DAVIAN VLAD ALEXANDRA IORGULESCU
MIHAELA MARCU AIDA CORNELIA STOIAN
(EDITORS)

NEW CREATIVE APPROACHES IN SOCIAL SCIENCES

DAVIAN VLAD ALEXANDRA IORGULESCU
MIHAELA MARCU AIDA CORNELIA STOIAN
(EDITORS)

NEW CREATIVE APPROACHES IN SOCIAL SCIENCES

[The Proceedings of *CIL 2018: Fifth Edition* of *International Conference of Humanities and Social Sciences - Creativity, Imaginary, Language*, Craiova, Romania, 24-25 May 2018 (www.cilconference.ro)]

Editura SITECH
Craiova, 2018

Corectura aparţine editorilor.

Editura SITECH face parte din lista editurilor românești de prestigiu, acreditate de fostul CNCSIS, actual CNCS, prin CNATDCU, pentru Panelul 4, care include domeniile: științe juridice, sociologice, politice și administrative, științe ale comunicării, științe militare, informații și ordine publică, științe economice și administrarea afacerilor, științe psihologice, ale educației, educație fizică și sport.

Editura SITECH Craiova, România
Aleea Teatrului, nr. 2, Bloc T1, parter
Tel/fax: 0251/414003
E-mail: editurasitech@yahoo.com; sitech@rdsmail.ro

Descrierea CIP a Bibliotecii Naţionale a României
New creative approaches in social sciences / Davian Vlad, Alexandra Iorgulescu, Mihaela Marcu, Aida Cornelia Stoian,. - Craiova : Sitech, 2018
Conţine bibliografie
ISBN 978-606-11-6606-0

I. Vlad, Davian
II. Iorgulescu, Alexandra
III. Marcu, Mihaela
IV. Stoian, Aida Cornelia

316

ISBN 978-606-11-6606-0

TABLE OF CONTENTS

I. COMMUNICATION & JOURNALISM

LANGUAGE AND CREATIVITY: UNACCOMPANIED YOUNG REFUGEES WITH EXPERIENCES OF WAR IN INSTITUTIONAL CARE IN SWEDEN

Goran BASIC,

Faculty of Social Sciences, Department of Pedagogy and Learning,

Linnaeus University, 351 95 Växjö, Sweden

E-mail: Goran.Basic@lnu.se

Personal pages:

https://lnu.se/en/staff/goran.basic/goo.gl/8gOx5G

http://se.linkedin.com/pub/goran-basic/15/91a/9a9

ORCID: 0000-0001-6151-0934

Researcher ID: K-9475-2016

Abstract

The purpose of the study is: 1) to analyse the narratives of young people who have experienced a war, fled to Sweden and been taken care of and placed in institutions, 2) to analyse the narratives of institution personnel about the day-to-day work of taking care of young people who have experienced war. The material used in the study has been gathered by means of interviews with young people in care with experiences of war, and interviews with personnel at HVB homes (residential or care homes) who work with these young people. The previous research shows that the social pedagogic perspective is one of the perspectives in social sciences that stresses the importance of including the individual in the community. The individual is given confirmation of his or her identity by participating in the community, and successful interaction between individuals is a fundamental prerequisite for the successful integration of unaccompanied children and young people in Sweden. Analysis of the study's empirical material

shows that there are major variations in what is expected of a social pedagogue in the work with unaccompanied young refugees with experiences of war in institutional care in Sweden. A common denominator is that the mission of a social pedagogue and the context in which the social pedagogue operates appears to be sufficiently flexible to enable an individual to play the role in a wide variety of ways. It is only when the individual social pedagogue adopts an active, assertive, independent, personal and relatively strong posture that he or she has a chance to be of importance to other professional categories and for the client. This means in practice that it is only when the individual social pedagogue transcends the expectations of the role presented above that he or she has a chance to be appreciated by other collaborators.

Keywords: social pedagogic, social pedagogue, war, residential home, care home, institutional care, expectation, variation, stigma, social comparison, identity, category

Introduction

According to Hämäläinen (2012), social pedagogy in the Nordic countries follows two developmental lines: social education for all and pedagogical support for those with special social and educational needs. The definitions for these lines of development of social pedagogy according Hämäläinen are, respectively: a) a line of social care and welfare activities preventing and alleviating social exclusion, and b) a line of social education supporting growth into membership of society. Hämäläinen means that in the Nordic countries, both of these lines exist in social pedagogical research, discussion and practice (Hämäläinen, 2012). In 2015, approximately 35,000 children and young people came to Sweden unaccompanied by a guardian (Swedish Migration Agency, 2018a, 2018b, 2018c)[1]. Most of these unaccompanied children and young people were boys from war-torn countries, and most were placed in 'HVB homes' (residential homes for children and young persons[2]). This major influx of unaccompanied children and young people has been a substantial challenge for the Swedish welfare system, which is fundamentally based on the concept of all individuals being included and integrated into the social community. In modern warfare, it is not uncommon for civilians to be the targets of – and sometimes participants in – acts of war (Basic, 2017, 2018b; Malešević, 2010). Children and young people who have fled from such wars may have been involved in them, either directly or indirectly, which is likely to affect them for a large part of their lives. Survivors of wars are often influenced by what is known as post-traumatic stress disorder, depression, recurring nightmares, emotional blunting and flashbacks to traumatic moments (Majumder, 2016; Sanchez-Cao, Kramer, & Hodes, 2013). With that background knowledge, we can establish that the professional work of attempting to help and facilitate inclusion and integration of that client category in the Swedish community is not an easy task.

This article develops Hämäläinen's (2012) analytical starting points through social pedagogical analysis of narratives of young people who have experienced a war, fled to Sweden and been taken care of and placed in institutions, and through social pedagogical analysis of narratives of institution personnel who work with this category of client.

---

[1] The study's analysis was presented at the social pedagogical conference, 'Social Pedagogy and Social Education: Bridging Traditions and Innovations' (Basic, 2018a). For valuable comments on this text, I would like to thank Kyriaki Doumas (Linnaeus University, Sweden), Margareta Ekberg (Linnaeus University, Sweden), David Wästerfors (Lund University, Sweden).

[2] A residential or care home is a form of institution in Sweden that provides treatment, care, support or nurturing. HVB homes can, for example, specialize in substance abuse problems or in unaccompanied children.

Social pedagogic perspective

The social pedagogic perspective is one of the perspectives in social sciences that stresses the importance of including the individual in the community (Eriksson, 2014; Eriksson & Winman, 2010; Hämäläinen, 2012; Hämäläinen & Eriksson, 2016; Kornbeck & Ucar, 2015; Ucar, 2013). Individuals are given confirmation of their identities by participating in the community, and successful interaction between individuals is a fundamental prerequisite for the successful integration of unaccompanied children and young people in Sweden. Hämäläinen and Eriksson (2016) and Eriksson (2014) highlight the importance of interaction between those already established in the community and the individual who is on the margin. One of the most important dimensions from a social pedagogical perspective is to analytically investigate relationships between individuals needing help and the professional participants tasked with helping these individuals as part of their professional role.

The writings of Hämäläinen and Eriksson (2016), Kornbeck and Ucar (2015), Hämäläinen (2012), Eriksson (2014), Ucar (2013) and Eriksson and Winman (2010) provide insight into some expectations that come into play in the various social contexts of the role of a ‘social pedagogue’. A social pedagogue is portrayed as an expert who works toward a specific and defined goal. The goal is to help or guide the client to overcome obstacles that hamper integration and success in the context. Hämäläinen and Eriksson (2016) and Eriksson (2014) illustrate four important dimensions of the social pedagogical perspective. The first of these focusses on goals in the context to be achieved by means of social pedagogy. In this dimension, the importance of the participants’ socialisation is foregrounded in the context by, among other things, integration and mobilisation of all community forces with the aim of helping the individual on the community margins. The second dimension focusses on the social pedagogic approach, especially in the relationship between the professional participants and the individual who needs help. The professional participants working in accordance with the social pedagogic perspective are empathic towards the individual requiring help while also being aware of the specific expectations of the professional role. The third dimension focusses on appropriate social pedagogic methods in working with the individual who needs help. Methods considered to be appropriate are the dynamic methods based on the individual as part of the group and part of a wider social context (such as environmental therapy). The fourth dimension focusses on social pedagogy as a resource for professional work with the individual on the community margin and in need of help. In this dimension, the emphasis is on the importance of the goal of creating progress in the relationship with the individual who needs help by means of well-thought-out dialogue (Eriksson, 2014; Hämäläinen & Eriksson, 2016).

Theories of relevance to social pedagogy

The study's general theoretical points of departure are interactionist, though influenced by an ethnomethodological perspective of how people present their social reality (Blumer, 1969/1986; Garfinkel, 2002). As Gubrium and Holstein (1997) point out, ethnomethodology will not explain what a social world is but rather how it comes about. Both the accounts given by the interviewees and the analysis of these accounts can, in view of this perspective, be regarded as activities that create meaning. According to interactionists, the I (or the self) is a basic construction for creating an identity. An interactionist explanation of the self is based on two fundamental ideas: *self-reference* and *role-playing*. Self-reference is a matter of describing oneself and, in a wider context, describing objects of all kinds, for example people in various groups, ideas, opinions and attitudes (Blumer, 1969/1986). The second fundamental idea concerning the self is about role-playing. Being acknowledged in our roles is to be acknowledged in our identities. Over the course of their lives, people in a society play a number of different roles before different publics; as a result, the self is shaped and changed in each social situation (Goffman, 1959/1990).

For this study, this framework means that experiences of war and being cared for are examined as an interaction in which one person's behaviour constitutes a motive for and a response to the other person's behaviour. Perceptions of the treatment provided by the social community (Swedish society) are also studied as a result of an interplay between the participants involved. In this study, 'role' is not used only as an unambiguous analytical instrument but also, in an ethnomethodological spirit, as an investigation of how the interviewees themselves *use* role, status and identity when expressing their own and other's living conditions and experiences.

Two concepts are particularly important: social comparisons and stigma. With regard to social comparisons, it is generally human, ordinary and perhaps necessary to see oneself in relation to others (Scheler, 1992). Simmel (1908/1965) wrote, for example, about how poverty is not absolute but is seen in relation to others. This relativity is also the case with care and perceptions of care. A more modern concept is Merton's (1996) 'reference groups', which are used in various ways: identity-creating, as an expected member group or as positive and negative reference groups, for example. Such groups or categories may be anticipatory (a group that one expects to belong to in the future), contemporary or historical: 'that's what it was like for them before', or 'that's how people in my group used to live'. However, the concept is thought to imply static limits for groups. This study's analysis is inspired rather by Snow and Anderson's (1987) use of social comparisons because this concept is more associated with a more flexible and dynamic relationship; the participants are allocated an active, interpretive work (Åkerström & Jacobsson, 2009).

In research into care recipients, *stigma* has been the subject of particular attention. The concept is derived from Goffman's (1963/1990) analysis of stigmatisation. Goffman believes that a person becomes stigmatised when not fully acknowledged in a desirable social identity. According to Goffman, it is possible to distinguish between three different models of how to live with one's stigma: being born with it and learning to live with it 'from the beginning'; not being stigmatised until later in life or being forced into a new, stigmatising context (see also Basic, 2015, 2016, 2017; Wästerfors, 2012, 2014; Wästerfors & Åkerström, 2016). Loss of identity in time of war and after war, comparison with other young people in Swedish society, and placement in an institution without one's parents and siblings creates and reinforces a stigmatised context for young people in care – a context that is related in interviews in the course of the study. Social pedagogy has a limited possibility of analysing all social phenomena that are actualised in the work with different client categories who receive help with inclusion and integration in the community from different professional actors (Eriksson, 2014; Eriksson & Winman, 2010; Hämäläinen, 2012; Hämäläinen & Eriksson, 2016; Kornbeck & Ucar, 2015; Ucar, 2013). General theoretical points of the study include terms that help facilitate the analyses of the context in which social pedagogues work. Adolescents who have experienced war as well as personnel at HVB care homes who work daily with these adolescents use and are involved in several different identifications alternately or simultaneously, such as their occupational identity, gender identity or ethnic identity. The current article highlights how these overlapping and parallel identifications operate through a variety of interactions, where the individual claims or is assigned identity categories in different ways. Thus, the study shows when, how and by whom stigmatisation processes, social comparisons and identities are actualised and how it happens in relation to war memories and institutional care placement.

Method of relevance to social pedagogy

The study was conducted based on inspiration from ethnographic tradition, and the empirical material in the study consists of interviews, field notes and documents (Bryman, 2016; Hammersley & Atkinson, 1983). Ethnography is a research method in which the researcher (1) is involved in a social environment for a fairly long period of time, (2) makes regular observations of how the participants in this environment interact, (3) listens to and takes part in various discussions, (4) conducts interviews with informants about phenomena that cannot be observed directly and about which the ethnographer is uncertain, (5) gathers relevant documents that are related to the investigated group or phenomenon, (6) develops an understanding of the group's culture and daily interaction patterns in this cultural context, and (7) formulates a detailed description of this environment (Bryman, 2016, pp. 422-464). In other words, ethnographic research is characterised by a varied analysis of different types of empirical material (in this study, interviews, field notes and documents). The ethnographic method also is characterised by producing in-depth knowledge as a result of the researcher's participation in the daily life of the individuals being studied. Experiences, views and social phenomena are not always discussed in the course of interviews but instead can be revealed when the researcher observes the informants' everyday activities and everyday interactions. Combining interviews with fieldwork allows the researcher to produce an in-depth account of individual narratives and phenomena (Becker, 1970, 1998; Emerson, Fretz, & Shaw, 2011; Gubrium & Holstein, 1999; Hammersley & Atkinson, 1983, p. 156). During an interview, those involved communicate based on day-to-day knowledge of the social context (Riessman, 2008; Silverman, 2015). During the fieldwork in this study, an effort was made to give interviewees space in the discussions so that they could talk about topics of immediate interest that they themselves considered to be important (Holstein & Gubrium, 1995). The objective was for the interviewer to adopt the role of an interested listener who wanted to find out more about young people who had experienced a war and who had taken refuge in Sweden, and also about the professional participants who work on a daily basis with these young people in care in Sweden. Conducting interviews in this way created the variation in empirical material required to differentiate – and in the next stage to analyse – those phenomena that are relevant to achieving the study purpose. The following topics were discussed during interviews with young people: 1) life in their homeland before the outbreak of war; 2) the mood in town when the war broke out (new norms, values, anything experienced as new by the informant); 3) experiences during the war; 4) an ordinary day during the war (accounts of good/bad situations during the war); 5) escape to Sweden; 6) the contributions of the institutional personnel, the social services, the Swedish Migration Agency, the custodian and the school; 7) life in the institution; 8) help after arriving in Sweden and later (medical – psychological, which organisations were contacted); 9) working through trauma; 10) differences between young people with experiences of war; 11) identification (e.g. refugee, immigrant, victim of war); 12) future; and 13) help from various authority staff going forward. During interviews with personnel at HVB homes, the following topics were discussed: 1) work with young people with experiences of war; 2) treatment (advantages, expectations, results, drawbacks or difficulties); 3) suggested improvements – resources; 4) cooperation with other authorities/authority personnel; and 5) the young people's accounts of the contributions of social services, the Swedish Migration Agency, the custodian and the school. The interview material consists of qualitatively orientated interviews with six young people in care (from Afghanistan, Iraq and Syria) who had experiences of war and who were later placed at HVB homes in Sweden, and with nine employees at HVB homes who work with this category of young people. During the interviews, an effort was made to obtain detailed descriptions of experiences of war, life in Sweden and professional work with these young people, and to find out whether special ideas and/or working methods have been developed. The interviews lasted from about 30 minutes to 2 hours and were recorded because the interviewees gave their consent. An interview guide designed around the above analytical interests was used as a basis before and during the interviews. In the course of the interviews, an effort was made to achieve a conversational style, known as ‘active interviewing’ (Holstein & Gubrium, 1995), with an emphasis on openness and follow-up questions rather than the question-and-answer model. All interviews were transcribed from speech to text prior to the analysis work (Potter, 1996/2007; Jefferson, 1985). The interview material was analysed based on traditions in qualitative method (Guest, MacQueen, & Namey, 2012; Silverman, 2015). Analytical induction was the guiding principle, i.e. a continuous to-and-fro between material and explanation (as well as deselection and reselection based on negative cases) with the aim of gradually honing the analysis by means of empirical examples (Katz, 2001). As a result, the study’s theoretical interests – the concepts of identity, social comparison, total institution and stigma – were not only applied but also nuanced or challenged. The interviewees were informed of the purpose of the study and were guaranteed confidentiality and the opportunity to withdraw at any time. In publications and presentations of the results of the investigation, names of people and places and other information that could be used to identify the interviewees were changed or omitted. During the work on the empirical material, not only were the names of individuals omitted or changed but also the names of regions, municipalities, institutions and districts, as well as means of transport and anything else that could link individuals (the institution) with various cases. The interest of the study relates to experiences as general social phenomena, so there is no reason to document personal data (Ethical vetting, 2016).

REFERENCES

Aftonbladet. (2018). Åkesson: Grannar ska anmäla den som hjälper papperslösa (Neighbours should report those who help the undocumented). Retrieved from https://www.aftonbladet.se/nyheter/a/9mQlz5/akesson-grannar-ska-anmala-den-som-hjalper-papperslosa

Aftonbladet. (2016). Varför förtala flyktingbarn? Ryktesspridningen på nätet är omfattande och framstår som organiserad (Why malign refugee children? The spread of rumors on the Internet is extensive and appears to be organised). Retrieved from https://www.aftonbladet.se/ledare/ ledarkronika/ anderslindberg/article22305927.ab

Åkerström, M., & Jacobsson, K. (2009). Expressing and examining morality in everyday life: social comparisons among Swedish parents of deaf children. *Qualitative Sociology Review*, *5*(2), 54-69.

Basic, G. (2018a). Unaccompanied young refugees with experiences of war in institutional care in Sweden. A social pedagogical analysis of the narratives of young persons and institution personnel. In *Social pedagogy and social education: bridging traditions and innovations*. Universidad Autónoma de Puebla, Puebla, Mexico, and Arizona State University, Tempe, USA: Social Pedagogy Association (20180222-20180224).

Basic, G. (2018b). Definitions of violence: narratives of survivors from the war in Bosnia and Herzegovina. *Journal of Interpersonal Violence*, 33(13): 2073-2097, DOI: 10.1177/0886260515622300.

Basic, G. (2017). Concentration camp rituals: narratives of former Bosnian detainees. *Humanity and Society*, *41*(1), 73-94. http://doi.org/10.1177/ 0160597615621593

Basic, G. (2015). Ethnic monitoring and social control: descriptions from juveniles in juvenile care institutions. *Nordic Social Work Research*, *5*(1), 20-34, http://doi.org/10.1080/2156857X.2014.920273

Blumer, H. (1969/1986). *Symbolic interactionism. Perspective and method*. Berkeley, Los Angeles, London: University of California Press.

Bryman, A. (2016). *Social research methods*. Oxford: Oxford University Press.

Eriksson, L. (2014). The understandings of social pedagogy from northern European perspectives. *Journal of Social Work*, *14*(2), 165-182.

Eriksson, L., & Winman, T. (Eds.). (2010). *Learning to fly: social pedagogy in a contemporary society*. Gothenburg: Daidalos.

Ethical vetting. (2016). Decision: Omhändertagna ungdomar med krigserfarenheter. En sociologisk studie av unga invandrares stigman och sociala jämförelser. Regionala etikprövningsnämnden i Linköping (Youth with war experiences in institutional care. A sociological study of young immigrants' stigma and social comparisons), 41-31.

Expressen. (2018). Åkesson motangrepp efter Lööfs kritik (Åkesson's counterattack after Lööf's criticism). Retrieved from https://www.expressen.se/nyheter/akesson-slar-tillbaka-efter-loofs-angrepp/

Garfinkel, H. (2002). *Ethnomethodology's program. Working out Durkheim's aphorism*. London: Rowman & Littlefield.

Goffman, E. (1959/1990). *The presentation of self in everyday life*. London: Penguin Books.

Goffman, E. (1963/1990). *Stigma. Notes on the management of spoiled identity*. London, UK: Penguin Books.

Gubrium, J. F., & Holstein, J. A. (1999). At the border of narrative and ethnography. *Journal of Contemporary Ethnography*, *28*(5), 561-573.

Gubrium, J. F., & Holstein, J. A. (1997). *The new language of qualitative method*. New York: Oxford University Press.

Guest, G., MacQueen, K. M., & Namey, E. E. (2012). *Applied thematic analysis.* Thousand Oaks: SAGE.

Hammersley, M., & Atkinson, P. (1983). *Ethnography: Principles in practice*. London: Routledge.

Holstein, J. A., & Gubrium, J. F. (1995). *The active interview*. Qualitative Research, Method Series 37. London: Sage.

Hämäläinen, J., & Eriksson, L. (2016). Social pedagogy in Finland and Sweden: a comparative analysis. *Pedagogia Social. Revista Interuniversitaria*, *27*, 71-93, http://doi.org/10.7179/PSRI_2016.27.05

Hämäläinen, J. (2012). Social pedagogical eyes in the midst of diverse understandings, conceptualisations and activities. *International Journal of Social Pedagogy*, *1*(1), 3-16.

Jefferson, G. (1985). An exercise in the transcription and analysis of laughter. In T. van Dijk (Ed.), *Handbook of discourse analysis. Volume 3. Discourse and dialogue* (pp. 25-34). London: Academic Press.

Katz, J. (2001). Analytic induction. N. J. Smelser & P. B. Baltes (Eds.). *International encyclopedia of the social and behavioral sciences*.

Kornbeck J., & Ucar, X. (Eds.). (2015). *Latin American social pedagogy: relaying concepts, values and methods between Europe and the Americas?* Bremen: Europäischer Hochschulverlag.

Majumder P. (2016). Inoculated in pain: examining resilience in refugee children in an attempt to elicit possible underlying psychological and ecological drivers of migration. *International Journal of Culture and Mental Health*, *9*(4), 327-339.

Malešević, S. (2010). *The sociology of war and violence*. Cambridge: University Press.

Merton R. K. (1996). *On social structure and science.* Chicago: University of Chicago Press.

Nyheter 24. (2017). Här är polisen Peter Springares kontroversiella inlägg – nu visar tusentals sitt stöd (Here is police officer Peter Springare's controversial post – thousands are now showing their support). Retrieved from https://nyheter24.se/nyheter/inrikes/875384-peter-springare-polisen-skrev-inlagg-facebook-stod-grupp-kritik

Potter, J. (1996/2007). *Representing reality: Discourse, rhetoric and social construction*. London: Sage.

Riessman, C. K. (2008). *Narrative methods for the human sciences*. Thousand Oaks: SAGE Publications.

Sanchez-Cao, E., Kramer, T., & Hodes, M. (2013). Psychological distress and mental health service contact of unaccompanied asylum-seeking children. *Childcare, Health and Development*, http://doi.org/10.1111/ j.1365-2214.2012.01406

Scheler, M. (1992). *On feeling, knowing and valuing*. H. Bershady (Ed.). Chicago: University of Chicago Press.

Silverman, D. (2015). *Interpreting qualitative data*. London: SAGE.

Simmel, G. (1908/1965). The poor. *Social problems*, *13*(2), 118-140.

Snow, D., & Anderson, L. (1987). Identity work among the homeless: the verbal construction and avowal of personal identities. *American Journal of Sociology*, *92*(6), 1336-1371.

Sveriges Television. (2017a). SVT granskar: Gruppvåldtäkter bland ensamkommande pojkar (SVT investigates: gang rapes among unaccompanied refugee boys). Retrieved from https://www.svt.se/nyheter/lokalt/vast/svt-granskar-overgrepp-bland-ensamkommande

Sveriges Television. (2017b). Vill polisanmäla ensamkommande – för bidragsbrott (Wants to report unaccompanied refugee children to the police – for benefit fraud). Retrieved from https://www.svt.se/nyheter/lokalt/blekinge/sd-vill-polisanmala-ensamkommande

Sveriges Television. (2016). Rättsskandal när våldtäktsmän får straffrihet vid ålderslögn (Legal scandal when rapists lie with impunity about their age). Retrieved from https://www.migrationsverket.se/Andra-aktorer/Kommuner/Om-ensamkommande-barn-och-ungdomar/Statistik.html

Swedish Migration Agency. (2018a). Statistics. The migration agency statistics on an unaccompanied child in Sweden. Retrieved from https://www.migrationsverket.se/Andra-aktorer/Kommuner/Om-ensamkommande-barn-och-ungdomar/Statistik.html

Swedish Migration Agency. (2018b). Statistics. The migration agency statistics on how many people have applied for and received residence permits in Sweden. Retrieved from https://www.migrationsverket.se/ English/About-the-Migration-Agency/Facts-and-statistics-/Statistics.html

Swedish Migration Agency. (2018c). Overview and time series. Retrieved from https://www.migrationsverket.se/English/About-the-Migration-Agency/Facts-and-statistics-/Statistics/Overview-and-time-series.html

Ucar, X. (2013). Exploring different perspectives of social pedagogy: towards a complex and integrated approach. *Education Policy Analysis Archives*, *21*(36), 1-15.

Upsala nya tidning. (2016). Åtalas efter våldtäkt på hem för ensamkommande (Charged after rape at a home for unaccompanied refugee children). Retrieved from http://www.unt.se/nyheter/uppsala/atalas-efter-valdtakt-pa-hem-for-ensamkommande-4234070.aspx

Wästerfors, D., & Åkerström, M. (2016). Case history discourse: a rhetoric of troublesome youngsters and faceless treatment. *European Journal of Social Work, 19*(6), 871-886.

Wästerfors, D. (2014). Playfights as trouble and respite. *Journal of Contemporary Ethnography*, *45*(2), 168-197.

Wästerfors, D. (2012). Analyzing social ties in total institutions. *Qualitative Sociology Review VIII*(2), 12-27.

EL SERVICIO PÚBLICO DE RADIO EN ESPAÑA: ESTATUTO, ESTRUCTURA Y SOSTENIBILIDAD (THE PUBLIC RADIO SERVICE IN SPAIN: STATUTE, STRUCTURE AND SUSTAINABILITY)

Miguel Ángel ORTIZ SOBRINO[1]

Carmen SALGADO SANTAMARÍA[2]

María José CAVADAS GORMAZ[3]

[1]Contracted Professor Doctor of the Faculty of Information Sciences, Complutense University of Madrid

e-mail: maortiz @ ucm.es

[2]Contracted Professor Doctor of the Faculty of Information Sciences, Complutense University of Madrid

e-mail: carmen.salgado@ccinf.ucm.es

[3]Associated Professor, Complutense University of Madrid

e-mail: mcavadas@ccinf.ucm.es

Resumen:

La estructura de la radio pública en España está condicionada por la descentralización que caracteriza la organización territorial y política del Estado español. Esto explica la existencia de emisoras públicas de propiedad de estatal, así como radios públicas que pertenecen a las Comunidades Autónomas y otras emisoras promovidas por las corporaciones municipales. También forman parte del servicio público radiofónico emisoras sin ánimo de lucro financiadas por instituciones públicas -como algunas de las radios universitarias- y otras radios promovidas desde la sociedad civil, en el Tercer sector radiofónico.

El marco general legislativo que regula la estructura y misión de la radio pública en España, es la Ley General de Comunicación Audiovisual de 2010.

Sin embargo, cada una de las Corporaciones (Cadenas) de radio, en sus ámbitos de actuación estatal o autonómica, están reguladas a través de Leyes/Estatutos específicas.

La radio pública estatal se estructura sobre cuatro cadenas nacionales, una cadena territorial para Cataluña y una emisora internacional. En el ámbito autonómico existen doce corporaciones de radios públicas, pertenecientes a doce Comunidades Autónomas: todas ellas cuentan con una sola cadena de radio, a excepción de las Comunidades Autónomas de Andalucía, Cataluña, Galicia y Euskadi que poseen dos o más cadenas. En relación con las radios municipales, hoy apenas son mil las emisoras con programación regular. Finalmente, si se consideran como parte del servicio público sin ánimo de lucro, hay que referirse a las cuatro mil emisoras comunitarias del Tercer sector radiofónico, según datos de la Asociación Mundial de Radios Comunitarias, y a las más de veinte emisoras públicas universitarias.

Palabras clave: Radio pública estatal, radios autonómicas, radios municipales, Tercer sector radiofónico, servicio público.

Summary:

The structure of public radio in Spain is conditioned by the decentralization that characterizes the territorial and political organization of the Spanish State. This explains the existence of public stations owned by the state, as well as public radios that belong to the Autonomous Communities and other stations promoted by the municipal corporations. Non-profit radio stations are also part of the public radio service, financed by public institutions -such as some of the university radios- and other radios promoted by civil society, in the third radio sector.

The general legislative frame that regulates the structure and mission of the public radio in Spain, is the General Law of Audiovisual Communication of

2010. Nevertheless, each one of the Corporations (Chains) of radio, in its scopes of state or autonomic action, they are regulated through specific Laws / Statutes.

State public radio is structured around four national channels, a territorial chain for Catalonia and an international station. In the autonomous area there are twelve public radio corporations, belonging to twelve Autonomous Communities: all of them have a single radio station, with the exception of the Autonomous Communities of Andalusia, Catalonia, Galicia and Euskadi that have two or more chains. In relation to municipal radios, today there are only a thousand stations with regular programming. Finally, if they are considered as part of the non-profit public service, it is necessary to refer to the four thousand community radio stations of the third radio sector, according to data from the World Association of Community Radio Broadcasters, and to the more than twenty university public radio stations.

Keywords: State public radio, regional radios, municipal radios, Third radio sector, public service.

Líneas de adscripción de la comunicación

La estructura de la radio pública en España está condicionada por la descentralización que caracteriza la organización territorial y política del Estado español. Esto explica la existencia de emisoras públicas de propiedad de estatal, así como radios públicas que pertenecen a las Comunidades Autónomas y otras emisoras promovidas por las corporaciones municipales. También pueden considerarse dentro del servicio público radiofónico otras emisoras sin ánimo de lucro financiadas por instituciones de carácter público -como algunas de las radios universitarias- y otras radios promovidas desde la sociedad civil, en el Tercer sector radiofónico.

El marco general legislativo que regula la estructura y misión de la radio pública en España, es la Ley General de Comunicación Audiovisual de 2010.

Sin embargo, cada una de las Corporaciones (Cadenas) de radio, en sus ámbitos de actuación estatal o autonómica, están reguladas a través de Leyes/Estatutos específicas, que recogen su razón de ser y su misión. En las radios públicas municipales, las emisoras comunitarias o las radios universitarias, se pueden encontrar diferentes formas de constitución y sistemas de explotación.

