "pour la première fois le concept de *linguistique textuelle*"¹ (Coseriu, 2007 : 85). Or, entre les deux volumes de Coseriu, on reconnaît une certaine continuité historique : « Determinación y entorno » représente la continuation de la *Textlinguistik*. « Determinación y entorno » est un point de départ et une avancée de la linguistique intégrale².

Une autre thèse de Coseriu concernant la linguistique du texte est qu'elle ne doit pas être assimilée à la grammaire du texte, ne pas la limiter à l'analyse de quelques phénomènes grammaticaux, mais d'autre part, on ne doit pas considérer la linguistique textuelle comme le Dieu des sciences du texte, car elle ne peut et ne doit pas rendre compte de tout ce qui apparaît dans le discours. La linguistique du texte ne peut donc pas comprendre tout le langage, en constituant, par conséquence 'une partie de la linguistique intégrale. Voilà l'explication de Loureda Lamas en ce qui concerne le concept de linguistique intégrale : « intégrale, non seulement parce qu'elle vise à expliquer entièrement le langage, mais encore parce qu'elle vise à rendre compatibles les trois orientations distinctes de la linguistique moderne que sont la grammaire générative transformationnelle, la linguistique structurale et la linguistique textuelle. En effet, d'après Coseriu, chaque niveau du langage, avec ses fonctions respectives, doit être décrit par des disciplines différentes et autonomes: les faits de la désignation peuvent être décrits intégralement par la grammaire générative transformationnelle: les faits du signifié, par la linguistique structurale ("fonctionnelle"); et les faits du texte, par la linguistique textuelle » (Lamas : 2007).

¹ Dans notre traduction de la variante en espagnol de Loureda Lamas.

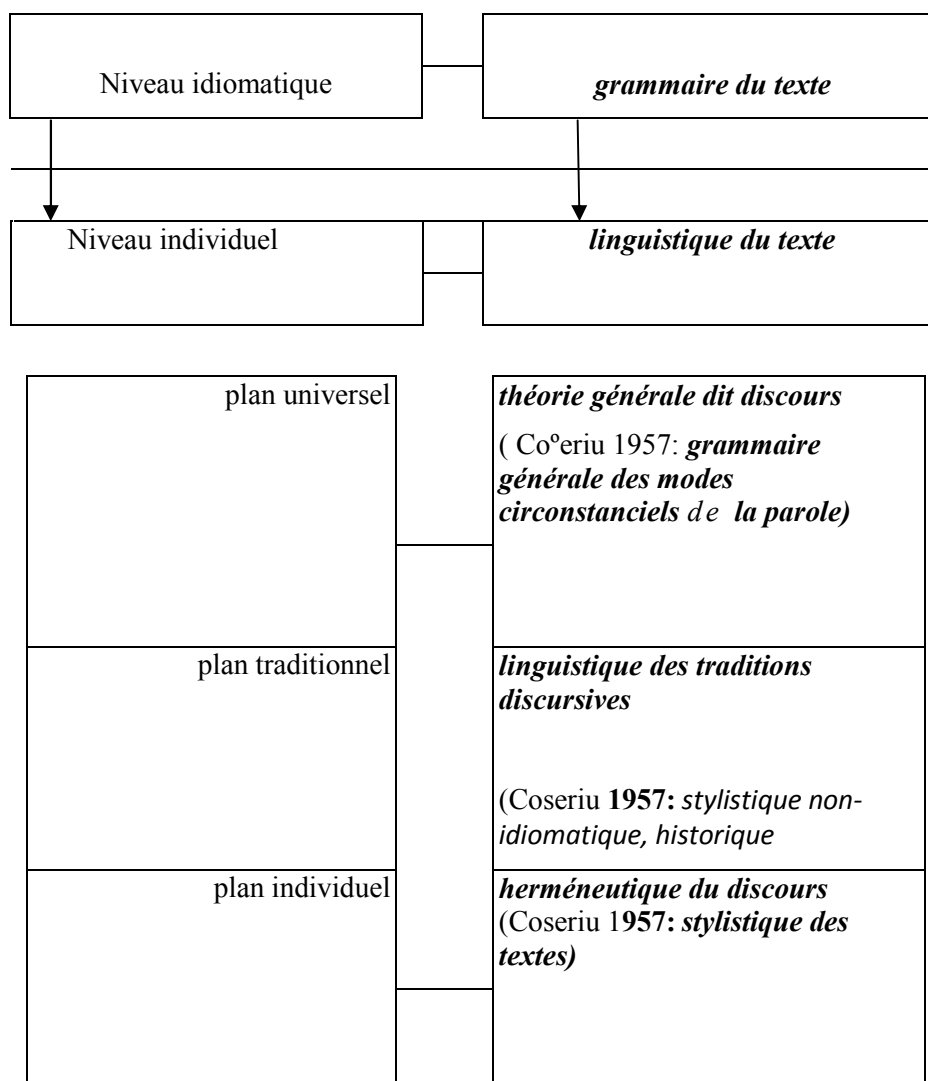
² Concernant cette idée, on trouve beaucoup de références dans l'introduction de Loureda Lamas à l'édition de 2007 de l'œuvre sur la linguistique du texte et sur l'herméneutique du sens de Coseriu.

3. Les Propositions de Coseriu sur le Texte: Entre Tradition et Nouveauté. Les Niveaux du Langage

Eugenio Coseriu propose deux concepts de texte ou deux niveaux de perception du texte: le texte comme niveau autonome de la linguistique, et le texte comme niveau de structuration idiomatique supérieure à la proposition. Cette distinction imposera la nécessité d'avoir deux sciences distinctes: une linguistique du niveau historique, la grammaire du texte, qui étudie les procédés strictement idiomatiques de construction des textes, et une science du niveau individuel, une linguistique du texte capable de révéler et de justifier le sens de tous les discours. Une première distinction vise donc, selon Coseriu une manque de congruence entre syntaxe qui va au-delà de la proposition et la linguistique du texte. Les deux concepts de texte proposés – le *texte-unité* et le *texte-niveau* – font parti des notions fondamentales pour le texte et pour la théorie du texte, signalé et fondée par Coseriu en commençant par les années 50.

La définition de la linguistique du texte est assez difficile par rapport à la définition de la grammaire textuelle. On définit tout d'abord la grammaire textuelle comme une discipline qui « étudie le contenu donné par les unités d'une langue déterminée pour la construction du sens des actes linguistiques » (Loureda Lamas, 2007). La définition de la linguistique textuelle est considérée assez complexe. Comme le spécifie le même Loureda dans le volume écrit avec Coseriu (Coseriu & Loureda Lamas : 2006), cette linguistique du texte est, en réalité, "trois fois une linguistique du texte". Les trois aspects correspondent au fait que le texte est premièrement un fait individuel, avec la précision qu'il ne s'agit pas d'un geste parfaitement particulier, la deuxième dimension est celle universelle, qui inclut les traits de la textualité, et une *dimension historique* (les textes englobent des traditions langagières expressives). Les tâches de la linguistique du texte seront, d'abord, ce qu'est un texte en général et comment son sens se configurent dans l'expérience ; ensuite, quels sont les traits communs des différents textes et quelle fonction ces traits remplissent dans la parole. Dans une ultime instance, la texte est considéré d'après ce qu'il signifie - au sens large de ce terme : tel ou tel texte dans telle ou telle situation signifie cette chose ou autre.

En effet, ces niveaux correspondent bien aux niveaux du langage de Coseriu : historique, universel, individuel. Ces distinctions concernant les niveaux du langage se fondent sur un paragraphe du manuscrit *El problema de la corrección idiomática* (en 1957) dans lequel Coseriu explique que le fait de savoir construire les textes est étudié par plusieurs disciplines, qui ne sont pas clairement différenciées. Afin de bien systématiser le langage, il précise pour des aspects différents des disciplines différentes, comme suit : pour étudier correctement les aspects universels du savoir expressif, il faudrait une *grammaire générale, des modes circonstanciels de la parole*, pour les aspects historiques, une discipline qui les étudie comme modalités expressives mais non idiomatiques, sans faire référence à une langue donnée. Pour étudier les discours, il faudrait une *linguistique du texte*. Le graphique suivant proposé par Loureda Lamas et Coseriu nous donne une perspective englobante de ce que les deux pensent que c'est l'étude du texte intégral:

Linguistique du texte intégral (quant à l'objet d'étude) Coseriu et Loureda Lamas**4. La Linguistique du Texte Vue Comme une Linguistique du Sens**

«La linguistique du texte est, avant tout, une explicitation du sens de chaque texte, c'est-à-dire une *herméneutique*» (Loureda Lamas: 2007).

Dans cette même idée on peut apporter ici les dires de Coseriu et de Loureda Lamas dans leur étude sur le langage et le discours:

« Un discours est un fait *sémiotique*: il est constitué de signes, ou mieux de 'signifiants' pointant vers un contenu, qui à son tour ne se présente pas comme tel dans le discours lui-même, considéré dans sa réalité extérieure et empiriquement vérifiable. Pour cette raison, comme dans le domaine des faits sémiotiques en général, *analyser et décrire* un discours signifie à proprement parler *l'interpréter*: autrement dit, identifier de manière fondée le contenu et ce à quoi il réfère (ou ce qu'il 'exprime'). En ce sens, la linguistique du texte comme d'ailleurs toute linguistique traitant les deux faces du signe -est *herméneutique*, révélation systématique et fondée d'un contenu; précisément, en ce cas, *herméneutique du discours* (ou 'texte')¹ ». (Coseriu, Loureda Lamas, 2006, 57).

¹ Les mots ont été soulignés par les auteurs.

Le sens dans la conception de Coseriu n'est pas perçu dans la perspective du positivisme (qui établit que le sens est individuel, ou subjectif). Dans l'opinion du linguiste roumain, intuitif ne signifie pas "individuel" ni "perceptible par l'individu et uniquement par l'individu", mais "intuitif signifie un mode de connaissance précédant la réflexion ou le raisonnement, qui en tant que tel est objectif, ou plus exactement intersubjectif, c'est-à-dire constatable dans les mêmes termes -dans la "forme"- par les autres. Les intuitions qu'on peut avoir en ce qui concerne les textes sont explicables par l'herméneutique cosérienne. Le terme apporté par Coseriu est évocation, terme par lequel il explique la justification du sens des textes - de tous les textes -, justification qui équivaut finalement à rapporter le contenu déjà compris à une expression donnée. Dans les termes de Roman Jakobson (que Coseriu reprend mais avec sa propre interprétation) c'est de montrer qu'au signifié du texte correspond une expression spécifique. Il reprend le modèle du signe linguistique de Karl Bühler, en refusant une grande partie des améliorations au modèle *d'organon* proposées par Roman Jakobson, en simplifiant et en développant le concept de connotation de Louis Hjelmslev.

5. La Linguistique du Texte Comme Théorie Générale du Texte

Une troisième modalité de la linguistique textuelle est la *linguistique du texte* en tant que recherche théorique générale. Elle vise dans cette perspective à établir les éléments généraux du discours; la théorie générale des textes nous indique quelle est la position des textes dans la linguistique. Dans sa *Textlinguistik*, Coseriu se consacre à la description du contexte et des relations entre les signes, relations qui permettent de créer du sens. Il s'agit dans ce cas d'une linguistique du niveau universel des textes. Le texte devient ainsi un macrosigne. Cette idée constitue une deuxième contribution importante à la linguistique du niveau universel des textes. A ce niveau des discussions, Coseriu apporte sa nouvelle perspective sur le texte, qui selon Coseriu, est un signe produit par une double relation sémiotique : « la *désignation* et le *signifié*, c'est-à-dire ce que désignent les signes linguistiques et ce qu'ils signifient dans une langue donnée, forment, conjoints dans le texte, l'expression d'une unité de contenu supérieur, de nature plus complexe: le *signifié*. La distinction posée par Saussure entre *signifiant* et *signifié* pour le signe linguistique peut être transposée au signe textuel, divisé en signifiant et *signifié*: le *signifié* et la désignation constituent à eux deux le *signifiant*, tandis que le sens est celui du *signifié du signe textuels*. Les signes linguistiques ont des sens, par l'intermédiaire desquels ils pointent vers quelque chose d'extralinguistique; et cette constellation complexe représente, à son tour, à un niveau sémiotique plus élevé, l'expression d'une unité de contenu de type supérieur: le sens » (Coseriu, 2007, p. 153)¹.

6. Une Linguistique Intégrale du Texte

La linguistique du texte a été conçue par Coseriu dans trois perspectives : comme théorie du texte, comme linguistique de la tradition textuelle et comme herméneutique du texte. Ces trois aspects du texte avec la grammaire textuelle forment une linguistique du texte intégral en relation avec l'objet de l'analyse. Les distinctions cosériennes regroupent en effet, les tendances actuelles - si disparates - de l'analyse textuelle. La linguistique du texte de Coseriu « n'est pas une orientation mais un modèle réaliste », pense Loureda Lamas (2007) dans lequel, « en maintenant quelques distinctions essentielles, de base, on peut combiner les apports de la pragmatique, de l'analyse du discours et de la théorie de l'argumentation, outre celles que Coseriu reconnaissait déjà lui-même: la stylistique, l'herméneutique linguistique et la théorie de la traduction » (Lamas, 2007). Ici intervient la définition du mot que nous avons également utilisé dans le titre et que Coseriu a imposé par ses études : une linguistique du texte qui est *intégrale* dans ses procédés.

Si on compare cette linguistique avec la pragmatique on va voir facilement qu'il ne s'agit pas de la même chose. La pragmatique suppose ou apporte un enrichissement sémantique situationnel,

¹ La traduction appartient à Oscar Loureda Lamas, l'article a été présenté à Aix-en--Provence, au cadre d'une conférence sur des thèmes cosériens, 2007.

enrichissement qui est tourné vers le cognitif, et en conséquence vers l'universel. Les normes historiques de la langue et du discours sont ainsi presque oubliées.

La pragmatique conçue par les propositions de Grice par les travaux de Searle et d'Austin, est une science de l'actualisation cognitive et linguistique au niveau universel: les contextes, les actes de parole, les normes de la textualité sont par leur nature des variantes universelles des textes. La pragmatique sera, par conséquence une linguistique du texte du niveau universel. Dans l'opinion d'Oscar Loureda Lamas, que nous avons consulté au moment de la rédaction de ce travail, « la pragmatique ne peut généralement expliquer ni les aspects de la norme du discours, ni les aspects de la variation socioculturelle, et elle n'explique par ailleurs presque rien des restrictions touchant les genres textuels » (Lamas, 2007). Il s'agit d'une pragmatique qui s'occupe de la compétence communicative, de ce que le locuteur doit connaître pour communiquer avec succès dans des situations socialement pertinentes.

La pragmatique a été suivie par l'analyse du discours car les dimensions cognitive, grammaticale et situationnelle de la communication, privilégiées par la pragmatique, ont été complétées par les dimensions sociale, ethnographique ou culturelle. La différence majeure entre la linguistique du texte intégral et l'analyse du discours, se voit très bien dans distinctions précisées par le prestigieux linguiste roumain entre les plan du langage, soit l'universel, l'historique et l'individuel. L'analyse du discours ne prend pas en compte explicitement la distinction entre l'universel (ce qui est donné par la connaissance générale des choses), l'idiomatique (ce qui est donné dans les langues) et l'individuel (ou le contextuel). Dans cette vision du discours s'intègre donc, en réalité, tout ce qui est de l'ordre du linguistique; pour reprendre les concepts et la terminologie de Coseriu, l'analyse du discours coïnciderait avec une *linguistique du parler* (voir "Determinación y entorno") ou avec une *linguistique de la parole*, c'est-à-dire, avec une linguistique qui envisage les problèmes du langage et des langues du point de vue de la parole.

La linguistique intégrale proposée et détaillée par Coseriu, parte toujours des dimensions réelles et fonctionnelles du texte, en permettant l'intégration de chaque modalité de l'analyse du discours moderne. En gardant les trois dimensions du langage – universel, historique et individuel – le linguiste, qui a englobé dans ces théories les faits historiques déjà connus, qui a considéré le langage comme activité culturelle propre à l'homme mais universelle en même temps, prévoit dans le schéma de la linguistique du texte intégral des théories comme: la pragmatique, la théorie de l'argumentation, la grammaire textuelle, la théorie de l'énonciation, le discours répété et les traditions discursives, la stylistique de la parole, l'analyse critique du discours, la sémantique textuelle ainsi que l'herméneutique.

7. Conclusion

Dans ce travail, nous avons visé un court retour à la linguistique textuelle de Coseriu, en raison du réalisme avec lequel il reconnaît les dimensions de son objet d'étude. Il mentionne et développe plusieurs possibilités d'ouverture vers d'autres modes d'analyse du texte, passées et présentes. Pour faire cette opération, il suffit d'appliquer une série de distinctions de base, comme la distinction entre les niveaux universel, idiomatique et textuel, ou la distinction entre les différentes dimensions du textuel, distinctions propres au spécialiste roumain le plus connu de la linguistique moderne. Il nous reste une mission désirable d'être accomplie par les écoles de linguistique roumaines celle de récupérer la linguistique du texte cosérienne, bien qu'il se soit passé près de trente ans depuis sa mise au point. Dans les sciences de l'esprit, trente ans, ce n'est rien, comme l'affirme Loureda Lamas.

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Body and Dress in the Civilisation of Spectacles

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Abstract: In traditionalist societies, as an individual who was an integral part of the cosmos and the community to which he belonged, man would not view his body as a separate entity, as he would become aware of his physical “rooting” in a limited network of correspondences and meanings. The main characteristic of holistic societies was to “emphasize and use social totality” (Dumont, 1983, p. 263) to the detriment of the individual, whose body did not exist as an element of individuality - as it would be the case later on, in modern societies, where individualism was primary and the body was a personalizing factor. In the post-‘60s era, a new imagery of the body gained momentum, with a noted acceptance of individualism as a social structure and the embrace of a positive (lay) view upon nature. After that decade, “the Western man discovers that he has a body and this novelty follows its own route, whilst eliciting discourses and practices that carry a mass-media aura” (Dumont, 1983, p. 7). With the help of media representations, we will herein oppose two types of bodies and dress, as they are reflected in some ritualistic carnival festivities nowadays: the Carnival of Venice and the one in Rio de Janeiro; on the other hand, we will see to what extent the “play” component of homo ludens has kept its dimension in the current society.

Keywords: dress; body; carnival; homo ludens; performance

1. Carnival as a Form of Play

As an integral part of man’s life, play has accompanied him throughout the development of civilization. According to Johan Huizinga, “human civilization is born and grows through play and as play” (Huizinga, 2007, p. 35). The need to play has to do with one’s “pleasure to play”, where “play isn’t called for by a physical need and much less by moral duty. It is not a task. It is done during one’s «spare time». It is only secondarily, due to the fact that it becomes a cultural function, that the notions of obligation and duty come to associate with it” (Huizinga, p. 48).

Celebration is a shared joy; therefore, a characteristic of community. “Consecration, sacrifice, sacred dances, sacred contests, representations, religious mysteries – all of them are part of celebration. Even if the rites are bloody and the tests that the contestants are called to upon their initiation are cruel, and even if the masks are scary, the whole takes place as a celebration. One’s «regular life» is suspended. Eating, partying, and all sorts of other extravagances accompany the celebration throughout its duration” (Huizinga, 2007, p. 67).

In an essay titled *Vom Wesen des Fetes* (“On the Nature of Celebration”), Karl Kerényi states that “among the soul-related realities, celebration is an aspect in itself, which cannot be taken for anything else in the world” (*apud* Huizinga, 2007, p. 67). Huizinga concludes that “by the nature of things, the closest correlations exist between celebration and play”. The elimination of regular life; the tone of the action, which is (mostly, but not necessarily) cheerful (since the celebration in itself can be serious); the time and space limitation; the simultaneity of strict determinacy and genuine freedom – all these are the main common traits of play and celebration” (Huizinga, 2007, p. 68).

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Semiotically speaking, “all spectacles are codes – that is, systems of semantic signs and rules of operating with the signs that the spectator himself must own, too, in order to have access to their meaning; in other words, they are language structures” (Ceașu, 2008, p. 106).

As a celebration that is typical of communities, where masses gather together based on the principle of communion, the carnival heightens ecstatic emotional states. Carlo Goldoni would state: “*La stagion del Carnovale/ tutto il Mondo fa cambiar./ Chi sta bene e chi sta male/ Carnevale fa rallegrar*” (“The season of the Carnival/ changes everyone/ Whether healthy or sick/ The Carnival will cheer them up.”)¹. “During the Carnival festivities, bodies blend in indistinctly, since they pertain to the same general state of the community, which has reached incandescence. Nothing is more alien to these festivities than the idea of spectacle – of getting far and near merely through watching” (Le Breton, 2002, p. 28).

Mikhail Bakhtin defines carnival as an emotional set of laws, which eludes contemplation in favour of participation. As a show without a stage, in which the distinction between the actor and the spectator is abolished in favour of an active “insertion” in the game of the celebration, the carnival represents “life taken off its usual track”, a “reversed life” or an “upside-down life” (*apud* Ceașu, 2008, p. 107). Being a non-artistic type of show, “the carnival is a language of symbolic forms that are sense-based in a concrete way, by which one expresses an attitude vis-à-vis the world; they are forms that should be «read into», interpreted, and untangled. The carnival is an evocative, archaic, and spectacular formation of a popular character, which is meant to entertain and unleash energies that have been settling and smouldering in the collective unconscious” (Ceașu, 2008, p. 106).

Mihai Coman associates the carnival with multipurpose manifestations, particularly since it has made the subject of substantial descriptions by ethnographers, anthropologists, historians or even literates. The structural complexity of this type of manifestation drives Mihai Coman to believe that “it stands apart through its *heterogeneous* character (since it includes rites and ritualistic elements coming from the most diverse ceremonial “families”), *versatile* character (as the nature of its components, the order of elements, and the mechanisms of combining are always changing), and ambivalent character (its meanings are heavy with contradiction)” (Coman, 2008, p. 221).

