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Redefining Community in Intercultural Context



Selection of papers presented within the 6th RCIC Conference, Bari, 5-6 June, 2017
Intercultural Pedagogy and Migration

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Redefining Community in Intercultural Context

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First cover: Pieces of Pietroasele Thesaurus (The hatching hen and the golden chicken), the most valuable thesaurus of Romania, a vestige dating back to the Gothic migration waves (IV-V century AD). These are a metaphor for RCIC’17 Conference subtitle, *Intercultural Pedagogy and Migration*.

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Intercultural
Pedagogy &
Migration

THE ROLE OF RELIGIONS IN THE CONSTRUCTION OF IDENTITY PROCESSES IN A GLOBALIZED SOCIETY. AN EXPERIMENTAL STUDY IN THE SCHOOLS OF PUGLIA

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Abstract: *Religious diversity plays a significant part in relationships between cultures. They have a profound effect because religions have represented and still represent central factors in human history. Embodied in the various cultural contexts, they substantiate the traditions, the thought, the behaviour of the people for whom it is difficult to establish a positive and enriching inter-cultural dialogue even if it is not possible to establish an inter-religious dialogue. To achieve this dialogue it is necessary also at an educational level to have the commitment to work to develop new open attitudes and also new acceptance towards religious diversity. It is evident that the confrontation and conflicts between the different historical forms of religion does not derive so much from nature and content of religions but is due exclusively to an incorrect interpretation of religious education. Working on religious education in terms of interculturalism means precisely to highlight the strong categories, supporting and qualifying the human experience from a pedagogical perspective. For young people of today intercultural widespread skills are necessary to be able to interpret the pluriverse world in which relations between different religions are asked to live together. How can we configure relations between the various religions today? How are religions changing in our time, characterized by profound changes? How can we interpret the great transformations that shuffle cards, areas and identities, breaking the traditional ties between religion and culture? These are some of the most significant questions which the religious dimension poses today. On this basis the Laboratory of Intercultural Pedagogy of the University of Bari "Aldo Moro" in collaboration with the Multicultural Section of the Pugliese Regional Council Library has launched an experimental project involving 14 high schools from Puglia to monitor the perception that more than 400 young students have of the religious phenomenon and its effects at a cultural level.*

Keywords: *culture; religions; identity; globalization; migrations; intercultural dialogue*

1. INTRODUCTION

How can we configure relations between the various religions today? How are religions changing in our time, characterized by profound changes (Roy, 2009)? How can we interpret the great transformations that shuffle cards, territories and identities, breaking the traditional ties between religion and culture (Fornasari, 2010)? These are some of the most significant questions which the religious dimension poses today (Sabbatucci, 1990). The burst of cultures and religions of "the others" (Pannikar, 2008), in our daily lives is making necessary a process, that cannot be postponed, of understanding the value the sacred assumes in the lives of countless men and women; it also urges those involved in education to rethink for a training program that includes, beyond denominational or religious membership, or non-

membership, the knowledge of religion and religions (Saggiaro, 2009).

The role of religion is in fact central to the construction of collective and individual vision of reality (Asad, 1993), as it is in the process of identification and distinction of individuals and groups throughout history and in different spaces. Religious differences have a large weight in relations between cultures. They have a profound effect because religions have represented and still represent central factors in human history (Salvarani, 2006). Embodied in various cultural contexts, they give substance to traditions, thoughts and behaviors of people, making it difficult to establish a positive and enriching cultural dialogue if there is not also an inter-religious dialogue (Fornasari, 2014). To achieve this dialogue it necessary a commitment to work, also on an educational level (Pajer, 2003) to

develop new attitudes of openness and availability toward religious differences. It is evident that the confrontation and conflicts between different historical forms of religion, do not come so much as a result of the nature and content of religions, but only due to an erroneous interpretation of religious education (Pedrali, 2002).

These are behaviors totally antagonistic to the dimension of good, to the availability to absolute which characterizes the religious dimension (Santelli, 2003). Working on religious education in terms of interculturalism means precisely to highlight the strong, supporting and qualifying categories, the human experience in pedagogical perspective (Sirna Terranova, 2007). Young people today need intercultural spread skills in order to interpret the pluriverse world in which they are called to live. The construction of these skills comes through the ability to emotionally and cognitively decentralize their own point of view, and recognize the others' equal dignity and right to exist (Bertolini, 2001). Only knowledge can deconstruct the stereotypes that often accompany the perception of another religion's acting and, at the same time, loosen the defense sometimes uncritical and dogmatic of their own religion viewed as opposed to that of others (Carozzi, 2008).

2. THE ROLE OF RELIGIONS IN THE CONSTRUCTION OF IDENTITY PROCESSES IN A GLOBALIZED SOCIETY

J. Delors, in *Education, a treasure*, writes:

the school should help young people to understand who they are. Only then they will be able to put themselves in the others' shoes and understand their reactions. Developing this empathy at school produces fruit in terms of social behavior for life (Delors,1997).

For example, by teaching young people to adopt view of other ethnic and religious groups, can help to avoid the lack of understanding the leads to hatred and violence among adults.

It should be assumed that many consider religion and religions an intangible heritage of humankind: against rumors about religion's end or crisis, advanced secularization, but also against impromptu sacred return fashion, we should keep in mind that historically each human group has had their own beliefs and symbolic systems, that every action is given but also refers to motives, ideas and tensions that do not necessarily relate to the political, economic and ideological sphere, but to what we could generally define the relationship

with the sacred (Saggioro, 2009). Neither philosophy or culture, but constant reminder of an irreducible transcendence to the world that founds the order of the world: how to think then of religion in the social order? Could it be brought back within the framework of other symbolic systems (the culture)? Could it develop in its own space (in private, or in a community of believers) without conflicting with other symbolic systems?

Samuel Hunghinton's theory of clash of civilizations (Hunghinton, 2011) does not help to understand these movements that shuffle cards, territories and identities breaking the traditional ties between religion and culture. What happens when, as claimed by Oliver Roy, religions come off from their cultural roots? Or more simply, how could it happen that religions have become the basis on which appear to be based the reclassification of identities (Roy, 2009)?

In the last quarter of the twentieth century two theses faced each other: one that saw secularization as an ineluctable process, a condition and at the same time a consequence of modernity; the other that saw and greeted the return of the religious, seen as a protest against an alienating and illusory modernity and also as different access to modernity itself. Should secularism be imposed against religion (as in France) even at the expense of individual freedom, if necessary, or the revival of religion should be seen as a manifestation of diversity, wealth and human freedom? It is however appropriate asking a preliminary question: do the increasing visibility of religion, its increasing influence on the media and politics match with a real increase of practice and devotion? If this dimension is undergoing a crisis, could we attribute the genesis of this weakness to a lack of commitment in intercultural education linked to learning the history of religions? And what should be understood by the history of religions? Definitely, it is not the series of facts or dates related to single religions; it is not a qualitative comparison between religions to decide which is better and which is worse; it is not an ideological thinking system designed to destroy religions or to attack places of worship.

The history of religions is a scientific discipline system and its field of study is the analysis of the religious fact in its context of rootedness, in definitions of identities and its relationship with what is different. It involves critical analysis, heuristic and philology of documents and thus the understanding of historicised dynamics and correlations, understanding of plots among peoples and values systems, of answers given through the story from various cultural backgrounds to different historical, social

and psychological needs, answers to life's questions concerning the reason why we are in the world, and also understanding how to relate to a natural reality felt as alien toward the human self, symbolically identified in personifications of divine or spiritual type, or generally sacral.

In the university the research has intercepted the many questions above trying to provide possible models of education to the teaching of religions that allows a plural vision, respectful of diversity. In the magazine "Method and Theory in the study of religion" of the North America Association for the Study of Religion (2005), there is a monographic section about teaching on religions in South America; in 2008, Numen, the magazine of the International Association for the History of Religion has dedicated a theme issue to the teaching about religions; in Italy, Studies and Materials of the History of Religions has entitled the 2009 theme section "Teaching the history of religions in Europe between school and university". In 2007 have been published the Toledo Guiding Principles on Teaching about religions and beliefs in public schools, the main purpose of which is to provide member states of the OSCE with legal and pedagogical policies to promote the knowledge and study of religions as part of intercultural education.

In 2008 the Council of Europe has published a white book on intercultural dialogue (*Living together as equal in dignity*) accompanied by a legal instrument in the form of a recommendation to Ministers of Education: Dimension of religions and non-religious convictions in intercultural education (Recommendation no. 12, Strasbourg, December 2008): another significant signal of european interest for these educational themes.

In fact, intercultural education cannot avoid dealing with religions, nor give up the proposed models of education toward religious pluralism. An example for all is the Syllabus of Bradford (Salvarani, 2006). Since September 1995 the Interfaith Education Centre, in collaboration with the school council, has initiated the promotion of a common course of religion in about 200 city schools, based on the comparative study of 6 religions, those most present on site.

3. THE NAMES OF GOD: TEACHING INTERCULTURAL ROUTES FOR THE KNOWLEDGE OF THE OTHER. AN EXPERIMENTAL STUDY IN THE SCHOOLS OF PUGLIA

Puglia, a land of exodus and landing, has always seen as a priority in its territory to raise

awareness of cultural diversity, by promoting intercultural dialogue (Fornasari, 2014). The action-research project here reported comes from the commitment and planning capacity of the multicultural section of the Puglia's Regional Council Library, Laborator of Intercultural Pedagogy (coordinated by this writer), University of Studies "Aldo Moro", of Bari, and its research group "Religions in Dialogue" in agreement with the Regional School Office for Puglia.

The projects that involved 14 High-school Institutes of the region and 400 students, represents the continuation of a series of intercultural activities carried out over the years. Following the round table on the theme: "The names of God: the Islam contribute toward interreligious dialogue", held in December 2008 to close the european year of intercultural dialogue; following the course entitled "Educational Research Methods: the research-action", held at some schools during the 2008-2009 academic year, having as its object the development of a host agreement and IFLA-UNESCO directions for School Libraries, Multicultural Services and set up of the Multicultural Shelf.

Following the Protocol of Understanding between the Regional School Office for Puglia and the University of Studies of Bari – Laboratory of Intercultural Pedagogy – Department of Education, Psychology, Communication, and the Regional Council of Puglia – Library and Documentation Service, Council of Institutional Communication on issues related to the enhancement and promotion of multi-intercultural message throughout the region.

The research-action project illustrated aimed to consolidate the network with the parties presented so far, in order to continue what has been materialized till now.

The project proposal was created with the intention of emphasizing certain core themes in various religious traditions and to develop appropriate educational tracks in favor of interreligious dialogue for schools, referring to the opportunity to consult the Multicultural Shelf available at the multicultural section of the Regional Council Library, constantly updated to magazines and foreign newspapers. The aims of the project were to exploit the following core themes (meeting the difference as richness and resource, deconstruction of ethnocentric and xenophobic views, intercultural awareness and openness to interreligious dialogue) present in various cultural and religious traditions, in order to develop appropriate intercultural educational routes for schools participating in the project.

The project's aims are to: encourage student interaction to “enrich each other” and prepare the future citizen of the world; understand the richness of the contribution of religions in social and cultural development; recognize the value of texts and reference journals for the correct interpretation of the facts; strengthen the sense of belonging to their ethnic community and deepen their cultural specificity.

The project's objectives are: developing the understanding of conceptual elements of the thought of various religions; developing the understanding of the role of religion in social and cultural development in different social groups; developing the ability to recognize the contribution of religion in its values system; understanding the richness of the contribution of religions on the cultural level; comparisons between cultures, to grasp the different and common elements in multiplicity; analyzing the similarities and differences between religions in order to develop respect for their own and others' religions and cultures; education to the concept of cosmopolitanism; socialization in the group-class through chosen texts.

The Methodology of the project (Dottrens, 1991) has been the following: for the secondary school classes, grade II, the project proposed: reading and analysis of thematic printing review, of journal articles and monographs of interest (about integration, migration, relations between different faiths) through an updated thematic dossier “Terminus”; lectures, workshops, film forums; meetings with field experts, compiling an on line anonymous questionnaire trying to understand ... How can we configure relations between the various religions today? How are religions changing in our time, characterized by profound changes? How can we interpret the great transformations that shuffle cards, territories and identities, breaking the traditional ties between religion and culture?

3.1 Methodology. The semi-structured questionnaire built on research based on data matrix has provided, through the closed multiple choice answers, a series of quantitative data successively analyzed with the SPSS software (Barbanelli & D'Olimpio, 2007). SPSS is a software package used for statistical analysis in social science. It is also used by market researchers, health researchers, survey companies, government, education researchers, marketing organizations, data miners, and others. The original SPSS manual (Nie, Bent & Hull, 1970) has been described as one of "sociology's most influential books" for allowing ordinary

researchers to do their own statistical analysis. In addition to statistical analysis, data management (case selection, file reshaping, creating derived data) and data documentation (a metadata dictionary was stored in the datafile) are features of the base software (Vertecchi, 1992).

SPSS Statistics places constraints on internal file structure, data types, data processing, and matching files, which together considerably simplify programming. SPSS datasets have a two-dimensional table structure, where the rows typically represent cases (such as individuals or households) and the columns represent measurements (such as age, sex, or household income) (Wright, 1997). Only two data types are defined: numeric and text (or "string"). All data processing occurs sequentially case-by-case through the file. Files can be matched one-to-one and one-to-many, but not many-to-many (Fox, Long, 1990). SPSS Statistics (Aragona, 2013) can read and write data from ASCII text files (including hierarchical files), other statistics packages, spreadsheets and databases. SPSS Statistics can read and write to external relational database tables via ODBC and SQL.

Instead, the texts relating to open-ended questions were analyzed with the Atlas.Ti software. ATLAS.ti is a computer program used mostly, but not exclusively, in qualitative research or qualitative data analysis (Vardanega, 2008). The purpose of ATLAS.ti is to help researchers uncover and systematically analyze complex phenomena hidden in unstructured data (text, multimedia, geospatial). The program provides tools that let the user locate, code, and annotate findings in primary data material, to weigh and evaluate their importance, and to visualize the often complex relations between them. As regards the qualitative dimension, this writer has made reference to the grounded theory (GT). Grounded Theory (Tarozzi, 2008) is a systematic methodology in the social sciences involving the construction of theory through the analysis of data. Grounded theory is a research methodology which operates almost in a reverse fashion from social science research in the positivist tradition. Unlike positivist research, a study using grounded theory is likely to begin with a question, or even just with the collection of qualitative data. As researchers review the data collected, repeated ideas, concepts or elements become apparent, and are tagged with codes, which have been extracted from the data. As more data are collected, and as data are re-reviewed, codes can be grouped into concepts, and then into categories. These categories may become the basis for new theory. Thus, grounded theory is

quite different from the traditional model of research, where the researcher chooses an existing theoretical framework, and only then collects data to show how the theory does or does not apply to the phenomenon under study. Once the data are collected, grounded theory analysis involves the following basic steps: coding text and theorizing. In grounded theory research, the search for the theory starts with the very first line of the very first interview that one codes. It involves taking a small chunk of the text where line by line is being coded. Useful concepts are being identified where key phrases are being marked. The concepts are named. Another chunk of text is then taken and the above-mentioned steps are being repeated. According to Strauss and Corbin, this process is called open coding and Charmaz called it initial coding. Basically, this process is breaking data into conceptual components. The next step involves a lot more theorizing, as in when coding is being done examples are being pulled out, examples of concepts together and think about how each concept can be related to a larger more inclusive concept. This involves the constant comparative method and it goes on throughout the grounding theory process, right up through the development of complete theories (Baldacci, 2001).

Grounded theory method does not aim for the "truth" but to conceptualize what is going on by using empirical research. In a way, grounded theory method resembles what many researchers do when retrospectively formulating new hypotheses to fit data (Trincherio, 2004). However, when applying the grounded theory method, the researcher does not formulate the hypotheses in advance since preconceived hypotheses result in a theory that is ungrounded from the data. The questionnaire was structured in eighteen questions, in addition to social-graphic data, and has been compiled online using a Moodle platform.

4. RESULTS OF THE RESEARCH

Reported below the results of the research for the qualitative part:

Gender	
Male	61%
Female	39%
Age	
15	33,4%
16	9%
17	38,3%
18	19,3%
High School Typology	

Liceo	38,3%
Technical	61,7%
Do you think that religions affect cultures?	
Yes	92,5%
No	7,5%
Do you think our country (Italy) is secular or religious?	
Secular	29,5%
Religious	70,5%
In your opinion, in Italy, to profess a religion other than Catholic or being atheist, results in social exclusion?	
Yes	24,8%
No	75,2%
In today's society, in your opinion, how important is the role of religion?	
Much	10,8%
Fairly	41,8%
Few	39%
Unimportant	8,4%
Do you know people of other religions or atheists?	
Yes atheists	59,3%
Yes of other religions	35,3%
No	5,4%
Do you know the difference between the concept of religion and that of religious fundamentalism?	
Yes	66,3%
No	33,7%
Do you think that the recent events related to the attacks of Paris and violence against women registered in Germany should be considered as phenomena caused by religious beliefs or religious fundamentalism?	
By religious beliefs	26,3%
By religious fundamentalism	73,7%
Do you think it would be interesting to study the history of religions in school, or you feel better to study the history and the doctrine of the Catholic religion?	
History of religions	84,8%
Hist. and doctrine of the Catholic Relig.	15,2%
Do you think that it is appropriate for sacred symbols to be displayed in public places? (ie. schools, courts, offices)	
Yes	50,7%
No	49,3%
How would you define your family?	
Believers that practicing	44,3%

Believers that not practicing	51,7%
Atheist	4%
If you practice a religion, how much its values affect your behavior and your lifestyle?	
Major impact	8,8%
Fairly	31,8%
Little impact	34%
No impact	25,4%
Do you consider our country (Italy) as one open to religious pluralism?	
Yes	61,5%
No	38,5%

5. RESULTS OF THE RESEARCH

From research and quantitative analysis emerges that young teenagers (aged 15-18 years old) selected as champion of the research (400), have parents of Italian nationality in 93,7% of cases. In 92,5% of cases, they believe that religions influence very much cultures, primarily by transferring the values of religions in lifestyles (48,5%) and also defining what behaviors are considered just or not just, therefore affecting ethic. Among the 7,5% who say that religions do not influence cultures, 59% think that one thing are values transmitted by religion, but another thing are rules and values of the society. For 70,5% of the selected champion, Italy is a Country defined as "religious" (where religion is the main component of identity) and not secular. The students participating in the research claim that Christian and Islamic are the main monotheistic religions spread on our national territory, that for 75,2% to profess in Italy a religion other than Catholic or to be atheists is not a cause of social exclusion, that for 52,6%, religion has a role of a certain importance in the society and of little importance for 39%. 59,3% know people that profess to be atheist and 35,3% know people of other religions. 66,3% know the difference between the concept of religion and that of religious fundamentalism; they also think (73,7%) that recent news media related to the attacks in Paris and violence against women in Germany should not be considered motivated by religion, but caused by religious fundamentalists. For 84,8%, in the Catholic religion the role of women is more equal to that of man compared to that (7,3%) of women in Islamic religion. For 84,8% of the selected champion, it would be interesting studying at school the history of religions, and only for 15,2% it would be interesting studying the

history and doctrines of the Catholic religion. For 50,7% it is appropriate to display sacred symbols in public places (such as schools, courts, hospitals, offices); it is not appropriate for 49,3%. This is a signal of how this issue essentially "split" into two parts the selected champion. 51,7% define their own family as believer but non-practicing, while 44,3% define it as practicing believer, and only 4% as atheist. For 34% the values of the professed religion (if any is professed) have little impact on their behavior and lifestyle, no impact for 25,8%, enough for 25,4%, and major impact only for 8,8% of the selected champion. For 92%, people who profess a religion other than Catholic have the right to pray in special places of worship. At the conclusion of this project emerges a particularly interesting picture of how young people in Puglia perceive the religious dimension and how, in their opinion, it affects the cultural dimension. A series of responses provide a picture of an increasingly secularized youth, aware of historical processes that shaped the current framework of our Country but less attentive to the intercultural dimension desirable in a globalized society.

The distrust toward "the other" religions and the fact that a third of the selected champion ignore the difference between religions and religious fundamentalism, appears to be a matter on which we should meditate and, above all, operate through educational processes that (Pourtois, 2007), with increased incisiveness, may build those basic intercultural skills necessary to become cosmopolitan citizens (Mounier,1962) with a 'well done' head, as Morin hoped.

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INTERCULTURAL EDUCATION IN THE REPUBLIC OF MACEDONIA: AN ARRENA OF CONFLICTING NARRATIVES

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Abstract: *The primary focus of this paper is placed on education in the multicultural context of the Republic of Macedonia. This paper focuses on higher education in the country, and the level of implementation of requirements brought about by the Ohrid Framework Agreement (OFA). The higher education circumstances are also brought into correlation with the educational aspects at both primary and secondary schools in the Republic of Macedonia. In the country, "mixed" schools are perceived as arenas with more frequent interethnic conflicts and higher level of stereotypes and prejudices. Teachers, parents and even pupils are ambivalent when it comes to direct contact. They believe that interaction is a source of interethnic tensions and conflicts with ethnic dimension. Yet at the same time, they are aware that interaction is the best way for pupils to get to know each other and learn to function together. Examples from the author's experience in working on several projects regarding interethnic integration in education and intercultural competence will be used in the discussion of the subject matter. Additionally, this work will look at the legal frame referring to the education in Macedonia and see how it organizes the objectives and outcomes in respect to some general values, such as cultural diversity, creativity, democratization of culture.*

Keywords: *intercultural competence; diversity; culturally responsive teaching; intercultural curriculum*

1. INTRODUCTION: BACKGROUND AND THEORETICAL PARADIGMS

1.1. Background and theoretical paradigms.

In any society, educational system is closely related to societal needs because of the symbiotic relationship that exists between them. Educational system in a country is shaped by the political, economic and cultural-ideological sphere that make up its environments. Population changes, demographics, languages in the society, technological advances, and social movements are some of the environmental factors that influence the functions of education. Educational institutions are places where socially constructed attitudes towards other ethnic groups are either formed or reassessed and its values are in a way shaping the ethnic interaction. When discussing essential components of coexistence of different communities two notions are indispensable: multiculturalism and interculturalism.

Multiculturalism emphasizes the cultural diversity in which the priority is placed on the preservation of one's own cultural identity and acceptance of the other's and/or developing

tolerance towards it. Interculturalism, implies dynamic process of building relations between different cultures and „sharing cultural expressions via dialogue and mutual respect (Beska *et al.*, 2006:17). Hence, interculturalism implies multiculturalism and at the same time it represents its upgrading and strengthening: parallel living side by side should be directed towards mutual interaction with each other and connection with one another. When performed in plural ethnic, linguistic, religious and socio-economic environment, education should be directed towards developing intercultural skills, values and attitudes of all participants in the educational process, thus finding the optimum ratio between cultural diversity and social cohesion.

The Intercultural component in education is crucial in the Republic of Macedonia¹ in which the coexistence of different cultures representatives

¹ The Republic of Macedonia is a multicultural state that recognizes all the members of different ethnicities by its Constitution. According to the latest census of 2002, the population consists of: 64.2% Macedonians; 25.2% Albanians; 3.9% Turks; 1.9% Serbs; 2.7% Roma people; 0.8% Boshnaks.

has deep historical roots, whereas the inclusiveness and integration in education are indispensable for building long-lasting sustainable society. One particular research (Gurin *et al.*, 2002) identified three ways of exposing students to diversity in institutions of higher education: structural diversity, informal interactional diversity, and classroom diversity (Figure 1).



Fig.1 Diversity in Higher Education Institutions

They define structural diversity as the numerical representation of ethnic students' groups in a University, which is conceptualized as an essential but insufficient ingredient for meaningful inter-group interaction. This component in the case of Macedonia is reflected in the Ohrid Framework Agreement (OFA) principle of equitable representation of the students and the academic staff.² Classroom diversity, on the other hand, is contained within the structure of a course and includes content, knowledge about diverse groups of people and interracial interaction with classroom peers. This implies an approach where policy makers are giving special attention to the topics of multiculturalism, interculturalism and diversity in their curricula. Gurin *et al.* (2002) further propose that informal inter-group contact and classroom diversity will likely confer the greatest benefit of ethnic diversity on students' educational gains and civic development.

Thus, this theory supports the argument that an ethnically diverse university significantly enhances students' intellectual development in several ways: openness and understanding of diversity, higher levels of academic development, increased intellectual engagement, and enhanced critical thinking and intellectual self-concept. These findings not only suggest that exposure and interaction with diverse peers are educationally significant, but they also support a well-established

² In 2001 The Republic of Macedonia was struck by an ethnic conflict, which brought an 8 month unrest in the region. The conflict expressed the grievances of the Albanian community as a marginalized group within the country, the aim being to improve its participation in the society. The signing of OFA in August 2001, put an end to the above-mentioned conflict and introduced formal mechanisms for resolution of conflicts on national and local level.

premise regarding students' development, that is, that interpersonal interaction with peers is one of the most powerful educational resources in higher education (Astin, 1993; Kuh, 1995). Having in mind the above mentioned propositions, it is feasible at this stage of reforms of Higher Education (hereinafter HE) to assess the institutional approaches and readiness of the Universities (including primary and secondary schools) in the Republic of Macedonia to address the issue of diversity, multiculturalism and interculturalism.

2. METHODOLOGY

2.1. Overview of methodology. From the methodological aspect, the analysis largely focused on the use of normative and comparative methods, especially in the part where the existing legal framework and policy documents are analyzed. At this stage it is important to analyze the content of the relevant legal norms in the domestic legislature and practices in a variety of Universities in the Republic of Macedonia. It must be noted however, that in many areas there is a lack of information about this issues. The analysis was conducted on the basis of an inclusive and consultative process with relevant stakeholders. The methodology includes the following instruments: (1) desk research was one of the essential instruments for analysis as the basis on which the capacity of higher education to implement *de facto* the norms provided by the legislation is assessed; (2) questionnaire conducted with lecturers from State Universities, SEEU, Policy makers and University managers; (3) focus groups with Albanian and Macedonian students from the SEEU.

Additionally, reports from several projects, in particularly the USAID Intercultural Integration in Education Project (IIEP) in the Republic of Macedonia carried out by the Macedonian Center for Civic Education are also used to shed light on this complex issue at the level of primary and secondary education.

3. LEGISLATIVE AND POLICY FRAMEWORK IN EDUCATION IN THE REPUBLIC OF MACEDONIA

3.1. The language battle. In this part of the paper we will focus on the legislative and policy framework regarding language of instruction in education with a special focus on the higher education institutions in the country. This is due to the fact that the opportunity to educate oneself in one's mother tongue from primary school to

university level has been a burning issue in the country for several years, especially with regards to the Albanians which constitute the second largest ethnic group. As such, this issues constitutes the backbone of multicultural education in the country. At the general level of education, the Constitution of the Republic of Macedonia guarantees the right of education in one's mother tongue in the primary and secondary school level.³ OFA however, has brought dramatic changes at the level of higher education by requesting with article 6.2 that "State funding will be provided for university level education in languages spoken by at least 20 percent of the population of Macedonia, on the basis of specific agreements." The process of introduction of the right of use of mother tongue for non-majority communities in HE institutions was one of the corner stones of the heated political debates since the independence of the Republic of Macedonia in 1991. This has also triggered the need for the opening of a University where Albanian will be the primary language of instruction. We can distinguish between two periods of development of the policies on language-use in HE in Macedonia:

- The first period runs from 1991 to 2001 and is characterized by a policy of monolingual HE model with Macedonian being the primary language of instruction primarily and a limited use for minority languages in HE institutions.

- The second period from 2001 onwards which implies incorporation of the OFA principles in the legislative framework and is marked by the use of other languages (Albanian) in HE settings due to the constant demands of the Albanian population for utilization of the Albanian language in tertiary education. (Muhic and Memeti, 2016).

The legislative framework in the time frame following the independence of the country (1991-1998) guaranteed non-majority community language instruction in primary and secondary education. However, despite strong demands from the representatives of the Albanian political parties HE was not open for languages of the non-majority communities until 1997. The changes came with the Law on Languages at the Faculty of Pedagogy "St. Clement of Ohrid" in Skopje.⁴ This was the first law which stipulated the principle of multiculturalism and language diversity in HE, by

prescribing the possibility that other languages beside the Macedonian language can be language of instruction HE institutions. This Law sanctioned the right of the students who were studying in programs at the Pedagogical Faculty aimed at training of teachers for pre-school, primary and secondary education to study in language of the non-majority communities in the Republic of Macedonia. The Law stipulated a form of conditionality were in order to activate such programs a minimum of 20 students belonging to certain non-majority community has to enroll. These provisions were later included in a special Law on Higher Education adopted in the year 2000. According to the Albanian population in the country, this simply confirmed the monolingual model of instruction in the HE institutions and caused additional grievances, which came from the fact that the teaching in the mother tongue was limited strictly to the Pedagogical Faculty in Skopje.

In the year 2000 with the initiative of the OSCE High Commissioner for National Minorities a new Law on Higher Education introduced several novelties in the area of introduction of the languages of the non-majority communities in higher education. Namely, it stipulated the possibility for founding of universities without state finance where Albanian language would be the main language of instruction. In addition, the Law created the new institution, the Board of Accreditation responsible for accreditation and evaluation of University programs. As a direct result of this law, in 2001 the South-East European University was founded as a private, non-profit University with five department with a flexible use of language of instruction Albanian/ Macedonian/ English depending on the number of enrolled candidates in a specific program.

4. INTERCULTURAL EDUCATION CONCEPT

4.1. Declarative aspects vs the real picture. On January 14, 2016 the Ministry of Education and Science of the Republic of Macedonia officially accepted the newly developed Concept for Intercultural Education as an official document of MoES. The Concept was drafted by an expert group established by the organization Nansen Dialogue Center (NDC) Skopje in partnership with the Ministry for Education and science and the financial support of the Ministry of Foreign Affairs of the Kingdom of Norway. The concept for intercultural education is based on the research of the current situation and conditions in many mono-

³ Paragraph 3, Article 48 of the Constitution of the Republic of Macedonia

⁴ Law on Languages in which studies are held at the Faculty of Pedagogy "St. Clement of Ohrid" in Skopje, (Official Gazette of the Republic of Macedonia 5/1997)

ethnic and multi-ethnic schools in rural and urban environments in R.M. with the goal of perceiving the intercultural dimension in primary and secondary education. This Concept offers approaches, positive practices and experiences for cross curricular support of intercultural values through the official and hidden curriculum. Even though this document focuses only on primary and secondary education and does not imply responsibility for HE institutions it is still a highly important document because the role of these institutions is essential through building pupil competences in multiculturalism and diversity as future students and members of the society as well as for the application of similar mechanisms in higher education settings.

The Policy paper aimed at initiating government strategy towards integrated education system entitled Steps towards Integrated Education in the Republic of Macedonia, prepared by the Ministry of Education and Science with the support of the OSCE Office of the High Commissioner on National Minorities emphasized the need to overcome the ethnic alienation and encouraging interaction between all stakeholders in the educational process. Greatly a result of this endeavor as well as the overall atmosphere in the country and the aim to fulfill the principles agreed upon in the OFA, the concept of interethnic education has been introduced in certain programs within the Pedagogical Faculties throughout the country. Courses ranging from Comparative Religious Systems, Basics of Democracy, through Ethics and on to multiculturalism have been offered at most State and some private Universities in the country. We would like to underline that in all those cases, the courses directly dealing with or involving the term Multiculturalism are without exception elective courses, while the majority of the other above-mentioned courses are core courses within which the professors bring in topics of diversity, intercultural competencies, conflict resolution, stereotypes, etc.

In terms of the survey and interviews we have conducted with staff from both private and state Universities in the country, aiming to see what kind of practices are implemented by higher education institutions regarding the curriculum, professional development of teachers, and education materials, some of the more interesting results were the following ones. Although throughout this research we have concluded that those universities which have a course in multiculturalism offer it without exceptions at an elective level, professors have generally given confirmative answers regarding their attempt to

incorporate topics of diversity and intercultural cooperation in their classes.

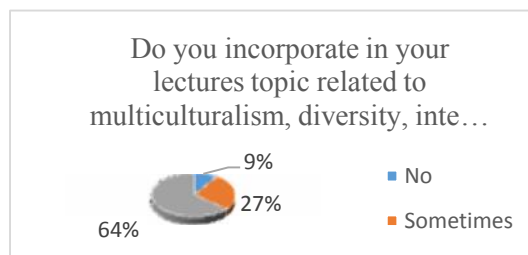


Fig.2 Results

From the 35 respondents from both private and public universities in the country and representing most ethnic groups we have received the following results (Figure 2).

This set of answers leaves a far more optimistic picture as per the developments in higher education by showing that most universities do incorporate themes of multi/intercultural cooperation and diversity, thus discussing sensitive topics and raising the awareness among students from predominantly Teacher Training/Pedagogical Faculties, i.e. those who will be able to transmit the message further in their multicultural classrooms. This is however also a sign that class discussions pertaining to the plethora of these complex issues is almost always unstructured and never a part of the core course. In other words, bringing these issues in the lectures is usually a result of teachers' dedication and willingness to put forward such topics in front of the students.

In our interviews with decision makers, we managed to discuss several items with the former Rector from the State University in Bitola and Pro-Dean at FPAPS from SEEU. The former representative has confirmed his believe in the power of OFA to allow equal representation of other ethnic groups in higher education as well as equality in the use of languages. However, an alarming issue is raised in the response that the majority of the University staff does not fully comprehend the concept of intercultural competencies, an issue that was also brought up to the surface during my engagement in the Project for Interethnic Integration carried out across all educational levels in the Republic of Macedonia. Two focus groups were conducted one were language of instruction is Albanian and one were language of instruction is Macedonian at SEEU. In both groups there was positive attitude regarding initiatives for knowing each other. They were keen to have more courses such English were joint groups are created and had a chance to interact. In parallel, they are willing to be exposed through

curricula to the topics of multiculturalism, diversity and interculturalism.

The circumstances at the elementary and high school level however, point to the still existing and burning issues regarding intercultural competencies of teachers and the developments of these qualities among the student population as well. One of the major problems is the division among ethnic/language lines, which results in the majority of schools being segregated. Although mixed schools do exist in the country, students of different ethnicities (primarily Macedonian/ Albanian) attend classes in different shifts or are separated in different buildings. The percentage of these mixed schools is also rather low compared to the monocultural school environments. Hence, there are 26% of primary schools (age 6-14) (Macedonian / Albanian / Turkish / Serbian) that is 86 out of 332, and 30% of secondary schools (age 15-18) (Macedonian /Albanian / Turkish) that is, 29 out of 99. During the execution of the 5 year USAID project on Interethnic Integration in Education administered by the Macedonian Center for Civic Education some of the initial findings from the field were that the mixed schools are predominantly perceived as arenas with more frequent interethnic conflicts and higher level of stereotypes and prejudices. Although aware that interaction is the best way for pupils to get to know each other and learn to function together, teachers, parents and even pupils are ambivalent when it comes to direct contact fearing it to be the trigger for possible interethnic tensions. Having this in mind, the IIEP project took serious initiatives in including the state educational institutions on a mission to an improved, inter ethnically integrated education in the country, including the Ministry of Education and Science, the Bureau for Development of Education, the Center for Vocational Education and Training, the State Education Inspectorate, as well as the teachers, administrative staff, local municipalities and parents.

One of the major problems in implementing culturally responsive teaching in the classroom is the lack of properly educated staff that already suffers from stereotypes and bias or lack of knowledge as per the implementation of topics that deal with the issue of intercultural communication and diversity. To this end, among some of the bigger contributions that came out of the IIEP project are the several manuals and practicums, especially the one on Integration of Multicultural Learning in Primary and Secondary Education. The main objective of the IIEP is to help the primary and the secondary schools to implement activities that develop the interethnic integration in education

(IIE) values of the students. This means that the teachers have clear guidelines on how to approach and discuss these sensitive topics, while the students have the opportunity to gain the competencies they need for a life in a multiethnic society, in the spirit of mutual understanding, peace, respect for others, and acceptance of differences and right to equality for all.

4.2. Conflicting narratives. Yet, two decades after some of the major reforms took place in the educational system in the country, there are still many conflicting narratives. The Macedonian side argues that a lot has been done to provide equity in education, yet the Albanians still argue that certain major issues have not been tackled or else they have been only superficially treated. The financial discrimination, the lack of Albanian classrooms and the fact that the existing ones are overcrowded as well as the numerous typological and contextual mistakes in the schools books are only part of the problem emphasized by Albanian professors and the foreign Minister of Education. Albanian professors argue that the discriminatory politics are not over yet and that the multicultural premises in the country including the education, are predominantly declarative. In other words, they believe that there are a number of obstacles towards the realization of everyone's right to study in their own language. Some Albanian professors argue that in Skopje for instance, in the municipalities predominantly inhabited by the Macedonian population, Albanian professors are not hired, and the infrastructural conditions are far from perfect (Bajrami, 2017).

One of the most troublesome arena of conflicts came about with the *Strategy for Integrated Education in the Republic of Macedonia*, a document drafted in 2008 by the Ministry of Education of the Republic of Macedonia and a direct result of the recommendations of the OBSCE High Commissioner for National Minorities. One of the main pillars of this strategy was the learning of the Macedonian language and the languages of the other ethnicities in the country. The primary recommendation was that all other ethnicities should start learning Macedonian in elementary school as early as possible and before the 4th grade of studies when Macedonian becomes compulsory, while the Macedonian children should learn at least one language of the other ethnicities living in the country on elective level. The strategy remained a sheer document that did not see the realization of its full potential, greatly due to the political manipulations of its content.

5. CONCLUSION

It is evident that there is a gentle balance between promoting diversity and encouraging integration among different communities through national education policy in the country. Through its education policy, the role of the policymakers is to provide opportunities for different groups to maintain aspects of their culture while building a society in which different communities are structurally included and to which they feel some degree belonging. The primary and secondary education in the country suffers from segregation and lack of extracurricular activities that can bring pupils together. Above all, the sensitive themes pertaining to history are not harmonized, thus exposing the pupils of different ethnic groups to different narratives. Additionally, higher education institutions are the nucleus of the community and are the central agents of socialization and social cohesion. Universities in the Republic of Macedonia can be an important channel through which to promote social cohesion and address community issues of inter-cultural, inter-religious, or inter-ethnic relations. Thus, if education policy is not sensitive to the issue of social cohesion and does not incorporate the perspectives of variety of communities, it can divide and alienate the non-majority communities in the country.

Moreover, there are still disagreements both among the general population and among the political parties in the country as per the interpretation and success of the implementation of OFA. That said, OFA specifies merely three items pertaining to higher education. These refer to uniform standards for academic programs, state funding for university level education in languages spoken by at least 20 percent of the population of Macedonia, and the principle of positive discrimination in the enrolment in state universities. While the latter two items have been fulfilled to a great extent, the first one referring to uniform standards in academic programs is still not fully implemented. This problem, as noted earlier, exists in the primary and secondary education as well.

The status of language of instruction in HE is an important component that can affect both the learning and the achievement of the students and thus have an impact on the quality of educational opportunities including equity on the labor market. In the Macedonian model after the independence HE was offered only in Macedonian language. It took more than 10 years to permit education in languages other than Macedonian. While this concession satisfied the demand for mother tongue education in Albanian language it did not account

for difficulties that communities less than 20 % have in enrolling and attaining success due to fact that they, with an exception to the primary and secondary education, are not allowed to continue their education in their mother tongue. With regards to offering a revised, culturally sensitive curricula, we have noted that most of the state Universities in the country, including SEEU as a private-public enterprise do introduce topics of multiculturalism, interculturalism, diversity, stereotypes, prejudices and conflict resolutions in their subjects (though predominantly at the Teacher Training/Pedagogical Faculties). Those universities which offer a course specifically called Multiculturalism or Multicultural education do so only at an elective level and never offer it as a core course.

Most of the interviewed professors have confirmed that they do incorporate interethnic theme in their classes even if these are not directly tied to that subject area. Most of the University staff interviewed for this research agree with the importance and positive strength of OFA in enabling the use of mother tongue in higher education. However, those who expressed their disagreement mainly diagnose the problem in the still undefined status of the Albanian language in the country, the Laws pertaining to accreditation, which they argue, are still predominantly in Albanian and the solely normative level at which things are being fulfilled without any practical application. Additionally, there is an almost equal split between staff who went on certain professional training regarding intercultural sensitization and those who have not had such an opportunity. This highlights the need of increasing such trainings and making them part of the professional development of the university staff instead of letting it be a merely private decision for someone's additional training in the field of intercultural competencies.

Finally, we have noticed that most of the time lecturers confirm that the way in which they introduce topic of diversity and intercultural values is through talking about different cultures, traditions and holidays. This, runs the risk of having a shallow understanding of cultures combined with the notions that cultures are not dynamic, but rather fixed, unchangeable phenomena which do not transform nor develop. The Four Levels of Integration of Ethnic Content developed by Banks and Banks clearly discusses this problem. This particular approach to a curriculum transformation would be what Banks and Banks (2010) call the contribution approach. Such an approach, they argue

often results in the trivialization of ethnic cultures, the study of their strange and exotic characteristics, and the reinforcement of stereotypes and Misconceptions (2010:240).

Moreover, this approach also tends to focus on the *lifestyles* of ethnic groups rather than on the *institutional structures*, such as racism and discrimination, that significantly affect their life chances and keep them powerless and marginalized (Banks and Banks, 2010:240). A different approach to diversity through debates and discussions on various daily phenomena in the world might be a better approach to treating these issues and sensitizing the students.

From the analysis we can conclude that there is a need for training of the teaching staff regarding some key topics such as intercultural communication skills, cultural sensitivities, history of different ethnic groups in society, etc. A lecturer who is well-trained in these issues can end up being very helpful in maintaining harmony among the different ethnicities in the classroom and University setting as well as in the community. Such training can be easily obtained in short term courses, programs or workshops organized by the Ministry of Education and other relevant institutions. Additionally, activating systematic changes at the University curriculum level, and introducing courses which deal with issues of interculturalism at a core level is a necessary future step. It must be noted however, that the parallel system of education enabled by the laws in the country, is bringing new generation of lecturers who have rarely interacted with peers from different ethnic community. This is a system deficiency which requires on the part of the educational institutions a more serious engagement in enhancing the intercultural skills of the future teachers through trainings and through instructing them as per how to deal with the issues of diversity and the topics of interculturalism in the classroom.