La radio pública estatal se estructura sobre cuatro cadenas nacionales, una cadena territorial para Cataluña y una emisora internacional. En el ámbito autonómico existen doce corporaciones de radios públicas, pertenecientes a doce Comunidades Autónomas: todas ellas cuentan con una sola cadena de radio, a excepción de las Comunidades Autónomas de Andalucía, Cataluña, Galicia y Euskadi que poseen dos o más cadenas. En relación con las radios municipales, hoy apenas son mil las emisoras con programación regular. Finalmente, si se consideran como parte del servicio público sin ánimo de lucro, hay que referirse a las cuatro mil emisoras comunitarias del Tercer sector radiofónico, según datos de la Asociación Mundial de Radios Comunitarias, y a las más de veinte emisoras públicas universitarias.

Las emisoras del Estado

A partir de 1980, tras la promulgación del Estatuto de Radio y Televisión mediante la Ley 4/1980, toda la oferta de radio pública en España se organizó en torno al Grupo Radiotelevisión Española (RTVE). Hasta el año 2006, el Estatuto de Radio y Televisión fue el paraguas jurídico que amparaba la existencia de la oferta de radio pública del Estado, desde comienzos de la transición democrática española. De acuerdo al texto del Estatuto, el servicio público de radio pública estatal se encomendaba a dos cadenas de radio de cobertura nacional integradas en el Grupo RTVE: Radio Nacional de España (RNE) y Radiocadena Española (RCE). En 1989, las dos emisoras se fusionarían conservando el indicativo de Radio Nacional de España, con una estructura de cinco cadenas de radio de ámbito nacional: Radio 1, Radio Clásica, Radio 3, Radio 4 y Radio 5. A esta estructura se le sumaban las emisiones internacionales de Radio Exterior de España. Los canales de Radio 5 y Radio 4 heredaron la estructura de las emisoras de Radiocadena Española, aunque esta última dejaría de existir como emisora de cobertura nacional a partir de 1993 emitiendo, desde entonces, una programación en catalán exclusivamente para la Comunidad Autónoma de Cataluña.

En 2006, se publicó una nueva ley para regular el sistema público de radio y televisión estatal en España, que sustituyó al Estatuto de Radio y Televisión: la Ley 17/2006 para la creación de la nueva Corporación RTVE. Desde el punto de vista de la estructura de radio pública estatal, la nueva Ley viene a reconocer la misma oferta de canales que la radio pública tenía hasta ese momento, incluido el carácter territorial de Radio 4 para Cataluña. Esta Ley fue completada con la Ley 8/2009 que dio paso al modelo actual de financiación de la radio y la televisión pública.

Cinco años después de la Ley de creación de la nueva Corporación RTVE, la Ley 7/2010 General de la Comunicación Audiovisual, ha asumido los contenidos de la Ley de creación de la Corporación RTVE y la Ley que regula su financiación, a la vez que enmarca a la radiotelevisión pública en el contexto del servicio de comunicación audiovisual prestado desde los distintos ámbitos de la Ad-ministración del Estado: el nacional, el autonómico y el local.

Las emisoras públicas autonómicas y municipales

La oferta de radio pública autonómica no vio la luz en España hasta la publicación de la Ley del Tercer Canal, en 1983, que supuso la aparición de las primeras radios y televisiones de carácter autonómico/regional: Catalunya Radio y TV3, Radiotelevisión Galega, y EiTB, entre otras. En la actualidad existen trece cadenas de radio cuya propiedad corresponde a diferentes Comunidades Autónomas o regiones españolas.

Finalmente, la Ley 11/1991 de Organización y Control de las Emisoras Municipales abrió paso a las radios de titularidad de algunas de las corporaciones locales españolas. A partir de su publicación, diferentes Ayuntamientos españoles han promovido la aparición de emisoras públicas de su propiedad.

Estas dos Leyes han sido derogadas y sustituidas por la Ley General de la Comunicación Audiovisual de 2010, que también otorga la potestad de promover este tipo de emisoras a las Comunidades Autónomas y Ayuntamientos españoles.

Servicio público de radio y televisión del Estado

Según se establece en el artículo 2 la Ley de 20006 que regula el actual modelo de la radiotelevisión pública estatal, el servicio público de radio de titularidad del Estado es un servicio esencial para la comunidad y la cohesión de las sociedades democráticas que tiene por objeto la producción, edición y difusión de un conjunto de canales de radio con programaciones diversas y equilibradas para todo tipo de público, cubriendo todos los géneros y destinadas a satisfacer necesidades de información, cultura, educación y entretenimiento de la sociedad española; difundir su identidad y diversidad culturales; impulsar la sociedad de la información; promover el pluralismo, la participación y los demás valores constitucionales, garantizando el acceso de los grupos sociales y políticos significativos. Esta función de servicio público comprende la producción de contenidos y la edición y difusión de canales generalistas y temáticos, en abierto o codificados, en el ámbito nacional e internacional, así como la oferta de servicios interactivos, orientados a los fines mencionados en el apartado anterior.

En concreto, el artículo 3 de esa Ley encomienda del servicio público de radio estatal, especialmente, los siguientes cometidos:

a) Promover el conocimiento y difusión de los principios constitucionales y los valores cívicos.

b) Garantizar la información objetiva, veraz y plural, que se deberá ajustar plenamente al criterio de independencia profesional y al pluralismo político, social e ideológico presente en nuestra sociedad, así como a la norma de distinguir y separar, de forma perceptible, la información de la opinión.

c) Facilitar el debate democrático y la libre expresión de opiniones.

d) Promover la participación democrática mediante el ejercicio del derecho de acceso.

e) Promover la cohesión territorial, la pluralidad y la diversidad lingüística y cultural de España.

f) Impulsar el intercambio de la información y el conocimiento mutuo entre los ciudadanos de los Estados miembros de la Unión Europea como espacio común de convivencia.

g) Editar y difundir canales radiofónicos de cobertura internacional que promuevan la proyección hacia el exterior de las lenguas y culturas españolas.

h) Ofrecer acceso a los distintos géneros de programación y a los acontecimientos institucionales, sociales, culturales y deportivos, dirigidos a todos los sectores de la audiencia, prestando atención a aquellos temas de especial interés público.

i) Promover la difusión y conocimiento de las producciones culturales españolas, particularmente las audiovisuales.

j) Apoyar la integración social de las minorías y atender a grupos sociales con necesidades específicas.

El servicio público de radio desde las comunidades autónomas y desde los ayuntamientos

El espíritu de la Ley del Tercer Canal, de 1983, que inspira la misión de las radios autonómicas establece como sus principales objetivos difundir y promover la cultura, las tradiciones, la lengua propia y la realidad social e institucional de cada Comunidad Autónoma, ofreciendo un servicio público de proximidad. La Ley de emisoras municipales de 1991 profundizaba en este concepto de radio de proximidad promovida desde los ayuntamientos y sus emisoras de titularidad municipal.

Sobre la financiación y la sostenibilidad

El sistema de financiación del servicio público radiofónico en España es heterogéneo. Por un lado, debe diferenciarse entre el modelo que rige para la radiotelevisión pública estatal y el sistema utilizado por las radios autonómicas y municipales; por otro, conviene evidenciar la dispersa casuística de la financiación de las radios universitarias y el Tercer sector radiofónico. Estos modelos de financiación han sido cuestionados desde hace décadas por el sector privado radiofónico.

En el caso de los aspectos relacionados con la financiación, el artículo 43 de Ley 7/2010 General de la Comunicación Audiovisual establece que serán el Estado, las Comunidades Autónomas y las Entidades Locales quienes determinarán normativamente, para su ámbito de competencia, el sistema de financiación de su servicio público de comunicación audiovisual. Aunque esta Ley es de rango superior y deroga tanto la Ley del Tercer Canal como la Ley de Organización y Control de las Emisoras Municipales, en la actualidad las radios públicas autonómicas y municipales siguen rigiéndose por los principios orientadores de la "doble vía".

Particularmente, la radio pública estatal ha adoptado el modelo de financiación de la Ley de Financiación de la televisión pública estatal ya que está integrada como una división del servicio de radio y televisión llevado a cabo por la Corporación RTVE, propiedad del Estado . Su sistema de financiación se basa en aportaciones del Estado y otras aportaciones obtenidas a través de las siguientes vías:

- Los operadores de televisión comercial que operan a nivel estatal o en más de una Comunidad Autónoma aportarán anualmente un 3% de sus ingresos brutos. La aportación para la televisión de pago está fijada en el 1,5 %. Los operadores de telecomunicaciones, también según el mismo criterio territorial, aportarán un 0,9 % de sus ingresos brutos de explotación facturados en el año

- La Corporación RTVE percibirá el 80 % de lo recaudado por la tasa sobre reserva de dominio público radioeléctrico regulado en la Ley General de Telecomunicaciones.

- La radiotelevisión pública contará también con los ingresos obtenidos por el ejercicio de sus actividades y por la comercialización de sus servicios y productos.

Ni el modelo mixto (canon- aportación del Estado) para la radio pública, ni la doble vía (publicidad aportación pública- publicidad) en las emisoras autonómicas y municipales se están mostrando como vías de financiación sostenibles para estas corporaciones de radio. Seguramente, será la iniciativa pública (Estado, Comunidades Autónomas y Corporaciones municipales) la que de una vez por todas apueste por un servicio de calidad, financiado con dinero público. Sobre todo, si se tiene en cuenta que la fragmentación publicitaria y la segmentación de las audiencias harán cada vez más difícil combinar el valor del servicio público de radio y su rentabilidad social con la comercialización publicitaria de sus contenidos.

En la última década, la crisis de la economía mundial surgida a partir de 2008 ha propiciado importantes impactos en el sector público radiofónico español. Sus emisoras han sufrido recortes en sus recursos humanos y presupuestarios que les han obligado, en algunos casos, a modificar sustancialmente su estructura y organización empresarial. El impacto ha sido especialmente relevante en la radio pública estatal. El resto de las emisoras tampoco han sido ajenas a esta situación.

Un indicador que da idea de la fragilidad del modelo de financiación de las radios públicas en España, es el incumplimiento de la Ley dela Comunicación Audiovisual, en vigor. En ella se dice lo siguiente:

…"En el plazo máximo e improrrogable de 180 días desde la entrada en vigor de esta Ley, el Gobierno suscribirá con la Corporación RTVE el contrato programa correspondiente en el que se detallará la oferta de televisión. Dicha oferta tendrá en cuenta plenamente las obligaciones de servicio público previstas en los artículos 2 y 3 de la Ley 17/2006, de 5 de junio, de la Radio y la Televisión de Titularidad Estatal así como en el artículo 9 de la Ley 8/2009, de 28 de agosto, de Financiación de la Corporación de Radio y Televisión Española y en las disposiciones vigentes del Mandato Marco a la Corporación RTVE aprobado por las Cortes Generales, los días 11 y 12 de diciembre de 2007. Todo prestador del servicio público de comunicación audiovisual deberá contar con la organización y estructura suficiente y necesaria para asegurar el cumplimiento de la misión de servicio público que le haya sido encomendada. Corresponde a las Cortes Generales, los Parlamentos autonómicos, las autoridades audiovisuales competentes y, en su caso, a los órganos de gobierno local, el control de la gestión y del cumplimiento de la función de servicio público."

En el caso de la radio pública estatal, esta cláusula de la Ley no se ha aplicado. También en las radios municipales y autonómicas ha sucedido algo parecido ya que cuando llegó la crisis económica mundial, a partir de 2008, se optó por el cierre de alguna de ellas o por la reducción de sus recursos humanos y gastos de producción.

En conclusión. La legislación española en materia de radio pública es muy completa ampara los tres niveles de radio pública, estatal, autonómico y local. Cada uno de esos niveles tiene su misión y razones de ser específicas, pero no cuentan con un modelo de financiación claro y sostenible.

Bibliografía:

BENNÁSSAR, A. 2006. *Competencias autonómicas en materia de radio y televisión pública.* En "Las reformas de los Estatutos de Autonomía: Actas IV Congreso de la Asociación de Constitucionalistas de España". Ed. Tirant lo Blanch.

BUSTAMANTE, E. (2013). Historia de la Radio y la Televisión en España. Una asignatura pendiente de la democracia. Ed. Gedisa.

BUSTAMANTE, E. (2013). *El servei públic de RTVE sota el govern de Rajoy*. L´Éspill, 43.

FRANQUET, R. Y MONCLÚS, B. (2014). *La radio pública de proximidad como garantía de salud democrática de la sociedad*. En CHAPARRO ESCUDERO (Coord) "Medios de proximidad: participación social y políticas públicas". Ed. UMA.

LOPEZ QUESADA, A.M. (2013). *El control parlamentario de la radiotelevisión pública en España.* Revista Comunicaçao Mediática,8,3.

LOPEZ VIDALES, N; AZURMENDI, A. y ORTIZ SOBRINO, MA. (2012). *Hacia un nuevo marco regulatorio y de gestión de la radiotelevisión pública en España: el bienio del cambio*. Revista SEECI, año 15,27

ORTIZ SOBRINO, MA. (2010). *El nuevo marco legal para la financiación de la radiotelevisión pública*. Revista Comunicación y hombre, nº 1.

ORTIZ SOBRINO, MA. (2010). *La radio como medio para la comunicación alternativa y la participación del Tercer sector en España y Francia.* Revista Comunicación y hombre, nº 10.

ORTIZ SOBRINO, MA. (2012). *Evolución del modelo de financiación de Radio 5. Del Estatuto de radio y Televisión de 1980 a la Ley General de Comunicación Audiovisual de 2010*. Revista Icono14.Vol.10, 3.

ORTIZ SOBRINO, MA. (2012). *Le paradigme de classification et d'organisation des Ressources Humaines dans la radiotélévision* publique *espagnole: une proposition inachevée*. Revista Communication et Organización, 42. Université Bordeaux.

ORTIZ SOBRINO, M., MARTA-LAZO, C. Y MARTÍN-PENA, D. (2016). *La formación de competencias profesionales en los estudiantes de Comunicación Social de las emisoras universitarias en España y*

Portugal: situación y resultados asimétricos. Signo y Pensamiento, 35(68), 35-50. http:// dx.doi.org/10.11144/Javeriana.syp35-68.fcpe

CAMPUS RADIO STATIONS IN SPAIN: UNIVERSITY COMMUNICATIONS IN THE AGE OF DIGITAL CONVERGENCE

Julia GONZÁLEZ CONDE[1]
Mercedes ZAMARRA LÓPEZ[2]
Jacinto LÓPEZ GÓMEZ[3]
[1,2,3] Universidad Complutense de Madrid-España

Abstract

Campus radio stations all over the world are today one of the best examples of Internet consolidation. This is also true of Spain, where university-sponsored radios are mainly broadcast over the Internet, and it can be said that the digital age and media convergence has enables radio to break through the space-time constraints around which Spain's Hertzian broadcasting system had hitherto been structured. Thanks to the Internet, the campus radio movement has managed to attract both researchers and students who, until recently, had no means of self-expression. Above all, however, these radio stations have become veritable training centres for future radio professionals.

Key words: campus ratios, Internet, digital convergence, education, webcaster, training.

1 - Introduction

In recent years, various communicators have been heard to say that the digital age and media convergence has enables radio to break through the space-time constraints around which broadcasts had been structured until the emergence of new channels made possible by digital technology (Ortiz, 2011). The legal barriers and geographical limitations imposed by broadcasting licences and the restricted use of the radio spectrum have thus been swept aside. This space-time rupture has no doubt been spearheaded in the past ten years by Web 2.0 radio, bitcasters and radio players built into the latest mobile phones. This new digital technology is benefiting both radio stations and users by merging the different audio content broadcasting platforms spawned by digital communication technologies: Internet, Smartphones, Social Networks, Android, and other devices.

Conventional Hertz-based radio receivers have now been joined by new radio broadcast systems based on “web streaming” or “podcasting”, and it is this, also known as radio on demand, that is changing our perception of audio broadcasting. Together with these, other hybrid forms of radio broadcasting have gradually been added over the first few years of the 21st century. This new approach to radio, which some authors have dubbed "post-radio", adds a new dimension to conventional Hertzian radio broadcasts. It is in this new technological framework where Spain's campus radios have found their niche (Ortiz Sobrino, Salgado and Cavadas, 2014).

The radio website – also known as Internet radio portals and webcaster – has recently become one of the most important development objectives of campus radio stations. Aside from live broadcasts, or podcasts, these stations offer listeners additional information and services related to programming, their list of services, slots dedicated to the station's main programmes, and access to previous broadcasts and interactive channels (forums, surveys, chats, interviews, blogs, etc.).

2- Contextual framework: campus radio in Spain

It has been said on many forums that educational and campus and educational radio stations are a vital training ground for testing new languages, new content and new forms of public participation. This has been well understood for some time in the US, where some campus radio stations have been broadcasting for nearly one hundred years (Martín Pena and Ortiz Sobrino, 2014).

Since the beginning of the 90s, according to Ortiz Sobrino et al., through the Internet and digital technology campus radio stations have not only steadily proliferated, but have become training and practice grounds for future radio professionals. Digital convergence has expanded the expressive potential of campus radio stations and enhanced their production and broadcasting capacity. The revolution caused by social media as an interaction and distribution tool for sound broadcasts, the advent of phenomena such a tagging and podcasting, and the broadcasting and interaction potential of the Internet and mobile phone have all been utilised by these radio stations. We are witnessing the birth of a new dimension in radio hitherto unknown in Spain, sparked by the universalisation of production and broadcasting system made possible by digital convergence.

Today's campus radio stations provide an alternative to conventional stations and give the university community a platform of expression. They offer their listeners the type of content that would not usually be found on other public media, together with a new approach to news broadcast from such a privileged setting as the university.

These campus radio stations have been set up to provide the university community with a means of communication that is both a channel for information and training for researchers and future media professionals. In addition, campus radio is a vital training ground for testing new languages, content and new audio production techniques. It is a new field of experimentation for radio broadcasting that is at the same time a resource for training future radio professionals.

In other words, campus radio gives students the chance to produce radio programmes in a setting that is largely similar to what they will find in the real world, and researchers the chance to reach a wide audience (Ortiz Sobrino, Salgado y Cavadas, 2014).

2.1 Sponsorship and management of campus radio stations in Spain

In a paper submitted to the International GRER (*Groupe de Recherches et d'Etudes sur la Radio*) Conference held in Strasbourg in 2014, the authors explain that there are 3 different types of campus radio stations (Ortiz Sobrino, Salgado and Cavadas, 2014).

First, stations run by the students of universities with no media studies facilities but who nevertheless receive support from the university. One such station is Uniradio, which broadcasts to the University of Huelva. There are also stations run by Media Faculty students with financial help from the university. These stations are under the supervision of a professor who coordinates and oversees programme content. An example of this is Inforadio, which broadcasts from the Universidad Complutense de Madrid.

Secondly, the distance-learning higher education centre *Universidad Nacional de Educación a Distancia* (UNED) broadcasts over Spanish National Radio (Spain's state-funded broadcaster). These programmes are produced by a particular UNED department that operates under its own budget and has a certain degree of independence (Ortiz Sobrino, Rodríguez Barba and Cheval, 2014).

Finally, some campus radio stations are set up by university associations; they are wholly independent from the university, self-funded, and decide their own content. This includes broadcasts made by certain university groups such as halls of residence that broadcast over the Internet, albeit intermittently; programmes are usually broadcast by student volunteers.

The first type of stations are termed, by Martín Pena (2013), institutional stations, while the second type are simply referred to a student association stations.

3 – Digital campus radio

As commented above, digital convergence is paving the way for radio stations to experiment with new broadcasting languages and formats. It is in this new setting, facilitated by emerging technologies and the synergy afforded by new digital platforms and tools such as You tube, RDSS, blogs, email, mobile phones, etc., that the future of these new radio stations lies. Programmes can now be received by these new communication devices together with images and texts that illustrate the news read out by radio presenters (Soengas, 2013). In the words of Perona (2010), campus radio stations are now one of the best examples of the consolidation of the Internet as a communication medium.

3.1. The internet sweeps aside broadcasting barriers

In this age of media convergence, digital technology has transformed the way campus radio is broadcast and produced. Because of the low costs associated with producing and sending content over the Internet, mobile phones or social media, these are now these ideal platforms for campus stations, particularly when, as is usually the case in Spain, they are run on a very tight budget.

Most Spanish campus radio stations use the Internet as their main broadcasting channel. There are four different ways of broadcasting programmes over the Internet (Ortiz Sobrino, Salgado y Cavadas, 2014):

a) The Internet as a provider of direct access to live radio programmes by "simulcasting" with the FM broadcast. This was the campus radio's first introduction into the new world opened up by this network of networks.

b) The Internet as an on-demand radio website, i.e., a platform on which programming can be tailored to suit the interests of each user/listener by allowing them to actively choose their preferred content and upload it at any time. This new digital media breaks through the time-space barrier by contributing additional content to live Hertzian or "streaming" broadcasts that can be downloaded at any time. The new radio on demand mode has been adopted by nearly all Spanish campus radio stations.

c) Finally, the Internet as a webcaster, in which programmes are broadcast over and received on the network itself through social media and mobile phones. In other words, programmes broadcast exclusively over the Internet as an enhancement and complement to conventional Hertzian broadcasts.

3.2 Broadcasting and receiving campus radio broadcasts on the Internet

According to González Aldea (2011), the Internet and new information technologies have impacted radio broadcasts from the moment content could be created by communicators or the listeners themselves. Thus, the listener becomes a "prosumer" who interacts with the broadcast and contributes additional content.

As discussed above, campus webradios have enriched conventional radio broadcasts by providing additional multimedia spaces and other features. These are vehicles for radio on demand and listener interactivity, and also overcome the transitory nature of conventional broadcasts. The new convergence of social networks, the Internet and mobile phones now makes it possible to sent content to other media, such as blogs, webs, forums and mobile radio receivers. Indeed, most Spanish campus radio stations distribute applications to listen to and download their content on mobile phones. Because of the widespread use of mobile devices and tablets among researchers and university students, many users now download podcasts from campus webradio sites.

4. Campus radio production from the digital perspective

Martínez Costa (2011: 131) highlights four aspects of campus radio activity affected by new radio production systems and digital convergence. These are related first to the narrative nature of the medium and its interaction with listeners, and second to how production is organised and content is stored.

In this regard, it could be said that a new approach to campus radio has emerged. New multimedia features and the possibility of broadcasting content over different digital devices have taken over from the conventional context of radio as an audio medium. Radio has now become a new type of multimedia communication in which images play a vital role in the creation of "transmedia" content broadcast over the radio.

Digital convergence has also brought with it new ways of managing sound files and sound libraries. Thanks to the Internet, campus radio stations can now make their content libraries and other information freely accessible and customisable for all web users. Consequently, campus radio stations have gone beyond the conventional vertical radio communication model and have introduced a new broadcasting system in which listeners decide how they wish to use the content, and contribute to its creation.

However, the impact of digital convergence has been particularly evident in the production side of campus radio stations. Through digitalisation, production systems have been simplified and processes speeded up, but above all, this new technology has reduced broadcasting costs. The emergence of open-access audio and video editing software has been of vital importance in campus radio production centres, and has increased their capacity to produce multimedia content. This transformation in the way radio content is produced and broadcast, facilitated by convergence based on a binary system that considerably multiplies content distribution options, has furnished radio stations with a new system of production and enhanced the social profitability of campus radio activity.

5. Campus radio and education

As discussed above, one of the main *raisons d'etre* of campus radio stations is their capacity to teach and train Media Studies students. Some radio researchers such as Piñeiro and Ramos (2010) maintain that radio websites open up various possibilities for creating virtual teaching and listening forums. Thus, campus radio stations can either be used as a laboratory for creating new content, formats and cibergenres, or as a training and dissemination tool. From the training perspective, campus radio websites could simply add a link to the university's virtual campus; however, they can also provide faculty and students with a web forum where various different teacher-student or student-student interaction activities can be arranged. These radio stations are also a good training ground for Media Studies students to acquire the skills they will need to pursue a career in radio. In other words, campus radio stations nowadays have a dual function:

on the one hand, they drive creation and dissemination, and on the other, they enhance knowledge transmission.

Conclusions

Campus radio stations have multiplied in recent years as a result of the introduction of new broadcasting networks and groundbreaking digital production technologies. A fundamental aspect of their development has been the new multimedia web context and radio on demand, together with the world of social networking and the use of Web 2.0 and Web 3.0 tools.

Since the advent of the Internet, followed by the development of mobile phone, the Web, and content downloading using 3G and 4G phone applications, campus radio stations have progressed in leaps and bounds from a static information platform to a network where users can interact and exchange content with producers and other users (Casajús and Vázquez, 2014).

All this has led to the emergence of a multimedia, hypertextural and interactive radio that has had a significant impact on the way radio broadcasts are produced and used by listeners who, in many case, become radio "prosumers" by actively contributing to content creation. Campus radio is easily managed, with low production costs, and has become a fundamental training ground for future radio presenters.

REFERENCES

Casajús, L. y Vázquez, M. (2014). Los jóvenes prosumidores en la radio universitaria 2.0: un perfil en construcción. *EDMETIC*, 3.

Espino, C. y Martín Pena, D. (2012). Las TIC y las radios universitarias: hacia una nueva comunicación. En Espino, C. y Martín Pena, D (Edt.). *Las radios universitarias, más allá de la radio*. Las TIC como recursos de interacción radiofónica. Barcelona. UOC.

González Aldea, P. (2011). La radio en Internet: las webs de las cadenas analógicas tradicionales. En Ortiz Sobrino, M. A. y López Vidales, N. (Coords.), *Radio 3.0. Una nueva radio para una nueva era.* Madrid: Fragua.

Martín Pena, D. (2013) *Radios universitarias en España*: p*lataformas de comunicación interactiva y redes de colaboración*. Tesis doctoral. Universidad de Huelva.

González Conde, M.J. (2010) La ciberradio. Nueva alternativa de futuro para la radio. En *Juventud y nuevos medios de comunicación*. Injuve. Instituto de Igualdad. Gobierno de España.

Martín Pena, D. y Ortiz Sobrino, M. A. (Edt.) (2014). *Las radios universitarias en América y Europa.* Madrid. Fragua.

Martínez- Costa, M. P. (2011). La nueva organización de la producción. En Ortiz Sobrino, M. A. y López Vidales, N. (Coords.), *Radio 3.0. Una nueva radio para una nueva era.* Madrid: Fragua.

Ortiz Sobrino, MA. Rodríguez Barba, D. y Cheval J.J. (2014). La radio universitaria en el siglo XXI: perspectiva hispano-francesa. *EDMETIC*, 3.

Perona, J.J. (2012). Las emisoras universitarias en el contexto digital: programación, nuevos medios y hábitos de escucha. En Espino, C. y Martín Pena, D (eds). *Las radios universitarias, más allá de la radio. Las TIC como recursos de interacción radiofónica*. .Barcelona. UOC.

Pineiro-Otero, T, y Ramos, F. (2011). Pontencialidades educativas de las webradios universitarias. Una aproximación desde la perspectiva docente y discente. *REDMARKA*., 6,1.

Soengas X. (2013). Retos de la radio en los escenarios de la convergencia digital. *ADCOMUNICA*, 5.

Zamarra López, MM.. (2006): Muestra del panorama actual sobre contenidos en la radio y la televisión española. Editorial Complutense. Madrid.

THE COMMUNICATION CAMPAIGN – STRATEGY OF THE POLITICAL COMMUNICATION

Alexandra IORGULESCU

Associate Professor, PhD, CCSCMOP, University of Craiova

ancaiorgulescu@yahoo.com

Abstract

I have underlined in this article the importance of the communication campaign in the so vast entirety of the political communication. We have presented the types of election campaigns preponderantly approached by the elected candidates, the attitude towards the opponents, we made the distinction between the notoriety campaign and the persuasive campaign. The political marketing plays an essential part contributing in the creation and promotion of the image of a person or political institution, depending on the public from which they wish to obtain the vote or the public trust.

Keywords: communication campaign, political marketing, election campaign, image.

Introduction

The human communication represents a direct and efficient strategy of social influence of the political behaviour of the individuals, through the direct impact it has on the skills and beliefs.

The political communication can be achieved in different manners, at least depending on the following three criteria: aimed objectives, the chosen campaign chronology and the style of relating to the electorate.

According to the first criterion, one can make a distinction between (a) *the notoriety campaign* and (b) *the persuasive campaign.*

The political campaign is made under the form of a notoriety campaign particularly by the less known, who are aware they have no chance of victory and limit themselves to prepare the background for the future election campaigns. Engaged in communication on a neutral tonality, they cause no animosities and do not have to face the attacks of the political adversaries or the suspicion of the electorate. In these conditions, their messages have great chances to be received, but, to say the truth, not to be accepted. However, this fact does not exclude, but - on the contrary – it favours their acceptance in the future election campaign. Plus, the promoters of the notoriety campaigns are not forced to start in the future elections with a handicap of an explicit political handicap. Let's not forget that today, unlike the past, the public identifies itself to a mass of individuals that replace the elites. Although they are not passive, the masses aren't always well informed, their interest for politics is sporadic, their direct political experience is low, they are trapped in the daily routine. The masses respond to conclusions, not to reasons, to slogans, not to complex matters, to images, not to ideas, to what is pleasant (Combs, Nimmo, 1992).

The candidates who adopt the persuasive form of election campaign focuses on winning in elections. Or, in order to reach this objective, they must obtain an ascendant on the opponents and a favourable attitude from the electorate. Most of the time, this sums up to harshly criticise the opponents on behalf of the electorate, so that the accusations don't seem born from political (selfish) reasons, but from the wish to defend the common interest. It is known that one must apply the propaganda techniques that aim the emotional side and not the human reasoning, the purpose being to create conditioned reflexes, so that the individuals react to stimuli.

Types of election campaigns

According to the planning of the communication actions, one can distinguish four possible types of election campaign:

1. *the progressive growing in intensity campaign*, which starts with the phases of creation of a favourable environment, namely a teasing one, and which ends through the motivation of the electorate in making a favourable voting option;
2. *the lightning campaign*, which supposes the mobilisation of all the resources in a short time, in order to obtain a rapid victory on the political competitors and a "swinging" of the political opinion in a favourable direction;
3. *the campaign in stages,* by which the interest of the electorate for their own offer is stimulated (as in *strip-tease)* by the so-called "announcement effect";
4. *the opportunist campaign,* chosen especially by the candidates with limited resources, by which whether the last-minute events (press releases, accidents, the apparition of new political fight competitors or partners, etc.) are speculated in their own interest, or it is captured and used as a support of their own political ascension also through the energy created by the possible social tensions: strikes, demonstrations, press campaigns, etc.

The last invoked classification criterion allows us to distinguish between (a) *the conviction campaign* and (b) *the propagandistic campaign.*

We could say that a candidate performs a conviction campaign if and only if the messages are particularly displayed at the *cognitive* level of the electorate, pursuing the winning of its full awareness adherence. Obviously, such a campaign is hard to achieve and, apparently less efficient. In order to persuade, the candidate must treat the electorate as a system of publics, each public requiring specific arguments.