One privileged space of the celebration is also the public square, which gathers everyone in the respective settlements. “Each person takes part in the collective effusion, in the chaotic crowd that pokes fun at the customs and precepts of religion. The most sacred principles are mocked by buffoons, fools, and kings of the Carnival, while parodies and sarcasm abound all around. The period of the Carnival temporarily suspends established customs and spurs their rebirth and regeneration through this passage into paradox” (Le Breton, 2002, p. 28).

The law that is instituted at such a time is that of breaking the law, as laughter and dancing help release built-up and suppressed drives. Laughter is considered a purifying element, which during the carnival characterizes the whole community, which is “united in the same ritualistic sacrifice of conventions” (Le Breton, 2002, p. 28). In the sacred sphere of the play, both “the child and the poet feel at ease, along with the savage. Aesthetic sensitivity has driven modern man a bit closer to that sphere”, Johan Huizinga believes (Huizinga, 2007, p. 74).

“Despite a persistent rain, nearly two million partygoers participating in the traditional Bola Preta «bloco» (carnival group) have occupied the streets of the city, dancing and singing to the rhythms of Samba. [...] As it follows the example of Rio de Janeiro, the whole of Brazil – a country with 193 million inhabitants – [...] stops its usual work schedule for a week, as it is swept over by the carnival fever, a tradition that is more than 150 years old”².

¹ http://www.carnivalofvenice.com/?page_id=1, accessed on January 3, 2012.

² „Carnavalul de la Rio”/ “The Rio Carnival”. *Gândul.info*, March 07, 2011, <http://www.gandul.info/international/carnavalul-de-la-rio-galerie-foto-8037390>, accessed on Jan. 3, 2012.

2. The Mundane Body of the Carnival

2.1. Opposite Viewpoints and Media Hypostases

“The grotesque body” of the carnival festivities is radically opposed to the modern body, states David Le Breton. “It is a go-between amongst people, a sign of alliance [...] that is not distinguished by people, as it otherwise happens with modern man, who is looked upon as a factor of individuation”. Protuberances and prominences highlight an exacerbated body, overflowing with vitality; a “big popular body of the species” – as Bakhtin would define it – that is “not distinguished from the rest of the world, is not closed-up, finished, or perfected, but goes beyond itself and its own limits. The focus is on the parts of the body where it is either open to the outer world, or is itself in the world – that is, around the orifices, the protuberances, and all the ramifications and excrescences: the open mouth, the genitals, the breasts, the phallus, the bulging abdomen, the nose” (*apud* Le Breton, 2002, p. 29). Subsequently, in the modern European culture, these body parts would become those of “decency”.

Jacques Heers states that the texts that depict the carnivalesque atmosphere – the first known one dating back to 1198 – “speak of thousands of fantasies and exuberant and irreverent acts that moralists will recount gladly in order to adorn their speeches and sermons with convenient clichés. The clergy were marching with monstrous masks on, dressed either as women, commoners, street entertainers or minstrels.” (*apud* Coman, 2008, p. 224).

One of the specific elements in the medieval carnival is the mask, which “holds an element of mystery even to the educated adult. The sight of a masked person – even as mere aesthetic perception, not linked to any clear religious representations – leads us straight outside «the usual life», into a world that is other than the one we see by daylight: into the sphere of the savage, of the child, and of the poet; into the sphere of play” (Huizinga, 2007, p. 74).

One of the best-known carnival festivities – which marks the passage from winter to spring – is the Carnival of Venice. The oldest document about it dates back to May 2, 1268.

“It was early on that Venetians started making their own masks and costumes that they would wear during the parades and the parties; identity, gender, and social status would simply cease to exist on this occasion”¹

“The masks worn during the Carnival would hide the differences between the social classes. Thus even the humblest of Venetians could be elegant and refined for one day. [...] There are five different types of Venetian masks: the *Bauta* mask – which usually covers the whole face – although there are some that only go down to the upper lip, so that the person could eat, drink, and speak more easily; the *Columbina* mask – covering only half of one’s face, very beautifully adorned, sometimes even with gold or silver; the *Moretta* mask – very popular among the Venetian women, because it would emphasize feminine features; the *Volto* or *Larva* mask – usually white and worn together with a cloak and tricorne; and the *Medico Della Peste* mask – which for all its macabre look is highly popular, having a long beak and round eyes covered with crystal disks. The mask of protection against the plague or the *Medico della Peste* was created in the 16th century by French physician Charles de Lorme, who would use it to protect himself from plague when he would treat his patients. Physicians who came after Charles de Lorme would wear it with a black hat and a long black cloak, along with white gloves and a cane”².

In Venice, through the carnival theme – which aims to reflect through clothing the different centuries that humanity has gone through – human presence is stylized and re-created via the costume. “Just as with all the other art objects, the costume has a *practical role*, a *communication role*, and an *aesthetic*

¹Raluca Ștefan, „Carnavalul de la Veneția, cel mai cunoscut din Europa”/“The Carnival of Venice, the Best Known in Europe”. Wall Street, Jan. 16, 2009, <http://www.wall-street.ro/slideshow/Lifestyle/57394/Carnavalul-de-la-Venetia-cel-mai-cunoscut-din-Europa.html>, accessed on Jan. 2, 2012.

²Lavinia Irimia, „Top 10 lucruri de știut despre... măștile venețiene”/“Top Ten Things to Know About Venetian Masks”. *Historia.ro*, http://www.historia.ro/exclusiv_web/general/articol/top-10-lucruri-stiut-mastile-venetiene, accessed on Jan. 2, 2012).

role” (Nanu, 2007, p. 12) and – we would add – in this case it also has a *play role*. One of the inherent features of the carnival is that it suspends the role of communication usually held by clothing. Adina Nanu believes that through the communication role, man reveals – through his aspect – the role that he holds “in the organization and hierarchy of the community” (Nanu, 2007, p. 12); whereas by “costuming” oneself, that characteristic disappears. The *aesthetic role* – which has to do with style and defines “the unitary expression of a creative personality” (Nanu, 2007, p. 15), the “artistic expression of an era, the concrete formulation of a collective aesthetics” and fashion ideal (Nanu, 2007, p. 15) etc, defined as “the rapid, sometimes unilateral succession of artistic forms whose main quality is novelty” (Nanu, 2007, p. 16) – is however present most prominently.

“In Venice, Andreea Raicu wore several costumes signed by fashion designer Doina Levintza. «For a few days I stepped into a fairy tale, into a different world. I forgot all about our reality, I forgot about Andreea Raicu. I was someone else. It is wonderful to forget about everything; to hide under your character’s mask. It is wonderful not to be known by anybody, to do anything, because everything is allowed during those days», the ex-model said. [...] It seems that celebrities such as Grace Jones and Ornella Mutti didn’t miss the events, either. «It was literally breathtaking when I stepped into the theatre hall. It all looked unreal. I was in another world. A world with 2000 characters from centuries past. The tens of boxes and the hall were full of Louis, Napoleons, queens, princesses, counts, and their heirs, all dressed impeccably, in some of the most beautiful ball attires. An unbelievable image.»¹

The Carnival in Rio is of a completely different kind – where extravagant costumes, monumental allegorical chariots, and the famous “passistas” (dancers) belonging to different schools of samba give the starting signal for the spectacular carnival. The body becomes a vector of individuation, a “frontier from one person to another” (Le Breton, 2002, p. 43), a form that is an accessory of man. The body that is hidden or exacerbated through its prominent features is replaced by the exposed body, by the object-body. In modernity, Le Breton says, man cannot be distinguished from the “body that gives him a shape and an image, as the latter is infinitely present in the origin of all human action; but since rituals tend to hide the sense of its presence, just like a magic block where the body allows itself to be seen while it disappears, the body becomes infinitely absent” (Le Breton, 2002, p. 96). The body is exposed to viewing, although “appearance is the most subtle of masks” (Le Breton, 2002, p. 100) and beyond the formal exchange between the actors – which takes place through the gaze – “another, stronger exchange takes place, in a kind of day dream or reverie in which the other one’s body and its aesthetics are the support for a multitude of images” (Le Breton, 2002, p. 100).

“Almost 800,000 tourists watched the naked or almost naked women who flooded the streets of Rio de Janeiro during the famous carnival. In a competition that gets ever fiercer every year, Samba schools put forward many dancers, one more tempting than the other. Some of them were completely naked, “wearing” only body painting. Others displayed naked breasts or an exposed bottom”²

At the Rio Carnival it is not only the clothing that has disappeared, but more than that: the body does not have anything to hide any more, placing itself on stage through dancing and competition, in which “play is looked at ever more seriously” (Huizinga, 2002, p. 308). According to Adina Nanu and Ovidiu Buta, “today, when newspapers and TV present all the intimacies” (Nanu & Buta, 2009, p. 103), we tend to omit the fact that we also cover ourselves in decency. “In the absence of preconception, clothes no longer have the role of covering, but only of composing human image” (Nanu & Buta, 2009, p. 104).

¹ „Andreea Raicu a făcut senzație la Carnavalul de la Veneția”/“Andreea Raicu, Made Sensation at the Carnival of Venice”. Realitatea.net, 17. 02. 2010, http://www.realitatea.net/andreea-raicu-a-facut-senzatie-la-carnavalul-de-la-venetia-vezi-foto_700627.html#ixzz1iU28n4c, accessed on Jan. 4, 2012).

² „Femei goale, dezlănțuite la Carnavalul de la Rio” /“Naked Women Unleashed at the Rio Carnival”. *Click*, March 6, 2011, http://www.click.ro/pe_glob/mapamond/Femei-goale-dezlantuite-Carnavalul-Rio_0_1133886681.html, accessed on Jan. 3, 2012).

“The exacerbation of one’s own body leads to its being lost in the collective body, in the same way that fashion moves from the particular (what sets me apart) to the general (what makes me similar to others)”, Michel Maffesoli believes (2003, p. 92).

3. Conclusions

In one of his books, *“L’instant éternel”*, Michel Maffesoli notes that modernity and the evolution of society empower the idea of body and corporality, looking at them as subjects and that a whole symbolic content disappears and is being replaced by a type of theatre-making (spectacle) that manifests itself in the new forms of individuals’ reunions. Between the “costumed body”, typical of the Venetian carnival and the “spectacle body” that characterises the Rio festivities, multiple differences set in that do not necessarily pertain to the presence or absence of clothing. If at the Venice Carnival, man integrates in a playful space and is part of a carnivalesque “machinery”, in Rio, the distance of watching and of the play spectacle installs itself between the participants in the boxes or steps and the performers marching on the Sambadrom.

In Maffesoli’s terms, we witness a post-modern “youth-ism”, reflected in “the way of dressing, talking, «building up», and caring for, your body, or even thinking and meditating [...] – an imperative that no one and nothing can escape from” (Maffesoli, 2003, pp. 16 - 17) and which favours the myth of a *puer aeternus*.

The disappearance of traditions in the public square and the gradual regress of laughter and play in its original playful form mark the emergence of the modern body as an entity and a sign of distinctness between one man and another. Edgar Morin underlined that new myths, which characterise mass culture, focus on making a spectacle out of the modern-time “heroes” to whom common people relate and in whom they see themselves easily, by transferring upon them their suppressed desires, frustrations, and anxieties (*apud* Drăgan, 1996). In the mass culture – which is primarily conveyed by the mass-media – celebration tends to disappear in favour of show, while the “modern version of dualism opposes man to his body, as against the past, when the soul/spirit was opposed to the body” (Le Breton, 2002, p. 216).

Carnival places man at its centre as a playful species that re-creates itself as a *persona* in multiple roles, under a mask “which it could cast tomorrow, only to display and take on another face” (*ibidem*), while in the society of the spectacle, “the frivolousness of appearance enables contact among the various elements of the cosmos” (Maffesoli, 2003, p. 92).

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THE 7TH EDITION OF THE INTERNATIONAL CONFERENCE
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REALITIES AND PERSPECTIVES

**Organizational Culture Perspective Ethnological
Approach Reflected in the Work of Dimitrie Cantemir**

Manoela Popescu¹, Luminița Cecilia Crenicean²

Abstract. Culture is the foundation to explain nearly all phenomena and processes occurring within organizations, as well as performance differences between organizations. Similar national culture, organizational culture is at the same time, the premise and starting point for changing the organization's performance. In an uncertain environment, marked by profound structural and procedural changes required an organizational culture and historical research in order to identify component elements relatively easy to change. In this regard, an analysis of organizational culture in ethnological perspective permit to identify its components and accumulated cultural elements reflected in the work of Dimitrie Cantemir. It explains, for example, positive behavior of organizations with foreign partners (hospitality), and certain organizational values: tolerance, intelligence, spirit of oratory, humor, corruption, works jumps, etc.

Keywords: culture, national culture, organizational culture, ethnology, cultural anthropology

JEL Classification: M14; J13; M31

1. Introduction

Research has shown that employees and managers bring their ethnicity in the workplace. Cultural identity is an attribute relevant to different levels of organization of ethnic communities. Thus, national culture explained more differences than they showed in one place: age, profession and gender. In fact, experts agree that not only did diminish and cancel national differences, but rather than that organization's culture keep and increases them.

Also, national culture is built on an ethnic foundation which ensures its specificity, but did not provide it directly. Ethnicity is the interior structure of culture; history is accumulated in specific traditions and attitudes towards the world system, language and its literary monuments, stylistic matrix, etc. It should be noted that the explanations given by historians, national culture aimed to be established by psychological mechanisms. National culture field consists of language, law and ethics, literature and traditions, arts. Moreover, *national consciousness is a complex soul, a synthesis of several elements among which may be mentioned: physical-geographical factors, racial, intellectual, emotional, of will, language, religion, ancestral, social, historical and economic, etc.*

In this context, one can consider the possibility of analyzing the organizational culture from the perspective of cultural anthropology. In this respect, is taking in account the strategy of historical research of organizations culture, which involves studying the genesis and evolution of the phenomena of organizational culture and its manifestations, as well as in historical and individual behaviors. The subject matter of organizational culture is given by its components. Organizational culture in ethnological research perspective is possible because of information contained in Cantemir's work.

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2. Conceptual Aspects of Culture

In analyzing the genesis and evolution of the concept of culture of the organization or organizational culture should be taken into account the culture, as a starting point. Culture represents the foundation of thought, feelings and actions of individual, organizational and national. In fact, in 1871, EB Taylor, English anthropologist, stated: "Culture is a complex that includes knowledge, belief, art, morals, laws and all other provisions, attitudes acquired by man as a member of society" (Duverage, 1973, p. 115). Culture for Taylor means "complex which includes knowledge, religious beliefs, art, morals, law, customs and all the capabilities and habits acquired by man as a member of society" (Duverage, 1973, p. 110-115). In turn, G. Rocher considers culture as „ the complex of all how to think, feel and act more or less formalized, which being learned and more people becoming common, used in a symbolic and subjective, the establishment of social collectivity of distinct people” (Băţlan, 1993, p. 20).

In Taylor, Malionowski and Boas’s view, culture reveals both the symbolic order and the morphological order (Schemeil, 1985, p.279). It is not just an immaterial version of the universe of objects and soul of a nation, but also includes “material equipment”, supra individual reality, i.e. techniques, processes, institutions (Valsan, 1992, p. 121). This combination gives to a community its own cultural identity. Culture is not just a knowledge accumulation of artistic, literary and scientific; it is also composed with practices inherited from the accepted beliefs of judgments and emotions. By those **ways of ethnological, sociological and anthropological** culture is not restricted to individuals, grown in the narrow sense. Known is the fact that, regarded as phenomenon that develops over time, culture is based on the past, and the cultural present of any society is the foundation, the point of formation and development of society's cultural future. Differences between present and past culture of a society rooted both in the motivations, behaviors and individual behaviors exercising decisive influence on beliefs, norms, perceptions, shared values and the influences exerted by other cultures. This means that people shape the company culture (and the organizations they belong voluntarily or less voluntarily) leaving at the same time, shaped by it.

3. Guidelines for Defining Organizational Culture

Culture of any organization is similar to national culture: it has its origin in history, myths, heroes and symbols (Hutu, 1999, p. 97), in the successes and disasters of the considered social system, assigning a specific joint significance of the surrounding world. It determines the source of common knowledge in the tank that is archetypal, a provider of models and structural organization. Culture is also the form that shapes the behavior and control people's lives, members of organizations, in unexpected ways. *As such, in our opinion, any attempt to define the culture of an organization can only succeed in humans, starting from its historical existence, the psychology of people which includes, not least from his national culture.*

Known is that concerns for identifying and defining organizational culture started with the company's approach to social organization by U.S. specialist Th. Szelnic (Popescu, 2003, p.4). Hence the term organizational culture or organizational culture has made a career very quickly both in the U.S. and in Western Europe and, more recently, since 1990, and in Eastern Europe. At present almost all universities have introduced courses on organizational culture or corporate culture. Before this time, almost all organizations gave very little attention to their culture, focusing on technological aspects, economic, administrative, political, inter - organizational, etc. That attitude of organizations does not ensure a long-term productivity, but only a short term one. Later, many organizations have started to look at climate as something that they hold and may change in order handling employees to increase their productivity. Although was ignored, the cultural side of organizations existed and manifested in the national cultural context. As such, in every society, every *organization* can be considered *a cultural system* is actually composed of two systems: social and cultural system of individuals considered to be all members of the organization, the cultural system itself is the whole media and their meanings.

In the literature, the concept of organizational culture has received many definitions viewed from different angles of approach: historical, focusing on acquiring social and tradition (Kobi & Wüthrich, 1991), normative, focusing on systems of rules and rules of life (Gordon, Mondy, Sharplin & Premeaux, 1990), focusing on behavior (Nicolescu & Verboncu, 1997), focusing on value, psychological, focusing on the role and value of culture results in solving the problems of the organization structure, focus on modeling the structure and culture, focusing on communication through learning organization culture gene, which gives the organization culture of product quality, focusing on man (Hofstede, 1991) - representing more than organizational culture sum figures in an organization, was itself a figure, focusing on symbols (Peters & Waterman, 1982), focused on issues gained - in this sense, organizational culture expresses a specific form of cultural goods of an organization, institutional - organizational culture representing all rules, regulations, laws governing the organization concerned, dynamic asset - organizational culture as a set of processes aiming at the formation of a consciousness and personality of the organization; socialized - the organization's culture is seen the relationship between an individual's personality and the personality of an organization of which that individual belongs.

According to all these concepts, organizational culture consists of implicit and explicit models of behavior and attitude, acquired and transmitted by symbols, including the realization of their cultural property, any result of the work done by members of an organization representing a better culture of the organization.

Analysis shows that this concept can be defined according to three different meanings.

- *Ethnological meaning*, which highlights the distinct lifestyles of members of the organization, that their customs and beliefs;
- *Intellectually meaning*, to consider the knowledge and experience gained by members of the starting point in defining the organization's culture;
- *Psychological sense*, then it contains all the organizational culture of the organization that psychological, as opposed to purely material elements of the same organization. In this sense, organizational culture is a mental construct.

Organizational culture is the product of people and their social activities as well as those material and spiritual

4. Considerations on the Identification of Components of Organizational Culture in the Work of Dimitrie Cantemir

Organizational culture or personality organization is created by people who compose it. *Culture is more than the sum of its component parts, i.e. symbols, heroes, rituals, actors, beliefs, artificial products, norms, assumptions and values.*

Defining organizational culture in ethnological perspective, although objectionable, because it refers to values or to members of the human psyche, it is enlightening to identify the elements of organizational culture in different eras. Thus, in effect organizational culture ethnological approach allows the study of phenomena in the period reflected in the work of Dimitrie Cantemir.

In July 11, 1714, Dimitrie Cantemir is elected to the Academy of Sciences in Berlin. Then, in subsequent years, at the suggestion and urging Academy Berlin writes *Descriptio Moldaviae - Historia Moldovan-1716* and *Vlachos - 1717*, by which this country works throughout Europe. *Historia Vlachos Moldovan-Romanian* history is seen as a whole, without distinction provincial the obvious argument is the assertion and the idea of unity. Presentation of events begins with the year 107, during Emperor Trajan, "Emperor ram.

Artificial products physical and verbal behavior can be easily identified in the works of Dimitrie Cantemir. Thus, in his work "Hronicul Vechimei a Romano - Moldovo – Valahilor", in the "Hronicon Daco-Romaniiii adecă a Țărilor Românești, Cartea I" are listed verbal patterns of behavior as:

"1."Silence don't bother and don't change anything but saying makes the difference...." 2. "Silence after the witness may say once may say" (Cantemir, 2003, p. 1078-1079). In "*Descriptio Moldaviae*" is a chapter devoted to "Moldovan dialect" which demonstrates that the source of the Moldavian dialect is the Latin language.

It is a fact that myths and stories passed from one generation to another within an organization, more or less the same, facts, stories, events, stories, exceptional situations. In fact, transmitted values, beliefs and attitudes are essential for the organization. In terms of myths and stories, they are found in *Descriptio Moldaviae*, from the political side. About the state social order: "From those came John, so famous Valachian ruler, mentioned by the Nicetas Choniates, from who was born Bogdan, whose son, Dragos, was the first who advised our ancestors to return to their country and getting old and that's why became the ruler of those who had followed him in Moldova" (Cantemir, 1967, p.107).

Regarding customs, rituals, ceremonies, internal codes of conduct, taboos (behaviors to be avoided), with significant gestures shared by organization members and body language are all widely presented *Moldaviae Descriptio*. In this respect the enthronement (or remove) of a prince of Moldavia habits can be highlighted, religious ceremonies and in relation to the grand vizier. Also in Cantemir's work *Descriptio Moldaviae* is highlighted "positive behavior toward strangers' face with receiving guests and abroad travelers is most worthy of praise some lunch waiting until the ninth hour the day and as they do not eat alone on the streets and send their servants to invite them to dinner hiking command that meet them. Only those from Vaslui don't have that habit, they not only close to the guests their house and their pantry, but hide when they saw someone coming" (Cantemir, 1967, p.207).