And while a number of issues remain to be tackled, as educators, we must remain alert and aware, that multicultural education must help all students, especially those of the so-called marginalized groups or sub-state nationalities in achieving and experiencing academic success. This in itself would not count as sufficient, unless in the process, students were also taught how to develop skills and attitudes needed for positive interaction free of biases and stereotypes. Educating students

in this manner is of utmost importance for bridging the already existent gaps in today's polarized world.

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THE NEED OF DESIGNING THE SOCIOLINGUISTIC COMPETENCE IN ROMANIAN PRESCHOOL EDUCATION FOR FUTURE DEVELOPMENT OF INTERCULTURAL COMPETENCE

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Abstract: *The national curriculum in Romania has designed a communicative profile of the preschool children, focused on grammatical and textual competences, in accordance with Bachman's model (1990). Starting from a previous study (S. Lesenciuc, 2012a), we illustrated that the sociolinguistic aspects are approached inadequately within the structure of contents related to Language and communication area of expertise. The sociolinguistic competence, that is the ability to adequately communicate in various contexts, irrespective of the language, dialect or sub-dialect, is important for the further school achievements. Should this competence be developed during the preschool age, it adds to the minimum set of attitudes, behaviors and knowledge, necessary for developing the intercultural communicative competence in children. Based on the need of curriculum development in early education in Romania (the last National curriculum was approved in 2008) within Language and communication area, in order for us to update the results of the previous research, we studied the awareness of curriculum change in educators. We used a survey based on questionnaires filled-out by all preschool units of the multicultural city of Braşov as well as a group interview designed through the Delphi technique. Following the research findings, this paper aims to create a framework for designing the sociolinguistic competence within the Language and communication area. The framework is in accordance with the communicative profile of preschool children and aims at achieving further developments of intercultural communicative competence, consonant with the Developmental Model of Intercultural Sensitivity (DMIS) drawn by Milton J. Bennett (1993).*

Keywords: *national curriculum; preschool education; communicative competence; sociolinguistic competence; intercultural competence*

1. INTRODUCTION. THE ROMANIAN MONOCULTURAL CURRICULUM

In Western European countries, the issue of integrating intercultural dimension into national curricula is up to date in terms of design. The implementation is not always in accordance with the real need of diversity. Through this dimension, the national curricula deal with concrete problems faced by Western societies, of emigrants and of cultural (ethnic, religious) minorities. This aspect, reflected in many academic studies, is characterized by the difficulties of changing the national curricula. The same feature characterizes the Romanian society, too. The intercultural dimension was formally included into an educational policy document, the National Curriculum, but the multi-, cross-, and intercultural issues are dealt with optional or facultative classes, more often taken by students and teachers not as

seriously as the topics need. Moreover, Romania has slowly aligned itself with the intercultural challenges. This slowing down maintained Romania in a partial shadowed area regarding the institutional openness towards Others. Even if the subsequent theoretical approach covered a large gap regarding the intercultural issues of the Romanian national curriculum, the Romanian education system is not well prepared for openness, diversity and tolerance. It is characterized by openness towards intercultural dialogue within the high education, in response to the necessity of managing the real need of universities' internationalization. But this openness is not sufficient. An intercultural curriculum should embrace openness at all education levels (especially in the compulsory education, pre-primary, primary, and secondary).

To discuss about the appropriate openness a high degree of visibility of Romanian education

system abroad, internationalization of study programs, foreign students attraction, increasing the number of contacts and collaborations with partner institutions abroad, maintaining the attractiveness of the educational system, and, especially, the stimulation of the individual involvement (and the involvement of schools) in international cooperation would be at least required. Following the implementation of policies that focus on openness towards multicultural issues, the effects on the intercultural dimension of the Romanian education system would be consistent. Under other auspices, one can only discuss about the openness towards the Other without the Other being nearby. That is to say, the intercultural dimension is formally invoked to consolidate a monocultural curriculum, as long as the Other is lacking (uninterested to be present).

The real openness can only be achieved by adopting an intercultural curriculum, by modeling identity taking into account the Others, by trying to know the Other in his cultural functionality, and by continually questioning the validity of means of knowledge, and of proper self-image. A mimetic bureaucratic 'integration' of the intercultural dimension in national curriculum (at every level) is not enough. The international experience and lessons of history are also necessary. The issue of curriculum redefining is not a simple exercise of alignment with certain standards, but an exercise of suiting to a concrete and relevant multicultural reality, especially for European countries. In this respect, the curricular consequences of the Bologna Declaration (1999) can be materialized into a modern curriculum, meaning the curricular redesign or redefinition on intercultural coordinates. From these reasons, a proper curricular design based on principles that reflect the intercultural reality, such as the principle of cultural selection and hierarchy, for example, is a fundamental direction. Moreover, the education system has to provide the necessary conditions for the development of the communicative competence, including its intercultural dimension.

2. THE NEED OF CHANGING UP TO THE TOP

2.1 The curriculum for the pre-school education. If higher education, for example, is characterized by an international openness through mobility programs, study programs, research grants, and conferences, pre-university education remains part of the monocultural project of the national curriculum for compulsory education, defined as

the set of educational processes and learning experiences the student enters during his/her schooling; the set of regulator school documents, in which are recorded the essential data about the educative processes and the learning experiences that the school offer to the student (Government Decision no. 231/ 2007).

Within this framework, the intercultural dimension means taking into account only the internationalization of norms and values at the level of post-compulsory education (ISE, 2015:9). With a view to the educational profiles of the graduating students of different levels of compulsory education, the "manifestation of openness towards empathy, diversity, alterity and interculturality" (ISE, 2015:15) is present among social and civic competencies, and "reception and interpretation of concepts, ideas, opinions, feelings orally or in writing expressed, depending on needs and interests, in various contexts, including intercultural communication" (ISE, 2015:16) among communication in foreign languages competences, starting with the 10th grade.

The current *preschool curriculum (3-6/7 years)* (2008), apparently centered on competencies, in line with D'Hainaut perspective:

the focus of the curriculum must be the student, not the content (...); when it comes to curriculum content, we must understand that it is not about enunciations of subjects to be taught, but about goals expressed in terms of competencies, ways of student's acting or knowing, in general (D'Hainaut, *apud* CÎP, 2008:9),

is in fact centered on objectives. It refers to issues concerning the intercultural dimension in a different manner. The general objective "to know the elements of social and cultural environment, that position the human element as a part of the entire environment" (CÎP, 2008:40; 49; 57; 66), is related to the experiential area "Sciences". It operates at different levels of study, within the framework of behavior regarding the recognition of local elements (socio-cultural, economic, historical, religious, intercultural etc.).

Two important aspects arise here: the curricular design in Romanian education is not coherent in relationship with the intercultural openness; and the development of intercultural skills is not carried out within the appropriate experiential or study areas. From our perspective, in line with the perspective of Wiemann *et al.* (1997), the intercultural skills or competences are conditioned by interpersonal skills or competence.

For an intercultural openness of the National Curriculum and, implicitly, for an adequate design of intercultural skills or competence, they should be developed within the experiential areas related to communication. We justify our option in relation to a Romanian perspective, that belongs to Professor Grigore Georgiu from the National University of Political Studies and Administration, whose main subject of teaching is ‘Intercultural communication’:

This competence is defined as *the individuals’ ability to communicate effectively with interlocutors belonging to other cultures, based on acquired skills of social relationships, of understanding and adaptation to different cultural backgrounds (...)*. Good communication is not just transmission of information, but also a mutual understanding of Other’s wishes and needs. The competence of intercultural communication implies, therefore, the acquisition of complex capabilities that can be distributed into several levels: *linguistic, perceptive, cognitive, affective, attitudinal, and behavioral* (Georgiu, 2010:125).

In our case, the appropriate design should be related to the experiential area *Language and communication*, where the linguistic and communicational skills are developed in the native language – the knowledge of Other should start with the self-knowledge, from the ethnocentric stage in Milton J. Bennett’s model (1993/1998). Moreover, the intercultural skills should be taken into account from the preschool age, in a coherent and convergent manner (from bottom to top, from the preschool curriculum to the post-compulsory one, from general to particular) and in accordance with the principle of adequacy to the context (the necessity of intercultural openness of the curriculum in the new European and international context).

2.2 The development of communication skills in pre-school education. Previous research. The current curricular framework was adopted in 2008 by the Ministry of Education, Research and Youth based on the educational dynamics in the period 1999-2006. Through this document, a set of experiential areas were taken into account, as “integrated cognitive fields” (Vlăsceanu, *apud* CÎP, 2008:9): aesthetic and creative; man and society; language and communication; sciences and psychomotricity. *Language and communication* area “covers the mastery of oral and written communication, and the ability of understanding verbal and written communication” (CÎP, 2008:10), i.e. it is designed on coordinates that differ from competencies subsumed in communication competence. The curricular

coordinates are components of one single form of communication act: the verbal one. Verbal communication understood as a set of habits belonging to the members of a linguistic community or as a sum of conventions specific to that community is correlated with a part of human communication. Within the projective limits of the curriculum for preschool education, oral communication is prevalent in relation to the written one. We can summarize, in other words, that the preschool curricular framework in *Language and communication* area predominantly focuses on producing effects on the interlocutor. Starting with this design, three of four general objectives (GO) of the area are directly related to oral communication and the last, to written communication (CÎP, 2008:27): GO1: developing the capacity of oral proficiency, comprehension and correct use of verbal structures, meanings orally expressed; GO2: teaching a correct oral proficiency, from phonetic, lexical and syntactical perspective; GO3: developing creativity and expressivity in oral communication; GO4: developing the capacity of understanding and transmitting intentions, thoughts, and meanings conveyed through written language. The four general objectives have been divided into 19 specific objectives that are directly related to communicative competences, or that exceed the *Language and communication* area.

Since 2008, we have been studying the possibility of developing strategies to improve communicative skills to preschool aged children for future school integration, for effective development and management of children acquisitions for socializing. In 2012 we took into account the possibility of developing the skills of children communication in their native language, in accordance with the age particularities and with the subsumed competences in communication competence: grammatical, textual, illocutionary sociolinguistic, strategic/nonverbal (S. Lesenciuc, 2012a). Through that study, we aimed to identify the directions of development of communication skills/competence of preschool children for future school integration. Furthermore, we intended to set up the communicative profile of preschool age and to compare the educational effects produced by the application of the curriculum to the educational effects resulted from the projection of a strategy designed to develop the communicative competence.

We have used the assumption that there is a distinction between the current design of training in *Language and communication* area and the design based on competences subsumed in communication competence. We have built the

research instruments in accordance with the correct, adequate and efficient communication requirements in the preschool child's daily activities (in the kindergarten, in family, outside the familiar frameworks). In this respect, we have changed the assessment sheets/forms based on the model of communication competence proposed by Lyle F. Bachman (1990), correlated the items with the subsequent competences and identified a prevalence of grammatical competence in relationship with other competences. Consequently, we proposed *Language and communication* curriculum structure, based on Bachman's CLA model (1990). The research results were published in the most important Romanian journal in preschool education issues, *Revista învățământului preșcolar și primar*, no.3-4/2012 (S. Lesenciuc, 2012b). Later on, we focused on the research of the appropriate ways for curricular reform, on identification of the awareness degree of the need for curricular development in preschool education (within *language and communication* are) and, more precisely, on the comparative analysis of evaluation instruments. We also did a comparative analysis of information gained through quantitative and qualitative analysis and we proposed the general framework of forming/developing communication competence, in line with the new society trends and with the preschool child need for future adaptation to the dynamics of society and knowledge (S. Lesenciuc, 2014). The research resulted in a series of residual data, not properly used till now, regarding the sociolinguistic competence. The purpose of this paper is to use the residual data of the 2014 research regarding the sociolinguistic competence for motivating further development of the intercultural competence within the national curriculum for compulsory education.

3. RESEARCH DESIGN

Through the previous research we intended to identify the communication skills/competence directions for preschool children for later school integration and, based on results, to identify the degree of awareness of curricular change in preschool education, starting with *Language and communication* area. One of the quantifiable results of the first study (S. Lesenciuc, 2012a) was the communication profile of preschool children related to the set of competences subsumed in Bachman's CLA model (1990), that served afterwards for the analysis of the standard evaluation instruments and of the designing of the general framework of forming/developing the

communicative competence and, implicitly, of curricular design. In this respect, the research was carried out, in a first phase, on a group of 31 teachers of preschool education from Brasov, with more than 10 years of teaching, one of each of the 31 kindergartens from Brasov. In the second phase, the research was applied on a group of 10 teachers with more than 10 years of experience from the school unit of origin (experts). The research carried out based on a standard research, transversal, done in three phases: quantitative, qualitative and mixed (quantitative-qualitative), on a questionnaire survey (for the first group) and a group interview, structured and done through Delphi technique (for the second group).

4. THE RESEARCH OUTCOME

The research results have been the subject of other papers, but data that were used aimed strictly at identifying the awareness of curricular development in preschool education. A series of research data, so called residual data even if they are important in the curricular design, has remained unused so far. Among the most important data on preschool communication profile are those related to the sociolinguistic competence.

4.1 The sociolinguistic competence. The sociolinguistic competence (SLC), or, as Bachman (1990:85) defined it in *communicative language ability* (CLA) model, the linguistic pragmatic sociolinguistic competence, refers to the ability of appropriately communicate, despite language, dialect or speech (A. Lesenciuc, 2017:74). In general, the current model of communication competence includes the sociolinguistic competence (sometimes defined as a socio-cultural competence too), as follows: Hymes (1967; 1972), Canale & Swain (1980), Canale (1983), Van Ek (1986), Bachman (1990), Celce-Murcia *et al.* (1995), Celce-Murcia (2008) etc. Initially, the sociolinguistic competence aimed only at recognizing the sociolinguistic rules of language use, i.e. the ability to use language in different sociolinguistic contexts, to communicate within limits imposed by a subject of discussion or to use the appropriate grammatical forms for different *communicative functions* in different sociolinguistic context (i.e. in Canale & Swain model, 1980). Subsequently, Jan A. Van Ek (1986) discriminates between sociolinguistic competence, that is the awareness of the ways in which the forms of language are selected depending on context, relationships between the communication partners,

communicative intentions etc., and sociocultural competence, meaning the use of the particular framework of communication, depending on the cultural context (Coperias Aguillar, 2008:60-61). Lyle A. Bachman brought the two directions together, into a sociolinguistic competence regarding the control of the language use conventions in relation to the context (social, cultural, linguistic) of communication. In Bachman's terms, the sociolinguistic competence refers to the sensitivity to dialect/variety, sensitivity to register, sensitivity to naturalness that is the way in which elements of language are formulated and interpreted not as linguistic accuracy, but as the sense of *native-like way*, and cultural references/figures of speech (Peterwagner, 2005:94-97).

In terms of sociolinguistic competence level at preschool age, the Romanian studies usually treat projective aspects of curricular documents within the *Foreign languages* area. The starting point is the operational stage of child development, and the focused area is composed by language functions and level of formalism in language. Other studies highlights reflect the role played by child's parents/family in influencing his language. Children are heirs of certain dialects or speech styles and they use a restricted or elaborate code in communication depending on their parents' level of education, their different social backgrounds. They have a particular sensitivity to register and naturalness depending on their home education, called in Romanian „cei șapte ani de acasă” (*good family upbringing during early childhood*). Important studies, such as Labov's (2001:416-417) emphasize that in school “children must learn to talk differently from their mothers” as a first consequence of adaptation to a certain level of language or, more precisely, as a proof of sociolinguistic communication skills.

4.2 Level of sociolinguistic competence at preschool age. In our proposal of redesigning the training and evaluation instruments within *Language and communication* area, we drafted, based on the following structure of competence:

Table 1. The structure of sociolinguistic competence (based on Bachman, 1990:85 and Peterwagner, 2005:94-97 perspectives)

SLC	cultural references and figures of speech	aspects regarding the ability of adequate interpreting of cultural references and figures of speech, of understanding particularities of certain cultural settings, of extending meanings given by a particular culture to particular events, places, institutions, rituals etc.
	sensitivity to naturalness	aspects regarding the way in which elements of language are formulated,

sensitivity to register	understood and interpreted, not in terms of linguistic accuracy, but in terms of native belonging to a particular language, dialect, subdialect etc. aspects regarding the variations within a single dialect or subdialect, highlighted through identification of registry variations (formal, informal)
sensitivity to dialect	aspects regarding the identification of dialect variations

observable behaviors of preschool children, as follows:

Table 2. Observable behaviors associated with sociolinguistic competence in preschool

SLC	cultural references and figures of speech	SLC1: Understand and express appropriately his/her belonging to a community: family, city, country
		SLC2: Understand and express the specificity of certain secular or religious feasts, of their specific rituals
		SLC3: Understand communication particularities of his/her classmates/relatives of different ethnic background (if applicable)
		SLC4: Understand the specificity of certain secular or religious feasts with respect to different ethnic classmates or relatives (if applicable)
	sensitivity to naturalness	SLC5: Use language elements in accordance with his/her family speech habits
		SLC6: Use appropriate parents' or grandparents' specific sentences (if applicable)
		SLC7: Understand differences between standard language used in kindergarten and language used in the family
	sensitivity to register	SLC8: Identify the peculiarities in the language used by his/her classmates (if applicable)
		SLC9: Use appropriately the politeness formula
		SLC10: Salute in accordance with the communication settings
		SLC11: Appropriately suit his/her communication to the formal register
		SLC12: Appropriately suit his/her communication to the informal register
sensitivity to dialect	Not for Romanian ¹	

Using a five-step Likert scale for measuring the communicative behavior, as follows: 0 – never; 1 – rarely; 2 – sometimes; 3- often; 4 – always, we have found that, at the initial stage, the sociolinguistic competence (SLC) reaches values of 1.79 in the control group, respectively 1.98 in the experimental group. After the implementation of the ameliorative program, the final score of sociolinguistic competence in the control group has reached the value 1.96 (an increase with 0.17,

¹ On the territory of Romania, there is a single dialect used, the Daco-Romanian one.

based on training in accordance with the curriculum design within *Language and communication* area), while in the experimental group has reached the value 2.47 (a significant increase, with 0.49). The increase of 0.49 points in sociolinguistic competence is the lowest in relationship with other competences. The highest increase was 0.75 for grammatical competence. A first direct observation concerns the fact that cultural references and figures of speech are difficult to train, because differences in score were insignificant after the application of the ameliorative program. The sensitivity to register can be trained by play exercises (the final stage score in the experimental group was with 0.39 points higher than in the control group). A second direct observation is that, in the final stage, the control group has the lowest score for the sociolinguistic competence, the only one with a value less than 2.

Studying the awareness of the need for curricular development, we found that the teaching staff in preschool education in Brasov is not familiar with the term of 'sociolinguistic competence' and does not well understand the role of this competence. Being trained within the limits of a monocultural national curriculum and professing in accordance with such a curriculum, the teaching staff from the experimental groups received the openness to sociolinguistic competence with reluctance. Only after understanding the components of this competence and the observable behaviors associated to them, teaching staff assessed the communicative profile of the preschool children within the current curricular design and attributed him the score 1.61, a value close to that one gained from experimental results and very far from the value 3.74, allocated to grammatical competence (S. Lesenciuc, 2014:34). It is worth mentioning that, after becoming aware of the role of sociolinguistic competence within the general communicative profile, more than a half of the first group of teachers (subjects) brought to the forefront the necessity of developing the sociolinguistic competence, that were really not valorized in the current curricular framework. The results differed in the second group of subjects. The group of experts, subjected to the group interview, allowed us to conclude:

In order to compensate the level of developing the subsumed competencies in Bachman's model, the experts considered necessary to develop with priority the illocutionary and strategic competences during school time. They distanced themselves in the first

case from the opinion of the respondents from Brasov kindergartens, who considered the focus on sociolinguistic competence necessary. Experts considered that, given the cultural background of the Romanian preschool education, the development of sociolinguistic competence is not a requirement of the system, but a subsequent adaptation to a transnational cultural context (S. Lesenciuc, 2014:39).

In the preschool children communicative profile drawn by experts, the sociolinguistic competence has not been capitalized in the same manner that in the other group, but its development is necessary. The design of all competences, subsumed in communicative competence, is argued by the expert group, as it results from the excerpt from the *Group Interview Stenogram*:

D.M.: Final conclusion?

M.B.: It's needed.

G.V.: It's needed, starting from the family's culture.

D.I.: Interculturality is important, but we have no objectives.

M.L.: Intercultural competence is developed within *Man and society* area, through tolerance, openness towards foreigners, but we discuss about sociolinguistic competence. It is not included within general goals, but we can also refer to GO3.

L.G.: No.

M.L.: From my perspective, it is much broader than what is expressed through GO3. In conclusion, it does not exist, but we need it.

As a conclusion of the interpretation of residual data concerning the sociolinguistic competence, we can affirm that there is a predominance of some competences in the current curriculum, as follows: grammatical (GO2 and GO4), textual (GO4), illocutionary (GO1) and nonverbal/strategic (GO3) competence. The sociolinguistic one is completely neglected. This finding, in relation to a set of curricular documents that still produce effects within Romanian preschool education, is completed by the lack of knowledge (and awareness) of formative valences of sociolinguistic competence. The real preschool children communicative profile highlights the lack of valorization of sociolinguistic resources and the last rank in the hierarchy of competences subsumed in communicative competence. In addition, in the estimative profile of preschool children communication the sociolinguistic competence has the same last rank in the hierarchy. All these conclusions, resulted from data not yet exploited and valorized, regarding the interpretative convergence according to the role of sociolinguistic competence, have only one pertinent explanation, from which we started the

argumentation of the present paper: the national curriculum is monocultural and its intercultural dimension is formal, inappropriate and incoherently applied.

5. WHAT CAN WE DO? CONCLUSIONS

The simple reconfiguration of the real preschool children communicative profile, the reconfiguration of the observation sheet/form for the assessment of preschool children in terms of real communicative competence development, even the redesign of *Language and communication* area within the national curriculum based on competences (and not on general and specific objectives) are insufficient under these conditions. Also, piloting a new curricular design in *Language and communication* area meaning the communicative competence and not general and specific objectives, even the curricular reform implementation in the Romanian preschool education, would produce positive results but would still be insufficient in the effort to train according to the realities of the multicultural world we live in.

The easiest way to solve this problem is to become aware of the real need to develop the national curriculum on intercultural coordinates. Once aware of this aspect, and implicitly once the sociolinguistic competence is designed in the curriculum for preschool education, we can debate, at other education levels: primary, secondary, and high-school, on models of forming/developing the intercultural competence, appropriate to the Romanian culture. In line with the proposed openness through the development of sociolinguistic skills in preschool education, an appropriate model could be the one proposed in 1993 by Milton J. Bennett, entitled: *Developmental Model of Intercultural Sensitivity* (DMIS). The experience of the difference in this model aims at changing the set of standards, from the personal one (or of the culture of origin) to those of the context of producing intercultural communication, meaning the phases of denial, defense and minimization (the ethnocentric stage), respectively of acceptance, adaptation and integration (the ethno-relativist stage) (Bennett, 1998:26). The association between the necessary sociolinguistic profile and the model of developing the intercultural communicative competence proposed by Bennett is not accidental as long as sociolinguistic competence is based on the concept of linguistic/cultural sensitivity and Bennett's model primarily focuses on intercultural sensitivity. Moreover, Bennett's model has been

successful in some intercultural projects, such as those of Intercultura Foundation², within a cultural environment (Italian) not very different from the Romanian one, taking into account the cultural values in Hofstede model (1980/2001).

Consequently, the redefinition/redesign of the national curriculum on intercultural coordinates required by the natural setting of multicultural Europe can be achieved only if the linguistic/cultural sensitivity is coherently developed, without gaps, starting with preschool education. In this case, the optimal solution is the sociolinguistic competence development within *Language and communication* area.

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² Intercultura Onlus Foundation, emerging in 2007 accumulating the heritage of international educative experience of the homonymous association (founded in 1955), invited Professor Milton J. Bennett within the second Forum on Intercultural Learning and Exchange, *The Other Side of Exchange: Host Family Intercultural Learning*, Colle din Val d'Elsa (Siena), October 28th and 29th 2011, v. Bennett (2012:3-8).

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INTERCULTURAL POTENTIAL OF ARTISTIC COMMUNICATION

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Abstract: *Our contribution wants to deepen four aspects of the artistic experience: a) Art is a “language” and, as such, it shares characteristics, conditions and potentialities of all other languages. Therefore, we can consider it as a special type of “communication”; b) In particular, and perhaps even in a stronger way, artistic communication is based on use of “pieces” of reality (objects, concepts, shapes, sounds, movements, etc.) associated with the idea that they «can be seen as expressing, or representing something else» (Griswold 1994, it. transl. 1997: 25); c) Artistic communication appears as a phenomenon with strong relational implications: artwork is born as necessity to restore a non-superficial link between people; d) This particular urgency of sociability takes form in a typical communicative dynamic able to be “translated” in a totally own way, easily crossing linguistic barriers of any particular culture. Examples of empirical applications of these principles in a particular intercultural context, (the Bologna’s prison) are shown.*

Keywords: *artistic communication; denotation and connotation; sense and signification; intercultural communication; pre-cultural background*

1. “ARTISTIC” COMMUNICATION

“Art is a communication and signification phenomenon, and as such can be examined” (Calabrese, 1986:VI). The most distinctive features of the artistic language must be identified, in our opinion, in both the way of using symbols (i.e. codes) and interpreting them (in recipients), as well as in a special type of “noise” related to “interpretive filters”. Recent currents relate the communicability of an artwork to its inner qualities, in its functioning mechanisms, in particular to its symbolic nature. In this case, the discriminatory aspect of the artistic act would be the particular “symbolic action”, which «is a peculiar way to “talk”, that sets it apart from common as scientific language» (Calabrese, 1986:16).

Mead has already said that what distinguishes human from animal communication is exactly the use of symbols itself. In fact, “animals communicate through “natural signs” without requiring any interpretation, but a mechanism of stimulus-response” (Gattamorta, 2006: 110); men instead, using “significant symbols”, cannot understand (through instinctive reaction) complex meanings that require “interpretation”.

For our investigation it is functional to adhere on the distinction (more or less accepted by all)

where there are two broad categories of symbols that work according to “closed” or “open” trajectories. Now, we can agree with Jiranek (1987:80) when he states that «all of the contents of art are open systems». In other words, we can say that the artistic symbol can be identified as one arrangement, process, system in which the “back” ends in a certain vagueness, with a not obvious, forced and not even unique connection between signifier and signified. The artistic language reaches a level of “opening” wider than normal and daily interpersonal communication. In the language of art, therefore, is exacerbated one of the components present in any communication processes, we often forget: communication is always (at various levels) an “unlikely” process to come out. As such it is the result of several “translations-traditions-betrayals” of a life, the communication cannot be compared to a simple “transport” of “informative” material and therefore it implies a particular “performative” activity of the reader.

It is obvious to everyone that human communication dynamics are mostly built on the most powerful symbolic system by the referential point of view, namely verbal language: unlike animals, humans are able to “give each thing its name”, therefore indicating with pinpoint accuracy every aspect of material or imagined reality.

Nevertheless, it is equally clear that non-verbal languages continue to maintain their effectiveness and, often, their central role in human communication dynamics, provoking the question of why men continue to use non-verbal communication, “since they have the ability to use, to communicate, something much more elaborate and complex as language” (Attili & Ricci-Bitti 1983:10).

The most immediate answer to this question comes from everyday experience: “The different forms of non-verbal communication are more effective and reliable in expressing emotions, attitudes and interpersonal relationships” (Gili & Colombo, 2012:291). The need to use non-verbal languages emerges also in situations where the referentiality (that is, the will to indicate something clear and precise, with an intentionality in turn clear and precise) is not the most appropriate strategy: we want to say that there are situations where clear intention collides with the ambiguity or the polysemic richness of the object or with the opacity of our conscience or our will.

Whatever the motivation for the use of non-verbal languages (which are the main codes of the artistic communication) they present themselves as irreducibly more polysemic than the verbal ones: the only exception is the poetic (or creative) language that attempts precisely to get rid of any residual burden of referentiality.

2. NOISE AS A RESOURCE

The opportunities for a creative misunderstanding are offered voluntarily by the author, who sows (we will deepen it) the story of “blanks” to be filled, and the code itself, as well as the used terms can multiply these alternative readings. We now ask, what are the dynamics by which these opportunities are normally used by the reader? What logic such a process is permitted or provided by? Linguistic, psycholinguistic, logic and sociology are supported effectively by a useful distinction between connotation and denotation.

Jauss, with the School of Konstanz, considers reception as an “updating of outdated”, which happens «whenever the reader fills in the blanks» (Iser, 1978/1987:249). These exact “blanks” are the ones that work “as a kind of hinge on which the whole text-reader relationship rotates” (Iser, 1978/1987:249). Along this direction of textual analysis, Umberto Eco (1979: 52) uses the popular metaphor of “lazy (or economic) mechanism that lives on the surplus of meaning introduced by the recipient”.

From the foregoing, it is evident that the artistic communication always requires a

significant and decisive intervention by the reader (on this it is based what is called “reception theory”). With the intervention of this “second author” increases the likelihood of misinterpretation, of misunderstanding, of “noise”. Gadamer (1960, it. transl. 1995:177) notes that “when two men meet and communicate with each other, they always represent two different worlds, two points of view and two images of the world that compare each other”. For this reason, it is comprehensible that the two poles of a communicative relationship can start out from inhomogeneous codes and that this limited ability in the use of codes can generate misunderstanding. However, it happens the same, (and this is what we are more interested in) “to other emotions and feelings, such as love or affection, or to the experience that can come out from artistic expressiveness” (Gili, 2007:156).

For this reason, since «the works of the imagination are in the form of complex networks, consisting of repetitions and variations, they are full of what information theory brands as “noise”» (McGann, 2001/2002:193). First of all we will focus on what are the basic principles of this theory and then we will report how the noise becomes an indispensable resource in artistic communication.

For the mathematical theory of information of Shannon and Weaver, noise must be considered as the whole factors that threaten, hinder, imperil, distort communication. Therefore, the maximum of “informativeness” of a message depends on whether the code is the most possible unique and unambiguous one and it implies a “closure”. As a result, between information and noise there is a relationship of inverse proportionality: “If this model can answer to the communication among machines, it is much more problematic when it is applied to human communication” (Gili, 2007:180).

In fact, here approaching the heart of our interest, “for many other types of human communication, information and noise are not contradictory or opposite terms” (Gili, 2007:181). Iser (1971/1989:46) had already realized that in some cases you might voluntarily “decrease the denotation of a message/text in favour of a greater connotation”. Such specific cases are identified in the aesthetic communication, in literary, musical and artistic works, where ambiguity and polysemy are not only a limit, but also a wealth: they stimulate and require the “productivity” and “interpretative cooperation” of the recipient. We are, therefore, in the presence of

a derived and latent meaning, a “double meaning”, that the issuer can show or hide while the recipient

can discover and affirm beyond the original intention of the issuer (Gili, 2007:182).

Artistic communication flows carefully avoiding the two opposite banks of in one side the “obvious” and in the other the “incomprehensible”. There is the constant risk of moving too far from the ideal line that is the only terrain in which artistic communication can exist. In fact there are limits beyond which the ambiguity of a message becomes pure noise and it does not communicate anything. While, there are also limits beyond which the displeasure kills aesthetics, because it resets the “interest” of the reader and it leads to a simple and immediate consumption.

Art is therefore a “controlled noise” useful to get out of what you already know. Basically this is what distinguishes it from scientific discourse or everyday conversation, which perceive the noise as a problem, essentially with a negative meaning. Now, the operation of the imagination, as the writer Alberto Moravia called it, can be clear and rational, but it is always a bit ambiguous; however,

science is not so: if it states one thing, it is that and that's it. This is the kind of language that ensures to the literary work the ambiguity which art can not do anything without (Camon, 1973:21).

3. DENOTATION AND CONNOTATION

If, therefore, any cultural object “tells a story” (Griswold, 1994/1997:26), we must say that the reconstruction of the story is not a mechanical process, or a predictable and unique one. In fact, many factors are involved in offering possible variants, variations, deviations. Among them, first of all, the polysemic richness of the terms used and the particular way they are ordered by.

Especially after the analysis of de Saussure, it has become a custom to consider the denotation as a sort of “first degree of signification” that has «universal characteristics (the same meaning for everyone) and objectivity (the referents are true and they do not offer themselves to evaluations)” (McQuail, 1987/1996:32), an immediate, unambiguous and explicit symbol.

The connotation, however, concerns the second level of meaning, the accessory one, implicit, unspoken in the word: “The circle of other meanings that can be brought into relation with it” (Marothy 1980/1987:120) and finds its breeding ground in the “reaction of the lived experience” of the reader in the impact with the text. In other words, the reconstruction of the connotative meaning of a symbol asks the receiver

to risk his/her existential experience. The expression “the lemon is yellow” is essentially denotative: the lemon is yellow for all, regardless of previous experience. The only cultural precondition is the conventional sharing (typical of a social group) of the use of the term “yellow” arbitrarily connected to that particular type of interpersonal visual perception. The expression “I'll see you at the bar” is, instead, essentially connotative: to understand it, in fact, we need to go fish out the particular experience of “that” bar, an experience shared by sender and receiver. If not, the latter would be forced to walk the denotative way and he would find himself at all the bars of the city in search of the sender.

The connotation, therefore, is an evident strategy of synthesis of interaction between the individual level and the collective one: in fact, it consists of an “internal rooting” (his/her own experience, history and memory, tastes and inclinations) but also and simultaneously an “external rooting”, that is the story, the sensitivity, the beliefs of the socio-cultural context in which one is likely to operate and evaluate. This rooting takes the cases of “collective imagination”. It is interesting to note that with the passage of time, even the external rooting tends to become internal, to be perceived therefore as a personal, individual, own feeling of things.

4. THE READER AS CO-AUTHOR

Recently, art sociology has applied to aesthetic fruition what in the field of mass media communication has been called the “reception theory”. Starting from the studies of the Birmingham School, the interest of scholars focuses on the fact, previously underestimated, that the outcome of communication is strongly linked to the “activity” of the recipient. This trend quickly found fertile ground in the field of art, ready to receive it favourably. In fact, for a long time they were aware of the fact that «every work of art, once completed, exists as entity endowed with meaning, regardless the personal life of its creator» (Schutz, 1976/1996:103).

In the artistic field, this “risk” of communication, however, is perceived, in different times and different ways, such as an “opportunity”, as a resource: and so we should not be surprised when a discerning reader discovers, “in the writings of others, perfections that stand outside of those which the author has put and wanted, and lends them richer meanings and images” (Montaigne, 1580/1982:148). More recently Ingarden denied that the interpretation of the author should be a

valid yardstick, claiming the existence of a transcendence of the meaning of the work compared to the intention of the author himself (Borio and Garda 1989: 21); and so the public can find what it wants into the work, even what the author did not want: "It is a betrayal, of course, but a creative betrayal (Escarpit", 1958/1977:108).

Every time we re-read a text, we re-actualize it and every time we become "authors" of a "creative misunderstanding" able to charge certain cultural products of "meanings that, in another time and in another place, they could never have" (Sorice Keller, 1996:62). It is interesting, now, to try to deepen the dynamic by which this process takes place and how it can remain inside a virtuous perspective.

Let us now note the useful distinction proposed by Franco Crespi concerning two terms normally considered synonyms: sense and meaning. This distinction, in the artistic field, can clarify many controversies that have marked the history of art, regarding the "communicative" function of the artworks. According to Crespi, the term *sense* must be understood as *directionality*, a sort of primordial thrust congenital to human nature that perceives the inevitable and confused urgency, over that of an end, also of a purpose. When something is given, sense is given. This push is pre-cultural and informs any subsequent action. The meaning, instead, is a cultural translation, and thus a reduction of the complexity of the original sense that is worthwhile in a given environment, historically and geographically defined.

Through this distinction, the true meaning of disorienting aporia of Igor Stravinsky contained in *Conversations with Robert Craft* could be, finally, understood: "The music does not mean anything". It is licit, perhaps, to consider music as a language *incapable of meaning* (because then the referentiality of ordinary communication, that of the road signs, would be enough), but extraordinarily *pregnant of sense*: and man is "an animal that inevitably has sense" (Rigotti & Cigada, 2004:25).

5. ART AS INTERCULTURAL POTENTIAL

Beyond the romantic stereotype of the loner and unsociable artist, the creative attitudes, in the texture of the concrete collective life, "are perpetually in search of social frameworks and tend to create "sociality" (Duvignaud, 1967/1969:62) and the artwork can be represented as an expression or "a nostalgia for a lost communion, as forbidden dream incessantly revived by an irrepressible desire for emotional fusion"

(Duvignaud, 1967/1969:62). For the same reason the artist can be seen as the man who

seeks and sometimes finds in the painting, in the execution of masks, in the music or in the dance, the means to express his sense of isolation [...] an indication of a virtual participation, not yet realized, of which the individual, despite himself, is the source and the matrix (Duvignaud, 1967/1969:54).

Following this perspective, we could consider the artistic production as a communicative dynamic that strives to build interpersonal bonds of a particular type, capable of depth regardless of the direct and mutual knowledge of the participants. Interpersonal bonds able to feed

that experience of the other that takes place always in the aesthetic practice through those moments of the primary identification such as admiration, shock, emotion, crying, laughter, and that only an aesthetic snobbery can take to vulgar (Rondini, 2002: 155).

Only from these considerations is it possible to reestablish also the sense of those creations that are incomprehensible at first sight, justified only by that "violent dissatisfied need of participation" (Duvignaud, 1967/1969:54), which can be translated into religious, magical, political and especially artistic practices. Artistic communication, as well as having its own peculiar dynamic of meaning, seems also to have a very specific ability to facilitate or create links, relationships, sociability.

One of the risks of contemporary sociology, and the classical one as well, is to construct social reality analysis systems that can function perfectly well without contemplating human action, if not as a mechanism responsive to inviolable laws: the comtian dream of a "social physics" which, appropriately "oiled", removes the error from the system. The outcome is that the social is no longer conceived

as the place where the human lives. The human is increasingly seen as a character, impulse, stress, disturbance, external "noise" with respect to system of the behaviour, mechanisms and rules that "make" the society (Donati, 2006:22).

Especially in the field of aesthetic and creative disciplines,

it is a serious mistake to believe that the objectification of value judgments can be achieved by eliminating the subject of assessment, simply starting from the object. This is possible only with

reference to the predispositions of the “primary experience” (Zenck, 1989:105).

It is useful, at this point, to wonder about the properties of this “primary experience”, nowadays very shabby. But what is it about? How and where can we find this supposed “primary experience”? For Crespi this level of experience is critical to the distinction between man and animals. In fact, the loss of the instinctual automation caused by thinking marked the definitive break between the two natures. But, since then, this ability to “think”, to consider their own experience and not just to live it, compels man to act in a totally own way:

He is from the beginning constitutively the being that arises questions: “Who am I?”, “Where am I going?”, “What do I do?”, “What is the meaning of life?”, “What is there after death?” and so forth (Crespi, 2005:6).

If this is the level at which a man becomes such, then you can also review the concept of culture and art in relation to this perspective. Therefore, culture can be considered as a set of

response mode, by sensitive men, to the central deep questions that confront the human groups with the consciousness to exist. Those questions are how to deal with death, the meaning of tragedy, the nature of duty, the character of love – these recurring problems, that are, I think, cultural universals, must be found in all societies where men have become aware of existence (Bell, 1977:428).

And so, if scientific knowledge allows undeniable progress on the path of mastery over nature, existential problems remain the same. Even though attempts to answer vary from context to context, all cultures “understand” each other, since they arise in response to common situations” (Bell, 1977:428).

Another aspect to be conceived in this “primary experience”, particularly important for its influence on the aesthetic or, more properly, artistic dynamic, is finally detected by Duvignaud where he questions the motives of the creative impulse, or “imaginary”. The perpetuation of such “extravagant” dynamic is justified by the consideration that

if our substance was really given to us, and we had it on hand, undoubtedly we would not project ourselves beyond what limits us. But we are insufficient to ourselves (Duvignaud, 1967/1969:134).

This “failure” is then regarded as an act not cultural, but a structural one and as primary

impulse inherent in man to “project” himself beyond what limits him: the “transcendence”. In other words, at this point there is a humanly unavoidable dynamic, an essentially anthropological question. In this perspective, let us now look at the last of these general considerations: how is possible to “outsource” this “primary experience”? Can we consider art as the “least inappropriate” language for this particular type of communication? We must keep in mind, how Crespi does while analysing the thought of Mead, that if it is true that language plays a key role in the formation processes of individuality, it is equally true that “the character, ultimately unobjectifiable of the I, shows a limit to the ability of linguistic definition” (Crespi, 2005:141). Perhaps, just the intention and the artistic endeavour should be placed in this final and total “unobjectifiability” of human experience through the linguistic definitions.

For J. Marothy, if language, writing, conceptual generalization are a great achievement, they can also become a source of strong ambiguity where they claim to exhaust the described object. It is clear, however,

that the “information” contained in the words brings to the surface only some fragments of a certain object and of our relationship with it; a lot of human meanings remain in the sensory channels, conceptually not generalized, immediately undecodable (Marothy, 1980/1987:120).

Even artists, in the vast majority, are aware of this dynamic. For the poet Giuseppe Ungaretti, for example, experience has shown that between the word and what it actually means there is always a huge gap, even when it seems minimal:

Language corresponds badly with what you have in mind and with what you would like to say: sure, it does not correspond, if not quite roughly. Therefore, I would say that I was looking for the least inaccurate approximation, reduction, as far as possible, of that unavoidable gap (Camon, 1982:11).