According to Mills C. Wright (1969), *the public* is a group of persons, who is individualised by the following features:

- the number of opinion issuers is approximately equal to the one of the opinion receivers;
- each member of the public has the immediate and real possibility to answer any type o publicly expressed opinion;
- the opinion made upon the discussions within the public can be transposed in a real collective action, directed even against the formally constituted authorities;
- the institutions of the power do not penetrate the structure of the public, which functions in a relatively autonomous manner.

Taking into account these characteristics, it is obvious that no candidate can gamble on the immediate winning of a public's adherence. On the contrary, he must argue for a long time the proposed theses, hoping that the collective deliberation process within the publics that form the electorate (enterprisers, practitioners of a confessions, unions, etc.) will lead to the adoption of certain collective actions that are favourable to him. However, the disadvantage of the slow rhythm to which the adherents are won over is compensated by the advantage of the loyalty of the thus constituted own electorate. This stable electorate usually keeps his assumed political option despite the possible confusions on the political scene. The emotional order persuasive influencing cannot penetrate the group solidarity funded on the reasonable dimension of messages.

Unlike the persuasion campaign, the propagandistic campaign supposes treating the electorate as a homogenous and amorphous *mass*, whose features are recognised by opposition to the public's features:

- the opinions are transmitted from a very small number of issuers to a very large number of receivers;
- few members of the mass can give a proper reply to a publicly expressed opinion;

- the possible opinions made through debate can rarely be "converted" into coherent and efficient public actions;

- the power institutions decisively influence the activities and life of the mass.

Passive, powerless in the action plan and easily to influence, the mass is manipulated by the political agents of the propaganda by messages with a powerful affectional content, in line with certain regularities or laws:

- *the orquestration law:* the propaganda laws are repeated under various forms in a systematic and progressive program;

- *the simplification law:* the messages are brought to the "most accessible form" by simplification, vulgarization and visual impact;

- *the humanity law* (of "the spiral of silence"): the concerted repetition of information makes the affirmation of the contrary information more and more improbable;

- *the transfusion law:* the messages are anchored on a substrate of myths, preconceptions, convictions, etc. (Thoveron, 1996).

The planning and organisation of the messages network of the propaganda is visualised by S. Tchakhotine (1939) under the form of a pyramid. At its base stands the doctrine concretised in a program, synthetized in its turn through a slogan. And the latter is articulated around a symbol. The more suggestive the symbol, the more efficient, or, more exactly, the more it transmits the idea of action associated to the movement it represents, the more it will activate the emotional side.

In its sense of systematic influencing, particularly on the affectionate level of an auditorium brought to the stage of mass, the propaganda is not only immoral, but, on the long run, inefficient also. By using considerable resources, a candidate can obtain immediate results from a propagandistic campaign, however it cannot make any prediction regarding the subsequent behaviours of the electorate. Its only chance is to renew on a larger and larger scale the affectional manipulation campaign, without ever being sure on the loyalty of its electors. Metaphorically speaking, the follower of the propagandistic campaign must seduce incessantly (a practically impossible task).

It is known that, being constituted as a system of persuasion techniques that aim the modification of the public's behaviour in relation to ideas, social practices, personalities, the propaganda is based on a manipulative argumentation since the transmitted message is willingly deformed, in order to reach a precise objective. The techniques system of the propaganda uses mass-media not only as transmission relays, but also as mass constraint instruments (Bertrand, 2001).

We listen today, to many speeches held by modern politicians during a year, but they vary depending on the context and the audience, keeping also common elements. And that is because all candidates use standard patterns based on which they build their speeches, these becoming the pillar of resilience for a stock-speech, often modified, depending on the circumstances.

Conclusion

I have proposed myself to point out in this article the communicational relation between the political and the citizen, in a democratic country of the 21st century. It can be seen from here that the monitoring of the political communication results must be made not only from the perspective of the improvement of the own electoral performance, but also from the perspective of the general interest promotion.

REFERENCES

Bertrand, C. (2001), *O introducere în presa scrisă şi vorbită*, Iaşi, Polirom.

Combs, J., Nimmo, D. (1992), *The New Propaganda. The Dictatorship of Palaver* în *Contemporary Politics,* New York, Longman.

Dâncu, S. (1999), *Comunicarea simbolică. Arhitectura discursului publicitar,* Cluj, Dacia.

Fraser, L. (1957), *Propaganda,* Londra, Oxford University Press.

Nedelcu, M. (2005), *Marketing politic*, Iaşi, A.I. Cuza.

Tchakhotine, S. (1939), *Le viol des foules par la propagande politique,* Paris, Gallimard.

Thoveron, G. (1996), *Comunicarea politică azi,* Oradea, Antet.

Wright, M. (1969), *L`elite du pouvoir,* Paris, Gallimard.

RITUALS AND CEREMONIES, A FORM OF MANIFESTATION OF CORPORATE CULTURE

Mihaela MARCU
Associate Professor, Ph.D., University of Craiova, Romania
mihaela_marcu2007@yahoo.com

Abstract

Our concern is to present the forms of manifestation of the organizational culture, making a synthesis of them. We are particularly interested in highlighting the ways in which this type of institutionally developed culture is expressed. Among these forms of manifestation, the emphasis will be on rituals and ceremonies that mark collective memory and also fall into the notion of corporate culture.

Key-words: corporate culture, rituals, ceremonies.

01. The present approach aims to provide a synthesis of the ways in which corporate culture manifests itself as an ensemble that incorporates standards of thought, attitudes, values, beliefs, norms and customs in an organization. We are particularly interested in highlighting the elements by which this type of institutionally developed culture is expressed. Among these forms of manifestation, the emphasis will be on rituals and ceremonies that mark collective memory and also fall into the notion of corporate culture.

02. The debates on the definition, analysis, structuring and manifestations of organizational culture have raised a number of difficulties, varying according to the historical and disciplinary perspectives through which they have been analyzed. We will confront, in the presentation of the concept of corporate

culture, the model offered by Eisenberg and Goodall, adopting an evolutionary perspective of the cultural phenomenon itself. From this point of view, we will follow several approaches, such as: comparative management that is found in intercultural interpretation; the anthropological view that analyzes organizational culture as an organic, ever evolving, impossible to control; organizational symbolism highlights language aspects, stories, non-verbal messages as a component of organizational culture; the critical or postmodernist vision regards organizational culture as a whole, made up of distinct elements, visible in the struggle for holding control within the organization; the cognitive vision that defines culture this type of institutionally developed culture as the "paternal baseline assumptions that a group has invented (created, discovered) or developed by learning to address its external adaptation and internal integration problems and that have been quite effective in order to be considered valid and therefore to be shared with new members as a correct way of perceiving, thinking and feeling in relation to those problems "(Schein 1990: 109-119).

Regardless of how it is viewed, corporate culture has often been compared to human personality. As people have a character, a personality, so organizations are represented by a particular culture. It forms the core of the entire institutional network, influences and is influenced by strategy, structure, system, staff and skills. Analyzed from this point of view, the culture that grows at the level of the organizations becomes a multivalent factor of influence, consisting of many directions represented by leadership styles, histories, myths, rituals, heroes, the type of power structure, the characteristics of the decision making, policies and leadership. Beyond the diversity of these variables, their intensity and their manifestation vary from individual to individual, from one working group to another, but always a strong organizational culture will find and use a common denominator.

03. Corporate culture is the center around which the organization develops, it is built by people and has its roots in the culture of the nation on whose territory

the institutions operate. By understanding this construct, many managers attach great importance to organizational culture management. Being a well-structured element, this type of culture has the role of uniting the organization into a chain of tacit meanings, providing human-specific meanings to all organizational activities and processes. At the same time, it becomes the most resistant factor in any change, regardless of its scale. It is known that at the organizational level the change is determined by the particularities of the interactions between the employees, the leadership, the quality of the corporate communication.

04. The definition, structure, and manifestation of organizational culture have become more and more an object of study with the birth of transnational companies, with the shift from general management to international and then global management.

Starting from a traditional perspective, culture can be separated into objective culture and subjective culture. The first form of corporate culture refers to the material aspects, products, and actions created by an organization to mark its identity and to develop its personality. The second, fundamental component, includes systems of beliefs, values, symbols that, shared by all members of an organization, allow them to work together. In this context, it can be said that the organization has, on the one hand, a culture, and on the other it becomes a culture itself. For where people are in an institutional space, a culture is born. It learns, is transmitted, becomes adaptable, multiplied, flexible, and goes beyond the individual, transforming into a collective product.

05. The manifestations of organizational culture are numerous, among which we can distinguish visible elements such as: behaviors, common language, rituals, symbols, ceremonies, but also invisible elements: values, beliefs, norms, conceptions. All cultural and organizational manifestations interact, are in dependence on one another: values, norms, beliefs, attitudes, symbols, statutes, jargon, physical environment, heroes, traditions, histories, myths, rituals and ceremonies.

Our interest will be directed to two visible forms through which culture at institutional level marks its existence, namely rituals and ceremonies. Undoubtedly conceptually taken from national culture, rituals and ceremonies turn into collective patterns of behavior, especially in predominantly formal situations. They tend to be relatively stable over time and have a rich symbolic content. Becoming collective forms of cultural manifestation, through them express and consolidate the beliefs and values that are considered to be decisive for the survival and evolution of the companies.

06. *Ritual* is a set of planned actions with a dramatic content that gives cultural expression to certain values specific to each organization. In general, we can consider rituals as collective activities with a certain degree of formalism that marks the initiation or finality of a particular stage or process at an institutional level. For example, the ritual that reflects the development of the firm is the beginning of a process by which its members or some of them try to achieve superior achievements, establish a new position for themselves and for the organization. Such a process is translated, among other things, by attending leadership seminars or by starting a different strategy for the company.

Regarding the variety they have, there is a rich typology of organizational rituals. A minimal classification would sound like this: passage rituals, degrading rituals, rituals of consolidation, rituals of renewal, conflict reduction rituals, integration rituals.

At both societal and organizational levels, rituals confirm and reproduce certain social patterns. An example of this would be corporate meetings that respect a particular program, have a well-established agenda, where the objectives are initially set and communicated to all participants. The result of such a collective action, which may take the form of a ritual, is not only the sharing of information among the members of the institutional community but also helps to make decisions, contributes to maintaining a structure of power and creating an optimal framework for expression of ideas by participants.

Rituals inevitably turn into repeated actions, become habits that have a profound meaning, with a strong symbolic message to the organization. They are standardized, they resort to a series of well-established techniques that help build and strengthen interpersonal relationships.

We can include in the category of rituals, representative for corporate culture, the holding of a festive dinner or the way of evaluating and motivating the employees. The role of rituals in this context is to communicate the values shared by the organization, to revitalize the feelings that unite people, to generate order, predictability in solving complex problems over which leaders have lost control. Rituals help organizational relationships become stylized, get clear forms.

Also, through rituals, socialization at the organizational level becomes more solid, going towards strengthening corporate culture, diminishing anxiety, ambiguity, and stress. Among the types of rituals used in institutions, we mention: performance appraisal, regular sessions, professional training programs, festive meals on various occasions, welcoming new employees.

It is not important how the rituals take place, but the message transmitted inside and outside the organization. Rituals are specific to every corporate culture. They are part of the values people have accepted as the dominant ones they want to live with and work with. Often, these forms of cultural manifestation are perceived as unwritten rules of mass communication. It certainly contributes to strengthening individual and group identity, strengthening relationships at organizational level, while demonstrating how strong the culture of the institution they practice is.

07. *The ceremony* also falls between collective events, in a less formal manner, expressing awareness and commitment to the tradition of the company's history. Ceremonies are perceived as celebrations of the cultural values and basic presumptions of the organization. They materialize in a series of events, some of artistic, reflecting and representing organizational culture, often turning into moments that people will not forget. Ceremonies would be, for example, jubilees, anniversaries, the launch of a new ship or the opening of a new factory, the

putting into service of a new machine or a technological line. Like rituals, ceremonies have the power to bring together the members of the organization, to help them get to know each other better, to maintain the unity of the organization, to initiate the new members, to create a sense of social involvement, to convey messages symbolic, to develop relationships and, why not, to provide hope.

Ceremonies can take place at random or some of them have fixed periods, with profound meanings for individuals who are part of an organization.

08. Perceived and known as visible forms of corporate culture, rituals and ceremonies are part of the collective mind, they are imprinted in the logic of activity in an organization. Approximately as a course, and as the types of events they contain, rituals and ceremonies can not be strictly delimited, but viewed as an ensemble that assures the coherence, strength of its organization and culture. The only difference is that while rituals are planned actions, ceremonies often have a spontaneous, informal character.

REFERENCES

Eisenberg, E. M., Goodall jr., J.L., *Cultural studies of organizations and communication – Organizational communication: Balacing creativity and constraint*, Boston, Editury Belford/St. Martinn`s, 2001.

Marcu, Florin, *Marele dicţionar de neologisme*, București, Editura Saeculum Vizual, 2008.

Oprea, Ioan, Pamfil, Carmen-Gabriela, Radu, Rodica, Zăstroiu, Victoria, *Noul dicționar universal al limbii române*, ediția a III-a, București, Editura Litera, 2009.

Schein, E,.H., *Organizational culture*, American Psyhologist, vol. 45, nr. 2, 1990, p.109-119 (Schein 1990).

Vlăsceanu, M., *Organizații și comportament organizațional*, Iași, Editura Polirom, 2003.

COMUNICARE ȘI/SAU MESAJ ÎN/DIN LR CA LS

Nicoleta Mihaela ȘTEFAN
Senior Lecturer, PhD, University of Craiova
nicoletastefan01@gmail.com

MOTTO – *The art of communiction is the language of leadership*
(James Humes)

Abstract

The number of foreigners who learn Romanian has increased in the last years. Our present work focuses on the presentation some features of communication in/from Romanian as a foreign language and some strategies used in developing their ability to communicate or just ”to send the message”.The result depends on the purpose of the speakers, the time of studying Romanian and the type of the course which they attended (preparatory year or summer courses). As we know, the ability to communicate in a foreign language involves not only a knowledge of language features, but also the capacity to process information and language ”on the spot”.

Key-words: communication, message, purpose, result

Dacă pentru vorbitorii nativi ai limbii române *comunicare* sau *mesaj* pot avea valențe simple dobândite fără efort conștient sau capătă sens terminologic și sunt studiate ca atare, nu același lucru se observă atunci când vorbim de *comunicare* și/sau *mesaj* în/din LR ca LS.

Deprinderea de comunicare fluentă în LR pentru vorbitorii străini impune un proces bine determinat, situat între granițe specifice, eșalonat gradat pe etape ale cursului. La început, exersarea pare o practică liberă, necontrolată și relaxată. De altfel, așa și trebuie să le apară cursanților. Comunicarea sau transmiterea unui mesaj în/din LR ca LS poate fi analizată ținând cont de tipurile de cursuri pe care străinii le frecventează și de scopul învățării. Ne referim aici la cursurile ce se defășoară timp de un an universitar (anul pregătitor), cursuri intensive ce au o durată mult mai mică (cursuri de vară, cursuri pentru bursieri Erasmus) sau alte tipuri de cursuri. În oricare dintre situațiile posibile, trebuie să avem în vedere, încă de la început, comunicarea în ambele sensuri: propunător – cursant, cursant - propunător. În mod obligatoriu, propunătorul va avea o explicație foarte clară, concisă, exprimată într-un limbaj adecvat și va fi făcută într-un ritm lent. De asemenea, tot el va fi cel care va solicita dialogul din partea cursantului chiar dacă acesta este foarte greu de realizat la început. Putem afirma că în această etapă așteptăm doar un *mesaj* din partea cursantului. Acesta poate apărea sub diverse forme: mesaj scurt în LR, combinație LR cu o altă limbă (engleză sau limba maternă) sau combinație între cuvinte și limbaj non-verbal (în special din partea celor care nu posedă o limbă intermediară de învățare). Inițierea în comunicarea în LR se câștigă încă din primele întâlniri, propunătorul menținând pe tot parcursul prelegerii caracterul de normalitate a limbii, fără a face vreo concesie în ceea ce privește ritmul, organizarea structurilor și a îmbinărilor lexicale. În această fază, strategiile obținerii unui mesaj sau a unei comunicări minimale sunt incluse atât în activitățile orale, cât și în cele scrise. Astfel, învățarea scrierii alfabetului sau a grupurilor consonantice va include și învățarea unor cuvinte-suport folosite în prezentarea acestora.

Fluența în limbă va fi conturată în următoarea etapă a procesului de achiziție lingvistică, când se solicită nu doar degajare și spontaneitate în operarea cu structuri și lexic la nivel minimal, ci și abilitatea de a formula gândiri mai ample, percepții complexe, precum și mobilitatea vocabularului în domeniul limbii în contexte situaționale diverse. Din acest moment putem vorbi despre extindere în cmunicare sau cel puțin despre capacitatea de a transmite un mesaj în LR.

Conversația minimală este îmbunătățită în etapa următoare cu ajutorul *textelor-suport*. Acestea trebuie să îndeplinească următoarele condiții: organizare, coerență, claritate și naturalețe. De asemenea, generalitatea textului și lungimea sunt foarte importante. Textul specializat orientat către un domeniu specific, limitat, care cere cunoștințe deosebite dincolo de sfera culturii generale, nu poate fi un suport pentru comunicare în această fază. Acest tip de texte pot fi folosite în partea a doua a achiziției lingvistice doar pentru cei care frecventează cursurile anului pregătitor în vederea efectuarii de studii de lungă durată în limba română. Textul-suport pentru comentariu verbal, trebuie să stțrnească interesul tuturor participanților și să reflecte o preocupare generală. Pe de altă parte, un text prea lung sau prea scurt poate produce diverse reacții: dacă este prea scurt și ușor, lucrul cu el poate părea inutil și lipsit de seriozitate; un text foarte lung generează neînțelegrea mesajului, nesiguranță și inhibare. Textul-suport este folosit sub diferite forme, în funcție de nivelul cursantului și scopul pentru care dorește să comunice în LR.: redare imitativă prin aprofundare, redare imitativă imediată sau înțelegere în ansamblu și redare liberă. Astfel, putem avea următarele situații:

- obiectul învățării îl poate reprezenta textul în sine prin explicarea și înțelegerea elementelor dificile și a cuvintelor necunoscute după care urmează fixarea și studiul individual în vederea realizării unei comunicări;
- lectura model a textului este obligatorie (atât pentru propunător, cât și pentru cursant) și este urmată de explicarea dificultăților lexico-gramaticale și apoi reluată și precedată de discuții inițiate de mesajul textului;
- înțelegerea în ansamblu și redarea liberă realizată fie prin citirea repetată și discuții adiacente pe aceeași temă fără a se insista pe dificultăți, fie cu ajutorul materialelor video sau audio care în perioada actuală sunt la îndemâna noastră în orice moment.

După cum se știe, toate compartimentele limbii sunt legate între ele, fapt ce are consecințe directe asupra metodologiei însușirii deprinderilor de comunicare. Nu putem susține că o deprindere se dezvoltă într-o anume perioadă, dar s-a observat că în funcție de timpul de frecventare se dezvoltă deprinderile de comunicare. Așa cum am afirmat la începutul acestui studiu, situațiile de învățare pot fi pe un termen mai lung sau mai scurt. Vorbind despre cursanții din anul pregătitor care locuiesc în România și studiază mai mult ca perioadă temporală, putem spune că aceștia au timp pentru aprofundare și îmbunătățire continuă. Nu același lucru se întâmplă în cazul participanților la cursuri cu o durată mică, cum ar fi cursurile de vară. Acest tip de cursanți au nevoi diferite în funcție de nivelul pe care îl au la începutul cursurilor. Strategiile pentru începători sunt în mare parte cele prezentate mai sus. Situația este diferită când vorbim despre intermediari sau avansați. În opinia noastră, o strategie productivă este cea prin care cursantul îi spune propunătorului ce așteptări are de la cursurile respective încă de la prima întâlnire. Prelegerile pentru acest tip de cursanți sunt puțin diferite de cele pentru cei din anul pregătitor: ritmul este mai rapid, cantitatea de informații este mai mare și timpul de aprofundare este foarte limitat sau chiar inexistent.

O altă modalitate de facilitare a comunicării în LR o reprezintă *fișele-sinteză de gramatică/fonetică* care pot fi concepute în forma unor scheme pentru a-i ajuta pe cursanți să își fixeze anumite reguli și forme de limbă. Acest fișe pot introduce concepte fundamentale cu care se operează în predarea LR ca LS sau pot oferi modele pentru a fi folosite în transmiterea unui mesaj sau realizarea unei comunicări. Pentru o mai bună înțelegere, propunătorul poate face transferul de informații în LR cu ajutorul unei limbi intermediare (limba engleză) prin prezentarea bilingvă a unor forme de limbă sau de vocabular. Astfel, putem susține faptul că pentru a obține o comunicare mai bună în LR avem nevoie și de o comunicare din LR într-o altă limbă.

Scrierea în LR este o activitate adiacentă, căreia nu i se rezervă ore speciale, deși este o deprindere esențială în dezvoltarea abilităților de comunicare. Un rol important în dezvoltarea acestei deprinderi îl are propunătorul. Chiar dacă scrierea poate fi considerată o practică posterioară fixării formei sonore a cuvintelor, este o legătură foarte strânsă între receptarea auditivă și redarea formei grafice. Așa cum subliam mai sus, încă de la predarea alfabetului, citirea trebuie să fie urmată de reprezentarea grafică. Fazele necesare pentru formarea capacității de scriere au câteva modalități specifice de realizare:

a. însușirea simbolurilor grafice ale fonemelor;

b. dezvoltarea factorilor care declanșează o scriere cât mai corectă; ne referim aici la activități ce îmbină metodele tradiționale cu cele moderne:

- *exerciții gramaticale* care cer asocieri de formă și sens, identificări ale relațiilor semantice, asocieri între imagini și cuvinte sau corectarea unor forme greșite;
- *copierea* - chiar daca este considerată o metodă mult prea tradițională, susținem avantajele acestei metode: este o imitație în plan grafic echivalentă cu repetarea din perioada orală, asigură lectura internă și exclude greșelile, fixând atenția asupra formelor corecte;
- *dictarea* – este o metodă tradițională controversată deoarece este folosită ca metodă de evaluare la un anumit nivel, dar noi o susținem doar în cazul cursanților care frecventează anul pregătitor cu intenția de a efectua studii în LR întrucât se vor întâlni cu prelegeri unde vor nota ceea ce aud din partea propunătorului; de asemenea, menționăm că materialul supus dictării în această fază trebuie să fie cunoscut și nu trebuie să conțină fapte de limbă noi;

c. fixarea regulilor de scriere cu ajutorul exercițiilor de tipul întrebare – răspuns, parafrazare, completarea unui enunț/ text început de către propunător sau rezmate ale unor texte studiate;

d. aplicarea imediată prin alcătuirea unor compoziții; acestea pot fi cerute astfel: pe baza unor subiecte discutate, pe baza unui ”schelet” compozițional dat de către propunător, pe baza unei audiții sau pe baza vizionării unui material documentar/film; corectarea lor trebuie făcută împreună cu autorii prin explicarea greșelilor, oferirea de modele corecte ale mesajului pe care aceștia vor să îl transmită și completarea în cazul în care compoziția este prea scurtă; de altfel, tendința inițială a străinilor este de a redacta compoziții foarte scurte prezentând mai mult o serie de enunțuri simple lipsite de deta

Inițierea și dezvoltarea abilităților de omunicare și/sau de transmitere a unui mesaj în LR este un proces complex atât pentru subiecți, cât și pentru propunători. Nu putem afirma că există strategii foarte clare, ci doar că dispunem de unele cunoscute și probate.

Ca o argumentare a celor susținute mai sus, fără a avea pretenția că am emis noțiuni exhaustive, prezentăm două exemple prin opiniile unor vorbitori străini care au învățat să comunice în limba română fie frecventând anul pregătitor, fie școli de vară. Menționăm că aceste opinii sunt rezultatul unui sondaj / interviu realizat de către noi. Scopul a fost să prezentăm modele de comunicare în LR ca LS și să aflăm informații în legătură cu următoarele aspecte: cadrul de învățare a limbii, timpul de învățare, comunicarea inițială, probleme apărute în procesul comunicării, geșeli frecvente, tipul de vorbitori nativi cu care au comunicat, rolul anului pregătitor, comunicarea în afara mediului academic, impresii despre LR, despre România și despre români.

Al Salman Omar Sameer Mahmood (Irak, studii de master cu an pregătitor): ” *Limba română este dificilă la început. Este o limbă nouă și nu este folosită la nivel internațional. (...) Puțini români vorbesc limba engleză, în special persoanele bătrâni. (...) Comunicarea și amestecarea cu societatea românească este ușoară deoarece poporul român este un popor sociabil, cu morale înalte și îi iubește pe străini. Anul pregătitor este foarte important pentru studenți, dar nu* *ajută la amestecare cu societatea românească. (...) Comunicarea cu oamenii și construirea multor relații de prietenie și vizitatrea familiilor române în casele lor ajută mai mult decât citit curriculumul, dar nu toți pot face acest lucru.(...) La început, am știut puține lucruri despre România, această țară grozavă, prin citire pe internet și nu mi-am imaginat să studiez în această țară frumoasă și voi fi legat de o relație de dragoste mare și profundă cu România. Astăzi după ce am trăit în România și am studiat și am intrat în casele ei și am dormit acolo a devenit a doua mea țară, dar este prima mea și ultima dragoste.(...)*

Vicenzo Vitale (Italia, cursuri de vară) ” *Am început să studiez limba română singur după licență în 2014 după că m-am întors în orașul meu nativ, Taranto. A fost aproape pentru distracție: învățasem limba rusă dar am renunțat doarece nu am avut destul timp în timpul ce studiam la universitate. În același timp i-am cunuscut pe prietenii români. (...) După o de perioadă de învățarea independentă, m-am intors la Roma pentru un master în interpretare de conferinţă în limba italiană, engleză şi franceză şi am partecipat la cursuri gratuiţi la Academia din România în Roma cu o profesoară foarte buna. Am luat cursurile de nivel A2 şi B1 în aceleaşi timp și am primit doi certificaţi de competență lingvistică. (...) Am terminat examele în timp pentru că voiam să plec pentru cursuri de vară dar nu ştiam cum se face application, şi m-am dus direct la Ambasada din România în Italia în Roma unde m-am intalnit, întamplător, cu ministru plenipotenţiar care mi a luminat. (...)Am invâţăt foarte mult şi a fost o valoroasa șansă să îmi îmbunâtâţesc. Recent am descarcat radioul românesc pentru că vreau mereu să continuez să învăţ fiindcă în câtevi anii vreau să încerc să lucrez ca interprete de conferinţă cu italien, englez, francez şi român pentru instituţile europene. (...) Prima oară în România a fost in Bucureşti unde am vorbit puţină limbă română, mult mai mult engleză, dar am încercat, mereu am încercat. Este obositor, dar este preţul să platesc pentru satisfacţie de a vorbi o altă limbă. O exemplu de o problemă e că nu aveam destul de vocabular sau nu ştiam cum să structurez frazele sau nu cunoşteam desinenţe, cazuri şi gen. (...)*

Am comunicat cu toţi tipi de vorbitori. Am început cu prietenii mei care vorbesc destul de simplu şi folosesc un limbaj mult ideomatic, dar ei nu sunt experţi de comunicare. In mod surprinzător m-am dat seama că inţeleg mai mult discursuri preşedintelui Klauss Ioannis sau presa, televiziune sau ştirii ca prietenii mei cand vorbesc, pentru ca limbaj este diferit. Limbajul curent este diferit de limbajul formal."

Putem spune că principalele observații pe care le identificăm în materialul prezentat nu reprezintă o surpriză pentru noi: acordul greșit între substantiv şi adjectiv, lipsa sau folosirea în exces a articolului (ne)hotărât, folosirea greșită a prepozițiilor, folosirea unui dicționar pentru a introduce în context un cuvânt necunoscut sau utilizarea greșită a verbelor reflexive. Cu toate acestea, aceste exemple pot fi considerate modele de *comunicare* în LR ca LS pe care orice vorbitor nativ o poate înțelege. De asemenea, LR este modalidatea prin care unii dintre vorbitorii străini se inițiază și se specializează în diferite domenii științifice. LR este pentru această categorie de vorbitori, calea prin care își vor contura cariera.

Concluzionând, susținem opinia conform căreia ”Comunicarea este esența științei”(Francis Crick) oferind versiuni ale acestei opinii traduse de către subiecții la care am făcut referire în acest studiu: *Communicațiata e suștnostta na naukata* (lb.bulg), *Altawasol jawhar alelem* (lb.arabă), *Komunikacja je sustina nauke* (lb. sârbă), *I epikinonia ine i ousia tis epistimis* (lb.greacă) , *La comunicazione e l essenza della scienza* (lb.italiană)

Abrevieri

LR – limba română

LS – limbă străină

BIBLIOGRAFIE

Groza, Liviu, Chelaru-Murăruș, Oana și alții, 2006, *Limba română ca limbă străină – dosare pedagogice,* Editura Universității din București.

Harmer, Jeremy, 2003, *The practice of English Language Teaching,* Editura Longman.

EFFICIENT STRATEGIES AND TECHNIQUES FOR RADIO INTERVIEW

Davian VLAD

Assistant Professor, PhD, CCSCMOP, University of Craiova

Abstract:

When trying to make a proper radio interview, one must take into consideration the most effective strategies and techniques that are to be used in order to reach the journalistic goal aimed. Our paper emphasizes the characteristics of this journalistic genre in accordance with the specific rigors and standards of this particular media channel. The lack of image requires an approach based on compensating the absence of visual support through the most effective means possible that can unequivocally render certain situations and ideas. Thus the interview strategies must be well chosen in order to unveil the various facets of the stories or personalities and we try to deliver some of the most useful tips in this regard.

Key words: radio, interview, strategies, techniques

The interview is definitely one of the most important journalistic genre in radio, because it represents a way of transmitting information in a direct and unaltered manner. The interview is basically a conversation, but a conversation which has a distinct journalistic purpose. "An engaging interview is essentially a good conversation. It's as simple as that"[3], says BBC Radio 5 live presenter Peter Allen. The main goal of an interview is to provide (new) information. The reporters must always have in mind that they are the representatives of their listeners, and they

[3] http://www.bbc.co.uk/academy/journalism/article/art20130702112133431

should all the time ask exactly the questions their audience would like to find the answers to. The talent of the interviewer consists in pursuing the goals of the interview and permanently trying to get the desired information and the full answers from the interlocutors. Therefore the skills of the interviewers are of fundamental importance for the outcome of this journalistic product because they must remain constantly alert and insistent, paying attention to what the interviewees say and trying to extract the relevant information from them.

The fate of a radio interview depends more on the interviewer than the interlocutor, because the reporter is the one who should always control the conversation, and make anything necessary in order to provide the relevant information for the listeners of the station. Therefore the interviewer is the only one to be blamed for failing in reaching the goals of the interview. Thus knowing the most effective means of making the interviewee feel comfortable and willing to reveal all the aspects of a certain situation is essential in conducting an interview. Nowadays, taking into consideration the new means of communication (social networks, comments on site, SMS etc.), we can stress that the reporters are not alone anymore with their discussion partners in the broadcast booth, the listeners being able to send their questions in real time. A priceless help for the reporter, who can select the most interesting questions from the people listening to the interview and ask the interlocutor, a straightforward way in which the needs of the public can be instantly met.