The symbols of each period described in the relevant Cantemir's works are presented to identify them as components of organizational culture. Thus, Emperor Constans presence in Dacia is revealed by a coin that was dug on one side "buffalo face, with horns more open as the deer, only armless (Cantemir, 2003, p.1154).

Descriptio Moldaviae is an important moment in Romanian culture as it provides information about the organizational structure of various institutions and organizations of the time, that is, their organizational culture. Issues are highlighted Such Divan and Advisory Meeting organization, but also about the rights and responsibilities of various positions in the organizational structure of Divan and Advisory Meeting: "1. Steward is the first great of all others and is the great head of the Advisory Meeting. He presents at first to the others stewards those tasks to which they will talk and decide according to the wish of The Lord, and after listening other opinions treble the other advisers to advise Mr. don command, and after listening to everyone's decision, advise The Lord about the decision has been taken."(Cantemir, 1967, p. 153).

In terms of *beliefs*, "Description of Moldova" (1716), Dimitrie Cantemir wrote: "Moldovans inhabitants, apart from the true faith and hospitality, not too easy to find something I could brag about," ... "Of all the shortcomings normal and the other people have and Moldovans, if not many, though not too little. Good habits are rare on them (Cantemir, 1976, p. 182-190).

Nameing Romanian inhabitants as "Romans" is particularly significant in highlighting and reasoning of the Romanian people in Latin origin, occurring as the idea of continuity of the Romanians in these places, the words "in it in the same living relentlessly until today living" is particularly the suggestion, insisting on the idea of stability. Heroes are presented as writers, historians, philosophers, geographers and other learned men of the time and gentlemen. Thus, since the beginning of "Predosloviei" (Chronicle of the Roman Age - Moldova - Valachian) refers to "Țițeron, the great of the Romans Dimosthenis, the parent of the Latin language, canonical rhetoric, the right word speaker, example of justice and all Sir sciences", aiming to highlight the creative effort, because no matter what the topic, regardless of the nature and purpose of his writing, whether it was "written orations or spoken ones," praised "or" blasphemous ", letters or epistle , writing about the life of another great literati of the time, or about events that took place during his reign, was very creative effort, "had squeezed his mind even with sweat and blood to get to a better result". It makes reference to a great scholar of ancient period, stressing the great power of concentration that proves it, which must have a writer, regardless

of the nature of his work is worth following this model, belongs to the teacher who has "all strings extends in his mind, sparing no pains, does not feel fatigue sweat, and like in the writing might flow, overturns everything in its path, all words meanings, like a prodigal wastes until finds the true meaning of the word and keeps and strengthens it in that way" (Cantemir, 2003, p.877). In The "Moldova's Description" is presented the entire line of princes to Racovița Michael II.

Actors at D. Cantemir, respectively moldavian peasants and country people, do not enjoy too much credit: "... foreign merchants ... have got in hand, because of our sloth, all merchants of Moldova." "... To work Moldovan peasants are very lazy and slothful; country little bit but collecting yet more. Not caring to acquire labor which could have, but are content to gather only that much as they need only a time of one year or, as they wont to say, until the new bread, therefore, comes about a year when the barren or an invasion of the enemy to prevent the sickle are in danger of starvation" (Cantemir, 1967, p. 201). Also, in 12th Chapter, about Moldovans habits, Cantemir believes that "good habits from them are rare. Moldovans are not known the measurement in nothing: if it goes well, are put defiant, if it goes wrong, they lose their temper" (Cantemir, 1967, p.204).

5. Conclusions

In order to change the organizational culture of contemporary research is required of it in historical perspective. And the easiest way of analysis is an ethnological approach to organizational culture is reflected in works of historical value Cantemir. Thus, it can be concluded that national traits are relatively stable over time.

Religiosity, tolerance, intelligence, hospitality, humor are among the positive features of ethnic Romanians living after the first layer and retained through the centuries until now. Of course, to our eternal sorrow, we kept many of the negative traits and physiognomy of the Romanian people: work, jumps, corruption, division, passivity, mind and spirit rhetorical satire mocking, contempt for their country, imitative spirit, tend to start hard giving up something and very easily.

Although some of these features should look slightly tinted, all are national cultural traits that influence organizational culture and determine today. Moreover, storage of knowledge and experience transformed and manifested in the form of knowledge was possible because of the existence and development of language and technology. This was a necessary condition for the manifestation of human creativity at the highest organizational mode of expression.

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**Organizational and Personal Dimension's of the Conflicts. Strategies for
Managing Group Conflicts**

Simona Mina¹

Abstract: The area of conflictology finds itself between the border of interest and challenge. Whatever the communication skills we might master, interacting is a difficult exercise; the ongoing interacting will determine the ongoing situations of conflict and crisis, as well. Conflict is a reality, a natural consequence of interacting; here is an approach that we propose in this volume. The misunderstandings are intermediary steps to conflict, generated by the different reception of the message, other than the intentions of the emitting factor. However, we are too vain to admit when we are wrong, as an emitting factor, when we cannot make ourselves understood and our messages are received differently than their main intentions, for which they were initiated (nobody understands me, we are on different communication channels: this is the way we think and behave in misunderstood situations). However, communication above all, is **perception**. That is why, misunderstandings are solved straightforward by using the communication techniques (we reformulate the initial message, making sure we made ourselves understood). This scientific endeavor's objective is to offer just such an approach in solving interpersonal conflict. Managing conflicts is difficult to handle due to the dynamics of conflicts also

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1 Introduction

The single-party conflict would be two opposing opinions within a single individual. The value system may be in conflict with the organization's values: an individual manager may believe in "fair play" but the company asserts that "anything goes" and "all's fair in love, war and business organization."

Individuals involved in situations in which the individual's sense of values conflicts with what the organization expects or when the individual's ethical sense is radically different from the values embedded within the corporate culture may experience internal conflicts that can assume life-threatening dimensions. The organization may not be very sympathetic to the individual in conflict, believing that the worker should be efficient either go along with what the organization desires, or get out. Single-party conflict may also arise when there are two methods of accomplishing an organizational goal and the individual cannot decide which method to select. The two methodologies may be in conflict within the same manager and a third party, such as an organizational superior, might be needed to resolve the conflict. There is a great temptation to regard conflict, especially the single party form, as destructive. Conflict wastes limited managerial time and energy. It has the power to interrupt the flow and effectiveness of organizational communication. Ultimately, the desire to avoid conflict may produce uncontroversial decisions designed to "fit" within the acceptable range of organizational behavior.

Conflict can stimulate innovation in problem solving and thereby be beneficial for the organization. Individuals caught in a single-party conflict may become truly creative in finding a satisfactory

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solution that effectively reconciles either opposing opinions or courses of action. A sharp disagreement of opinion often leads to criticism and testing of the opinions, which will produce a better solution. The necessity of finding a solution that reconciles the conflict can spur the individuals involved in multiparty disputes into risking new solutions that previously would have gone unconsidered by either party. The emotional turmoil in the lives of managers occasioned by conflict can be offset by the creation of better solutions and managerial action. Modern business organizations are developing more effective methodologies for dispute resolution, and this area, **Alternative Dispute Resolution(ADR)**, is rapidly growing (Montana& Charnov, 2008) The benefits of ADR are speed, confidentiality and often modest costs, especially when compared with the expenses and time associated with litigation in courts of law, or the human and organizational costs associated with interpersonal conflicts. Additionally, ADR resolves disputes in a manner that they may be more confidential and appropriate to the individuals. In other words, ADR can be truly customized to the specific conflict. The parties to a dispute may ask a third part to help them arrive at a mutually acceptable resolution (mediation). It may actually ask the third's party to propose a solution (arbitration); or agree in advance to the third's party proposed solution (binding arbitration). Parties to a dispute may even agree to a private trial with a qualified judge (usually a retired court judge) and a suitable jury(Mina, 2011).

2 Paper Preparation

2.1 Strategies for managing conflicts

Since conflict seems a universal part of organizational life, executives must learn techniques for the management of the conflicts. By mastering various methods, an individual can increase managerial effectiveness. Some of the most used and effective methods are avoidance, smoothing, dominance and power intervention, compromise and confrontation.

Management can practice **avoidance** as a strategy for dealing with organizational conflicts. For this technique to work, two factors must be true:

- Management is not willing to ignore the causes of the conflict, or if one of the consequences of avoiding dealing with the conflict is significant harm to the company, avoidance is not an appropriate conflict management technique.
- Since these two conditions are rarely both true, there is a gradation of avoidance responses. The avoidance response can range from nonattention to partial separation that allows for only limited interaction between conflicting parties to finally creating a total separation of the combatants.
- **Nonattention** is one of the avoidance response within management totally ignores the conflict and never deals with its causes. Some managers believe that if the problem is totally ignored, and if it did not exist, it will eventually go away. To a certain extent this may be appear to be truth-given the passage of time, some conflicts are either resolved, or, more likely, appear to be resolved. Even under the best of the circumstances, when the problem actually gets resolved with an avoidance response of nonattention, management never deals with the causes of the conflict. A conflict itself is often a symptom, and with a nonattention avoidance response, the basic cause may later result in the emergence of a different symptom. The nonattention methodology often results in the conflict getting worse. This leads management, committed to avoidance techniques, to employ other methods such as a limited separation of the combatants or, ultimately a total separation. Each of these, to a certain extent, recognizes that a conflict exists, but still does not deal with the cause of the conflict directly.
- **Limited separation**

When management cannot ignore that a conflict exists between two departments or individuals but still does not want to deal with the causal factors, it can avoid dealing with the problem by enforcing a limited separation of the combatants. This seeks to minimize the impact and expression of the conflict

by severely limited interaction because the conflicting parties are allowed to interact on a limited and sometimes supervised basis. This interaction is usually only that needed for organizational functioning, and there will be great emphasis on formality of relations. Often the meetings between the two parties will be characterized by a strict agenda, and no deviations from the agenda will be permitted. Such an agenda serves to control the limited interaction and prevent the conflict from starting anew. This agenda is like a cork placed on top of an active volcano; it prevents an eruption, at least temporarily, but it really does not stop the underlying fire.

This approach is similar to the inattention method in that it does not deal with the causes of the problem, only its symptoms. The problem can readily break out anew and be expressed in different symptoms. There are two major difficulties with the technique of limited separation as a managerial response to organizational conflict:

- Keeping the parties apart and “policing” the limited interaction can consume valuable managerial time, effort and organizational resources
- There will be constant tension between the two parties that can influence the rest of the organization in negative manner and adversely influence daily operations.

A final limitation of this approach is that may be unworkable conflicting groups that must have a great deal of interaction. The close supervision required to prevent open conflict may consume too much of management’s attention and the organization’s resources.

- **Total separation** represents the final avoidance technique open to management.

This conflict management technique features a total physical separation of the disputing parties. It is only feasible when no actual interaction is needed for organizational functioning. If the warring departments or groups are dependent upon each other in even the slightest degree, contact will be necessary and total separation impossible. The theory behind this approach is that the conflict will be totally avoided if the parties are kept totally apart.

The major disadvantages to this approach to conflict management are similar to those of the limited separation; tension persists and may be even reinforced by the total separation as the groups are divided between “us” and “them”. Stories will circulate about the other group that recount and perhaps even create a mythology of past wrongs and misdeeds. Because the causes of the conflict are never dealt with, there is no real resolution and the conflict will continue to cast its shadow over the organization. The enforced separation will require the continued attention of management, consuming executive time, energy and organizational resources.

- **Smoothing**

Unlike the techniques just discussed, which seek to avoid the conflict, smoothing begins with a recognition that a problem exists. The emphasis, however, is on harmony and peace within the organization-the conflict is “smoothed over” as management emphasizes the similarities and common features shared by the two contentious groups, rather than their differences. Management seeks to create a consensus between the two groups so that they realize that what they share is greater than what is different.

The major advantage in smoothing is that it preserves surface harmony and peace, but it also is its major weakness. This surface harmony often serves only to conceal the conflict. It is always just beneath the organizational surface. There is the possibility, perhaps inevitability, that the smoothed-over conflict will rise to the surface. The newly risen problem may have festered and grown and become even more serious than the original conflict. Smoothing, if it works at all, is effective only in the short term. Over the long term, it will probably be an ineffective conflict management technique as the causes of the conflict are never identified, nor is the conflict really resolved.

➤ Dominance or power intervention

The simplest form of conflict resolution within the organization is for a higher level manager to impose a resolution on the two parties-**power intervention**. Also known as dominance because the senior manager can dominate both parties, this form of conflict resolution has two major advantages:

- It is the fastest method of resolving a conflict;
- It conforms to and confirms existing power structure of the organization.

Power intervention also has two major disadvantages, which must be considered by managers considering its use:

- Even though it resolves conflicts quickly, it may not deal with the causes of the conflict-the conflict can recur at a later date in a more serious form.
- Either one or both the combatants may resent the intervention of senior management in what they perceive as *their problem*. The disputing parties may believe that top management is **butting on**, and long after the conflict has been resolved, the resentment at top management's intrusion will persist.

Under the best circumstances, when one party believes that the imposed conflict resolution has vindicated its specific position, the other party may well believe that it has been slighted, even humiliated. For every winner there will be a loser, and if the imposed conflict resolution slights both parties, both sides will believe that they lost. In this feeling of being a loser when senior management intervenes in the organizational dispute that has led many managers to avoid power intervention and to try compromise.

➤ Compromise

Is a conflict management strategy that seeks a problem resolution that satisfies at least part of each party's position. This technique gives something to each party, and if no one disputant can believe he or she has been a complete winner, neither is her or she a complete loser. The emphasis is on finding a solution that resolve the conflict in a satisfactory manner; hence this procedure may create a solution that conforms to the lowest common factor of both groups in the attempt to compromise the opposing viewpoints. Neither of the competing groups will be completely satisfied with the solution, and this lack of satisfaction is negative feature of this form of conflict resolution.

There are several weakness to this approach. First, it usually fails to deal with the underlying causes of the conflict by focusing solely on the solution. Second, by its very nature the compromise fails to satisfy either party to the conflict. Finally, in reaching a compromise, there is the chance that the real problem will not even be solved as the decision making criterion is that of compromise-thus, if the most effective solution to whatever problem presented is to favor one group over the other, this solution will not be reached in the compromise mode. Because the reasons for the problem are not reached, no one is completely satisfied. Also, because the problem may not actually be solved, there may be residual dissatisfaction and sometimes actual grudges. In addition, there is a false assumption that compromise assumes the contending groups are relatively equal in organizational power, communication ability, negotiation, and interpersonal skills, all of which may be untrue. If either group is significantly more skilled than the other, compromise will be improbable because the more powerful group will simply impose its will upon the less powerful group.

➤ Confrontation

Unlike the previous conflict resolution techniques discussed, the causes of the conflict will be considered. This process emphasizes the understanding and attainment of the organization's goals rather than the individual goals of the disputing parties. There is the desire on the part of the participants to understand that other group's positions, and to that end groups may exchange personnel for a limited period of time. This is to facilitate understanding and it referred to as *mutual personnel exchange*. It does not solve any problems, but it does aid in creating a climate of mutual understanding between the groups.

Another useful confrontation technique is to emphasize the organization's goals that are more important or super ordinate to individual group goals. The emphasis on the super ordinate goals requires two managerial actions:

- Employees must have an understanding of the organization's goals;
- Management must convince the parties in the conflict that neither can achieve the desired organizational goal alone-they need to cooperate.

Confrontation is useful when both parties are willing to enter into process. Confrontation cannot be forced since these defaults into a power intervention or dominance situation. Each party must be willing to enter into a frank exchange of views and make a genuine attempt to understand to other side. The benefits of a confrontation can be outweighed by the impact of the emotions let loose. Confrontation consumes a great deal of managerial attention and energy, and if there is no organizational ability and willingness to devote the necessary resources (time and attention), confrontation should be avoided.

2.2. Organizational change as a source of conflict

Change within the organization often leads to conflict. Change often produces resistance and management may seek to overcome some of the resistance by *incrementalizing* the the change as it is introduced. People resist change because, however well intended, it threatens the status quo, the known (idem, 382). Individuals often exhibit self-interest as they act to resist change and preserve that which they know and are comfortable with. This is sometimes called *parochialism*. Change is also often resisted because of a lack of information-its content and intent are not known. One of the ways in which management can deal with the lack of information is to educate the workers.

Because the world of the contemporary manager is continually changing and businesses wish to remain competitive, change is continual. Many business organizations have approached the necessity to change in a systematic and deliberate manner, called *organizational development*. That stresses an active approach to conflict management. It brings individuals and groups together to build teams and discuss the causes of organizational conflicts. This is a carefully controlled forum in which perceptions and opinions can be voiced and critically examined. Since this can be an emotionally trying process, the organizational development process is facilitated by a professional specialist. This individual may be part of the human resources or personnel department, but may also be someone from outside the organization. Although hiring an outside consultant can be an expensive proposition, it has the advantage of utilizing a facilitator with no vested interest in the outcome of the dispute.

Organizational development specialists make use the latest findings in industrial and personal psychology to effectively facilitate change. Such an approach may make extensive use for survey research techniques to gather information about the current state of the organization's and employees' attitudes. It should be noted that organizational development is an eclectic approach making use of a variety of change-agentry techniques. It is not an inclusive theory and it is not founded on a comprehensive body of research. If the theory behind organizational development is problematic, it persists as a managerial tool because of its pragmatic success.

3. Conclusions

Dialogue is designed for situations in which people have fundamentally different frames of reference (also called worldviews, belief systems, mindsets or *mental models*). *Ordinary conversation presupposes shared frameworks* (Yankelovitch, 1999). Dialogue makes just the opposite assumption: it assumes that the participants have different frameworks. The purpose of dialogue is to create communication across the border that separates them. It is a way of conversing that:

- *Enables a wider range of feelings to be expressed than in debate;*
- *Inspires more honesty and forthrightness than other methods;*

- Avoids superficial, forced compromises;
- Generate learning, new options and innovations;
- Increases the likelihood that everyone will be heard;
- Seeks the deeper truth in each perspectives.

Simply put, dialogue fosters the trust that is essential to leading through conflict. Its purpose is not to be nice. Its purpose is to be effective. When it comes to conflict, it is far more effective to build than to deplete it. Every tool we have used so far has helped to lay a stronger foundation for trust building.

- We committed ourselves to seeing whole conflict;
- We analyzed its elements and the larger system of which it is a part;
- We made sure that we are fully present to both the outer reality and our inner experience of it;
- We began to ask some initial questions to deepen our knowledge of the situation;
- We surveyed alternative ways of communicating in order to determine which of them will be most useful.

Our goal now is to build trust necessary to create alliances between adversaries (bridging) so that they can catalyze new approaches to, and potentially breakthroughs in, the conflict.

Debate versus dialogue (Gerzon, M., 2006)

Debate

- Assuming that there is a right answer, and we have it
- Combative: participants attempt to prove the other side wrong
- About winning
- Listening to find flaws and make counterarguments
- Defending our own assumptions as truth
- Seeing two sides of an issue
- Defending one's own views against those of others
- Searching for flaws and weakness in others' positions
- By creating a winner and a loser, discouraging further discussion
- Seeking conclusion or vote that ratifies your position

Dialogue

- Assuming that many people have pieces of the answer
- Collaborative participants work together toward common understanding
- About exploring common ground
- Listening to understand, find meaning and agreement
- Revealing our assumptions for reevaluation
- Seeing all sides of an issue
- Admitting that other's thinking can improve on one's own
- Searching for strengths and value in other's positions
- Keeping the topic open even after the discussion formally ends
- Discovering new options, not seeking closure

Skeptics take note: do not dismiss dialogue as nothing more than wishy-washy, feel good camaraderie. It is about addressing conflict in order to achieve concrete results. Whatever business strategy or community vision one may adopt, it won't work if nobody follows through. With remarkable frequency, organizations in conflict seek more dialogue because they won't achieve lasting results without it. An organization or community can develop the clearest, most inspiring plans. But if those involved do not feel heard and engaged, and if their concerns are not taken into account through genuine dialogue, those plans will not be well executed. In the private sector, dialogue is being applied more and more often because senior executives realize their success depends on it. (Runde, Craig & Flanagan, 2008)

At every level of society—from schools and corporations to local communities and states, to continents and the world at large—dialogue is making a profound difference in our ability to transform conflict into opportunity.

Unfortunately, it cannot be intervened on the asymmetrical conflicts through face to face strategies (based on collaboration or enforcement). The power rapports fade away due to the intervention of a qualified and accepted third party by all sides, in managing conflicts.

This is the first element of the mediation's utility in managing conflicts.

The content of this paper constitutes a challenge regarding the approach in alternative solving of disputes, as well (from the anglo-saxon point of view, the cognitive reaction towards the term "dispute" is more appropriate in comparison to the conflicting approach: dispute presumes a broader opening towards functional approach of conflicts). Mediation is an alternative to the court's solution (more time and money invested); the role of the courts would be disencumbered and the concept of restorative justice would regain its rights.

Lobbying and advocacy policies will invigorate the native emergent democracy; public life will be exposed to a natural decisional transparency. The participative democracy, social entrepreneurship, the life of the civil society will be genuinely efficient by legalizing lobbying.

We propose an approach of the models of conflict which demonstrate that in many of the conflicting positions, we are tempted to consider that we have solved a conflict, when in fact, changed only its state (returning to a latent stage). Latent/camouflaged tensions are the great opponent of interpersonal relations. They presume a double/hidden transaction, among the addressees, in which we lie to ourselves and send out messages not according to the present true state of being (when we grind our teeth and clench our fists, thus adding another badge in our intrapersonal negative emotions' book). Do not collect those badges, do not stock negative emotions, classify and dissociate the assertive level, here is another objective of intrapersonal awareness, as a challenge of this article.