For many scholars, it is this “least inaccurate approximation” to the experience that characterizes the artistic communication. The artistic expression, therefore, intervenes where ordinary communication demonstrates clearly its limits. It compensates an “unavoidable gap” between “perception” and “expression” that seems to irreducibly characterize human experience.

Taking into account the above mentioned, you can go through all the available communicative ways and use increasingly sophisticated and active codes and channels, but in the end, when it comes

to outsource the experience “it is frequent to name the connotation of such experiences as “unspeakable”, “ineffable” or “indescribable” (Braga, 1985:121); and yet, despite this obstacle, “our intelligence is organized in a way that we attempt to represent the unrepresentable” (Sloterdijk, 2003:106). In this condition of “linguistic suffering”, poetic language

is what tries the most to escape the need to determine, often using words with different meanings from the current ones, relying on the evocative power of sounds and using the power of allusive terms in unusual contexts (Crespi, 2005:24).

This is, perhaps, the peculiarity and the great opportunity offered by the “artistic communication” compared to any other “ordinary” way to communicate. Artistic communication, in conclusion, is offered to the fruition of contemporary man as a tool for encounter, among the many available, between people of different cultures and traditions, as an opportunity for dialogue that exceeds linguistic constraints, thanks to its unique and structural communicative dynamic “open to the sense”: it is, if we reflect, an extremely valuable opportunity in an age that “forces” us to deal globally with *diversity*.

6. THE COMMON GROUND: THE HUMAN

Anthropology, with Lévi-Strauss, argues that the thousands of existing languages are largely mutually unintelligible, but also that, at the same time, “it is possible to translate because they all possess a vocabulary that refers to a universal experience (also if differently cropped by each one)” (Lévi-Strauss, 1993/1997:80). With this statement we fit in the camp of those who, from the classical thought, were called “universals”, so much discussed in the modern thought: there would be a universal experience, “differently cropped”, but after all directed toward the same “sense”, or directionality. Even some current of the linguistic share this “wide” setting:

Every language projects its own interpretative network on experience, on the world. And yet the extensive production practice shows the possibility of “building” the same sense, using different languages ... the sense lets itself reformulate in another language, even if there is no question of an operation taken for granted (Rigotti & Cigada, 2004:37).

Our proposal is to use the opportunity of a “large mesh” signification that, leaving much

responsibility to the receiver (the famous “gaps” identified by Iser in the artistic texts), at the same time permits appealing to what is common to all, to what we may call *human*, that everyone is able to call up as a dowry received before each subsequent cultural construction. It is in resting our feet (even unconsciously) on this common ground, that each of us can experientially experience in him/herself the capacity to enjoy works from cultures, ages, contexts far removed from our own:

This discussion leads to the conclusion that there is a human nature that transcends the culture. This idea does not enjoy good press among the human sciences (Boudon, 2008/2009:52).

Yet, when we recognize that we are able to understand the reasons for attitudes so distant from our cultural setting, and also from what we believe “rational” (as magical practices or the many modern superstitions, for example), we have to admit that “what is common among all people, we have” (Boudon, 2008/2009:53): art (cultural product) maintains its value inasmuch as it reflects the structural values that underlie and precede every culture.

We could empirically verify the existence of this “pre-cultural background” common to mankind in a situation characterized by strong cultural differences: a listening guide to the Seventh Symphony of L.V. Beethoven introduced by reading a poem of E. Montale within the Dozza prison of Bologna, on February 4, 2013. The inmates who participated were Italian in least part: the majority of them belonged instead to foreign ethnic groups (Eastern European, Asian, South American, North African) and to different religions (Muslim belief, Catholic, Buddhist, non-believers). Even the Italian language represented a not indifferent cultural barrier for some.

We centered carefully our exposure on to two experiences common “among all men” (to use the expression of Boudon), effectively photographed by Montale in his poem “*Maybe one morning, walking*”: the first experience is that of “reflexivity” proper to the human race (“... *I’ll turn...*”); the second is the experience of the “fragility” or even of the “inconsistency” (“... *nothing at my back...*”). The passage from the first movement of Beethoven’s symphony to the second one, and then the passage from the second movement to the third one exemplified in a highly efficient manner, beyond the great cultural provenance differences, the presence and the comprehensibility of these two elementary and universal experiences, through the essential

mediation of the teacher. Participants were able to share “what is common among all men”: artistic language is able to bring out this elementary experience in a particularly effective way. The investee subsequent discussion certificated in an extremely convincing manner this intercultural dynamics: a confirmation that all cultures “understand” each other, since they arise in response to common situations” (Bell, 1977:428).

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INTERCULTURAL EDUCATION AND CROSS-CULTURAL SENSITIVITY

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Abstract: *In the current international context when we are talking more and more about the penetration in some cultural areas of certain groups coming from a different cultural background, the idea of coexistence of these distinct cultural groups within the same state entities and the need for intercultural dialogue can be challenging. The paper aims an analysis of the concept of Cross-Cultural Sensitivity, made of epistemological perspective and in terms of educational issues related to intercultural education. The purpose of this paper is to highlight the importance of training of the intercultural competences and to identify the development of these concerning two groups of young people, who live in a multicultural space and which differentiates in terms of higher education that they attend. The methodology of research aimed at quantitative and qualitative analysis of data obtained through the application of a questionnaire on Cross-Cultural Sensitivity. The results of research lead to the conclusion that the existence of cultural diversity, of intercultural barriers and the need for interaction confirms the importance of intercultural competence training.*

Keywords: *cultural diversity; intercultural communication; Cross-Cultural Sensitivity; intercultural competences; intercultural education*

1. INTERCULTURAL COMPETENCE – EPISTEMOLOGICAL PERSPECTIVE

Within the actual context where the globalization process undergoes a continuous expansion the shaping and development of intercultural competence is necessary for the citizens of every country. In a world that is more and more changeable, in the context where the idea of giving up traditional internal frontiers keeps on being promoted, where the individual is raised and educated in an *a priori* multiethnic country, intercultural competence becomes a key-competence.

The intercultural competence represents the ability to communicate efficiently and properly with the representatives of other cultures, to empathize and act efficiently when concerned with them. As a result, it is related to knowing their language, but also the significances of non-verbal language, as well as essential cultural symbols but also understanding the value system.

Intercultural competence is made up of four components: *knowledge, empathy, self-esteem* and *cultural identity*. Knowledge is concerned with a different culture, but also with the behavior of persons belonging to this community. Empathy

involves understanding feelings and needs belonging to persons that are different, that are part of other cultures. Self-esteem refers to knowing own desires, as well as strengths and weak points, and cultural identity refers to knowledge own culture.

The concept of intercultural competence regards a whole of knowledge, abilities, capacities and behaviors, that used harmoniously and complementary, allow the individual to solve some situations of intercultural interaction (Dasen *et al.*, 1999). Constatin Cucoş (2000:43) considers that, we have three constitutive elements in the case of intercultural competence: knowledge, capacities and attitudes. Knowledge deals with: initiation within the close social environment and in the nature of social relations, implemented in interpersonal and intergroup areas; acquiring the axiological context of own culture and foreign cultures, accepted as a result of continuous influences counted as acculturation and knowing the way of interaction of intercultural terms with the purpose to avoid ethnocentric, discriminatory and xenophobe tendencies. When we speak about capacities, we speak about: appreciation of reasoning (their beneficial or maleficent nature, of cohesion or separation, constructive or

destructive); the analysis of the way of manifestation of self-stereotypes or hetero-stereotypes and of ways in where these influence behaviors regarding representatives of foreign cultures; an efficient self-analysis and self-control of personal and situations and behaviors, with the purpose of a subsequent correction of unfavorable manifestation in the intercultural social environment; adapting the message to the sociocultural context and intercultural communication.

As far as the attitudes we relate to: enhancing a correct, civic position, fighting ignoring actions and behaviors, diminishing of importance and discriminating heterogeneous cultures, promoting tolerance and reciprocal cooperation.

Hans Jürgen Lüsebrink (2005:10) considered that we can speak about two aspects, a cognitive one and an emotional one of intercultural competence. There are persons that are brilliant in one of these aspects, but an important role is played by intercultural experience, too. That is why, besides these two aspects, we also have a behavioral element. When defining intercultural competence, Wiseman (1995) brings in three dimensions: cognitive competence, emotional competence and operational one. Cognitive competence involves the ability of initiation into the culture and language belonging to the person that is interacted with, the ability to understand history, institutions, worldviews, customs, traditions, norms and rules of relationship. The emotional competence makes us think of the ability to intercultural adaptation through involving emotional and motivational competences, to the availability to empathize. This refers to a whole of attitudes, like: respect, knowledge, open-minded features, valorization and curiosity towards the other that every individual should develop and manifest in confrontation with the others.

As far as the operational competence is concerned, this involves the ability to prove a certain behavior, to experiment positive intercultural behaviors, to combine verbal or non-verbal behaviors, to tolerate the other's presence, to find and to use to the best ways to adapt in situations of intercultural interaction, to efficiently relate (Cozma, 2001). As a result, we can say that intercultural competence can be assessed at cognitive level (concerns the capacity to realize and understand different aspects/situations, to relate adequately and efficiently), at emotional level (it is concerned with attitudes, degree of emotional involvement, desire and motivation to properly and efficiently communicate with the others and at behavioral level (it refers to abilities, energetic attitudes manifested within behaviors, in

order to efficiently relate in intercultural interactions). Lüsebrink considered that shaping intercultural competence involves certain stages. These are: ethnocentrism, as an excessive appraisal of own cultural identity usually, accompanied, by not admitting real values from other cultures; the attention paid to a foreign culture and to its representatives; comprehension or capacity to properly read values and symbols of other cultures; accepting or a certain tendency to respect cultural differences, even the fundamentally opposed to own axiological standards; appreciation or respect for other cultural values or standards, up to a certain form of identifying with them; intentional adoption of values, cultural standards and systems of symbols of the other (Lüsebrink, 2005:69).

Byram and Zarate (1997:18-65) considered that there are five distinct categories contributing to the shaping of intercultural competence, as it follows: *attitudinal* (like curiosity, an open attitude towards subduing stereotype traditions about other groups and about own group); *knowledge on social groups, „products” and their experiences*, taken from own culture or acquired from the others' culture and are concerned with general processes of social interaction at the macro level but also micro level; *abilities of interpreting and relating* (like preference to a proper analysis of a document or an event originating in a certain culture or proper explanation and relating with events generated by own culture); *abilities of interaction and discovery* (among which the capacity to receive and acquire new elements and experiences belonging to other cultures, to deal with knowledge, attitudes, abilities in limitative conditions and real interactions) and *abilities of reflection and critical assessment*, relying upon criteria, perspectives, experiences and “products” from own culture and others.

2. NECESSITY OF AN INTERCULTURAL EDUCATION AND DEVELOPING AN INTERCULTURAL COMPETENCE

Intercultural education must be regarded as a response to the new global context. This must involve an intercultural pedagogy that can be realized by taking into consideration „the dynamic character” of cultures. This is a must of the European Union. In the United States and Canada, *multicultural education* turned actual at the beginning of the 70's, in those times being published the first scientific articles concerning this topic. In the same period, the first educational solutions regarding multicultural challenges also appeared in Australia. Later on, the concept of

multicultural education started to appear in Anglophone countries. In Europe, approaching this concept happened mainly in countries where immigrants were dominant (France, Germany, Belgium and The Netherlands). In the 50's-60's, a particular attention was paid to overcoming linguistic problems in schools. On the one hand, there were measures to learn the languages of host countries and on the other hand, there were conditions for preserving and developing the students' and pupils' native cultures, promoting the idea that returning to their own country was possible any moment. In the 70's, in some countries, there were launched new specializations, due to an increasing number of foreign children in schools like *Ausländerpädagogik (Pedagogy for foreigners)* in Germany or *Pédagogie d'accueil (Familiarization Pedagogy)* in France.

From the 90's, The European Council approached the issue of interculturality from the educational point of view but also from the political one, while the interactions between different cultures were regarded as beneficial to cooperation and solidarity, avoiding dominance, conflicts and isolation. After 1989, The European Council intensified its cooperation with Central and East Europe, helping countries from this region develop, taking into account human fundamental rights and those of national minorities. In collaboration with The European Union, UNESCO, The World Bank, OSCE, UNICEF and Foundations for an Open Society from different countries, was launched the project *Education for Democratic Citizenship*, a huge project that involved rights and responsibilities in a democratic society, encouraging and facilitating the youngsters' participation in such process. Intercultural education, as a political objective, was launched in several European states of the European Union, like Italy (*the Ministry Memorandum concerning Intercultural Dialogue and Democratic Coexistence*, 1997) or Finland (*The Program for Global Education*, 2007). Some directing tendencies appeared in Austria, Ireland, Italy, The Netherlands, Slovenia encouraging schools and other institutions to elaborate projects regarding familiarization with other cultures, promoting traditions.

The years 2000 represented a study of the principles of intercultural education within The European Union texts, there were elaborated a series of specific methodologies for implementing them de facto in school pedagogy. Thus, Recommendation 12 (2002) introduced in a separate annex the pedagogical objectives and education methods for a democratic citizen ship, within

intercultural dialogue, recognition and respecting differences and building up a tolerant, respectful climate represented main concepts. The same, Resolution 7 (2003) underlined as main topic regarding the youth education the promotion of intercultural dialogue (DGIV/EDU/DIAL, 2004:15-16).

In the UNESCO report on education in the 21st century, instruction is represented as relying upon four basic elements: the capacity to know, to do, live together with the others and the ability to exist. These four complementary roles cannot be dissociated and they convey towards the idea of the individual emancipation as an ability to participate to a complete citizenship in an open and democratic society. Intercultural education corresponds to the third pillar of education: the capacity to live with the others. This is considered a very important element of education, a vital element in developing a harmonious society. It refers to the capacity to live next to the others, "by developing how to know the other, his history, traditions and spirituality" (Delors, 1996:18).

The actual situation from Europe, determined by migratory groups, that significantly changed the structure of European population, by the European Union expansion and geopolitical changes, by the intensity of controversies and debates upon systems of values, a growth in discrimination and racist incidents, impose a particular care to intercultural dialogue. In this respect, cultural diversity and social cohesion acquired a particular place in political agendas and national governments from Europe had to introduce intercultural education as a separate element or integrated in public policies.

3. DIDACTIC ASPECTS OF INTERCULTURAL EDUCATION

As a determining factor in the educational process, school plays a fundamental role with respect to intercultural competence. The instructive - educational process must be oriented not only towards creating a proper environment for personal self-development, but also towards defining an environment bringing intercultural and multicultural educational experiences. The adjustment, accompanied by the sensitivity of every individual regarding a foreign context and his capacity to change the reference system, unavoidably leads to shaping intercultural competence (Bennet, 1993: 21-71).

Beacco J. C. claims that intercultural education is a condition for democracy and „education in foreign languages is an ideal place of anchoring”

(Beacco, 2005:217). Intercultural education is seen by Trim J. as the only means towards a lasting European peace, because

the best protection towards any form of racism and xenophobia is ensured by knowledge and direct experience of the other's reality through an improvement of communication capacities (Trim, 2001:7).

Acquiring knowledge on national and universal culture, developing correct attitudes, manifesting open-minded attitudes and availability of communication and civilized interaction with owners of any culture, developing cooperation abilities to solve common issues, all are important aspects contributing to the development of intercultural competence.

Intercultural competence involves a civic dimension, those forms of behavior allowing every person to efficiently participate to social and professional life. The civic dimension include aspects like: democratic citizenship, use of knowledge, abilities, values and attitudes necessary to promote inclusion, justice and sustainable development, respecting rights and liberties that are fundamental to humans. In this respect, redefining the concept of *citizenship* is an essential part of intercultural discourse, regarding new horizons and ways to practice a participatory democracy locally, nationally, European and internationally. In this respect, educational systems, mainly school have major roles and responsibilities. The student must be, constructively and positively educated in relation with the notion of diversity; to manifest respect for own rights, but also for the others', no matter the ethnical origin, the language, the culture, the religion, the gender, the age or their social status; to respect social and cultural traditions, rejecting any kind of intolerance, extremism or racism; to prove responsibility for the self and for the ones around, for society and environment; to wield actively and responsibly own rights, respecting the others' rights, too; to praise diversity; to prove tolerance and inclusive attitude; to practice and to promote human values in everyday life, like: respect for personal dignity, fighting against prejudices and discrimination of any kind, against poverty and marginalization.

4. RESEARCH METHODOLOGY

4.1. Meaning of Research. The research aimed at examining Cross-Cultural Sensitivity among 65 students from "Ovidius" University in

Constanta, Romania. Constanta is a Romanian city located in the Dobrogea area, a territory situated between the Danube and the Black Sea. There is a multiethnic and multicultural space in which many ethnic minorities, such as Turks, Tartars, Russian - Lipovans, Armenians, Greeks, Italians, Roma, are living together with the Romanian majority. The area is considered an intercultural model in the Romanian space, thanks to the harmonious coexistence of the ethnicities living here.

The study aimed at examining the different levels of student understanding of the concept of Cross-Cultural Sensitivity. In addition, the data were collected to determine whether there is a relationship between the results and the demographic factors that are frequently mentioned in the literature.

4.2. The objectives and the hypothesis of the research. The Objectives of Research were: O1. identification of psycho-individual and social factors that mediate the formation and development of Cross-Cultural Sensitivity; O2. comparison of two groups of students, different from the point of view of the specialization they are studying, regarding the level of Cross-Cultural Sensitivity, from the point of view of *Cultural Integration, Behavioral, Intellectual Interaction, Attitude Toward Others, Empathy*.

The Hypothesis of Research were: H1. There are significant statistical differences in the level of Cross-Cultural Sensitivity from the point of view of *Cultural Integration, Behavioral, Intellectual Interaction, Attitude Toward Others, Empathy*, between the two groups of distinct students who participated in the research; H2. There are no significant statistical differences regarding the level of Cross-Cultural Sensitivity of students that have participated in the research in correlation with sociological variables of ethnicity and religious confession.

4.3. Methods and research tools. The study was conducted by applying a questionnaire on Cross-Cultural Sensitivity, known as the Inventory of Cross-Cultural Sensitivity (ICCS). The questionnaire was adapted after the *Inventory of Cross-Cultural Sensitivity* and *Cross-Cultural Sensitivity Scale (CCSS)* proposed by Pruegger, V. J. and Rogers, T. B. in the study "Development of a scale to measure Cross-Cultural Sensitivity in the Canadian context", published in 1993 in *the Canadian Journal of Behavioral Science* (Pruegger, Rogers, 1993:615-621).

4.4. The group of participants. The group of participants is made up of students from "Ovidius"

University of Constanta, Romania, who study in two distinct specializations, namely: *International Relations and European Studies* (IRES), from the Faculty of History and Political Sciences and the *Pedagogy of Plastic and Decorative Arts* (PPDA), from the Faculty of Arts. We mention that the students from the specialization *International Relations and European Studies* (IRES) learn, according to the curriculum, the following subjects: *Introduction to the Study of International Relations, Introduction to European Studies, History of Europe in the 20th Century, International Relations Theory, History of European Integration, EU and War against terrorism, Dimensions of security in the Balkans, Contemporary political ideologies, Geopolitics, Totalitarian regimes in the 20th century, Atypical threats to world security, Foreign policy and diplomacy, Current trends in world politics, Globalism and globalization*. We believe that studying of these subjects has an important role in the intercultural education of the students. As far as the students of the *Pedagogy of the plastic and decorative arts* (PPDA), they are going through a much smaller number of subjects, which we can say that contribute to their intercultural education. These include: *History of Culture and Civilization, Education of Plastic Creativity in Interdisciplinary Context, Postmodern Aesthetics*.

The study was attended by 31 students from the *International Relations and European Studies* (IRES) and 34 students from the *Pedagogy of Plastic and Decorative Arts* (PPDA). We consider that the results are significant, as the degree of participation of the students from the two distinct specializations was over 50%.

4.5. Results. The results of the research regarding the first hypothesis that has been formulated, demonstrate that there are statistical differences between the two groups of distinct students who participated in the research, when we relate to *Intellectual Interaction* and *Behavioral*.

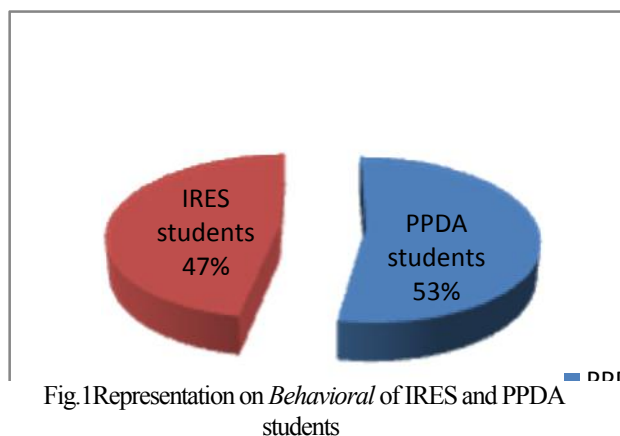


Fig.1 Representation on Behavioral of IRES and PPDA students

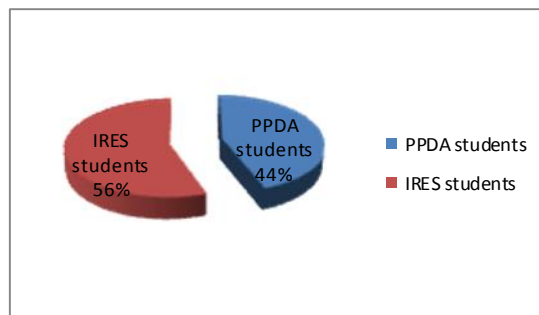


Fig.2. Representation on Intellectual Interaction of IRES and PPDA students

Thus, PPDA students are more open if we relate to *Behavior* (53%, compared to 47% in the case of IRES students), and IRES are more open in terms of *Intellectual Interaction* (56%, compared to 44% in the case of PPDA students).

Regarding the other aspects that we have analyzed: *Cultural Integration, Attitude Toward Others* and *Empathy* the results of research are somewhat similar. Thus, the results of the research show that the students from PPDA specialization are more open than IRES students to the issue of *Cultural Integration*. The difference is not very high, meaning that if PPDA students registered a 51%, the percentage of IRES students was 49%.

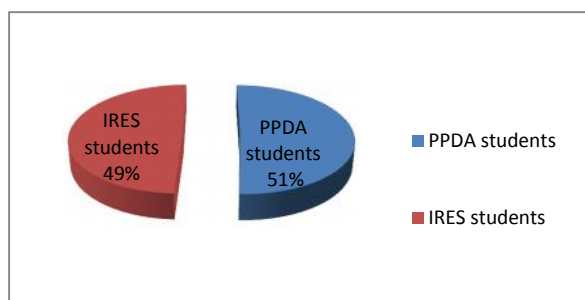


Fig.3 Representation on Cultural Integration of IRES and PPDA students

Regarding *Attitude Toward Others* and *Empathy* the results of the research were similar and show that the students from IRES specialization are more open than PPDA students.

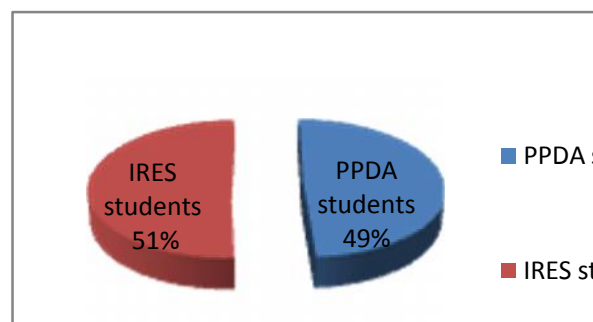


Figure 4. Representation on Attitude Toward Others of IRES and PPDA students

The difference is not very high, meaning that if IRES students registered a 51%, the percentage of PPDA students was 49%.

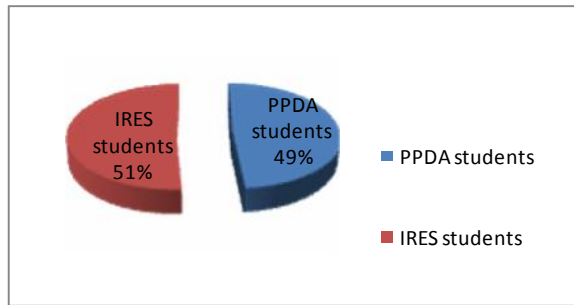


Figure 5. Representation on *Empathy* of IRES and PPDA students

Two sociological variables were considered important in the realization of this research, namely: ethnicity and religious confession. Thus, regarding the students from the *Pedagogy of Plastic and Decorative Arts* (PPDA), we mention that 67% were Romanians, 6% Russian - Lipovans, 3% Greek, and 24% did not declare their ethnicity. When we relate to the religious confession, 79% are declared themselves as Orthodox Christians, 3% as Old Orthodox Christians, 3% Catholics, and 15% did not declare their belonging to a religious confession.

On the other hand, regarding the students from *International Relations and European Studies* (IRES), we mention that 73% of Romanians, 9% Tatars, 6% Germans, 3% Russian-Lipovans, 3% Aromanians, 3% Turkish and 3% Gagauz. When we relate to the religious confession, 75% have been declared Orthodox Christians, 13% have been Muslims, 6% Catholic and 6% Agnostic.

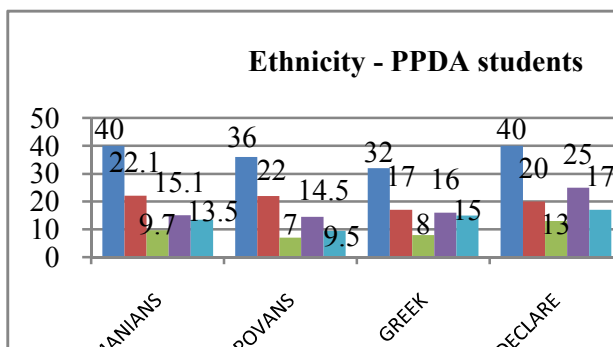


Fig.6 Cross-Cultural Sensitivity of PPDA students in correlation with *ethnicity*

If we are to relate to the ethnicity the results of research show that there are statistical differences regarding the level of Cross-Cultural Sensitivity of PPDA students that have participated in the research. Thus, ethnic Greeks have recorded, by comparison, the lowest scores in terms of *Cultural*

Integration and Behavioral Scale, the Russian-Lippovans students have registered, by comparison, the lowest scores in terms of *Intellectual Interaction* and *Empathy*.

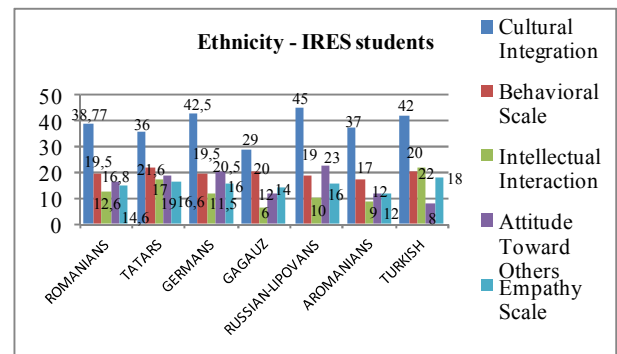


Fig.7 Cross-Cultural Sensitivity of IRES students in correlation with *ethnicity*

Regarding the level of Cross-Cultural Sensitivity of IRES students in correlation with *ethnicity* we can see that the lowest scores, by comparison, were recorded on *Cultural Integration* and *Intellectual Interaction* about Gagauz, and on *Behavioral* and *Empathy* about Aromanian people. Instead, the highest scores, by comparison, were registered by Turkish ethnicity, with regard to *Intellectual Interaction* and *Empathy*.

Correlating Cross-Cultural Sensitivity of PPDA students that have participated in the research in correlation with religious confession, we can appreciate: the highest scores, by comparison, were recorded on *Cultural Integration* and *Attitude Toward Others* by students who did not declare their belonging to a religious confession and the lowest scores, by comparison, were recorded on *Intellectual Interaction* and *Empathy* cores by those who declared their confession to Old Orthodox Christians.

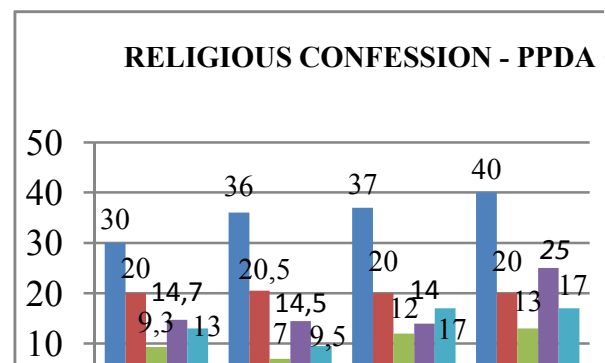


Figure 8. Cross-Cultural Sensitivity of PPDA students in correlation with religious confession

The interpretation of the data obtained regarding the correlation of Cross-Cultural Sensitivity with the religious confession among the IRES students shows that the persons who declared themselves as Orthodox Christians and

Catholic had, by comparison, the lowest scores on *Cultural Integration* and respectively *Behavioral*, and the persons who declared themselves Muslim have recorded, by comparison, the highest scores on *Intellectual Interaction*, *Attitude Toward Others* and *Empathy*.

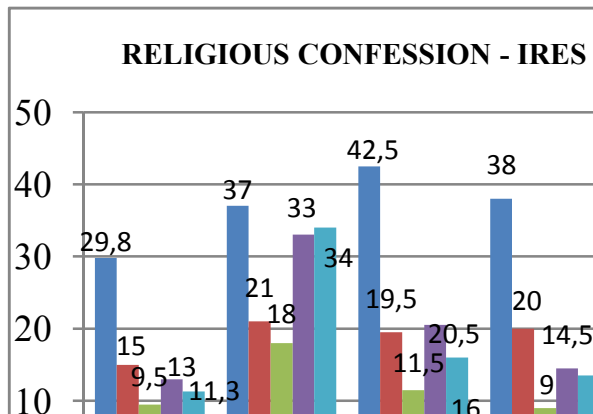


Figure 9. Cross-Cultural Sensitivity of IRES students in correlation with religious confession

5. CONCLUSIONS

Under the impact of modern civilization within the globalization context, we are permanently influenced by other cultures. In this respect, the necessity of intercultural development is a must. Shaping intercultural competence needs conceiving and unfolding a coherent series of educational events that could generate knowledge apprehension, forming abilities and attitudes, proving an openness, flexibility, tolerance towards traditions, values, others' norms. In this respect, a fundamental role is played by the educator, who must guide the shaping of future personalities in relation to the expectancies of a multicultural society. We are witnesses of a time where diversity is growing, bringing opportunities and challenges. As a result of numerous transformations, the contemporary world cannot be characterized and regarded only through the point of view of cultural homogeneity. We are mainly facing heterogeneous societies, and in this context, it is mandatory the shaping of abilities of intercultural communication and intercultural competence, that are the key for developing and maintaining sustainable democratic societies. These, too can be developed by promoting a quality education. The results of the research show that the first hypothesis was partially validated, meaning there are statistical differences in the level of Cross-Cultural Sensitivity, only from the point of view of *Behavioral* and *Intellectual Interaction*, between two groups of distinct students who participated in the research. In terms of the second hypothesis, it was partially validated. The results of research have shown there are no very significant

statistical differences regarding the level of Cross-Cultural Sensitivity of students that have participated in the research in correlation with sociological variables of ethnicity, but there are significant statistical differences regarding the level of Cross-Cultural Sensitivity of students that have participated in the research in correlation with and religious confession.

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MIGRATIONS: BETWEEN DIVERSITY, RICHNESS AND TRANSCULTURALITY

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Abstract: *We live in a new "era of migrations": today, with a disruptive impact, migrations are once again one of the most visible and controversial factors that change our societies. For some it is the dawn of a new world, characterized from métissage and universal brotherhood; for most people, it is the beginning of an invasion. However, who are the immigrants? Immigration is always a matter of boundaries: who is "we"? Who is "they"? The receiving society has the power to define, classify and construct the social category of immigrants intended as foreigners coming from poorer countries, who are allowed to stay in a temporary way and to certain conditions: therefore, immigrants are those coming from poor countries or from countries whose culture is perceived as very different from ours. In (brutal) summary, we can say that the definition of immigrant is closely linked to our mental boundary, which appears to be mobile and porous. A negro is perceived as immigrant, while a wealthy Arab as a friend: the "wealth has the power to bleach". So, if the phenomenon is constituted "simply" by the passage from the "poor" to the "rich" side of geography of a world terribly unequal, from a cultural point of view there are deep and multiple implications. In this paper we analyze the relationship between migration and immigration, complementary in the sociology of Abdelmalek Sayad and of Pierre Bourdieu, to attempt a definition of "cultural pluralism" capable of holding at least three perspectives: intercultural, multicultural and transcultural.*

Keywords: *community; intercultural context; transculturalismo; universal brotherhood*

1. INTRODUCTION

Migrations are always part of the history of mankind, if it is true that "we all have African origins". The archaeological research, the Homeric poems, the biblical evidence, tell us about individual and group movements, trades, peaceful colonization and cruel invasions: experiences "of movement" that have built the history of human civilizations. The permanence, laboriously conquered during the Neolithic age, was never absolute: the movement of populations, in its various forms and with different outcomes, has always accompanied the formation of stable societies.

Today, again and with a disruptive impact, migrations present themselves as one of the most visible and controversial factors of change in our societies. In urban spaces, into the labor market, in classrooms, in places of religious meeting and in circuits of illegal activities, are under way replacements and mixtures of old and new protagonists. And the newly arrived are almost always poorer than those previously established, as

well as different by language, physical appearance, habits, beliefs and religious practices. The widespread perception is that of a disruption of the social order. For some, it is the dawn of a new world characterized by *métissage* (or miscegenation) (Callari Galli, 2005; Nous, 2006) and by universal brotherhood; for most, it is the beginning of an invasion.

It is possible that in a few centuries ours and the past one will be remembered as the centuries of migrations. Although it has always been a constant feature in history, the migration phenomenon has grown more and more thanks to the development of means of transportation and of communication networks. Leaving to historians the long-term evaluations, we see as useful some social sciences considerations that attempt to understand and face a momentous phenomenon.

In view of such a breadth, the prediction is that such a phenomenon is distinctive of our time. Therefore, the social scientist poses a number of questions particularly about the causes of migration, the inclusion of migrants in countries where they move and the processing of their

cultural identity. Above all, he has the objective to deconstruct prepackaged ideologies on this topic, rereading in a critical view all the popular lexicon based on an emergency policy promoted by predators of hand-stitched boundaries.

In 2015, migrants represented a total of about 3.3 percent of the world's population: in figures, about 243.6 million out of more than 6 billion human beings (Caritas and Migrantes, 2015); while in the UE-28 area, migrants are 35.2 million, an increase of 3.6% compared to 2014. Considering the distribution in different countries, 76,2% of foreign residents is hosted in Germany (21,5%), United Kingdom (15,4%), Italy (14,3%) and France (12,4%). As of January 1, 2015, in Italy resided 60.795.612 inhabitants, including 5.014.437 foreign citizens (8,2%) of which 2.641.641 women (52,7%). Compared to the same data in 2014, the foreign population has increased of 92.352 units (+1,9%).

According to numbers, we are talking about a small quantity of humanity, but the perception is dissonant compared to the data, because certain aspects such as, the concentration in specific areas, the rapidity of the formation of new migration streams and dramatic modalities of a (large) part of arrivals, increase the sense of loss and threat.

2. MIGRATION. ASSOCIATED CONCEPTS

But, who are the immigrants? This represents a first problematic node: it is not easy to define who the immigrants are or, more precisely, who among the foreigners should be classified as such. The immigration is always a matter of boundaries: who is “we”? Who is “they”? With “we” normally we indicate not only the natives, but also “our friends”, or foreigners that we favorably welcome as residents and possible future fellow citizens; with “they” we intend to refer to strangers in the strict sense of the term, who we are willing to admit only temporarily, but that, in principle, we would never want to see settled in our cities and, least of all, we would never like to see among full citizens. The recipient society has the power to define and classify, to construct the social category of immigrants intended as foreigners coming from poorer countries, authorized to stay in the country temporarily and at certain conditions: the rules, as well as the common sense and the daily language, contribute to demarcate the social boundaries related to immigrants. Customarily, we define “immigrants” only part of the foreigners who reside and work in our country. British or French people are not “immigrants” and the same is true

for Japanese or Koreans even if they would be included into the conventional definition of immigrant adopted by the UN: “a person who has moved to a country other than the country of habitual residence, and living in that country for more than a year”. The same is true for the term “extra communitarian”, a legal concept that has become almost synonymous of “immigrant”, with paradoxical consequences: it does not apply to Americans, but applies to Romanians. Therefore, are immigrants those coming from poorer countries or from countries whose culture is perceived as profoundly different from ours. In (brutal) summary, we can say that the definition of immigrant is closely linked to our mental boundary, and this one appears to be mobile and porous. A negro is perceived as immigrant, while a wealthy Arab is perceived as a friend: the “wealth has the power to bleach” says Ambrosini (in Ambrosini & Abbatecola, 2009:13).

The immigration is not only a matter of populations movements, but is a far more complex matter that involves the policies of the receiving States, mainly related to the modalities (implicit or explicit) of categorizing more or less acceptable foreigners, the reactions of the society toward the newly arrived and, of course, of the migrants themselves. So, if the phenomenon is constituted “simply” by the passage from the “poor” to the “rich” side of geography of a world terribly unequal, from a cultural point of view there are deep and multiple implications.

We need to highlight that the phenomenon of migration determines consequences, often heavy, both on countries of origin and those of arrival: migration and immigration, complementary in the sociology of Abdelmalek Sayad (2002), mutually refer to each other as a total social phenomenon: in fact, to each immigration within a society there is always an emigration from another society. Relationships between human beings are transformed by migration, from the arrival and stay of migrants (while in departure countries relationships are transformed by their departures and prolonged absences), renewing the cohabitation and coexistence of social groups and individuals in the territories and communities. The countries of origin (the “poor side”) see undermining their present and potential human capital, since those leaving are often children and young people, therefore, the workforce and (potential) intellectual strength, and the *brain drain* is a further nefarious consequence on already poor countries.

Observing the reality of contemporary migration, the analysis of Sayad results to be still

perfectly current: Sayad studied the Algerian migration into France during the 70', which was a mass migration from a predominantly rural society to an urban and industrial society; now as then, the migration phenomenon manifests itself as a direct result of colonization; now as then, it has as a point of arrival those countries representing rigorous models of nation-states, representatives of that "imperialism of the universal" mentioned by Pierre Bourdieu (1998).

In addition to excessive economic and social commitment, the receiving countries need to perform a cultural conversion, anything but superficial, which expects and requires the potential renegotiation of shared meanings and of traits, at times profound, of the collective identity. The matter of cultural pluralism is central to reject the ethnocentrism and all forms of discrimination, encouraging an ethic of recognition and respect for differences. But that of cultural pluralism is a broad paradigm that "contains" at least three perspectives: intercultural (Hannerz, 1996), multicultural and transcultural (Welsh, 1999).

The intercultural perspective has strongly insisted on issues related to diversity and otherness; however, where emphasis is put on the differences between groups there is the risk of creating even more distance between them and, involuntarily, this can start processes of segregation and ghettoization. Thus, the cultural barriers remain and this may result in the reaffirmation and strengthening of stereotypes.

The process of recognition and enhancement of otherness, can lead to useless and often harmful essentialisms and to an exasperated idealization, by minorities, of the culture or of the country of origin (the idea of authenticity, produced by nostalgia of "pure origins", is another consequence of this phenomenon, which should be revised and superseded). Therefore, despite good intentions, the intercultural dream may prove counterproductive and can lead to exasperate cultural conflicts rather than help their resolution.

Beyond the difficulties faced in spreading the intercultural project, it would be good to ask ourselves whether at the basis of the good intentions of the intercultural proposal we should proceed today, as suggested by Demetrio, with "a change of paradigm, a different concept of the culture and of relations between cultures" (Demetrio, 2003). Currently, in response to its highlighted inadequacy to explain the complexity of current phenomena, the traditional notion of "culture" needs some revision. Especially in social, anthropological and psychological sciences we can increasingly hear speaking of transculturality and

transculturalism. These new concepts put emphasis on the dialogical character of cultural influences, tending to a conceptualization of the interaction where nothing is ever completely "other" (foreign and stranger) and, therefore, help to understand the processes of formation of the multiple identity of the subject (both as individual and community) in all their complexity.

The question that strongly rises and pretends an overbearing response relates to the very idea of "culture" that must be subtended by a pluralist society, in intercultural species: in the absence of such a response, we would leave ample space for aporias and paradoxes.

The illuminated West has identified in the concept of multiculturalism its modern utopia: the multicultural society is (or should be) hospitable, oriented to accept otherness, available to "embrace" the difference. The multiculturalism and its direct development, the interculturalism, have shown to be weak because anchored to a conception of culture characterized by social homogenization, ethnic consolidation and intercultural demarcation (Welsh, 1999:194); while the real experience, with multiple cultural interconnections increasingly dense and complex of the process of globalization and transnationalization, show all the fragmentation of the social mosaic, revealing as impossible the concept of close cultural systems that have always lived and have always been fed by hybrids and exchanges.

Already in the 40's of the 20th century there was a talk about *transculturation* when it became necessary to overcome the concepts of *acculturation* and *deculturation* (Ortiz, 1940; Malinowski, 1982). Today, in cultural studies, particularly in colonial and post-colonial context, the word *transculturation* has overcome the original uni-directionality to construct a model of mutual interaction (Pratt, 1992; Pratt, 1995): is therefore appropriate to see in the *transculturation*, intended as a cultural multidimensional exchange model, a forerunner of today's concepts of transculturality and transculturalism.