The preparations for the interview are extremely important. The reporter must know very much, if not even everything, about the topic tackled, and as many details as possible about the personality of the interviewee. The interviewer can't give the impression of not being well-informed because in this case the interlocutor may become reticent and suspicious. And this is one of the sure steps towards failure. Therefore it is vital to review the facts before making the interview and be sure to cover all the aspects of the situation under discussion. The mandatory research provides an initial list of question which should be regarded as a starting point for the interview, because in accordance with the answers of the interviewee some of the questions from that preliminary list can be dropped and replaced with logical follow-up questions.

Sometimes the interlocutors with certain education and expertise use pretentious terms when expressing their opinions. It’s a luxury that the reporters cannot afford because they are the representatives of the wide public and they must always be aware of the fact that the complicated, elitist manner of speaking can often lead to a tainted reception of the message, to an incomplete communication of that certain message. There are situations when the intervention of the reporter is needed in order to decode the message of the discussion partner. A sort of translation, if we may say so.

There are many types of interviews. The live and recorded radio interviews have both their advantages and disadvantages. The live interview is more dynamic and can be based also on the questions sent in real time by the listeners, which is a significant gain. The downside is that there can appear dead (blank) moments, blunders, moments of confusion or even embarrassment that cannot be edited subsequently. That is why the recorded interviews are advisable when the person interviewed is known to be emotive and afraid of the microphone. The disadvantage of the recorded interview is that it can induce, in comparison to the live one, a sense of laboratory product, especially when it is over-edited.

The journalism theoreticians classified interviews according to their structure as follows:

- The cone type interview;
- The inverted cone type interview;
- The tunnel type interview;
- The interview with a hidden order;
- The interview with a free form[4].

---

[4] https://dorinpopa.files.wordpress.com/.../curs-text-jurn5

The American journalistic school proposes six types of interview (C.D. MacDougall, 1982):

- the explanatory interview;
- the justificatory interview;
- the directive interview;
- the hypothetical interview;
- the alternative interview;
- the coordinative interview[5].

The French school highlights five types of interview (Yvan Charon, 1991):

- the statement interview;
- the confession interview;
- the opinion interview;
- the analyze interview;
- the portrait interview[6].

The Canadian journalist Jacques Larue-Langlois thinks that there are even eight types of interview:

- the information interview;
- the description interview;
- the analyze interview;
- the commentary interview;
- the opinion interview;
- the interview with a personality;
- the promotion interview;
- the interview on a major issue[7].

---

[5] Pospai, Mircea;Verman, Gheorghe, *Jurnalism la radioul regional şi local*, Editura Universităţii "Lucian Blaga", Sibiu, 2005, p.138

[6] Ibidem

[7] Larue-Langlois, Jacques, *Manuel de journalisme radio-télé*, Montréal, Editions Saint-Martin, 1989, apud Pospai, Mircea;Verman, Gheorghe, *Jurnalism la radioul regional şi local*, Editura Universităţii "Lucian Blaga", Sibiu, 2005, p.137

But the British journalism school identifies only three major types of radio interview[8]:

- Informational interview;
- Interpretive interview;
- Emotional interview.

The informational interviews reveal facts and opinions on facts. The interpretive interviews try to render, explain and decode facts. The emotional interviews are simply about emotional experiences that can profoundly move the audience.

Different types of interview call for different styles and approaches. BBC presenter Peter Allen comes with a few tips for a good interview:

"Listen to the answers and do not become preoccupied with the questions.

Try to understand and empathize with the interviewee.

Engage and converse.

Challenge only if a statement demands it, or if it will improve the quality of the conversation"[9].

Allen considers that the hardest of them all is the political interview, often a 'jousting match' from which the interviewee must not be allowed to slide away. Just as challenging is keeping the audience engaged. The political interview demands a special approach, according to the renowned BBC presenter:

"Challenge evasions and unfounded propaganda without making the whole exercise a shouting match.

There is a balance to be struck, depending on how far the interviewee is stretching the boundaries of credibility, but in general the first answer should simply be listened to.

---

[8] Chantler, Paul; Stewart, Peter, *Essential Radio Journalism: How to Produce and Present Radio News*, A&C Black Publishers Limited, London, 2009, pp. 73-74

[9] http://www.bbc.co.uk/academy/journalism/article/art20130702112133431

After that, in contrast to the non-political interview, the interviewer should stick to the question and demand an answer.

The interviewer should be well briefed, good-humoured but firm, and never bad tempered”[10].

There are also other useful tips for journalists that they must keep in mind when making an interview:

“Be unbiased and balanced.

Keep the audience in mind and know them.

Know the subject that the interview is based on.

Put the interviewees agenda in mind.

Try and get opposing views.

Be wary of assumptions.

Always treat people with respect.

Make people think sharply by challenging them.

Know the main points that will be covered as well as what needs to be achieved.

Establish the facts for the questions.

Find out the counter arguments on the subject.

Write down questions.

Create a rapport with the interviewee”[11].

Another edifying examples are as follows:

“*Ask open questions*: ask questions that begin with why or what do you think of rather than with is it true that… so as to avoid getting one-word “yes” or “no” answers.

Ask one question at a time: should you ask more than one, your interlocutor will answer the last one and forget about the others… and so will you.

---

[10] Ibidem

[11] https://www.transcriptionwave.com/blog/radio-interview/

Ask questions, don't trumpet your stance: you are not there to take a side, make a speech or a commentary. Your goal is getting good answers. In order to get them, you need have thought up pertinent questions.

Listen to the answers carefully: there always are precisions, explanations to ask.

Know how to cut and interrupt politely: politicians will try to lose themselves in a digression so as to avoid answering. Gently drive them back to answering your questions so as to get what you came for.

Know how to help the interviewee: some people are taciturn or scared of the microphone. Make them feel at ease, rephrase your questions.

If your interlocutor is avoiding answering or answering with another questions, it means your question is embarrassing or delicate. Don't hesitate to calmly ask it again. You are the one in charge of this interview"[12].

All these tips are to be considered useful and they must be kept in mind all the time, before and during the interview. We should also remember that, although radio has become visible lately through the online video transmissions, the majority of the public only listens to the interview and the presenters must be aware at all times that the speech is supposed to comply with the radio rigors and principles. Because of the lack of visual support there should be periodically mentioned throughout the interview the topic and the name of the interlocutor, even if this might seem annoyingly repetitive for some of the people listening to the radio station. This is necessary also because some listeners will probably not listen to the entire interview and they may miss the start of it, a situation in which they might not know exactly what is the subject in debate and who is the interviewed person.

These are only a few considerations regarding this complex radio journalistic genre, but we are confident that each of them may contribute to the development of interviewing skills. We should never forget, when trying to make a proper radio interview, to take into consideration the most effective strategies and techniques that

[12] https://www.24hdansuneredaction.com/en/radio/08-interview-techniques/

are to be used in order to reach our journalistic goals. And we must be aware of the fact that, although the strategies and techniques may vary, the fundamental journalistic principles are immutable and they must be strictly obeyed by everyone intending to respect their profession and their public.

REFERENCES

Chantler, Paul; Stewart, Peter, *Essential Radio Journalism: How to Produce and Present Radio News*, A&C Black Publishers Limited, London, 2009

Coman, Mihai (coord.), *Manual de jurnalism. Tehnici fundamentale de redactare*, vol. I, Ed. Polirom, Iaşi, 2000

Coman, Mihai (coord.), *Manual de jurnalism. Genurile jurnalistice*, vol. II, ed. a II-a, revăzută, Ed. Polirom, Iaşi, 2001

Haas, Michael, Frigge, Uwe, Zimmer, Gert, *Radio Management. Manualul jurnalistului de radio*, Polirom, Iasi, 2001

Larue-Langlois, Jacques, *Manuel de journalisme radio-télé*, Montréal, Editions Saint-Martin, 1989

Pospai, Mircea; Verman, Gheorghe, *Jurnalism la radioul regional şi local*, Editura Universităţii "Lucian Blaga", Sibiu, 2005

Randall, David, *Jurnalistul universal*, Iaşi, Polirom, 1998

Traciuc, Vasile, *Jurnalism radio*, Tritonic, 2003

www.24hdansuneredaction.com

www.bbc.co.uk

www.radiofrance.fr

www.radiooltenia.ro

www.romania-actualitati.ro

www.transcriptionwave.com

https://dorinpopa.files.wordpress.com

SPEECH OF MEMORY IN THE OLTENIAN PRESS (2012-2013)

Mihaela-Gabriela PĂUN
PhD, Independent Researcher, Romania

Abstract:

This study is a journalistic type of publication in Communication Sciences. “Memoria Oltului” is a monthly magazine of culture and history. It has appeared since March 2012, in Izvoru-Găneasa locality. Published by the Cultural Association “Memoria Oltului”, the magazine aims to offer its readers many documents, studies, articles about “Olt and Oltenia’s past, from ancient times up to this day” (Ion D. Tîlvănoiu, F. Tîlvănoiu, *Publicaţii şi periodice în Olt şi Romanaţi,* p.151). The present study focuses on cultural articles, published in between 2012 and 2013.

Conclusion is that cultivating patriotism and learning about the past is a “duty of honor” as the editors of “Memoria Oltului” say, because “local history is part of national history” (Ibidem). From this perspective, our goal is to analyze the studies and articles on culture and offer an overview of the society and cultural life in Olt and Romanaţi counties, between 1850 and 1950.

Keywords: memory, local media, local journalism, Romanian culture

1. Introduction

“Memoria Oltului” is a magazine that focuses on the history and culture of Olt County. It is published by the Cultural Association “Memoria Oltului” and it is printed by Hoffman Publishing House, in Caracal. The director is Ion. D. Tîlvănoiu and the editorial board consists of: Aurelia Grosu PhD, Dumitru Botar, Al. Chirilă Stanciu, Florina Tîlvănoiu, Gabriela Florescu, Vasile Radian. Among the permanent columns of the magazine, we mention “Calendarul memoriei Oltului” (*Olt memory calendar*), “Publicaţii periodice din Olt şi Romanaţi” (*Periodical publications from Olt and Romanaţi),* “Cleo se amuză” *(Cleo is amused)* and “Dialog cu cititorii” *(In dialogue with the readers)*. In other headings, military, cultural, artistic, folkloric and political personalities are praised. The magazine also covers “Eroi şi monumente din Olt şi Romanaţi” *(Heroes and monuments from Olt and Romanţi counties)*, monographs, church monuments, archeological discoveries as well as historical and ecclesiastical events.

2. **Speech of Memory**

The present article focuses not only on personalities, events and literary studies introduced in the pages of the magazine, but also on the cultural and artistic personalities that Olt and Romanaţi counties have endowed Romania.

“Cleo is amused” brings readers a series of interesting details discovered in the National Archive regarding Olt-Romanaţi region. Among these, we mention:

In No.1 of 2012, a few “moments” of journalist N. T. Orăşanu’s life, born in Craiova in 1833, are related:

-Because he was frequently sent to preventive arrest at Văcăreşti prison, whenever his articles bothered them, Orăşanu was always sending in advance mattress, blanket and pillows to the director, with the following message “you will be informed in a few hours”. And this was eventually happening.

-Incidentally, he invents “mititeii” *(grilled minced meat rolls)*: being in Iordache N. Ionescu’s pub, while the owner was preparing traditional sausages and ran out of sheepskin, the reporter gives him the idea of rolling the meat and placing it directly on the grill. Following his advice, Iordache N. Ionescu had a resounding success with the new dish at the International Exhibition in Paris, in 1889.

-Being a gourmand with a sense of humor, Orăşanu makes an unusual list of dishes. For him "bread was *abundance*", "ice – *Siberian cream"*, "toothpick – *bayonet*", "cutlery – *regulation*", "brandy – *an idea*" , "bill – *wallet*", "small sausages – *mititei*", "thick sausages – *patricians*", "red pepper – *torpedo*", "sour cabbage – *origin in Belgrade"*, "wine bottle – *reason*", "chilled mineral water for wine – *battery*", "water – *a natural*", "wine glasses - *half troops*", " Turkish black coffee – *chit-chat*", "tripe soup – *stomach soup*". He also named the small restaurant "La Idée", but it did not last.

In No.3 of 2012, we find the moral portrait of the art collector Al. Bogdan-Piteşti as it appears from his attitude and the testimonies of others:

-In 1913, after visiting him, Macedonski told a story. Being asked what he would like, the poet answers in a confusing manner: a Christmas turkey. And on Christmas morning, he learnt that he had received a turkey from Bogdan-Piteşti, and even a more surprising thing was the 20 napoleons incorporated into its stuffing.

- Another time, referring to his attitude towards the central political powers, when a friend reproaches it to him, he answers, "Sorry, my dear, but I do not do it ….for free."

- While he was detained in Văcăreşti prison, the prosecutor visited and accused him of having served the enemy. Then he replied with indignation, "Excuse me! Excuse me! I am a charlatan, not a traitor!"

- Having a weak heart, after suffering a heart attack, he asked for his confessor from St. Joseph Cathedral to come. During the confession, when he was asked if he would still sin, Bogdan-Piteşti responded with sincerity, "Of course, father!" (p.36).

- As a bad joke he invites caricaturist Nae Petrescu- Găină to a game of backgammon in the evening before this one's departure to Paris. The game lasted until Găină had no money left, and thus no financial support to go abroad. Every time they met, Găină accused him of scam.

In No.9 of 2013, on the occasion of the 30th commemoration of Amza Pellea's death, readers have the chance to learn about funny and interesting events that happened during the filming. As a student at IATC (*Theater and Cinematography Art Institute*), he became an extra in the motion picture "Mitrea Cocor". Drunk with joy he writes home that he was selected. But the scene was cut out from the movie and, upon returning home, he finds out that everybody went to watch it. In order not to be recognized, he went home "on hidden paths, through gardens and under fences". (M.O., 2013, p.51).

With reference to "Mihai Viteazul" (*Michael the Brave*) movie, two funny episodes are mentioned. As they were driving towards the shooting spot, their car was stopped by the police. Trying to speed up things, Sergiu Nicolaescu says that he has Michael the Brave in the car and they are in a hurry. The policeman verifies and shouts, "What Michael, comrade, what Michael? Stop with these tricks as they don't hold. I know him. He is Decebalus!" (M.O., 2013, p.52). On a hot summer day, while filming the battle of Călugăreni, Amza Pellea felt very thirsty. When he was avidly drinking water, one of the extras addresses him, "It is not good what we are doing…", "How come? ‚Amza asked. "Well, the peasant said His Highness fought one day, from morning till night. We've been battling for two weeks, and we've not finished yet" (*Ibidem*).

Another motion picture (*Ipu*), another break: when the actor, dressed in ragged clothes, dirty, unshaved was heading to rest, a local stopped him and asked, "*Are you working with these people who are filming?* " , "*I am*", answered the actor. "*Do they pay well?, Yes*"*!*, "*Then why the hell aren't you buying some decent clothes!?* " Then the local moved his hand in disgust and left" (*Ibidem*). These stories were originally printed in "Literary Almanac", 1973.

In No.1 of 2013, I.D. Tîlvănoiu and V. Radian published the correspondence between C. Poboran and I.C. Filitti under the title "G. Poboran – I.C. Filitti – corespondenţa inedită (II)" (*G.Poboran – I.C. Filitti – unpublished correspondence*). The correspondence is mainly about the award given to

Poboran by Romanian Academy, for his work "Istoria oraşului Slatina" (*History of Slatina*), second edition, published in 1909. There is also valuable information that Poboran was sending to Filitti in regard to icon inscriptions and other important historical documents. In the article titled "Din publicaţiile lui Ion Conea" (*From Ion Conea's publications*) some of the studies published by the great geographer of Oltenia (born in the village of Coteana, on January 15th, 1902) are analyzed. Ion Conea is the founder of toponymy in Romania and the father of historical geography and geopolitical geography. These articles, issued initially in the newspaper "Ecoul" (*The Echo*), in 1942, 1943, 1944 under the titles "Şi totuşi o operă de mare valoare" (*And yet a work of great value*), were dedicated to Professor August Scriban. "Jos Geografia" (*Down with Geography*) – emphasizes the importance of human geography, which had been excluded from the secondary education subjects; "Sudul şi sudvestul nostru" (*Our South and South-West*) – an article stating that the territories in the South and South-West of Danube belong to "Thraco-Roman leaven" as it appears from the "common pool" of spoken language. ("Memoria Oltului", 2013, p.26); "La moartea lui Ion Simionescu" (*At Ion Simionescu's death*); "Regele" (*The King*) – fragment; "Şi totuşi o operă de mare valoare" (*And yet a work of great value*) – an article that signalizes the publishing of the Romanian Language Dictionary, by August Scriban.

Under the title "Publicaţii din Olt şi Romanaţi" (*Publications from Olt and Romanaţi*) we are presented with the most important publications from these regions because the authors, Florina and Ion Tîlvănoiu, believe that "the former press delights the researcher, gives interesting details about running of the electoral campaigns in the the past, presents news on education in 1900's, as well as book releases, forgotten interviews, exhibitions, translations, monument unveilings" (MO, 2013, p.52). In No.6, in the same heading, the following publications are reviewed: "Publicaţiile corpului didactic din Olt şi Romanaţi" (*Publications of the teaching stuff in Olt and Romanaţi*), "Şcoala rurală" (*Rural* *school*) – pedagogical newspaper of the primary school teaching stuff from Dolj and Romanaţi counties that appeared between 1883 and 1887; “Vorbe bune” (*Good words*) – “revista lunară pentru cultura poporală şi viaţa practică, pentru minte, pentru inimă” *(Monthly magazine for folk culture and practice, for mind and heart*) (M.O., 2013, p.38). The magazine appeared in Balş, between September 1 1904 and August 1907, January 1908 – June 1909, December 1909 – May 1910, August 1907, January 1908 – June 1909, December 1909 – May 1910, September 15, 1919 – April, May 1920; “Salba” (*Necklace*) published in 1908 “sub ingrijirea unui comitet format din institutori şi învăţători din judeţul Olt” (*under the guidance of a committee made up of teachers and educators from Olt County*) “Zori de zi” (*Break of day*) – journal of the primary school teaching staff in Olt County since 1916, without a specified plan for the following issues. Among the journal pages, we find a valuable list of 108 villages that had disappeared following an administrative reorganization. “Şcoala noastră” (*Our school*) –teachers association from Olt County magazine. It was published from 1936 until July 1944. “Şcoala Romanaţiului” (*Romanaţi school*) – professional culture magazine addressing both male and female educators in Romanaţi (January 1937 – April 1940); “Curentul Romanaţi” is the bimonthly paper of Babiciu community centre, aiming at the cultural development of the villages.

In the third issue of “Memoria Oltului şi Romanaţiului”, an article about the journalist and writer Mircea Damin is published. He was the editor of the literature, culture, arts and sciences magazine “Zări Senine” (*Clear horizon*). From his works, the article mentions the following: “Eu sau frate-meu” (*Me or my brother*) 1929, “Celula 13” (Cell 13) 1932, “Două şi-un căţel” (*Two and a puppy*) 1933, “De-a curmezisul” (*Across*) 1935, “Om” (*Human*) 1936, “Rogojina” (*Doormat*) 1945, “Viaţa unui băiat de ţară” (*Life of a village boy*) 1946. Another well known poet and journalist is presented in the article: “N.T. Orăşanu – martor al unirii din 1859” (*N.T. Orăşeanu – Witness of the Union of 1859*) by Vasile Radian. We are told that he was one of Tudor Vladimirescu’s relatives. “O pagină a vieţii mele” (*A page of my life*), published in 1961, narrates the days leading up to the Union of 1859. Regarding his personality, V. Radian states: “he was a man of culture that had a profound impact on the journalism and events in the second half of the twentieth century” (MO, 2013, p.14). Memorable is also his portrait made by Nicolae Iorga: “Handsome, likable, talkative, always quick with a joke, breathing effortlessly a talent vast superior to the works he offered us in a hurry, never finding time to truly write, he became one of the most popular propagandists and the persecutions he had to endure made him more loved by the crowd in Bucharest, with whom he shared the same spirit” (N.Iorga apud M.O. nr. 6, 2013, p.14). The next personality who catches our attention is “Profesorul Nicolae Dobrescu (1874-1914) – reprezentant de seamă al învăţământului teologic universitar românesc” (*Nicolae Dobrescu PhD (1974-1914) an outstanding representative of the Romanian university theological education*). The article was written by priest Ion Rizea PhD. Nicolae Dobrescu was the first professor of Romanian Church History at the Faculty of Theology in Bucharest. “He was born on July 26th, 1874 in Celei, Romanaţi, the village of Popa Radu Şapcă”. He looked “bright and handsome”, “a man of his word, hard as a rock” (M.O., 2013, p.46). The author of the article evokes the life and work of Professor Dobrescu, which includes: 36 books, studies and articles; 8 textbooks, conference lectures, 10 church chronologies and 2 reviews.

Another interesting article is “Brâncuşi – date inedite si rectificări la biografia acestuia” (*Brancusi – unpublished data and corrections to his biography*) written by University Professor Doctor Paul Rezeanu stating the artistic quality of the shop-boy from Slatina, aged 17; contextual aspects of Brancusi’s first and second departures in Austria, then Munich and finally Paris. He also corrects a number of details and photos taken from specialized studies that were erroneously attributed to him.

A reprint of an article from “Voinţa Romanaţului” (*Romanaţi Will*) of 1907 under the title “H.G. Lecca pe scena Teatrului din Caracal” (*H.G. Lecca on the* *stage of Caracal Theater*) offers information regarding "the connections that the playwright had with his hometown" and "four letters addressed to his uncle, Constantin Lecca" (M.O. , 2013, pp. 20-25). Here we also find the "story" of how the sculptor I.C. Dumitru-Bârlad made a bust for the poet and playwright Haralamb G. Lecca.

Ion Marin Lovinescu comes from a large family, being the second of ten children. Born on August 6th, 1912 in Spineni village, the writer distinguishes himself by his passion for literature. While reading fragments from his future novel titled "Nunta cu bucluc" (*Wedding with trouble*) at the "Sburătorul" literary cenacle, he is noticed by E. Lovinescu. The novel will be published in 1936, supported and prefaced by the literary critic. He publishes in 1941 "O daravelă de proces" (*A troubled trial*) and "Oameni degeaba" (*People in vain*) in which the writer outlines a universe dominated by "crimes and suicides, that are either awaited and prepared throughout the book or represent its outcome, with characters that live intense experiences manifested by drunkenness, beatings, intrigues conducted by phantomlike old women that, by some miracle, continue living and have not yet gone through the pitch boilers of hell" because "these creatures made bitter by old age cannot have other fate after their natural end" (M.O., 2012, p.10). The article appeared under the title "Centenarul scriitorului oltean Ion Marin Iovescu"(*Centenary of the Oltenian writer Ion Marin Iovescu*). Other references to the writer are in relation to his volume of novels and short stories "Lacrimi şi pâine" (*Tears and Bread*) from 1917, in which a rustic universe from a forgotten past is exploited. With reference to his work, E. Lovinescu notes "the dual condition of being a *peasant* (through childhood and existential experiences) and simultaneously of being an intellectual (through career, studies and interests)" (M.O., 2012, p. 11). Being an exponent of rural environment, the writer emphasizes its depths in the manner of "urbanism, cult, and modernity". Thus, ordinary life situations with their folklore and village practices become the subject for "the mass of words that floods everything" (p.11). Remarkable is the use of a savory humor, “What’s going on? Are you a pessimist? ”, “No, I’m a seamstress!” but also the writer’s ability to create memorable portraits, such as, “Bocanica is a dumpy man, built only from tallow bricks and fat that you can scrape the lard from him with the trowel. He barely rests on two excessively fat legs. A satchel of a belly fills his pants.” (p. 12).

In No.9 from September 2013, Virgil Dumitrescu signs the article: “Ion Nijoveanu, contribuţii de seamă la dezvoltarea patrimoniului baladei populare româneşti” (*Ion Nijoveanu, important contributions to the development of the Romanian folk ballad*) which evokes the personality of the ballad singer. Born on September 27th, 1913 in Oporelu, Olt County, Ion Nijoveanu is the author of three massive collections of folklore: “ Basme populare româneşti” (*Romanian folk fairytales*), “Balade populare romanesti” (*Romanian folk ballads*) and “Poezii populare romanesti” (*Romanian folk poems*). In addition, he has “scientifically collected and recorded more than 1600 folk songs, including 200 ballads” (M.O. 2012, p. 22). He also contributed to the literary field with his two volumes of stories (“Imblânzitorul de păsări” – *Bird tamer* and “ Satul copilariei” – *Childhood village*) and one volume of lyrics “Cântece de libertate” (*Freedom songs*).

3. Conclusion:

The magazine “Memoria Oltului şi Romanaţilor” although being a recent arrival at the local level, has a great significance from a journalistic point of view. It brings to the readers’attention events and people who honor the former Romanaţi region. The evoked personalities distinguished themselves both through their involvement in historical moments and their activity in the fields of culture and science. The present study, although not an exhausting research, is an invitation for reading remarkable pages from our historical past.

Bibliografie

„Clio se amuză” în *Memoria Oltului*, Revistă de istorie și cultură, editată de Asociația Culturală «Memoria Oltului ». Director Ion D. Tîlvănoiu, An 1, Nr. 1, martie 2012, Editura Hoffman. ISBN: 2284-7766.

Dumitrescu, Virgil. 2013. *Ion Nijoveanu, contribuții de seamă în dezvoltarea patrimoniului baladei populare românești,* în *Memoria Oltului,* Revistă de istorie și cultură, editată de Asociația Culturală «Memoria Oltului ». Director Ion D. Tîlvănoiu, An II, Nr. 9 (19), septembrie, Editura Hoffman.

Radian, V. 2013. „N. T. Orășeanu – martor al uniri din 1859” în *Memoria Oltului*, Revistă de istorie și cultură, editată de Asociația Culturală «Memoria Oltului ». Director Ion D. Tîlvănoiu, An II, Nr. 6 (16), iunie, Editura Hoffman.

Rezeanu, P. 2013. „Brâncuși – date inedite și rectificări la biografia acestuia” în *Memoria Oltului*, Revistă de istorie și cultură, editată de Asociația Culturală «Memoria Oltului ». Director Ion D. Tîlvănoiu, An II, Nr. 6 (16), iunie, Editura Hoffman.

Rizea, I., Pr.Dr. Lect, 2013. „Profesorul Nicolae Dobrescu (1874-1914)- reprezentant de seamă al învățământului teologic universitar românesc” în *Memoria Oltului*, Revistă de istorie și cultură, editată de Asociația Culturală «Memoria Oltului ». Director Ion D. Tîlvănoiu, An II, Nr. 6 (16), iunie, Editura Hoffman.

Scurtu, N. 2012. „Centenarul scriitorului oltean Ion Marin Iovescu” și „Noi contribuții la biografia lui Ion Marin Iovescu” în *Memoria Oltului*, Revistă de istorie și cultură, editată de Asociația Culturală «Memoria Oltului ». Director Ion D. Tîlvănoiu, An I, Nr. 6, august, Editura Hoffman.

Tîlvănoiu, I.D. & Radian, V. 2013. *„G. Poboran-I.C. Filitti-corespondență inedită (II)”* în *Memoria Oltului*, Revistă de istorie și cultură, editată de Asociația Culturală «Memoria Oltului ». Director Ion D. Tîlvănoiu, An II, Nr. 1 (11), ianuarie, Editura Hoffman.

Tîlvănoiu, I.D. & Radian, V. 2013. ,,H.G. Lecca pe scena Teatrului din Caracal" în *Memoria Oltului*, Revistă de istorie și cultură, editată de Asociația Culturală «Memoria Oltului ». Director Ion D. Tîlvănoiu, An II, Nr. 3 (13), martie, Editura Hoffman.

Tîlvănoiu, I.D. & Radian, V& Tîlvănoiu I. 2013. ,,Din publicațiile lui Ion Conea" în *Memoria Oltului*, Revistă de istorie și cultură, editată de Asociația Culturală «Memoria Oltului ». Director Ion D. Tîlvănoiu, An II, Nr. 1 (11), ianuarie, Editura Hoffman.

Tîlvănoiu, I.D. & Tîlvănoiu, F. 2013,,Publicații din Olt și Romanați" în *Memoria Oltului*, Revistă de istorie și cultură, editată de Asociația Culturală «Memoria Oltului ». Director Ion D. Tîlvănoiu, An II, Nr. 1 (11), ianuarie, Editura Hoffman.

II. EDUCATION SCIENCES

IT'S NEVER TOO LATE TO CODE: EDUCATIONAL EXPERIENCES FROM SILVER CODE PROJECT

Alexandru STRUNGĂ
Lect.univ.dr. Universitatea din Craiova – Facultatea de Litere
alexstrunga@gmail.com
Claudiu BUNĂIAȘU
Conf.univ.dr.habil. Universitatea din Craiova – Facultatea de Litere
claudiu_bunaiasu@yahoo.com

Abstract

In a postmodern industrialized and multicultural society, coding skills are highly needed on the labor market and seniors are increasingly more interested to participate in adult education programs. Our study explores the curriculum challenges of the adult education programs focused on learning how to code in the context of the recent demographical changes in Europe and particularly Romania. Drawing from several recent developments in the field of computer and education sciences (Guo, 2017; Bunăiașu & Strungă, 2012), we analyze several educational experiences of SILVER CODE project and propose recommendations that could be useful in learning seniors how to code.

1. Introduction

The SILVER CODE project started from the idea that European seniors can learn coding (or programming) in a world where software application are ubiquitous and advanced digital competences are in very high demand. According to the SILVER CODE website (https://www.silvercodeproject.eu), the envisioned results of this projects are related to „fostering active ageing by teaching senior citizens digital literacy and basics of coding", encouraging active participation, development of personal skills and motivations and facilitating intergenerational learning experiences.

The main activities undertaken in the project encompassed first and foremost, a training course in the basics of coding, which will be described in greater detail in the following paragraphs. Second, a virtual community was also developed with the aim of helping seniors connect and communicate in a safe environment. Third, SILVER CODE also facilitated the organization of several peer-to-peer events helping seniors to become trainers themselves. The target groups included: a) EU citizens, particularly people over the age of 55 years old and b) young people that participated to the intergenerational training events. The partners in the SILVER CODE project were several organizations, institutions and universities across the European Union, as follows: Eurocrea Merchant (Italy), Slovenian Third Age University (Slovenia), Die Berater (Austria), Aidlearn (Portugal), Politehnica University of Timisoara (Romania), Uniwersytet Wroclawski (Poland).