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The Communication in Public Administration in Urban Areas

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Abstract: The aim of this paper is to underline the role of communication in the public institutions by identifying the characteristics and peculiarities of the process of public administration, starting from the characteristics of administrative process and from those of organizational behavior in urban areas identifiable at the level of each public institution. The study of the dimensions such as the actors and the stakeholders involved in the administrative process, the goals and the objectives of the administrative evaluation, the criteria and the techniques of communication and all interpersonal hierarchies established, all of these can be considered variables that can offer distinction to the communication process in public administration, whether we speak about inter-institutional communication or intra-institution alone or about that one from the public administration to citizens. This article aims to underlie the characteristics of the communication process in public administration based on a quantitative study which appeals to the variables previously set and that can become models or labels for subsequent specialized studies.

Keywords: institutional communication; public administration; public policies; evaluation; methods of communication.

1. The Communication between Administrative Institution and Citizens

Institutional communication is now becoming more developed in the framework of public organizations. Public institutions have departments specialized in this area and try to maintain public image through policies and activities supported.

In this way, the communication is accompanying the work of public institutions, thus contributing to the achievement of it in good conditions. In addition, the communication responds to the need of the public administration to assert and to strength its specific role, by bringing to the attention of citizens the obligations and prerogatives which they have.

With the general concept of communication, in the next lines we will try to define "communication to the public" as the process of implementation of a system of public relations, conducted by public administration and aimed at providing the advices of public interest (health, citizen's safety, environment, public order and tranquility). Through the system of public relations, communication to the public can turn in a social one, or behavioral sometimes. The public communication includes the local communication, in which the central place of institutions is taken by the local institutions, such as the city halls or the prefectures. The representative of the public institutions, which provides most often with the citizens, is public officer (Rus, 2005, p. 117).

Stancu Șerb distinguishes six situations in which public officer shall communicate with citizens:

1. Receiving the public;
2. Offering aid and assistance to the victim;
3. The advices assembly;

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4. The notification of the infringement;
5. The intervention in the conflict;
6. The response to verbal aggression.” (Şerb, 1999, p. 43)

Of all the situations of inter-relationship of public servants with the citizen, the receiving is most important. To ensure that this situation can be optimized, it is necessary to conduct two types of actions:

1. Arranging some appropriate spaces. Thus, the places arranged for these activities must include all the necessary facilities. If the receipt is made in the office of public servant, the room must be sober and not hamper the work of the facilities itself. If it is necessary, we should have the possibility to remain only with the interlocutor in the Office, in order that he can be able to unburden myself in all honesty.
2. Adopting an attitude consistent with the mood of the person with whom we enter into contact, to overcome moments of discussion.” (Şerb, 1999, p. 43-44)

Institutional communication is a “extra-organizational” communication and the institution of public administration aims to enhance, to consolidate the image, to create around it a climate of trust and sympathy on the part of citizens.

By its nature, public administration depends on the communication that takes place between the various levels of public administration; the communication on the same level; the communication between the Board and the Executive Office; the communication between the Administration and political authority; the communication in the social environment.

There is, therefore, a multitude of forms to promote the image, the values of a specific services or public institutions. The most effective and the cheapest form of promotion is, however, more often not ignored. It is available to all officials and it has to highlight permanently the positive aspects of the institution from which they came from on all the occasions of the contacts with the external environment, whether personal or professional.

The idea is that every public official can assume the role of a smooth external Communicator, his message being centered on the reliability, efficiency and quality of the institution. This implies, however, that the public official should *know* (what keeps on the internal communication effectiveness), *believe* (this means the consistency of his speech and his actions) and *want* (to feel the need to talk about the institution of public administration, which refers to the idea of motivation). (Nedelea & Nedelea, 2006, p. 104)

By accepting the idea that public authorities must, through its whole activity, to pursue the general interest of population, we will agree that public administration has the obligation to approach the members of local communities and to maintain continuous contacts with them.

In this way, public administration must communicate, must be open to dialogue, must respect and take account of the citizen.

Public institutions make use of the communication within the actions or within the relations that they lay down.

External communication helps, as we have said, to raise public awareness and the image of the public sector organization. She fulfills the function of promoting the institution of the State towards citizens, local communities, partners, media, and other organizations, as well as against any other person or structure with which it comes into contact.

There can be no abstraction in the form of external communications impact on civil servants of administrative institution.

Communication is that type of communication that accompanies the work of public institutions with a view of meeting the general interest. The messages transmitted shall include advices of public interest. Thus, the communication to the public must make known citizens of the existence of organizations in

the public sector, the functioning and the powers of their legality and appropriateness of the decisions taken. At the same time, through the communication to the public, it can be pursued the needs and desires of the people, by the role of public institutions and the powers they hold to come meet them, realizing in this way the achieving of the general interest. Incidentally, this is the foundation of marketing optics in public administration.

Public communication is designed to convince, that through institutional policies carried out, as well as through public decisions adopted by achieving the general interest, yielding such adherence.

The citizen must be informed of the existence and on the way of functioning of public services, must be listened when he expresses dissatisfaction, must be taken into account with his wishes and his needs.

In conclusion, the marketing activity in public administration is considering designing and implementing plans for the communication to the public, aimed at exchange of information of public interest and social cohesion. Public authority seeks, through communication, a relationship of proximity to the citizen; approaching it and enter into dialogue, it knows the requirements, wishes. (Nedelea & Nedelea, 2006, p.107)

2. Methodology

The present research aims to identify and analyze the characteristics of communication process in public administration, based on a comparative approach. The research was carried out in May-June 2011 in two institutions of local public administration from Iasi and has a cognitive role, but also compared. The volume of the sample survey is eighty-two persons. The sample is probabilistic (Miftode, 2003), based on the snowball technique (Henry, 1990). The response rate is 100%. Research is prescriptive, assuming from the start the methodological limits.

The sample consists of two parts, including respondents from two institutions of public administration workers, one from local level and one county-level. The two parts of the sample are proximate equal: the first consists of forty-eight respondents and at the second of thirty-four respondents. The difference between the two parts of the sample could be reported to the total population of the two administrative institutions, the first being greater than the second.

The sample is comprised of 48.8% male and 51.2% female, most of the respondents aged is between 30-40 years old: 46.3%, and then between 41 and 50 years-28%, over 50 years – 19.5% and 6.1% in 30 years old. Of the total respondents, 59, 8% are married, 20.7% are unmarried, divorced: 9,8% and 4.9% widowers. The percentage of non-response is 4.9%. 36, 6% declared that they are college graduates, 12.2% declared postgraduate education, 14.6% declared that they graduated the College, 7.3% - the post secondary school and 25.6% declared that they graduated a high school.

The profile of the two institutions has put its mark on the skills of employees: 43.9% of respondents declared that they are graduates of technical and engineering sciences, 12.2% of Economics, 4.9% of legal sciences, social sciences 1.2%, 8.5% public administration, 3.7% of architecture, 2.4% of mathematics-Informatics, 1, 2% of political science. Non-answers rate is 22%. Then 24.4% of respondents work in a technical department, 18.3% in a Department with an economic profile, 3.7% in the legal department within 9, 8% in the department of public relations, 8. 5% of in the Department related to management quality. Offices of the respondents are generally of execution, as well as of decision: 30.5% are heads of sector, 9, 8% are engineers and sub engineers 4.9% are agents, 3.7% advisers, 6.1% economists, 3.8% assistants, 18.3% operators and 3.7%, head of the Office. Therefore the functions of the decision would be in a percentage of 34.2%. From the total respondents, 41.5% working under one of the two institutions, and 58.5 in the other organization. Referring to the money that the respondents have on average per month, the percentage of non-response is 19.5%. From the total valid responses, 34.8% declared that they charge per month between 500-1000 ron, 53% from 1001-1500 ron, 6.1% between 1501-2000 ron, 4.5% between 2001-2500 ron and 1.5% over 2500 ron. The characteristics of the two parts of the sample are repeated at the micro level.

3. Results

3.1. The Characteristic of the Communicational Evaluative-Administrative Process at the Level of the General Sample

Starting from the characteristics of the communication process, we can specify first that 47.6% from the total respondents places the problem of transparency as necessary characteristic of the administrative decision-making process.

On the other hand, building the equation of the communication as a process deployed between administrators and citizens, it appears another dimension to communication: the access of citizens to information and administrative projects. From this point of view, 37, 8% of respondents consider that another objective of the administrative process relates to access to data of administrative projects held by citizens, while 62.2% provides a negative response.

As regards the purpose of the evaluation of the administrative process, 26.8% of respondents declared that the evaluation is locking on its necessity in relation to the community.

In relation to the criteria used on an administrative level, those relating to transparency and communication relationships are present but are rather weak valorized. Sensitivity criterion (the administrative project is necessary to the community) get 19.5% percentage positive pointed and 80, 5% negative percent.

As regards the instruments which are used on the administrative level, these are: customer-oriented questionnaires: 59, 8%; questionnaires oriented to employees: 48. 8%; the study of the archives of administrative projects: 7. 3%; research on the field: 43.9; studying the documentation: 36, 6%.

As regards the techniques of the administrative institution, the *benchmarking* (Deming, 1993, p. 55) is one of them. From the total respondents, 47, 6% declares that the evaluation pursues similar projects in institutions with the same profile from the country, 7.3% state that is pursuing similar projects in other countries, 6.1% declared that they don't follow such comparative analyses and 39% is the percentage of non-response.

Continuing the analytical approach at the institutional level, 54,9% of respondents declared that the evaluations are carried out by certain people who have this role in the institution, 35.4% declares that heads are directly involved, 8.5% declares that the evaluations are carried out by the project applicants and the rate non-answers is 1.2%. We can note that the hierarchical line is quite clearly present at the institutional level when it comes to evaluation, the percentage of those who declares that heads are directly involved has very high ratings -35.4%. Here the result that the circuit information is from top to bottom is quite centralized and external communication on the line of the process of the evaluation by external experts is quite closed.

On the other hand, the need to establish a link with the outside is recognized, but the practices are different. 92, 7% of respondents consider the external evaluation to be beneficial, but the percentages relating to internal stakeholders involved are much higher. Of the total, 24.4% declares that external evaluation brings a plus of objectivity, 7.3% - more subjectivity, 4.9% - on seriousness, 2.4% support the idea of comparative action of the external actors who make the evaluations and 1.2% on the impartiality and accuracy. It can be seen that the ideas of objectivity and subjectivity receive both positive percentages.

As regards the need for the administrative evaluation process, it refers to the communication report of the administrator and client: 24.4% of respondents declared that the administrative projects must be assessed from the responsibility to its customers. Alongside these percentages, the finality of the administrative process supposes economic needs.

3.2. The Characteristic of the Communicational Evaluative-Administrative Process at the Level of the Two Parts of the Sample

At the level of the two parts of the sample, the percentages are relatively similar. As regards the objectives of the evaluation process on dimensions of transparency and citizens' access to the data, at the level of the two parts of the sample, the percentages are totally different. 60,4% support the objective of transparency and 16.7% consider that the evaluation implies if the citizens had access to the administrative project data at the level of the first part of the sample and 29.4% supports the transparency and 67,6% supports data access for citizens to the level of the second.

The purpose of administrative projects on line of communication between administrators and citizens receives the following percentages: 27.1% argue that evaluation aims if the target-group received a response at the level of the first part of the sample and 26, 5% for the second part.

Sensitivity criteria get 29, 2% in the first sample and 5.9% at the level of the second.

Comparatively, the tools and techniques get different values of the percentages (see Table 1. Tools and techniques-comparison).

Table 1. Tools and techniques – comparison

Tools	Sample 1	Sample 2
Questionnaires or interviews for employees	27,1%	74,9%
Questionnaires for clients	41,7%	85,3%
Study of the archive project	10,4%	2,9%
Research in field	66,7%	11,8%
Assembly information	47,9%	20,6%
Techniques		
Comparison with the projects of evaluation made by administrative institutions in the country	72,9%	11,8%
Comparison with the projects of evaluation made by administrative institutions from other countries	12,5%	0

At the level of the Sample 1, 66.7% declares that there is a Department/Bureau in the institution dealing with the evaluation process. At the same time 77, 1% declares that it has turned to experts from outside the institution for the evaluation process. From the total respondents, 93.8% declares that it is beneficial to use specialists from outside. Positive motivation falls the value of objectivity (25%), 8.3% speak of earnestness, 4.2% are for subjectivity and for the possibility to compare the forms of evaluation and by 2.1% for fairness and accuracy. Negative motivation refers to ignorance of the specifics of internal administrative process (6.3%).

At the same time, at the level of Sample 2, 70.6% of respondents argue that there is a specialized department at the institution dealing with evaluation and 88.2% admits that the institution appealed to external persons for conducting the evaluations.

88.2% of the respondents consider that the external experts are benefic to the institution, 5.9% offers negative answers and non-response rate is 5.9%. Of those who gave positive answers, 23 % sais that external experts offer objectivity and subjectivity 11.8% to the evaluation process.

Of those who do not see external evaluation techniques as being good, 5.9% claims that require extra funds, 2.9% claim that external experts do not know the specifics of the institution and 2.9% claim that it is too expensive. We can observe that the problem of objectivity and subjectivity receives only positive percentages.

As regards the need of the evaluative process, at the level of the first sample, 16.7% claim responsibility for the institution to its customers and 35.3% gives the same response at the level of the second sample.

4. Conclusions

After we realized this comparison, you can synthesize some traits of the communication on the administrative level: the objectives of transparency and of access to the data of the citizens are extremely valorized (and percentages are different from sample 1 to sample 2), the purpose of the administrative act supports communication with citizens on the replies gave by the public administration to the public problems initially raised by these issues, the administrative act supposes the criterion of sensitivity on the line of communication between administrator and public citizen's needs (this principle is present at the level of each parts of the sample, but it is more or less valorized), there are specific tools and techniques that facilitate both internal communication (intra-institutional) and external (from administrative institution to citizen or inter-institutional). The finality of the administrative process, as well as its objectives and its purpose supports external communication seen as the report between the citizens and the administrative institutions.

There are common elements of the communication at the administrative level which have obtained close percentages as the objectives, the purposes, the tools and the techniques used, but also there are elements that are more valorized in Sample 1 (identified with an administrative institution) and less in comparison with Sample 2: the sensitivity, the ranking of the communication process.

It can therefore be concluded that on the administrative level, the communication is closely related to the administrative process in itself and from its characteristics within each institution. Its dimensions are therefore a formula of the actors involved, of the stakeholders and of specialized structures, whence results a specific communication more or less hierarchical, with specific objectives: administrative transparency, public access to the data, with specific purposes: orientation from the administrator to the client, or the intra-institutional communication with the criteria: the presence of sensitivity in the sense of the necessity of administrative process in relation with the community, the use of certain techniques and tools that facilitate communication within the administrative institutions and from the inside outwards, and its needs, in the sense of identifying the administrative process aims at the communicational level with the responsibility of the institution to its customers. These dimensions do not have an exhaustive character, but can provide a starting point for future quantitative analysis on the communication of the administrative process and of the evaluation.

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REALITIES AND PERSPECTIVES

A Cross-cultural Approach to Business English

Violeta Lilians Negrea¹

Abstract: The cultural competence training is becoming a must for the Romanian professionals in economics to get them ready to integrate the multicultural family in Europe. The article makes reference to the cross-culture competence engineering and training through business English programme carried out by eMulticult project (91068/2007-10) which produced an educational portal for interactive learning. The research follows the European Commission Strategy for Multilingualism and it develops specific cross-culture concepts and theory. The pedagogical approach is based on the 1990's revised version of Bloom's taxonomy carried out by Anderson and Krathwohl (2000). The results and conclusions are drawn by surveys and case study research and dedicated to the development of a new strategy of academic applied English programmes. The key contribution of the paper lies on the pedagogical insights of cross-cultural approach in business English.

Keywords: business English; cross-cultural competence; corporate culture; professional integration

1. Introduction

The *cross-cultural competence* and *globalization* in international cooperation are derived from professional openness, understanding, and flexibility which make possible the development of multinational businesses, free movement of human resources and sky-rocketing outcomes of research, technology and innovations in all professional domains.

It is high time for the education and instructional policy makers to focus on the need to match the cultural competence training with the business effectiveness needs of the cross or mixed cultural corporate groups. It is time to train the cross-cultural competence to get the Romanian professionals ready to join the big professional cross-cultural family of European Union. This demands not only cultural literacy, but also in-depth and application-oriented understanding, openness, tolerance to the otherness of a new culture patterns and integration skills.

2. Cross-Cultural Competence

The cross-cultural approach in teaching business English proposed for the academic education is based on the four perspectives model of Ulla Lundgren (Lundgren U., 2004; 2005): *a) communication skills in a foreign language, b) cultural competences specific to the foreign language, c) intercultural competences facilitating the natural behavior in the cultural environment of the foreign language, and d) organizational communication competences*, that develop the ability to interact efficiently in a new organizational culture, where the foreign language learned is the formal language of the organization.

The specific competences targeted are translated into the reference framework of *foreign language, cultural knowledge* and *organizational culture knowledge* which are compared to the *student's mother tongue* and its *set of cultural values*, facilitating the development of a natural behavior in a different professional culture environment. (see Table 1)

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3. Pedagogical Engineering of the Cross-Cultural Competence

The pedagogical processing of the cross-cultural business English contributes to the development of a group learning community, facilitating the collaborative processes oriented, problem solving, new ideas and knowledge creation. It includes various tactics and tools, stimulates the cognitive and affective processes and leads to the internalization of new corporate cultural values and knowledge, and to the development of a natural behavior in a new professional and social environment.

The cross-cultural approach of business English articulates with the *educational theories* from the level of knowledge acquisition to the one of attitude development. The proposed perspective is based on the *socio-constructivism learning theory* (Piaget, 2001; Doise and Mugny, 1978) which stimulates student's capacity to adapt and react adequately to the otherness of a new cultural and organizational environment. This approach makes possible the development of various *pedagogical strategies* (cognitive learning: Shekan, P 2003; contextual learning: Brooks, I. G. and Brooks, M. G. 1999); *active teaching and learning models* (problem-based learning: Savin-Baden, Major, 2004; project-development learning: Knoll, M. 1997); *learning media*: (blended learning: Garrison, D. R.; Vaughan, N.D., 2008; web-based learning: (Schroeder, R. 2002); computer mediated learning: (Gonzalez-Lloret, M. 2008); face-to-face learning: (Stein, D.S. (2003); *learning activities* (Trofimovich, P.; McDonough, K. (2011) simulations, games, brain storming, etc.), *education formats* (lecture, tutorial, independent learning, distance learning, small/large groups etc. (Salcedo, C.S. 2009). (see Table 2)

The *corporate culture value* topics will include corporate identity and design, communication, behavior, philosophy, time management, product management, foundation of a firm/company, organization of an enterprise, working hours, brand and advertising, trade fair/exhibition, banking, business lunch, documents management in a company, waste management in a company (Black, Richard J., 2004). These topics will also include a comparison approach to the Romanian organization cultural dimension (Rogojinaru, Adela, 2009; Ionescu, Gh. 1996).

The process of identifying and defining the specific *cross cultural competences* needed to be acquired and trained by the Romanian students of business English is closely based on the study of the concepts and principles in the domain: *cross cultural adaptation*, (Bennett, 1999), *intercultural efficiency* (Cui & Van Den Berg, 1991), *cross-cultural competence* (Johnson, James P., Lenartowicz, Tomasz; Apud, Salvador (2006), *cross cultural intelligence*: Ang, S., & Van Dyne, L., (2008), *effective cultural communication*, (Dodd, C.H. 1997), *cross cultural communication competence* (Kim, 1984; Gudykunst & Kim, 1997), etc.

The *learning goals, criteria and levels* of the cross-cultural competence to be trained by students of the business English programme are limited to the *cross-cultural understanding* and *openness attitude development*, and based on the research of Bryram and Morgan (1994) on the development of empathical knowledge and cross cultural behavior. We suggest a portfolio of *criteria and standards* focusing on direct individual and group interaction with the specific cultural environment that enable effective cross-cultural work in business according to its corporate values and principles. Cultural skills under consideration are needed to progress from *cultural awareness* and *knowledge* stage to the *cultural intelligence* model supported by Christopher Earley (2003; 2006) (see Table 3).

The sub-divisions of the cross-culture competence for business English that we opted for are *flexibility* and *openness*. *Flexibility* refers to that attitude making individuals adapt to a new cultural and social environment which display a specific attitude and behavior in business interaction. *Flexibility* develops the ability of observation and selection of the most suitable behavior. *Openness* is the cultural ability of accepting individuals coming from another cultural environment and the development of professional and social relationship with them. *Openness* means an active role in an unfamiliar cultural environment that can be even a hostile one.

4. Conclusions

The cross-cultural competence makes professionals able to find adjusted, adapted, re-invented strategies in dealing with new culture situations.

The cross-cultural approach of business English emphasizes on treating learners as active problem-solving persons by involving them in real-life learning situations. It also provides the assessment and testing tools for a self-evaluation, tracking the individual training progress. The approach of cross-cultural business English encourages wide participation and contribution of the students in the training contents and the cross-cultural dialogue.

The innovative approach of the cross-culture business English consists in the content-based environment and the active pedagogy used to develop specific cross-culture competence which is translated into a positive, flexible, integrative behavior development.

Educational packages for individual beneficiaries can be adapted to virtual or blended learning classes, formal or informal educational networks etc It offers the premise for building the empathic attitude, through a deep understanding of the own cultural matrix and a greater permeability to the behavior and values of another cultural and organizational environment, increasing the degree of cross-cultural communication and integration of specialists in economics.