The modern reality, profoundly and evidently marked from the *transnationalization* (expression that anthropologists prefer to the generic one of *globalization*), therefore requires some sort of "fine-tuning" of the notion of culture, mainly from the point of view of *flexibility*. The endless contaminations in the fields of economics, finance and politics, forming the *modus operandi* of late capitalism, affect the culture introducing a continuous alteration of meanings and cultural identities: the transnationalization did not produce

the homogenization of culture, creating a kind of “diffused indistinct”; instead, with the variety of phenomena that accompany it (migrations, movement of knowledge, of ideas and products), it became characterized by a noticeable increase of cultural diversity, which however takes a new shape compared to the past because dense interconnections and increasing deterritorialization make it always harder to categorize different cultures as “discrete units”. The particular articulations of local and global in today's societies, gave rise to new cultural forms, modern and plural. To explain the formation processes of these «migrant modernity» (Schulze-Engler, 2002:65-79) and of virtual community identities, cultural expressions produced by the globalization (Appadurai, 1996), become therefore necessary new conceptualizations and models of cultural interaction.

The concept of *transculturalism* elaborated by Welsch is operative other than descriptive and, recognizing Nietzsche as a precursor, focuses on the cultural fertilization at different levels: from the macro level of the societies – whose cultural forms today are increasingly characterized by internal differentiation, complexity and hybridization – to the micro level of individual experience, where the personal and cultural identity almost never corresponds to the civic and national one, which, instead, is more and more marked by multiple cultural connections.

At least theoretically, the transcultural model is a hypothesis that can be pursued both at global and *glocal* (Robertson, 1999) level, representing that sort of “third way” proposed as an alternative to other models that have shown (more or less covertly) to be assimilationist. But, to overcome this temptation we cannot avoid to rethink the matter of boundaries, to be intended, in fact, not in a political sense, but cultural and ideological.

To try to accomplish this necessary task of removal of barriers, it is necessary reasoning about the theme of culture and, particularly, on the theme of diversity.

We tend to consider “cultural diversity” that sort of conceptual container where keeping differences related to religion and geographical origin: this approach is often taken to the extreme and there is the tendency to link to each immigrant, or group of immigrants, a “culture” that each one brings with himself, as if it were a static ballast. This baggage is considered more or less problematic – or more or less a resource – depending on how it is perceived the culture of the country of origin. This perspective, which seems to be dominant, has a limit inherent to the static

nature attributed to the culture, instead of considering it, more properly, as a process subject to change that evolves in close connection with the context.

It is clear that the culture of any social group, of any size, among other things includes nations, ethnic groups, cities, neighborhoods, labor organizations, gender and generational groups (Barrett, 2013:15-41): from this perspective we can observe how everyone can simultaneously belong to more than one culture intended as such, and we could even think that, in the same space, not all cultures live together harmoniously (Maffesoli, 2004).

The diversity of the world is infinite, and the cultural diversity has always existed as human condition (De Sousa Santos, 2011:9-22) that, in a globalized world characterized by the migratory phenomenon happily defined as the “total social fact” (Sayad, 2002), today manifest itself very much evidently.

The modalities of approaching the relationships with diversity, or to use a more correct lexicon according to Simmel “to the other and to the otherness” (Simmel, 1908), are configured with mixed feelings typical of such relationships into the sociological conceptualization of Simmel's interpretative categories of distance and proximity, difference and similarities. The stranger, although belongs to the community in which he is placed, is defined by this relationship of distance and closeness, originating mechanisms of acceptance or rejection. Therefore, the ambivalence of the sociological category of the foreigner, in the relationship that he builds with the other, is bearer of a change of the consolidate social space.

The social sciences, starting from issues related to the settlement of those arriving, have initially examined migrations in view of an immigration economy and of the process of social and national integration (Rea, Tripiet, 2003). The social anthropology of Anglo-saxon matrix has privileged the notion of *social networking* (Hfily *et al.*, 2004) and the transitional dimension of these nets, highlighted by the French approach, has stressed the comprehension of a transnational form of migration based on *communities of itinerancy* (Tarrus, 1989; Escofier, 2009). Therefore, the significance and characteristics of contemporary migrations require to understand ways of “collective existence” among migrants and the subjective dimension of the experience of the communities of itinerancy, where individuals are united by their passage through Europe and by a changeable transmigration, which ends up favoring

the *métissage* and soliciting multiple systems of belonging.

As already remarked from the aforementioned Abdelmalek Sayad, from marginal research object within humanities and social sciences, today migration is fully entitled as a fundamental research object, to question ourselves about the social bond and relationship with otherness, whereas the other, bearer of an objective difference with his arrival and his stay, brings with him social stories that must be “re-known”, “re-processed” and deepened, along with those structures that characterize the person: social structures, traditions and religions, political and mental structures .

The wandering of migrants, the transmigration of people and social stories between worlds and cultures, involves some changes and is at the same time mutual fecundation of diversity that enrich one another (Le Quéau, 2007). However, the wandering requires a meeting space (Cambi, 2006) between different sensitivities and cultural heritages, partially negated by a society that is afraid of otherness, where the meeting becomes the narration of two or more otherness (Tarsia, 2007). The theme and the experience of the narration, which has become a significant element of contemporary culture and social practice where multiple people share a common history, was established as a fundamental approach to the relationship with different cultures (Della Porta *et al.*, 2000; Melucci, 2000). If social research cannot neglect and ignore the social history of people, similarly there is no observation and understanding of human relations that can ignore the spaces through which people transit and live, considering the relationship with ourselves and with each other within the relation with the living space (Kern, 2007; Augè, 2009).

All element “make up” the broader concept of *culture*.

3. CONCLUSIONS

At the time of the first struggles of “sans papiers” (undocumented) migrants in France, Jacques Derrida affirmed that the migrant is a sort of key: an “outside” element “to the inside” that can only watch from the keyhole the society and the culture where he would like to be introduced, while he has already abandoned the comfortable pocket into which he had been cared for. With the metaphor of the key, Derrida presented the emigrant-immigrant as suspended in a limbo (that with the door that does not open) and bearer of a deep and double break: stranger twice, in his country of origin and in the country of adoption, he

does not belong to any places, he cannot deeply identify himself in either of the two cultures. Stateless, not by choice but by imposition, he is an evanescent figure, whose presence in the countries of immigration is measured simply in terms of a dreary accounting (on one hand, economic benefits determined by the presence of a worker without rights and, on the other hand, risks inherent in the presence of a representative of cultures “different” from each other). And, as added by the French philosopher, if in power the key is a bridge, an element able to connect two spaces otherwise closed and unconnected, in practice, in our falsely open societies, it becomes a rather uncomfortable sign of a bulky presence, witness of a permanent incapacity.

It was back in 1997. Derrida was speaking of that hospitality that France, a country historically of immigration, no longer seemed able to guarantee. While sensing the discomfort of a twofold inadequacy, his thoughts originated from a crucial assumption: the emigrant-immigrant-key had come to the threshold of the door and had to be welcomed. The door had to be open: the immigrant had made a choice and needed help to take off his condition of emigrant.

Spurred by the political necessity of the moment, Derrida went to ignore in his speech the other side of the coin: that of the society of origin, which, having suffered disruptions caused by the massive departure of its members reacted rejecting them, stigmatizing their absence as treason. Then, Derrida, and with him much of the more progressive European thinking, ignored the double negative connotation of the above-mentioned limbo: the immigrant-emigrant not only is not accepted in the country of immigration, but he is also rejected by the country of emigration and sentenced to an impossible mental schizophrenia between two equally hostile worlds. From this uniqueness of reflection resulted an undeniable gap, which marked and still mark most of the studies and representations of the phenomenon: so abundant is the literature on immigration, so insufficient, if not totally lacking, the literature on emigration.

Probably, the promotion of a transcultural habitus (*inter-* more than *multi-*) offers the possibility to our West to watch the otherness no longer as a threat, but as a potential asset. This consideration, which concludes this text, looks at the issue of migration “from below”: it is not about ideologically avoiding to assess the phenomenon as an effect of the relationship between dominant and recessive, instead, much more modestly, it is about watching the migrant for what he deeply is:

my similar, who, just like me, is a “human being that needs help”.

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LIQUID LIFE AND STORIES OF MIGRATION. PRECARIOUS LIFE OF IMMIGRANTS: FEAR AND INSECURITY

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Abstract: *According to Bauman, in his "Liquid love", the refugees have become the epitome of that extraterritoriality in which is rooted today's precariousness of the human condition, the primary cause of the fears and anxieties of modern man. Fears and anxieties that create a popular feeling of anger and fear towards refugees. The situation of refugee comprises in an extremist form the characteristics of the liquid-modern life, such as the permanence of transience, the failure to define a social role, the social-political vacuum in which they live. The pedagogy needs to rethink with new categories the processes of globalization and, above all, to reconsider how the principles of democracy and freedom can now be implemented in a world that have no longer certainties and dimensions of territorial national states.*

Keywords: *history; life; migration; society; pedagogy*

1. INTRODUCTION

The refugees have become the epitome of that extraterritoriality in which is rooted today's precariousness of the human condition, the primary cause of the fears and anxieties of modern man. Fears and anxieties that create a popular feeling of anger and fear towards refugees (Bauman, 2004:192).

In the situation of the refugees there are added in an extremist form and, therefore, more obvious, the characteristics of the liquid-modern life, such as the permanence of transience, the failure to define a social role, social-political vacuum in which they live. But migrants are also the metaphor of the exclusion and "refusal" of a society that cares, too often only in words, about human dignity. The pedagogy needs to rethink with new categories the processes of globalization and, above all, to reconsider how the principles of democracy and freedom can now be implemented in a world that have no longer certainties and dimensions of territorial national states.

2. INTERCULTURAL PEDAGOGY

The reflection on the education is questioned on matters of relief that concern the complex of the social, political, cultural and economic trials of the complexity and the globalization today. To measure

with the category of the formation, postpones after all to a job of analysis that looks at the subject and the anthropological, cultural and linguistic horizons in which the subject grows, it develops, it is formed. In this job of analysis it cannot escape that the sceneries of the contemporaneity strongly express the contradictory condition of being, for a verse, radically innovating, and, for the other verse, extremely conflicting and dramatic (Cambi *et al.*, 2001).

In this phase of our history, characterized by the loss of certainties, from the more and more strong and evident economic pushes, from the processes of breakup and from continuous tensions, from the multiplicity of messages and behaviours that go from attestations of great actions generosity of destructive and fierce violence, to undertake in to delineate and to try to sustain a possibility of communication and information in perspective intercultural would seem fanciful. Ours is a time of conflicting dynamics: often dark, hostile, marked by diffused conflicts, but also crossed by desires of agreement and collaboration. In this context the theme of the interculturality is set, object of pedagogic search not only, but also psychological, sociological, anthropological, politics. The pedagogic search in our country seems to have considered the matter intercultural later in comparison to others and it has done it with a critical-theoretical cut.

In the last fifteen years the Italian pedagogy, however, seems to have detained on the analysis and on the interpretation of dynamic intercultural putting in evidence as the education, in the fullness of its meanings both marked by the opening, innovation, overcoming of barriers and confinements, tension to the personal and social improvement.

All aspects that arise in intercultural dynamics mark and qualify them: intercultural thinking contrasts with rigid and dogmatic thought; intercultural behaviours are opposed to separation behaviour, exclusion towards the other, of the different one. Intercultural education has been configured as the irreplaceable choice to reinforce the meanings of coexistence. A road not all in descent sights the dynamics that our time imposes. L.Santelli Beccegato writes:

We are processing more and more aware that the reference to the other does not concern just the next, like, the next, but also involving the absent, those who do not, it's just full of negativity and dangers. An elaboration difficult to achieve, fraught with obstacles not only on the cognitive level of the complexity of recognizing what is specific, peculiar to different realities and what appears as a recurring and permanent, but also on an emotional level with the effort we have to do to overcome the sense of insecurity triggered by the unknown (Santelli Beccegato, 2007:13).

Interculturality is not a spontaneous attitude; indeed spontaneous is the fear or real fear of difference. Interculturality is instead something to build and support based on knowledge and social, ethical convictions, pedagogical, detailed policies, through rigorous analysis and a clear-cut design effort. Interculturality does not mean to belong to more cultures without recognizing it in any one. It is precisely the sense of personal identity that allows one to recognize in the other, whatever its origin, equal dignity, equal rights and duties. Addressing the issue of 'foreign' does not mean introducing a generic internationalism where everything flattens out and becomes confused. It means clearly understand the dynamics, skills and individual and collective limits; it means knowing the history of their country and of others countries, to know what has been done over time and what you still want to accomplish and understand how development and progress, because they are truly such, involve exceeding, slow and difficult, of particularism and oppositions. The school is the institution which, perhaps more quickly than others, tried to gear towards these issues by reflecting on the aims and

how to achieve them, and considering updating skills of its workers.

The issue of intercultural education is located just inside this controversial dialectics, becomes the emblem perhaps more significant and demands attention of the educator by profession, the politician, the man of the school, the same public opinion, as a place to crop up opposing positions, now a cultural and political openness, now entrenchment of fundamentalism, fundamentalism, nationalism.

The pedagogical path then begins to know how to properly formulate questions related to one's own time: what are the ways in which identity can be sustained to achieve personal and social equilibrium, capable of overcoming distrust, fear of the other a stranger? Recognize and understand what and how to do because the current dynamics does not constitute leakage and conflict but can be seen as opportunities for growth and development in the multi- and cross-cultural perspectives is the most difficult task for anyone, single subject or institution assumes responsibility for education and training.

It appears with clear evidence the focal role of the school and fundamental education agencies on this issue. In fact, the school can become a place where pluralism, peaceful coexistence and democracy are experienced, provided that this institution comes out of the monothematic, monolingual, ethnocentric and monoculture educational, cultural and pedagogical model. Placing himself as a centre of formation to free investigation, dialogue, confrontation, participation, co-implication, the school may, in young people, to bring out and hear live the values of the person, of otherness, of diversity, plurality and intersubjectivity.

In this model open to the plurality of subjects, languages, knowledge, of social representation systems, it exerts a major role the cultivation of creative thinking that recalls the same problem of knowledge, not to be thought of in terms of cultural transmission but autonomous construction of cognitive models. On the other hand, the same John Dewey, the philosopher of American democracy, already in 1916, the work *Democracy and Education*, had put forward a detailed proposal for the requirements of a democratic coexistence of a human melting pot like the American people, focusing on training and school (Spadafora, 2001).

The hypothesis of the School of Laboratory of Democracy is hypothesized in this logic, which, as it is easy to see, is replicated with different cuts not only in intercultural education models, but also in the same international oriented policies as the

nodal issue of peaceful coexistence between peoples, to promote investment in "human capital".

3. PRECARIOUS LIFE OF IMMIGRANTS: FEAR AND INSECURITY

According to the High Commissioner for Refugees United Nations (UNHCR), there are between 13 and 18 million "victims of forced emigration" (Bauman, 2004:192) that attempt to survive beyond the borders of their countries of origin (not counting the millions of internally displaced in Burundi and Sri Lanka, Colombia and Angola, Sudan, and Afghanistan, condemned the vagrancy by endless tribal wars). Of these, over 6 million are in Asia, 7 million to 8 million in Africa; there are 3 million Palestinian refugees in the Middle East. And this is definitely a conservative estimate. Not all refugees have been recognized as such, and only few of them were lucky enough to see themselves included in the records of UNHCR and under his protection.

The refugees have become, in a sort of caricature copy of the new power elite of the globalized world, the epitome of that extraterritoriality is the root of today's precarity of the human condition, the root cause of modern man's fears and anxieties (Bauman, 2004:191).

Another key theme of the thought of Zygmunt Bauman, one of the more open intellectual discussion and human interaction with the living reality, it was the relationship with the "other" and therefore also with the stranger¹. Especially during the last migratory crisis that has spread through Europe since the Arab Spring and the civil war in Syria, Bauman was always an intellectual in the first line for the reception of refugees and migrants fled in horror. He also refugee, after escaping the Nazi savagery taking refuge in the Soviet Union in 1939, survived the Holocaust precisely, has not spared criticism against the Israeli government of Netanyahu and employment policy of the West Bank, move, Bauman, suicidal for Israel, which, according to the Polish intellectual, would never lead to peace in the Middle East. In this regard, Bauman said:

These migrants, not by choice, but terrible fate, remind us how vulnerable are our lives and our

well-being. Unfortunately, it is human instinct to blame the victims of the misfortunes of the world.

And so, even if we are absolutely powerless to rein in these extreme dynamics of globalization, we reduce it to download our anger on those who come to relieve our humiliating inability to resist the precariousness of our society. And in the meantime, some politicians or aspiring, whose heart and mind are the votes that will take to the next election, continue to speculate on these collective anxieties, even though they know full well that they will never keep their promises. But one thing is certain: build walls instead of bridges and close in on 'soundproof' rooms will not lead to anything but a wasteland, mutual separation, which only aggravate the problems (interview in La Repubblica of 15 June 2015).

In the situation of the refugees they are added in an extremist form and, therefore, the most obvious characteristics of the liquid-modern life, such as the permanence of transience, the failure to define a social role, social and political vacuum in which they live and so on. According to Bauman, the refugee camps are, in a sense, laboratories where (perhaps unintentionally, but no less effectively) the new modern liquid pattern permanently transient life to be tested and repeated;

It will perhaps be a time when we will discover the avant-garde role of today's refugees - in which we will explore the taste of life in non-places and the pervasive permanence of transience that could become the common habitat of the citizens of this globalized and full planet (Bauman, 2004: 203).

But migrants (refugees, refugees and so on) are also the metaphor for exclusion and "refusal" of a society that, with too much emphasis on human dignity. The migrant who does not find its own identity and a homeland is similar to a waste product. It is life that is thrown as a waste, a lifetime to lose as a used commodity. "Waste Lives" is another title of the vast production of Bauman, dedicated to what he calls the "waste of modernization", that globalization has accentuated and multiplied: the outcasts, refugees, migrants, but also the unemployed, precarious: the great and growing army of people who are deprived of their ways and means of survival. "Liquid modernity is a civilization of excess, exuberance, waste, and waste disposal" (Bauman, 2005:120).

Here is the very idea of "human being" that is put into play. We need to rethink new categories with the processes of globalization and, above all, to reconsider how the principles of democracy, citizenship and freedom can now be implemented

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in a world that no longer certainties and size of national territorial states.

4. THE CITIZENS WORLD IN CONTEMPORARY EDUCATION

One of the central issues in the latest pedagogical debate concerns the way we now must assume the right to citizenship, a right that should be thinking in times of globalization of the social, cultural, economic and productive. If we consider that the current scenario in which training processes are being completed has been completely redesigned for the affirmation of radical transformations regarding every sector in which human activity is deployed, it is evident that the idea of citizenship is completely revised compared to the canons with which Western culture had thought over the centuries. If, from the historical point of view, the term "citizenship" has raised the membership of a person to a well recognized political community in a common ethnic and cultural denominator, today this term takes on new meanings arising from the current oscillation condition between rootedness in local communities and displacement toward a large supranational community. In this scenario, the role played by phenomena such as globalization of markets, the spread of multi-ethnic and multicultural situations, the affirmation of the media universe, are to be emphasized: phenomena that involve subjects to look beyond their borders, beyond their own judgments and prejudices, as well as their visions of the world. For effect of such phenomena and processes, we are emerging as an educational model inspired by a concept of citizenship as an inner condition of a person who, while expressing a specific identity, a need to recognize in a wide community, whose ethical heritage, civil and political, is a conscious synthesis of a plurality of perspectives, beliefs, values, visions of the world, which assures a multiplicity of associates the indispensable guarantee for the effective exercise of citizenship.

It is a great consideration for us Italians, as Bauman writes:

For many people, today, citizenship has diminished when buying and selling goods, rather than aiming to broaden the range of their freedoms and rights so as to expand a substantial way democracy works (Bauman, 2006:144).

When people move away from politics and political apathy wins, democracy is at risk. Because ignorance, uncertainty and fear of citizens

favor the most arbitrary aspects of those in power. The problem is to realize that the freedoms and rights of citizens are not always acquired. And they also need to be updated, redesigned, adapted to the times, interpreted in the new social contexts. This is a subject on which Bauman insists in his later books: the crisis of politics and the risks they face contemporary democracies that have to do with citizens encouraged to isolate themselves in their private lives and characterized by a sense of "solitude", precarious and existential mistrust that play into the hands of the ruling elite. Of these issues he talks about, among other things, in the solitude of the global citizen (2000). Democracy needs the participation of citizens and their sharing of ideas and values, especially at a time when the problems have global dimensions and transcend the territorial organization of social life. Precisely because agora becomes global, discussion, comparison and public control are difficult and the dangers of homologation are increasing. Today, citizens are aware of everything, but they are also detached from everything; They remain apathetic and unrelated to what happens in the world. Their participation in the events, often, it's just emotional. Their luck their ability to evaluate and their urge to act. Bauman concluded as a speech in March 2004:

Today we are all global viewers, eyewitnesses harm inflicted on human beings throughout the world. I do not feel just talk. We see evil when it is completed. In the daily drama replication of world human suffering we are thrown into the role of spectators ... Being spectators means exposure to an enormous ethical challenge.

What does it imply to meet this challenge? It involves a philosophical rethinking education act today, in light of the trend of the latest pedagogical research, which considers the centrality of the training concept that applies to the specific situations of life and, above all, characterizes the diversity of subjects.

In this sense, I believe that the analysis of Martha Nussbaum can help us better understand the problems of intercultural education, in relation to the building of a genuine democracy. The education of the person primarily has the task of promoting the emergence of a democracy understood as a horizon in which materializes the universality of the project of "humanity cultivation". In the work *Cultivating humanity*, Martha Nussbaum identifies the unique opportunity to train people capable of achieving more mature forms of democratic and more just life. In a complex society, such as the

contemporary one, the concept of autonomy leads to responsibility through which the citizen becomes the subject of a universal reality in which you start the democratic coexistence that is the basis of the modern concept of citizenship, which are developed individual subjectivity to be responsible for the various social expressions. But how could the design of an education to "citizenship of the world" take the form of a contemporary university program? This education must be multicultural according to Martha Nussbaum, i.e. should make young people aware of the main features of the typical culture of other groups, including the study of world religions, that of racial and ethnic groups, social and sexual minorities within their respective training curriculum.

The awareness of cultural difference is essential to foster mutual respect, which is in turn a prerequisite for the establishment of a productive dialogue. The main causes of rejection of those who are different are in fact ignorance and believes his valid habits by nature. and 'certain that any kind of liberal education can ever put students in a position to know everything that would be useful to know, but the precise knowledge of at least one non-family tradition, and some notion on the other, is enough to give birth to the typically Socratic awareness of how limited and limiting our experience (Nussbaum, 1999:86).

It is right, according to Nussbaum, that the citizen of the world devotes himself most to the study of his own region and his own history, for it is evident that his choices will primarily have to be accomplished in this environment.

The need to give still ample space to the study of local conditions have a major impact on education. Will commit a big mistake if we wanted to provide students with a comprehensive knowledge of all cultures: it would be like if we tried to make them learn something every language. Apart from the surface results and even ridiculous that you would get, such an attitude would fail in the priority task of familiarizing students with the environment in which the majority of their actions take place (Nussbaum 1999:86).

On the other hand, according to Nussbaum, it is extremely important that these matters are presented to young people so as to not obscure the larger reality in which lie the western traditions.

However, a reform of the program is indispensable, which should give students the opportunity to know the most important traditions of thought, and above all, should make them aware of their ignorance in matters of extreme importance. It is necessary for the

citizens of the world receive appropriate education for this purpose since small (Nussbaum, 1997:87).

Martha Nussbaum points out that a good citizen of the world know the cultures of other peoples and minorities not only means recognizing the dignity of foreign students and those belonging to minorities, although this is a significant result. But this type of education is aimed at young people as well as to the citizens so that they learn to treat others with respect and understanding. Respect and understanding imply not only recognizing differences but also, at the same time, recognizing the rights, aspirations, and the same shared issues. Three abilities are essential according to Nussbaum so that we can "cultivate humanity" and that a citizen becomes a citizen of the world. First, the ability to critically judge themselves and their own traditions to live what might be called, according to Socrates, an "examined life".

This means not accepting any belief as binding only because it was transmitted by tradition or because it has become familiar with the habit (Nussbaum, 1997:24).

In effect it means to put into play all beliefs and accept only those who resist the demands of coherence and rational justification. To exercise this capacity is necessary to examine the accuracy of the argument and check carefully what you write or read. Such examinations often lead us to challenge tradition just as Socrates did when he had to defend himself against the accusation of bribing young people. And Socrates defended his business because democracy of the time needed citizens to think independently, without leaving this task to an authority they could decide for them.

Second, citizens who want to become "citizens of the world" should look upon themselves not only as members of a group or a nation but also as human beings bound to other human beings by common interests.

We all think easily in terms of a group, first of all as Americans or French or Italians and only afterwards as human beings. We spend our needs and capabilities that unite us to citizens who live far away from us or who have a different appearance from ours. It means that we deny to ourselves many possibilities of communication and friendship, taking away any responsibility. We often fail to deny differences, believing that distant existences must be like ours and showing little curiosity for different ways of life (Nussbaum, 1997:25).

In fact, "cultivating humanity" interdependently means understanding how common needs and

purposes are accomplished differently and under different circumstances.

The third requirement of citizenship is defined by Martha Nussbaum "narrative imagination", the ability to imagine themselves in the shoes of another person to better understand his personal history, her past, imagine his emotions and his desires.

This does not imply a lack of critical sense, because in the encounter with the other still keep firm our identity and our judgments. When we identify with a character in a novel, for example, or the history of a distant person cannot help but judge them in the light of our purposes and our personal aspirations (Nussbaum 1997:25).

In fact, a first step towards understanding the other is essential for any responsible judgment since we cannot assume to know what we are judging, as long as we do not understand the meaning that an action has for the person who performs it, or significance of a speech as an expression of the history of this person and his social environment.

Being a citizen of the world often means taking a lonely journey, a sort of exile, far from the comfort of certain truths, the reassuring feeling of being surrounded by people who share our own beliefs and our own ideals (Nussbaum 1997:95).

Since children feel confident about their parents, it happens that even as citizens are tempted to behave the same way, finding an idealized image of the nation or a leader, a substitute for parents who will think everything in our room.

4. CONCLUSIONS

It is therefore the task of educators to show students how beautiful and interesting a life is

open in the world, how much satisfaction comes from being citizens who refuse to accept acritically the settings of others, how fascinating the study of humans throughout their real complexity and oppose the more superficial prejudices, how important has experience based on reason rather than on submission to authority. As educators we have a duty to show this to our students if we want democracy in our country and around the world to have a future.

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LIQUID LIFE AND STORIES OF MIGRATION. PRECARIOUS LIFE OF IMMIGRANTS: FEAR AND INSECURITY

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Abstract: *According to Bauman, in his "Liquid love", the refugees have become the epitome of that extraterritoriality in which is rooted today's precariousness of the human condition, the primary cause of the fears and anxieties of modern man. Fears and anxieties that create a popular feeling of anger and fear towards refugees. The situation of refugee comprises in an extremist form the characteristics of the liquid-modern life, such as the permanence of transience, the failure to define a social role, the social-political vacuum in which they live. The pedagogy needs to rethink with new categories the processes of globalization and, above all, to reconsider how the principles of democracy and freedom can now be implemented in a world that have no longer certainties and dimensions of territorial national states.*

Keywords: *history; life; migration; society; pedagogy*

1. INTRODUCTION

The refugees have become the epitome of that extraterritoriality in which is rooted today's precariousness of the human condition, the primary cause of the fears and anxieties of modern man. Fears and anxieties that create a popular feeling of anger and fear towards refugees (Bauman, 2004:192).

In the situation of the refugees there are added in an extremist form and, therefore, more obvious, the characteristics of the liquid-modern life, such as the permanence of transience, the failure to define a social role, social-political vacuum in which they live. But migrants are also the metaphor of the exclusion and "refusal" of a society that cares, too often only in words, about human dignity. The pedagogy needs to rethink with new categories the processes of globalization and, above all, to reconsider how the principles of democracy and freedom can now be implemented in a world that have no longer certainties and dimensions of territorial national states.

2. INTERCULTURAL PEDAGOGY

The reflection on the education is questioned on matters of relief that concern the complex of the social, political, cultural and economic trials of the complexity and the globalization today. To measure

with the category of the formation, postpones after all to a job of analysis that looks at the subject and the anthropological, cultural and linguistic horizons in which the subject grows, it develops, it is formed. In this job of analysis it cannot escape that the sceneries of the contemporaneity strongly express the contradictory condition of being, for a verse, radically innovating, and, for the other verse, extremely conflicting and dramatic (Cambi *et al.*, 2001).

In this phase of our history, characterized by the loss of certainties, from the more and more strong and evident economic pushes, from the processes of breakup and from continuous tensions, from the multiplicity of messages and behaviours that go from attestations of great actions generosity of destructive and fierce violence, to undertake in to delineate and to try to sustain a possibility of communication and information in perspective intercultural would seem fanciful. Ours is a time of conflicting dynamics: often dark, hostile, marked by diffused conflicts, but also crossed by desires of agreement and collaboration. In this context the theme of the interculturality is set, object of pedagogic search not only, but also psychological, sociological, anthropological, politics. The pedagogic search in our country seems to have considered the matter intercultural later in comparison to others and it has done it with a critical-theoretical cut.

In the last fifteen years the Italian pedagogy, however, seems to have detained on the analysis and on the interpretation of dynamic intercultural putting in evidence as the education, in the fullness of its meanings both marked by the opening, innovation, overcoming of barriers and confinements, tension to the personal and social improvement.

All aspects that arise in intercultural dynamics mark and qualify them: intercultural thinking contrasts with rigid and dogmatic thought; intercultural behaviours are opposed to separation behaviour, exclusion towards the other, of the different one. Intercultural education has been configured as the irreplaceable choice to reinforce the meanings of coexistence. A road not all in descent sights the dynamics that our time imposes. L.Santelli Beccegato writes:

We are processing more and more aware that the reference to the other does not concern just the next, like, the next, but also involving the absent, those who do not, it's just full of negativity and dangers. An elaboration difficult to achieve, fraught with obstacles not only on the cognitive level of the complexity of recognizing what is specific, peculiar to different realities and what appears as a recurring and permanent, but also on an emotional level with the effort we have to do to overcome the sense of insecurity triggered by the unknown (Santelli Beccegato, 2007:13).

Interculturality is not a spontaneous attitude; indeed spontaneous is the fear or real fear of difference. Interculturality is instead something to build and support based on knowledge and social, ethical convictions, pedagogical, detailed policies, through rigorous analysis and a clear-cut design effort. Interculturality does not mean to belong to more cultures without recognizing it in any one. It is precisely the sense of personal identity that allows one to recognize in the other, whatever its origin, equal dignity, equal rights and duties. Addressing the issue of 'foreign' does not mean introducing a generic internationalism where everything flattens out and becomes confused. It means clearly understand the dynamics, skills and individual and collective limits; it means knowing the history of their country and of others countries, to know what has been done over time and what you still want to accomplish and understand how development and progress, because they are truly such, involve exceeding, slow and difficult, of particularism and oppositions. The school is the institution which, perhaps more quickly than others, tried to gear towards these issues by reflecting on the aims and

how to achieve them, and considering updating skills of its workers.

The issue of intercultural education is located just inside this controversial dialectics, becomes the emblem perhaps more significant and demands attention of the educator by profession, the politician, the man of the school, the same public opinion, as a place to crop up opposing positions, now a cultural and political openness, now entrenchment of fundamentalism, fundamentalism, nationalism.

The pedagogical path then begins to know how to properly formulate questions related to one's own time: what are the ways in which identity can be sustained to achieve personal and social equilibrium, capable of overcoming distrust, fear of the other a stranger? Recognize and understand what and how to do because the current dynamics does not constitute leakage and conflict but can be seen as opportunities for growth and development in the multi- and cross-cultural perspectives is the most difficult task for anyone, single subject or institution assumes responsibility for education and training.

It appears with clear evidence the focal role of the school and fundamental education agencies on this issue. In fact, the school can become a place where pluralism, peaceful coexistence and democracy are experienced, provided that this institution comes out of the monothematic, monolingual, ethnocentric and monoculture educational, cultural and pedagogical model. Placing himself as a centre of formation to free investigation, dialogue, confrontation, participation, co-implication, the school may, in young people, to bring out and hear live the values of the person, of otherness, of diversity, plurality and intersubjectivity.

In this model open to the plurality of subjects, languages, knowledge, of social representation systems, it exerts a major role the cultivation of creative thinking that recalls the same problem of knowledge, not to be thought of in terms of cultural transmission but autonomous construction of cognitive models. On the other hand, the same John Dewey, the philosopher of American democracy, already in 1916, the work *Democracy and Education*, had put forward a detailed proposal for the requirements of a democratic coexistence of a human melting pot like the American people, focusing on training and school (Spadafora, 2001).

The hypothesis of the School of Laboratory of Democracy is hypothesized in this logic, which, as it is easy to see, is replicated with different cuts not only in intercultural education models, but also in the same international oriented policies as the

nodal issue of peaceful coexistence between peoples, to promote investment in "human capital".

3. PRECARIOUS LIFE OF IMMIGRANTS: FEAR AND INSECURITY

According to the High Commissioner for Refugees United Nations (UNHCR), there are between 13 and 18 million "victims of forced emigration" (Bauman, 2004:192) that attempt to survive beyond the borders of their countries of origin (not counting the millions of internally displaced in Burundi and Sri Lanka, Colombia and Angola, Sudan, and Afghanistan, condemned the vagrancy by endless tribal wars). Of these, over 6 million are in Asia, 7 million to 8 million in Africa; there are 3 million Palestinian refugees in the Middle East. And this is definitely a conservative estimate. Not all refugees have been recognized as such, and only few of them were lucky enough to see themselves included in the records of UNHCR and under his protection.

The refugees have become, in a sort of caricature copy of the new power elite of the globalized world, the epitome of that extraterritoriality is the root of today's precarity of the human condition, the root cause of modern man's fears and anxieties (Bauman, 2004:191).

Another key theme of the thought of Zygmunt Bauman, one of the more open intellectual discussion and human interaction with the living reality, it was the relationship with the "other" and therefore also with the stranger¹. Especially during the last migratory crisis that has spread through Europe since the Arab Spring and the civil war in Syria, Bauman was always an intellectual in the first line for the reception of refugees and migrants fled in horror. He also refugee, after escaping the Nazi savagery taking refuge in the Soviet Union in 1939, survived the Holocaust precisely, has not spared criticism against the Israeli government of Netanyahu and employment policy of the West Bank, move, Bauman, suicidal for Israel, which, according to the Polish intellectual, would never lead to peace in the Middle East. In this regard, Bauman said:

These migrants, not by choice, but terrible fate, remind us how vulnerable are our lives and our

well-being. Unfortunately, it is human instinct to blame the victims of the misfortunes of the world.

And so, even if we are absolutely powerless to rein in these extreme dynamics of globalization, we reduce it to download our anger on those who come to relieve our humiliating inability to resist the precariousness of our society. And in the meantime, some politicians or aspiring, whose heart and mind are the votes that will take to the next election, continue to speculate on these collective anxieties, even though they know full well that they will never keep their promises. But one thing is certain: build walls instead of bridges and close in on 'soundproof' rooms will not lead to anything but a wasteland, mutual separation, which only aggravate the problems (interview in La Repubblica of 15 June 2015).

In the situation of the refugees they are added in an extremist form and, therefore, the most obvious characteristics of the liquid-modern life, such as the permanence of transience, the failure to define a social role, social and political vacuum in which they live and so on. According to Bauman, the refugee camps are, in a sense, laboratories where (perhaps unintentionally, but no less effectively) the new modern liquid pattern permanently transient life to be tested and repeated;

It will perhaps be a time when we will discover the avant-garde role of today's refugees - in which we will explore the taste of life in non-places and the pervasive permanence of transience that could become the common habitat of the citizens of this globalized and full planet (Bauman, 2004: 203).

But migrants (refugees, refugees and so on) are also the metaphor for exclusion and "refusal" of a society that, with too much emphasis on human dignity. The migrant who does not find its own identity and a homeland is similar to a waste product. It is life that is thrown as a waste, a lifetime to lose as a used commodity. "Waste Lives" is another title of the vast production of Bauman, dedicated to what he calls the "waste of modernization", that globalization has accentuated and multiplied: the outcasts, refugees, migrants, but also the unemployed, precarious: the great and growing army of people who are deprived of their ways and means of survival. "Liquid modernity is a civilization of excess, exuberance, waste, and waste disposal" (Bauman, 2005:120).

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One of the central issues in the latest pedagogical debate concerns the way we now must assume the right to citizenship, a right that should be thinking in times of globalization of the social, cultural, economic and productive. If we consider that the current scenario in which training processes are being completed has been completely redesigned for the affirmation of radical transformations regarding every sector in which human activity is deployed, it is evident that the idea of citizenship is completely revised compared to the canons with which Western culture had thought over the centuries. If, from the historical point of view, the term "citizenship" has raised the membership of a person to a well recognized political community in a common ethnic and cultural denominator, today this term takes on new meanings arising from the current oscillation condition between rootedness in local communities and displacement toward a large supranational community. In this scenario, the role played by phenomena such as globalization of markets, the spread of multi-ethnic and multicultural situations, the affirmation of the media universe, are to be emphasized: phenomena that involve subjects to look beyond their borders, beyond their own judgments and prejudices, as well as their visions of the world. For effect of such phenomena and processes, we are emerging as an educational model inspired by a concept of citizenship as an inner condition of a person who, while expressing a specific identity, a need to recognize in a wide community, whose ethical heritage, civil and political, is a conscious synthesis of a plurality of perspectives, beliefs, values, visions of the world, which assures a multiplicity of associates the indispensable guarantee for the effective exercise of citizenship.

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This means not accepting any belief as binding only because it was transmitted by tradition or because it has become familiar with the habit (Nussbaum, 1997:24).

In effect it means to put into play all beliefs and accept only those who resist the demands of coherence and rational justification. To exercise this capacity is necessary to examine the accuracy of the argument and check carefully what you write or read. Such examinations often lead us to challenge tradition just as Socrates did when he had to defend himself against the accusation of bribing young people. And Socrates defended his business because democracy of the time needed citizens to think independently, without leaving this task to an authority they could decide for them.

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This does not imply a lack of critical sense, because in the encounter with the other still keep firm our identity and our judgments. When we identify with a character in a novel, for example, or the history of a distant person cannot help but judge them in the light of our purposes and our personal aspirations (Nussbaum 1997:25).

In fact, a first step towards understanding the other is essential for any responsible judgment since we cannot assume to know what we are judging, as long as we do not understand the meaning that an action has for the person who performs it, or significance of a speech as an expression of the history of this person and his social environment.

Being a citizen of the world often means taking a lonely journey, a sort of exile, far from the comfort of certain truths, the reassuring feeling of being surrounded by people who share our own beliefs and our own ideals (Nussbaum 1997:95).

Since children feel confident about their parents, it happens that even as citizens are tempted to behave the same way, finding an idealized image of the nation or a leader, a substitute for parents who will think everything in our room.

4. CONCLUSIONS

It is therefore the task of educators to show students how beautiful and interesting a life is

open in the world, how much satisfaction comes from being citizens who refuse to accept acritically the settings of others, how fascinating the study of humans throughout their real complexity and oppose the more superficial prejudices, how important has experience based on reason rather than on submission to authority. As educators we have a duty to show this to our students if we want democracy in our country and around the world to have a future.

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FOREIGN EDUCATION AND CIVILIZATION HISTORY OF MIGRATIONS: A TRANSFORMATION THROUGH TIMES

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Abstract: *Italy is strongly connected to the Western culture, to Europe's history and to Mediterranean civilizations as well; due to its international vocation, Italy is robustly open to multi-cultural dialogue. At present, there is a wealth of studies on the vigorous bonds between education and foreign civilizations. Evidence of the above is supported by current international humanitarian agreements, and inter-school cooperation initiatives, where innovative laboratory classes yield stronger integrations. In the world of academia, an increasing number of foreign students take diverse majors on these subjects, and literature encounters the movie industry to place higher stakes on the educational role of "frontier cinema". Essentially, we are witnessing the creation of an authentic cultural track, where sound relationships play a key role in boosting cooperation. This work aims at researching the profound historical layers entwining educational progress with migrations across Southern Italy – the Mezzogiorno – over the course of the 20th century.*

Keywords: *education; foreigners; school; cooperation*

1. INTRODUCTION

In past societies, migrations played a fundamental role, as migrating was a choice, or rather a necessity, in the case of the Jews and the exodus from Egypt towards the Promised Land; migrations were also due to calamities, such as the plague, or wars, or religious persecutions forcing people "to be in contact with new realities" (Da Molin & Carbone, 2016:145).

2. MIGRATION STORIES

Statistical research highlights stimulating hints relevant to migrations, with regard to the motivations behind historical Diasporas. There is a wealth of sources on this topic, as in the studies by Giovanna Da Molin on migration statistics, namely the particularly significant instance of the Italian migrations to the United States of America, the clearest example of a population in search of new and more favorable solutions to improve their lives. The arrival at Ellis Island, New York, is described by the author with the utmost precision and critical sight, through the point of view of each single immigrant (Da Molin & Carbone, 2016:152-154). As chronicles (1881-1924) report, there was intolerance towards aliens, and suspicious

immigration inspectors, with the aid of interpreters ... asked immigrants about their age, occupation, marital status... (Da Molin & Carbone, 2016:154),

in other words, historical recurrences repeat themselves in modern times.

Currently, people migrate not only in search of labor, but also because of religious and economic wars: entire families leave poor countries towards richer destinations. Over the last decades, migration flows across the Mediterranean originated from African countries, or Albania, while in most recent times the radius of migration from disrupted areas has greatly increased. It is therefore safe to assert that migrations is a recurring phenomenon across the history of all populations: it is an ancient and modern problem at the same time, increasingly becoming a critical factor for mankind and contemporary societies, thus leading to painstaking experiences, marked by conflicts and sometimes violent miscalculations.

3. MEETING THE FOREIGNER IN THE "SCHOOL"

Our society has gone multi-cultural, but is also bound to accept and learn from different cultures, often characterized by contrasting customs and

manners; it is therefore necessary to educate our fellow citizens to acknowledge cultural differences as a way to enhance our personal cultural track. The first place where this cultural transfer occurs is school, ever committed to creating cohabitation between diverse cultural expressions, thereby promoting dialogue across cultures and facilitating a peaceful society.