2. The SILVER CODE curriculum

It was not easy to develop a curriculum that must include the information needed to start learning programming in less that a week. We proposed 6 content modules, that were uploaded on the project website and translated in English, German, Romanian, Bulgarian, Italian, Portuguese, Polish, Slovenian.

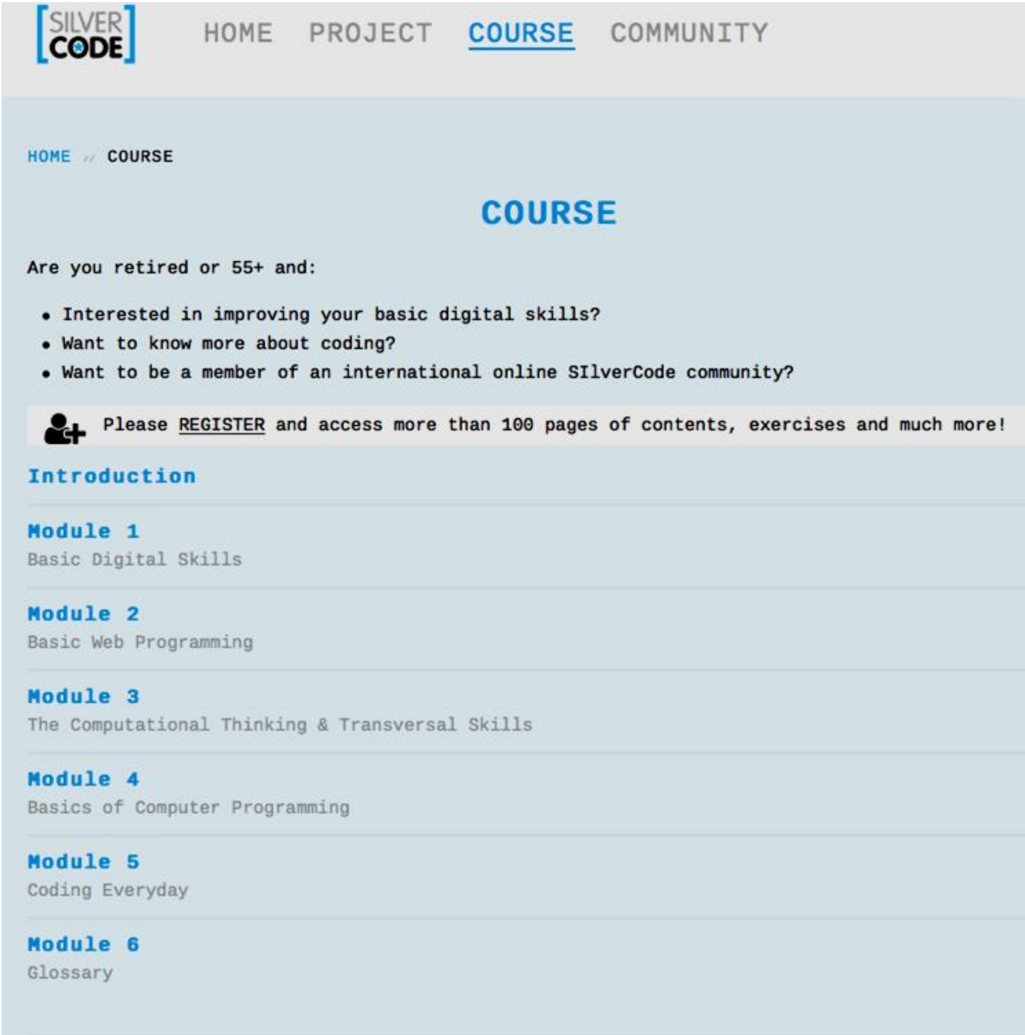


Figure 1. Content modules of SILVER CODE project website

The content modules were organized as follows:

1. Basic digital skills

- Unit 1: Parts of a computer, letter in text editor, presentation in Power Point;
- Unit 2:Web browsers, e-mailing, Skype, Facebook;
- Unit 3: Algorithms, logical block schemas, control structures;

- Unit 4: Vector algorithms;
- Unit 5: Matrix algorithms;
- Unit 6: Subroutines or Functions;
- Unit 7: Strings

2. **Basic Web Programming**
   - Unit 1: HTML – Building a simple web page;
   - Unit 2: CSS - Designing your web page;
   - Unit 3: Javascript - Creating a web app
3. **The Computational Thinking & Transversal Skills**
   - Unit 1: Introduction;
   - Unit 2: The decomposition;
   - Unit 3: The pattern recognition & the abstraction;
   - Unit 4: The algorythm design;
   - Unit 5: Conclusions
4. **Basics of Computer Programming**
   - Unit 1: Introduction to programming languages;
   - Unit 2: JavaScript - Basics of oriented programming;
   - Unit 3: Advanced - Reading and writing simple JavaScript code;
   - Unit 4: Advanced - Using and implementing simple JavaScript code
5. **Coding Everyday**
   - Unit 1: Flower watering tutorial;
   - Unit 2: The pill reminder JS application tutorial;
   - Unit 3: Demo examples on how coding can be used in everyday life;
   - Unit 4: Introduction to augmented reality
6. **Glossary**
   - Unit 1: Key words and terms;
   - Unit 2: Glossay of online terms.

3. Recommendations for seniors education programs, based on the educational experiences of the SILVER CODE project

SILVER CODE project represented, for all the participants, an extraordinary opportunity for developing a vibrant coding community, new friendships and connections across the European Union. The pilot testing of the curriculum modules was successful and we learned a lot from both the learning and teaching experiences.

Figure 2. Romanian SILVER CODE participants and team

Figure 3. Photo collage of SILVER CODE training sessions (May-June 2018)

We will try to outline, in the following paragraphs, several recommendations for future educational programs focused on developing seniors' coding competences, based on the contributions of experts from the field of education sciences (Bunăiașu & Strungă, 2012; Martin & Strungă, 2009):

1. The **selection criteria for participation** need to be further refined; we have observed that seniors have vastly different digital skills from people who don't know how to turn on the computer to advanced Facebook and Skype users; one of the possible solutions could be to organize the seniors on groups according to their level of digital skill; other solution is to encourage seniors to work together in pairs that include not only highly skilled students but also beginners.

2. A **coding laboratory** should be permanently available for seniors who want to code but do not have a personal computer. We have worked with several seniors who were very interested in coding but did not have the financial possibilities to buy a computer. Needless to say that without a personal computer, it is almost impossible for anyone to start learning coding. A tablet computer and/or smartphone are useful but do not help much in operating with JavaScript, HTML and CSS files. The coding laboratory could be included in a larger academic initiative such as a virtual university for seniors.
3. The **number of hours** allocated for the training module was not sufficient. We recommend a coding course organized in a month, with at least 4 days/week. A coding bootcamp for seniors could be a very interesting and creative solution, in the framework of a larger project that can connect different activities and interests. The training modules should also be printed, the electronic version available on the website is not enough and also not sufficiently attractive for seniors.
4. Given the fact the seniors have different digital skill levels we recommend to organize a separate course on **learning how to use a computer**. Seniors who can't operate with a personal computer properly with have great difficulties in learning how to code.
5. From our experience, **one-on-one intergenerational mentoring sessions** are the most efficient method of teaching senior show to learn. These activities could be very well combined with project-based group learning for building small web applications. We recommend using a blended learning system that offers the possibility of e-mentoring and e-tutoring.
6. An excellent solution for learning how to code was, in our opinion, using a **Read–Eval–Print Loop (REPL) environment**, such as https://repl.it. Seniors can easily interact with many programming languages (e.g. JavaScript, Python) and the trainer can use a single online document for

sharing. The files are also stored online and can be downloaded on any computer.

BIBLIOGRAPHY

Bunăiaşu, C. M., & Strungă, A.-C. (2013). A Potential Methodological Tool in Order to Plan the Curriculum in School. In *Procedia - Social and Behavioral Sciences* (Vol. 76, pp. 140–145). https://doi.org/10.1016/j.sbspro.2013.04.088

Guo, P. J. (2017). Older Adults Learning Computer Programming. In *Proceedings of the 2017 CHI Conference on Human Factors in Computing Systems - CHI '17* (pp. 7070–7083). https://doi.org/10.1145/3025453. 3025945

Strungă, A., & Martin, C. (2012). Mentoring and eMentoring in entrepreneurial education: CReBUS perspective. *Romanian Journal of Education Sciences*, *XX*(1), 101–109.

https://www.silvercodeproject.eu/en/project.html. (n.d.). Retrieved July 1, 2018, from https://www.silvercodeproject.eu/en/

THE RELATIONSHIP BETWEEN THINKING-LANGUAGE-COGNITION-PSYCHISM; PERSONALITY-SOUL IN INDIAN PSYCHOLOGY

Aurel PERA[1]

[1]Associate Professor, PhD, University of Craiova, Romania

aurelpera@yahoo.com

Tobă HANNELORE[2]

[2]Professor of Psychology, CSEI "Constantin Pufan" Drobeta Turnu Severin, Romania

hannelore_89@yahoo.com

Abstract:

The present study aims to bring into the consciousness of contemporaryity a series of investigations related to the issue of language and its relation to thinking, cognition, psychism, personality and soul in Indian psychology, aspects less known to the Western public. Our starting point is our research into the abyssal aspects of Indian psychology, compared to Western psychology. In this context, we started with the analysis of the oldest Indian texts, which presents a completely different perspective of the constitution of human being and psychism, reaching the famous texts of contemporary scientific psychology, which seem dissatisfied with the research of Indian psychology over two thousand years ago.

Keywords: cognition-psychism, soul-personality, ego consciousness, non-existent entity, soul life, psychic life.

The introduction

The relationships between thinking-language, thinking-reality; cognition-psychism, personality-soul, nature of truth, reasoning, are other interesting areas of study for the specifics of Indian psychological thinking. Buddhists propose double notions of truth: Buddhist school Mādhyamika asserts the existence of a conventional truth (samvr.ti-satya), and of a supreme truth (paramārta-satya); the first is an essential aspect of the supreme truth necessary for the lay people to understand;

Rationality, sometimes denigrated, sometimes prevailed, has been applied to various issues, such as the nature of the Absolute, or the relationship between it and the individual, the relationship of thought-reality, on the other. It seems that in Indian thinking lacks what we call the modern perspective: thinking and practice have remained medieval; the primitive caste system has perpetuated, and people still accept magical superstitions and rites today; although most scholars have revealed the lack of modern ways of thinking, there are some features of modernity: freedom of thought, ego consciousness, empiricism, materialism and bending to the real world, which contrasts with medieval submission to authority (Pera, A ., 2004 i);

Medieval patterns of thought have remained strong in India, especially where religious sentiment is highly developed; In the West, scientific thinking is developing in the modern age - mathematics, geometry, astronomy, and in India although such a thought existed, it focused on metaphysical and ethical issues (Pera, 2003 c);

Indian thought has not changed today either about the concepts of natural law (Dharma or sanāthana dharma); however, natural sciences have been classified early in theoretical knowledge - sources of power (vidyā) and art (Kalā). Techniques and arts were supposed to be doing, as long as vidyā assumed knowledge

Indian grammarians were interested in reducing expression to a universal, inward language common to all people, a matter widely discussed by P.T. Raju (1964, p. 311-333) in the light of contemporary thinking. Bhartr.hari believes that the main function of language is spiritual liberation of the individual (Pera, A., 2003 a); very complex speculations arise in logical studies much earlier than in Europe, for example, Raghunātha (1475-1550) discovered that a number is a class of classes which in India was not used to solve mathematical problems, but to make the verbal assertions of concomitant laws more precise; Jayatirtha (14th century) made a distinction between something that does not exist and something about which there can be no idea, as expressed by Dasgupta, S., (1969).

This is a step forward, beyond the realism of the Nyāya School, which claimed that an inexistent entity can not form the content of a viable knowledge; it reminds of some aspects of modern psychology and epistemology, European thinking, Kant, and other thinkers.

We can speak of rational doubt, self-consciousness and the metaphysical subject (Pera, 2006 b) of the consciousness of the ego: Upavarsa and others have used similar arguments to Descartes to demonstrate the existence of the self; and he and Dayaran, the king of the hatrays, began to search for truth through systematic doubt. Like Descartes, Bakhtvar's poem - "The Essence of the Void" (Sunisar) affirms the absolute character of the self, the result being the idea that what can not be questioned is its own self.

The attitude of the Indian skeptics to deny everything led to realism (in the present sense), although the rational link between the affirmation of the meaning of the Self and the realistic perspective is not clear (there is only Brahman and the Universe - Sarvadardsana-Samgraha I). The Indian realists theories reminisce more of the Stoics and their cosmopolitan character; the first Buddhists and the first Jainists adopted a similar attitude

Just as Descartes' philosophy proved to be metaphysical dualist, and modern Indian thinkers protested Sankara's monk (advaita), which prevailed in the

Middle Ages. Thinkers like Madhva, Vallabha, Rāmānanda and others have exposed dualistic or pluralist thoughts.

Although trust in our own experience is promoted: Kabir (1440-1518), Sāmkhya's psychology and even Vedānta, it seems that we can not speak of a momentum in the sense of modernizing thought.

The normal human activities are re-evaluated, (professional ethics); the man conceived as the supreme value - the emphasis on love for men, the service of men, the fight against discrimination, the tendency of secularization of religion, the return to certain ethical norms. But what is lacking in Indian thinking is the notion of evolution and change: the idea that something that comes later is superior to the work it replaces; this notion is absent in Hinduism, Buddhism and, in general, Oriental thinking. (Pera, A., 2004; Pera, A., 2004 c).

A hindrance to change was the fact that ordinary people generally did not make a clear distinction between the products of thought and reality, as is clear from Purane and other texts. They lacked the rational concept of the objective, natural world, of reality. The rational, modern interpretations of economic laws and activities are slowly developing, perhaps because of the fact that the feudal aristocracy is the one that tried to eliminate the scientific investigation in favor of the preservation of tradition. Modern assessments have been greatly hindered by the social system that still retains medieval features; the rigidity of the system negatively influences modern assessments.

However, modern thought can be found in Indian thought, even if in an early phase; their originality and depth give them the right to be brought to light and to be brought as close as possible to contemporary approaches. This is the case of the personality-soul relationship.

The specificity of the personality - soul relationship

Another issue that I had in mind during the analytical approach is the one about the similarity of ideas that are specific to the Indian and European thoughts, aspects that we dealt with to the extent that the contextual situation allowed us, except for to the relationship between personality and soul and to the structure of soul life, specific to Indian psychology alone. (Pera, 2001 j) and in other studies (Pera, 2015 a1).

Three groups of science make up the doctrine (darsana) yoga, where we come across the most explicit points of view on soul life and psychic life: knowledge and logic theory; psychology and technology - both involving an ethical fund; metaphysics and soteriology. Yoga Psychology admits three distinct qualitative structures:

- false, illusory, invalid experience (sensory error);
- everyday, public, human experience;
- Ultimate experience (samādhi), the result of meditation and yoga practice, leading to the threshold the release (mukti) of the pain of existence (samsara);

Psychology, as a science of spiritual deeds, deals with the general human experience. Mental actions are embedded in the natural order as any other physical or biological phenomenon. They are, in fact, manifestations - distinctly morphological, but essentially identical - of the same primordial Nature (prakriti). All physical and mental manifestations are natural, real manifestations. What is unreal, ie false, is the relationship between these facts and the soul, a false relationship (upadhi), an invalid identity stemming from metaphysical ignorance. Although everyday experience is valid from a logical and psychological point of view, it is metaphysically false, because it is attributed to the soul. Starting from these beliefs, yoga psychology analyzes sensory activities, energy the memory, and theoretically guides the practical-ascetic itinerary (Pera, 2017 e)

The third experience is the destruction of the current soul structure, which is accomplished by suppressing sensory functions and establishing a subtle and new physiological balance, thanks to complex and dangerous breathing exercises. Thus, the psychological purpose of yoga techniques is to destroy the first two experiences - logical error and metaphysical error - and replace it with a qualitatively diverse experience, as expressed by Mircea Eliade (1992, p. 135).

The issue of personality, behavior, and education has been resumed in the above-mentioned work, which is why we highlight some of the directions that are worthy of being investigated.

Most definitions given to personality highlight some of its features: globality, temporal stability and coherence. Not everyone understands the same thing through personality. Some identify it with individuality, with person, others understand personality an individuality devoted to certain moral and cultural concerns. Rudolf Suwicki considers personality a "self-conscious self and master of himself"; "Self-consciousness, self-control and self-power of the spirit". Richard Muller-Freienfels considers that a person's personality is "his self regarded from the point of view of his difference to other people's elders", and H. Gaudig (1923, pp 16-69) understands by personality the "ideal self, the totality our being, our body and our soul, our thinking, our sense and our will. "C.Narly, (1980, p. 105).

Mihai Golu reveals the explanations given to his personality - from different theoretical points - and points out that they are, in most cases, built in biological or psychosocial terms. From the perspective of methodological and explanatory principles, theories of personality can be circumscribed to biological, experimental, psychometric, socio-cultural and anthropological orientations (M.Golu, 1993, p. 114).

For Hugo Gaudig, (1923, pp.16-69), personality is not a product of nature but is a work of human freedom that shows man as facing himself with himself in the relationship of self-formation. In his conception, "self-formation" presupposes originality, profoundly original character, which the individual "feels to his original conception of life and the world". Originality is "the kernel of individuality." Personality finds the goals in itself. The ultimate goal of any individuality, in its process of becoming personality, is the "ideal self", is "ideal individuality."

For H. Gaudig, "personality", "ideal self", "ideal individuality" are identical notions (A. Pera, 2017 c, p. 146).

In conclusion, both in H. Gaudig, (1923) and G. Kerschensteiner, (1934), personality is a product of two factors: one individual, one interior and one external, that relates to education, although individuality remains "the basic axiom of the process of perfection. " Trying to avoid somewhat individual-social opposition, C. Narly, posturing a permanent and complete ideal, argues that "personality is maximum perfection in a human being, its specific originality within the social principle, principle by which we understand productive harmony with the environment "(C.Narly, 1980 p. 122).

Critical Approaches and Conclusions

The issues mentioned above seem insufficient and disconcerting to us. Indian psychology brings specific elements to be taken into account and investigated (Pera, 2015 a1). The views in question concern only elements related to the three-dimensional sphere of the human being. Some of the thinkers have seen the role of individuality in the formation of personality, but they have not been able to overcome the barrier of a simple causal dialectic, which is a limitation of actual psychology, incapable of explaining the relation between personality and soul.

From the perspective of esoteric psychology, things seem a little deeper. Personality consists of transient vehicles through which the true man, the Thinker, expresses itself in the physical, astral worlds and in the so-called astral-inferior. In this vision, the Soul is the Thinker himself, the Self in the causal body, as Indian psychology explains. The self, which individualizes the human being, produces personalities that last a lifetime on physical, astral and mentally inferior planes. Each personality gathers experiences and transmits them to the individuality, then separates from it and dies.

Personality disappears with human being, individuality does not. The self is embodied in a personality to gain precision in the plan of the three dimensionality, a quality that educates it towards its own spiritual perfection. Experience gained in three-dimensional, gives individuality (Self) unique ontological value, which it can use on the path of spiritual evolution. This evolution, in the three-dimensional plan, has an eminent psycho-moral and cultural value, manifesting itself as a creative genius in various fields.

The way in which esoteric psychology highlights the divisions of the human being, but also the divisions of the mind (four in number) should give us a thought:

• manas-taijasi, who in reality is Buddhi - the level of man in which manas are submerged in Buddhas, remaining without their own will;

• the upper mana or the mind of abstract thinking;

• the antah-karana or the connection between the upper mana and kama-manas during a existence in the physical plane, dominated by the laws of three-dimensionality; he designates the mind in a broad sense; the instrument between the most intimate and outer world;

• kama-manas, the personality itself.

Manas, in Sanskrit, also means thinking. The upper Manas (Higher Thought) is divine, because it has as an attribute the positive thinking or the curva-shakti, the power to create, any work being actually fulfilled through the power of thought. The divine word comes from the div root, which means shining, and refers to the divine quality of his own life, which shines inside manas (pure thought, superior, thought that shines like a sun). The lower mind does not have its own light, it does not shine through itself.

According to Indian psychology, the broad mind is divided into four:

• ahamkāra: the creator of individuality;

• buddhi: pure intuition or reason;

• manas: thinking;

• citation: Discrimination of objects, subconscious, thinking.

Manas and citta form together what we Westerners usually call "mind," having the faculty to create concrete and abstract thoughts (Pera, 2001 j). In order to avoid conceptual confusion, we read below the Romanian correspondences of Sanskrit terms:

• Ātman means the divine will, the individual soul, part of the divine (universal) - Brahman;

• Buddhi means intellect, intuition, enlightenment. Buddhi is the one that evolves the first in Prakriti and is the basis for the intelligence of the individual. It is the decisive faculty in choosing the course of action. Indian ontology (Nyāya-Vaişeşika philosophy) considers Buddhi to be two kinds: remembrance and experience (anubhava).

• Higher manas means superior mind, superior thinking that respects the laws of universal morality;

• Manas inferior means the inferior mind;

• Kama means desire, emotions, feelings;

• Liṅga śarīra means vitality; the etheric double body;

• Sthūla śarīra means the physical body, subjected to the laws of ephemerality.

As I said, Ahamkara is the expression of selfishness and defines the concept of individuality. Indian psychology and ontology considers that, in the evolutionary process, ahamkāra develops from intellect (buddhi) and leads successively to the evolution of the senses (indriya) and the subtle essence of the elements (tanmātra). Its function is self-assertion and is an aspect of the internal organ (antah-karana), endowed with three aspects: vaikārika or sattva, taijasa or rajas and bhutādi or tamas.

Manas means mind and is one of the aspects of the internal organ. The mind stimulates the other senses to orient each one towards its object, thus becoming an instrument of knowledge and, like all other senses, it is inert. Collaboration is necessary in any cognitive process. The mind has a dual function: it helps the self to know and narrows its field by focusing it on a single object or group of objects. Mana association is the main cause of handcuffing.

Jainist psychology does not consider that the mind is a sense organ, but the cognitive organ of all objects and all senses. It is of two kinds: the mental mind (bhāva), which fulfills the mental functions itself, and the material mind (dravya), which is subtle matter mingled in the physical mind. The Dvaita and Sāmkhya psychology consider that the mind is one of the sense organs (indriya). Mimāmsa claims that cognitive processes depend on a particular atom called manas. The mind alone realizes knowledge, aversion, effort, but it itself is devoid of qualities such as color, smell, etc. So he needs the help of the other sense organs to know these qualities.

Liṅga-śarīra means subtle body. According to Sāmkhya-Yoga psychology, transmigration looks at the subtle body, which consists of the eleven organs of sense, together with the intellect, the ego, and the five subtle essences of the elements (Pera, 2017 e, pp. 115-136).

Sthula-śarīra is the gross body, the physical body. In the Sāmkhya ontology, it consists of twenty-five fundamental principles: the five jnāna-indriya (organs of sense, hearing, touching, seeing, taste and smell), the five karma-indriya (organs of speech, apathy, displacement, excretion the five tanmātra (the subtle essence of sound, touch, sight, taste, and smell), the five mahābhuta (ether, air, fire, water and earth) and the five vital breaths (pāna, apāna, samāna, udāna and Vyana).

Through the Consciousness, the Self (Purusha) becomes conscious and enters into relations with the world, the Mind (Citta) is not connected with the Self, but is somewhere near him, mummy that this closeness does not mean a space-time correlation. The mind, which exists for itself, is deeper than thought (Cetana), feeling and will. When intelligence (Caitanya) is reflected in the mirror of thought substance (Citta) it is said that the Self would become the place of knowledge. True knowledge can only be achieved when states of consciousness are suppressed, otherwise we have to do with false perception.

Sāmkhya's psychology insists on the role of the internal organ in the functioning of the mental faculties, antahkarāna, made up of the three components - intellect (buddhi), eul (ahamkāra) and inner sense (manas), while yoga psychology uses the term " thinker substance "or thinker, rather than thinking. (Pera, A., 2004).

There is a resemblance between yoga psychology and psychoanalysis. The famous Patāñjali, analyzing "psychic individuality", discovers five classes of psychological states: ignorance (avidya), feeling of individuality, passion (raga), disgust (door) and love of life, "the desire to live" abhimiveşa). All these are so painful (klešа) and therefore the whole existence. The only way to get rid of pain and ignorance is yoga. The play of subconscious senses generates human experience, which is illusory, but it can be known, controlled and destroyed because it represents the effect and result of updating the subliminal latents of subconscious sensations (vasana).

Here, therefore, the oriental or esoteric psychology, as we often call it, has an ontologically supportive and more explicative support than scientific psychology, which specifically targets the neurophysiological, behavioral side of the human being, that is, what is happening from here to thinking and mind; in other words, it does not aim, from methodological ignorance, to believe, than strictly the three-dimensional aspect of existence. It tells us nothing about the human soul, rather than very vague psychoanalytical explanations, not even fully accepted, due to the dialectical methods of reporting to a single jalon, the environment, education, etc.

Personality is more than that. It must be sought beyond the simple scene of life that simply plays the spirit of us in order to gain experience. The everyday confusions of personality and I cast human consciousness into a conceptual uncertainty grafted over the already outgassed syntagm, human-world, individual-society. Even superficial psychiatric analyzes are negatively influenced by this dual syntagm. Too many metaphors without uncovered coverage have appeared in the field of thought and communication, in the sphere of interpretation of tests, including those of personality.

It is true that there is no common language that facilitates the explanations of the two psychologies: the scientific, Western, and the esoteric, oriental.

We believe that through this comparative effort, which involves many enunciation, we elucidate the conception of the personal consciousness of Eu, known as ahamkāra. We approach the relationship between personality and soul from the perspective of the Creator of the Self, Brâncuşi's Thinker, which emanates beneficial energies for that quasi-independent entity that is its personality, feelings, desires, passions and thoughts.

From this perspective, oriental psychology seems more explicit, argued and more complete than the Western one. And this highlights the fact that personality develops in the course of life and becomes something well defined, with physical shapes of three dimensionality, but does not assert them as axioms, but argues them based on an ontology to which Westerners, we have demonstrated viable alternatives.

If the inner being, to which scientific psychology did not have any access, identify with this personality, it would begin to serve its interests instead of using it as an instrument of spiritual progress. This great error generates the search for everything that is ephemeral: great luck, wealth, power without limits, celebrity, etc. Arthur Powell was perfectly right when he noted that "this self-personality is the greatest obstacle to the substitution of the personality by the Divine Self, the True Self, for spiritual progress" (A.E. Powell, 2001, p. 190)

We have seen the attempts, throughout history, to locate the soul, the spirit, in the human being; we deduced the risks, not only ontologically, but also from the perspective of comprehensibility. Well, so to speak, the soul has as its objective the development of latent powers, under the lee of moral thinking, and it does so in the face of various personalities. Those who, for some reason, do not understand this (and most people do not), consider personality as a true Self and live only for it, enjoying the momentary advantage. There is an exacerbation of personality to the detriment of the soul, which generates an enormous error, a source of permanent egoism. Persistence in the defect of selfishness is the biggest fatal obstacle to mental, intellectual and spiritual progress.

If an individual has as his main activity, mental activity can be identified with the mind. If he becomes aware of this, he must make efforts to identify himself with the soul, to allow personality to diffuse in individuality. The mind is not the Knowledge, it teaches Indian psychology, but the instrument through which the Knowledge acquires knowledge. The mind limits the Aware. As self-consciousness develops, it will be able to control the mind better and better. The acquaintance is present in the mind, but his powers are limited in expression, A. Powell's (2001, p. 191).

We never know a particular object, but only the image of the object in our own mental body. Immanuel Kant was perfectly right to say that work in itself can not be known, because in our mental body we only know the image of this thing produced in our consciousness. Hence the fact that the individual who will meditate, respecting the oriental techniques, will understand that he is not this personality, temporarily dressed; that there is a difference between personality (as an expression of the union of two points in the triadic and tridimensional worlds) and the Ego or the Self, belonging to the dimension beyond three dimensionality. Esoteric psychology reveals that life in malice is manifested in the causal body by a certain inability to receive "good impressions." We then witness a paralysis of causal matter.

True personalities can not be affected by opposite vices. Here seems to be a common point between the two psychologists: to get rid of a defect so that it can no longer appear, the gap created by the "lack of polar-opposite quality" must be filled. Modern psychology schools recommend this method instead of attacking the defect frontally. Both concepts seem to respect the effect of the complementarity law, so obviously beneficial in contemporary approaches.

When ego no longer needs tools and acts directly on personality, we are witnessing the destruction of the mental organ. In this sense, the ancient oriental psychology has been trying for thousands of years to reveal an axiom: the soul belongs to another ontological plane and can never be expressed completely on the lower planes.

No one can communicate with the Soul without initiation in the field. Without knowing the secrets, any idea is just an impression. An undocumented and unevaporated man has no way of communicating with the Soul. Whoever does not pay attention to life can not use either the superior mental body or the brain. If we do not give the soul the proper conditions, it will not develop its affection. If the personality takes care of the soul, and the soul will take care of the personality of A. E. Powell, (2001, p.192).

All the constituent parts of the human being are reunited through very fine lines of energy. When the connection between the soul and the other components of the human being breaks, we are dealing with madness. If this link is perfect, there is a meaningful communication between the soul and the brain. It assumes that:

• each particle of the brain is bound through a corresponding astral channel channel;

• each astral particle is linked to each mental particle of the causal one;

Otherwise, communication is partially or totally interrupted.

From the perspective of occult, esoteric psychology, they can be classified into four main categories:

• those who do not have a harmony in the brain, it can be undeveloped or touched by any disease;

• those who do not have something right in the etheric brain; the ethereal particles do not correspond to the dense, physical particles;

• those whose astral body is abnormal, the channels being not aligned with the etheric and mental particles;

Those whose mental body is in disarray.

Initiates of occult psychology reveal that more than 90% of madmen belong to the first two classes, which, paradoxically, spiritually are perfectly healthy when they are out of the physical body, during sleep or after death.

Third grade people do not cover health than in the triadic (celestial) world, and the fourth class is healed only in the causal body, which means that for them the return to three-dimensionality is a great failure. The triadic world is beneficial to them.

Obsessions, so analyzed but not understood in the three-dimensional plan of manifestation, in the physical plane, in the social arena, can occur by driving the soul away from another entity that has greater power of vibrations (positive or negative) on the vehicles of personality. Those who fall prey to obsessions are especially adults because they are defined by features that attract infernal entities and make obsession possible. They are deprived of will or paralyzed.

The power of will makes obsession impossible. If this is doubled by the consciousness of the fact that every human being has a part of the divine nature, then we become capable of transforming our attitude so that we can help others in a way "mysterious" by scientific psychology. This involves maintaining the mind in a permanent attitude of attitude that allows the inferior mentality to remain quiet in order to experience the consciousness of the higher mind.