Table 1 – Cross-cultural Business English framework

Dimension	Competence
A. Communication L1 – mother language L2 – foreign language	Reading comprehension Listening comprehension Writing Speaking
B. Culture C1 – trainee's culture C2 – the culture of the learnt foreign language	<i>General cultural behavior, ideas, perceptions, art, belief, literature, history, music etc.</i>
C. Cross-culture X – intercultural communication competences	<i>adaptability, tolerance, empathy, flexibility, cultural identity, social constructivism</i>
D. Organizational culture Y – organizational communication competence	<i>Recognition and use of organizational culture patterns, communication stereotypes and procedures</i>

Table 2: Levels and dimensions of the Cross culture competence structure development

Cognitive dimension	Pedagogical approach	Specific tactics
Knowledge acquisition	Instructionalism	knowledge transfer
Comprehension	Constructivism	Actions, facts, simulations,
Application	Collaborative learning	Brain storming, games, debates
Synthesis/Analysis	Learning by problems	Mutual problem solving tasks, simulations, debates
Knowledge creation/evaluation	Learning by projects	Project development Innovative solutions, self assessment

Table 3 –Dimensions of the cross-cultural educational approach

Level	Domain	Dimension	Definition	Competences/behavior
1	Cognitive	Knowledge	Acquisition and recollection of previously learned basic language knowledge	<ul style="list-style-type: none"> Ability to reproduce basic knowledge recognize, arrange, define, duplicate, label, list, relate, etc)
	Affective	Awareness (Receiving)	Sensitivity and willingness to tolerate new ideas, approaches, attitudes, behaviors)	<ul style="list-style-type: none"> Perception of cultural and organizational differences Ability to differentiate, accept, respond
	Pragmatic	Basic language use	Basic language use in the organizational environment	<ul style="list-style-type: none"> Understand/use of everyday specific English for specific purposes interactions with native or non-native English speakers
2	Cognitive	Comprehension	Ability to grasp the meaning/message of specific English	<ul style="list-style-type: none"> use the acquired knowledge through translations/interpretation classify, describe, discuss, explain, express, identify, indicate, locate, report, select, translate
	Affective	Involvement (Responding)	Commitment to the organizational culture	<ul style="list-style-type: none"> understand/react appropriately according to the cultural& organizational environment standards
	Pragmatic	Extended basic language use	Extended basic language use specific to the organizational environment	<ul style="list-style-type: none"> Complex interaction within the social/organizational environment extended basic language; appropriate reaction
3	Cognitive	Application	Selection/transfer of knowledge in a new context	<ul style="list-style-type: none"> use the concepts for solving a specific issue apply, choose, demonstrate, illustrate, interpret, operate, practice, schedule, solve, use, write
	Affective	Valuing	Critical perception of new set of values	<ul style="list-style-type: none"> evaluate ideas, materials, phenomena, behaviors expression of opinions development of specific attitude/behavior debate/support/evaluate
	Pragmatic	Standard language use	Communication effectiveness	<ul style="list-style-type: none"> Effective professional/social interaction standard language appropriate openness attitude
4	Cognitive	Analysis	Appropriate perception of cross-culture content/form	<ul style="list-style-type: none"> compare similarities/differences to develop new understanding analyze/appraise/categorize/criticize/differentiate/distinguish/examine/experiment/question/test
	Affective	Organization	Bring the two cultures into a harmonious/internally consistent philosophy	<ul style="list-style-type: none"> generalize/act according to the accepted values theorize/formulate/balance
	Pragmatic	Specialized	Appropriate	<ul style="list-style-type: none"> Fluent communication and adequate

		language use	understanding/interpretation of complex texts; concrete/abstract topics	behavior even in complex situations
5	Cognitive	Synthesis	Development of creative communication patterns/structures	<ul style="list-style-type: none"> develop new ideas/opinions/solutions on a given theme arrange/assemble/collect/compose, construct/create/design/develop/formulate/manage/organize/plan/propose/set up/write)
	Affective	Characterization by value set	Consistent act/behavior in accordance with the specific corporate accepted values	<ul style="list-style-type: none"> compare/accept/act in accordance with the new corporate values revise/require/avoid/resist/manage/resolve
	Pragmatic	Specialized oral/written language use according to organizational patterns	Understand/use of complex texts/organizational patterns	<ul style="list-style-type: none"> Fluent/flexible use of specialized language well-structured/detailed communication on complex subjects specific organizational patterns/connectors/cohesive devices internalization of the cultural/organizational set of values
6	Cognitive	Evaluation & Knowledge creation	Evaluate/accept/produce corporate conceptual/material values according to organizational relevance	<ul style="list-style-type: none"> develop/design/create new elements/topics in the given set of values
	Affective	Internalization	Integration/development; empathy towards the otherness cultures	<ul style="list-style-type: none"> act according to the internalized set of values demonstrate objectivity/coherence in solving specific issues empathic behavior etc
	Pragmatic	Advanced use of specific business English	Coherent/detailed communication in various media	<ul style="list-style-type: none"> effective communication adequate reaction in complex situations

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Measuring Quality Satisfaction with Servqual Model

Dan Păuna¹

Abstract: The orientation to customer satisfaction is not a recent phenomenon, many very successful businesspeople from the beginning of the 20th century, such as Sir Henry Royce, a name synonymous with Roll – Royce vehicles, stated the first principle regarding customer satisfaction “Our interest in the Roll-Royce cars does not end at the moment when the owner pays for and takes delivery the car. Our interest in the car never wanes. Our ambition is that every purchaser of the Rolls - Royce car shall continue to be more than satisfied (Rolls-Royce).” The following paper tries to deal with the important qualities of the concept for the measuring of the gap between expected customer services satisfactions, and perceived services like a routine customer feedback process, by means of a relatively new model, the Servqual model.

Keywords: economizing customer; ethical customer; convenience customer; the gaps; consumer perception; consumer expectation.

JEL Classification: M 10; M 31; L 84

1. Introduction

The starting point for an organization whose strategies are customer-oriented is the needs and expectations of the customer. The companies which can offer their customers both the competence/performance and the reach of a high level of satisfaction generated by high quality are the ones which gain more advantages than the competition. Both the customer and the quality can be interpreted according to typologies in the case of the customer or according to the quality dimension that the organization chooses when presenting the concept of quality.

In the case of the customer motivations are based on the purchase attitude. Gregory P. Stone (Fitzsimmons & Fitzsimmons, 1994) developed a now famous topology in which shopping-goods customers were classified into four groups. The definitions that follow (Fitzsimmons & Fitzsimmons, 1994) have been modified for the service customer.

The economizing customer. This customer wants to maximize the value obtained for expenditures of time, effort, and money. He or she is a demanding and sometimes fickle customer who looks for value that will test the competitive strength of the service firm in the market. Loss of these customers serves as an early warning of potential competitive threats.

The ethical customer. This customer feels a moral obligation to patronize some particular group or firm. Service firms that have developed a reputation for community service can create such a loyal customer base.

The personalizing customer. This customer wants interpersonal gratifications, such as recognition and conversation, from the service experience. Greeting customers on a first-name basis has always been a staple of the neighborhood family restaurant, but computerized customer files can generate a similar personalized experience when used skillfully by front-line personnel in many other businesses.

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The convenience customer. This customer has no interest in shopping for the service; convenience is the secret to attracting him or her. Convenience customers often are willing to pay extra for personalized or hassle-free service.

As for the dimension of the quality concept that an organization chooses, it has a series of meanings and interpretations which can be connected to performance by a brand. In order to maintain and increase the company success, managers have to pay special attention to products/services expressed by quality or performance. In recent years, both the specialty books and the practice have invoked many evaluations to interpret the concept of quality. Among these (Gerhard, Riad, Vidyaranya, Goddard, 2008) a part is oriented towards the producer and another towards the customer, while concepts like competition are oriented towards illustrating quality. Therefore, there are numerous aspects of quality that an organization must choose from.

The concept of quality orientation of the producer

The concept of quality orientation of the producer integrates in itself the product and quality understanding is connected to the process. In a wider sense connected to product quality, differences are reflected in different attributes characteristic to a certain product. Quality is thus objectively measurable. Connecting quality to the process depends on the evaluation regarding following quality rules imposed by standards, any divergence from these meaning a dilution of quality. (appearance of gap 3.- gap between quality defined by rules and the one put into practice).

The concept of quality orientation of the customer

This process involves an orientation both to the user and an understanding oriented towards quality values. According to the quality evaluation oriented towards the user, quality derives exclusively from the customer's point of view. This is based on the idea that this is the person who demands products/services and who will ultimately make the decision in the case of performance quality (good or bad); the user will evaluate the user guide of the product/service and the performance will be measurable according to this (appearance of gap 2.- gap between the degree of understanding of consumers' requirements by the management and defining the service quality by the rules adopted).

The concept of quality orientation of the competition

Relationships with the competition always play a part when the strategy of the company is to become "quality leader". Therefore, the company compares the performance of its quality with that of other companies, continuously measuring the gaps. (gap 5-gap between the expected and perceived)

2. Theoretical Concept

If someone was forced to choose among the three aspects, the concept of quality orientation of the customer is the one we find the most often. This assumption is based on the fact that, on the market of today's buyer, a customer will orient towards a firm that offers the desired quality of product or service. Consequently, the turnover (sales and profit) suffer. Moreover, an understanding of customer-oriented quality automatically involves an attitude focusing on customer satisfaction.

When it comes to services, defining quality is extremely difficult compared to goods production. In goods production there are exact, measurable, quantifiable parameters to express and evaluate the level of quality; there is the possibility to exclude penalties, quality classes can be established and used, the final quality control can prevent the reach of unsuitable products to final customers. There are no such possibilities in the field of services.

In order to identify the quality characteristics of a service there must be considered the following aspects (Mandru, 2011):

- most times some services are performed in the presence of customers and that creates the opportunity to immediately analyze the quality;

- services must respond to various needs of customers which means the existence of a wide variety of services types in the same category;
- similar services offered on the market help clients to make comparisons so that oftenly the price is not an important factor in choosing the desired service;
- the service must be provide within the limits imposed by standards or other regulations;
- staff should be able to provide quality services at the established level of quality.

From the range of issues mentioned above, in performing the service involved the differences between the benefits hoped and real benefits, called gaps.

2.1. Gaps

The most correct definition of service quality is the gap between customer expectations regarding the service and quality perception after the use of the service. It is the proportion between the real advantages obtained when using the given service and the expected benefits. We can talk about quality when the service is in compliance with customers' expectations or it exceeds them. If the level of the offered quality meets the customer's expectations, that will become a regular customer, otherwise they will search for other suppliers, so, the competition wins.

In the chart below the gap between expected and perceived service is structured

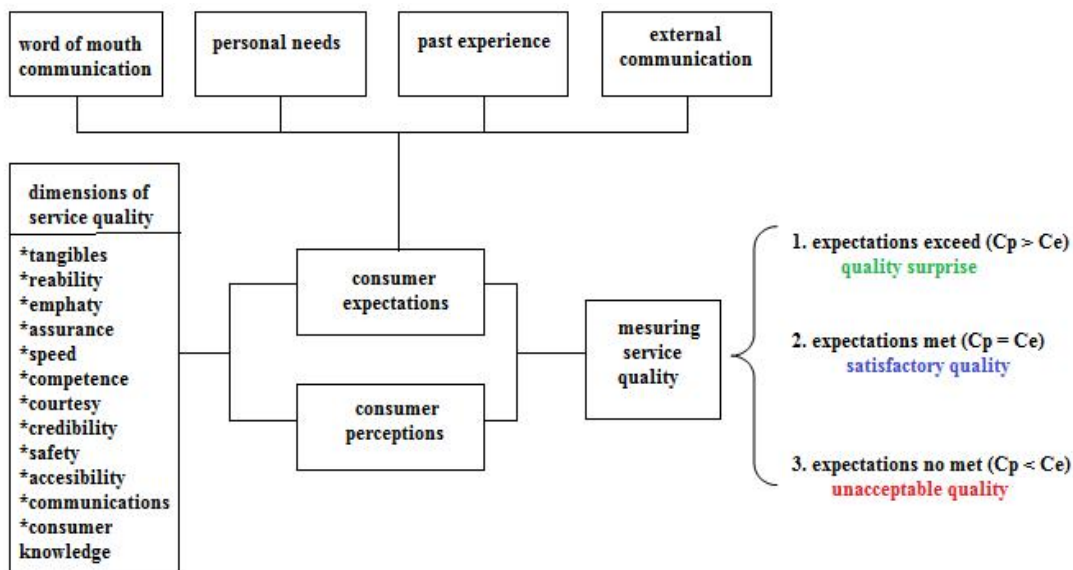


Figure 1. Perceived service quality

Sources: Adapted from A. Parasuraman, V.A. Zeithalm, L.L.Berry, "A Conceptual Model for Future Research", Journal of Marketing, vol.49, Fall 1985, p.48

The model of service quality allows deep analysis, the identification of requirements suppliers must meet in order to offer the expected quality to their customers. The model emphasizes five gaps which can determine customers' dissatisfaction and which can finally cause the failure of the service in question. The utility of the model was largely recognized and appreciated by the ideologists and practitioners. Later a strong emphasis was placed on analyzing the causes that could generate gaps and the ways of removing those.

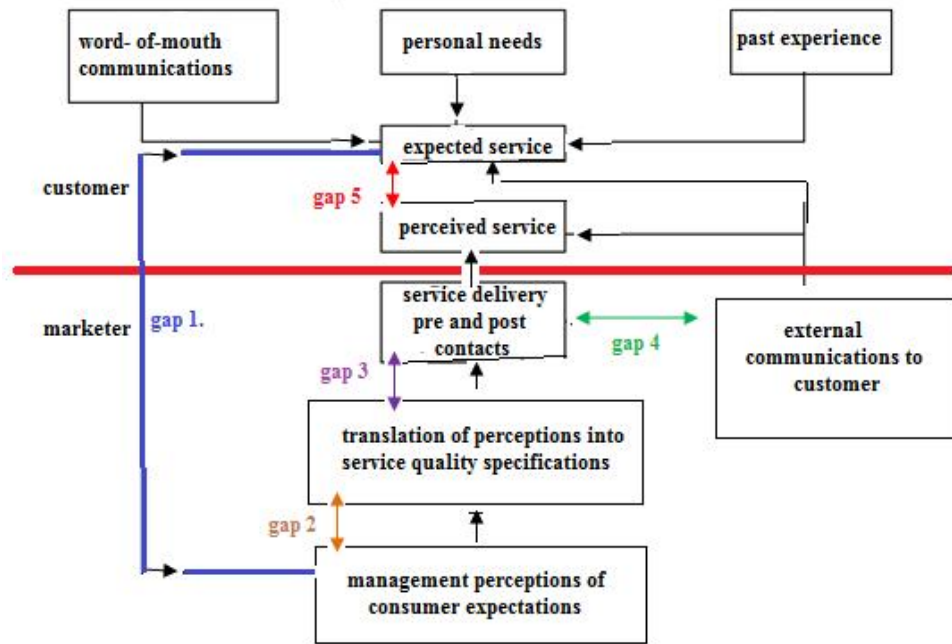


Figure 2. Service quality gap model

Sources: Adapted from A. Parasuraman, V.A. Zeithalm, L.L.Berry, "Communication and Control Processes in the Delivery of Service Quality" *Journal of Marketing*, vol.52, April 1988, p.36

Gap 1.

The gap between consumers' requirements, expectations and the degree of understanding those by service suppliers. The management of service suppliers can not always understand clearly and precisely the consumers' expectations and requirements: what consumers really want, how they want it, the criteria they use to evaluate service quality.

Gap 2.

The gap appears as a difference between the degree of understanding consumers' expectations by the management and the definition of service quality according to the rules adopted. Understanding customers' expectations is not enough. They must be translated into quality standards and putting them into practice must be constantly pursued.

Gap 3.

The gap between the quality defined by standards and the quality perceived during putting the service into practice.

Gap 4.

This gap aims at the difference between the quality of the service and the quality promised or suggested by the company's communications. Customers' expectations are clearly influenced by the promises made by the company through the marketing campaigns.

Gap 5.

The gap between the perceived and expected service. It appears when at least one among D1 - D4 is present. The more of the first four gaps are present, the deeper they are, the deeper D5 will be, that is D5 is a function of the first four gaps.

$$G5 = f(G1, G2, G3, G4)$$

2.2. Servqual Model

In order to measure customers' satisfaction on different aspects related to service quality, Valarie Zeithaml and his co-workers (Parasuraman, Zeithalm, Berry, 1988) have developed a valorization grid called SERVQUAL. This is based on the principle that customers can evaluate the quality of a company's services by comparing their own perceptions and expectations. SERVQUAL is considered to be a generic tool which can be applied to a wide range of business services.

SERVQUAL is widely used to measure service quality. Its original service dimensions have been determined by A. Parasuraman (Parasuraman, Zeithalm, Berry, 1988), with subsequent changes and regulations to the service industry.

Despite all this, in order to develop excellent services, there are three fields which can be identified and improved for the SERVQUAL model.

1. First, SERVQUAL implies a linear relationship between customers' satisfaction and the performance of the attribute service. The implication shows that the low results of the customer's satisfaction have as a start point the low performance of the attributes and this should be brought into focus to be improved. This phenomenon can be inferred from the analysis of the published applied studies of SERVQUAL.

2. A second field to be improved pertains to SERVQUAL as a continuous tool of improvement and innovation. Thus, SERVQUAL as it is defined (Parasuraman, Zeithalm, Berry, 1988), is a measuring scale with multiple elements with a good reliability in well-defined terms which can be used to better understand service consumers' expectations and perceptions. Its use in the development of service activities is, essentially, a tool for continuous improvement. Despite all this, with the pressure on a growing market, continuous improvement is not enough to maintain a competitive advantage. Many organizations are strategically aiming at innovating in order to increase competitiveness. SERVQUAL was not conceived to tackle the innovation element; the thing which certifies that customers' needs and expectations must be fulfilled and exceeded by product innovation is not the model's feature. (Smith 1995).

3. Although SERVQUAL is largely used by the service companies, there have been doubts about its conceptual basis and its methodological limitations (Lovelock, Wirtz, Lampert, Munos, 2008). In order to assess the stability of these five dimensions when it is applied to a variety of services, there has been done an analysis of data from banks, delivery companies, insurance companies, auto repair and electrical equipment (Mels, Bonshoff, Nel, 1997). The results show that, in fact, SERVQUAL only measures two factors: the intrinsic quality of the service and the extrinsic quality (which Grönroos calls "technical quality") (Grönroos, 1990).

The papers related to service quality usually try to divide into categories the factors which influence the attitudes towards the service at a series of levels. At the highest level this implies a low number of dimensions to the service quality. These can be grouped in a larger set of factors or determinant factors of service quality which are subsequently developed into questions to measure by a structured questionnaire. In the original concept of Servqual tool, ten determinant factors of service quality were described.

Table 1. The determinant initial factors of service quality

No	Determinant factors of service quality	Examples
1.	Access	Easy and convenient access at convenient schedules; (non stop phone line; Internet access)
2.	Communication Informing customers in a language that they understand, listening to customers	Communication material adapted to the needs of individual groups (ethnic minorities, people with sight problems etc);
3.	Competence Holding the necessary abilities and knowledge to supply the service	All the staff must know their responsibilities and must be able to do their job.

4.	Courtesy Politeness, respect, staff's civility at all levels.	The staff must behave politely and pleasantly
5.	Reliability Trust, credit and image	The staff must generate a feeling of trust in the relationship with their customers
6.	Credibility Supplying a consistent, correct and reliable service; supplying the promised service	Defined standards, correct accounting; correct carriage of tasks; keeping promises and obeying deadlines
7.	Prompt response Availability and preparation for service supply when necessary	Fast problem solving;
8.	Security Physical and financial security, privacy	Supplying safe services
9.	Physical interface Physical aspects of service such as equipment, facilities; staff appearance	Modern equipment and facilities; uniforms for the staff
10.	Understanding the customer Knowing customers' needs individually	Adjusting services whenever possible in order to satisfy individual needs

After intensive research, these ten factors have been reduced to five; further analyses have shown that some factors were tightly connected. The five determinant factors are:

Table 2. The determinant factors of service quality

Nr.	Dimension	Description
1.	Material goods	Physical facilities and available equipment, staff appearance; how easy to understand the communication materials are
2.	Reliability	Supplying the promised service safely and correctly
3.	Prompt response	Helping customers and supplying a prompt service
4.	Security	Transmitting a feeling of trust
5.	Empathy	Offering the customer an attentive and individual service

These five dimensions are translated into 22 questions which measure both the perceptions and the expectations.

The instrument has been designed and validated for use in a variety of service encounters. For multisided services, SERVQUAL could be used by management to determine if any unit has poor service quality (indicated by a low score); if so management can direct attention to correcting the source of customers' poor perceptions. SERVQUAL could be used in marketing studies to compare a service with a competitor's service and again identify the dimensions of superior or inadequate service quality.

3. The case study. Analyzing the range of services offered to customers by applying servqual model by S.C. AXEL SECURITY S.R.L.

The range of services offered by S.C. AXEL SECURITY S.R.L. is made known to beneficiaries by a personalized offer and it contains:

- guarding objectives, goods and assets. These can be: company headquarters, financial institutions (banks and non-banking institutions), schools, gas stations, restaurants, video arcades, private residences, production units, warehouses, building yards etc.;
- guarding and conveying assets – with armed staff;
- bodyguard services;
- planning, installing and maintaining alarm systems;
- incorporated safety system with electronic surveillance, control and panic systems against effraction and fire;
- efficient monitoring and intervention with mobile armed crew;
- supplying specialized equipment;
- organizing professional certification courses;

- for all the services, the firm offers specialized advising services.