The above cultural pathway goes through stages, discovering multi-culturalism inside one's own living context, thereby overcoming prejudice in order to live and work together, to educate oneself "through the other" in view of a worldwide citizenship. Promoting the encounter among different citizens helps comprehend each other, but should not constitute a resignation to one's own identity.

In this perspective, the concept of inter-culturalism entails a moral order, whose inner and substantial value is, most of all, the individual. Stemming from this fundamental acknowledgement, people coming from diverse cultural universes may overcome their initial rupture by starting to compare and match cultural diversities, by interpreting them as a wealth to be understood, as the basic expressions of a fundamental unity throughout mankind,

Dialogue is very important for one's own maturity, because facing the other, experiencing new cultures and new religions enhances our growth, we thus grow up and evolve. [...] This is dialogue, this is what peace is made of,

stated Pope Francis I. Within the educational world, made by schools and universities, inter-cultural dialogue is a necessity rather than a choice, because it is instrumental to respond accurately to different interpretations of our society, and our political environment. From a pedagogic standpoint, accounting for such a committing topic requires the audacity to be aware of reality's multi-cultural complexity.

In particular, there is the need to resume and deepen its inner discourse through broader research, sharing a common educational path towards inter-cultural dialogue. Education is meant as an individual's route to attain identity, by way of dialogue and continuous mutual learning. Through their educational tracks, students must interact with diverse cultures, therefore needing the necessary tools to comprehend and connect a foreign culture with one's own. Therefore, the schooling system bears the great responsibility of inter-cultural education, opening to other cultures in order to allow individuals to develop their own cultural traditions.

3.1 Meeting the foreigner in the "frontier cinema". Resuming the concept of outbound dialogue – based on respect, comprehension and mutual service – schools nowadays constitute the primary terrain where integration is cultivated, but schools are first and foremost educational vectors, delivering all basic elements to future generations in order to face immigration phenomena, providing awareness and keeping clichés at bay.

However, it must be avowed that there also exist different means and places where diverse cultures find mutual paths. That's why it is fundamental for our students to follow the local movie retrospective on migrations. We refer to the "frontier cinema". The "Migration Cinema" review offers a wide choice of films and documentaries on migration phenomena, allowing to reflect in light of new perspectives.

Movie theaters host human stories, tales of arrivals and departures, of hospitality and refusal, marginalization and integration, all inspired by real facts and our society's self-contradictory attitude. Poignant accounts merge with episodes of prejudice and injustice, where script writers and directors underscore their outlooks and those of common people. In our communication society, the "so-called single-thought that replaced the debate among different ideologies, is most of all a single-consciousness" (Iaroussi, 2005:147).

Since the Nineteen-Eighties, the Italian cinema paid major attention to social phenomena, as well as to migration waves towards Italy and the profound changes it generated across our country after the arrival and integration of millions of foreign citizens.

Any video clips, fragments of lives and surreal stories were shot both by beginners and by acknowledged directors; the latter is the case of Gianni Amelio, who in 1994 directed *Lamerica* after the exodus of thousands of Albanians to Puglia. It is also thanks to these movies that solidarity towards the Albanians grew stronger. Then came Matteo Garrone with his 1996 *Terra di mezzo*, telling the clear-cut story of some Nigerian and Albanian immigrants in Rome, among hardships and survival testimonies. The director highlights a spontaneous or emotional solidarity, pursuing his artistic research towards "reality" stories, thus tracing a path that greatly attracted Apulian film directors, at the same time stressing different facets of diversity, such as the "anthropological conflicts" narrated by Edoardo Winspeare in his *Pizzicata*.

Ultimately, immigration is still at the cusp of “frontier cinema”, maybe representing – as journalist and writer Oscar Iarussi underscores –

the most evident and suffered counterpart of economic globalization in richer Western countries, the essential ethical and political watershed between those who criminalize clandestine immigrants and those who accept them, between who considers this matter an inevitable trouble, and who deems it an inevitable resource” (Iarussi, 2005:159).

4. CONCLUSIONS

Within this horizon, the very concept of interculturalism entails the idea of a moral order, where the individual is a fundamental value. Stemming from this essential acknowledgement, people coming from different cultural worlds may overcome the initial unfamiliarity. Because this is not only a way to respect one another, but rather puts the interpreter’s pre-comprehension under

scrutiny, so that each and every person may understand and discuss everyone’s standpoint.

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PSYCHOLOGICAL SUPPORT FOR REFUGEES

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Abstract: *In Romania, the massive flow of refugees entering the European countries is reflected by the media primarily as a problem of other European countries, because only a small number of migrants cross the national territory. At the discourse level of the public authorities, the topic is not a major one, the main concern being to ensure the living conditions for the refugees share allocated to Romania (2000 people so far). The article presents the findings of the research conducted in the European countries (since the 90s) on the mental health problems of the refugees and the main types of psychological support developed to deal with this problem. These experiences are relative to the current context of offering mental health services in Romania, starting from the reality that it is expected that about 30% of the refugees from the armed conflicts have mental health problems (Steel et. al., 2009); hence, at least 600 people will have to be supported psychologically (through psychotherapy, counseling, etc.) in the coming years.*

Keywords: *mental health; psychological support; migration*

1. INTRODUCTION

The Romanian media presents many accounts related to the difficulties of managing a large number of people who are in transit or who want to reside in the European countries. Less present are the accounts about individual cases, about the refugees' fates and traumas.

The main topic discussed in the Romanian media regarding the refugees is the controversy over the mandatory quota of refugees who will be resettled in all the EU countries, so that all its members to contribute jointly in order to improve their situation. In this case, also, the media discourse is impersonal, taking into consideration only the logistical and financial aspects, not the people who went into exile (who are perceived predominantly in a stereotypical manner – Andronic, 2016).

It is foreseeable that the refugees' situation will not be in the near future only a topic for the media in Romania, but it will require intensely the public services, especially and primarily the mental health ones. Based on the results of some reference research (Steel et. al., 2009), based on the meta-analysis of the literature on the traumas suffered by refugees, which shows that about 30% of them suffer from mental health disorders (Steel

et. al., 2009) one can make a rough estimation: in the coming years it is possible to be necessary to provide specialized services to a significant number of people, possible 600 (30% of the 2,000 refugees allotted to Romania).

2. TRAUMAS AND DIAGNOSTICS

An important number of studies have focused on the trauma of the refugees from Bosnia-Herzegovina who arrived in other European countries, these revealing an incidence of posttraumatic *stress disorder* (PTSD) which varied between 45% and 82% for a batch investigated in Norway and between 18% and 33% in the research carried out in Sweden (Thulesius & Hakanson, 1999). Comparable results were obtained after studying the incidence of PTSD in Bosnian adolescents who fled to other parts of their own country (Hasanovic, 2012). Similar studies have been conducted on other continents; for example in the USA, a batch of Bosnian refugees was examined three and a half years after their settlement in the United States, and the results show that “44% of women and 8% of men meet the criteria for diagnosis with PTSD” (Vojvoda et al., 2008:421).

At present, the situation of the refugees concerns us primarily due to the scale of the phenomenon. The *Office of the United Nations*

High Commissioner for Refugees estimated that in 2012 there were over 45 million refugees in another country, but also within the same country (Schnyder *et al.*, 2015:267) while in Europe about 1 million refugees arrived only in 2015 (Musaro, 2016:13).

In addition, it is also worrying the very high proportion of migrants / refugees suffering from psychological traumas (terms that are used interchangeably in the media – Musaro, 2016):

However, for the refugees affected by trauma, usually there isn't a unique event that leads to emotional distress, but rather prolonged and repeated trauma in their home countries, often exacerbated by more stressful events during and after their departure (Sonne *et al.*, 2016:2).

Regarding the psychiatric diagnoses used to describe the medical condition of the approximately 30% of the refugees who have mental health disorders (Steel *et al.*, 2009), prevailing is the PTSD (defined by the World Health Organization in ICD 10 as a

non-psychotic anxiety disorder resulting from some exceptional threats or a catastrophic experience that could cause distress for almost all men,

but there are also others, such as the major depression (Levecque & Van Rossem, 2015), somatic disorders etc.

Due to the fact that the refugees suffer from a series of severe traumas (being very frequently victims of torture, witnessing massacres and / or murder of family members, etc.), their diagnosis proved to be difficult. For example, there are notable differences in the results obtained by diagnosing them based on the criteria included in the DSM IV, compared with DSM V (Schnyder, Muller, Morina, Schick, Bryant, and Nickerson, 2015) and even while operating with the “brother” diagnosis of the PTSD, the complex PTSD (abbreviated CTPSD), which was introduced in ICD 11 just in order to capture “repeated, prolonged exposure to the traumas caused by the interpersonal relationships”, being particularly relevant for the groups of refugees “given their typical exposure to repeated and prolonged interpersonal trauma” (Nickerson *et al.*, 2014).

The diagnostic difficulties (by default, the standard intervention) are explained by a variety of factors, starting with the fact that, due to resettlement, the refugees cannot access the different categories of resources (labor relations, ways of spending their leisure time, etc.) used to reduce distress, continuing with the type of

traumas suffered as a result of the events they were exposed to, on the edge of the human condition (such as, for example, the case described by Rami Bou Khalil, 2013) or by claiming that refugees come quite often from countries with a low or medium level of development, where “over 90% of people with mental health disorders are not treated” and “only 13% of the traumatic stress studies are made in these countries” (Schnyder *et al.*, 2016:8). In other words, it is likely that PTSD was not diagnosed in their home countries and was not treated, and the refugees suffer other traumatic events on their way to Europe.

Also, a major difficulty in diagnosing refugees is the fact that PTSD / CPTSD is diagnosed based on some symptoms that are commonly reported verbally, while the refugees predominantly come from cultures where the ability to talk about their traumas is not the rule, but rather the exception. Therefore, there are frequent the cases with “patients who are reluctant to talk with the therapist about their traumatic experiences, which is a sine qua non in virtually all evidence-based trauma treatments” (Schnyder *et al.*, 2016:8). Hence, in making the diagnosis there are common situations where refugees prefer to draw, paint, dance or play an instrument to invoke the traumatic event, but not to talk about it, even if direct communication with the therapist is possible (i.e. without a translator).

To diagnose refugees specific tools tailored to their culture have been developed or standardized instruments were used (such as *Harvard Trauma Questionnaire*, HTQ), designed to investigate the refugees affected by trauma, being validated in multiple languages and cultural contexts (Sonne *et al.*, 2016).

3. FORMS OF SUPPORT FOR REFUGEES

While the studies on the incidence of PTSD have been numerous in recent years, those on the assistance given and their effects are rather rare, especially regarding the predictors of success of the intervention. During the last years, it was investigated the influence of several personal factors on the success of the intervention, among which some significant negative predictors of the intervention proved to be the sex: masculine and the villain status in the country of origin. Regarding the psychosocial factors, employment in their adopted country is a positive predictor, while dependence on the amounts received (without generating income) and even a high level of education (in the home country, usually without an impact in the country of adoption) can be

considered negative predictors of successful intervention (Sonne *et al.*, 2016).

4. CONCLUSIONS

Regarding the assistance efforts, they start from the axiom that the treatment of refugees (especially of those diagnosed with PTSD) generates a very complex situation, both for the patient and the therapist. The vast majority of refugees cannot be subjected to therapies focused on traumatic events, mainly due to cultural differences that make difficult to establish and maintain a therapeutic relationship. Therefore, their assistance refers specifically to stabilization, psychosocial and community support, which are not always sufficient in helping patients effectively. Typically, the assistance given to the refugees from the European countries begins with a “psycho-educational stage”, after which they can make the connection between the suffered trauma and the current symptoms. Afterwards, one can proceed to the therapy oriented towards the traumatic event, in which a genuine sensitivity to the cultural issues should be incorporated:

We treat people, not disorders. As such, culture-sensitive psychotraumatology means having a non-critical and empathetic attitude, trying to understand the cultural basis of each person (Schnyder *et al.*, 2016:9).

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RETHINKING SOCIAL EDUCATION FROM THE GLOBALIZED, DIGITALIZED SOCIETY PERSPECTIVE. THE ROLE OF SOCIAL EDUCATION IN ROMANIAN CURRICULUM

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Abstract: *This article focuses on the analysis of social education, redesigned from three perspectives. From a social perspective, social education is an answer to current and urgent problems of the globalized society (problems of migration, discrimination, human diversity, etc.). The second perspective is an individual one: a response to the training needs of the "Z" generation – the generation of digital natives, with a different psychological profile, much different from the previous generation, the generation that develops the concept of digital citizenship, with well-defined values. The third perspective is a didactic perspective: how can the intercultural/ social competences be achieved in school? What kind of strategies, methods, teacher-student relationships can be used to develop a responsible digital citizenship? A possible answer is an interactive approach centred on transformative learning based on authentic experiences. This research highlights the practical application of the curricular reform, which imposed major changes in the design and implementation of Social Education in Romania. As a continuation of Personal Development at the primary school level, at the second level, Social Education includes Critical Thinking and Children's Rights, Intercultural Education, Education for Democratic Citizenship, Economical and Financial Education. These changes confirm the idea that rethinking social education from three perspectives is a solution for training people for a better world.*

Keywords: *social education; intercultural education; digital citizenship; social competences*

1. INTRODUCTION

Nowadays education is faced with a great challenge: for what kind of future, what kind of society are we preparing the young generation today? What kind of competences must be developed for the future? The question that was only getting into shape in the beginning of the 2000s, „for the first time in the history of education, we are called upon to educate a generation of people who will live and work in a social, working, technological and even geopolitical environment which is radically different from the one in which they currently live and learn” (Hazardilacos, 2003:126) This is a first paradox of education: we must educate students for a unknown future. Robinson (2015), has become today the starting point in reconstructing many national curricula. As many social scientists say, today's generations have developed, thanks to new information and communication technologies, a new identity – the digital one. This new identity, specific to the generation of children born after the

year 2000 (digital natives), must be educated in the spirit of specific values by teachers who are mostly “digital immigrants”. This is the second paradox: the digital immigrants (which promote classic values) have to educate digital native (which have postmodern values).

2. LOCAL, GLOBAL AND DIGITAL IDENTITY AND SOCIAL EDUCATION

2.1 Generation “digi” and rethinking social skills. Today's society, characterized by diversity, globalization, generalized communication, has a strong impact on the way in which young people are trained and on how they get involved in certain relationships. The sociologists' views on the impact of society on people's behaviour, from the famous work of Naisbitt (1989) to G. Lipovetski (2007) and Ritzer (2003, 2010), are very clear: we need a redefinition of some fundamental concepts such as citizenship, identity, social skills. This redefinition is urgently required by the globalized society in which building the identity is subject to pressures

tied to globalization - localism, standardization - personalization, active involvement in the community - acceptance of the majority's opinion. Sometimes contradictory values intervene in organizing people's lives, deleting the boundary between private - public, personal - social, work - free time. People are forced to find a balance between "Nothing" and "Something" in Ritzer's sense (2010). If we add digitization, we will have a clearer picture of the complexity of the world we live in. To the multitude of facets of identity (local, national, professional, global), there is added one more: the digitized one, which has a very strong impact:

digital communities might not be local, but they feel local. Members of digital gatherings feel they belong to a real community, and *thus* project themselves into cyberspace in ways that have meaning and emotional significance (Ohler, 2010:42).

Of course, the coherent, harmonious assimilation of the identity dimensions implies the formation of social competences and the promotion of specific values: tolerance, critical thinking, social responsibility and social proactivity. Obviously, achieving these competences supposes pedagogical approaches in the spirit of the epoch, also taking into account the psycho-pedagogical portrait of young people.

The characteristics of Digital Age youngsters are highlighted by psychologists, educators (Veen & Vrakking 2011), and even psychiatrists (Gold, 2016) that draw attention to the fact that children today are far different from their parents and teachers. Although at the beginning of using computers on a large scale, teachers were more likely to express their doubts towards computers and their formative impact, considering them "dangerous" for health, creates a "copy-paste culture" and creates "social inequalities by widening the gap, creating a new form of social division and exclusion" (Hazardilacos, 2003:170-171). Today things have changed a lot: "interactive digital technology used with moderation is extremely good to cultivate and refine children's intelligence and education" (Gold, 2016:65). Moreover, digital technology is considered to have a formative impact not only on the cognitive development, but also on the social and emotional development: social networks lead to the formation of friendships and offer the possibility of "selective self-presentation" (Gold, 2016:79), which implies a (careful?) assessment and self-evaluation of friendships, images, and self-information.

The "digi" generation becomes so skilled in using technologies that they are helping their

parents to use a forum or cell phone, making possible a "reversed education" (Veen & Varking 2011:57). All these features of the Z-generation / digi generation must be taken into consideration in designing education, therefore school's role must be redefined according to the digitalized, globalized society's values.

A solution is represented by the constructivist paradigm that promotes student centred learning, learning in groups, learning in an emotionally positive context. In constructivism, learning means to create together with the colleagues and the teacher the meaning of new concepts. The curriculum is „negotiated" by students together with teacher. Another *characteristic of* the constructivist paradigm is the accent on a pragmatic learning, on authentic learning, that are in fact learning centred on competences. H. Siebert (2001) argues that competences must be formed in a real context, through the contact with experiences, and students must be taught in a real context through exploration. That is why the experiential learning meets the requirements of competence-based curriculum and "standing comfortably in postmodernism, gains an increasingly privileged place as a method of cultivating desire and forming an identity" (Usher, 2014:310).

From this perspective, the relationships between teachers and students and the community need to be reconsidered. Teachers are forced to assume roles of change agents (Fullan, 1993) facilitators, producers of new experiences that capitalize on the community's educational potential, outdoor education, distance learning. The teaching style must be change: experimentation is a attractive and motivate way of learning. The social competences can develop only through practice (social exercises!). Teachers and students, together, have to practice democracy, tolerance, critical thinking and social commitment.

In this context the subject Social education become an useful instrument to make change in students mind set and behaviour. Students have to develop the ability to understand the complex world and its problems, the new sense of responsibility and cooperation. Rethinking social education is a solution for training people for a better world.

2.2 Social Education in Romanian National Curriculum. In the Romanian curriculum, the Social education subject matter is offered in the framework of education approved by OMENCS no. 3590/05.04.2016, in the *Human and Society* curriculum area, with an allocation of time of 1

hour/week, during each of the four school years. In accordance with the provisions of the Educational Framework, within the *Social Education* subject matter there are studied: in the fifth grade - *Critical Thinking and the Child's Rights*, in the 6th grade - *Intercultural Education*, in the 7th grade - *Education for Democratic Citizenship*, in the 8th grade - *Economic and Financial Education*.

The curriculum was established based on both national and European and international documents: the Universal Declaration of Human Rights (1948), the United Nations Convention on the Rights of the Child (1989); Council of Europe Strategy for the Rights of the Child: 2012-2015; White Paper on Intercultural Dialogue, *Living Together Equals in Dignity*, adopted by the Council of Europe (Strasbourg, 2008); Education for Democracy, United Nations Resolution A/67/L.25 (2012); Council of Europe Charter on Education for Democratic Citizenship and Education for Human Rights (2010); Declaration on the promotion of citizenship and the common values of freedom, tolerance and non-discrimination through education (Paris Declaration, 2015); European Parliament Resolution on the promotion of youth entrepreneurship through education and training (2015/2006 (INI); The Final High-Level Principles on Financial Consumer Protection, document promoted by the G20 Finance Ministers and Central Bank Governors, October 2011. (Social Education Syllabi 2017:3). Social Education at second level is rethought as a continuation of the Personal Development from the primary level, as a new subject matter introduced in the national curriculum in 2013.

The "*Personal Development*" subject matter promotes learning activities aimed at developing the learner's ability of self-knowledge and at expressing in a positive way his / her interests, skills, personal experiences, relationship and communication skills, reflections on learning. (Personal Development Syllabi no. 3418/ 19.03.2013). The skills to be formed through this subject matter are: manifestation of interest towards self-awareness and positive attitude towards oneself and others, adequate expression of emotions in interaction with familiar children and adults, use of skills and attitudes specific to learning in the school context. A novelty of this subject matter, *Personal Development*, is given by the particular emphasis on the students' emotional, social and professional development. Capitalizing on pupils' actual life experiences underpins the authenticity of learning. There is a permanent reporting to what they think and feel, as well as to how students behave. The contents of the curriculum provide the opportunity for learning situations that enable

students to become aware of who they are, to analyse their own emotions, to relate to others (diversity), to be motivated to learn successfully, to explore what professions / jobs they would like to have. Also, another novelty of the curriculum is the possibility of implementing integrated activities or diversifying/expanding extracurricular activities. The skills and attitudes developed in *Personal Development* are those transferable acquisitions needed to achieve school, career and personal success.

All these aspects are found in the new Social Education curriculum at secondary level. The complex register of didactic strategies, suggested by the curriculum, stimulates the active involvement of pupils, individually or in teams. It is recommended to stimulate students' creativity by using interactive teaching and learning as well as assessment methods. Successive analyses, moments of self-assessment and reflection provide children with the necessary framework for internalizing thematic concepts, for developing self-confidence, for shaping a positive outlook on their personal resources. Particular attention is paid to exploring interests and to practising learning skills, to identifying past experiences and to learning about students' expectations regarding the activities to be carried out.

At the end of each module, students are invited to express their emotions about what they have discovered or experienced. Exhibitions or discussions based on their portfolios are opportunities for discovering and affirming students' interests and aptitudes. Thus, the context of expressing emotions and attitudes towards progress in learning is created. Reflecting "together" on individual or team-created products contributes to the development of group cohesion. Constructive feed-back, inter-evaluations contribute to creating a secure, non-labelling environment in which students practice social skills such as cooperation, offering and receiving help, affirmation of an opinion, respect for the other.

2.3 Intercultural Education as a dimension of Social Education. The analysis of the role and place of intercultural education in the curriculum in Romania in the last decade highlights the change of perspective on the need for intercultural competences in the new socio-political context. For example, a study related to students' perception of the need for intercultural education, showed clearly the formative impact of intercultural education.

Those students which have attended intercultural education think that school has an important role in forming the intercultural competences, underlying

the fact that this type of education leads to the development of values and attitudes which are specific to the present society: respect for each other, promoting diversity, cooperation. (Pavalache *et al.*, 2014:451)

Table 1. Frequency of formative effects of attending an intercultural education course (Pavalache *et al.*, 2014:451)

Categories of answers	Frequency
Acceptance of the different one/tolerance/empathy	49%
Training skills of cooperation/teamwork/adjustment to new situations	27%
Promoting interculturality, knowledge and understanding of other cultures	9%
Other answers	15 %

And yet, at that time, intercultural education did not have a well-represented status in the national curriculum. Although there are concerns regarding the intercultural dimension of education, the status of intercultural education in the Romanian school still remains, today, poorly shaped, both at the level of teachers' training and students' education.

In the curriculum for initial and continuous teacher training through the psycho-pedagogical training programme (offered by the Teacher Training Department), conducted on two levels (level I - graduate school; level II - master studies), the intercultural education exists only at the second level of training, as an optional subject matter. Intercultural education appeared in the Romanian curriculum for secondary school as an optional subject matter in 2008, year considered the one of intercultural dialogue, as a result of the Order no. 1529 of the Minister of Education and Research which stipulated the introduction of diversity issues in the compulsory curricula. In a national study on the syllabus of the intercultural education subject matter, conducted by Ivasiuc, Koreck and Kovari (2010), they outlined the following shortcomings of intercultural education syllabus: lack of the procedural nature of intercultural education, of its continuity throughout the school cycles; lack of student reflection on their own personal, social, cultural identity; dominant emphasis on the transmission of contents; lack of a genuine dialogue with the others, specific to the constructivist pedagogy. All this studies reflect the necessity to rethinking the role of intercultural education as important dimension of social education.

Restructuring the *Social Education* subject matter has been imposed by at least two factors:

1. students' and their parents' cultural diversity as a result of the labour market mobility, the economic crisis, the globalization of society in

general, changing in lifestyle as result of the digital age.

2. training students' intercultural and social competences depends on the teachers' competence of promoting diversity, of developing specific social attitudes.

Beginning on September 2017 the Social Education and intercultural education will have a compulsory and important role in Romanian national curriculum as a result of education specialist efforts to offer a new, postmodern perspective on social education. From a social perspective, social education is an answer to current and urgent problems of the globalized society (problems of migration, discrimination, human diversity, etc.). The second perspective is an individual one: a response to the training needs of the "Z" generation. The third perspective is a didactic perspective: an interactive approach centred on transformative learning based on authentic experiences.

3. CONCLUSIONS & ACKNOWLEDGMENT

The new curriculum, elaborated on the basis of the documents that give directions at European level, changes both the status of the subject matter (intercultural education is compulsory, starting with the sixth grade, for one hour a week) and the teaching-learning method, in line with the constructivist model of learning.

The recommended teaching strategies for intercultural education are the interactive ones, which involve practicing the main social behaviours and attitudes, usable in learning situations as concrete as possible, close to pupils' life experiences. Project-based learning is encouraged (various project themes with a formative impact inspired by social events in which students participate are suggested). It is important to highlight that, in new curriculum of Social Education, the project is 25-30% of learning activities. The project-based learning will be made not only in formal context (in classroom). The nonformal context and cooperation between students, teachers and local community are encouraged.

Evaluation is also rethought from the point of view of competence-based learning, in line with the learning activities. Thus, methods of formative assessment, with emphasis on the systematic observation of the student's behaviour are suggested, with the observation grid as a tool, in which are to be noted behaviours such as: spirit of collaboration, capacity to assume a role, initiative, adaptation, acceptance of different opinions coming from another colleague, etc. The analysis

of school documents (especially Social Education syllabi) in general, but also our own research related to the subject of intercultural education, especially highlight a change of approach in the design, implementation and evaluation of these subject matters. It is, in fact, a new vision on social education interpreted from a current perspective: pragmatic, global, digitized. Introducing *Personal development* in primary school as a foundation for a solid social education is a sign of concern from the decision-makers towards the quality in education, where individual and social development are mutually supportive.

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TEACHERS TODAY - PROMOTERS OF SOCIAL CHANGE?

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Abstract: *This article discusses the problem of teachers' formative impact on the development of specific psychosocial competences in nowadays world: tolerance, cooperation, intellectual courage, critical thinking, etc. Nowadays there is a gap between the students' and teachers' psychological profiles: students are digital, and teachers are analogue. In these circumstances, the question arises: Can teachers be promoters of social changes for students in the digital society? In what way? The psychosocial competence, understood in a constructivist way as anticipated by Dewey, can be found in contemporary professionals in social sciences and educational sciences: teacher as agents of change (Fullan, 1993), teachers as facilitators of learning (Siebert, 2001), teachers as "public intellectuals" (Aronowitz & Giroux, 1997). Are teachers aware of their role as agents of social change? The main goal of this study was to analyse the teachers' perception on their role as promoters of social values in the digital society. A questionnaire regarding students' and teachers' perceptions on teachers' role as agents of social changes and focus-groups were used. A number of 160 participants were included in the study, teachers and students, from Transylvania University of Brasov. Conclusion: One of the main conclusions to be drawn is that teachers must adopt a new mentality about their role in education, their pedagogical practice and professional identity. To develop the new digital citizenship and to promote social values, the new communication technologies are helpful. Teachers can be promoters of social values only if they use the new communication technology in a critically and constructive way.*

Keywords: *social changes; teachers; teaching; digital society*

1. INTRODUCTION

The large-scale use of new communication technologies has increasingly changed people's lifestyle, starting with paying billing to relating to each other. In this context, of the digitalized society, teachers must be able to cope with the demands and opportunities of new information and communication technologies. We cannot talk about school without making any reference to the type of society in which it exists, because, on one hand, changes in society are reflected in the educational environment, and on the other hand, school is or should be the main factor of supporting and promoting change in society. Knowledge of social conditions, of the current culture and civilization and of the evolving trends is a must for any teacher who forms the citizens of tomorrow's world.

Moreover, the teacher himself must be an example who promotes social values, who practices democracy, who practices, together with students, freedom and responsibility for decisions making. But, nowadays, are the teachers prepared

for developing in their students the social competences necessary for the digital age? This question becomes more interesting as the generation of postmodern students, characterized as "Homo zappiens" (Veen, Vrakking, 2011) because of growing up while using modern technology (mobile phone, computer, iPod, MP3 player) since early childhood, is attracted by the visible aspect of the learning experience.

The use of new communication technologies by students induced major changes in play, networking and learning, sometimes creating huge discrepancies between generations, especially between parents and children, children and teachers. This is because "Homo zappiens is digital, whereas school is analogous" (Veen, Vrakking, 2011:11). They learn and play in a global and digital culture. If we add to these characteristics of society the values that dominate postmodernism (hedonism, individualism, etc.), we will have a clearer picture of the challenges of education today. So the postmodern student's psychological and pedagogical portrait is different:

the postmodern student is the product of the globalized, super-tech society, based on consumption, on the power of image, on creativity and adaptation, focusing on efficiency / utility and pleasure. In a digital society, knowing these students' characteristics is a prerequisite for designing authentic learning experiences for developing social competences and promoting digital citizenship.

2. TEACHERS AS PROMOTERS OF SOCIAL CHANGE

2.1. Teachers and teaching in digital age.

One of the greatest challenges for teachers in the digital age is the use of new information and communication technologies in designing teaching, learning and assessment and in promoting the values of digital society: connectivity, responsibility, critical thinking, creativity, digital citizenship.

The teaching profession is associated with several fundamental categories of roles, supported by most systems of teacher training: design, management and organization of learning activities, psycho-educational counselling, classroom management, communication with students, parents and colleagues, lifelong professional development, participation in the improvement of the educational process and innovation in school, providing educational services to the community, etc. (Potolea, 2003). Within these "classic" roles and competences, sub-competencies that reflect new roles and responsibilities required by new generations of students and the demands of a changing society have appeared: use of a variety of educational strategies and particularly those centred on the student; capitalizing on methods of learning about one's personality in order to identify students' individual profiles and to provide appropriate support during their development in school, selecting contents and methods that will stimulate students' interest and motivation, promoting a system of values specific to a democratic society; supporting local community involvement in school and extracurricular activities; involvement in action research, etc. In the digital age, the teachers' role must be redefined according to the new demands of society/community and students. We need a new definition for "the competent teacher" or good teaching. The International Society for Technology in Education has developed standards for teachers in order to meet the students' needs and to improve the learning environment teachers should:

1. Facilitate and inspire student learning and creativity;
2. Design and develop digital age learning experiences and assessments;
3. Model digital age work and learning;
4. Promote and model citizenship and responsibility;
5. Engage in professional growth and leadership (https://www.iste.org/docs/pdfs/20-14_ISTE_Standards-T_PDF.pdf.)

These standards reflect the evolution of the teaching profession through a new approach. The traditional model of learning and teacher training must be changed with an "open" model of education (open education in its various guises can help people benefit from learning, for those who may not have otherwise had the opportunity) (Blessinger & Bliss, 2016:46). According to Sandholtz *et al.* (1997), teachers must use the technologies at stage 5- invention, which means that teachers have integrated the potential of technology with their personal vision of teaching and learning. Teachers cannot promote values of the digital age if they don't understand their own role in a technological age and don't assume a digital citizen identity.

2.2 Teachers as promoter of social change.

Can teachers be promoters of social changes for students? Are teachers aware of their social role in the global, changing and communicated world? Are teachers prepared for their complex social role? What are the teachers' beliefs about this role? An interesting answer is given by recent studies on teachers' beliefs about technology (Ertmer & Ottenbreit-Leftwich, 2010; Ertmer *et al.*, 2012): the alignment among pedagogical beliefs and practices:

teachers were able to enact technology integration practices that closely aligned with their beliefs. For example, teachers who believed that technology was best used for collaboration purposes, described interesting projects in which students collaborated with local and distant peers. Teachers who believed that technology provided more opportunities for student choice, described examples in which students chose to demonstrate their learning using a variety of technology tools (Ertmer *et al.*, 2012:432)

Other studies (Hattie, 2014; Voinea & Palasan, 2014; Voinea & Bota, 2015; Senge *et al.*, 2016) on teachers' beliefs and teacher identity demonstrated that it is necessary to know the teacher's mental structure in order to change the educational system.

Teachers need to change their own mental structure and system of values according to the new social responsibilities in order to become a promoter of social change and psychosocial competences. The psychosocial competence, understood in a constructivist way as anticipated by Dewey, can be found in contemporary professionals in social sciences and educational sciences: teachers as agents of change (Fullan, 1993), teachers as facilitators of learning (Siebert, 2001), teachers as "public intellectuals" (Aronowitz & Giroux, 1997).

Dewey has the merit of highlighting the teacher's role as a community member and as a trainer of social life and, thus, social progress. First, Dewey emphasizes the social dimension of education and the major social role of the teaching profession which is to help the child (the future adult) to live in society. Significant in this regard is the statement expressed in his pedagogical belief, "education is a process of life" and this process must respect and adapt to the social conditions in which the school operates. Dewey demonstrates that education cannot be analysed outside the complex interaction between the individual and society because

if we eliminate the social factor from the child, we only have an abstraction; if we eliminate the individual factor from society, we have an inert and lifeless mass (Dewey, 1992:48).

Adjusting Dewey's point of view to the digital society becomes a great challenge for teachers (who are digital immigrants!): to promote and develop a new culture of learning and teaching based on values such as: creativity, responsibility, critical thinking, etc. Therefore teachers must change own mind set and see themselves and be seen as a social values promoter. Teachers must practice together with students the social values of digital society and use creative and responsible learning methods. It is about the methods most liked by students, involving interactions with colleagues, exchanging views, which affectively contaminate in a positive way but whose formative effect is minimal.

The false modernity of methods and teaching aids (power-point presentations which require students to be passive) may be counteracted by the teacher's competence, who can decide which method is best for his students in terms of learning experiences. The teacher's ability to reflect on their own teaching behaviour, critical thinking, objective self-assessment, pedagogical creativity that allows him to adopt authentic teaching

approaches, etc. are professional qualities indispensable for any teacher. As promoter and trainer of active and responsible social behaviour, the teacher can train only the social skills that he has got, is aware of and develops on a daily basis in relation with the students and the community members.

Moreover, teachers have to assume and promote digital citizenship that implies responsible behavior with regard to technology use.

3. CAN THE TEACHER BE A PROMOTER OF SOCIAL CHANGE IN THE DIGITAL AGE? - AN EMPIRICAL RESEARCH

The main goal of this study was to analyse the teachers' perception on their role as a promoter of social values in the digital society. A questionnaire regarding students' and teachers' perceptions on teachers' role as agents of social changes and focus-groups were used. A number of 160 participants were included in the study, 80 teachers (54,76% teachers with less than 10 years of experience and 45,24% teachers with an experience of over 10 years in the field) and 80 students, from Transylvania University. The statistical analysis of the results of the questionnaires revealed the following:

Teachers see themselves as having an important role in promoting school change: 53,1% of teachers and 39,1% of students consider that "Teachers have an important role in promoting change in school."

The perception on how they are prepared to face the challenges of the digital society is more nuanced: 43,1% of teachers are undecided, 6 % are strongly disagree and 7,1% are strongly agree with the statement "Teachers are ready to face challenge of digital society".

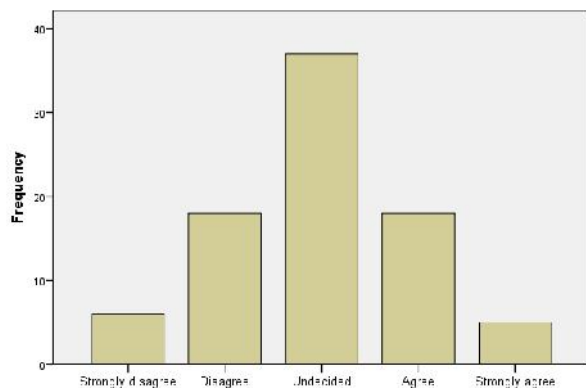


Fig.1 Teachers are prepared to meet the demands of digital society

Comparing teachers' perceptions to students' perceptions, we notice a small difference between the two categories of subjects: 54,3% of students are undecided, strongly disagree 4,3%, agree 10,9%, disagree 28,3% and strongly disagree 4,3%. These answers demonstrate that the skills, values, and behaviors specific to a changing society are not yet visible. Teachers are not perceived as promoters of digital age values. The first three values that students notice in teachers' behaviour and teachers values are presented in Table 1.

Table 1. Students' and teachers' values

Teachers' values	Percent	Students' value	Percent
Cooperation	39,3	Cooperation	26,1
Creativity	44	Rightness	23,9
Rightness	41,7	Empathy	13

These values correlate with students' preference for teaching and learning methods. The teaching methods that students want teachers to use and that which they actually use are the following: project (43%), debate (23%) critical thinking methods (17%) and methods based on new technology (34%). This demonstrates that students prefer methods that allow expression of opinions, creativity and cooperation.

All of the above-mentioned data demonstrates that although teachers perceive and are perceived by students as striving to face the challenges of the digitized society, there is a discrepancy between perceptions and behaviours. On one hand, the distance between statements / perceptions and behaviours is natural, on the other hand, the difference between the effective behaviour and its perception (how visible it is to the others) indicates that the behaviour has not yet been effectively consolidated, it has not become a routine, a characteristic of the person.

A possible explanation for this discrepancy may be that the teachers in the research are not digital natives, and 45% have experience of over 10 years in the field and have still intern barriers (self-efficacy, pedagogical beliefs) as Ermet & Ottenbreit-Lefwich (2010) demonstrated. These conclusions are underlined in the focus groups analysis. The analysis of the focus groups held with teachers has highlighted the fact that teachers make a great effort to meet the needs of new student generations. This effort is reflected not only in the perception of their role in school and society, but also in their classroom behaviour: using teaching methods and evaluation that promote cooperation, critical thinking,

encouraging the expression of different opinions, using new technologies in the communication with students.

Even if teachers use the technologies in teaching, they still have a traditional behaviour: "it is a technology trap", says a teacher (L.B) with an experience of over 10 years in the education field:

To put the old knowledge in power-point is not a pedagogical innovation, but it is a new approach to understand that the students need to analyze and select the information, and teachers have to motivate students to work together and search information in order to create a personal point of view on a problem"

Referring to Sandholtz et all (1997) typology of using ICT by teachers, (entry, adoption, adaptation, approbation, invention) we noticed that most of the teachers which participated on focus-group are in stage 3 adaptation (teachers adapt their style to new technologies demands and students learning needs) or 4 approbation (teachers have confidence in using technology and develop new teaching methods). The teachers which are in stage 4 approbation have less than 10 years of experience in education field.

The analysis of the focus group with students highlighted the fact that students particularly appreciate the teachers which use the new technologies ("speaking on their own language") which are active in the virtual environment and promote digital citizenship. An example in this sense is the opinion of a student describing the portrait of a "digitally updated" teacher as "a teacher who knows how to use social media and Internet resources in teaching and assessing, who encourages the use of these tools and discusses about the advantages and disadvantages of technology with the students". (N.D-student). Students have stated that teachers with less than 10 years of experience in education field are comfortable with technology and motivate students to use it in professional and personal life with responsibility and creativity. Teachers which can maximize the technologies' advantages and keep the balance between personal and digital life, are social models for students.

4. CONCLUSIONS & ACKNOWLEDGMENT

One of the main conclusions to be drawn is that teachers must adopt a new mentality about their role in education, their pedagogical practice and professional identity. In order to develop the new digital citizenship and promote social values,

the new communication technologies are helpful. Teachers can be promoters of social values only if they use the new communication technology in a critically and constructive way. They have to integrate the technology with their pedagogical beliefs about teaching, learning and assessment and in their professional development.

Another important conclusion is that students need to see that the teacher is a model of the digital citizen and promoter of social values: a teacher who searches and selects relevant information on websites, who asks and creates new questions/challenges for students; a teacher who has pedagogical beliefs and promotes these values/beliefs in his classroom practice; a teacher who believes in his socio-professional role and believes in his students' creativity.

This teachers who are "digitally updated" are still a minority. The difference between teachers' and students' perceptions is normal, but at the same time, this difference must become a concern for teacher training programs.

Although the present study does not have a great power of generalization, it outlines valuable research directions of research on teachers' training. A practical recommendation that can be made based on this research is that teacher training programmes should include successful learning experiences based on information and communication technologies. Teachers need to successfully test the usefulness of new communication technologies to build confidence in their ability to form social competences for students who are digital native. They must begin to develop new learning environments for students who are digital natives.

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INTERCULTURAL PEDAGOGY AS RECONSTRUCTION OF THE PAIDEIA MEANING

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Abstract: *We live in a knowledge-and-learning-based society. Human learning experiences multiply, diversify, expand to the level of the entire society and they spread throughout lifetime. Starting from the premise of a formation-information relationship, found in any educational course, information gains ground to the detriment of formation. Should pre-industrial societies hold the forming of characters as their major goal, in the industrial society, and in particular in the post-industrial society, education's formative traits are gradually marginalized, in favor of excessively and exclusively cultivating the thirst of being informed. Thus, humanity reaches a point of being informed only for the sake of information, in the absence of value or awareness of selection and use of the avalanche of data that overwhelms the contemporary man's life. Thus, we witness a loss of the true paideia meaning of education, whose components are vital for any educational process all over the world. Intercultural pedagogy has come into existence at the same time with appearance of cultural globalization, as a necessity of educating people able to live in a new world due to their human qualities. The success of such an endeavor is given by the very return to the MAN, to the cultivation of his humanity, through transmitting in him adequate attitudes toward the infinite human diversity and by facilitating solidary interactions among people and relationships based on mutual recognition and respect. The survey made through the current research intends to identify a set of attitudes manifested by students, their approach to the Others, but equally, the sources of their becoming human beings in a dynamic and polychromic world.*

Keywords: *paideia; intercultural pedagogy; formation vs information; cultural pedagogy*

1. INTRODUCTION. FROM PEDAGOGY OF CULTURE TO INTERCULTURAL PEDAGOGY

Pedagogy of culture appeared during the first quarter of the twentieth century, as a distinct branch of the pedagogical thinking, under the influence of the German philosophy of values. Its foundations had been laid by the German pedagogue Eduard Spranger, who attributed culture a fundamental role in the process of human development and its humanization. The cultural substance of human existence and its axiological universe, come back to actuality. Education is the one to achieve the alteration of objective values into subjective values, through completion of three steps: receiving cultural values, living the values through vibration of the subjective spirit in contact with superindividual values, and finally, creating new values that enrich the already existent cultural universe. Thus, through education, man is connected with spiritual values, through which he manages to create an authentic personality for himself. Spranger achieves an ideal typology of human personalities, in accordance with

the interiorized fundamental values, types that compose a genuine "scheme of understanding" of the person, having the manner of relating to the world of values for a criterion. The pedagogical requirement that results from his theory consists of differentiated treatment of students, based on the interiorized values, values that guide their conduct. Pedagogy of culture, in turn, manifests as pedagogy of diversity, by promoting and following the human being's uniqueness and individual particularities. R. Meister is another representative of pedagogy of culture, who defines education as "guiding the young generation with the help of adults, in order to explain the inherited culture", a statement that highlights the role of education in achieving the "cultural heredity" (Cucoș, 1995:35-36).