The ideas of the soul will spring into the lower mind as a dazzling light, generating inspiration for genius. This justifies the Indian perspective of Ātman, the individual Self, the Buddha, the intuitive consciousness of what is true or false; about the upper Manas, which is the inspiration. When inspiration becomes continuous, we can talk about genius. Genius sees and does not argue; it has as its main faculty the intuition, as the lower mind has the ability to reason. Intuition, as inner vision, is the expression of the eyes of the mind. She sees with certainty, but we can not give him rational evidence, because he is beyond and above reason. The voice of the soul can only be recognized through prolonged training.

Intuition means, from the perspective of esoteric psychology, "the opening of a direct channel between causal and astral bodies." It is based on the dynamics of the heart chakra more than that of the mind. Some receive intuition as a conviction that requires no prior reasoning, even if it can be done at the level of the inferior mind. The basic condition is maintaining perfect harmony in the lower vehicles.

Sometimes, mental instability appears to be a favorable condition for manifestation of inspiration. It is excellent in this respect James, W. (1902): "If there is truly inspiration in the higher world, neurotic temperaments may have a very good receptivity to it" (Religious Experiences, p. 19).

Temporal instability, which almost everyone speaks, is generated by spiritual growth and not by any mental affection. The being who comes in contact with the higher planes, without being fully prepared, can be dominated by profound states of hysteria. That is why, in Eastern psychology, it is insisted so much on the need to purify and discipline the physical body, to train and control the mind, under the supervision of a spiritually evolved being, which is lacking in contemporary scientific psychology.

BIBLIOGRAPHIC NOTES AND REFERENCES

Dasgupta, N. S., (1969), A History of Indian Philosophy, vol. I, Cambridge.

Eliade, M., (1992), Psychology of Indian Meditation, Literary Journals Publishing House, Bucharest.

Gaudig, H., (1923), Die Ideen der Persönlichkeit und ihre Bedeutung für die Pädagogik, Leipzig, 1923, pp.16-69.

Golu, M., (1993), Dynamics of Personality, Bucharest, Genesis Publishing House, 1993, p.114.

Narly, C., (1980), Pedagogical Texts, Bucharest, Didactic and Pedagogical Publishing House, p.105.

Pera, A., (2017 c), Psychology and the Logic of Education, 2nd Edition, Psychology Collection, University Publishing House, Bucharest, 2017, pp. 142-173, A.5, 390 p. ISBN 978-606-28-0607-1

Pera, A., (2017 e), Psychology of the Cognitive Structures of the Archaic Imaginary, 2nd Edition, Psychology Collection, University Publishing House, Bucharest, 2017, A.5, 404 p. ISBN 978-606-28-0617-0

Pera, A., (2015, a1), Rational Psychology, Cognitive Popular Psychology and Esoteric Psychology; A Comparative Study "in Creativity in Social Science, Sitech Publishing House, Craiova, p. 302-314. (www. cilconference.ro), sitech@rdslink.ro

Pera, A., (2004, i), Ontology of Samkhya-Yoga, in "Linguistic and Philosophical Research, no. 7, Bucharest, 2004, "Cartea Universitară" Publishing House, pp. 54-57, 4 p.

Pera, A., (2003 c), Hindu Ontology - II, in "Linguistic and Philosophical Research", no. 5, "Cartea Universitară" Publishing House, Bucharest, 2003, pp. 93-98, no. 5, ISBN 973-7956-59-1 (VOL.5) 973-86124-6-2,

Pera, A., (2003a), Samadhi - the state of pure meditation, in "Linguistic and Philosophical Research", no. 5, Bucharest, 2003, Publisher "Cartea Universitară, pp. 121-127, ISBN 973-7956-59-1 (VOL.5) ISBN 973-86124-6-2,

Pera, A. (2013 g), Myth and Philosophy in India, TipoMoldova Publishing House, Iasi, 2013, 345 p.5, B5 format, ISBN 978-606-676-203-8.

Pera, A., (2004 i), Ontology of Samkhya-Yoga, in "Linguistic and Philosophical Research, No.7, Bucharest, 2004," The University Paper, pp. 54-57,

Pera, A., (2016), Spiritual Psychology and Mental Archeology, The Proceedings of the International Conference Literature, Discourse and Multicultural Dialogue, 8-9 December 2016, published in Multicultural Representation. Literature and Discourses as Form of Dialogue, Tîrgu-Mureş, Mureş, 2016, ISBN: 978-606-8624-16-7 (C) Archipelag XXI Press, vol.4, 2016 a, p. 30-34.

Pera, A., (2013 a2), The Enteogenetic Imaginary and Shamanic Wisdom, in vol. "Education and Spirituality", Universitaria Publishing House, Craiova, 2013, p. 219-230, ISBN 978-606-14-0589-3 .

Powell, A.E., (2001), The mental body, Bucharest, Ram.

Raju, P.T., (1964), "Indian Epistemology and the World and the Individual," in Philosophy East and West, vol. IV, no. 3-4.

PARENTAL PEDAGOGICAL PATTERNS FOR THE DEVELOPMENT OF POSITIVITY IN YOUNG LEARNERS

Maria-Livia GÂRȚU,

PhD student/ Primary Education Teacher, “Ion Creangă” State Pedagogical University, Chisinau, Moldova/ “Mihail Andrei” Secondary School, Buhuși, Bacău, România, gartumarialivia@yahoo.com

Abstract

This article describes the parental patterns which contribute to the development of positivity in young learners, such as: the efficient parent, the perfect parent and the E.S.P.E.R.E. method.

”The efficient parent” pattern focuses on an efficient parent-child communication and proposes solutions in order to avoid barriers in communication.

„The perfect parent” pattern is centred on managing emotions effectively, observing the child’s behaviour and using appropriate language.

The ESPERE method promotes positive messages, of the ”present” type, directed from parent to child, and vice-versa.

Once the children start school, they need their emotions to be understood, together with positive and empathic communication. Parents are the ones that can offer them a model of behaviour and communication. The children have to face new situations: they interact with other children, who they do not know, with an adult (the teacher); they meet new tasks and contexts which require a period of adaptation. The children learn behaviours that can help in such situations from their parents, and also they learn attitudes that help them relate more easily.

The parental patterns which are presented help parents support their children through the proposed solutions.

Keywords: parental pattern, efficient parent, perfect parent, E.S.P.E.R.E. method, positive communication.

People generally believe that anyone can be a parent, especially by following their parents' model. From this point of view, we talk about the parental model, in other words "the system of information targeting phyco-behavioural patterns with explanatory-interpretative valences, serving as a reference in the study of the parents-children relationship" (Glăveanu, 2012).

The model of the efficient/competent parent is most suited for cultivating socio-human positivity in young-school children. This parental model can be compared with other models which appear in the published literature:"The Efficient Parent", proposed by Th. Gordon, and "The Perfect Parent", proposed by Emma Sargent.

The model of the efficient parent proposed by Gordon is based on principles of efficient parent -child communication: active listening, communicating acceptance, first-person messages, solving conflicts. The Gordon method is not applicable only in the case of parent-child communication, but in all human relationships. The author believes that parents need to be well-educated before being criticised for offering a bad education to their children. The parents that are familiar with and apply the Gordon model manage to educate their children more easily, who in their turn are capable of accepting their parents as they are, and to become responsible and independent people. What is important in the presented model is the fact that the parents must be authentic themselves, because children have the ability to sense the true feelings of a parent. Therefore, the author recommends that parents accept their own child, even if they do not approve of their behaviour, which can be improved. However, what the child understands from the parent's/ parents' messages, is that they are not allowed to do whatever they want.

I met parents who attended parenting classes and what they understood was that they must unconditionally accept the behaviour of their child/ children. For example, one mother, X, is chatting to with another mother, Y. Mother X's child is bored and breaks the branches of a blooming tree, and mother Y warns Mother X to stop the little girl. Mother X replies that she cannot interrupt the little girl's moment of "creativity", also an important experience in her life. Mother X understands that accepting the child means accepting unconditionally their behaviours. The effect of this educational model is the spoiled child who thinks they can do anything, to anyone, even if they are bothering other people, and who thinks they deserve everything.

From Gordon's point of view," parents are human beings, not gods; they must neither accept unconditionally nor be consistent, they must be genuine, honest and kind" (Gordon, 2014).

Children, especially young school children, have their own "problems" that they learn to manage: a child who is rejected by another child / other children at school, a child who is angry with the teacher, a child who cannot solve the school tasks, a child who is unhappy with the way they look. These are the children's problems, not their parents'. The parent cannot go to school to solve the child's problems with the other children / the teacher. The parent can help the child solve / manage their own problems. In order to achieve this, Gordon recommends that parents learn "active listening skills".

Active listening is beneficial when the child is "talkative", communicative, willing to "talk" about himself. It is simple for the parent of a communicative child: listening is empathic, assertive of all the child's problems: how school was, every class, what they felt when they got a very good or less good grade, how they get on with friends. The child must feel that they are listened to and understood by both non-verbal messages, even by not uttering a word, and verbal messages.

Young school children have many "events" to tell about. Not all of them need an answer, but they all must be heard and understood.

In verbal communication, Gordon points out the communication barriers included in the possible answers given to children: “orders, directives, commands”; “warnings, admonitions, threats”; “demands, sermons, moralizing replies”; “advice, suggestions, solutions”; “lessons, logical arguments”; “judgments, criticism, accusations”; “praise, acceptance”; “invectives, ridiculing, offense”; “interpretations, analyses, diagnostics”; “silence, compassion, consolation, support”; “scrutinizing, investigation, interrogation”; “withdrawal, distraction, delay”.

These messages can often block the communication between the child and the parent. Communication can be encouraged through messages showing the parent’s particular interest in what the child has to say about a school experience. When the child tells the parent that he has quarrelled with his friend, colleague / colleague, the parent’s hasty answer: “You should be more careful with your friends!” can give the child thoughts like: “You think that it’s my fault, and that I was wrong?”. Thus, the child stops communicating. Father can encourage the child’s account of the “story”: “I understand. What is your point of view?”.

On the other hand, Gordon shows that the reverse relationship is important: the child should listen to the parent’s message. Very often, when a child makes too much noise, listens to music too loudly, or forgets to gather the things spread around the room, the parent conveys certain commands (“Turn down the music!”), threats (“If you don’t stop now, I’m coming over!”), moral (“Stop being rude!”), advice (“Why don’t you listen to music on your headphones?”). Thus, the parent transmits a solution to the child, but it is a negative message, which can destroy self-esteem.

The efficient parent is aware that the message in the second person: “You're making too much noise!” should be changed to a message in the first person: “I'm tired!”. Then the child correctly understands the message that there is nothing wrong with him, but that the parent is tired. In this case, the unacceptable behaviour can be corrected without affecting the child's self-esteem. In this respect, the E.S.P.E.R.E. Communication Method proposed by Jacques Salomé (Energy Specifically Providing an Essential Relational Ecology) provides an interpersonal relationship model that can be applied successfully in the parent-child relationship. Similar to the model proposed by Thomas Gordon, Jacques Salomé proposes conveying the message in the first person, only with gift messages, meaning positive messages. More specifically, the "scheme" of the communication proposed by J. Salomé is based on the idea that in a situation of interpersonal communication there are three entities: "I, you and our relationship". In the parent-child communication, apart from the two "communicators", there is also the relationship between the two. If we take as an example the situation where the child is noisy and the parent is tired, the communication model of E.S.P.E.R.E. is the following:

The situation looks like this …	I acted in this way…	My feelings were...	What I learned from this...
" When I came from work feeling tired, I heard an unbearable noise".	"I noticed that you were listening to music really loudly".	"I felt even more tired and irritated".	"When I'm tired, noise makes me angry. I would like to have silence around so that I can rest".

Salomé (p.63) proposes certain relational hygiene rules, among which the most important are:

1."Talk about yourself, not about the others!"

2."Talk to each other, not about the other!"

3."Face your fears!"

4."Respect your own territory and the other's!"

5.”Avoid comparisons!”

6.”Supress value judgements about the child or other people!”

7.” Do not mistake the interlocutor for the topic of discussion! Understand the problem and listen to the person!”

The author draws attention to positive and negative messages. The negative messages are: “injunctions” (the abusive use of the second person - You, You, You), “threats” (“If you do not fall asleep then ...”), “undervaluing”, “negative comparisons” (“You’re not good at all!”), “blaming” (“I'm so angry because of you!”), “keeping strength rapport” (“I know better what’s good for you!”). Such messages affect the child’s development in the long term.

With reference to the development of positivity in children, we can talk about positive messages, which imply listening, understanding, support: “Goodwill, positive feelings and a clear expression of thoughts are not enough for sharing or communicating reciprocally and it is necessary to acquire and implement the rules of relational hygiene” (p.67). The “relational bin” (a real object with a symbolic destination, p.70) helps in the relational “cleanliness”: the child throws away all the “contaminated facts” coming from the accumulated emotional tensions that can affect the relationship with the parents / the others, the child gets rid of frustration, anger, reproach, annoyance.

Parents must learn when to say ”yes” or ”no” without disturbing the child, to make the distinction between need and wish, to make children responsible by respecting the relational hygiene rules.

Just as in the case of Salomé, Gordon believes that the messages in the first person are more effective than the messages in the second person if the parent avoids transmitting something negative by means of which to cast the blame on what he feels about the child. For example, if the parent finds that a child’s action is wrong, inaccurate, disappointing, the tendency is to convey annoyance, even if it is done using the first person: “I am very upset / disappointed”. It is a way to convey a negative message. This can be turned into a positive one by saying instead “I'd love to see you act in the following way...!”

In the case of conflict, Gordon’s efficient parent does not want either to “win” in a “confrontation” with his own child, nor to lose. The proposed method is that of “mutual benefit”, in which case there is not a problem of gaining or losing if there is a conflict between parent and child burst out of different needs. The solution can come from both parent and child – in fact a third way! For example, a possible conflict can arise in connection with the phone and the time spent using it. The parent is aware that it is harmful to health, but the child wants to use it more. Forcing the child in this case can cause frustration, revolt. Talking with this child, making him aware that using the phone too much is harmful can lead to a solution proposed by the child himself: “Yes, I know I do not have to stay too much on it! I’m going to use it only for one hour a day”. Thus, the child is motivated to put into practice his solution, removing hostility, frustration.

The method proposed by Gordon is applied in the U.S. and in Western European countries with great success. In parenting and family schooling, parents are initiated in applying the Gordon Method (Efficient Parent), but also in practising the E.S.P.E.R.E. model proposed by Salomé.

Another positive pedagogical model intended to form positivity in young school children is that proposed by Emma Sargent in her work “The Perfect Father”. Obviously, there is no perfect parent, but to be perfect in the author’s opinion is to show “love, support, education of the child / children in a natural, non-ostentatious way” (p.10). Generally speaking, a good parent knows what kind of parent he wants to be, because he knows his child, he knows what values he wants to nurture in the child / children, he sets limits regarding the child’s behaviour by offering models. The perfect parent is not only a good observer, but also a good listener who manages emotions efficiently, communicating successfully with children, and using an adequate language (Sargent, 2011).

Parents are the first model for children, therefore they need to be aware of this. The moment the school starts, other models appear. It is extremely important to focus on the messages sent by the parents when the child goes to school, namely to be consistent so that the children should feel emotionally safe.

Consequently, in this pedagogical model, the emphasis is on the efficient management of emotions in order to communicate the right messages to the children. The parent is subjected to “trials” by the child who wants to know the “limits of his own behaviour”, and also the parent “endures” (Sargent, 2011). It is important for the father / mother to control their negative emotions in front of the child; the emotional state influences actions, gestures, words; losing temper needs to be avoided.

If the parent is aware of this, then he has to look for the “trigger” of the negative emotion and avoid it (Sargent, 2011). “Emotional triggers” multiply when the child starts school: homework, room cleaning, computer games, the phone, these are several reasons that may function as “triggers” if the parent’s requests are not met. Quite often, the parent gets angry and this leads to negative emotion or unwanted behaviour such as raising the voice.

One necessary aspect in educating positivity in young school children is the way in which the parent understands the child. In recent years, the school counsellor can identify the learning style of each student, based on a questionnaire. What does this thing mean? It means that each student has a certain method of learning, depending on how he thinks: thinking in images determines a visual type of learning; thinking through sounds means an auditory type of learning; thinking through movement means a kinaesthetic type of learning. By determining the corresponding learning style, the teacher communicates and asks the students to perform tasks in a language appropriate to the dominant type of learning.

For example, the teacher will address a student having an auditory learning style in a language dominated by words from the auditory lexical field (“How does that word sound to you?", "Can you hear what this text is about?"). In the same way, the teacher will address a student with a visual learning style in a language dominated by words from the visual lexical field ("How do you see this situation?", "Can you see how it is expressed?"), and the teacher will address a student with a kinaesthetic learning type with words from the senses lexical field ("How do you feel this situation?").

Parents can also identify the child's learning style if they pay attention to how the child speaks (the language they use) and in which direction his attention is directed. It is enough for a child to tell what he did at school on that day. The parent will also observe how the child talks about what things look or sound like or about activities. The visual child will use a visual language: "The headmaster entered the classroom and was dressed in a blue suit, had a black tie with white dots. He spoke in a whisper with the teacher, who is shorter than the headmaster."

If the child's thinking is of the auditory type, his language will consist of words that suggest sounds: "The director came in opening the door noisily. He raised his voice when he spoke to the teacher. Then there was laughter in the classroom". In kinaesthetic language, the child could say, "When the director entered the classroom, I felt he was angry, the teacher was excited and I was not patient".

Also, the children's preferences can show what kind of thinking they have: visual preferences (they observe the clothing, they know where things are put, they explain using visual imagery), auditory preferences (they listen to music, they need silence in order to concentrate), kinaesthetic preferences (they like movement, sport, they cannot stay still). If the parent knows the child's model of thinking, the questions will be directed to that answer: "Who did you see on the street?", "What clothes did the teacher wear today?" (visual); "What did you hear at school today?", "What did the teacher talk about?" (auditory), "What did you do today?", "What games did you play?" (kinaesthetic). In this way, children can better describe their experiences, they can make themselves better understood.

The help granted by the parent in school is also very important. From this point of view, Sargent (2011) talks about the student's motivation to learn while having a positive state of mind during the period of study, being able to make the connection between the newly learned things and the things already known from real life. The positive state is important; therefore, the parent must have a positive state too, he must be enthusiastic and concerned about the interests of the child, and the child "gets caught" by this enthusiasm. The parent must be aware of the positive consequences of learning. Thus, the parent helps the child to maintain a positive attitude towards study. Also, the parent must know that a child learns better when he is: curious, happy, relaxed, comfortable, excited, challenged, open to new ideas. The child does not learn well when he is: bored, angry, stressed, anxious, scared, insecure, placed in an over-competitive, negative environment.

In order to help the child to have a positive state of study, the parent asks questions about how he feels when he has a positive state of mind so as to bring it in when he "slides" to a negative state (easily noticeable when the child is sad, low-spirited, melancholic). It's enough that the parent urges him to feel like he's having the best fun during a game, in an activity that interests him. Both play and movement are important, especially for kinaesthetic children, as it is music for auditory children and drawing, painting, film, or reading for visual children. Such a relaxing activity can create positive moments when the child is able to focus while studying.

Consequently, the perfect / efficient parent seeks to understand how the child thinks, what the child wants, how they can maintain their positive state so that they can learn new things.

The described parental patterns actually help parents to help their children, through the proposed solutions.

Bibliography:

Geerlandt, Kathleen, Salomé, Jacques. 2007. *Comunicarea relațională pe înțelesul celor mici (Relational Communication for Young Learners)*, București: Editura Ascendent.

Glăveanu, Simona. 2012. *Competența parentală. Modele de conceptualizare și diagnoză (Parental Competence. Models of Conceptualisation and Diagnosis).* București: Editura Universitară.

Gordon, Thomas. 2014. *Părintele eficient. Ce știu, fac și spun cei mai buni părinți (The Efficient Parent. What the Best Parents Know, Do and Say)*. București: Editura Trei.

Sargent, Emma. 2011. *Părintele perfect (The Perfect Parent)*, Iași: Editura Polirom.

THE IMPACT OF INFORMATION TECHNOLOGY AND COMMUNICATION ON EDUCATION

Nicusor BONDAR

Doctoral candidate, *Mihail Sadoveanu* High School, Borca,

nicusor_bondar@yahoo.com

Technology is a process with a social and historic importance, therefore, one cannot discuss the matter of technology without including the entire social context, culture and philosophy in general. Given this aspect, one might affirm that human species became human after they started working, thinking and creating technology, constantly building an increasingly compressed technological environment bridging society and nature, with a paramount impact on later development. The variety of educational software that can be found online ensures the necessary means for a competitive education, typical for an information-oriented society. First of all, a special mention goes to activities supporting teacher training. The diversity of programs and applications of such nature is of great use during the learning process. Powerpoint presentations and other types of programs are an eloquent example of training programs that can be accessed in educational systems.

Secondly, we have student-oriented e-programs and instruments. Word processors and electronic information sources are a major ally during the educational process. However, one must not omit another category of educational sources, namely virtual libraries and online encyclopedias, as they represent a good example of online educational instruments. When discussing specialized educational areas, one would point out the field of linguistics and the emergence of word processors built on specialized programming languages designed for specific tasks.

A new educational system in the area of contemporary pedagogic means is represented by e-learning. This educational system knows an ever growing presence in schools. The fundamental part of e-learning systems consists of specialized applications for teaching and assessment. Online learning can be applied to a diversified spectrum of activities.

Software-based learning builds a suitable educational model for the younger generation's needs and wants and also offers an alternative to traditional education. Our interest in studying the subject of this thesis aims at understanding the relationship between the established traditional system of education and the modern one. Is this a matter of opposability or on the contrary, a matter of similarity, of complementarity between the two types of education?

A more in-depth examination of education-oriented software led us to the conclusion that the user enjoys a much greater range of action when accessing such systems. Compared to traditional learning, software products present two fundamental features. First of all, interactivity. The user can simultaneously access several parts, which gives them various opportunities in this area. Secondly, there is the concept of ubiquity. Simply put, this concept is reduced to the idea of unlimited communication in the digital system. To conclude with, traditional and contemporary educational systems do not oppose the other. Rather, they complete each other bringing general and specific advantages, and conferring a conclusive dynamic to post-modern training and educational systems.

I.1. The concepts of technology and information technologies

The notion of technology has gained form throughout the extensive process of human development, as each age of civil evolution has also been affected by technological progress in various human activities.

The available literature has attempted to assemble a concise version of the significations of the concept of technology, as it has been defined at one point as the ‘physical or know-how ability incorporated in an artefact (e.g. software, hardware, methodology) that will facilitate the achievement of a target’ (Williams & Gibson, 1990). In a different statement, technology is defined as ‘knowledge, tools and techniques that are accessible to an organization in order to transform inputs into outputs; a process of transformation that can define a highly abstract concept, such as a formula, a recipe or a method, or that could define something real, such as machines and equipment’ (Northcraft & Neale, 1994).

In a broader field, the concept of technology defines ‘a systematized assembly of knowledge regarding human activities that employ scientific research results, experiments, calculations and projects, as well as tools, machines and appliances; in a narrower perspective, it would refer to the aggregation of procedures (i.e. methods, recipes, rules) and material means employed with the view of performing an activity’ (Ministry of Research and Technology, 1994).

Furthermore, as a field of activity and in the context of modern day technical and scientific revolution, technology is also ‘a science of a more efficient way to complete necessary functions for society and humans, but also a practice, an engineering of such functions’ (The Information Network on Education in Europe, 1997).

Human history shows that we have advanced from a train of thought influenced by mechanics and mechanisms to physical and information-based thought, in line with modern era’s science and technology, one of the most important mutations ever. Existing studies and the observations that have been registered from human experience also show that ‘civilization, in which concerns it patrimony and its legacy, is based on a spectacular evolution of knowledge. Knowledge comprises science and first of all, technology, followed by the entirety of activities and products that result from local values, with the prospect of rapid conveyance and generalization’ (Malita, 1998). On the other hand, contemporary revolution does not only imply an integration of new technologies, but also an integration of various types of information. In this context, the human-computer relationship is a new phenomenon in which concerns modern global issues. This relationship draws great accent on *information technology* which is the foundation of a new intellectual technology, in which theoretical know-how and its specific techniques such as systemic analysis, linear programming, probability theory etc. become crucial in the process of theoretical knowledge and in the process of scientific and technical innovations. Technology gains a deep informational definition, as the power of information becomes a way to control the environment to whoever owns it and a fundamental support for human life and activities.

Given this background, humanity is stepping into a civilization dedicated to finding out more information, to amassing it and to communicating it, which makes it become more important than traditional resources (such as material resources and energy-generating resources), thus leading to a new revolution called 'information revolution'.

In a broader dimension, the notion of ***technology*** includes a great variety of types of technologies. Among such technologies, information technology gains an increasingly important place, as it is used for the purpose of creating processes of data transmission and reception, processing, storage etc. in general.

Information technology also consists of various other traditional or modern means, techniques and processes of data reception, processing and transmission, including ways to set up, execute and oversee a series of processes and activities and means to communicate inside a system or with the external environment.

By means of its content, ***information technology*** incorporates technical means, procedures and ways employed in collecting (reception), sorting, verifying, processing, storing and transmitting data and information that would be used in an economic or social setting. Information technology forms the technical support based on which information flows and circuits are executed, and in our modern day, and more particularly, in the information one, it tends to become a computer-based technology. Compared to the mutations that were registered in the current stage, information technology is defined as a conglomerate of specific elements, namely: hardware, software, communication networks, work stations for engineering and research purposes, robotics and intelligent integrated circuits.

I.2. A history of information technologies

Historically speaking, information technology defines any technology involved in collecting, processing, storing and disseminating information. However, in time and as technologies evolved, this term acquired different meanings.

The modern term, abbreviated as IT, has only started being used at the end of the late '70s and it is currently used on a general scale for computer technologies and for communication technologies as well as for their common ground – microelectronic technology and the entirety of its affiliated software technologies.

Up until 1970, computer technologies and telecom technologies were thought to be quite different from each other. However, important modifications of technologies in the field of microelectronics, software, optics and the continuously growing integration of telecom and computer technologies has rendered this distinction as less and less significant.

Microelectronic technology has been a common ground for the quick development and for the convergence of telecom and IT. Going from analog technologies to digital ones in the field of telecom has led to switch & transmission systems that would increasingly resemble computers and incorporate a greater amount of software.

The numerous means of communication are currently more or less similar to computers that have been designed for specific tasks. Moreover, once network technology has begun its development, computer-to-computer communication has known a huge spread from the early ‘60s when the first online computer systems were developed. Together, these evolutions have lowered traditional distinctions between telecom and computer technologies and generated the contemporary definition of information technology.

I.3. Several aspects of early Internet history

It all began when, in the 60’s, the US government has initiated a project for creating a communication system that would be robust, reliable, and that would use computer networks. The idea was born when several institutions that used computers were required to communicate to each other. Research studies were conducted in the US, and also in the UK and France, where ideas were brought to light, which led to important and downright revolutionary steps to a pre-Internet stage as we know it. The actual internet was established sometime around the mid-‘80s. From that moment, the internet went through decades of exponential development as well as generation after generation, computers connected to the great World Wide Web.

One might say that the internet was born once the first domain title was registered. Nowadays we have hundreds of millions of domains around the world, but the first ever, symbolics.com, belonged to a company named Symbolics Computers, based in Massachusetts, on March 15, 1985! It would not use the title of internet right then, however, the first e-mail was sent by Ray Tomlison to himself in 1971. ‘I completely forgot what I was writing in that message…most likely something like QWERTYIOP’, said the author.

After 7 years, a sales agent named Gary Turk, who was trying to sell computers, has sent the first spam in 1978. What is more, if by 1985, the idea of internet gained a firm ground, one must also mention that the internet would not have been the same without a search browser.

Nowadays we use various search browsers in order to make do with the entangled web of billions of data, such as the ominous Google, but also Bing, Dolphin etc., however, the first person to have this revolutionary idea was a Canadian student who created the first ever search browser, named ARCHIE!. The first webpage, a page whose address begins with a triple ‘w’ (from the concept of World Wide Web) granting universal access to a whole world of documents and information was launched on August 6, 1991 and it was called http://info.cern.ch/hypertext/www/theproject.html. It’s still running to this day, but in the same year, three more web addresses were created, one for CERN’s virtual library, one for the Stanford Linear Accelerator Center and one for ACME laboratories.

In the next year, in 1992, the world witnessed the first upload of a photo on the internet. The persons in the picture were members of a music band called Les Horrible Cernetts, consisting of CERN employees. The photography was processed using the first version of Photoshop, and then saved in a .gif format before being posted by Tim Berners-Lee, one of the very inventors of the internet! On January 6, 1993, the first instant message was sent on the internet (messenger) on AOL (America On Line). The sender’s name was Ted Leonsis, and the recipient was his wife. He wrote ‘Don’t be scared…it is me. Love you and miss you’. Faced with this historical broadcast, the wife could only answer by saying ‘Wow…this is so cool!’. After this feat, Leonsis would eventually become the vice-president of AOL. The first online ad banner was the one broadcasted by Joe McCambley in October 1994 on HotWired.com in order to advertise for 7 art museums and it was sponsored by AT&T.

The first object ever to be sold on the internet was a broken laser pointer, for the amount of $14.83 in 1995. The sale took place on eBay (titled AuctionWeb during that time). In the same year we witnessed the first book that was sold on the Internet on Amazon’s website: Douglas Hofstadter’s book called ‘Fluid Concepts and Creative Analogies: Computer Models of the Fundamental Mechanisms of Thought’.

In April 2013, an Estonian of the first team of developers said the first words on Skype. He reportedly said:'Tere, kas sa kuuled mind?' meaning 'Hello, can you hear me?', however, the answer remains unknown.

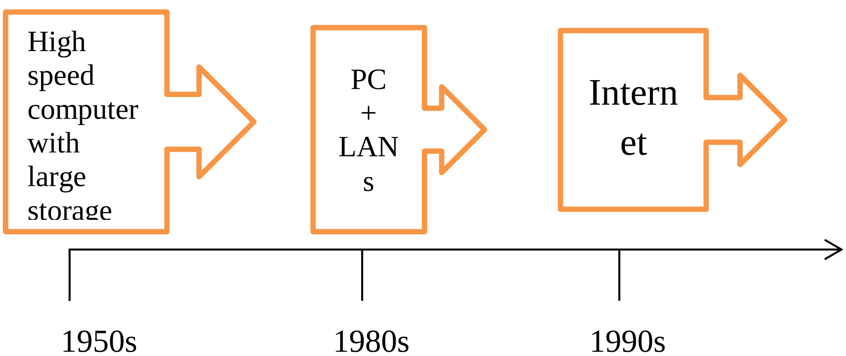
Mark Zuckerberg was the first Facebook member with ID number 4, and he used the first three accounts for beta testing.

The first video uploaded on YouTube was posted by co-founder Jawed Karim and it showed footage from the San Diego Zoo. His post was uploaded on April 23, 2005 and it was viewed by close to 10 million users. The first tweet was written by co-founder Jack Dorsey on March 21, 2006.