Each of the beneficiaries will be treated as sole customer; the security system offered is created for each objective and it is adapted to the reality in the field, to the specificity of the objective and the requirements of the beneficiary.

The firm offers services to beneficiaries on the basis of a service contract which can be subsequently modified by addenda.

Against unwanted events which could not be prevented or eliminated by the specialized personnel of S.C. AXEL SECURITY S.R.L. and which occur because of the beneficiary, each objective (no matter which kind) is ensured by an insurance policy that the firm holds at Astra Asigurări and which is worth 500.000 euros.

3.1. Implementing the case study

At present, S.C. AXEL SECURITY S.R.L. holds a customer portfolio both for ensuring the objective security with guarding agents and for monitoring and operative intervention with mobile armed crew, the structure of the portfolio being as follows:

- guarding the objectives, goods and assets with a number of 47 contracts for 62 objectives, all these being legal person;
- monitoring and operative intervention for a number of 278 contracts, among which 52 are natural person (18,7%).

Measuring service quality can be made by methods such as: mystery client, customers' complaints, customers' surveys, focus-groups, customer panels, market research, research on the employees, etc.

The application is an illustration of the way we can carry out the research on service quality using SERVQUAL standard procedure. The research was carried out at S.C. AXEL SECURITY S.R.L. using as tool the questionnaire. It was carried out between the 20th of May 2011 and the 29th of May 2011, with 50 questionnaires, all of them being filled out

The research started from these hypotheses: the beneficiaries' preferences are influenced by service quality, there are differences between the beneficiaries' perceptions and expectations regarding service quality, the quality of the service offered depends on these differences. Applying hypotheses, the objectives of the research have targeted: the identification of the values of the beneficiaries' expectations and perceptions, the identification of the importance given by the beneficiaries to the five dimensions of the SERVQUAL model in order to verify whether the firm offers quality services.

The questions of the questionnaire aimed at the identification of both the customers' expectations and their perceptions, using a scale of semantic differentiation with 5 steps (from 1= "strong disagreement" to 5 = "strong agreement"). The calculation of the scores of customers' perceptions and expectations was made individually on each dimension of SERVQUAL model, and the average numbers are presented together.

The interpretation of the results is a complex process which can be done by applying a large number of quantitative and qualitative methods. These must be chosen carefully according to the objectives of the research so that they can exploit the most of the existing informational basis of the firm and to reduce to a minimum the errors which can lead to the corruption of the results.

Basically, this phase aims to find an answer for each hypothesis, that is the first one regarding the beneficiaries' preferences being influenced by service quality and the second which targets the difference between their expectations and perceptions.

The research aims to identify the profile of the beneficiaries taking into account the answers they gave to a questionnaire which follows the next items:

1. the beneficiaries' preference on the type of service and chosen security system;

2. the legal nature of the people requesting security services;
3. beneficiaries' option for security services;
4. the beneficiary's perception on the quality-price proportion.

Regarding the beneficiaries' preference on the type of service and security system they have chosen, it varies, so, among the 50 people questioned:

- **80 %** prefer the monitoring and operative intervention system;
- **14 %** prefer the guard system (human);
- **6 %** prefer the combined security system.

The chart bellows emphasizes these preferences focusing on the preference for the operative systems.

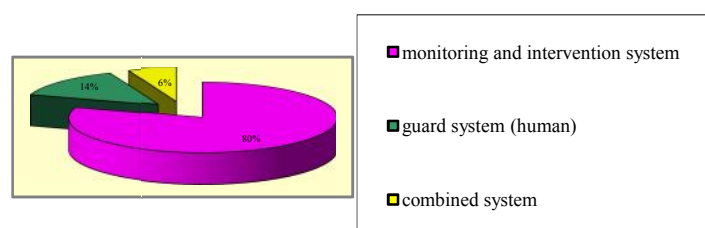


Chart 1. The structure of the beneficiaries' preference on the type of service and security system chosen

It is important to know if the demand for this kind of services comes from organizations or private individuals, the share emphasizing the trust given to these firms others than the police forces.

The data regarding the legal nature of people demanding security services is shown below:

- **84 %** legal person;
- **16 %** natural person.

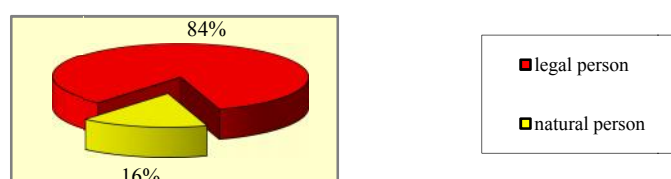


Chart 2. The legal nature of people demanding services

Beneficiaries' option for security services is influenced by the personal experience of each individual. The most complex element to make important decisions is when the purchase targets a costly, unknown, or rarely bought item. At this stage the buyer uses more criteria to assess alternatives and options, and they will spend a lot of time looking for information and the decision on the purchase will be made pretty hard.

In general, all people look for information, but its importance depends on the individual nature such as previous experiences, education, motivation, individual sides, the information offered by the market, to which we can add a series of elements pressuring the individual –

financial elements or time constraints. While looking for information in order to make a decision previous experiences are very important.

The answers confirm the hypothesis because of the 50 people:

- **56 %** have chosen security services without coercive factors;
- **26 %** have chosen security services under the influence of unpleasant events, impulsively;
- **18 %** have chosen security services because it was compulsory according to law;

This situation is presented in chart 3.

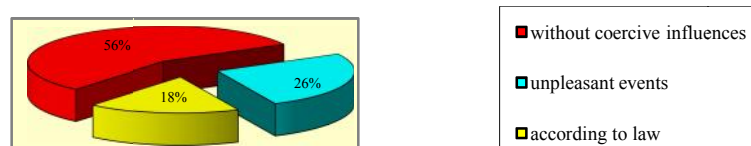


Chart 3. The balance of the security service selection criteria in customers' preferences

The assignment of the preferences of people asked certifies a theoretical aspect of service marketing, according to which before the purchase the service customers' behavior is strongly influenced by past experience and by personal communication. The management of S.C. AXEL SECURITY S.R.L. will have to focus its managerial and marketing efforts for offering more and more competent services so that the beneficiaries' perception to be as close to the difference between the perceived and expected service as possible.

Customers are attracted by the firm by the multitude of services offered at the best proportion quality-price obtained by the ideal combination between the quality and quantity of the services offered.

Analyzing beneficiaries' opinions regarding this proportion, we notice that from the 50 people:

- **76 %** strongly agree;
- **14 %** agree;
- **10 %** are indifferent.

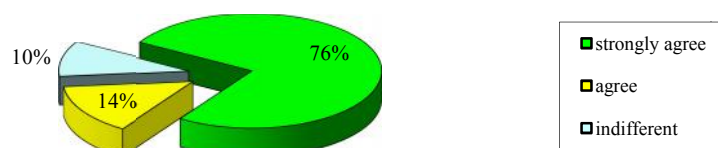


Chart 4. Beneficiaries' opinions regarding the proportion quality-price

3.1.1. The calculation of customers' perceptions and expectations scores using SERVQUAL model

For the two sets of 22 questions asked, people order the questions in the order of their preferences. Data analysis was carried out for each preference, using the semantic differentiation scale with 5 steps with the following assessment: strong agreement, agreement, indifference, disagreement, strong disagreement.

Chart 3 presents the average number of points obtained by each characteristic for the expected and perceived service, the calculation being done with the help of the weighted arithmetic average, according to the formula:

Equation 1 Formula for calculation the average number of points obtained by each

$$\bar{X} = \frac{\sum_{i=1}^n x_i f_i}{\sum_{i=1}^n f_i}$$

characteristic for the expected and perceived service

Where:

X – average points obtained

x_i – number of points given by each subject for criterion i

f_i – number of subjects who have given the same number of points

Table 3. Average number of points obtained for the expected service

	Above expectations		Consistent with the expectations		Below expectations	
	Enthusiasm	Satisfaction line	Satisfaction	Dissatisfaction line	Dissatisfaction	
Expected service	Strong agreement	Agreement	Indifference	Disagreement	Strong disagreement	
Characteristic	5	4	3	2	1	
Reliability	38	9	3	0	0	
Promptitude	47	3	0	0	0	
Professionalism – staff’s civility	44	6	0	0	0	
Available equipment	40	6	4	0	0	
Individualized attention to each customer	46	3	1	0	0	

Table 4. Average number of points obtained for the expected service

	Above expectations		Consistent with the expectations		Below expectations	
	Enthusiasm	Satisfaction line	Satisfaction	Dissatisfaction line	Dissatisfaction	
Expected service	Strong agreement	Agreement	Indifference	Disagreement	Strong disagreement	
Characteristic	5	4	3	2	1	
Reliability	30	15	5	0	0	
Promptitude	37	13	0	0	0	
Professionalism – staff’s civility	36	12	2	0	0	
Available equipment	32	10	8	0	0	
Individualized attention to each customer	37	7	6	0	0	

Table 5 emphasizes the values ranking for the gaps between perceived and received services.

Table 5. Ranking the criteria taken into account when choosing security services and summarizing the scores of beneficiaries' perceptions and expectations for the services offered by S.C. AXEL SECURITY S.R.L.

Dimensions	Average number of points		Difference between perceptions and expectations	Place according to consumers
	The average of customers' expectations (A) Expected service	The average of customers' perceptions (P) Received service		
Reliability	4,70	4,50	0,20	I
Promptitude	4,94	4,74	0,20	I
Professionalism – staff's civility	4,88	4,68	0,20	I
Available equipment	4,72	4,48	0,24	II
Civility	4,90	4,62	0,28	III

The ranking of the attributes is made in chart 6.

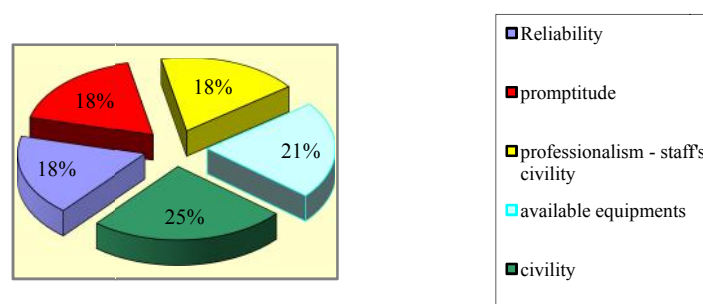


Chart 6. The chart of ranking values

From the calculations above we can notice that most of the beneficiaries are attracted by the numerous services offered at the best proportion quality-price, the best combination between the quality and quantity of services offered.

Thus, this is a very good indicator which shows that most of the customers are satisfied with the received services – these being above their expectations. Their periodical increase has the effect of trusting the security services offered by S.C. AXEL SECURITY S.R.L. The combination of reliability, promptitude, professionalism emphasizes the firm's capacity to impose itself on a strongly regulated market, with an important competition.

We must notice that indicators such as "equipment" and "civility" show that the beneficiary is satisfied with the received services, the value of this indicators being 0,24, and 0,28.

In general, a positive score for the five attributes can only emphasize the professionalism of the firm, its management being able to identify the customers' complaints and their evolution, and the research can only monitor the offered services and observe quality through the customers' vision.

Correlated with the asked price, the level of the offered services makes the beneficiaries loyal and there are also lots of new customers.

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THE 7TH EDITION OF THE INTERNATIONAL CONFERENCE
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REALITIES AND PERSPECTIVES

**Development Contextual Factors of
the System of Media Responsibility in Romania**

Daniela Aurelia Popa¹

Abstract: The present study represents a research in incipient stage with the purpose of discovering certain contextual aspects in the Romanian media. The starting point is represented by the analysis of several reports drafted at national and international level regarding the actual state of the instruments used to raise the awareness of the media in Romania. The action of raising awareness involves a precursory process of investigating the rights, duties, actions and behavior norms in their professional activity. The journalist has to shape his opinion according to a set of ethical and deontological values so that the responsibility towards the public and its interest is situated first. The objectives of this study will point at aspects regarding the determination of the features of a context that is opportune and favorable for the implementation of a system of media responsibility in Romania; establishing a degree of active involvement of the media organisms in Romania in the elaboration and implementation of a system of media responsibility; the identification of the activities that can ensure the optimization of implementing a system of media responsibility in Romania; the highlight of the effects of creating a context favorable for the implementation of a system of media responsibility in Romania.

Keywords: professionalism; self regulation; ethics; quality of the journalism

The purpose of this study is to perform and investigation that would reflect the context favorable for the development of a system of media responsibility in Romania.

The observatory- investigative research will start from the following *hypothesis*: the current context for the performance of the activities of the media is opportune for the development and implementation of a system of responsibility of the media in Romania.

In the present study, the content of the collocation *system of media responsibility* underlines a series of undertakings targeting the supervision of the professional journalistic act involving at the same time a moral conduct in the performance of the professional activities but also an organism specialized in ensuring the respect of this conduct.

In order to complete this theoretical frame that is necessary for our research, we will analyze some studies at national and international level on which the description of the current tableau of the Romanian media will be based upon, necessary to underline the context of the research.

Profile of Romania – introspective scene

In what concerns the media context in Romania, the latter is distinguished by a primary problem of this region, respectively the *media patrons* as in Romania are five major media actors, each of them manifesting a low interest for the quality journalism.

In one of studies¹ what is relevant is the situation of the media in Romania where all the indicators that have been measured have dropped (see table). This drop is associated by the researchers to the

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elections, given the *polarization of the media editorial offices* and *the open conflict* between the president Traian Basescu and most of the media patrons (MSI, 2011, p. 99).

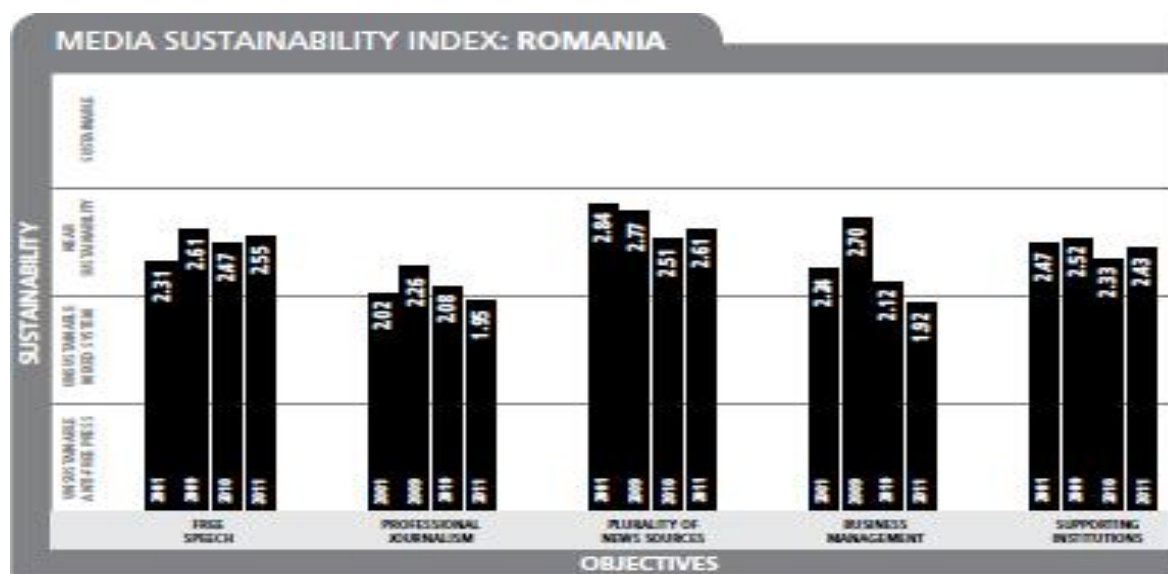


Figure 1 The objectives and indicators resulting from the study in Romania (MSI, 2011, p. 100)

In order to determine the characteristics of a global context suitable for the implementation of the self regulation system, we have to mention certain aspects that concern *a context of the human values protected in Romania*.

At a first glance, the media scene in Romania seems to be a vibrant one, with multiple options, with a high level of foreign investments and *media legislation according to the requirements of the European Union*. However, the Romanian reality of the media is dominated by five trusts led by contestant media owners, out of which at least two have legal issues.

The two major threats for the quality of the Romanian journalism are considered to be, according to the two CIMA reports² the *government control and involvement in the public audio-visual* (Hume, 2011, p.56).

The independence of the media, ethics and legal frame in Romania has been involved in a vicious circle from the beginning of the post communist era. *The freedom of the press* has been a subject of debate between the European Union even form the adhesion. However, beginning with 2008, the Romanian media continued to become more and more concentrated in the hands of the five major media owners³ which control 45% on the television market (the public television owns 22%) and 90% from the national circulation (Hume, 2011, p.57). without trying to understand why, they exert, through their own instruments, the interest for politics and profit. These politically ambitious owners in comparison to the severe impact of the financial crisis and the use of the politicians to use the political media channels *have devastated the independence and quality of journalism in Romania* (Hume, 2011, p.59).

Out of the desire to get reelected, president Traian Basescu promised in December 2009 that he will support the legislation against the patron concentration of the media. The trust of the Romanian

¹ *The Media Sustainability Index 2011* titles *The Development of Sustainable Independent Media in Europe and Eurasia*, performed by IREX, available online <http://www.irex.org/>, accessed on 14.03.2012

² *Caught in the Middle: Central and Eastern European Journalism at a Crossroads*, a report of the Center for International Media Assistance (CIMA), author Ellen Hume, January 20, 2011, available online: <http://cima.ned.org/publications/research-reports/caught-middle-central-and-eastern-european-journalism-crossroads>, accessed on 14.03.2012

³ The five groups that contrl the media in Romania are: Adrian Sârbu (CME), Ringier, Voiculescu (Intact), Patriciu (Adevărul Holding) and Vântu (Realitatea, Catavencu).

citizens in the television has dropped before the elections from 70% in June 2008 to 61% during the 2009 campaign, according to the eurobarometer ordered by the European Commission.

Another significant case to exemplify the erosion of the trust of the citizens in the media products is the case debated at national level¹ regarding the promotion campaign of the paper “Gazeta Sporturilor” (GSP) in which the GSP personnel sent the leaders in football anonymous letters with the campaign slogan (“We care about sports. Maybe too much”) with letters cut off from newspapers and the recipients Dumitru Dragomir and Mircea Sandu have interpreted them as being death threats, which generated a large number of news in the press. Moreover, the journalists have written, still anonymously, messages with washable paint on the cars of a few football players and have launched the rumor that GSP has been hacked in. After the press took the information as being real, the truth regarding the facts came to: all has been a set-up organized through the guerrilla campaign of “Gazeta sporturilor” (AMP, 2010, p.40).

In this situation, the message which was meant to be sent, a campaign against sports corruption was affected by the poorly chosen procedure to promote the publication at the same time (AMP, 2010, p.40). The role of a publication is to inform on real facts when subjects are invented for publicity reasons and it is not announced as being done so, fact which leads to the diminish of the credibility of that publication. The effect of this campaign wasn't the one expected, the criticism and accusations acting like a boomerang over the publication.

The excessive polarization of the discourse and the involvement of the great press trusts in the presidential campaign seem to have led to a loss of trust capital for these media channels as asserted by a study² (OSCE, 2010). To the same extent, the same hostility is found among the journalists to the extent in which many of them have been involved in the electoral battle.

The political fight in 2009 to occupy the most important positions in the Romanian state has divided the journalists according to their political opinions or the electoral line imposed by the owners of the media trusts. The politicians have made unprecedented pressures, many times directly through the owners of the media and the latter have proven to be involved in sustaining one candidate or another. The media patrons have imposed editorial policies and have placed in the front line of visibility and decision obedient journalists, willing to break the rules of the job in order to influence the debate frame (AMP, 2010).

This is a case in which if there would have been a system of media self regulation, it would have been useful and would have proven to be efficient. The instances of self regulation should have performed a rigorous observation of the journalistic activity in the election years and, most of the times it should have been more rigorous in self appraising concerning the electoral slips.

Romania is the only state in this study whose media sector was difficult to monitor by the IREX MSI. The MSI report in 2009 concluded that the access in the European Union did not lead to great differences in what concerns the *freedom of the media* in Romania and that there is no process of normalization in this sector. Low drops have been registered in comparison to 2008 in what concerns the freedom of the press, plurality of the news sources, business management, support given to the institutions, with just a slight improvement of the professionalism in journalism. The main problems are the *lack of ethics, tabloid character, abusive ownership and lacking confidence*.

¹ Feex Report *Libertatea presei în România/ Liberty of the Press in Romania*, Active-Watch Press Monitoring Agency, May 3, 2010, available online <http://www.activewatch.ro/uploads/FreeEx%20Publicatii%20Raport%20Freeex%20%203%20mai%202010.pdf>, accessed on 14.03.2012

² The OSCE/ODIHR Report, *România. Alegerile prezidențiale/ Romania. Presidential elections*, February 17, 2010, available online <http://www.osce.org/ro/odihr/elections/romania/41532>, accessed on 14.03.2012

Legal Framework

The human rights are the most important to protect in performing a professional journalistic activity¹ and in all activities in general. This principle of “not harming” is the source of journalistic values same as the respect of the truth and correctitude, whose breach could determine the annulment of the journalistic privilege of the journalists. The respect of the human rights is guaranteed, according to article 20 in the Constitution of Romania, both by the later as well as by the international treaties Romania is signatory to².

The respect of the right to life, dignity and truth is considered both from a deontological perspective as well as from judicial perspective. The journalists have to get to the truth, produce it and express it and the public has to receive the truth correctly and, possibly, support it. Moreover, the Deontological Code of the Journalists begins with the duty of the journalists to tell the truth³, the credible language being crucial in the process of communication. The respect we owe to the truth imposes the fair reconsideration of the perspectives regarding the efficiency of the communication process and the necessity that the information is easier to be defended (Friedman, 1991, p.42). Miruna Runcan (2002, p.96) sustains *the role of the journalist to tell the truth*, not the role of a theoretical truth or a prophetic truth, but the truth discovered and as much as it can be interpreted by the journalist, in order for it to become intelligible for its recipient. The commitment to the truth entails the respect of the points of view of everyone involved, without discrimination and using equidistance.