Established at the intersection of some disciplines in the area of socio-humanities, pedagogy of culture leads to an awareness of the role of education and implicitly, of culture, in the process of forming man and human communities, for achieving social progress. Intercultural education is the greatest challenge for education in the contemporary world. It implies a particular form of pedagogy, as a

theoretical-methodological foundation of this educational process – intercultural pedagogy – and the development of a psychology adequate to it – intercultural psychology. It is revealed the fact that the origins of intercultural pedagogy are in the conflicts and dilemmas generated by cultural pedagogy, which, in the contemporary pedagogy, trigger off two divergent movements, relating to the society's axiological field in the educational performance. On the one side, the American *progressivism* appears to sustain the importance and predominance of changes over permanencies, on the other side, the *perennialist pedagogy* appears to promote stability, constancy, on the background of human nature's universality, specific to the European space. This difference of approach between the two cultural spaces (American and European) is explainable through the fact that the U.S.A. represents the most heterogeneous society in the world, from the cultural standpoint, it being a society mostly made up of immigrants. The original population (American Indians) represents less than one percent of the entire country's population, which has stirred interest for this area and the appearance of the first intercultural educational enterprises, of first teaching methods adjusted to ethnic diversity, at the beginning of the twentieth century (1920). Ethnic and racial conflicts of 1943 (especially the ones in Detroit) led to pedagogists' interest in the current semantic form of the concept of intercultural education. Nevertheless, in Europe, the interest in the interculturality issue begins to manifest only in the years of 1960-1970. The waves of immigrants that came to very advanced countries in the post-war years made Louis Meylan proclaim the virtues of intercultural education in Europe, in the years of 1950. Only in 1981, is the phrase "intercultural education" officially used, within Project no. 7 of the Council of Europe, with regard to the education for the immigrants' children. Then, it was taken over and developed by the London's Institute of Education, within the 1982 and 1984 conferences (Păun, 2002:187). This gap of almost half a century in promoting intercultural education has, at its base, the diverse spiritual geography and socio-cultural evolution of the two continents. However, both orientations (progressivist and perennialist) are exclusivist and unilateral, since they absolutize either permanence or change.

During the same period of time (the sixties), intercultural psychology derives from social psychology, and it focuses on comparative studies of intergroups, which, yet, annihilates itself gradually, through their degeneration into a total cultural relativism. Therefore, the center of interest of studies moves toward individuals/groups in contact with one

another and coming from diverse cultures, which most often suggests relationships of incompatibility. This new orientation gives birth, in the years of '80s, to "ethnic psychology" (Berry: 1985). The very concept of intercultural education correlates with an older concept, of Anglo-Saxon-multi-ethnic-education that gained grounds in the U.S.A., Canada, Australia, etc. after the year of 1960. Intercultural practices were, for a long time, limited to minorities' problems, ignoring the macrostructural issue of transnational "cultural borrowings" (Nedelcu, *apud* Păun, 2002:187). Progressively, the perspective of approaches becomes broader and intercultural education does not longer addresses migrant students, like the German "auslander pedagogik" did in the past. Intercultural pedagogy becomes a "pedagogy that aims all students, to enhance solidary interaction while respecting cultural diversity" (Dassen, 1999:42). It will develop under the pressure of crisis generated by the failure of schooling migrant children and of the inter-human relationship difficulties, between migrants and the host population.

2. POST-MODERN PEDAGOGY – FAILURE OF PEDAGOGY OF CULTURE AND DEATH OF PEDAGOGY

The matter of post-modern world becomes a source of new imperatives in the world of culture and education. The waves of migrants that the Western Europe witnesses make this side of Europe become more and more heterogeneous, from ethnic and cultural perspectives, causing an increase of interest in interculturality. The migrationist phenomenon is intrinsic to the contemporary world; it cannot be stopped and it leads to the formation of multicultural societies that are more and more vulnerable from the axiological standpoint.

What characterizes the current social and cultural landscape is the avalanche of random and irrational changes that result in genuine Brownian movements. The avalanche of changes causes radical alterations in the cultural and spiritual physiognomy of the epoch and assiduous quests for finding a new identity (Ilișoi, 2005:45).

This phenomenon starts during modernity and becomes radical beginning with the former half of the twentieth century. Modernity's project of human emancipation, which originates in the illuminist thinking, failed. "Cultural shock" (Toffler, 1973), cultural change that we now witness, have been caused by the erosion of bases and values, by the axiological vacuum created, by

the accelerated pace of changes. Toffler defines his coined phrase as “an effect that immersion into a foreign culture has on unprepared visitor”, which explains, to a great extent, its disorientation and frustration feelings (Toffler, 1973:10). The dissolution of the value framework proposed by the classical humanism, through ‘truth’, ‘good’ and ‘beautiful’, left behind an empty space, which was later on invaded by material assets and the appearance of man enslaved by them. Despite the generalization of communication during the information era and of globalizing projects, we discover our own powerlessness in perceiving the world and humanity as a unitary whole. At the same time, society’s functioning under the authority of economic principles (principle of productivity, efficiency etc.), promotion of material values to the detriment of spiritual ones, exacerbation of competitive environment gradually led to betrayal of ancient Greek inheritance, of its pedagogical matrix, of the model endowed with a profound anthropocentric character. If the core of education is considered art, the era of character formation nowadays, formation of personality or spirit become obsolete. Michael R. Allen rhetorically wondered, by means of his book’s title – “The Death of Pedagogy?”, once he had discovered the transformation of education as pedagogy, into education as management (Stan, 2004:25). Within this managerial scenario, the relationship trainer – trainee is altered, it becoming a contractual relationship, whereas education becomes merely a process of information, skills or competences transmission. The American philosopher, John Dewey warns out, on this inadequacy:

When the acquiring of information and of technical intellectual skill do not influence the formation of a social disposition, ordinary vital experience fails to gain in meaning, while schooling, in so far, creates only "sharps" in learning -- that is, egoistic specialists (Dewey, 1972:9-10).

In theory, it is necessary for a focus shift on the formative dimension of the contemporary education, without neglecting the information dimension. In practice, in the field of education, it was proven that information and formation are intimately connected and interdependent. Information forms or shapes, which implies a selection of information with maximum formative potential. It is complementary with formation in the field of information, it is vital under the circumstances of the current information explosion, whose finality consists of acquiring cognitive autonomy and forming axiological awareness, by formulation of some selective value

criteria, analysis and application of information. Beyond the theoretical approaches, the pedagogical reality marginalizes or even ignores the formative role of education, whose resources are to be found in the very power of culture and values. “School has to keep assuring, free of cost, the teaching of some disciplines in connection with the simple personal perfection” (Bruckner, 2002:121), this being the very antidote to an excessive Pragmatization of knowledge. Revitalization of axiological education, of education through values and in favor of values, presupposes the identification of a secure value system:

education needs to focus on a congruent axiological system, relatively imperturbable, attached to some constant and fundamental values, which are able to avoid the contemporary world’s destruction and vulnerability (Cucos, 1995:15).

These requirements imposed on the contemporary education, are also found in the educational ideal of ancient Greek culture, expressed through the general term of *paideia*. We equally find it in the Spartan model of education, centered on physical exercises and acquisition of military virtues, as well as in the Athenian educational model that promotes the harmonious development of individuals through gymnastics and music.

Greek discovery of Man is not the discovery of subjective Self, but the awareness of the universal laws of human nature. The Greeks’ spiritual principle is not individualism, but ‘humanism’ (...); it designates Man’s education to reach his perfect shape, his authentic human nature (Jaeger, 1998:13).

Through the pedagogical humanism, the Greeks place education in the center of the world, and they attribute it the mission of developing the human subject in its integrality. ‘Kalokagathia’ embodies the educational ideal of the ancient Greece and promotes the value triad: beautiful body, kind soul and truth-thirsty spirit. It is suggestive that the term ‘paideia’ is translated into Latin by Varro and Cicero as ‘humanitas’. In this context, the aim of the educational effort consists of the achievement of the human ideal, which implies a special meaning of culture, perceived as “the status of a fully developed spirit, for which all virtuositities have been implemented, an individual that has truly become Man” (Marrou, 1997:162). Apart from personal perfection, classical education contributes to creating the culture community: “communicating in a common ideal, in a common conception on man’s essential finality and of his means to achieve it” (Marrou, 1997:163). The

failure of pedagogy of culture is tightly connected with the abandonment of this meaning of education. The phrase “pedagogy of culture” achieves the connection between pedagogy, culture and education, connection that covers the semantic richness of each of the terms and reflects

the most wonderful meeting occurring in the universe: the meeting between man and nature, between the man who produces culture and the culture that makes the man (Sacaliș-Calata, 2005:6).

Developing reflection on man and on human becoming, pedagogy of culture becomes a source of wisdom. What the world today misses is this very wisdom, to which knowledge is a necessary condition, yet not a sufficient one. “Sophrosyne” (< Greek) represents, for the ancient Greeks, the state that one can achieve while reflecting on man, on his place in the world and on his becoming and his perfection. It consists of “self-control” and “temperance”. Its etymological meaning is of “health of the thought” and it is mentioned by Plato, together with “harmonia” (< Greek), whose Pythagorean semantics is left behind, to underline the harmony between the parts of the soul.

Likewise, one of modernity’s errors consists of identifying learning with education. If learning is centered on cultivating logical and technological intelligence, while being neutral from the axiological standpoint, education operates at the level of human consciousness and it leads to the formation of the axiological intelligence. Ancient Greeks made clear distinction between “phronesis” – the practical intelligence -, and “episteme” – the scientific knowledge. An increased focus on learning to the detriment of education gradually leads to the risk of

appearance of a foolish scientist who, despite his education and intelligence, will destabilize the entire planet due to the fact that his knowledge lacks the capacity of judging the good from the evil” (...). It is not the logical or technological intelligence that separate humans and cultures, but the axiological intelligence. This is the territory where angels and devils fight for the human soul (...), whereas the mind and the logical intelligence are, more or less, universal and the same with all human beings and cultures, the soul and the axiological intelligence continue to be particular and subjective (Sacaliș-Calata, 2005:18-19).

On a long term, the consequence of this approach consists of an internal, dehumanizing involution, to which an increase of discrepancy between external evolution and the internal one is added. “Learning without educating” is the

tendency that will lead to the appearance of the destructive neo-barbarism. The same distinction has been supported by Mircea Malița (2001) when, approaching the twentieth century’s geo-modernity, he uses the phrase “ten thousand cultures, only one civilization”. If the benefits of civilization may become visible coherently, at the entire planet’s level, cultures exist only through their uniqueness and their particular spiritual physiognomy. This truth opens a possible way of reconstructing humanity and the human, by promoting universal communication and understanding beyond cultures’ diversity. The Romanian scholar, Vasile Pârvan, while analyzing the cultural phenomenon, claims that the release of culture’s formative energies represents a process that will never be obsolete. In his opinion, education through culture has the role of assuring life’s spiritualization following the motto of the <eternal human validity>” (Humă, 1987:175).

3. RECONSTRUCTION OF THE PAIDEIA MEANING OF EDUCATION – THE PREMISE OF INTERCULTURAL EDUCATION

If pedagogy is both a science of education and of culture, the abandonment of the paideic meaning of education is nurtured by the evolutionary meaning of culture: “The tragedy of modern culture consists of keeping away the content of culture from the scope of culture – cultivation of personality” (Simmel, 1998:210). Exacerbation of learning to the detriment of education, and of information against formation, are as many ways of distancing from the paideic act. The premises of authentic education are built of a general human feature – the man as a cultural and educable being. As an initiation within the value system, education implies a system of authentic values, geberally human. This is the path for forming characters, as a relational-valuable dimension of the human personality, of the formation of attitudes that are connected to personal values and beliefs. Within the topic of interculturality, the place and role of attitudes gain an overwhelming significance. Cultural diversity generates diversity of human behaviors. In this context, the “Copernican revolution“(Cucoș, 2000:120), which education is called to achieve, consists of promoting the relationship with the Other, accepting Alterity/Otherness, manifesting solidarity, establishing a relationship with Diversity and Change and, not the least, establishing the relationship with the Self. All of these represent, in fact, a system of attitudes that

form in the proximity of the value Man. By Man, culture may become a connector. The Man is the common factor, although cultures Manifest heterogeneous forms. Culture is the one that may facilitate consensus and understanding among people, at planetary scale, on condition of its tying to the universality of the value Man. The real spiritual geography imposes this approach. On the large and mobile scale of postmodernity's values, the Man as a supreme value, needs to prove himself a model in education. Authentic human interactions involve the existence of a value continuum, of some stability and of some firm axiological landmarks.

Formation of attitudes represents a complex and long-lasting process that, apart from understanding and interiorization of values, implies an affective learning. The conative component of attitude is built on the cognitive one, energetically supported by the affective one. Intercultural education thus becomes more than an attitudinal assembly, it will be a state of spirit, based on love and respect for humans.

4. CASE STUDY. ATTITUDINAL CONFIGURATIONS AMONG STUDENTS

The study aimed at achieving a radiography of the attitudinal system of the student population. At this point, a pre-survey was made to validate the relevance of the instruments used and to establish operational variables. The sample under analysis consisted of 51 subjects (22 of whom were first-year students, and 29 were third-year students). The selection of the years of study was not random; on the contrary, it aimed to identify the contribution of academic education on formation of the students' character, value system and personal beliefs. The investigation method applied was a standardized test for the assessment of attitudes (Carter, 2015:69). The test was translated into English and adjusted to the Romanian population by Mihai-Dan Pavelescu. It is made up of 25 closed items. For each of the statements formulated, respondents were given a 1 to 5 scale, where 5 stood for "I agree/ it characterizes me the best", whereas 1 stood for "I do not agree/ It characterizes me the least". Assessment of results was made, during the first stage, based on general scores obtained by each of the respondents. Then, during the second stage, there were selected the relevant items for the identification of attitudinal expression in relation with the reference values of their personal conception of the world and life (values: Man, solidarity, trust, awareness of the current status of the human society etc.).

The intervals of general scores obtained by each of the subjects, holding interpretative values were: (1) Total score 90-125 reflected an open and positive attitude to life, both professional and personal, perceived as such by people around; (2) Total score 65-89 – although, in general it reflected a correct attitude, it can be improved. It was recommended that, from time to time, a self-analysis should be made, to examine not only the attitude toward duties but also toward the other people in our society and everywhere else; (3) Total score under 65 – being at the inferior limit of the score, it may reflect attitude problems (negative attitudes), especially in relation to items that scored 3 points or less than that. In these fields, attitude needed to be examined and modified. Self-knowledge based on inner dialogue and on interactions with the others is an essential condition for the conversion of negative attitudes into positive ones.

Starting from these intervals, following the data analysis, it was found out that 84.31% of the respondents were placed on the upper part of the scale, based on the general score obtained, and 15.69% were placed at the middle of the scale. The absence of negative attitudes suggested the fact that the respondents were part of a segment of population educated at military institutions, where competence of citizen and the civic spirit were indispensable characteristics of the future professional combatants. The distribution of subjects on the two intervals of scores, in accordance with the year of study, was balanced, which gave credit to both high-school education and to higher education. None of the subjects of the test was placed at the inferior limit of the score.

The first statement of the test was significant for the topic under discussion: "I am proud of my nationality". The average score obtained, in this case, was 4.51, on a scale of 1 to 5, which proved the existence of an accentuated feeling of belonging to the Romanian socio-cultural space. The cultural identity built through education is the expression of national character, through primary personality. Another relevant item was item 4, that proposed the following statement: "Primarily, people are all good". The average scored given to this item spread on the interval 2.93 to 3.50. This score suggested the presence of a certain level of distrust, suspicion with regard to appreciating the human being, whose effect would reflect on the quality of interpersonal relationships. The inability of associating good to the quality of humans, discolored a negative perspective on life, which education was called to ameliorate. Item 4 correlated positively with item 10, which proposed the statement: "There are very few people whom I know I could not trust". The average score

obtained in this case was 2.55, thus confirming the previous score. Nevertheless, the situation became balanced through the openness manifested by the respondents toward the Others. For item 16: “I try to understand the Other’s point of view”, the average score was significantly higher – 4.30.

Items 18 and 20 proposed statements that scrutinized the attitude to Others, the subjects’ availability to know the Others and offer them joy. Both items scored between 3.30 and 3.50. Apart from the temperamental structure (introvert/extrovert), these scores were the effect of the socio-cultural environment where these young people were formed. Their preoccupation for personal development and the gaining of a social and professional status to provide them satisfactions represented natural manifestations of the human nature. What young people were concerned about was the excessive self-concern, to the detriment of others, a natural consequence of a world that promoted individualism and egotism. Their attitude to the world was of interest, as it was expressed by means of the information explosion and of violence escalation, defining characteristics of the contemporary epoch. In both cases, young people manifested a balance attitude, without extremist tendencies.

The sample under investigation was placed on the segment of 18-21 years of age, which explained the expectation attitude, lacking active or direct involvement in the the current world’s problems. The theoretical approaches of various subject-matters, the abundance of information, represented but one stage in their formation for life, the young people being aware that this step was necessary but not sufficient. Information about life and humans could not guarantee a better world. The subject-matter that the students found purely formative could be grouped into two categories: on the one side, there were the socio-humanities, which, due to their content, were able to transmit information with a highly formative impact, on the other side, there were subject-matters belonging to various disciplinary areas, due to the human model offered by the professor associated to them.

5. CONCLUSIONS

The reactivation of the ancient model, promotion of socio-humanities (marginalized in the technocrat society), a serious selection and preparation of those called to perform education acts could offer new chances to education. These could be the ways for unlocking the connection channels with the Others, for annihilating the dangerous indifference and, not the

least, for the moral and spiritual recovery of humanity. Revitalization of the ancient Hellenic time, by demolition of old landmarks and beliefs and the installation of a deep disappointment, leads us to culture. Culture represents the only firm and authentic value which can help us save the “most precious gift offered to mortals” by gods (Marrou, 1997:164). Then, as well as now, under the circumstances of cultural globalization, there was launched the phrase “citizen of the universe” (nowadays, “citizen of the planet”). The formula developed by the Stoic thinking, proposed as an antidote against the harshness of times, revendicates its actuality.

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EDUCATION OF CHILD SPONSORSHIP AND IMPACTS ON RECEIVING AND DONOR PARTY

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Abstract: *The article will elaborate child sponsorship and how the organizations are affecting children in developing countries and also the donors, also known as "adoptive parents" in the Czech Republic who are helping children - Bwindi Orphans and Adopce na dálku®. They are both working in Uganda and their work is very appreciating. The aim of the article is therefore to grasp the anthropological perspective programs through distance adoption of two groups of participants involved - themselves "adoptive parents" and implementers of the program. The partial aim of the research is through semi-structured interviews to map the motives of participants for participation in the program based on their socio-cultural back-grounds. Based on the themes will be searched reason that people choose this way to "learn" and financially support unknown children living many hundreds or thousands of kilometers away, or that they do this kind of development co-worker involved in the position of intermediary organizations. Secondary is to convey insight into the meanings that respondents attach to programs and explain to them by their involvement in the program expect. Specifically, the intention will determine how "adoptive parents" perceive sponsorship of children, and the answer to the question whether their participation in an expression of solidarity and effort to help, or whether this is perceived only as financial help to someone who needs it, or their actions attributed to others (hidden) meanings. The ultimate aim of the research is to explore ideas sponsors and implementers of the world in which children live sup-ported, because it can be given to the position of both groups involved in the program assume that their ideas are in some way different.*

Keywords: *education; poverty; child sponsorship; health care; Uganda; Bwindi Orphans*

1. INTRODUCTION

In modern times, the social and economic development of various countries and regions depends on how they are or are not able to participate in the globalization process. In connection with the notion of a linear development, through which all the world's coun-tries and regions towards an imaginary peak consisting in modern industrial society were developing countries since the days of colonialism gradually drawn into the processes of modernization, through which they reach the level of developed countries already.

One of the means to help the poor areas in the path of the level of industrialized countries, ware and still are considered to education, which is to this day regarded as a means of achieving development. In this context, since the post-war years created distance adoption programs that are trying to change this situation. Currently, there is no doubt that long-distance adoption is a phenomenon in the field of charitable programs, which annually attracts more potential "adoptive

parents", whether by individuals, institutions or collectives who have for involvement in any motives and attach it certain meanings. Uganda is a presidential republic and stretches on an area of 237.000 km². Its located in Eastern Africa, bordering with Kenya in the east, to the north by South Sudan, the Democratic Republic of Congo in the west, Rwanda in the southwest and Tanzania in the south. The population is around 38 million inhabitants, many of which half are under 14 years of age. Population growth rate is 3.37%; life expectancy 58.7 years; infant mortality rate is 6.6%. The official languages are English and Swahili, the most widely used language is Luganda. Illiteracy in Uganda reaches 30.1% (39.6% women, 20.5% men).

2. THEORETICAL APPROACH TO EDUCATION

Education is essential for the development of individuals and communities everywhere. Most developing countries, does not have the necessary

funds or experts to build a quality education. Most developed countries of the world, on the contrary multiply their wealth mainly because they invest in education and building a knowledge-based economy (knowledge economy). Education is now often characterized as a so-called common-pool resource. The basic assumption of this contention, however, is the opportunity to apply their education in an appropriate job. If that option is not available, the surplus of educated people without regard to may cause trouble. Educated person without a job corresponding to their qualifications may be socially stigmatized. Must in fact give up expectations that it awoke school and accept a menial job.

Developing countries still limits the lack of educated people, plus their development threatens the "brain drain" to the rich countries. Education is directly related to the ability to innovate. Educated people are more likely to come up with innovations that are driving development. Degree of innovation, measured must login patents and inventions, it is one of the basic indicators of development of society and is directly related to economic growth.

3. EDUCATION IN AFRICAN UNION

Today, there are over Africa elementary and secondary schools. All children, however, cannot yet go to school and is typically in schools, are more boys than girls. Education in developing countries suffers from two problems: limited access to public education and low quality. Curricula are often copies of European or American curricula are outdated, too academically challenging and inadequate age and practical needs of children in the country. The world is needed by UNESCO 35 million qualified teachers.

3.1 Child sponsorship. Sponsoring the education of children is a form of development aid. It is aimed at children who live in conditions of absolute poverty. The aim of all such projects worldwide implemented dozens of organizations is to provide access to education and information for children whose parents or guardian's can't afford to pay for costs associated with school attendance and who in many cases do not appreciate the importance of education. In developing countries are routinely collected for school fees and it is necessary to have school uniforms, textbooks, exercise books and other school supplies. Expenditures for all of these items are for parents intolerable. Through intermediaries it is paid donors all necessary expenses, primarily just tuition, teaching

aids, the mandatory uniform. Some organizations pay the sponsorship amount also health insurance or a regular health checks and food.

Child sponsorship allows an individual, typically in a developed country, to sponsor, or fund a child in a developing country until the child becomes self-sufficient. This could mean financially supporting the education, health or security of the sponsored child or in some cases all of these. This could also mean contributing more widely to the child's community developing without directly helping an individual child. One estimate is that over 9 million sponsors provide over US \$5 billion to child sponsorship programs. Other sources state the amount of child sponsorship funding is closer to US \$3 billion per year.

3.2 The situation of education in developing countries. Sub-Saharan Africa is the most affected area with over 32 million children of primary school age remaining uneducated. Essentially this concerns Sub-Saharan Africa where more than half of children receive an education for less than 4 years. In certain countries, such as Somalia and Burkina Faso, more than 50% of children receive an education for a period less than 2 years.

The lack of schooling and poor education, have negative effects on the population and country. The children leave school without having acquired the basics, which greatly impedes the social and economic development of these countries.

4. BWINDI ORPHANS PROJECT

4.1. Child sponsorship in the Czech Republic. The Czech Republic has a project sponsorship children experience both in the position of the recipient and the donor role. Organization Plan International states that in 1947 launched projects to help children who have been affected by war, Czechoslovakia and Poland. Its operations in communist countries but had to quit in 1949 because of the suspicion from the authorities.

In 1993 it was in our first project started sponsoring children Caritas. The popularity of the project has since increased, which shows not only increase the number of children supported by Caritas Prague, but also a growing number of organizations, which initiate the implementation of similar projects. There are currently at least nineteen of those organizations, which include: ADRA Zlín, Humanistické centrum Narovinu, Humanitas Afrika, pro-Contact o.s., Diecézní charita Plzeň, Nadační fond Inka, Sdružení Česká

katolická charita, Diecézní charita České Budějovice, Nadační fond Nehemia, etc.

4.2 The selection process for inclusion in the project. Self-help groups in Uganda elected village committee where social workers cooperate with our partner organizations. Selection often takes place in several rounds and deciding vote. The basic criterion is poverty and the fact that a child without the help of the project can't go to school for financial reasons, or would have the following reasons schooling quit. To select the children in the project is contractually inadmissible discrimination on grounds of religion, caste or gender.

From child after payment amounts - in about three to four months - will receive a letter. The child then writes twice a year and once a year adoptive parent receives an annual report with the school results, a letter from the director of the center. Grading system in individual countries and regions differ and coincide with the Czech system. Most children manage to write letters separately, one assist social workers. When a child finishes school and no longer needs financial assistance, adoptive parent gets called "Leasing form" (proof of termination of adoptions). Furthermore, the positive effects of a thank-you letter from the child. Adoptive child may, however, over the center continue to send letters advised not to send any donations. On the African situation is that literacy is quite high - 73.8%. In Uganda, compulsory schooling, poor Ugandans that prevents access to education

4.3 Bwindi district. Bwindi National Park is located in southwestern Uganda in lowland and mountain forests. Its area is 320 km². Soroti district is the main municipal, commercial, and administrative centre of Soroti District in the Eastern Region of Uganda. Bwindi - Buhoma Community Primary School completed the year 2009 thanks to the care of sponsors in Buhoma Community Primary School 63 children.

4.4 Analysis. Bwindi orphans officially began in 2006, but as a guide to the founder Katerina Andrllová came to Uganda earlier (approx. 2004).

Main tasks are: financing schooling and basic needs of children who are either complete or partial orphans or come from extremely poor families; the payment of school fees, uniforms and school supplies; raising the level of schools that supported children attend; payment and providing regular medical care supported children; search for products sales, which make older children or their families; organizing package tours to the area associated with staying within villages. The whole process of getting new kids in Bwindi and new

sponsors has been started by founder. Then also added Soroti region and today has Bwindi Orphans the program, over 200 children. Education in Soroti Primary School, Angola, completed in 2009 a total of 70 children.

The success of the project is also the continuation of children studying at college or high school. Over the period of work in the areas of college launched a study on 10 children between 2013 and 2014, while the total number of the two girls. 5 attended high school children in 2008, 8 children in 2009, 6 children in 2011 and 25 dětí in 2014. The study in high school and college were implemented in Bwindi region. It also should be noted, however, that the project was completed some children, in 2008, ended one child, and in 2011 completed the four children in the region of Bwindi and 1 child in Soroti region.

Sponsors can visit adoptive children once a year, which is impossible with other organizations. The Bwindi Orphans has only two areas in which the schools are located. Thus they can sponsor their child to visit, get to know or to check whether the child has everything. In each area one or two local assistants who communicate with founder and inform about changes etc. also give attention to children slept on mattresses which they bought sponsors whether they receive to eat and whether you regularly go to school.

Sponsors who are going to look at their child is completely engages in the cell cycle. Each of them goes with one suitcase with her things and others with things for children. Some of the things you unfortunately have to buy on site, and personally, because it is impossible to send things by cargo. Most things on the way lost, damaged or wanted were large fees. Implementation of projects is of course dependent on donations, the funds received are used to finance tuition fees and necessary teaching aids.

4.5 Education changes of Bwindi Orphans. Since 2006, Uganda educated children free of charge but the child must have school uniforms and school supplies, which is for children from poor families a really insoluble problem. There are in Uganda three types of schools: public and private schools, community (exist in the village, mostly in a number of people who have influence, collected money for college from the people in the village), the next thing is that teachers in schools do not receive any State money so because of that it pays "tuition fees". In elementary school tuition is 5800 crowns. This amount includes school supplies, food (2x daily), and health care and school uniforms. Items that are taught in

elementary school are very basic, 1 to 5 classes are taught in the native language, then in English. In the classroom there is only one textbook and all children must enroll in the workbook. Children learn math (addition and subtraction), geography (Uganda and neighboring countries) and English from the first year.

The problem occurs even when the child who has his donors do not attend school. In this case you need to know for what reason do not go to that school. It may be that it has a lot of work at home (which is very often the reason), or is afraid to go to school. The child gets to school learns at least basic English and has higher visibility, gain confidence. Children receive two meals per day (maize porridge) and an important health care when a child has malaria dare not go to the doctor, children could walk to the doctor when they are unwell. In Bwindi is an American clinic, but over time there are working locals with medical university. In Soroti is a small clinic, but only for drug delivery or infusion etc. In more severe cases, the patient has to be carried to the hospital.

5. ADOPCE NA DÁLKU®. CONCLUSIONS

Arcidiecézní charita Praha has established project Adopce na dálku® in 1993. Since then, though donors from the Czech Republic allows selected children receive education, in their natural and cultural environment that, together with other development projects, while promoting the development of the whole community. The benefits of high efficiency, transparency and sustainability are the results of this process of development cooperation.

Currently, the projects development Centre and its donors help more than 16,000 children in India, Uganda, Congo, Zambia, Thailand, Belarus, Lithuania and Kazakhstan. These are children from the poorest families who for financial reasons, previously unable to attend school or the school for the same reasons had to leave prematurely. The annual amount of money is 4.900/6.000 CZK (India), 7.000 CZK (Uganda and Congo), 5.000/8.000 CZK (Zambia), 5.500 CZK (Thailand), 6.900 CZK (Lithuania and Belarus) and 6.500 CZK (Kazakhstan). For this amount of money the child will get school supplies, uniforms, basic health care and also it will pay for the school tuition. Also the 20% of the amount will support small and larger project, support the community in which child lives in, renovation of school etc. Also parents or guardians will get Literacy courses. The child is chosen by local committees, that means

priests and social workers, representatives of the local community. The criterion is the need of the child and the motivation of the whole family to participate in the project. Age, gender or religion does not play a role in the selection.

The largest part of the money is used to secure school supplies, compulsory school uniforms, basic health care and at least one meal a day. The Fund gifts, which represents 3% of the total, are children according to options bought and distributed fairly practical gifts according to the selection committee (eg. Mosquito nets, sleeping mattresses, etc.).

Part of the money goes to fund local community whose proper functioning is essential to the life of children and adults. People in the villages are forced to seek work in the cities, there often ends up in the slums, in worse conditions than they had at home. The village and remain only old people and children, people between 18-35 years are almost there. Functioning community in the villages can satisfy all business and social background, to avoid having to go to the cities. Money from the fund will make it possible to develop projects that teach skills of local people, for example, needlework, bee products (honey) etc. Products from these people will be sold. The contribution from the Fund local community will also be determined on adult education and cover the costs associated with treatment and treatment of injury or acute health problems of the community members.

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FOREIGN JUVENILES IN PRISON: A DOUBLE PENALTY? WHAT PROSPECT OF RE-EDUCATION?

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Abstract: *Foreigners who are even minors have a "double problem". Because they are foreigners can have problems assimilating into society and tensions are created between them and the society that welcomes them. Conflicts may arise in relation to the culture to which they must be faithful. As young people can be characterized by typical problems of adolescence (internal conflicts, peer conflict identity problems). The result of being both foreign and young often places them in the situation of having less security and less rights than their Italian peers. The purpose of this paper is to provide a look at this situation to provide data on the conditions under which minors are subjected to the justice system with particular emphasis on young foreigners. The data analysis shows an increase in the number of arrests in juvenile delinquents as well as an increase in the percentage of proceedings initiated against young foreigners. In fact, the highest percentage concerns their arrests. The analysis of other data shows that when foreign youths "meet" the law they have a higher probability of being easily placed in detention facilities than Italians of the same age. In the face of this situation, however, we believe that in the absence of forms of inequality and attitudes of discrimination against foreign minors, they should be made subject to the same treatment opportunities reserved to Italian peers. The data allow to record some changes, Especially in the context of the possibility of taking alternative measures of detention. The world of justice must avoid both the risk of double punishment and that of a double right, that is, of an unequal right between Italians and foreigners.*

Keywords: *juveniles; foreigners; penalty; prison; rights*

1. INTRODUCTION

Foreign minors often have problems integrating into Italian society. The two principal reasons for this is their young age, and their different cultural background. As a result, they tend to have fewer rights and less security with respect to their Italian counterparts. The aim of this study is to provide data regarding the treatment of foreign juveniles in the Italian justice system. The authors are of the mind that it is important to create secondary and tertiary prevention services in order to decrease the likelihood of recidivism, as well as to promote positive and appropriate integration of the minor into the social fabric of their adopted country.

The most common reason for which minors leave their homeland is the search for a new way of life (Melossi & Giovanetti, 2002). Persichella (1996) wrote of "advance socialization", a term that refers to the expectations of well being that a foreigner might associate with a particular place. These mental images are often generated by the mass media, as well as by relatives and friends

who have already emigrated. These youngsters are often disappointed upon their arrival in the new country, leaving them in a state of relative deprivation, frustration, and tension, which are significant risk factors for the commission of crimes (Bernstein & Crosby, 1980; Brown, 1995/1997).

The percentage of foreigners convicted of crimes in Italy has increased over the last decade when compared to the number of convicted Italians. This is true for all crime categories: production and dealing of illegal drugs; theft; robbery; receiving of stolen goods (fencing); contraband; rape; and homicide. There are many reasons for this phenomenon. Among them are the conditions in which these immigrants find themselves upon their arrival in Italy; how their previous expectations measure up to the reality of their new existence; how successfully they reintegrate with their families; their ability to enter into the work force; and the influence of both Italian and foreign organized crime groups (Barbagli, 1998; Coluccia *et al.*, 2011; Di Nicola, 2010; Russo *et al.*, 2010). Foreign minors are often

recruited by criminal organizations, or by compatriots who aid them in becoming involved in criminal activity, especially prostitution and drug dealing.

When considering minors' rights (UN Convention on the Rights of the Child, 1989; Guidelines of the Committee of Ministers of the Council of Europe on child-friendly justice, 2010) the role of cultural mediator takes on a particularly important role within the juvenile prison system (Minister of Justice circular from the Department of juvenile Justice No. 6, 2002 – Guidelines on Cultural Mediation in Juvenile Justice Services). Cultural mediation acts to facilitate relationships between individuals from ethnic minority groups and related social services that are in place to serve them. The cultural mediator aids the foreigner in a variety of ways, for example, by teaching him how to behave appropriately in different situations, and by sensitizing him to the customs and way of life in Italy. The cultural mediator also actively participates at various phases of institutional life, such as helping the minor to communicate with juvenile justice officials, and with relatives. In addition, the mediator also aids the minor's family in navigating the Italian legal system.

Because religion plays such an important role both in Italian, and in other cultures, religious freedom is guaranteed in Italy. Article 58 R.P. and Article 26 O.P. state that detainees are free to profess, study, and practice their own religious faiths. The celebration of Catholic religious rites is guaranteed in Italian detention facilities, and those belonging to other faiths have the right of access to ministers from their own religion in order that they may worship.

Physical activity and social interaction are also two important components when dealing with juvenile delinquents. With the aim of promoting recreational and sport activities within juvenile detention centers (IPMs), the Department of Juvenile Justice has established agreements with numerous sports associations throughout Italy. In addition to this, many individual detention centers have set up collaborative relationships with local voluntary and Third Sector associations, in accordance with Articles 17 O.P. and 68 R.E.

The right to access to medical care by detainees is also stipulated in Italian law:

foreigners are automatically enrolled in the National Healthcare System for the entire time in which they are detained or interned in penal institutions (SSN: Servizio Sanitario nazionale). Such persons have the right to equal treatment and full equality to any free citizen, regardless of their

immigration status [...] detainees and the interned are excluded from having to financially contribute to the SSN.

2. TREATMENT OF FOREIGN JUVENILE DELIQUENTS

Once a foreign minor has entered into the legal system, he must face up to certain realities such as impending incarceration, and many of the factors related to being "an immigrant" (Nathan, 1990; Raison, 1978). It is quite common to find histories of parental abandonment; physical and psychological violence; prolonged separation from loved ones; and forced assimilation into criminal groups when looking into their backgrounds (Augè, 2000; Fabietti & Matera, 1999). There also appears to be a general lack of sensitivity toward these young people and little appreciation for what they go through. If awareness were increased, better overall treatment planning could result. One potentially helpful strategy might be to allow the subject to tell his own story in his own words, allowing him to reassemble any internal breaks, thus aiding integration into his "new world" (Le Breton 2002). In theory, a foreign minor who has a run-in with the law has certain options at his disposal, but due to lack of funding and resources, these minors are often unable to access them.

3. TREATMENT APPROACHES IN ITALY

By analyzing various treatment approaches in several juvenile detention centers, it is evident that IPMs are committed to guaranteeing prisoners' rights, which include the right to education and placement into the job market; religious expression; and access to cultural, recreational, and sport activities, in addition, to maintaining contact with the outside world, including family members. Moreover, all IPMs offer workshops and professional training courses with the aim of promoting integration and cultural exchange. These courses encourage both self awareness, and awareness of others who are different.

IPMs from Catania (Asero, 2010), Catanzaro and Turin report positive experiences regarding the centralized role of cultural mediators and volunteers who act as a support system for these young immigrants through such deeds as arranging telephone calls with family members, and providing access to interpreters.

Other IPMs from Florence and Bologna (Abbiati, 2010), on the other hand, report a lack of resources and funding necessary to create appropriate treatment plans. They cite, for example, the under utilization of cultural mediators

who are often marginalized and relegated to the singular role of interpreter. Cultural mediators are typically only available on an hourly basis, and are not considered to be an integral part of the treatment team. Short stays in IPMs are also reported to be problematic: repeated transfers make it impossible for staff to get to know the minor in order to create an individualized education program. Other related problems include finding employment; learning the language (Italian); becoming autonomous; procuring all necessary documentation needed to live in Italy; and the absence of family. Under present conditions, cultural mediators are unable to formulate an accurate picture of the culture from which a foreign minor comes.

4. CONCLUSIONS

There are many risk factors associated with foreign minors who commit crimes, and intervention is essential in addressing such topics as immigration status; geographical distance from parental figures; lack of permanent housing; involvement in organized crime groups; difficulty in ascertaining true biological age; sense of belonging to his culture of origin; and various cultural-linguistic obstacles. The ability of the public sector to handle these difficulties is limited due to lack of funding and resources in general. By reaching out to local public and private organizations, management and staff attempt to find creative solutions to these challenges.

A foreign minor must go through the process of constructing his own identity. This presents both a risk and a resource for the young immigrant. If he is unsuccessful in finding his own identity, he is in danger of losing it altogether. It is therefore necessary to implement a methodology that joins together criminological treatment and psychological counseling, as well as an anthropological/ ethnographic perspective in order to truly understand the delinquent act and to help the juvenile in constructing a stronger self-identity (Grinberg & Grinberg, 1990). When there is a lack of sufficient time and means needed to establish a true relationship with the juvenile, and the plight of immigrants is generalized in the minds of those who serve them, the creation of pre-packaged responses that are poorly tailored to the specific needs of the minor in question is likely. The difficulties associated with implementing and successfully concluding a treatment program is highly conditioned on mental health services and outside organizations. Collaborating with these organizations is fundamental not only with respect

to scholastic, social, and work integration, but it is also important in guaranteeing continuity of the treatment that was begun at the IPM.