II. Evolution of information technology

In the last fifty years, the evolution of information technology can be divided into three eras (fig. 1): Mainframe; PC (personal computer) + LAN (Local Area Network) and internet operations.

Fig. 1 Evolution of information



The Mainframe era

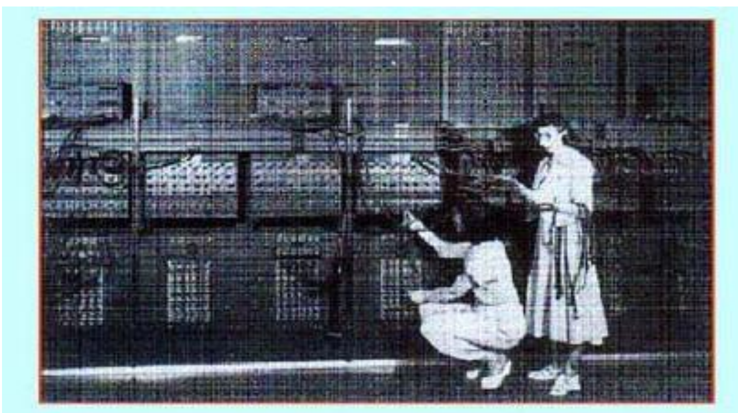
The first electronic numerical integrator and computer (ENIAC) (Fig. 1) was built in 1946 in the United States. As it was the first 100% electronic numerical computer, it consisted of 30 distinct units, weighted 30 tons, occupying an area of 1800 sq.ft (167,225 square meters), had 17,468 vacuum tubes and it could perform almost 400 multiplications per second. Later on, the decades between

1950 and 1970 are believed to be the era of high speed computers (the mainframe area) and organizational minicomputers.

In the 1960's, business computing was counting on the mainframe computer who performed allocated processing activities. Users would insert sets of punched cards and they would wait for the printed results. A divided temporal division approach allowed several persons to access mainframes in the 1970's and minicomputers allowed people to enjoy a less structured computing environment. Data communication technology connected computers; however, the mainframe has always been the master in the 'master/slave' relationship.

The invention of the microprocessor has brought a wave of personal computers and work stations, that relieved users from their reliance on mainframes and expensive and overloaded minicomputers. Microcomputers and work stations would sometimes get connected in networks for data exchange and resource sharing, such as printers and disc storage. Even so, when smaller computers were connected with mainframes, the master/slave relationship still worked.

Fig. 2 The birth of the first digital electronic computer



PC+LAN era

The first microprocessor (Fig. 2), invented by a young engineer named M.E. Hoff, Jr. in 1971, at Intel, a company producing semiconductors in California, US, has changed the historical timeline of the development of information technology. Hoff invented an integrated circuit with 2300 transistors, essentially equivalent to a computer's central processing unit (CPU), leveling the field for the integration of intelligence into abstract bodies such as the personal computer. The CPU on a chip became known as a microprocessor. Two memory chips have been attached to the microprocessor: one for data transfer in and out the CPU and one for controlling the processor.

A general purpose and rudimentary computer not only could run a complex calculator, it could also control an elevator or a set of traffic lights, and it could also complete several tasks based on how it was programmed. This invention would turn out to be one of the most important technological innovations of the 20th century.

The fast development of information technology in the 20th century

The first personal computer, Altair, was built in 1975. Two years later, Radio Shack introduced the first personal computer equipped with a keyboard and a CRTI monitor. This was the first complete personal computer for general consumers. IBM then announced the issue of IBM Personal Computer, entering the personal computer market in 1981.

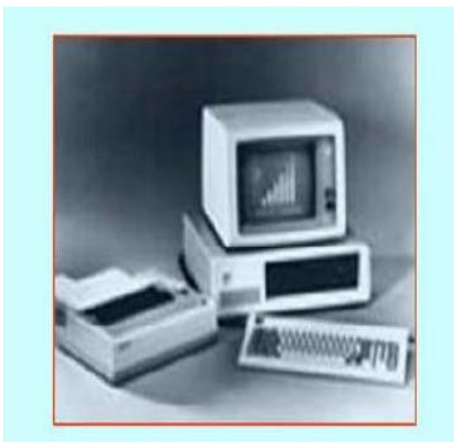
An instant hit, IBM PC quickly became an industry standard and one of the reasons that determined Time Magazine to choose personal computer as 1982's *Man of the Year*. PC also released an entire series of clones, software and accessory equipment that would be 'IBM compatible'. IBM PC had managed to compile everything you would want from a computer into a single small sized machine unit.

It offered 16 kilobytes of memory (and it could be expanded to up to 256 kilobytes), one or two floppy disks and an optional color monitor. While designing the PC, at first, IBM outsourced the production of its parts to other companies. The processor's chip came from Intel and the operating system, named DOS (*disk* *operating system*) came from a company with 32 employees named Microsoft. This outsourcing would eventually change computer industry forever.

Datapoint introduced the ARC system in 1977, the first local network (LAN) to be available on the market. There were three architectural parts in the case of ARC: file processors, application processors and hubs, all connected with a coaxial cable. What followed was a revolution for network-based micro-computers and for reaping the benefits of the entirety of the previous progress into a coherent unit.

Regardless of the type of computer resources a user might need, a network-connected information system will get them instantly available. In its most simple form, a network-connected information system consists of computers that are connected between them and their users by means of a network. However, the massive potential given by connected informational systems is based on the capacity to access resources, regardless of their provider and their physical address – as if a vast array of computers and software applications could be found on a user's desk. Still, a user can access these resources in a simple and intuitive manner. Computer industry had to improve an enormous number of concepts in order to achieve this simplification.

Fig. 3. The first IBM Personal Computer



In the 1970's and the 1980's, humanity witnessed a fast evolution of microprocessor technology. This quick development of microprocessors in the 1980's brought a major acceleration in which concerned its size: it replaced traditional mainframes and minicomputers with micro alternatives. Computers with a processing power that matched or even surpassed mainframes could comfortably sit on desks or in your lap. This trend meant that users now had access to low-cost solutions for PCs, LANs, networking servers and multi-microprocessor systems.

1980 marked the end of the first (traditional) era of computer systems and the beginning of the second one (based on micro-PC and LAN). Compared to other technologies of the second half of the 20^{th} century, information technology has the quickest development, significantly changing people's lives and bringing huge contributions to economic and social evolutions all over the world.

III. The evolution of society and the matter of education

The new digital era determined a new type of approach for the educational phenomenon by using new technologies from the field of communication and information. A new type education is created, and it can be defined as media education. An analysis of virtual and online education leads us to the conclusion that there is a new perspective in terms of approaching the learning process in this post-modern context. Nowadays, IT & C systems for educational purposes are typical for an informal type of learning. The applicability and the force of impact of such technologies should determine their introduction on a wide scale for general mass learning. The advantage of these new technologies is the younger generation's high chance of receptivity, as it is a major media consumer.

The impact of media technologies has generated a global screen society. Mass media systems have built a global culture that is easy to access and that it is required in the context of the realities of a new identity. When discussing cultural identity, one appeals to a global human being, the *homo videns* Giovanni Sartori pointed out as the man of the third millennium.

This technology-dominated global culture produces a media alphabetization with a mass character and thus it is shaping a new learning model. The following is a list of dimensions of the educational process which will be summarized for several types of analysis.

a. The educational process is interactive and flexible for applied requirements. For this purpose, we support and appreciate the new media's effects on education. The learning process is accessible and interactive, based on the requirements of some accepted social models.

Online and virtual education offers useful skills for young students. The instruments developed by applicative programs, marked by specialized designs, see Powerpoint, are now an accessible and global standard of presenting specific knowledge. Interactive teaching by means of e-learning is a necessary variable for the enhancement of contemporary education.

More specifically, we are discussing an easily adaptable process to electronic alphabetization for younger generations and many others.

b. The new systems of virtual education are focused on the development of specific skills according to their subject of choice.

The development of critical thinking systems is a staple of the newest education-applied media. The differences of valorization and content as opposed to traditional learning confer a non-standardized model of informal education in which concerns how knowledge, information and study formulas are used. Using multimedia systems indicate a social barometer of trends even in the field of education.

Interactive learning requires a new approach in which concerns how information and text content is accessed. In other words, a user has a large range of means to present their knowledge. How do we assess the applicative side of these trends? Information is not only a simple formula of specialized presentation and orientation. It must be comprehended and tailored to the requirements of its field of application.

c. The transfer of skills from teachers to students

Traditional learning had a linear paradigm. Information and knowledge is passed unidirectional from teachers to students, the first would have complete control over how their standard class and applications were conducted. Digitally-based contemporary learning is two-way structured. A new learning paradigm is installed and the student is no longer passive, a receptor that assimilates information and does not give proper feedback, which is, ultimately, the fundamental aspect of an efficient educational process.

Nowadays, thanks to new technologies, access to information is highly diversified. In education, the reality of learning formulas is much more accentuated and it is characterized by the general and specific use of multimedia systems. The development and implementation of new digital technologies generates a metamorphosis of the communication process in mass education. We strongly support a change in the teacher's role, who should become a moderator of the learning process and a coordinator of their students.

To conclude with, digital networks, the internet and the new media represent the most important current challenge in the field of education and training, as their impact becomes a peak of the progress they have achieved in every field of social life. The contemporary education system develops the task of continuous training. The development of specialized skills is a current issue, as the educational curriculum directs the learning and education process in the interest of achieving quality training, specific to an informational-based society.

Contemporary learning systems, and especially the western one in the last decade and the national system have gone through a series of modifications by adapting to the requirements of an informational-based society. For this purpose, we identified the following components: the increase of the number of young students, human resource policies that focus on efficiency and assimilation, specific fluctuations on the employment market and for our analysis, the reorientation towards a formula of digital alphabetization, namely, the development of integrated e-learning systems.

A new type of electronic communication was developed for educational environments, focused on an innovative of online learning. This type of learning generated applied abilities, mostly used by the younger audience by reshaping their behavior in formal and informal education.

Digital and online education presents a series of advantages, that can be supported by the diversity of the utilized means.

References

Williams, F. and David V. Gibson, 1990. *Technology Transfer*. London: Sage Publications.

Northcraft, G. B. and Albert M. Neale, 1994. *Organizational Behaviour. A management Challenge.* Fort Worth: The Dryden Press.

Ministerul Cercetarii si Tehnologiei, 1994. *Politici de inovare si privatizare sectoriala.* Bucuresti

Reteaua de Informare despre Educatie. 1997. *Formarea continua a cadrelor didactice in Uniunea Europeana si in statele AELS/SEE.* Bucuresti: Alternative.

Malita, M. 1998. *Zece mii de culture, o singura civilizatie.* Bucuresti: Nemira

SUPERSTITIONS AND EDUCATION

Daniela OSIAC

Assistant Professor, PhD, University of Craiova, Romania

If we were to think to primitive education, it is truthfully to b say that superstitions were a way of learning, a path for incipient education. But the question that arises is if we can argue that nowadays superstition can still be useful in the learning process.

In the beginning information was transmitted through word of mouth, songs, gestures, ceremonial rites. Primitive education was focused on the needs of the people and the requirements of the situations, namely: security, survival, conformity and preservation. This is why we can talk about two types of primitive education: practical – which targeted skills in procuring basic necessities of life like hunting, constructing a hut, etc. – and faith related (incipient religion in any of its forms from animism to the rise of poly and mono religious beliefs) - participation in ritualistic practices to please or appease the unseen spirits roaming around. (Adams, 2016, p. 68)

Because this primitive education we spoke was based on observation and imitation, the aspects that were learned and that like all modern aspects of education, influenced the social cultural environment and behavior, were what we nowadays call superstitions: conclusions based on observation and imitation and that scientifically proved facts.

Religious believers have often seen other religions as superstition. Likewise, atheists and agnostics think that religious belief as superstition:

"Superstition is a deviation of religious feeling and of the practices this feeling imposes. It can even affect the worship we offer the true God, e.g., when one attributes an importance in some way magical to certain practices otherwise

lawful or necessary. To attribute the efficacy of prayers or of sacramental signs to their mere external performance, apart from the interior dispositions that they demand is to fall into superstition." (Matthew 23:16-22)

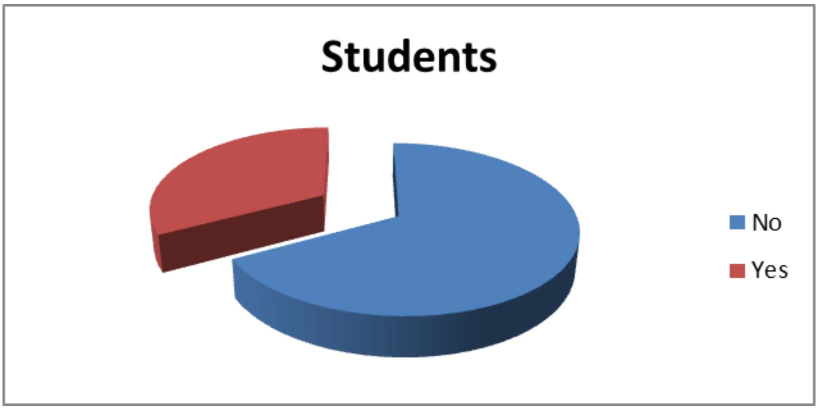
Even in its own religion, people appeal to superstition even if they don't realize doing that. For instance, in orthodox religion all the important moments in life are surrounded by superstitions. In weddings there are some superstitions that prevail today even in urban areas. I would mention here: *positive superstitions* - see a rainbow, have sunny weather, get out of the house with the right foot, to throw rice in the bride after leaving the town hall/church, the veil dressed by the bride was offered by a happy bride, on the wedding day it was raining etc.; *negative superstitions* - see an open tomb or see a monk or a nun, brides should not wear pearls, to make the picture dressed the bride before the wedding, to see another bride getting out of the church, in the day or the wedding night you do not have to change your shoes so you do not change your man etc. (Cosbuc, 1909, pp. 82-89)

Of course that education in its pure sense should corner out superstitions. Knowledge based on science, facts and reason is the fundamentally need of an evolving society. But, are superstitions useful today? Can we use it in a positive way, in limited dose? For instance, as a personal example I remember being in primary school and my father trying to tell me not to step on the channel caps because I might get hurt. He didn't have a successful argumentation. After a while, on the playground, a friend told me that if we step on the channel steps it is back luck – something awful will happen. That had such an impact, that even today I besides them (although I know that the something awful thing was the same thing my father was rationally trying to tell me). It was basically the discovering of the environment through explanations that could be understood by that stage of mind. After all it was what primitive communities did: if more people did let's say hunting in a certain area, that may as well become an area forbidden – explanation being it was ruled by malefic magic powers, when in fact it might've been just the unprepared community to face nature's danger.

So, starting from this memory I wanted to see if how young people relate to superstation in present day and if they have any learn experience from it.

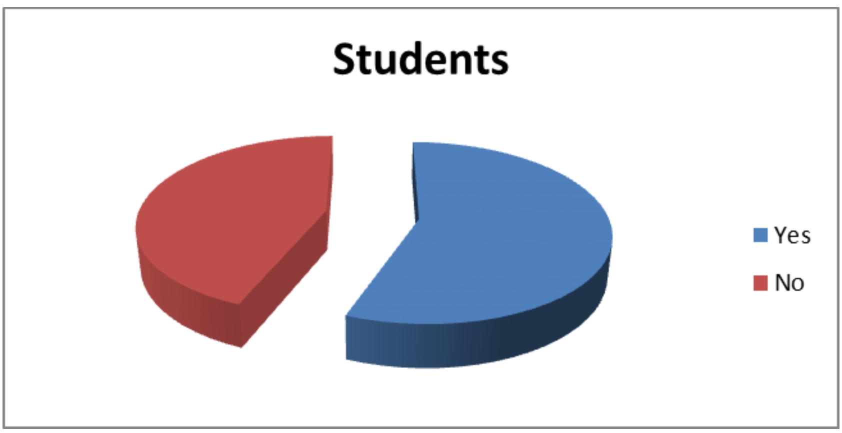
In order to do that I conceived a questionnaire that had been applied to 134 students, age 19 to 45, from University of Craiova, Faculty of Letters.

First question was if they have any superstations?



A percentage of 67% said they do not. So the logical thing to do would've been to concentrate on the 32 percent that answer yes. Nevertheless, we've asked all the students to answer the following questions.

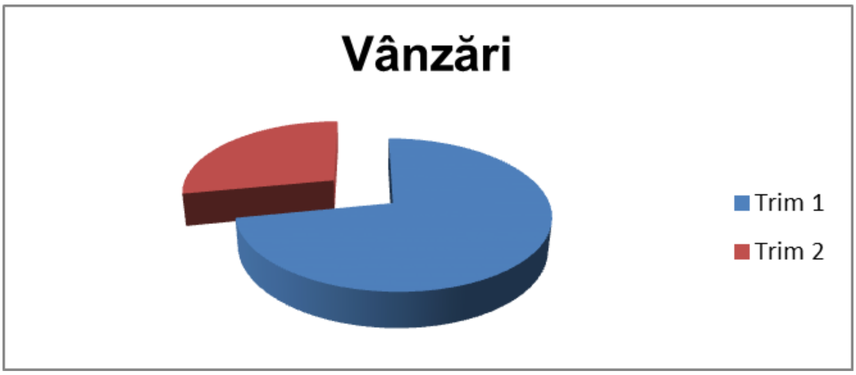
The second question was if they have a lucky charm or habit they use in important moments in their life.



Almost 60% of them said YES. This answer comes in contradictory with their first answer of not believing or having superstitions. Well, first of all we found ourselves here in the case of not having the awareness of superstitions. Secondly, they probably had a mimetic behaviour without trying to explain it despite the higher education they had. They took it as a natural thing, not related to superstitions.

Also, an important aspect is psychological aspect of those kinds of superstitions. A lucky charm or a customize habit acts as a helpful factor for the brain in unusual situations. As long as they have a positive influence, they are emotion agents that stimulate a proper behaviour (mental or emotional).

The third question was if they respected in weddings, funerals or baptisms any traditions?



61% answered YES. Regardless the fact that they did those traditions because they were told to do so or because at some level they believed in their signification, the important thing is that besides the education aspect based on facts, they got in touch with cultural traditions which are an important factor in the development of a human being.

In conclusion, as long as we use the positive aspects of superstations, we can appeal to them in order to improve education, especially in what concerns emotions, culture and psychological structure of behaviour towards itself and society.

Bibliography

Adams, Davenport H.G., *Curiosities of Superstition*, Devoted Publishing, 2016

Cosbuc, George, Superstitiunile pagubitoare ale poporului nostru, Bucuresti, 1909

Duara, Prasenjit, *Knowledge and Power in the Discourse of Modernity: The Campaigns against Popular Religion in Early Twentieth-Century China*., *Journal of Asian Studies* 50 (1991): 67–83

Gorovei, Artur, *Superstitii si credinte*, Editura Academia Romana, 1914

Gross, Paul R., *Higher Superstition*, John Hopkins University Press, 1994

Vyse, Stuart M. *Believing in Magic: The Psychology of Superstition.* New York: Oxford University Press, 1997.

THE IMPACT OF NEW TECHNOLOGIES ON YOUNG PEOPLE PERSONALITY - A POINT OF VIEW

Răzvan-Alexandru CĂLIN[1]

Bianca-Mădălina TEODORESCU[2]

[1] Senior Lecturer, PhD, Teacher Training Department - University of Craiova

Email address: calinrazvanalexandru@yahoo.com

[2]Student, PhD, Faculty of Letters - University of Craiova

Email address: teodorescumbianca@gmail.com

Introduction

Technology has, without any doubt, a major impact over the development of the humanity. The situation has changed in the last two decades, especially after the expansion of WWW (World Wide Web). The present is presenting as a technologies one, which can’t be seen, lived and maximal valued without significant interactions with technology.

This fact continually rises questions regarding who is building and shapes in an inevitable interaction, for a modern life between the man and the technology.

In this context, this paper is proposing to offer to provide a succinct and subjective radiography of the impact that the technology has over the young people.

The subject is not one new, being approached from diverse perspective in multiple studies and papers. It becomes interesting through the resulted synthesis represents actual opinions of a representative group of students of the first year from University of Craiova.

Technology has advanced so much that in the present is everywhere in our life and it doesn’t exist almost any place on the Earth where this trend can’t be seen as one of the most important in the last two centuries.

The generation of young people who grown up with new technology represents a generation of accession technology who explores the benefits, but in the same is exposed to some risks.

From personality to techonology

There are few useful clarifications.

Personality represents the total of values, purposes, beliefs and effects that provokes ensemble, physics and intellect. Personality is part of the consciousness, joining the existentialist current, where the human being learns and draws conclusions from personal experience, that is, a qualitative experience (Dex Online).

Major reflections on human personality have been recorded since Aristotle's antiquity; they have expanded until the end of the 19th century, when psychology was considered part of philosophy (Biletschi, 2012) and exploded after the mid-twentieth century.

In the view of P. Popescu-Neveanu, the psyche, as the object of study of psychology, is the superior way of the bio-sociological existence, the ensemble of states, traits, phenomena and subjective processes that depend on the brain mechanisms and the interaction with the objective world, fulfilling functions of reporting to the world and to itself through orientation, reflection, mental planning and transformative - creative actions.

Starting from here, human development generally designates a complex, unitary integrating process, consisting of all the changes (quantitative and qualitative) in the somatic and psychic plan of the individual. These changes have an ascendant sense, leading to adaptive improvements to internal and external demands, and involve growth, maturation and differentiation of different somatic and psychic processes and functions. Because of the constant change and transformation of his psychic life, one can say that man is almost never identical to himself, always keeping his own identity (Popescu-Neveanu, 1978).

What is technology? Technology is the set of methods, processes, operations performed or applied to raw materials, materials, and data to achieve a particular industrial or commercial product. The McGraw-Hill encyclopedia formulates the following definitions:

- technology is a technical language;
- the science of applying knowledge for practical purposes;
- all the means used by people to secure their objects of material culture.

Technologies are, as a rule, the result of research and development activities that seek to use inventions, innovations and discoveries in general to create products or services (McGraw-Hill, 1989).

Constantin Cucos shows that "there is a close relationship between current technologies and education, mutual interdetermination and empowerment: Technological advancement is a consequence of the strength and amplitude of education, but education also specifically subsumes these benefits" . Indeed, education has subsumed any technical advance for specific purposes, this track being one of the keys to success in the training. As expected, the new media could not be bypassed, especially as there is a real closeness between the two universes, education based on and engaging in communication, and communication also involving formative engagement.

The outside world is technicalizing and artificializing in a faster rat, and school, to a certain extent, must keep up with this dynamics. At the same time, it must also preserve areas of naturalness, impress students with direct knowledge by observing the real world, create a situation of normal action and interrelation (by exercising maneuverability, direct operation with objects, stimulating psychomotor skills, etc.). .) (Cucoş, 2017).

Information and technology have become an important part of people's lives. With increasing popularity, the way people perceive them has grown. They have become an essential part of life, and with new communication technologies, changes have emerged in the behavior of everyone (Orbest, Wegmann, Stodt, Matthias, & Chamarro, 2016).

In an era where digital technology is omnipresent, young people are always connected with the many communication channels it offers, whether they are social networks or different applications (Orbest, Wegmann, Stodt, Matthias, & Chamarro, 2016).

Negative effects of technology on the brain

Modern technology changes human physiology and psychology. Thus, we think differently, we feel different, we remember and we forget otherwise, we sleep differently, or even dream differently than a few decades ago, and it is all explained by the human brain's ability to modify its functioning - infusing our physiology and behavior , as a result of new experiences. This remarkable attribute - called neuroplasticity - has shown its full potential with recent advances in technology and increased presence in our lives: the Internet, television, interactive technologies feed our brain with enormous wealth of new information, and the brain and the rest of the body reacts to this state of affairs by altering its function (Sănescu, 2014).

It must be mentioned here the hypnotic effect that audio-video technology has on the human being. As early as 1965, neuropsychologists have shown that television, regardless of the broadcast, has the primary effect of inducing a semi-hypnotic state (where the brain is predominantly alpha) to the viewer. Herbert Krugman analyzed the eye movements and electroencephalograms performed on a group of young people, comparing the neurological activity of the subjects during the reading of a book to that recorded during TV viewing. Krugman found that in people who were reading a book, when the TV was opened, the frequency of brain waves changed considerably. In less than two minutes, subjects were predominantly alpha - relaxed, passive, non-concentrated. In this state, the human being is the most receptive to suggestions, messages, images, which, depending on the intentions of the producers, bring mutations and reconfigurations in the positive or negative sense of the spectators' personality (Krugman, 1965). Here are some examples of some conclusions that Sănescu Mihaela has synthesized in his work *"How did our brain change technology: 7 ways in which transformation is manifested":*

Research conducted in the first half of the twentieth century, suggested that before the advent of television (black and white back then) people dream more colors; then studies in 2006 and 2010 showed that exposure to the images transmitted by black and white TVs was correlated with a multiplication of black and white dreams, and then, with the emergence of cinema and color television, we returned to dreams colored.

Twenty years ago, the ability to memorize was highly appreciated. We underline the great importance that oral culture has had in the life of mankind, and this oral culture was based on the memorization of countless stories, legends, poems, songs, spells, cure recipes, etc. that have been transmitted through the ages, from one generation to another.

The present gives us the opportunity in a world of computers and search engines to be able to find enormous amounts of information in a moment. But this comfortable ease of finding the desired information has a price: youth memory does not work the same way as people of the past, ordinary personal information such as the birthday of a relative or even their own telephone number is difficult and considered useless.

Similarly, the use of pocket computers reduces in time the ability of people to make simple calculations, and some have become incapable of handling their own city without the help of GPS. (Sănescu, 2014).

The impact of new technologies on young people - positive valences

Certainly, the impact of technology development on the young generation is a topic of widespread debate. Their brain is extremely malleable during this period of development, being susceptible to environmental experiences. In fact, children of today grow in an environment where technology means everything, searching for information, friends, fun, communication, study. According to a European Commission report in Romania, about 69% of children use the Internet in their room each week and 79% have a Facebook account. The proportion of children who know more about Internet than their parents is higher in Romania and Denmark than in other European countries. Children's enthusiasm when it comes to Internet, iPhone, iPad, Facebook, Youtube can be based on the immediate reinforcements they receive and the stimulating environment where they are immersed, full of sounds and colors. Frequently, Internet, Facebook, or online games are being discussed. But what does this addiction mean? In fact, there are changes in the brain in the system of rewards. And in the case of technology addicts, as with other addictions (drugs, nicotine, gambling) problems at the level of dopamine, a neurotransmitter that when released is creating pleasure.

According to the recommendations of the American Pediatric Association, children under the age of two should not have any media interaction, as even 9 minutes of cartooning have a negative impact on executive functions in 4 year old children. We are in the process of discovering / inventing the consequences of the use of new technologies and at the same time trying to establish the age limits and the type of technology to which it is desirable to interact with it. There are pros and cons, there are debates in the online environment; although online / video games were initially blamed for increasing the aggressiveness of children, it was established that they also had a number of positive consequences such as: improving visual and spatial skills, attention, reaction time and decisional abilities when actively involves children in their use (Calin & Cernat, 2016). A way children learn is by modeling, or imitating models (celebrities, parents, colleagues). In this respect, it is problematic to expose them to inappropriate models on social networks.

We also appreciate the usefulness of shaping the context of our study for a number of points of view of some authors who have approached the subject.

So we share the opinion of Clay Shirky, who argues that the Internet highlights the element he calls "cognitive surplus" - the time and energy we can devote to the activities and goals that we are passionate about. Unlike watching television - passive occupation, during which the spectator "swallows" what is offered - the social media actively involve the user, encouraging him to interact in a new way with the texts and images, stimulating the sharing of information and the emotions associated with it, and thus encouraging users' inclination to create, to "do" something themselves and eventually share that knowledge. Clay Shirky explained that this creative involvement associated with cognitive surplus can take very different forms, from the lolcat phenomenon (joining humorous phrases to pictures of cats) to serious political engagement, such as reporting human rights violations, and this cognitive surplus, the author concedes, is a great asset, being a valuable element of the current society. The accumulation of the free time that can be devoted to this type of involvement among the educated population of the world is "a new resource," it can be found to use different uses more valuable than time could be found (Shirky, 2011; Roșca, 2017).

Here is also the point of view of Nicholas Carr, who in an article published in 2008 in The Atlantic, presents some of the criticisms generally made to the internet. In his view, because of constantly changing information, in the form of a perpetual stream, the Internet prevents "in-depth reading," a fundamental condition of "profound thinking." In other words, it is customary to focus less on the texts and to approach them more superficially.

Thus, although the Internet promises through the alternative to printed information, which it offers multiple benefits, we must nevertheless become aware that "in serene and open spaces, which are given to us through lecture without any distraction of a book or other act contemplation, we can freely make our own associations, we can build our own inferences and analogies, we can feed our own ideas "(Carr, 2008).

A SWAT analysis focussed on the strengths and weaknesses of young people's interaction with theology, resulting from the use of the answers received from a sample of 343 students of the first year of the University of Craiova, resulting from their processing at based on JC's Critical Incident Technique Flanagan (1954), corroborated with the P.C. Smith and L.M. Kendall (1963) highlighted a number of advantages and disadvantages on subjects that identify them to their own people.

Two steps with four steps each represent our exploded approach.

Stage I - Advantage inventory

Step I: Initially, they were asked the subjects who participated in the study to draw up a list of the benefits that, in their view, provide them with the interaction with new technologies.

These lists of benefits descriptions have been centralized, those with similar meanings have been reunited and only the first 5 have been retained in a single list, with the highest occurrence frequency. The chosen dimensions were collated, eliminated redundant, unserious or banal, the resulting list being again subject to a debate in which it was required to develop explanatory definitions for each dimension (duration of this action was approximately thirty-sixty minutes).

Step II: The list of dimensions, along with their definitions, was distributed to a consortium of 10 specialists / experts, with the idea of thinking and giving one or two examples describing the presence of the reference form criterion. After collecting the examples, they were synthesized on a single list, removing those that were repeated and trivial.

Step III: A new group of experts (6 psycho-pedagogues) has been gathered, which has been given a list of their dimensions and definitions and another list of examples from the previous action, arranged in a random manner. The task of this group was to assign each example to the category or size for which it was written. The operation is called retroversion. Its purpose was to see if the examples corresponded qualitatively. Examples that could not be assigned to the category for which they were designed are ambiguous anchors, so they can not be used and removed.

Only those items (examples) with a relay frequency greater than 67% were retained. Also, a dimension was removed if not assigned at least 60% of the items originally allocated.

Step IV: From this final list, the subjects were asked to choose the first 4 advantages they consider to be the most important results of their interactions with new technologies.

We also note that only those formulas have been retained, with a percentage score higher than 10% of the opinions expressed.

Stage II - Inventory of Disadvantages

Similarly, it has been done to overcome the disadvantages experienced by interacting with new technologies.