From the perspective of the unwritten laws, *the editorial influences* most of the times activate the responsibility of the journalist, by accepting points of view that are contrary to their own beliefs and the breach of the *clause of conscience*⁴ which is constitutionally regulated. In all these cases, the results of the facts fall under the responsibility of the journalist.

According to the exposure of motives for the draft for the law of the press, the Romanian press undertakes permanent *political and economic pressures* and this is the reason why we have to encourage freedom, professionalization and self regulation of the press⁵.

The legal frame in Romania is considered to be a shiny stain in a media scene that is filled with problems. *The written press in Romania is not regulated* by a specific law and the *audio-visual sector* is typical to the one in Central and Eastern Europe, namely *regulated through government control of a politically controlled council*, characterized by favoritism and inefficient in applying the rules, as asserted by the CIMA study (Hume, 2011, p.59).

The process of self regulation of the media is a process through which the ethics of the media is supported, raising the awareness of the journalists towards their public and supporting at the same time the freedom of speech. This process cannot be accomplished other than through *a frame in which the freedom of speech and right to information are guaranteed*. The obligation of the Romanian state to ensure the material and judicial frame necessary for the accomplishment of free access to any information of public interest was fulfilled by the adoption of Law no.544/2001 on the *free access to information of public interest*. Therefore, by ensuring the right of the citizen to information also results in the right to request that the information disseminated by the journalists is real, honest, without external interventions from the public or private authorities.

¹ In art. 2.1 in the Deontological Code of the Journalist elaborated by the Convention of Media Organizations in Romania, the following are stated: In exerting its role as guarantor of democracy, the press has the primary duty to respect the human rights.

² The Universal Declaration of Human Rights, European Convention of Human Rights, United Organization Convention etc.

³ In art. 1.2 in the Deontological Code of the Journalist elaborated at the Convention of the Media Organizations in Romania the following are stipulated: “The journalist has the duty to search, respect and communicate the facts- such as they can be known through reasonable verifications- in the virtue of the right of the public to be informed”.

⁴ The clause of conscience is defended from constitutional point of view in article 29, paragraph 2: “The freedom of conscience is guaranteed; it has to be manifested in a spirit of tolerance and mutual respect”.

⁵ The exposure of motives for the draft of the press law coming as an answer to the request of the Commission for human rights, cults and minorities in the Romanian Senate, addressed to the professional media organizations to present proposals for regulating the profession of journalist until Mai 3, 2011, <http://www2.cji.ro>

In what concerns the freedom of speech, Damian Tambini (2009, p.67) mentions that self regulation has benefited, in many states, from a substantial public and political support and the supporters have argued that self regulation ensures a safer way *to protect the freedom of speech*. In order to prevent the abuse of law and in order to ensure the balance in society, the Constitution of Romania imposes the guarantee of the freedom of speech, its limitations and the responsibility of the people that breach them. The guarantees of the freedom of the press consist in the freedom of establishing publications, in forbidding the censorship and cancellation of publications but also in the possibility that the authorities impose, in the virtue of the law, the obligation of the means of mass communication to make the sources of the financing public (Cercescu, C.M., 2002, p.20).

According to the study *Media Sustainability Index* (MSI, 2011, p.101) there are no threat regarding the *freedom of speech* in Romania and the legislation is generally considered to be in line with the democratic principles, even if some consider that there are significant legislative gaps in the media.

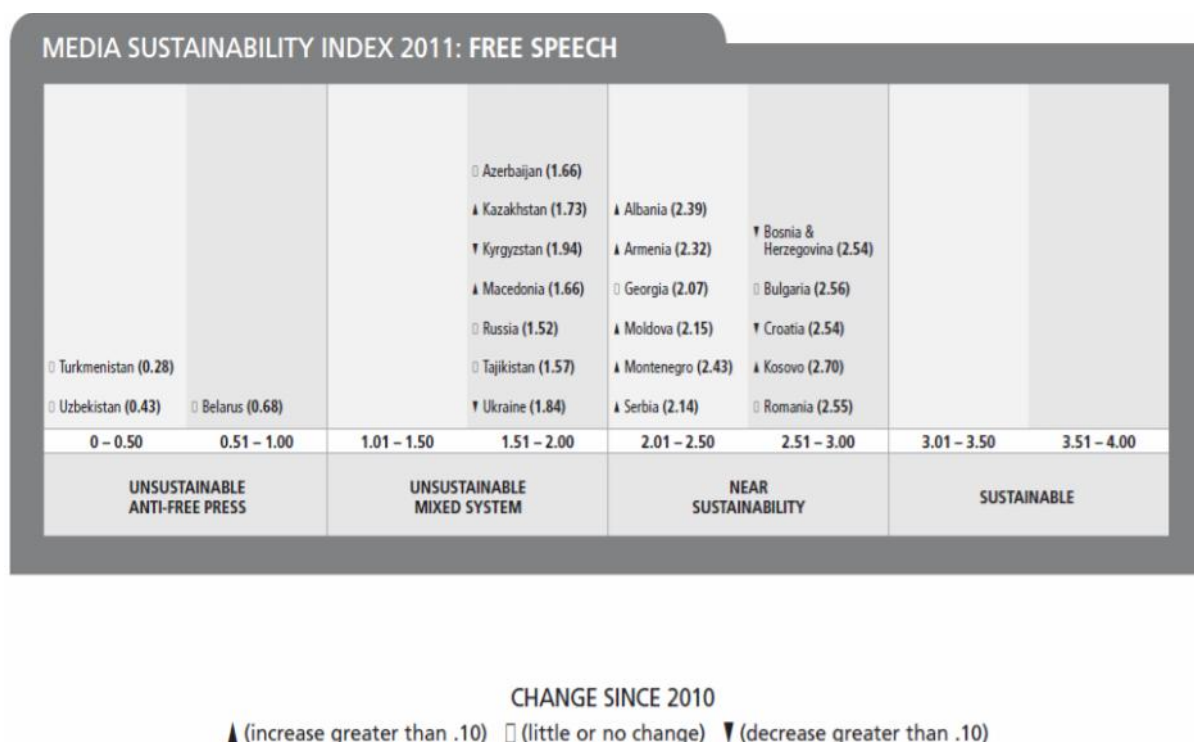


Figure 2. The *freedom speech* indicator in Romania in comparison to the other states (MSI, 2011)

The freedom of speech gains a special statute as it is being included in the preamble of the Universal Declaration of Human Rights¹ with the title of the highest aspiration of humans: “The establishment of a world in which the human beings will enjoy the freedom of speech and their convictions and will be freed of fear and misery, was proclaimed as being the highest aspiration of humans”². Therefore, this right is conceived as being a condition for the exertion of other fundamental rights and liberties³.

¹ Through article 20, the *Romanian Constitution* expressly acknowledges this document, s a reference point in the interpretation and application of the norms regarding the human rights: “The constitutional dispositions regarding the rights and liberties of the citizens will be interpreted and applied in accordance to the pacts and the other international treaties Romania is signatory at”.

² *The Universal Declaration of Human Rights*, adopted by the UN on December 10, 1948, Preamble, paragraph 2.

³ The limitations regarding the exertion of the freedom of speech, established by the Constitution, refers to the protection of the persons by forbidding the prejudice of the dignity, honor, private life and right to personal image of that person (article 30, paragraph 6), protection of the society by forbidding the calumny of the country and nation, instigation to war and aggression, national, class or religious hatred, instigation to discrimination, territorial separatism or public violence, as well as forbidding obscene manifestations, against moral values (article 30, paragraph 7). The breach of these limitations involves the prejudice of the rights and liberties of the others, fact which attracts the responsibility of the journalist.

The present legal frame in Romania is *favorable to the freedom of speech* but it is unstable from the perspective of legal protection. From time to time, the members of the government propose laws that regulate the media sector (MSI, 2011, p.101).

Concerning the sector of granting the free licenses by the CAN, according to the study it has been concluded that in Romania, this activity is not performed in a concrete, competitive and apolitical manner. The criteria of granting the licenses are vague and the sustainability is superficial. The researchers all consider that the CAN should have a stronger policy for granting the audio-visual licenses (MSI, 2011, p.201).

Another legislative aspect is represented by the attempt to *eliminate the insult crimes and calumny* in the Romanian criminal code and the attempt to adopt a law for the internet (Hume, 2011, p.60). Also, some journalists¹ believe that the insult and calumny have become a common practice without judicial consequences in the Romanian media (MSI, 2011, p.101).

Regarding the acute issue of *insult and calumny*, many practitioners have solved the cases of insult without classifying them as being crimes, this belonging only to common practices and not a legal norm. This was clarified, according to the study (MSI, 2011, p.104) when the Supreme Court has decided that insult should not be trialed according to the criminal regulations but by applying the provisions of civil law.

In Romania there are no restrictions regarding the practice of the profession of journalism and here we refer to certain conditions of entering in the circle of the profession. However, the quality of journalism, perceived by the researchers of the study as being fairly weak, raises the regret in some practitioners that there are no such restrictions. Some institutions are still reticent to the collaboration with the freelancers or even with bloggers (MSI, 2011, p.105).

Public Culture and Ethics in Journalism

Both the Romanian specialists as well as the foreign researchers have reached to the conclusion that there are no values that are associated to the freedom of speech and *the Romanians never had a free press*². the study performed by the Press Monitoring Agency and the Center for Independent Journalism, concerning the self regulation in press, underlines that half of the journalists that have been interviewed agree with the fact that *there are not people sufficiently credible to be elected in an self regulation organism for the sector* and that *would judge the breach* of the deontological norms. Less skeptical regarding the existence of such credible persons that would lead an organism for self regulation are the journalists in the written press. *With the adoption of a law* for the press that would improve the quality of the journalistic act agreed 70% of the subjects that answered. Depending on the professional position of the respondents, the journalists without leadership positions declare this in a higher percentage than the heads of departments and managers. At the same time, 35% of the respondents agree, to a higher or very high degree, that *a law of the press would lead to an enclosure of the freedom of the press*³ (AMP, A. d., 2009).

The journalists fail most of the times when they approach relevant matters. Instead of investigating and look for original subjects, addressing questions to the officials, the journalists in the written press often seek to write the news sitting in an office, taking over the information presented on news channels instead of encouraging public debates by presenting information different from those disseminated by other channels or papers (Hume, 2011, p. 61).

¹ Dan Tapalagă, interview for the *Report Media Sustainability Index 2011* titled *The Development of Sustainable Independent Media in Europe and Eurasia*, performed by IREX, available online <http://www.irex.org/>, accessed on 14.03.2012

² As stated by Patric Butler, vice-president of the International Committee for Journalists.

³ *Autoreglementarea presei în România/ The self regulation of the press in Romania*, ActiveWatch, October 2009, available online <http://www.activewatch.ro/uploads/FreeEx%20Publicatii%20Autoreglementarea%20presei%20din%20Romania.pdf>, accessed on 14.03.2012

The efforts to *establish journalistic associations* have not provided results. The journalists are skeptical to the idea of joining a union that would help them sustain and maintain high journalistic standards. This reticence was caused by the communist period that caused problems concerning the freedom of the press in Romania¹ (Hume, 2011, p.61).

We do not have to forget the importance of the existence of influential union organizations of the journalists that could prevent, by collective force, the attempts of the politicians and employers to control the media through the unjustified commercial pressures etc. to this end, in Romania, the MediaSind Federation of Journalists is the most important union organization with results in protecting the work relations of the Romanian journalists by drafting, negotiating and annual extension of the Collective Work Contract at the level of the media sector.

The Impact of the Financial Crisis

The media market in Romania has been dramatically affected by the financial crisis that hit exactly in the middle of an investment frenzy. The parliament and presidential elections in 2008-2009 did nothing more than affect things more by *pushing* the media affected by the crisis *towards different political interests*. The healthiest for the public are the tabloids and apolitical media. *The online journalism has to become a serious force* having a percentage of 3-4% on the publicity market. As indicated in the study performed (Hume, 2011, p.62) together with the beginning of the crises, the important newspapers and televisions have vanished.

Even if the media criticized the reduction in public expenses, the media owners themselves have reduced their expenses in 2010. Our researchers have approximated a *cut back on the salaries of the journalists* with over 50% in 2010 in comparison with the pre crisis in 2008. Many editorials were closed especially those from the written press or transferred to the online media (MSI, 2011, p.99). This collapse has put some pressure on the journalists, affecting their standards and the ones that have been fired have been precisely those who had personality, character and had always something to say (Hume, 2011, p.58).

Romania has a media market that is developed for the niche publications and that has been affected by the economic crisis. There have been three business daily papers in Bucharest before the economic crisis and one of them was shut down in 2010. However, the market is too fragmented with two daily papers and there weekly papers, related to an underdeveloped economy. On the other hand, this lack of publications is found also in the social, education and health sector. Some foreign investors that have surpassed the media market because of the competition led by political interests have remained powerful on the glossy magazine market (MSI, 2011, p.108).

The Internet

Same as in states like The Czech Republic, Hungary, Latvia or Poland the Internet can represent *hope also for the Romanian journalists trying to perform their activity as independently as possible* (Hume, 2011, p.63). Leaving behind other central and eastern European countries, over 7 million out of approximately 22 million Romanians access press online, as noticed in the table.

One of the issues of the online press is that most of the times, the media websites offer the same content as the printed and viewed one and does not create materials that are specific for the online media. According to a study performed by the Center for Independent Journalism in Romania, 75% of the respondents have no training to work in the online sector and 50% do not have any training at all. Only 17% would be willing to pay for training and 22% for training in management (Hume, 2011, p.63).

¹ The Center for Independent Journalism, Agency for Press Monitoring and the Romanian Committee in Helsinki often plead for the problems regarding the freedom of the press in Romania.

Internet Usage ¹					
Country	Population (2010 est.)	Internet Users	Penetration (Percent of Population)	User Growth (2000-2010)	Percent of Users In Europe
Czech Republic	10,201,707	6,680,800	65.55	568.1%	1.4%
Hungary	9,992,339	6,176,400	61.8%	763.8%	1.3%
Latvia	2,217,969	1,503,400	67.8%	902.3%	0.3%
Poland	38,463,689	22,450,600	58.4%	701.8%	4.7%
Romania	21,959,278	7,786,700	35.5%	873.3%	1.6%

1) Information provided by the Internet World Stats, (<http://www.internetworldstats.com/>), September 6, 2010.

Figure 3 Number of internet users, CIMA Report (Hume, 2011, p.63)

Professionalism in Journalism

The responsible press is free, professional and able to self regulation. The journalistic standards cannot be established and left in the hands of the editorialists because they would create the appropriate context for commercial or political manipulations. Even if many times the employers pretend to be in favor of the freedom of the press, the ethical considerations are almost always undermined by the financial interests. If every time the journalists would participate by vote to the election of the editor of the media institution he works in, an important step in raising the awareness of the journalistic act in Romania would be made. The common opinion of those involved in the study performed by IREX on the professionalism in the Romanian journalism is that *the current media is less professional than the one in the 1990s* (MSI, 2011, p.150). The study (MSI, 2011, p.105) argues that the Romanian media is not preoccupied with the respect, exactness, fact verification, accuracy, efforts to obtain as many points of view and actual research. The ethical behavior in the Romanian media is nothing more than a matter of *free will* and is a personal choice. There are journalists whose opinion is that to be ethical is a luxury and the Romanian citizens are too poor to be honest (MSI, 2011, p.107).

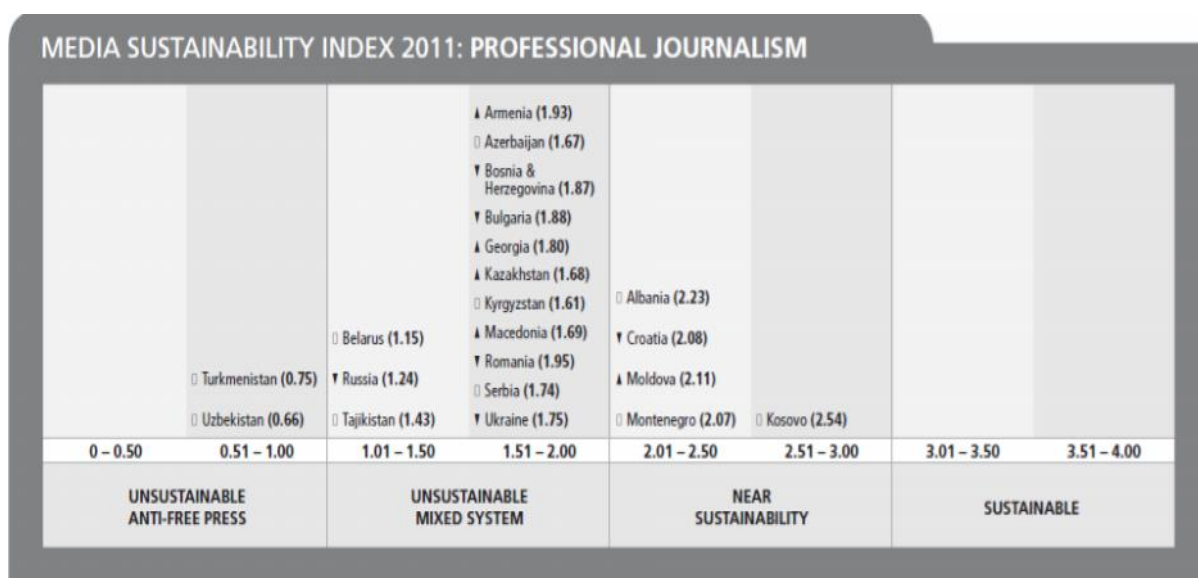


Figure 4. Professional journalism indicator in Romania in comparison to the other states (MSI, 2011)

The main responsibility of the journalists is to respect the norms contained by the code of professional conduct. What is being recommended is that the latter would exist in a unique form at national level.

The provisions of the international codes can be considered but they cannot be directly applied due to the heterogeneous character of the media cultures existent at international level. In Romania, the provisions contained by the Deontological Code of the Journalist concentrated the professional standards that are generally accepted at national level, by unifying the existent professional codes.

While there are a few ethical codes for the media in Romania, none of these has the mechanisms for implementation and self regulation is practically inexistent. Both the employers' media organizations as well as the union ones have their own codes of conduct but lack the capacity or the will to implement them. The ethical rules are not implemented yet because there is a need for codes of ethics first, implemented at management and employers' level (MSI, 2011, p.106). The researchers have noticed in Romania that there is a tendency to blend the quality journalism with the nonprofessional journalism¹ (yellow journalism). It has been noticed that in Romania there is no truly professional publication but a mix between the two categories of journalism. There is a general tendency to treat the political subjects in a populist way, shadowing the difficult choices of public policy with scandal and hysteria (MSI, 2011, p.107). The owners of the great media companies are no longer interested in the informative values or in the application of the principles of objectivity, being rather submitted to pressures dictated by the mechanisms of trade, values of consumption and profit, depending on the relations in the world of great business. This is how it got to passing from the *traditional* journalism to the *corporate* journalism in Romania, centered on advantages and profit. This new type of journalism is manifested around groups of journalists that are well placed and are sustained from ideological and editorial perspective, who, by imposing the subjects of the moment, start and impose the tone for the other journalists in order to be followed. The respect of the rules of this game determines the alienation of the public from the true subjects that matter.

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¹ *Yellow journalism* or *yellow press* is the journalism practiced in a non legitimate way, without serious documentation, that uses titles that captivate attention or just for rating or circulation. It uses techniques such as the extraction of the events, scandal, sensational. It a term used today deprecatingly to categorize any journalist treating the news in an unprofessional or unethical manner. In this case, it can be associated with the term "otv-isation".



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REALITIES AND PERSPECTIVES

The Pragmatic Dimension of Text

Silviu Șerban¹

Abstract: This article looks at how the pragmatic aspects of language have led to the birth of a separate discipline, pragmatics, and also, to the critical of some branches of linguistics, as discourse analysis and text linguistics. Being outlined initially through opposition with analytic philosophy, the pragmatic aspects are studied within the philosophy of natural language. Notions as speech act, non-natural meaning or conversational implicature are rapidly integrated in linguistic research, that tries, through these concepts, to explain the non-linguistic elements of the transmission of messages within the linguistic framework. It is the case of integrated pragmatics in France. The interference of linguistics with the sciences of communication led to the emergence of some disciplines that integrate the pragmatic facts, as discourse analysis and text linguistics. The breaking with linguistics occurs with cognitive pragmatics, when the interpretation of transmission of messages as a process of coding and decoding becomes unfitted to explain the non-linguistic facts that do not belong to language. In this context it is developed a critique to the principles of the disciplines that postulate the existence of some objects, beyond the sentence, as discourse or text.

Keywords: speech act; non-natural meaning; conversational implicature; text linguistics; discourse pragmatics

1. Introduction

Although the study of the use of text begins in Graeco-Roman antiquity as rhetoric, the emphasis of the pragmatic perspective occurs in the twentieth century by widening the domain of philosophy of language, on the one hand, and linguistics, on the other. If in philosophy of language it happens a theoretical separation between the study of scientific language and natural language, in linguistics, the research of the pragmatic aspect is initially integrated into more extensive study of language. However, the advance in linguistics from the abstract study of message to the concrete study of it, in communicative context, reveals the pragmatic dimension of the text inside the so-called text linguistics. Not all researchers have agreed that inclusion of the pragmatic dimension into linguistics. Thus, cognitive pragmatics and text pragmatics have emerged as reaction to this inclusion, setting up pragmatics as a domain by itself.