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MIGRATION AND DETENTION: DOUBLE-FACED INTERCULTURAL EXPERIENCES INSIDE A PENITENTIARY COMMUNITY

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Abstract: *In people's eyes, migration reminds of a controversial attempt to overcome cultural, economic discrepancies and conflicts between the richest societies and the poorest ones. Meanwhile, suffering and struggling migrants are stuck in the middle of nowhere, running the risk to be offsite and wrapped in a 'double absence' paradox (Sayad, 2002): the absence and distance from their homeland versus the absence from illusory shelter communities, in which they are incorporated but excluded too, at the same time. As if migration itself were considered equivalent to criminality and being immigrates were a crime in disguise, regardless of illusions, shattered expectations (Sayad, 2002, 2004), or patriotic nostalgia, social exclusion becomes dangerously the anteroom of their criminal involvement really, leading to judicial troubles, up to imprisonment as the worst end of their hopeful journeys. Just considering life conditions of foreign delinquents in Italy, they are the most marginalized repentant people among the marginal inmates themselves (Vatrella, 2015), victimized by a double exclusion (Delle Vergini, 2004). Not only in the case of adult inmates. After committing crimes, juvenile immigrates seem penalized too: being more excluded from legislative benefits as foreigners and more exposed to vulnerability as minors behind the bars (Maurizio, 2006). Therefore, this paper focuses also on how penitentiary educators are called to feed and personify the intercultural vocation of inclusion and mediation: to let every prison apply for educational city community (Federighi, 2016) from the inside out and avoid to be misconceived as a place at risk of ideological extremist radicalization, nowadays.*

Keywords: *immigrates; inmates; juvenile prison; penitentiary educator; community*

1. MIGRATION: BETWEEN PREJUDICES AND PARADOXES

Migration is one of the most controversial issues we are talking and thinking about nowadays. Why? What migration reminds of in people's eyes? It seems embodying a controversy itself, so often closed to turn into a political and ideological conflict, worldwide based upon the discrepancies and unbalances between the eastern or southern underdeveloped poorest societies where migrants and immigrates come from generally, and the western richest ones towards they are generally directed, in order to get sheltered and multiply their chances for better lives and existential conditions. In the common opinion, all the efforts made by migrants for trying to overcome troubles of any sort (poverty, illness, war, persecution, economic and cultural deprivation, etc.) are overshadowed by a lot of consistent prejudices radicalized in the western world. No exception made for Europe, nor for Italy. In fact, regardless if migrations have changed their physiognomy, trajectories, routes and reasons

specially in the last decade, the old reassuring prejudices have remained quite the same, especially towards male migrants and immigrates. As following: "they are all illegal immigrants!"; "they all come here in our country!"; "we should avoid let them build up mosques because we are not allowed to build up churches in their countries"; "they come here to steal our jobs, working in the black market"; "whoever come here, they are the worst!"; "less immigrates, less criminals"; "in fact, they are all imprisoned"; "they come here to get health assistances paid by us"; "they are privileged in the assignment list to obtain a house"; "they steal away our women"; "for our sake, there is a strong nationalist conservatory right party"; "it would be necessary school classes only for foreign immigrates"; "some would allow them to vote for politics just because they vote all for left parties"; "they don't want to be integrated"; "we have to stop their disembarkations on our lands!"; "how is possible they accept to work for few money in return?"; "we must help them in their countries!" (Civati *et al.*, 2010:1-15).

Thus, we should wonder if the integration patterns of migrants depend on the objective situation lived by the foreigners or on the social representation about them, based also on the pervasive and quite dysfunctional mass-media messages which are widespread throughout different educational agencies. It might be recognized the influence not only of the objective factors, referring to the real migrants and immigrants life conditions, but also of the subjective ones, referring to representations and imagines about migrants themselves, which are strong enough and efficient to determine conditions, characteristics and even the results of the social integration patterns (Catarci, 2015:39).

We cannot deny migrants and foreign immigrants are forced to face prejudicial and stigmatizing walls, alongside the material and spiked impassable ones, currently dividing the most welcoming societies by the most rejecting ones, the paradise they dreamed for salvation by the hell on earth recreated by blindful hyper-nationalist politics. Meanwhile, suffering and struggling migrants rest stuck in the middle of nowhere, as happened on Samo and Lesbos islands in Greece, or on the Balkans in Serbia, just to nominate the most emergency cases denounced by Medecins Sans Frontiers and other humanitarian organizations (MSF, 2017). Thus, they feel stuck in the middle of a limbo, because they are not free to go ahead and improve their lives, neither to go back still traumatized by the factors that have pushed them to migrate and abandon their native but no more hospitable lands.

Migrants run the risk to be offsite and wrapped in a 'double absence' paradox (Sayad, 1999/2002:178-185): the absence and distance from their homelands versus the absence from illusory shelter communities, in which they are only physically or temporary incorporated but excluded too, at the same time. They mourn the loss of their socio-cultural roots and the chance to be free where they feel to belong too. This is not the only risk they run to be deprived of their freedom. Migrants are particularly vulnerable to deprivation of liberty in our western societies. Two different types of deprivation are applied, in particular, for not so complementary purposes: the immigration detention, also known as administrative detention of migrants, and the imprisonment for who commit a crime.

2. THE IMMIGRATION DETENTION

In the first case, as underlined by António Guterres (2014:5), United Nation High Commissioner for Refugees,

locking up persons fleeing for their lives or at risk of persecution has become, in some countries, a routine – rather than exceptional – response of governments to managing their borders. It is particularly alarming that children and families are not exempted from this expanding practice, and some spend long periods behind barbed wire or iron bars. Oftentimes, asylum-seekers and refugees are detained in maximum security prisons, alongside very dangerous individuals, or live in substandard conditions, and are treated as though they had committed a criminal offence.

It seems as if migration itself were considered equivalent to criminality and being immigrants were a crime in disguise, regardless of illusions, shattered expectations or patriotic nostalgia. In addition, according to Sayad's perspective (2004:282),

any trial involving a delinquent immigrant puts the very process of immigration on trial, first as a form of delinquency and second as a source of delinquency,

which represents both a radical breakthrough in comparison with the approaches to immigration dominant in the 1960s and 70s, and a continuity link to Pierre Bourdieu's social critique (1979/2001:82) about the way even immigration conception is constructed by different social actors. Immigrant himself/herself should be at the same level of an agent who is socialized in a 'field', an evolving set of roles and relationships in a social domain, where various forms of 'capital' such as prestige or financial resources are at stake. As the agent accommodates to his or her roles and relationships in the context of his or her position in the field, the agent internalizes relationships and expectations for operating in that domain. But, what happens instead when there is no chance for immigrants to operate with appropriate own agency in the domain they come into?

This seems the case of current social scenario, where immigrants are stopped, blocked, restricted and confined preventively, as a result of selfish or self-centered western politics based on the fears and worries about diversity, otherness, heterogeneity represented by people so far from us. As represented by the European Union Agency for Fundamental Rights (FRA, 2015:1)

in light of the significant number of asylum seekers and migrants reaching the EU's external borders and moving onward to other EU Member States, there is danger that deprivation of liberty may be resorted to excessively and in cases where it is not necessary.

Children and youth people are included too, no matter what their frail ages and specific needs. For instance,

children in immigration detention include unaccompanied migrant children, children in families (including young infants), asylum-seeking and refugee children, and children whose parents are seeking asylum or are refugees (Farmer, 2013:14).

They have punished the same in some way, just for having passed borders and frontiers, escaping from war, violence, hunger, persecution, exploitation, and seeking for shelter, health, peace and restitution of human dignity.

Even though immigration detention has an administrative character, not meant to be punitive in either purpose or effect, it can betray its own nature and finality. This is the reason why this juridical measure is monitored also by institutions such as APT, Association for the Prevention of Torture, underling how much is, therefore,

incumbent on the State to mitigate the loss of liberty as far as possible by ensuring that the treatment and conditions are respectful of the dignity and non-criminal status of immigration detainees (APT, 2014:27),

in accordance with the most representative basic principles released about the safeguard of the human rights of migrants.

First of all, by the WGAD, Working Group on Arbitrary Detention: established by Commission on Human Rights resolution 1991/42 and entrusted with the investigation of instances of alleged arbitrary deprivation of liberty, according to the standards set forth in the Universal Declaration of Human Rights and the relevant international instruments accepted by the States concerned. Defining administrative detention

as arrest and detention of individuals by State authorities outside the criminal law context, for example for reasons of security, including terrorism, as a form of preventive detention, as well as to restrain irregular migrants (WGAD, 2010:30),

it has recommended that

if there has to be administrative detention, the principle of proportionality requires it to be the last resort. Strict legal limitations must be observed and judicial safeguards be provided for. The reasons put forward by States to justify detention, such as the necessity of identification of the migrant in an irregular situation, the risk of absconding, or facilitating the expulsion of an irregular migrant who has been served with a removal order, must be clearly defined and exhaustively enumerated in legislation (WGAD, 2010:24).

Then, François Crépeau, Special Rapporteur on the Human Rights of Migrants (2012:4) has confirmed that

in order not to violate the right to liberty and security of person and to protect against arbitrariness, detention of migrants must be prescribed by law and necessary, reasonable and proportional to the objectives to be achieved. Legitimate objectives for detention are the same for migrants as they are for anyone else: when someone presents a risk of absconding from future legal proceedings or administrative processes or when someone presents a danger to their own or public security.

It is not so easy to define if and how much right these procedures are, not only from an ethical and educational point of view, but also from the human holistic perspective. Hence, all the barriers and obstacles put between ‘they’ and ‘us’ seems to invalidate a priori *the human relationship approach* phase defined by Banks (1996:64), which aims to promote feelings of tolerance and collaboration among people belonging to different ethnic groups, cultures and religions specially inside the socio-educational contexts of the western societies, regardless of their long or short immigration tradition (Albarea & Izzo, 2002:152). Unfortunately, the current tendency seems to be still inclined to recognize migrants and immigrants more as ‘housemates’ holding limited rights than equal citizens for all legal purposes (Sirna Terranova, 2001:111).

3. THE DETENTION OF CRIME-AUTHOR IMMIGRATES: EDUCATIONAL ISSUES

The second type of liberty deprivation frequently suffered by immigrants is the detention occurring after the committing of a crime, whatever bearable or serious ones. The Italian scenario is currently connoted as follow: 19.268 adult foreign inmates, belonging to more than 140 worldwide nationalities, over a total prison population of 56.436 people (about 34%), are estimated inside 191 ordinary prisons on April 30th 2017, and 194 foreign juvenile and young adult inmates (aged 14-24 years), whom nationalities belong to at least five different continents, over a total prison population of 460 people (about 42%) are estimated inside 16 Penal Institutes for Minors (IPM) on April 15th 2017, according to the data provided respectively by the Department for the Penitentiary Administration (DAP, 2017) and the Department for the Juvenile Justice and Community (DGMC, 2017:21-23). What about

foreigners' conditions, considering two different types of imprisonment context?

Some study-case and ethnographic researches realized in Italian penitentiaries, based on the biographical narrations released by foreign adults inmates, show life conditions of foreign delinquents as they are the most marginalized repentant people among the marginal inmates themselves (Vatrella, 2015:80). Tragic voices from the inside talk about questionable surviving strategies, such as the recourse to self-defeating gestures, even extreme ones, in order to attract the attention or to be heard really, pointing out the finger towards the encountered difficulty to preserve and safeguard even the relational health (Baccaro, 2007:198-199). This is especially true as they were victimized by a double exclusion from the social and welfare protection and from the legislative benefits provided by the State for the permission of alternative or substitute not-detention measures (Delle Vergini, 2004:117).

Imprisonment is a very heavy stressful condition to face for minor and juvenile immigrant inmates too, because every prison is a kind of container of discomforts and disadvantages, wherein people's sufferings are dropped in and, very often, people run the risk to lose their psycho-physical wellness first of all (Petrucci & Verrastro, 2007:298). From bad to worse, then, for those who are vulnerable at all, because of diagnosed psychopathologies or drug addictions.

Even though the percentage of juvenile foreign immigrant inmates has floating throughout years and decades, according to criminological and socio-political assets, in Favaro's opinion (2004:14-15) we can distinguish three different paths of migrations which mark the identities, the projects and the life plans of immigrant youth people, outside and inside the prisons: a) the second-generation immigrants, in the strict sense, are the ones born in Italy or arrived in Italy in their early childhood. They are foreigners juridically until the majority, but are Italians *de facto* because they have been socialized, acculturated, linguistically educated in Italy; b) the unaccompanied minors, who have arrived in Italy on their own, alone, or by the side of self-declared relatives, or as the result of tragic traffic of minors; c) the pre-adolescents and adolescents who arrive in Italy for family reunifications.

Beyond these categorical differences, immigrant guys and girls share common characteristics anyway. Firstly, they have suffered the troubles and failures of their migratory projects, or even for the clandestine state of being, attracted by the idealized socio-economic wellness

of those countries they perceived as richer and more comfortable than theirs, escaping from lands at high risk of internal wars, dryness, endemic poverty, etc. Push factors and pull factors of their migrations towards Italy are not dissociated but seem to be combined: they leave their homelands because of lack of opportunities, to find a job, to follow the footprints of already departed friends and relatives (Moro, 2006:129-130). They look for a better future but, instead, they are left empty-handed in socio-economic precariousness, cultural deprivation, emotional deprivation, absence of parental and familiar bonds. In so many cases they live in an abandon state (e.g. unaccompanied minors) or without a fixed dwelling (e.g. nomads, Rom, Sinti, Travellers, etc.). The more vulnerable and fragile they are, the more they are exposed to the bad aims of criminal organizations which exploit juvenile laborers for their criminal intents (e.g. robbery, theft in houses, extortion, racket, etc.) and traffics of drugs or even of human beings (e.g. some cases of immigrant minors involved in the crews of boats full of illegal immigrants, crossing Mediterranean sea, are already registered unfortunately). In this way, adult criminals take advantages of penalty reduction provided for minors in the case of sentences by the Italian judiciary. Sometimes, juvenile immigrants themselves fake to be underage, autonomously or instructed this way, to use that penal law shortcut, considering how much difficult can be to verify their real age legally, if they do not own passports or other identity documents. On the other hand, sometimes they opt for adult-like behaviors and lifestyles themselves, rushing into things too big to manage well such as premature parenthood and nuptials, according to the traditions of their birth cultures. On the contrary, sometimes, their level of identification, belonging to and affinity with the birth culture can generate an interior conflict when they meet and experience the national culture of the country where they are hosted. Especially in the cases of immigrants who arrive in Italy in the adolescent age of transition, for a reunification with their parents, after spending quite a lot years in the origin country and being raised by other relatives (e.g. grandmothers, grandfathers, uncles, aunts, elder brothers or sisters, etc.).

The complexity of the family relationship network of these boys and girls must be taken into consideration by the juvenile penitentiary educators who take care of them, throughout the mandatory re-educational treatment process provided by the Italian law, according to the penitentiary rules set up to manage the life inside every single prison nationwide. For instance, we

can imagine the effort to let immigrant inmates keep in contact with their families, living so far from Italy maybe, in order to use only four telephone calls per month allowed generally (one per week, only ten-minute long for each, except for particular restrictions), especially in the case of impossibility to be visited by family members in prison. Most of all, penitentiary educators can help them to find and verify the right telephone numbers, even with the help of a socio-cultural and linguistic mediator, just before requesting the necessary judicial authorization to make the allowed calls.

Moreover, educators help them to find clothes and personal hygiene products, if they have not, to get few institutional economic subsidies if they are really poor, or to earn some money by means of public utility working activities inside the prison, which have a high enough level of symbolic and educational value also. In the same way, in order to improve the life conditions of immigrant inmates, educators direct them to attend the lessons of prison school courses: for some, it could be useful to learn better speaking and writing in Italian, for others to follow up the studies made in their origin countries, to reinforce their schooling and cultural skills, or to get a diploma in the end. Sometimes, literacy objectives can be achieved by the help of the socio-cultural and linguistic mediators requested by the educators both in the school-time and in the spare-time of the daily routine.

The same educational synergy should be experienced to explain immigrants the content of the judicial measures and documentation, if they cannot handle Italian language. Sometimes immigrant inmates seek help from penitentiary educators to understand and demand explanation for the different treatment that juvenile judiciary seems to reserve them. If we consider the DGMC's statistical records (2017:27) of the last decade about crime-author foreign minors (almost 50%, in average, in the whole juvenile prison population), Italian penal system seems to pivot around imprisonment both in the case of precautionary measures applied to foreigners, in the span of time from the crime committing to the trial, and of the application of not-detention alternative measures, during the time after the definitive sentence. Why?

In the pre-sentence case, the choice of imprisonment is obliged seemingly by the tendency of juvenile immigrant delinquents to run away and escape from educational communities or foster-houses which are less afflictive places than prisons (Belotti, 2006:94). In the post-sentence case, instead, alternative measures cannot be

granted to whoever has not a job, a home, or a solid connection to the social environment. On one hand, juvenile immigrant authors of crime lack adequate enough resources to be provided by families and public or private socio-educational territorial services; on the other hand, civil society is not always available to help them concretely, demanding to apply them a more punitive treatment than the indulgent one reserved quite only to the Italians. Therefore, immigrants are victimized at the same time by a 'double penalty' determination, for being vulnerable and socially excluded minors, and criminalized for being a foreign immigrant (Maurizio, 2006: 203-204), and by a 'double-suspect' prejudice about their cultural unfamiliarity and affinity to crime committing (Santoro, 2004: 48). As a result, the re-educational finality of the penalty provided by the Italian Constitution (article 27, clause n° 3) and the residual application of imprisonment provided by the juvenile penal procedure code are disobeyed. To make matters worse, sometimes immigrants inmates are penalized in a third way too when they are called to face a sort of 'penitentiary migration': from an IPM to one other, as a punishing lesson after their involvement in bad behaviour episodes generating disorders and relational unbalances among the inmates or after violating internal regulations. In this cases, they need to be supported as more as possible by the educators of the recipient institute, to overcome the sense of estrangement and separation by every type of referring point they had: old friendly inmates, families and relatives, sentimental relationships, familiar penitentiary operators, lawyers, the court itself where trials are still in progress. But how?

4. MAKING COMMUNITY IN PRISON

The educators are called firstly to help inmates for activating their training and resilience potential (Calaprice, 2010:297). This goal can be achieved only if inmates are allowed to try a personalization and a research of sense of all the rules which the prison context is made of and based upon. This way, inmates can shape their sense of belonging to a prison community and to a collective project organization. In fact, a penitentiary, even a juvenile one, should be considered as an educational city community (Federighi, 2016: 22) and transformed into it, recognizing its affinity with the social texture, even though the society tends to remove prison from the inside out. In agreement with Turco (2011:141-142), the acceptance of the prison condition passes through an attitude change from the inside, with the direct

participation of every single inmate to the knowledge of the inner workings which regulate the daily life inside a prison. Therefore, educators become the referents of this transformative process, and are recognized as trustworthy figures by the whole prison community, only if they are able enough to explain, share and apply clearly and equally the criteria which regulate the admission and assignment of inmates to all the activities promoting their 'human training' behind the bars (Brancucci, 2016: 38). Especially educators should be helped by all the penitentiary operators to get a chance for modeling the prison not only as a social educational community but also as a very open-minded social institution (Sartarelli, 2004:121-123), which educates to legality, equality and safety, both physical and intellectual, at least.

In fact, an excessive closing of the penitentiary context can be preparatory for any kind of violence, intolerance, extremism, fight for cultural or religious supremacy. Even for extreme radicalization to prevent, avoid and to be afraid of. At the light of recent terroristic attacks across the Old Continent, the European Commission (CE, 2016:4) urges to support a campaign for the prevention of any radicalization phenomenon leading to the violent extremism, even inside the prisons wherein can be generated causative factors, such as: strong sense of personal and cultural alienation; the perception of suffered injustices or humiliations sharpened by social marginality, xenophobia and discrimination, low level of education, few chances to find a job, criminal context rules, political factors, ideological and religious dimension, not structured family bonds, personal trauma, other psychological problems. As a consequence, inmates who keep in a state of vulnerability, frustration, self-isolation run the risk to be manipulated and recruited by other already radicalized and extremist inmates. Most of all, Italian State and public opinion are especially worried about the signals of an Islamic attempt of radicalization behind the bars. Although it is less easy to estimate the size of the problem from a statistical point of view than to generate a suspicious attitude towards a specific category of inmates, anyway Justice Ministry is carrying on specific training courses and initiatives addressed to Penitentiary Police agents, educators and operators, and even the inmates themselves, specially the adult ones, in order to monitor and circumscribe the real situation (Dazzi, 2016). However, the justice and penitentiary systems might avoid a methodological and prejudicial mistake of re-create victimization patterns. There should be paid more attention to the rights of

religious inmates generally, and the foreign inmate ones particularly, putting them at the center of penitentiary improving practices. In the name of intercultural perspective, knowledge of cultures and religions of the others help us to understand, deconstruct prejudices, distinguish the religious inmates from the radicalized ones, the radicalized inmates from the most violent radicalized ones (Gonnella, 2017). So, to rediscover the deepest meaning of a 'culture of encounter', based on the respect of the minority people's identities and the recognition of their primary needs as important rights. Maybe, hoping for a redefinition of current migration politics which are making impossible the regular immigration, generating a dangerous drift towards deviance, illegality and crime committing, even for juvenile immigrants.

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EDUCATIONAL INTERVENTION IN THE ROMANI COMMUNITIES IN THE BRAȘOV AREA

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Abstract: *The paper presents the results of the needs analyses carried out in March and November 2016 in two communities from Brașov county where the Romani are predominant, the analysis being performed for the preparation of two EU-funded projects aimed at the integrated development of these communities. This type of community, because of their high poverty level and the growing population, is an important source of internal migration (mainly for looking for a job) and also of external migration (within the space of the other EU countries). Following the investigations, different types of interventions were designed in order to enhance the quality of life (through social and legal services, better housing, etc.), the main component of the program being the educational one, from the perspective of intercultural pedagogy.*

Keywords: *community; education; intercultural pedagogy*

1. INTRODUCTION

The Budila and Tărlungeni Communes (located in the Brașov metropolitan area, in the center of Romania) are included in the "Atlas of Marginalized Rural Areas and Local Human Development in Romania" (2016:66).

All school units in Budila and Tărlungeni are nominated by the Ministry of Education and Research as being located in the most deprived areas in Brașov County. As such, the two communities are included in the list of communities in which an integrated set of educational innovations can be developed through the "School for All" program (*DLI 360*). These communities submitted a project under this program in December 2016, hoping to be funded through the Human Capital Program - POCU (co-funded by the European Union).

2. QUANTITATIVE DATA ON EDUCATIONAL FIELD

In these two communes, two marginalized areas inhabited by the Roma were delimited, where community-based surveys were carried out (in March 2016) to substantiate the application for funding under another POCU program, namely "Development Integrated Local (*DLI 360*) in marginalized communities where there is a

population belonging to the Roma minority". These analyzes were undertaken (by submitting the project) by the local public authorities. The most significant passages on education are given below:

Budila village: According to the survey, in the Roma community the share of children and young people (0-17 years) of the total population is 50.66% of the total population in these marginalized areas. In total, the population of children and young people (0-17 years) is 1,255 people. The main reasons why children in the marginalized area do not go to school are the consequences of high poverty and limited financial resources: lack of clothing and footwear, lack of food. In concordance with community-based survey, the most serious problems that may lead to the risk of school dropout have been identified: clothing and footwear (51.4% households); food (44.1% households); school supplies (42.3% households), means of transport (14.1% households) and other housing needs (12.7% households in the marginalized area). According to the preliminary analysis, only 409 people are employed (32.5% of the 18-64 year-old population in the marginalized area), the unemployment rate for the entire marginalized community being 62.3%. The main reasons people face hardship in employment are marginalization, discrimination, low level of education, precarious skill level or lack of jobs in Budila. The main occupations of the

targeted population are day-work, collecting plastic bottles and scrap metal, practicing various low-skilled jobs.

As far as **Tărlungeni** is concerned, the data gathered in March 2016 are expressed succinctly, in numerical form: Children's data: Number of children in the community: Preschoolers 327/15 groups; Primary school 537/28 classes; Gymnasium School 452/23 classes; "Second chance" Programme: 46/3 classes; Children belonging to vulnerable groups: preschool 225 preschoolers; Primary 420 students; Gymnasium 318 pupils; „Second chance” Programme: 46 students; Children with absences, abandonment: Primary 25 students; Gymnasium 37 students. Repeated class pupils: Primary 23 students; Gymnasium 25 students; Family data: Parents with low education – 75%; Percentage families living on social benefits 60% Teacher data: Supplementary Teaching Staff 54%; Percent of comute lecturers 81%; School mediators 2 people.

3. QUANTITATIVE DATA ON EDUCATION

In November 2016 a focus group was organized in both of those two communities (Budila and Tărlungeni) with an common topic, the development of education. The focus group was attended by the school management team, representatives of local public authority, business environment, parents. Interviews with pupils at the end of the education cycles (sample of 30 children in the 4th grade and 30th grade in the 8th grade) were also organized in order to determine the needs they experienced, a questionnaire which includes final and clarification questions addressed to legal guardians / parents. The main conclusions of the qualitative research (R.L. Andronic & A.C. Piroiu, 2016) are the follow:

- The school has insufficient results at the level of potential beneficiaries, both in terms of school attendance (school drop-out) and school performance (earnings perceived as a result of receiving educational services);

- Low school leaving (a low level of school perceiving as a place where you enjoy going) and the low financial possibilities of families in vulnerable groups are powerful factors that influence school dropout and lack of school performance;

- Non-participation in the national assessment increased sharply in 2012 and a further increase in the non-participation rate also manifested in 2013. This phenomenon requires a much more careful analysis as those who do not participate in the capacity examination show a higher rate of school dropout;

- The following factors have been identified, which increase the risk of school dropout and not to promote the school year: reduced family support (reduced educational capital of parents / tutors and low cultural capital); The existence of an unfriendly, non-inclusive school environment; Small grades obtained by the pupil in class (reflects the representation and valorisation of education itself); The transition from one educational cycle to another; Belonging to a vulnerable group;

- School abandonment is correlated with the very low level of parental education. The higher the level of parental education, the lower the risk of school dropout;

- The inequality generated by the report of the pupils with the school is also reflected by the positive correlation between the family's precarious financial situation and the risk of school dropout. Practically, students whose families have lower financial resources drop out of school to a greater extent.

4. CONCLUSIONS

A first conclusion is that it is necessary to assume as a central objective of the educational policies (developed at the level of the two communities) the principle of ensuring equal opportunities in education (both in terms of participation and in terms of developed skills), by promoting especially inclusive education. In this process, the role of the school should be defined as a primary responsibility body in responding to the needs of all pupils and in creating the conditions for school performance to depend to the greatest extent on the child's individual talent and work and less on factors such as poor material status and the level of education of the parents.

Another direction of action is the promotion of integrated service delivery programs. It is necessary to approach educational inclusion both from the point of view of supporting the pupil's schooling and also from the perspective of supporting the economic integration of the family, child health, living conditions, etc. to effectively support children from disadvantaged groups.

It is also necessary to promote a new approach in which the responsibility for the effective realization of the right to education belongs to the community. If there are obstacles to the realization of the right to education, the state (through schools and other institutions) must take the necessary steps to remove these obstacles. From this perspective, there is a need for an awareness of the role and responsibility of the school management

in ensuring the effective realization of the right to education of all children.

In relation to the above mentioned, the following activities were included in the project activities that were submitted under the "School for All" program: (1) A set of specific intervention tools set in abandon prevention programs and inclusive schooling; (2) An transparent and non-discriminatory teacher selection methodology; (3) Modalities of multi-criteria evaluation of the training (initial evaluation questionnaires, impact assessment questionnaires, focus groups); (4) An integration assistance and counseling methodology, which targets all categories of educators and includes: a set of support / counseling tools; monthly / half-yearly scheduling of parental education sessions; a selection methodology for students; monitoring records; monthly / half-year planning of counseling / group sessions; counseling reports; organizing community development and integration activities.

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PROMOTING LIFELONG LEARNING: CERTIFICATION AND ACCREDITATION OF SKILLS ACQUIRED IN FORMAL AND INFORMAL CONTEXTS

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Abstract: *C.A.P. is a service of the University of Bari to promote lifelong learning, certification and accreditation of skills acquired in formal and informal contexts. It is open to all EU and non-EU citizens and its mission is the enhancement of the " cultural capital " as a fundamental and strategic asset for humanity. Main goals: the recognition and certification of soft skills; the recognition of prior learning " on the job " and their translation into professional qualifications and/or CFU expendable in university course; the promotion of equivalence or recognition of training credits for EU and non-EU citizens. It offers financial support for refugees students and operates through networking with institutional and University representatives involved on the issues in question. By this, the Cap enhances lifelong learning, including skills developed both during structured and legally recognized educational, learning and training activities (prior learning) or through informal and often unintentional learning experiences (experiential learning). Specifically, the certification of the skills acquired in non-formal and informal learning contexts gives every citizen the opportunity to provide proof of the skills acquired throughout his life, regardless of the context where they were developed. There are many potential beneficiaries of the proposed services: not only refugees students and researchers but also the University of Bari and the social system in general: the recognition and enhancement of the skills acquired in different contexts, constitute an important point of reference for social integration policies and a bridge between education/training systems and the labor market.*

Keywords: *learning; certification; skills; informal; refugees*

1. INTRODUCTION

The Center for lifelong learning (CAP) was created in 2012 at the University of Bari (Italy, Puglia Region) and funded by the European Fund for the Integration of non-EU immigrants (EIF). Following the participation to these research programmes, the service has developed a very specific know-how concretely addressed to promote the following activities:

- Prior learning identification: recognition of prior learning in terms of competences linked to a standard that can be accredited;
- Assessment: gathering of evidence on previous qualifications and experiences (both formal and non-formal) to apply for recognition by a national or regional body responsible for awarding credits or recognizing the positive outcomes of CAP assessment.

The work of the CAP also included the development of a proposal for a unitary University service for the recognition of equivalence of

foreign academic qualifications. Indeed, a University degree legally recognized as equivalent to a similar Italian qualification helps provide weight to a curriculum vitae, as well as enable the obtainment of specific professional postgraduate skills and qualifications. At the University of Bari there is no specific orientation service, nor a unified procedure for the recognition of the equivalence of foreign academic qualifications. Italian universities, due to their autonomous status, evaluate foreign academic qualifications through the application of Articles 2 and 3 of Law 148/02 (and, therefore, the Lisbon Convention) to grant analogous Italian qualifications. The availability of such services for the recognition of equivalence within Italian universities is somewhat uneven, as evidenced by the testimonies received from non-EU citizens who have made use of the CAP.

As a form of career guidance, the service offered by CAP aimed at helping an individual actively shape his/her life course in terms of development and the implementation of a personal

career plan. Indeed, the main objective of the CAP service was that of assisting immigrants to develop a personal process of social emancipation by enhancing personal skills, reflectivity and decision-making capabilities. Therefore, some preliminary results coming from this experimentation of CAP services are presented in the paper, highlighting its outputs (number and profiling of immigrant users), outcomes (effect on the need for career guidance, prior learning accreditation, job creation) and its intermediate mechanisms (how the service works in generating output and outcomes).

2. ACCREDITATION OF PRIOR LEARNING IN EUROPE AND ITALY

The Italian education and training system and vocational and continuing training, is currently undergoing a remarkable process of reform. Based on some of the most recent agreements between the government and the social partners (1993; 1996; 2001; 2002-2005), the outline of a more comprehensive and national Italian system can be detected. This is particularly clear in the law on “promotion of employment” (Treu Law 1996-97), in which the basic principles of a (vocational) lifelong learning system are described. The 1996-97 law introduces the principle that competences can be certified irrespective of the way in which they were acquired. Competences acquired through work should be assessed and potentially recognised in the same way as competences acquired through formal training institutions. In this vein, the Italian Ministry of Employment in 2003 made a further step ahead with the promulgation of the “citizen training portfolio” (*libretto formativo del cittadino*), a personal portfolio where all formally and informally acquired experiences and competences in the course of life during continuing education and internships are registered and certified by regional institutions as also advocated by the European Union. To date this certification tool has been tested in 13 Italian regions and is still developing in many others.

In 2006 the Italian Ministry of Employment also promoted a national table for the discussion of professional standards of certification in order to define a common national qualification framework. Since 2010 many regions have adopted these standards and some others are still working in this direction. Most recently, in 2012, the reformation of the Italian labour market (Legge Fornero) generated further discussion on continuing education and certification by

providing important contributions towards developing a coherent model of validation.

Italian efforts to develop a certification model and a concrete procedure can be resumed in a combination of measures: a modular system of training, a system of training credits and tailored assessment and certification procedures. The aim is to integrate and interconnect the various systems (initial vocational education and training and continuing vocational training) and achieve “a personalisation” of learning routes. Tools developed to achieve such aims include an “individual training record book” (which can be combined with formal certificates to form a portfolio), and a “skills audit”, not based on one centralised model applied throughout the entire country, but differs per the various regions. Though still at an early stage of implementation, certain tensions have already occurred. If a “personalisation of learning routes” is to be successful, procedures and methodologies for assessment and recognition of competences are of crucial importance. The question of who is going to measure what, with the help of which methodologies, is at the core of current reforms, while various stakeholder groups (school, employers, employees) cautiously observe initiatives and progress.

Undoubtedly, many key issues remain to be solved. Firstly, there is a predominance of academic content and curricula in the proposed assessment procedures. This raises issues in the treatment of non-formal learning elements (e.g. from the workplace), in a fair and valid way. As long as assessments are exclusively based on reference points defined within a formal system, learning experiences following a different logic and leading to different content (for example based on work experience) can easily be overlooked or paid little attention.

A further weakness is represented by the lack of clear-cut definitions/regulations of the tools in question, and moreover, the lack of a system of national standards to promote consistent and comparable practices. While being the most significant obstacle to reliable and valid assessments, the lack of a national standard is not the only obstacle to be dealt with.

An ultimate, yet highly significant obstacle is the difficulty in involving Italian entrepreneurs in the discussion on the relevance of formal and informal learning certification. Therefore, although recognized as a priority, Italian managers often doubt the practices and methodologies as well as those involved in awarding certification, believing that allowing competences to be measured in such

a way can lead to their mismanagement and misuse. Therefore, a common framework balancing the interests of the individual and the enterprise is still necessary in Italy.

Finally, the Italian situation is partly contradictory. On the one hand, there is clear development in the direction of a competence-based system for education and training, where various learning pathways, both internally and externally to formal training institutions, can lead to formal qualifications. On the other hand, there are still several practical/economic obstacles as well as of a more general nature. The lack of a national reference point (standard) clearly belongs to the second category and future developments must in some way provide an answer to this challenge.

2.1 From theory to (good) practice. Moving from the premises above, within the two programmes, funded by the European Fund for the Integration of Third Country Nationals 2007-2013 and carried out in 2012 and 2014, the CAP Centre for Lifelong Learning initiated the study and experimentation of new services for the validation of informal learning and recognition of qualifications acquired by immigrants in their country of origin.

Through experimentation the activities of the CAP resulted in a free support service for preparatory work of the recognition of qualifications and/or credits already acquired by non-EU citizens in their country of origin, as well as a service for the transparency of learning acquired in informal and non-formal settings within previous work experience. More specifically, the services provided by the CAP intended to meet the needs of:

- Information and guidance on the recognition of previously acquired qualifications for the purpose of study and/or work;
- The evaluation (self/hetero-evaluation) of soft skills acquired in informal and non-formal settings useful for inclusion in the labour market;
- The development of transparency of professional learning informally acquired *on the job* and their translation into CFUs, possibly redeemable in university courses.

In operational terms, the CAP developed a consultancy procedure divided into three phases, generally relating to three meetings with the user.

- *Phase 1 - Pre-diagnostics:* The first phase involved initial contact and welcome. During this time, the operator carried out a preliminary screening of user motivations in order to direct them towards a specific functional consultancy

service. Through a registration card developed ad hoc, having identified the specific needs expressed by the user, the operator began consultancy with the signing of a consultancy agreement. During this phase information was gathered to produce an initial profile of the life experience and professional training of the candidate.

- *Phase 2 – Diagnostics:* Following the initial screening, the user had the opportunity to take advantage of a process of analysis of *soft skills* acquired through previous informal learning and/or professional experiences, useful in the process of an active job search. In this phase, divided into two sessions, they were offered two assessment tools. Both were built specifically with particular reference to the objectives of consultation. Such tools are inspired by the “Big Five” theoretical model, widely used in the practice of recruitment and psychological assessment in organizational contexts to assess professional personality. As part of the planned project, the dimensions under analysis included: intellectual effectiveness (problem solving and decision making); realization effectiveness (systemic vision, initiative/dynamism and leadership); relational effectiveness (empathy, cooperation, use of such relationships); uncertainty management (stress tolerance, control, independence of judgment); process and resource management (planning/organization, goal orientation, conscientiousness).

In order to implement the reliability of this first phase of evaluation, users had the opportunity at a later meeting to participate in a group assessment as an opportunity for a hetero-evaluation of the same areas of expertise. Through a leaderless group discussion, a group discussion technique without a leader defined a priori widely used in the context of assessment and training, a group of 6/8 users was created in order to discuss a case, also created ad hoc, which required decision-making within an hour. The discussion of a case was obviously a pretext to observe group dynamics and the emergence of “spontaneous” areas of expertise as described above.

The output of these two evaluation phases was the result of the weighted average of scores which allowed for developing the skills profile of the user.

- *Phase 3 - Final phase:* A feedback meeting was held in the final phase in order to provide results of the pathway to the user, summarized in a *skills folder*, which is a final summary dossier on strengths/ weaknesses, useful to support the user in the definition of a life plan for education and/or professional training, its phases and operational strategies.

2.3. Preliminary results of the experimentation. During this experimentation, the CAP advisory path has been concluded for 229 immigrants coming from different parts of the Apulia Region, 109 contacted in Bari, 26 in Lecce and 94 in Foggia. Among them 66 were women and 166 men, aged between 16 and 35, coming from the most different parts of the world, working and living in our country, sometimes for emancipation reasons, for study reasons and even for most tragic family events. The cultural capital of those people is medium-high: they often have a degree and a master, though largely misrecognized by the Italian learning system. Among the 229 people only 33 attended elementary school, 39 middle school and 98 high school, 57 have a degree and 2 a phd. They mostly come from Pakistan, Georgia, Albania, Nigeria and Bangladesh.

Another goal of the service has been the possibility for 102 people to start a certification process of the soft skills (e.g. communication, team work, decision making, etc.) acquired through prior learning and working experience even in informal settings. They have concretely participated to self and group assessment sessions, taking to the definition of a professional profile that for most of them has been useful in job search.

3. CONCLUSIONS & ACKNOWLEDGMENT

The experimentation carried on within these two projects has made possible the realization of important outputs that have contributed to implement the activities of recognition and certification of prior learning in formal, informal and non-formal settings, extending it to a larger population of citizens not only belonging to the category of migrants.

In particular, in relation to the service offered by the CAP helpdesk of assistance in the gathering of information and the initiation of procedures for recognition of learning acquired in formal settings, experimentation has led to a *handbook on the legal recognition of academic qualifications for citizens from outside the EU*, which provides a summary of the procedures to be followed in the event that the user is resident abroad and about to commence residence in Italy or is already resident in Italy with a regular residence permit and seeking recognition for qualifications formally acquired in the country of origin in order to continue with their studies in Italy.

The second significant output resulting from the work of testing relates to the *setting up a*

unitary university Lifelong Learning service, useful in supporting not only the immigrant population but also a wider range of users, in the recognition of prior learning in non-formal and informal settings. The transparency of these skills, through both self and hetero evaluation tests, can be finalized with a view to job placement including the definition of methods of active job searching with a greater awareness of their own resources but, above all, the enhancement of knowledge acquired *on the job* that can then result in the recognition of university credits, potentially redeemable on training at the University of Bari. The possibility of establishing a unitary university service for the development of a Lifelong Learning culture, which will result in the enhancement of a more articulate definition of skills, not only as practical experience or theoretical knowledge, but how the two components may be integrated, is certainly an indicator of modernization at the University.

This clearly connects one of the most significant outputs of the project: the definition of a memorandum of understanding between departments including the Department of Youth and Social Citizenship (Immigration Office) and the Department of Training and Education - Schools, Universities, Vocational Training (the Vocational Training Service of the Puglia Region) in the dissemination, development, promotion and coordination of services for the certification of learning developed in non-formal and informal settings, acquired by migrant citizens in their countries of origin.

This protocol aims to gather the considerations previously outlined and lay the foundations for fruitful collaboration and coordination with regard to certification and, above all, with reference to the work of establishing a Regional System of Competencies (Law DGR no. 2273 of 13 November 2012) and the definition of a Regional Repertoire of Professional Figures (Law DGR no. 1277 of 2 December 2013). This step is undoubtedly a crucial step in the pathway proposed by the CAP in terms of developing the transparency of skills acquired *on the job*, difficult to certify in terms of formal qualifications acquired, but valuable for the recognition of professional qualifications. The implications of this evidence can be seen both in relation to the actions of active job searching but also in relation to the previously discussed possibility of the translation of specific skills into university training credits which the regional repertoire could then help in terms of placement in very specific sectors.

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Security &
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AN AXIOLOGICAL PERSPECTIVE ON THE INTELLIGENCE PROFESSION

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Abstract: *In practicing the intelligence profession, the real "sorcerer's apprentice" game, it is said that (almost) everything is allowed if ideals are rooted in patriotism and good faith and they are noble or necessary enough to draw limits to protect equally the "magicians of intelligence" and those who, in fact, they serve. Opinions are divided and difficult to be grouped into a complete picture, without "white spots". A common opinion of the intelligence community considers that the foundation of such an activity should consist not only of the requirements of the legal system and deontology, but also of a normative self-imposed and self-assumed ethical and professional set of principles. This article aims to make the transition from the empirical dimension (professing under the action of internal rules and institutional customs, in full agreement with the sphere of legality) to a deep and integrated "loophole" decryption of the process, with benefits both in theory and especially in the practical field. Enrolling on such a coordinate, this paper intends to be more than a systematic presentation of current practices of intelligence morals, but rather a comprehensive view inviting the reader to search further, looking for deeper personal conclusions*

Keywords: *intelligence; axiology; moral principles*

1. INTRODUCTION

The present paper refers, to some extent, to the influence a certain ongoing effervescence in regulating has – due to awareness of institutional maturity - , intending as well to dwell on reactions to a persistent confusion society makes at an axiological level. Concern for establishing and undertaking ethical landmarks is currently acute, since the dynamics of globalization and technologic progress exponentially increase confusion and chaos. In its double role as agent and object of change, the intelligence community is also finely tuned to these changes. Not surprisingly, considering that, in the natural dynamics of human beings and civilization, development stages are periodically intertwined with stages of reflection on the meaning and value of accumulated achievements, including from a moral perspective. Following Plato's thoughts, the knower (and, as we know, knowledge is power) is potentially more "competent" in the sphere of evil, which one can manifest when moral censorship disappears, and progress in knowledge doesn't necessarily involve moral progress. Thus, the current strength and potential intrusiveness intelligence has must be balanced by proportional levels of personal integrity

and institutional responsibility, with a permanent focus on the need to strike a balance between countering new security threats and preserving civil rights and liberties.

2. PREAMBLE – SCOPE, TERMINOLOGY, SYSTEMATIZATION

2.1 Preliminary Observations and Conceptual Limitations. To correctly understand and use the terms "ethics" and "deontology" in intelligence, one needs a proper perspective on their general/primary meanings, which derive from philosophy, whereof they both stem from.