This led to the following lists, with the statement that they are just an inventory of categorically subjective opinions and which in no way represent an exhaustive approach to the subject.

Advantages:

Easily establish communication bridges with close or similar interests

Social networks have changed the way young people stay in touch and have offered many opportunities for creating circles of friends, keeping in touch with colleagues, friends, or people with the same interests. They have become a real help for young people in "online solving" of various things that are important for teenagers, including "keeping in touch with friends and family", the continued development of friends circles by finding other young people with the same interests as they and the "exchange of ideas" (Schurgin & Clarke-Pearson, 2011).

Enhancing intellectual skills and knowledge as well as punctual skills

Young people often use learning tools such as social media platforms or e-learning sites. This model of autonomous learning also develops the team's ability to be self-taught. They can teach or deepen almost any subject or field of interest to that individual, not being pressed for time, learning the style that best characterizes them and how quickly or slowly they want to deepen the subject. Moreover, from a certain age, young people are able to compete or supplement what the school or universities provide as information.

At the same time, we consider that some conclusions of our study on the formative impact of video games on children's personality (Călin & Cernat, 2016) suggest that moderate and controlled exposure to certain types of computer or online games leads to the development of skills such as : quicker assimilation of English, reading and vocabulary development, socialization and faster integration into the group of friends / colleagues, orientation in space, attention to detail, anticipation, expectation and perseverance, correct management of personal resources.

Accessing information about your own health

Searching the Internet for various medical information or some symptoms has a very important feature, namely anonymity (Schurgin & Clarke-Pearson, 2011). Also, specialized forums with explanations and recommendations from doctors can contain very useful tips and raise teenagers' awareness of many medical problems that begin to arise at an early age.

Independence in obtaining any information of interest

For young people, everything is just a click away, often they only seek validation of information from the online environment.

Disadvantages:

Acute lack of sleep

Unsupported access to and use of new technologies can often lead to the unpleasant situation in which many young people are occasionally or constantly affected, such as the lack of sleep caused by spending too much time with the technology and the facilities it offers. Thus, sleep deprivation is becoming more and more acute among young people and adolescents of the present, affecting their school situation and health. Immediately consequences are a series of both mental and physical health problems: depression, increased obesity and high fatigue rates (Owens, 2014).

The desire to be aware of what is new

Discussions between youth on social networks are often centered on the question "Have you ever seen / heard about ...?" Or ... "Do you know what happened to ...?", And the negative answer does nothing but to place the ignorant in the area open to another current phenomenon, bullying, with immediate consequences on self-esteem. In the majority of young people's conception, the solution can only be kept up to date with everything that is of interest to the group / community of belonging, which leads to spending long connected periods of time.

Virtual Harassment (cyberbullying)

Immediate consequence of lack of knowledge "of things so important" ironies "do not know anything" can weave another phenomenon associated with the improper use of sheep technologies or harassment in the virtual environment, understood as intentional use, persistent and the intentional intent of words or images in the online environment with the intention of harming a person. Facilitated by the relatively anonymous character of aggressors, cyberbullying can generate acute stress, depression and anxiety for victims.

Excessive use of entertainment

The phenomenon can be better understood when young people are denied access to television, computer or smart phone. The subjects of our study said that in these "inconceivable" situations they feel frustrated, disconnected, bored, that they are experiencing meaningless moments, saying they sometimes do not know what to do with their person. The external electronic exodus (Pickhardt, 2009; Vlad, 2016) can make it difficult for a young person to co-operate and maintain an effort when attention is distracted by these sources. Another consequence is the acute lack of patience and the constant need for stimulation.

Among the negative consequences of excess technology may be mentioned, by deeming those identified in our study in 2016: lack of ability to focus on something that is interactive and engaging, health problems (ocular motility, joint, of spine), haste and superficiality (especially to gain time allotted access technology), conduct that shows aggression and irritability, a tendency to restrict the circle of friends only to those with similar concerns, topics of discussion addressed to the those related to technology, lack of appetite to play outdoor activities (Călin & Cernat, 2016).

Instead of conclusions

Technology has so advanced that it is present everywhere in our lives, and there is almost no place on the globe where this important trend of the last two centuries has not come through. Its development has come as a result of the fact that it is meant to ease our existence and to support our growth pace.

However, it is necessary to correctly and objectively illustrate the advantages and disadvantages so that, depending on individual personal development projections, technology is accessed wisely.

The same technology can be used in medicine to save people, but also in armed conflicts to destroy enemies, being on the record that man has to control technology rather than human technology.

From this perspective of temper and balance in the use of technology, we agree with Constantin Cucos who addresses a rhetorical question if, "at some point in view of these developments, the school will have to preserve or create in intentionally "oases" of normality, of "real" situations, as a "defense" reaction to the increasingly artificial socio-technological existence" (Cucos, 2017).

We also recall the conclusions of another study, according to which although technology in the life of young people brings a lot of positive things, it is constantly and excessively used in many ways, without the realization, (Orbest, Wegmann, Stodt, Matthias, & Chamarro, 2016), which leads to "negative psychological consequences".

In fact, we think that we have not yet fully understood how modern communication technologies affect us (Stănescu, 2014).

In fact, opinions about the benefits or disadvantages of this reality are shared; some of the specialists appreciate positively the effects of modern media technology on the brain: it helps us to organize our lives more effectively, shying away from learning and remembering a lot of things that have become non-essential and leaving our minds free to think more deeply Fundamental issues. Other specialists fear that, on the contrary, the expansion of technology in our lives reduces our attention, makes us impatient and destroys our creativity when it comes to actions in other spheres than digital ones (Stănescu, 2014; Voinea, 2015).

We consider, in agreement with Anca Dobrean and Costina Păsărelu, that depending on the time spent and the activities carried out on the technological devices, we can talk about the beneficial or harmful effects of their use on the development of young people. As we can not generally discuss the effect of nutrition on health, and when using technology we can not make global assessments (technological development is beneficial or harmful) we should rather educate about its effective use (Dobrean & Păsărelu, 2015). It is obvious that removal of technology is not possible for an individual adapted to the present society. Thus, we appreciate that only the correct and wise adaptation of technology is the solution for harmonizing the individual's existence from the perspective of all the plans of his life.

REFERENCES

Dex Online, https://dexonline.ro/

Basic, Goran (2018) ”Coherent triads and successful inter-professional collaboration: Narratives of professional actors in the Swedish child welfare system”. *Nordic Social Work Research*, https://www.tandfonline.com/doi/full/10.1080/2156857X.2018.1518817

Bilețchi, Vlad. 2012. *Notițe Psihologice.* pp. 1-3; https://allslide.net/philosophy-on-money.html?utm_source=personalitatea-Oyg1r0K

Carr, Nicholas. 2008. *Is Google Making Us Stupid? What the Internet Is Doing to Our Brains,* The Atlantic Magazine, July/August 2008

Călin, R.A. & Cernat, A. (2016). *The Formative Impact of Video Games on Children`s Personality,* în volumul conferinței internaționale The 12th International Scientific Conference eLearning and Software for Education (eLSE), Bucharest, April 21-22, 2016

Cucoş, Constantin. 2017. *Educația și noile tehnologii*. https://www.constantincucos.ro/2017/01/educatia-si-noile-tehnologii

de Beer, J. J., & Mentz, E. (2017). ’n Kultuurhistoriese aktiwiteitsteoretiese blik op die houers van inheemse kennis as selfgerigte leerders: Lesse vir onderwys in Suid-Afrikaanse skole. Suid-Afrikaanse Tydskrif vir Natuurwetenskap en Tegnologie, 36(1), 1-11.

Dobrean, Anca & Păsărelu, Costina. 2015. *Impactul tehnologiei asupra dezvoltării*, http://revistasinteza.ro/impactul-tehnologiei-asupra-dezvoltarii/

Flanagan, J.C. 1954. *The Critical Incident Technique*. In Psychological Bulletin, 51(4). 327-358 McGraw-Hill. 1989. *Concise Encyclopedia of Science and Technology.* New York-London-Tokyo

Kakalejč, L., Bucko, J., Resende, P. A., & Ferencova, M. (2018). Multichannel Marketing Attribution Using Markov Chains. Journal of Applied Management and Investments, 7(1).

Krugman, Herbert. 1965. *The Impact of Television Advertising:Learning Without Involvement*. The Public Opinion Quarterly, Vol. 29. No. 3: Oxford University Press

Orbest, U., Wegmann, E., Stodt, B., Matthias, B., & Chamarro, A. 2016. *Negative consequences from heavy social networking in adolescents: The mediating role of fear of missing out*. Journal of Adolescence, 51-52.

Owens, J. 2014. *Insufficient sleep in adolescents and young adults: An update on causes and consequences*. Pediatrics, 921-932

Pickhardt, C. 2009. *Adolescence in the age of electronic entertainment*. Retrieved December 21, 2017, from Psychology Today: https://www. psychologytoday.com/blog/surviving-your-childs-adolescence/200911/adolescence-in-the-age-electronic-entertainment

Popescu, A. M. (2015). Prescriptive Models of Intervention Strategy Choice of Manager in the Resolution of Conflict Moods. Procedia-Social and Behavioral Sciences, 180, 197-202.

Popescu-Neveanu, Paul. 1978. *Sistemul psihic uman.* in: Revista Psihologia. Nr. 3

Qatawneh, H. (2018). Hybrid communication strategies and tools as a strategic lever to improve supply chain performance. International Journal of Business and Management, 13(3), 181.

Roşca, V. I. (2017). Using Internal Marketing Communications to Improve HRM in Service-Based Sports Organizations. Revista de Management Comparat International, 18(4), 406-420.

Schurgin, G. O., & Clarke-Pearson, K. (2011). Clinical report - The impact of social media on children, adolescents and families. *Pediatrics*, 800-804

Shirky, Clay., 2011. *Cognitive Surplus: Creativity and Generosity in a Connected Age*. Penguin Group. 256

Smith, P.C., Kendall, L.M., 1963. *Retranslation of expectations: au approach to the construction of unambiguous anchors for rating scales*. In Journal of Applied Psychology. 47(2). 149-155

Stănescu, Mihaela. 2014. *Cum ne-a schimbat tehnologia creierul: 7 moduri în care se manifestă transformarea,* http://www.descopera.ro/cultura/12308645-cum-ne-a-schimbat-tehnologia-creierul-7-moduri-in-care-se-manifesta-transformarea

Vlad, D. (2016). The Public Broadcaster And The Dynamics Of The Romanian Radio Market. *Social Sciences and Education Research Review*, *3*(2), 137-142.

Voinea, D. V. (2015). Imigranții români din Statele Unite ale Americii. *Craiova: Sitech*.

THE EUROPEAN REFERENCES AND THE EFQM MODEL OF EXCELLENCE IN EDUCATION

Aida STOIAN
Lecturer, PhD, University of Craiova, aidda1977@yahoo.com

Abstract:

Problematica propusă spre cercetare în acest studiu se subsumează domeniului managementului calităţii în educaţie, segmentul – învăţământ preuniversitar. Articolul îşi propune să identifice oportunităţile prin care şcoala românească se poate dezvolta şi îşi poate dezvolta „produsele educaţionale” pe baza filosofiei „calităţii”, prin adoptarea unor modele validate la nivel european şi mondial, cum sunt standardul ISO 9001 şi Modelul de Excelenţă al EFQM.

The proposed issue for research in this study is subordinated to the field of quality management in education, the segment pre-university education. The article aims to identify the opportunities through which the Romanian school can develop and develops its "educational products" based on the "quality" philosophy, by adopting validated models at European and world level, such as the ISO 9001 standard and the EFQM Model of Excellence.

Cuvinte cheie: educational products, the "quality" philosophy, the ISO 9001 standard and the EFQM Model of Excellence

Introducere

Schimbările ultrarapide din societate, avansul tehnologic fără precedent şi posibilităţile de acces rapid şi nelimitat la fluxurile informaţionale, ale oricărui om, indiferent de nivelul instruirii, reprezintă provocări serioase pentru orice sistem educaţional.

Cum poate fi îmbunătăţită calitatea educaţiei furnizată de către şcoală, entitate fundamentală a sistemului educaţional, pentru a face faţă provocărilor şi presiunilor actuale şi, mai ales, viitoare, exercitate de societate asupra mediului educaţional? Succesul deosebit obţinut prin implementarea managementului calităţii în domeniile economic, industrial, de afaceri - a condus la următoarea întrebare: Pot fi utilizate referenţialele, metodele şi instrumentele din domeniul calităţii şi în educaţie?

Se ştie că absolvenţii oricărui nivel de învăţământ vor interacţiona, la momentul intrării în piaţa muncii, cu medii dominate de conceptele specifice domeniului calităţii.

Majoritatea sistemelor educaţionale din spaţiul european, şi nu numai, depun eforturi tot mai mari pentru a integra metodele, mecanismele şi instrumentele specifice calităţii în funcţionarea entităţilor educaţionale. Aceste eforturi sunt orientate spre obţinerea unor produse educaţionale de calitate, adecvate utilizării, compatibile cu noile cerinţe educaţionale rezultate ca urmare a realităţilor actuale. Este important de reţinut că recomandările Comisiei Europene în domeniul asigurării calităţii educaţiei, elaborate sub forma unor referenţiale importante, sunt „construite", în primul rând, pe baza a două referenţiale validate la nivel european şi mondial: Modelul promovat prin Standardul ISO 9001 şi Modelul de Excelenţă European, administrat de EFQM.

Cătuneanu spunea în anul 2003 "a excela în afaceri, înseamnă a fi mai bun decât alții prin performanțe manageriale"

"Performanțele recunoscute, evaluate și comparate au anumite criterii de referință, pot determina un anumit nivel de excelență în afaceri, spunea Dinu în 2004.

Cele mai cunoscute modele de excelență sunt:

1.Modelul de excelență japonez, înființat în anul 1951, prin care se acordă premiul Deming.

2.Modelul de excelență American, înființatîân anul 1987

3.Modelul de excelență european, înființat în anul 1988, prin care se acordă premiul European pentru calitate, prima data în 1991.

Fundația Europeană pentru Managementul Calității a elaborat modelul de excelență EFQM.

Modelul EFQM este un instrument pentru a realiza o evaluare eficientă, completă sitematică și permanentă a activităților și rezultatelor unei organizații, făcând o compare cu un alt model de performanță numit model de autoevaluare.

Filozofia de bază a acestui model are următorul principiu și anume satisfacția personalului, clienților și integrarea organizatei în voașa colectivității sunt obșinute prin funcțiune de leadeship, politică, strategie, gestionarea resurselor și proceselor, toate conducând la obținerea unor excelente rezultate operaționale.

Instrumentul de măsurare a modelului EFQM este matricea RADAR care înseamnă, rezultate, abordare, desfășurare, evaluare, analiză.

Modelul de excelență EFQM poate fi utilizat pe cel puțin trei zone, spunea Hohan în 2009: Ca instrument de autoevaluare pt a identifica punctele slabe și a găsi soluții; Ca un limbaj comun pentru ăntreaga organizație; Ca instrument de competiție și performanță.

Filozofia modelului EFQM este diferită de cea a standardului ISO 9001, deoarece dacă ISO 9001 urmărește realizarea conformității funcționării SMC-ului cu cerințele referențialului, în al doilea caz, modelul de excelentă EFQM, măsoară creșterea performanțelor organizației.

Conceptele fundamentale ale lui EFQM sunt: Responsabilitatea publică; Orientarea spre rezultate; Orientarea spre client; Leadeship și constanța obiectivelor; Management prin procese; Dezvoltarea și implicarea personalului; Învățare, îmbunătățire și dezvoltare continua; Dezvoltarea de parteneriate

Modelul EFQM reprezintă un referențial care are la bază opt concept. Prin procesul de autoevaluare ai posibilitatea de a afla punctele forte și slabe pentru a accede către excelență, puncte fundamentale a căror prezentare într-o anumită ordine nu are importanță.

“Este o evaluare obiectiva bazata pe o serie de criterii larg acceptate în Europa, o evaluare bazata pe fapte și nu pe o percepție individuală, un mijloc de a ajunge la o orientare coerenta și la un consens asupra acțiunilor de întreprins prin intermediul fiecărui membru al personalului instituției, pornind de la aceeasi viziune asupra excelenței”.

„Aceste practici inspirate de Managementul Calitatii Totale (TQM) deschid perspective deosebite instituțiilor educative, mult mai benefice decat simpla implementare de sisteme ale calității conform standardelor ISO 9000”.

Metodologie

Eșantionul

Eșantionul cercetării cuprinde 40 de cadre didactice de la Școala Specială ”Sf. Vasile” Craiova.

Metode

Metodele utilizate au fost observarea și studiul de caz.

Rezultatele cercetării

Abodarea celor 5 criterii ale modelului efqm aspecte teoretice și practice al managementului Școlii Gimnaziale Speciale „Sf. Vasile” Craiova

Leadershipul (10%) este modalitatea prin care sarcinile și activitățile, responsabililor dezvoltă, susțin și conduc instituția spre progres, spre excelență. Se poate observa că are pondrea cea mai mare din cele 5 criterii ale primei zone.

Standardul de referință: Organizarea și Managementul instituției

Subcriterii și indicatori de evaluare:

a) Managerii se implică în mod evident în promovarea în instituție a principiilor Managementului Calității Totale (TQM), cu deosebire pe domeniile: Calitatea structurii organizaționale a instituției; concordanța dintre structura adoptata și funcționarea instituței; Calificarea, competența și experiența membrilor organelor de conducere a unității și a compartimentelor sale; Capacitatea lor de a interpreta corect legile care afectează organizația, de a lua decizii, de a planifica actele proprii și ale altora; Calitatea comunicării dintre diferitele organisme de conducere, corpul profesoral, administrativ și elevi.

b) Managerii sprijină și se implică, furnizând resurse și asistența.

Domenii: Modalitățile de îndeplinire a rolurilor manageriale, comportamentele și stilurile manageriale, relevanța lor pentru realizarea misiunii, obiectivelor și asigurarea performanței unității; Modalitățile de lucru, competența și eficiența activității serviciilor administrative și tehnice; Rolul leaderul este semnificativ.

Modalități de comunicare ale managerului: Stabilește modalitatea de comunicare: formal (ședințe, evaluări documente, rapoarte); informal, de nivel personal (discuții libere, individuale, de grup, neplanificate, în mediul intern sau extern); Alege canale optime de comunicare (individuale, față în față, în grup, fără contact direct -poște electronică, telefon, documente scrise, convocatoare, note de serviciu; Are un feedback.

Gestionarea personalului (9%) reprezintă modalitatea prin care managerul valorifică potențialul întregului personal al unității, performanțele profesionale, manageriale.

Subcriterii și indicatori de evaluare: Concordanța dintre exigențele standardului și realitățile instituționale privind: Planificarea și ameliorarea resurselor umane (aplicarea politicii de personal adoptate, în relațiile cu misiunea și obiectivele unității; preocupări pentru îmbunătățirea politicii de personal; aplicarea criteriilor de recrutare, numire, promovare , a membrilor corpului profesoral și nu numai; volumul și calitatea "persoanelor erudite" din instituție; Sprijinirea și dezvoltarea competențelor personalului instituției (asigurarea aplicării practice a principiilor libertății universitare în predare, cercetare și învațare; eficiența sistemului de perfecționare profesională a personalului și a procedeelor de promovare, inclusiv a sistemului de alegere a conducătorilor de toate nivelurile; gradul de cunoaștere și de acceptare de către personalul didactic a criteriilor utilizate în aprecierea performanței corpului profesoral; dacă personalul instituției își exprimă acordul în legatură cu obiectivele prestabilite și își evaluează cu regularitate propriile performanțe; dacă personalul instituției se implică, acceptă și asigură delegarea responsabilităților și este recompensat, recunoscându-i-se contribuția; determinarea echitabilă și rezonabilă a sarcinilor, atribuțiilor și răspunderilor personalului didactic; daca institutia stabileste si intretine dialogul cu personalul sau.

Politică și strategii (8%) reprezintă modalitatea prin care instituția folosește contextul legislativ mijloacele de realizare în concordanță cu obictivele și țintele strategice ale sale. Ele sunt particularizate în funcție de organizație.

Subcriterii și indicatori de evaluare sunt: Politica și strategia sunt bazate pe o informație adecvată și detaliată; Modul de adecvare și de înscriere a misiunii și obiectivelor unitații în contextul exigențelor învățământului special și public în general; Modul de corelalare cu contextul legislativ; Corelarea cu planul managerial ai ISJ DOLJ; Existența unor proiecții mamageriale anuale, semestriale corelate cu planul de buget?; Existența în unitate a resurselor privind realizarea obiectovelor și dezvoltarea instituțională.

Resursele (9%) reprezintă toatalitatea resurselor materiale, umane și finaciare utilizate efectiv și eficient spre realizarea obiectivelor educaționale, țintelor stategice, misiunii și viziunii instituției

Standarde de referință: Resursele materiale, umane și finaciare;

Subcriterii și indicatori de evaluare: Asigurarea satisfacerii necesităților directe pentru elevi și preșcolari pe următoarele domenii (gradul de modernitate și de funcționalitate al bazei materiale și al mijloacelor utilizate în procesele de învățământ; dimensiunile, structura și capacitatea serviciilor și mijloacelor de informare și documentare științifică; calitatea condițiilor de cazare și de masa, a serviciilor de sănătate, de protecție și securitate, de asistența a elevilor pentru rezolvarea problemelor cu care se confruntă în instituție etc.; capacitatea și calitatea serviciilor și facilităților de recreere, de petrecere a timpului liber și a programelor sociale ale elevilor; extensiunea, orientarea și conținutul activității serviciilor specializate pentru stabilirea și promovarea relațiilor elevilor interinstituționale, naționale și internaționale; asistența financiară a elevilor din partea instituției); Asigurarea resurselor pe domeniile (gradul de corelare a dimensiunilor, caracteristicilor și specificului infrastructurii cu misiunea și obiectivele unității; măsura în care resursele materiale, echipamentele și dotările sunt adecvate la exigențele contemporane ale activității didactice, educative; asigurarea minimului necesar de baza tehnico-materială și de mijloace audiovizuale; asigurarea comunicației și a mijloacelor informatice; implementarea conceptului de informatizare; asigurarea personalului necesar, competent și stabil pentru administrarea, întreținerea și funcționarea utilajelor, echipamentelor și dotarilor tehnice ale unității; puncte forte și puncte slabe în domeniul resurselor fizice, materiale și tehnice; măsuri luate sau avute în vedere pentru remedierea slăbiciunilor; schimbări majore, îmbunătățiri ce se doresc în următorii ani, în infrastructura unității;

Procesele (14%) reprezintă totalitatea activităților desfășurate în vederea desfășurării analizei procesului educațional și a ameliorării rezultatelor

Standarde de referință: Conținutul și procesul de învățământ (eforturile instituției pentru perfecționarea conținutului învățământului; dimensiuni, strategii, eficiență; principalele realizări în domeniul conținutului învățământului; existența unor planuri de ameriorare a rezultateleor pe termen lung și mediu); Procesul de învățământ, pe domenii: curricular; resurse umane; resurse financiare; relația cu comunitatea;

Satisfacția personalului (9%) reprezintă măsura în care instituția satisface cerințele personalului său.

Subcriterii și indicatori de evaluare: Percepția pe care o are personalul asupra instituției; Măsurile complementare întreprinse de instituție în scopul evaluării satisfacției personalului

Satisfacția personalului (9%) –concretizată în: modul de relaționare și coordonare la nivelul unității cu toate formele de organizare și coordonare de către managerul școlii (rezultatele elevilor, satisfacția material (salariul), satisfacția legată de spațiul educational, posibilitatea de perfecționare și autoperfecționare).

Satisfacția clienților, cu ponderea cea mai mare (20%) concretizată în: mulțumirea elevilor legată de oferta educațională, spațiu educational, procesul instructiv- educative; mulțumirea părinților legată de oferta educațională, spațiu educational, procesul instructiv-educativ, pregătirea profesională a întregului personal

Integrarea în comunitate (6%) este modul în care instituția răspunde nevoilor și asteptărilor comunitătii locale, naționale și internaționale.

Subcriterii și indicatori de evaluare: Percepția pe care o are comunitatea în legătură cu instituția; Măsuri complementare întreprinse de instituție în scopul evaluării impactului sau asupra vieții comunității; Rezultate la concursuri şi olimpiade şcolare; Distincţii la concursuri (inclusiv concursuri pe meserii) şi olimpiade şcolare; Partenerite educative cu școli publice, comunitate, ONG-uri, pareteneriate internaționale.

Rezultate operaționale (15%) reprezintă ce face instituția pentru a atinge obiectivele anunțate și pentru a raspunde nevoilor și asteptărilor tuturor celor care participă la activitatea instituției, sau au interese în legătura cu aceasta.

Subcriterii și indicatori de evaluare: Evoluția indicatorilor financiari de performanță; Evoluția indicatorilor nefinanciari de performanță.

Discuții

Problema asigurării și menținerii calității serviciilor educaționale este una deosebit de importantă, cu un impact imediat, dar și pe termen lung asupra beneficiarilor direcți ai acestora – elevi, cât și asupra beneficiarilor indirecți – comunitatea, societatea.

John Ruskin în Iosifescu (2013) spunea despre calitate că nu este niciodată un accident: ea este întotdeauna rezultatul efortului inteligent. Ceea ce este semănat nu încolțește întotdeauna, dar ceea ce încolțește a fost întotdeauna semănat, spunea Hermes Mercurius Trismegistus. Cu alte cuvinte, pentru a culege, în învățământ, roadele unei activități de calitate, trebuie să generăm viitorul folosind instrumentele prezentului, în baza experienței trecutului. A folosi instrumente bune, nu este suficient pentru asigurarea calității în educație. Este necesar să știi să te servești de ele, oricât de simple ar fi acestea. Se impune de aceea, o pregătire și formare în domeniul instrumentelor calității pentru a obține rezultate planificate.

Iosifescu S. susține că noul concept de calitate – relativ centrat pe client și evolutiv, are o profundă și semnificativă încărcătură axiologică. Un anumit nivel sau grad de excelență, cât de bun este un anumit produs sau serviciu, nu se poate defini în afara unei anumite societăți și culturi: nu se poate vorbi de o calitate a educației în sine, ci în funcție de valorile promovate în societate, în funcție de o multitudine de factori contextuali și situaționali încorporați în politici și strategii educaționale consistente și bine articulate.

În prezent, nu există la nivel european, nici un set unitar de valori care să fundamenteze un concept comun al calității educației. A fost însă dezvoltat un set de recomandări și valori care să susțină dimensiunea umanistă și internațională a educației (Consorțiul European al Instituțiilor de Cercetare și Dezvoltare), independența gândirii, respectarea celorlalți, cinste și respect pentru justiție și drepturile celorlalți, respectarea modurilor de viață, opiniilor și ideilor diferite de cele proprii, dacă acestea le respectă, la rândul lor pe ale altora, angajament în promovarea proceselor democratice, preocupare pentru bunăstarea proprie, a altor persoane și a societății.

Institutul de Științe ale Educației a propus, într-una din cercetările sale, un astfel de set de valori și principii fundamentale ale calității educației: coevoluția tuturor persoanelor și instituțiilor implicate în asigurarea calității; autonomia și libertatea individuală; responsabilitatea individuală și instituțională; diversificarea și flexibilizarea; coparticiparea și civismul; dezvoltarea permanentă; creșterea și progresul; caracterul integrativ și incluziv; multiculturalismul; inovarea și creativitatea; fundamentarea deontologică și respectul; accentul strategic pe participare și pe alocarea previzională a resurselor; democratizarea.

De asemenea, Agenția Română de Asigurare a Calității în Învățământul Preuniversitar oferă o serie de adevăruri ce fundamentează educația de calitate. Conform acesteia, educația de calitate este centrată pe clienți și beneficiarii serviciilor educaționale. Toate organizațiile depind de clienții lor și, ca atare, trebuie să le înțeleagă nevoile curente și de viitor, trebuie să le îndeplinească cererile și să le depășească așteptările.

Educația de calitate este oferită de instituții responsabile. Responsabilitatea socială devine fundamentul managementului calității la nivelul organizației școlare. Toate instituțiile de educație vor fi răspunzătoare pentru calitatea serviciilor educaționale oferite, iar statul este garantul calității educației oferite prin sistemul național de învățământ. Rezultatele, înțelese în termeni de valoare adăugată și de valoare creată sunt cele care definesc, cel mai bine calitatea și excelența.

Conceptul de calitate a fost asociat cu un nivel sau grad de excelență, valoare sau merit, cu valorile explicite și implicite ale culturii unei comunități sau unei națiuni. Un alt concept al calității ar trebui să se bazeze pe cultură, tradiție, valorile naționale pe care dorim să le promovăm prin politicile și economice durabile. Calitatea educației poate fi definită ca fiind totalitatea caracteristicilor ale unui program de studiu și ale clienților acestuia prin care sunt implinite așteptările beneficierilor, precum și standardele de calitate.

În vederea îmbunătățirii calității educației se vor urmări respectarea următoarelor principii: evaluarea, analiza și acțiunea corectivă continuă din partea instituției de educație, privind selectarea și adoptarea celor mai potrivite proceduri, dar și alegerea și aplicarea celor mai relevante standarde de referință.

Bibliografie:

Iosifescu, Ş., (2003), Calitatea în educaţie. Instrumente de autoevaluare. Bucureşti: Humanitas Educaţional;

Iosifescu, Ş. (2004), Relaţia între cultura organizaţională şi proiectele de cooperare europeană. Bucureşti: Agenţia Naţională pentru Programe Comunitare în Domeniul Educaţiei şi Formării Profesionale;

Iosifescu, Ş, Bârlogeanu, L. (2007), Calitatea în educaţie şi semnificaţiile sale la nivelul şcoli, în Şase exerciţii de politică educaţională. Bucureşti: Centrul Educaţia 2000+, Ed. Humanitas Educaţional

Impactul măsurilor de reformă asupra unităţii şcolare (2001). Bucureşti: Institutul de Ştiinţe ale Educaţiei

Strategia ARACIP pentru perioada 2007-2010. Conceperea şi implementarea unui sistem de management şi de asigurare a calităţii în învăţământul preuniversitar românesc (http://aracip.edu.ro).

Impactul măsurilor de reformă asupra unităţii şcolare (2001). Bucureşti: Institutul de Ştiinţe ale Educaţiei

www.efqm.org

www.lasalle.ro

Iosifescu, Ș., Mihăilă, V., Munteanu, M. (2013). Studiu național privind stadiul dezvoltării culturii calități la nivelul sistemului de învățământ preuniversitar, Editura Qual Media, Cluj-Napoca.

Tipărit în România
SITECH
Craiova, Aleea Teatrului, nr.2, bl. T1, parter
Tel./Fax: 0251 414 003;
Mobil: 0722 216 508, 0722 216 509, 0741 205 715
e-mail: sitech@rdslink.ro; editura_sitech@yahoo.com