2. Pragmatics and Philosophy of Language

Linguistics and philosophy of language are the two areas that have facilitated the emergence of a pragmatic perspective on the text. Although rhetoric and text study in the communicative context, which was later called text linguistics, can be seen as preparatory elements before the birth of pragmatics, the origin of this discipline is usually located in the two series of conferences delivered at Harvard University, *William James Lectures*, by John Austin, in 1955, and Paul Grice, in 1967 (Moeschler, Reboul, 1999, pp. 13-14). Disputing the logicist theses of analytic philosophy, the two emphasize rather the study of natural language. Introducing the notion of speech act, Austin shows that language has not a descriptive function, but in communication, has an actional one. However,

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Grice brings the inference into the study of natural language, showing that the common language is not as flawed as analytical philosophers considered it.

Austin's lectures, later published under the title *How To Do Things with Words*, require a review of the hypotheses of analytical philosophy of language that all utterances, except the interrogative, imperative and exclamatory, describe reality, which means that they can be interpreted in terms of their truth value. If they refer to a real fact, then are true, otherwise they are false. Austin denies this account by showing that there are a number of utterances, which although are not interrogations, imperative or exclamatory sentences, they do not describe anything, but rather execute acts on reality. At the same time, they may not be evaluated as true or false (Austin, 1962, pp. 4-7). The examples used by Austin are following: (1) "I do (sc. take this woman to be my lawful wedded wife)" – as uttered in the course of the marriage ceremony; (2) "I name this ship the *Queen Elizabeth*" – as uttered when smashing the bottle against the stem; (3) "I give and bequeath my watch to my brother" – as occurring in a will; (4) "I bet you sixpence it will rain tomorrow". This category of utterances is called by Austin performative, that unlike constative ones which may be true or false, can not be liable to be interpreted in the light of true value, but in terms of successful/ unsuccessful, according to the achievement or failure of the act uttered. The distinction performative/ constative is subsequently given up and replaced with a new classification. The use of language involves the achievement of a three categories of speech acts: locutionary act, the act of saying something, illocutionary act, the act performed in saying something, and perlocutionary act, the act performed by saying something. (Austin, 1962, pp. 94-107). Thus, we can distinguish the locutionary act "he said that...", from the illocutionary act "he argued that..." and the perlocutionary act "he convinced me that...".

One of the most important successors of Austin's speech acts theory is John Searle, whose main contribution refers to the distinction between the illocutionary act and the propositional content of the illocutionary act (Searle, 1969, pp. 22-33). Searle starts the research from the distinction between speech acts and the reference and predication, noticeable in following statements: (1) "Sam smokes habitually"; (2) "Does Sam smoke habitually?"; (3) "Sam, smoke habitually!"; (4) "Would that Sam smoked habitually". Though in each case the same reference and predication occur, they are part of a complete speech act which is different from any of the other three. In uttering (1) a speaker is making an assertion, in (2) asking a question, in (3) giving an order, and in (4), in an archaic form, expressing a wish or desire. Searle shows that a proposition must be sharply distinguished from an assertion or statement of it. The propositions (6) "If Sam smokes habitually, he will not live long" and (7) "The proposition that Sam smokes habitually is uninteresting" explain the very reason of such distinctions. There are two different elements in any sentence: the indicator of the propositional content and the indicator of the illocutionary force. Thus, in sentence "I promise that I will come", "I promise" is the indicator of the illocutionary force and "I will come" is the indicator of the propositional content.

Unlike Austin, who deals with the analyze of the particular uses of the language, Paul Grice tends to build up a general pragmatic theory of the language. Concurrently, Grice differs Austin in emphasizing the difference between the literal meaning of the words used by a speaker and their possible use with a distinct meaning that isn't clear just on the level of the sentence (Chapman, 2005, p.62). This subject is approached by Grice in his article "Meaning" where he distinguishes between literal meaning and speaker's meaning and the latter is defined with relation to the speaker's communicative intention. There are differentiated two types of meaning, natural and non-natural meaning. The former is illustrated in following sentences (Grice, 1996, p.85): (1) "Those spots mean (meant) measles"; (2) "Those spots didn't anything to me, but to the doctor they meant measles"; (3) "The recent budget means that we shall have a bad year". For non-natural meaning Grice uses following examples: (4) "Those three rings on the bell (of the bus) mean that the bus is full"; (5) "That remark, 'Smith couldn't get on without his trouble and strife', meant that Smith found his wife indispensable". While for natural meaning is implied the truth of what is meant, being impossible to add "but he hadn't got measles" in (1), for non-natural meaning what is meant doesn't imply the truth as a necessary consequence, allowing to add in (4) "But it isn't in fact full – the conductor has made a mistake", or in (5) "But in fact Smith deserted her seven years ago". At the same time, Grice brings in his definition of meaning the members of communication, the transmitter and the receiver, so

integrating meaning into the communicative process. The transmitter's communicative intention of a meaning isn't enough, it also must be recognized by the receiver in order to ensure the success of communication. Consequently, the speaker must have a supplementary intention besides that of communication, a second intention to recognize first communicative intention. In order to illustrate this difference of two intentions Grice uses following sentences (Grice, 1996, p.88): (6) "I show Mr. X a photograph of Mr. Y displaying undue familiarity to Mrs. X"; (7) "I draw a picture of Mr. Y behaving in this manner and show it to Mr. X". While the first sentence exemplifies natural meaning, the sentence (7) is a case of non-natural meaning. In (7) the recognition of my intention to make Mr.X to believe there is something between Mr.Y and Mrs. X is irrelevant in the producing of this effect by the photograph. Mr.X will suspect Mrs.X just seeing the photograph, even if instead of showing it to him I had left it in his room by accident. The things are changed if I show intentionally the photograph to Mr.X in order to inform him about Mrs. X and its relation with Mr.Y. Therefore Grice identifies besides natural meaning another kind of meaning that he names it non-natural and defines it in terms of speaker's intentions to produce some beliefs on the hearer. At the same time, to this he adds the speaker's second intention as the hearer to recognize the speaker's informative intention, and this recognition is the cause of the hearer's belief (Chapman, 2005, p.73).

Grice's language theory round along with the development of the conversational logic, where he starts from the premises that *meaning and use don't overlap, but they aren't either totally separated and the meaning is related to the use of language, but the two are't equivalent*. Grice's basic idea is that there are some natural principles which guide efficiently and rationally the exchange of information through the cooperation between the users of language, and the speakers relying on these principles can utilize sentences for conveying information whose meaning is more than what is stated or than propositions that are semantically expressed (Soames, 2003, p. 200). Thus is formed the idea of the Cooperative Principle (Grice, 1991, pp. 26-27). Starting from this general principle, Grice, similar to kantian distinction, describes a number of maxims and submaxims grouped in four categories: Maxims of Quantity (1) Make your conversational contribution as informative as is required (for the current purposes of the exchange); (2) Do not make your contribution more informative than is required; Maxims of Quality (1) Do not say what you believe to be false; (2) Do not say that for which you lack adequate evidence; Maxim of Relation (1) Be relevant; Maxims of Manner (1) Avoid obscurity of expression; (2) Avoid ambiguity; (3) Be brief; (4) Be orderly. Grice uses the Cooperative Principle and the four sets of maxims for defining the notion of conversational implicature, whose general outline appears to be following (Grice, 1991, pp. 30-31): "A man who, by (in, when) saying (or making as if to say) that p has implicated that q, may be said to have conversationally implicated that q, provided that (1) he is to be presumed to be observing the conversational maxims, or at least the Cooperative Principle; (2) the supposition that he is aware that, or thinks that, q is required in order to make his saying or making as if to say p (or doing so in those terms) consistent with this presumption; and (3) the speaker thinks (and would expect the hearer to think that the speaker thinks) that it is within the competence of the hearer to work out, or grasp intuitively, that the supposition in (2) is required". The account of conversational implicature is made comparatively with conventional implicature. While the latter is a part of information conveyed by uttering a sentence, being dependent of either the meaning of sentence, or the meaning of a word or syntactical form, the former is generated by the interaction between the particular contexts of uttering the sentence and the meaning of expression uttered, plus general maxims that rule the rational and cooperative exchange of information within the conversation (Soames, 2003, pp. 203-204). The samples of conventional implicature can be following sentences: *She is poor but honest* implies by virtue of the conjunction *but*, the contrast between *poor* and *honesty*; *He is an Englishman, and, therefore, brave* implies by virtue of *therefore* that *brave* is a consequence of the fact of being *Englishman*; *He isn't here yet* implies by virtue of the meaning of *yet* that *he* is expected to arrive at a certain time; *It wasn't Sam who solved the problem* implies that someone else than Sam solved the problem. For conversational implicature the meaning of the words isn't enough to decode the all sense of the sentence. For instance, assuming I ask a colleague *Is Markus there?* and she answers *There is a pink Porsche behind the library building*, understanding literally the answer hasn't any sense. If, however, I appreciate my

colleague is cooperative and I know Markus has a pink Porsche, then I can understand that Markus is in library (Mey, 2009, p. 366).

All these notions, illocutionary force, non-natural meaning, conversational implicature, have in common the emphasis of the distinction between what is conventionally said by language and what is really transmitted, the contents conveyed exceeding the conventional limits of a message. Locutionary act is always accompanied by an illocutionary act pointed by illocutionary force of the utterance; beyond the natural meaning, which is neutral in relation to the members of communication, there is non-natural meaning, where the contents conveyed are related with the speaker's intention and the receiver's recognition of this intention; conversational implicature shows that what is actually transmitted by words is only a part of the meaning which is conveyed, the understanding of complete meaning requiring a plus of information derived from the default context.

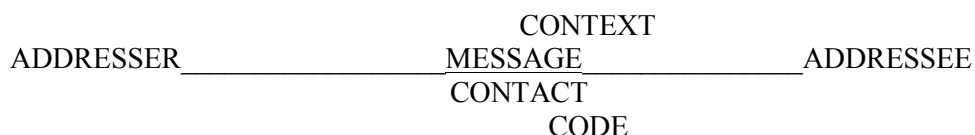
3. Linguistics and Pragmatics

The presence of pragmatic elements in the linguistic structures has as effect the integration of pragmatics into linguistics. Linguistics extends its domain in order to include the pragmatic facts. Following this expansion the so-called integrated pragmatics is born, initiated by the works of O. Ducrot and J.C. Anscombe and developed as argumentative theory. As general principles, integrated pragmatics expresses two theses (Moeschler, Reboul, 1999, pp. 25-26): the non-descriptivist and the self-referential thesis. The non-descriptivist thesis is defined by opposition to the descriptivist one and implies that the statements do not convey states of facts, having not a function of representation, but they mean actions, speech acts. Is reformulated, in fact, with other words, the distinction operated by Austin between performative and constative. The thesis of self-referential sense indicates that understanding the sense of a sentence means understanding the reasons of its enunciation. To describe the sense of an utterance means to represent the type of the act that the utterance must achieve it. It is outlined a twofold distinction between sentence and utterance, on the one hand, and meaning and sense, on the other hand (Moeschler, Reboul, 1999, pp. 77-78). While the meaning of sentence is the object of linguistics, the sense of utterance belongs to pragmatics.

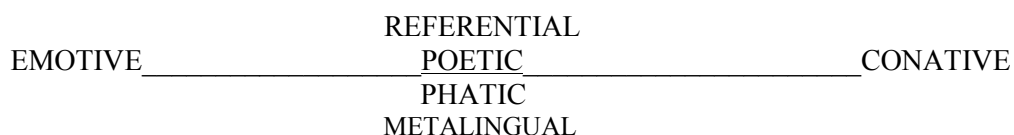
The advance of mere function of representation of language is shown inside linguistics by a series of the researches that led, ultimately, to the emergence of a new branch of linguistics, text linguistics, whose object is the text, a structure above the sentence which includes pragmatic facts. Émile Benveniste is one who criticized the attempts of structural linguistics to eliminate from its field of research the elements related to enunciation and discourse, showing the limits of a such artificial separation by a two systems of opposition (Moeschler, Reboul, 1999, p. 74): the correlation of personality, which brings into opposition the members of communication, first (*I*) and second person (*you*), with the third person (*he, she*), who is absent from the communicative situation; the correlation of subjectivity, which distinguishes between the subjective (*I*) and non-subjective person (*you*). *I* does not be defined than in terms of enunciation, not in terms of objects, as it happens with nominal structure (Émile Benveniste, 2000b, p. 240). *I* means "the person who enounces the current instance of discourse containing the word *I*". The personal pronoun *I* is not worth than within the instance of discourse where it occurs. Similarly, the pronoun *you* is "the person who the speaker addresses to in the current instance of discourse containing the word *you*." On the other hand, the communication is possible only because each speaker is set as the subject, referring to himself (herself) in discourse as *I* (Émile Benveniste, 2000a, p. 247). In this way *I* brings another person who, although is outside the self, becomes my echo to whom I say *you* and who says to me *you*. The personal pronouns *I* and *you* are the signs of the presence of subjectivity in language. Between *I* and *you* it is established a polar reciprocal relationship in which, although *I* has a central position, none of the terms can exist without the other.

In 1960, in a text entitled *Closing statements: Linguistics and poetics*, Roman Jakobson expressed his theory of communication. Analyzing the elements of a verbal communication, he identifies six functions of language, each of them beeing focused on the one or the other of the elements. Each speech act requires the presence of six elements: the addresser, one who sends a message, the

addressee, one who receives that message, the context referred to the message, also called the referent, the code that offers the rules for structuring the message, which is common to the two partners of communication, the contact that concerns a connection made by a physical and psychological channel between them. Jakobson shows schematically the elements of the communication process as in following figure (Jakobson, 1960, p. 353):



Each of these factors leads to the different functions of language. These functions are not present separately in the verbal communication, but they coexist in any communicative process, predominately one or the other. The six functions are: 1) the emotive function, focused on the addresser; 2) the conative function, focused on the addressee; 3) the referential function, focused on the context (referent); 4) the poetic function, focused on message; 5) the phatic function, focused on the contact; 6) the metalingual function, focused on the code. Thus, the above scheme of elements of communication is rewritten by Jakobson as one of functions (Jakobson, 1960, p. 357):



The expression of the functions of language within the communicative context switches to the semiotic understanding of language, and this perspective involves close links with the integration of the study of language into the process of communication. In this respect the functional sentence perspective proposed by the Prague Linguistic Circle is a forerunner in text linguistics. The functional sentence perspective suggests the distinction between sentence, as a grammatical structure, and the actual use of this structure, its functioning, in a speech act in the form of an utterance, enunciation, message, communication (Danes, 1994, pp. 122-123). Within an utterance, as elementary unit of communication, may be distinguished two elements: the theme (what the speaker is speaking about) and the enunciation proper (later on called the rheme, what the speaker says about the theme).

A number of researchers will integrate the pragmatic aspects of the text in a broader semiotic approach. Starting from the understanding the text as a sign, Heinrich Plett believes that the text has three levels of reference, sign-sign, sign-interpreter and sign-object relations, and a complete semiosis of text should include text syntactics, text pragmatics and text semantics (Plett, 1983, p. 50). The relationship sign-interpreter reveals the pragmatic dimension of text, which is seen as a tool of linguistic communication between transmitter and receiver. The interpretation of a text should take into account both the circumstances of the sender's transmission and the addressee's reception (Plett, 1983, p. 84). On the other hand, Lita Lundquist, based on Searle's division in act of reference, act of predication and illocutionary act, shows that the analysis of any text requires consideration of three levels of research, the referential, predicative and illocutionary level, that has as result the assignment of some textual structures: thematic, semantic and pragmatic (Lundquist, 1980, pp.14-15). In another work, the same author comes again to the object of text linguistics, adding two more levels of analysis to the three already identified, syntactic and rhetorical. The pragmatic level involves the account of the relationship between text and its users within a particular context of communication (Lundquist, 1990, p. 10).

Text linguistics differs from the structural view on language, firstly, by imposing a new object, the text. This is not studied in isolation from the conditions of production and reception of the message, but it is defined as communicative occurrence (Beaugrande, Dressler, 1981). Jean-Michel Adam's

definition of the elementary unity of text, the sentence-utterance, exemplifies how the pragmatic aspects of text are embedded in text linguistics. The sentence-utterance, as minimal unity, is called "utterance" because it is the result of a act of enunciation, being conveyed by a sender to a receiver-interpreter, and also is called "sentence" in order to emphasize that is implied a syntactic and semantic micro-unit (Adam, 2008, pp. 121-123). Each sentence-utterance has three complementary dimensions: enuntiative aspect, which assigns a referential content, the argumentative orientation and an illocutionary force.

4. Pragmatics versus Linguistics

Dan Sperber and Deirdre Wilson are the authors who separate pragmatic processes of the language, operating a division of pragmatics from linguistics, as cognitive pragmatics (Reboul, Moeschler, 2001, pp. 60-61). The division is based upon the distinction between sentences and utterances. While an utterance has a variety of properties, both linguistic and non-linguistic, the sentence, as the purely linguistic properties of utterance, describes a common linguistic structure, shared by a series of utterances which differ, for example, in time and place where they are enunciated, in the identity of the speaker or the speaker's intentions (Sperber, Wilson, 1995, p. 9). If, before this, pragmatics, being attached to linguistics, used linguistic codes to interpret utterances, after separation, pragmatics needs a new theory of interpretation of utterances. For, if within the language it is evident that there is a grammatical common pool that would provide decoding messages, within the pragmatic facts, consisting of inferential processes, should be argued that the speaker and the hearer share the same premises and make similar inferences following the same rules (Sperber, Wilson, 1995, p. 15). Within the framework of the code model the mutual knowledge of the speaker and the hearer of the context in which a utterance is understood is absolutely necessary. But the paradoxical nature of the mutual knowledge prevents its consideration as the hypothesis of the theory (Sperber, Wilson, 1995, pp. 18-21). Introducing concepts of manifest act and cognitive environment, the two authors state that the mutual knowledge must be replaced with the mutual manifestness (Sperber, Wilson, 1995, pp. 39-42); this situation requires the abandonment of the codic hypothesis for pragmatics and its substitution by the inferential one.

Based on setting up Sperber and Wilson's cognitive pragmatics, Anne Reboul and Jacques Moeschler use the arguments of division of pragmatics from linguistics in their operation for grounding the discourse pragmatics, by virtue of the denial of axioms of discourse analysis and text linguistics. The emergence of text linguistics had a double motivation: the sentences contain elements that can not be interpreted into the sentence itself, on the one hand, and the interpretation of a given text can not be reduced to the sum of the interpretations of the sentences that compose it (Reboul, Moeschler, 2010, pp. 14-15). These difficulties have led to the establishment of a new object of research, discourse (or text). However, the attempts to set up discourse analysis (and text linguistics) were struck by the impossibility of assessing of some internal units of discourse (text), and, later, after the introduction of some linguistic marks that would ensure the coherence of discourse, one could not be argued the existence of any relation between the presence or the absence of the marks of coherence and the coherence or incoherence of the discourse (Reboul, Moeschler, 2010, pp. 57-64). Thus, if we already have a separation between sentence and utterance, it is not the case of introduction of a new object of inquiry, discourse, which is nothing but a series of utterances (Reboul, Moeschler, 2010, p. 173).

A critique on text linguistics had been also made previously by romanian author Emanuel Vasiliu, in his *Introduction to text theory*, in which he claims that there is not a different text syntactics and text semantics from syntactics and semantics of the sentence, but only a text pragmatics (Vasiliu, 1990, pp. 148-157). Thus text linguistics is an unnecessary discipline since its object of study does not require a particular syntactic and semantic treatment, and text can be very well analyzed within the propositional syntactics and semantics. What actually it is complained to text linguistics as an autonomous discipline is the existence of text as such, as an object distinct from sentence. Criticism is directed chiefly on the possibility of text syntactics and semantics. A text syntactics should provide the possibility to distinguish, in virtue of formal criteria, between text and non-text. But a text grammar

would be nothing but an extension of grammar of sentence, by providing some rules that help us to distinguish strings of sentences that are text from those that are not. A syntactic rule, however, can not capture the difference in meaning between a string of sentences that compose a text and a series of sentences unrelated. Cohesion, seen as syntactic standard of textualiry, is rather, if it can be considered a standard, a semantical one. Therefore, text can not be defined syntactically, as the sentence is defined grammatically. Or, at best, defining text syntactically can only be done starting from the grammatical definition of sentence. But then, there is no difference between sentence and text. Either semantically, there is no difference between text and sentence. Since every text consists of sentences, the meaning of the text depends on the meaning of its constituents, the sentences that compose it. In respect of the terms of cohesion and coherence, they are pragmatic, not syntactic or semantic. Both terms are defined in relation to the expectation of speakers and the relationship between members of communication and the signs of linguistic system they manipulate it. Thus, the same series of sentences can be accepted as text under certain conditions and as non-text in changed conditions, depending on the rules of the linguistic behavior of speakers. Therefore the notion of textuality, like coherence and cohesion, does not reflect an immanent feature of a series of sentences, but only the attitudes of the speakers (of acceptance or refusal) in regard to this series. Textuality is a pragmatic notion and, therefore, there is only text pragmatics.

5. Conclusion

The research of the pragmatic aspects of the text was shaped closely related to the evolution of pragmatics as discipline. Speech acts, non-natural meaning and conversational implicature opened the field of pragmatic studies, directing attention to the presence of some non-linguistic elements in the use of language. The inquiries of these issues are made firstly within linguistic framework, through integrated pragmatics or communicative view of text and text linguistics. Cognitive pragmatics dissociates definitively linguistic and non-linguistic processes, defining pragmatics by new principles, independent of the study of language. With this division, it is also emerging a pragmatic program that criticizes the aims of discourse analysis and text linguistics to integrate the pragmatic processes. Discourse pragmatics effectively abolishes the axioms of these disciplines, denying any theoretical reasons for postulating some objects of research as discourse or text. The only authentic division is the one between sentence, the object of linguistics, and utterance, the object of pragmatics. In this context discourse is reducible to a series of utterances.

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