In common speech, the terms "morals" and "ethics" are frequently used as interchangeable synonyms. While "ethics" is derived from the Greek *ethos* – meaning character or custom, belief –, "morals" comes from Latin, meaning approximately the same thing. Cicero translates *ethos* into Latin through *mores*, meaning norms and customs. The current use for *ethos* refers to attitudes, characteristics, and habits specific to a particular culture or people/ human group (such is the case in phrases like "the French ethos" or "the business ethos"). Nevertheless, "morals" and "ethics"

reflect different realities: while “morals” represent a social phenomenon concerning day-to-day behaviors, “ethics” is the science aiming at researching and theorizing this phenomenon.

The notions of ethics and morals were generated by two different cultures which constantly interfered with one another: the Greek and the Latin. Therefore, the term “ethics” derives from the Greek philosophy (where *ethos* means house, home, abode, inhabitation, and *ethicos* means moral, habit, character), while “morals” comes from Latin (*mos-mores-moralis* having the meaning of habit, custom, heritage).

Even though the two terms were initially used with approximately the same meaning, modern and contemporary philosophy have delineated their scope, therefore most academics consider ethics the philosophical science studying morals, while morals are subject for ethics – as a palpable, collective, and individual phenomenon including values, principles, and norms, assessments and manifestations pertaining to inter-human relations and subjected to requirements of both public opinion and individual conscience.

Therefore, “ethics” is the philosophical and/ or scientific theory on “morals”, meaning the set of conceptual constructs explaining the structure, reasoning, and exigencies of the practical and spiritual experiences which constitute the day-to-day morals. While in politics, public administration, business, mass media, education, medicine, and other fields the term “ethics” is preferred, “morals” are, by definition, closely connected with private life: we abide by morals in our private lives, and by ethics in our public ones (either political, civic or professional).

2.2 From Moral Value to Moral Norm – an Axiological Approach. “Morals” are a set of rules every individual must adhere to in order to be accepted by society, while morality refers to behavioral standards by which people are judged, particularly in their relations with others. In a wider sense, morals also encompass phenomena pertaining to individual and moral conscience, moral qualities and defects, moral assessments and sentiments, moral values etc. Morals depend on the existential circumstances of a specific human community and cannot be abstract in nature and generally true, but are described rather by relativity. Nevertheless, lots of moral imperatives have kept their validity throughout history (such as: Thou shalt not kill! Thou shalt not lie! Thou shalt keep thy word!), without being tied to a specific age, but instead being considered general or universal norms.

The most important universally valid moral criterion which is not subjected to relativist judgment is the acceptance of the fundamental human rights` universality.

Moral value is the product of an assessment agreement, resulting in the acceptance or dismissal of a human reality or of desiderata regarding human cohabitation and life purposes. Sacrificing other values for the moral ones is morally legitimate and desirable. The sole rewards for achieving moral value are recognition from the public opinion and *catharsis*. The wide variety of axiological perspectives makes it difficult to unambiguously define the concept of value. As indeed recognized by axiology (the general theory of values), value is generally irreducible to *genus proximus*, therefore one can for the most recognize value`s characteristics in value systems or in value genres or can determine the way it is established.

Norms aim at prescribing specific desirable characteristics for different areas of human existence and action. For instance, logical norms provide the logical parameters for the functioning of thought`s structures, while social norms define behavior parameters specific to people`s relations with others or with their specific group. Moral norms are a part of the social norms category, together with political, legal, and administrative ones. Their particularity is that they prescribe the desirable behavior for people in relation with their peers, as people, and they are imposed by force of public opinion and of human conscience. Even a passing analysis of the general chart of social morals and ethics literature regarding the general field of morality leads us to the following finding: morals norms are the center of morals, both by reference to what is perceivable in moral life and from the major philosophical themes` perspective. Being in unmediated contact with the moral subject, the norm ensures conformity to a specific moral system. The status of moral norms in the universe of human existence is well-known.

To conclude, we can assess that the moral norm is the very recommendation made to people in order to appreciatively, behaviorally, and effectively adhere to a specific moral value. Therefore, moral values and norms are highly connected. The moral norm is the prescriptive form of a moral value. Through norm, value goes from assessment to action, so we can consider social morals as instituted by a mechanism operated by value, norm, and action. From this perspective, the ultimate goal of moral values cannot be other than directing individual and social activities towards the moral good.

3. ETHICS. CONCEPTUAL EXCURSUS

3.1. Taxonomy – Distinctions, Nuances, Meanings. In current academic terminology,

general ethics or moral philosophy is admittedly made of three fields or levels:

(i) *first degree ethics* or *value and normative ethics* (the study of main ethical theories and doctrines);

(ii) *second degree ethics* or *meta-ethics* (the study of moral language, both in first degree ethics, and in common language);

(iii) *applied ethics* (the analysis of particular moral cases or phenomena, such as abortion, euthanasia, cloning, environmental or business issues), based on criteria and theories advanced by the first and second degree ethics.

This delineation of ethical thinking is nevertheless not unanimously accepted by competent theoreticians. In *Moral vision* (1988: 2), D. McNaughton for instance advances the following structure:

(i) *practical ethics*, meaning the study of particular moral problems, such as: «is abortion morally acceptable» or «what structures would one find in a perfectly just society?»;

(ii) *moral theory*, meaning attempts to develop a theory of morality able to produce a general method to answer all particular moral questions raised by practical ethics;

(iii) *problems pertaining to the nature and status of our moral thinking*, raising questions such as: «are there moral truths?», «is it possible to prove a certain moral vision is better than another?»”.

Reflection on the status of moral thinking is called *meta-ethics* in order to be distinguished from both *practical ethics* and *traditionalist moral theories* (McNaughton, D. 1988: 2).

There are several useful characteristics which support the effective conceptual delimitation between ethics and morals:

– morals refer to human behavior as seen through the lens of values (such as good and bad, just and unjust etc.), while ethics relates to the study of everything that is encompassed in the field of moral values and norms in action;

– while morals are considered an actual phenomenon (as a set of rules and norms for good behavior with a more or less universal character, related to day-to-day, practical, and spiritual actual life of human individuals and collectivities), ethics is the theory which studies this actual phenomenon (the theory on morals), respectively the conceptual system on which a specific vision on morality is based, whereas morality is the condition of the individual aspiring to live according to the highest possible ideals and principles (Bâtlan, 1997:9);

– common morals (meaning the set of community standards and habits) are not reflexive,

because they set community standards through mimetic conformity, with no filtering from individual reasoning, while the ethic enterprise means reflection over general principles (including with regard to the motivation of choosing a specific set of principles over another) and assessing a particular situation from the perspective of these principles;

– morals have a more significant emotional component, as opposed to ethics; ethics imply a higher degree of impersonality, exploration and awareness of alternative ways of life; accepting ethics does not involve renouncing private morals, but considering other moral principles and norms potential alternatives in particular contexts.

In common language, the two terms are often used interchangeably when referring to individuals (positively or negatively) or their actions (moral/right, immoral/ wrong). Generally, the preferred term in politics, administration, business, media, medicine is “ethics”, while “morals” relate to private life. Therefore, one can state that we respect morals in our private lives and ethics in our public ones (political, civic, and professional).

To conclude, the significance of the ethics-morals pair can be resumed by a particularly suggestive and illustrative *dictum* by André Comte-Sponville: “morals command, ethics recommend”.

3.2 Applied Ethics. The need to have an ethical perspective in specific problems or in solving practical situations led to the development of this field, which expanded massively in the last two decades. It is responsible for moral analysis of multiple actual situations or areas involving problematic situations - including moral dilemmas - and of social and professional practices in need of adequate measures. Applied ethics encompass medical ethics, judicial ethics, media ethics, professional ethics, environmental ethics (including animal rights), business ethics, and so on. It also approaches intelligence. The difference in this case is made by the implicit link between intelligence and secrecy. The latter is the fundamental characteristic setting intelligence apart from other activities.

Nevertheless, the informational age and the current security environment resulted in a diminished value of secrecy and an exponential increase of available information – if not exclusively from open sources, at least from not-quite-secret ones. Core-changes in the new intelligence paradigm are brought about by openness and transparency, since intelligence agencies no longer have monopoly over prediction, and intelligence activities are also current in NGOs, transnational organizations, companies or lobbying and advocacy groups representing different communities, concepts, and ideologies.

The increasing number of institutional actors involved in intelligence, the change of attitude concerning secrecy and therefore increased information on intelligence agencies' activities led to the need to reexamine intelligence theory and practice. In this situation, assimilating fundamental ethical values is a much-needed step in achieving professionalism; ethical values, moral principles, and moral norms are compulsory for the intelligence professional.

Applied ethics set out to debate the ethical characteristics of contemporary life which can no longer be managed exclusively by means of classic ethics theories. Such enterprise involves an interdisciplinary approach and requires knowledge of both general ethics theories and of the particular field of reference.

4. ETHICS IN INTELLIGENCE: PARTICULARITIES AND CONTROVERSIES

Professional ethics, this "avatar" of modern ethics, aims at adjustment to the particular characteristics of the various professions, in order to optimize professionals' performance and to ensure primacy of the beneficiaries' interests. Most professions have currently established (or are about to establish) their own ethical regulations, which were institutionalized by being included in various ethical or deontological codes.

The most well-known field where activity is ethically regulated is healthcare, where we have clinical ethics, medical ethics, medical professionals' ethics, positioned at the meeting point between bioethics and sanitary deontology.

Professional ethics discusses issues such as a profession's ethical values and best practices, as well as generally accepted limitations of activity. This component of ethics can be divided into two components: an affirmative one (describing professional excellence and directly connected to quality assurance practices), and a negative one, dealing with interdictions and guiding professionals with respect to unacceptable situations. By nature, the latter is similar to legislative regulation, because it sets limits and sanctions for professionals in cases where the law does not. However, while the law is universal and applies to all citizens of a particular state, professional ethics regulates the activities of particular categories of society members.

In practice, in order to have actual regulating effects, ethics is transposed in norms, this being the case for codes of ethics in intelligence organizations, too. Most codes of ethics, however, focus mainly on sanctions, instead of analyzing ethical values and principles which form the basis of a profession.

Without this analysis, codes of ethics and deontology lack the transparency needed to achieve professional consensus, therefore specialists are forced to adhere to them, instead of doing so voluntarily and autonomously. It is, therefore, important to mention that "excess ethics" can transform negative professional ethics in repressive and potentially abusive actions.

Until recently, ethics was not a prominent subject of analysis and debate in intelligence studies, because the general point of view was that intelligence is basically realist and pragmatic and moral issues are covered either by law, or by the objectives underlying specific actions. Applied ethics in intelligence allows us to better understand how intelligence organizations operate in democratic societies, where civic rights and liberties are sometimes in an inevitable tension with national security. This tension is, however, beneficial, because it excludes from the very beginning the primacy of one of these concepts, each needing legal and ethical warranties.

4.1. Development of Ethics in Intelligence.

Intelligence ethics is a relatively recent subject for debate and research, only becoming prominent after the Vietnam War (1967-1975). In 1977, The Central Intelligence Agency (CIA) compiled one hundred texts from XXth century journals and books regarding ethical options in foreign policy, interventionism v. isolationism, spying and democratic societies, and governments' right to withhold information from their citizens. The resulting study was titled *Morality and Ethics. Intelligence and Secrecy in our Democracy*. This was the first effort to map relevant reports, to pinpoint the state of ethics in intelligence, not only to allow, but to encourage future development of the subject by both academics and practitioners or retired professionals.

Debates started in the 1970's American intelligence community regarding the morality of American actions in war theaters as well as in domestic conflicts. Then, there were ensuing ethics training programs, and initiatives to discuss the relevance of ethics in intelligence, but the subject gained visibility after 9/11 and the start of the "war on terror" announced by American president George W. Bush.

Applied ethics in this field focused mainly on the use of enhanced interrogation techniques in intelligence gathering, observing civil rights and liberties, the tolerable degree of intrusion for counterterrorist legislation or political and diplomatic relations to authoritarian and non-democratic states. After the 2003 invasion of Iraq,

the ethics of intelligence analysis became of particular interest for researchers. The fundamental issue in point was whether intelligence was interpreted subjectively in order to provide the answers the political masters were expecting. In this regard, Joshua Rovner's *Fixing the Facts: National Security and the Politics of Intelligence* (2011, Cornell University Press) focuses on how intelligence supports political decision-making and on when politics can, in turn, influence intelligence products.

4.2. Characteristics of Ethics in Intelligence.

Intelligence organizations have several characteristics which, at first sight, don't seem to encourage honest debate on their actions' morality and ethics:

(i) *Discretion and conspiracy* – intelligence agencies are traditionally protective of their methods, and intelligence officers have only two arguments to consider when doing their job: legality and meeting objectives. In this sometimes complicated equation, ethics seems optional and apt only to further blur an already confusing image.

(ii) Intelligence organizations are essentially *bureaucracies*, sometimes military ones, where rules, regulations, and internal procedures are very detailed, therefore generating the opinion that knowing and respecting them implicitly solves any ethical dilemmas.

(iii) Intelligence agencies are *generally not pro-active in advancing ethics as a debate subject*, especially in public debates (for instance, with academia and civil society). A historical and comparative analysis of the way intelligence organizations have related to their activity's ethics shows they were generally reactive, responding to pressure from society, academia and research, the public or former employees who explicitly approached the matter.

Intelligence ethics is not yet a unitary field, nor is it an established research subject. Relevant studies can currently be divided into two categories (according to Virst Ronn, K. 2016:760):

(i) **External** – approaching relations between intelligence organizations and other entities (for example, political decision-makers, other institutional partners, the private sector, the general public);

(ii) **Internal** – the majority of relevant studies analyze ethical dilemmas stemming from the very nature of the intelligence activity (for example intrusive measures, eavesdropping/ wiretapping, etc).

As a scientific discipline, intelligence ethics aims at establishing which forms of the

intelligence activity are morally admissible, whether and under which circumstances their assessment may vary, and to what purpose they are used. Those are difficult questions, their answers depending not only on national outlooks and on geopolitics, but also on specific historical moments and exceptional circumstances (such as war, state of siege etc).

4. CONCLUSIONS

Theoretical ethics has failed to effectively address professional communities' needs for ethical assessment of their *praxis*; this led to the development of specific fields of ethics which, through adequate terminology and epistemology, are fitting instruments for professionals in areas such as medicine, business, technology, law etc.

Intelligence is, of course, no exception, since the moral ambiguity of some intelligence activities was always a given, accountable for the reluctance to approach, analyze, and eventually regulate this profession's ethic dimension.

While intelligence gathering dynamically adapted to contemporary requirements, academics and intelligence professionals insisted on the need for a coherent ethic framework, intended to supply a more precise image of the situations when intelligence collection is necessary and to set rigorous standards in the field.

The current need for information often requires intrusive intelligence gathering (either by wiretappings, intrusions in private life, undercover agents etc). To put it bluntly, the intelligence activity determines agents to deflect, instigate, and coerce through methods civil society does not embrace.

Nevertheless, efforts to outline an ethical climate for intelligence activities are more and more obvious, particularly against a backdrop of intelligence failures which constituted lessons learnt in this regard. There is growing concern not only for effectiveness, but also for the ethical and deontological facets.

The purpose and reason for intelligence codes of ethics are to provide intelligence officers with tools able to outline the profession's moral norms, in order to establish/ define behaviors society expects from intelligence workers.

Moreover, should one consider intelligence organizations are traditionally protective of their means and methods and that intelligence officer are generally guided by law and the need for efficiency, ethics would seem an optional variable, prone to complicate an already blurred picture.

But failures in intelligence activities have severe consequences, as we have recently seen all too often.

And from failures – some stemming from the very lack of ethical guidance – intelligence has learned the necessary lesson: that, in order for a democratic state to function normally, intelligence needs not only statutory legal regulations and oversight, but also a minimal framework of ethical principles and codes. Codes of ethics need to be embedded in intelligence communities' action patterns in order to be useful in interpreting and solving professional moral dilemmas. Therefore, codes of ethics must be assumed with genuine commitment and operationalized by intelligence organizations, in full awareness of field professionals.

Experience teaches that codes of ethics by no means warrant that organization members are bound to embrace ethical behaviors, but they can, nonetheless, reflect a good practice which values ethical precepts and rewards ethical conduct. And since most intelligence organizations have already went through all the necessary steps to draft and enact their own codes of ethics or deontology, what is essential now is to persevere in enforcing ethical principles.

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THE ROLE OF AUTHORITIES AND INTELLIGENCE SERVICES IN THE WAR ON TERRORIST FINANCING

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Abstract: *The paper aims at describing, from a practitioner's point of view, the Romanian perspective on de-structuring terrorist organizations' funding, especially in the context of recent modi operandi changes. Reference is made both to terrorist operations which require and benefit from considerable resources (such were the 9/11 attacks, as well as the entire existence and sustenance of DAESH), as well as to others which do not incur significant costs. I also intend to describe Romania's past experience proving that the fight against terrorism and its financing only by means of the Financial Investigation Units (FIU) could not generate significant results, but that it is a matter of close cooperation with both domestic and foreign entities. In this regard, I therefore intend to expand on the Romanian model of an interagency National System for Preventing and Countering Terrorism (SNPCT).*

As food for thoughts, I raise the issue of striking the right balance between the complexity and the large number of targets to monitor and the simplicity of their MOs, a trend we see in almost every attack after the infamous Charlie Hebdo shootings. Are the nowadays knives and trucks simpler and more undetectable replicas of the airplanes used in September 2001? And, more important, is the current system for preventing terrorism financing truly efficient, or are we once again reactive and not proactive in countering this phenomenon?

Keywords: *financial operations; "low cost attacks"; state-like organizations; pro-active approach*

1. INTRODUCTION

The war on terror has prevailed on national and international agendas since the 9/11 attacks. Unlike traditional conflicts, where the threat and the eventual fight between opponents fitted well-known patterns, the enemy we now face is an unknown, elusive, permanently flexible, and unpredictable one. This global war is actually being fought on several fronts, ranging from the military one, to intelligence and law enforcement and to the financial one. Success wouldn't be possible without efforts to combat financing, although this is not usually the main topic of public debate when it comes to terrorism. And cutting financing, although not a means to completely stop terrorists, is indeed a part of a wider strategy, by which their actions can be constricted. Lack of funding frustrates, reduces mobility and travelling opportunities, limits possibilities to procure necessary materials, make it more difficult to promote an ideology in order to radicalize others, since Islamist propaganda plays a central role today in radicalization and self-radicalization.

The terrorist threat is global and transnational, and the same is true about the financial system. In the latter, globalization means boosts of international financial flows (let's think at least about the increasingly large sums foreign workers send home), technology allowing mobile payments, fund transfers through online entities, all these in the accessible environment that is the Internet. The Internet makes it easy and cheap to get funds, on the one side, while allowing radicalized or self-radicalized individuals access to ideology driving them to act alone, to perpetrate attacks which require virtually no financial means. Therefore, a global threat and a global infrastructure that has and can be further exploited to advance this threat require a global, joint approach. Action against terrorist financing must be joint, both in domestic cooperation, and in close international cooperation.

Targeting terrorist financing only became an obvious priority after 9/11. Historically, the international efforts in this regard were spearheaded by the United States.

Efforts focused on capacity building worldwide, based on close cooperation among financial, intelligence and law enforcement, as

well as diplomatic authorities. Capacity building targeted several necessary changes: enactment of adequate legislation to criminalize terrorist financing; establishment of procedures and regulations to protect the banking system from abuse; making use of financial intelligence for preemptive action; law enforcement with adequate authority to investigate terrorism financing; judicial process to bring financiers to justice (the need for trained prosecutors and judges emerged).

Besides American, British and Japanese efforts to lend expertise, substantial progress was brought about by the UN, through two relevant Resolutions: 1267, black-listing terrorism suspects and requiring all UN members to freeze financial assets, restrict travels and arms trade; and 1373, creating the Counterterrorism Committee – CTC. The UN International Convention for the Suppression of the Financing of Terrorism was ratified, by 2004, by 112 countries. A small G7-created organization with no law-enforcement attributes and 34 members, among which the European Commission, the Financial Action Task Force (FATF) managed to widely push their nine “special recommendations” regarding terrorist financing, that were incorporated by many countries in their internal regulations. The global network of Financial Intelligence Units called the Egmont Group, with 152 members (including all EU member-states), provided a valuable platform for FIU information and expertise exchange. The private sector undertook a more prominent role in combating terrorist financing, by developing its capabilities to detect and report suspicious transactions. After the July 2005 attacks in London, for example, the most valuable intelligence about the attackers were said to have come from British banks, a consequence of the fact that, in UK, a vetted group of private sector entities receives sensitive intell from the government, developing their analysis capabilities and increasing their ability to contribute and readily share valuable information. The EU established terrorist lists and all member-states were required to freeze their assets, while all member states established their own agencies tasked with combating terrorism financing. Gulf countries claimed to be willing to contribute to combating efforts, while becoming financial centers themselves. The UAE, for example, tried to regulate local *hawala* brokers, while many Arab countries joined the Middle East and North Africa Financial Action Task, modeled after the FATF.

A brief analysis shows that terrorism finances itself through a wide range of activities, from selling drugs and laundering money, to use or

abuse of charities or NGOs (sometimes under the cover of *zakat*), and to state sponsors. On the other hand, apart from external financing, terrorist organizations such as DAESH start a new trend by generating their own revenue in a clever state-like manner (through tax collection), as well as using methods pertaining to criminal organizations (oil and cultural artifacts sales, kidnappings, smuggling or extortions). Rather primitive methods are still used and prove difficult to trace, such as using carriers to transfer funds, smuggling cash, using *hawala* brokers, and alternative commodities such as gems and gold.

International efforts to halt terrorist financing resulted in the creation of Financial Intelligence Units (FIUs), national structures responsible for fighting money laundering and terrorism financing, and useful links between the public sector and the private one. On the one hand, we can assess that no major financial center can exclude that terrorists or other criminals are using its services for illegal purposes. In this context, it is obvious that investigating the terrorist activities’ financing mechanisms in order to find the efficient ways to suppress them is one of the successful solutions in the war on terror.

2. THE NEED FOR INTELLIGENCE AGENCIES’ INVOLVEMENT IN COMBATING TERRORIST FINANCING

Our past experience shows that the fight against terrorism and its financing only by means of the Financial Investigation Units did not generate the expected results. The investigations that concentrate solely on terrorist financing-related aspects do not deliver enough evidence for convictions or even proceedings in front of a court. Lessons learned from the 9/11 terrorist attacks show a lack of HUMINT input and data processing skills – two specific instruments of the intelligence services – on extremist networks such as Al-Qaida, therefore one can safely conclude the combined use of intelligence gathering tools has proven necessary.

Moreover, this phenomenon’s complexity continues to represent an issue of major concern, since its *modus operandi* has changed throughout the years: some terrorist operations require and benefit from considerable resources. Terrorist organizations funding is therefore still essential to build and sustain sophisticated infrastructures, so they make funding a top priority- Al Qaeda, for example, was known to have a financial committee (led by “Sheikh Said”) managing yearly over 30 million US dollars prior to 9/11, according to the

findings of the 9/11 Commission. Particular operations, nonetheless, do not incur significant costs, nor do they imply direct connection to mother-organizations. Not in the least, in the previous years we have witnessed increasingly frequent so-called “low-cost attacks”, using common Western infrastructure and facilities such as communication networks, and requiring practically nothing but a kitchen knife or a common automobile to perpetrate. While it is true that some attacks require minimum logistics and therefore virtually no funding, getting to the point of the attack – involving transportation, and training, when necessary, or at least propaganda resources for radicalization - is never free of charge. It is, therefore, ideology that needs to be countered, as the material and the financial aspects become more and more affordable for terrorists.

High-impact measures such as UN resolutions impacted large terrorist organizations, but have little or no effect over so-called “low-cost attacks”, which are more difficult to anticipate and prevent. Nonetheless, the fact that “lone wolves” are more difficult to identify is no reason to stop countering efforts, but makes them even more significant, with a focus on preemption and pro-active efforts.

From a practitioner’s point of view, although self-radicalized or “lone wolf” attackers are more difficult to detect, monitor or deter, we are always bound to act in a lawful and professional manner, within our competences and with a strong concern for prioritizing the limited resources at hand – personnel, logistics, financial, material.

The fact that sums strictly used for terrorist purposes can be relatively small, the alternative channels used to transfer money (e.g *hawala*) and the difficulties faced in identifying the illegal link of the terrorist financing chain also indicate the

need of collecting more HUMINT and of closer inter-agency cooperation.

3. OVERVIEW OF TERRORIST FINANCING

Terrorist financing resources can be legal, consisting in several methods of raising funds (NGOs, charities, sponsorships by legal companies, loans, proceedings from apparently lawful trade), or illegal, resulting from a variety of criminal activities that we have in part already mentioned. Crimes against property, drug trade, kidnapping, extortion, smuggling, economic fraud, trade in forged identity papers, illegal commercial activities are obvious choices and fall within the scope of intelligence and law enforcement’s responsibilities.

Resulting funds can be deposited and/ or transferred legally, both by using the financial system (banks, money transferring facilities) and by withdrawals of large amounts of cash or by using valuable commodities such as gold and gems. Terrorist organizations also use illegal means of depositing and transferring funds; the most well known is the use of *hawala* brokers, the traditional informal system that facilitates transfer with low costs and completely anonymously. Terrorist organizations also make use of charities and NGOs – some created intently for this purpose, others just abused, of under or overestimating traded assets or of representatives and official offices. Funds thus obtained are used legally, for political, social, and humanitarian purposes, or illegally, in order to plan (recruit, train, support the perpetrator, provide assistance to the perpetrator’s family) and enact terrorist attacks.

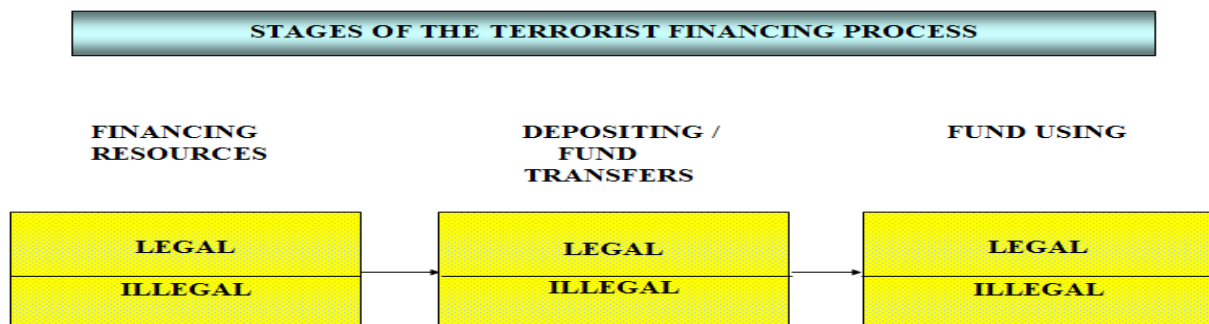


Fig.1 The Terrorist Financing Process

4. THE ROMANIAN EXPERIENCE

The Romanian experience in cutting funding for terror networks has stressed the need for

multilateral interagency cooperation both domestically and internationally, strategically and tactically. Being at NATO and the EU’s Eastern border involves specific risks and threats, therefore

Romanian authorities developed significant measures to protect the national territory and to preserve our country's status as an important pillar of stability and security in South-Eastern Europe.

Developments in the global war on terror have proven that the joint use of means pertaining to intelligence services, law enforcement, and Financial Investigation Units has led to encouraging results in the war on terror. In this regard, I therefore intend to expand on the Romanian model of an interagency *National System for Preventing and Countering Terrorism* (SNPCT).

Efficiency on a national scale involves various agencies jointly conducting specific actions in order to develop interagency cooperation, as well as close cooperation between governmental agencies, the private sector, and academia. It's worth pointing out the excellent cooperation the

Romanian Intelligence Service has developed with the National Office for Preventing and Countering Money Laundering (the local FIU), as well as with the Ministry of Finance, and the Romanian National Bank, within the framework offered by the National System for Preventing and Countering Terrorism (SNPCT). The latter, established in 2002, facilitates cooperation, information exchange, and joint action through work groups at both expert and management levels. It is coordinated by the Romanian Intelligence Service, the designated national authority on counter-terrorism, and comprises several institutions, ranging from intelligence agencies, bodies with financial regulatory responsibilities, ministries and military organizations, as seen in the Diagram below.

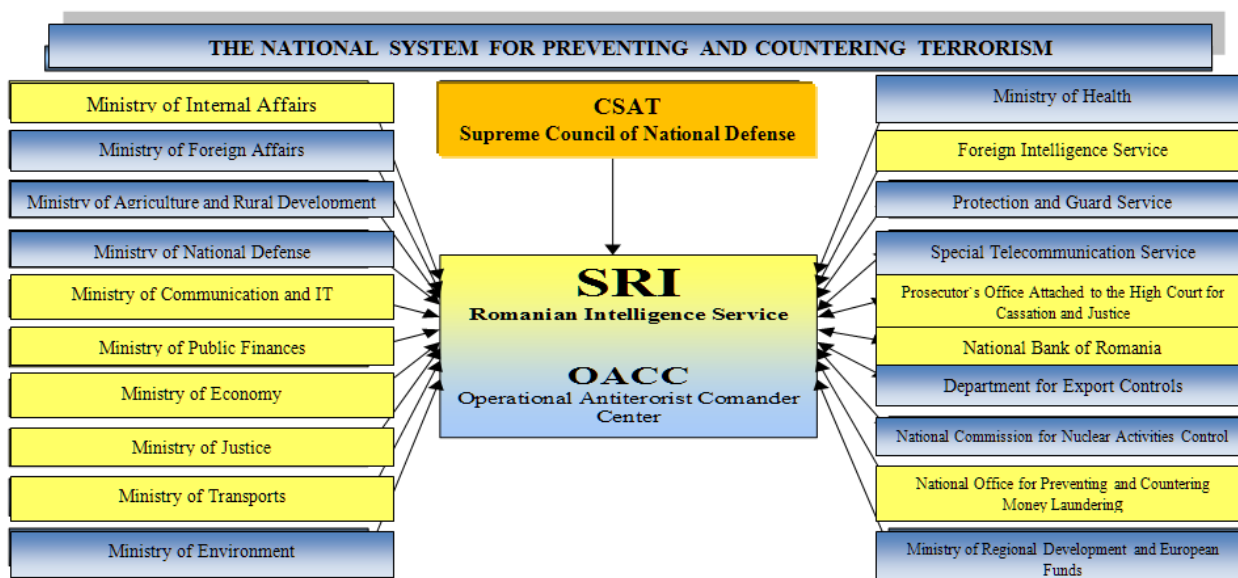


Fig.2 The Structure of the Romanian National System for Preventing and Countering Terrorism

Concerning international actions, Romania succeeded in extending the bilateral, multilateral, as well as regional cooperation, while sharing lessons learned on a tactical level with a view to strategic use.

5. CAPACITY-BUILDING IN ROMANIA

For Romania, alignment of national antiterrorist law with the international standards and the implementation of these international requirements represented a priority task. Therefore, in the years following the 9/11 events, a reactive legal framework regulating the activities of the agencies tasked to prevent and suppress terrorism was created, covering key needs among which that of combating terrorist financing. New legislation was

based on the international bodies' resolutions concerning terrorist financing, among which:

- UNSC Resolution 1267/1999;
- UNSC Resolution 1333/2000;
- UNSC Resolution 1390/2002;
- UNSC Resolution 1373/2001;
- UNSC Resolution 1452/2002.

Romania's adherence to international treaties and conventions supporting antiterrorist efforts materialized in the following national decrees and laws:

- Governmental Emergency Ordinance 153/2001 regarding the financial supervision and migration control for suppressing the international terrorism;
- GEO 159/2001 for preventing and suppressing the use of financial banking system for financing terrorist acts;

– Governmental Decree 918/2001 on the embargo imposed to the Taliban regime in Afghanistan and to the terrorist organizations based in this country;

– Law 466/2002 stipulating the freezing of all bank assets belonging to natural and legal persons suspected of having perpetrated or financing terrorist acts listed by the UN Security Council;

– GD 467/2002 completing the list of natural and legal persons/entities suspected of having perpetrated or financing terrorist acts;

– Law no. 623/2002 ratifying the International Convention on the suppression of terrorist financing, New York 1999;

– Law 164/2003 ratifying Romanian participation in the Black Sea Economic Cooperation Agreement – which also refers to the fight against organized crime and terrorism;

– Law 535/2004 on preventing and countering terrorism.

Despite considerable efforts to adjust national legislation to ever-changing threats, this was nonetheless a rather reactive endeavor, which needs to be furthered in order to keep the authorities one step before terrorists.

By decision of the Supreme Council of National Defense (CSAT) which is the administrative authority invested by the Constitution to organize and coordinate in a unitary manner activities related to the country's defense and national security (according to Law 415 of June 27, 2002 on the organization and functioning of CSAT), the following changes were operated in order to consolidate the anti-terrorist efforts:

– The Romanian Intelligence Service became the national antiterrorist authority;

– A National Strategy on Preventing and Countering Terrorism was enacted;

– The National System for Preventing and Countering Terrorism organization (SNPCT) was created, and within it, the functioning of the antiterrorist Operational Coordination Center was regulated;

– A National Antiterrorist Alert System was created.

With these efforts, Romania has considerable results. We managed to disrupt transnational illegal migration networks (also involved in forging identity and travel documents) used by a series of persons suspected of being connected to terrorist groups. National authorities brought to justice foreign nationals of Arab origin for having illegally transferred currency outside Romania (both through the *hawala* system, and through shell companies using forged customs documents in

their relations with banks); the transferred sums came from criminal activities (tax evasion, smuggling, and financial frauds – illegal VAT returns). We have also documented fund raisings on behalf of a terrorist organization (PKK) by extortion and threats, identified the external financing of several NGOs used as cover by terrorist organizations cells in Romania, and disrupted activities of a well-known terrorist of Palestinian origin involved in counterfeiting money.

5. INCREASING EFFICIENCY OF THE MEASURES AGAINST TERRORIST FINANCING

Much was done and much still needs to be done in order to maximize results in the struggle against terrorism. Much of the world got involved, but the threat is, as mentioned, ever-changing. In this regard, there is no lack of strategies and objectives which could generate progress and eventually success in this long-term battle.

In 2007, US authorities, for example, were setting high goals through their National Money Laundering Strategy; they were aiming at:

– safeguarding the banking system through close cooperation with authorities in order to enable bankers to easily detect money laundering;

– enhancing financial transparency in money services businesses;

– stopping the flow of illicit bulk cash out of the US (criminal proceedings smuggled out of the country, returning to the country as legitimate funds);

– stopping trade-based money laundering;

– increasing transparency in the ownership of legal entities.

Romanian authorities, and particularly the local FIU, The National Office for Preventing and Countering Money Laundering, have set as goals, in their 2017-2020 strategy:

– improving legislation regarding money laundering and terrorist financing;

– creating a national risk assessment in this field in order to adequately approach the phenomenon;

– increasing the quality of financial intelligence in order to provide further support for national law enforcement;

– continuing support for the international fight against terrorist financing.

From this specialist's perspective, there are four essential conditions that need to be met in order to consolidate results of actions against terrorist financing.

First of all, there is a growing need for comprehensive international conventions for suppressing terrorist financing and implementing their standards on national level. These conventions have to define the term “terrorism”, which would improve the judicial process, especially in relation to terrorist financing. After signing international conventions, states need to commit to fully implementing them in their national legislation. The results of the international standards’ implementation will also depend on the professional training of the personnel, officers, attorneys, judges, etc.

Secondly, there is a continuous need for multilateral interagency cooperation, domestically and internationally, strategically and tactically. For efficiency at the national level, various agencies have to conduct specific actions in order to develop the necessary instruments required by national strategies; regarding international cooperation, although significant headway was made in the past decade, there are still institutional and cultural obstacles which could lead to potentially lethal consequences. In Romania’s case, for example, the local FIU reported sending 199 intelligence requests to foreign partners in 2011 and receiving 200, while initiating intelligence exchange with new partner FIUs such as Kazakhstan, Malta, Hong Kong or Egypt. An efficient cooperation between governmental agencies, the private sector, and the academic world is also highly necessary. Also, the experience gained on tactical level – namely during different operations – by one of the parties involved in the global war on terrorism must be shared in order to be used at strategic level by all others.

Thirdly and of utmost importance, all involved authorities and bodies must change their attitude, abandoning reactivity in favor of a pro-active attitude or at least establishing strategies based on both defensive and offensive measures. Defensive measures have their relevance, but offence and

preemptive action – within legal and human rights limits – are the right way to minimize terrorism’s shattering effects on human lives and values.

All in all, the question we must always ask ourselves is whether existing terrorist financing countering measures really work. And finally, we need to perpetually reassess the performance of the measures against terrorist financing, making sure they stay one step before terrorist actions. They ought to be permanently tailored to new *modi operandi* undertaken by terrorist groups, particularly to new types of attacks, requiring little if any logistics and investments. Because we are talking about terrorism, intelligence organizations need to be in the forefront of this struggle and responsible to continuously reassess efforts’ effectiveness, as well as to cooperate with all other involved parties in order to ensure their positive impact.

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ROMANIAN STRATEGIC CREDIBILITY – CHALLENGES AND OPPORTUNITIES

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Abstract: *Born at the border between social sciences and military sciences, the concept of strategic credibility reclaims an increasingly solid position in the area of political sciences. The need to ensure strategic credibility for Romania was confirmed by the policy makers who included this concept in the Romanian National Defense Strategy. While strategic credibility is a national value that must be nurtured, promoted and protected by every citizen, we intend to highlight in this paper, using the interview technique, the awareness of this issue by young politicians and the elements that, in their view, would lead to the deterioration of this volatile but very important resource. Results will allow us to highlight the level of their knowledge of strategic credibility, as well as the gaps in their knowledge, which can be overcome through appropriate corrective measures.*

Keywords: *strategy; credibility; strategic credibility*

1. INTRODUCTION

The contemporary international security environment is characterized by increased complexity, as security is more and more understood as an ensemble of dimensions which no longer include only traditional elements, such as military elements, but also societal, economic, political or environmental elements (Buzan *et al.*, 2011). In the age of permanent international interactions, partnerships are an important ingredient of international relations and, therefore, the confidence instilled by a state is often more important than its natural or economic resources.

In this article, we set out to investigate whether young Romanian politicians know the concept of strategic credibility and the extent to which they are aware of the importance and role it holds for our country.

2. DEFINING THE CONCEPT OF ‘STRATEGIC CREDIBILITY’

The interest referring to the notion of credibility dates since classical antiquity, when, in his *Rhetoric* treatise, Aristotle, in 380 BC, referred to the ingredients “which inspire confidence in the orator's own character . that induce us to believe a thing apart from any proof of it: good sense, good moral character, and goodwill” (Gass & Steiter,

2004).’Ever since then, confidence was believed to be an essential element for gaining credibility and it is found in most references to individual or group credibility throughout time.

The most detailed studies referring to credibility are incorporated in those referring to persuasion. This field of research was dominated for a long time by psychosociologist Carl Hovland (Hovland *et al.*, 1953), who theorized the model of Source Variables, Message Variables, Channel Variables, as well as Receiver Variables. In Hovland’s opinion, people are more easily convinced when the source of information is credible. Another perspective on the notion of credibility is provided by the definition given by O’Keefe (1990:130-131) which moves the emphasis from the information source to the manner in which the source is assessed by the receiver: “judgments made by perceivers regarding the believability of communicators”. Therefore, the same communicator may instill a certain level of credibility in relation to a certain receiver and a different level of credibility in relation to another receiver. Being included in the paradigm of social constructionism (Berger & Luckman, 1966), the assessment of credibility becomes highly dependent on the characteristics of the corresponding communication process.

The common denominator of all definitions referring to credibility is that credibility cannot be

created outside a social context; it can only exist in relation to others. We may talk about the credibility of a person, a website, an institution, a company, a government or a state. Given the fact that life can no longer be separated from others and that the perceived message is more referenced than the transmitted message, credibility gains valorizing new features.

When the credibility of an individual is assessed, their reputation and the image created through their personal actions are taken into account, while, when the credibility of an organization is analyzed, it is equally determined by its collective actions and the actions of its members. Despite the fact that the image of the institution is global, its reputation lies in the hands of the people comprising the institution. A similar situation occurs concerning states – their credibility is the credibility of their leaders and citizens. There may be cases when a state is credible from the point of view of another state, but not from the point of view of a third state. The association of the psychosociological notion of credibility with that of strategy led to the emergence of the concept of strategic credibility (Higgins, 2002). From a military standpoint, *strategy* is the preparation and planning of warfare and military operations (von Clausewitz, 1982), while, from an economic standpoint, *strategy* means setting objectives and planning the course of action (Chandler, 1962). Joining the two terms by creating the phrase *strategic credibility* is liable to bring the notion of credibility into the military and economic fields, with tangible, determined emphasis.

Strategic credibility became more and more relevant in the field of international relations. Dumitru Borțun (2014) claimed that “Strategic credibility is a strategic reserve for image crises”. From this standpoint, strategic credibility is viewed as a resource which may be used in critical situations, as it provides means of overcoming the obstacle.” Being aware of the effects of a high or low reserve of strategic credibility, the President of Romania included this concept in Romania’s National Defense Strategy, referring to the “consolidation of democracy and the rule of law” on one hand, as well as to the “predictability and continuity . . . of the external security and defense policies.” In the aforementioned sense, strategic credibility is the result of strategic communication, which has the objective of strengthening the state and democracy in a planned and continuous manner. All external policy elements must be circumscribed to the promotion and maintenance of national interests, assumed as defining elements.

Without credibility, a state loses its right to be equal in any negotiation. In the 21st century, states cannot remain outside Alliances, Unions, Organizations or Partnerships, and their position in all of these types of associations is directly related to the confidence they enjoy internationally. In this context, credibility may be defined as a national virtue which must be nurtured, promoted and protected. Attacks to the credibility of a state may have unsuspected future effects, all the more severe as they cannot be quantified in relation to the initial moment, but will depend on future circumstances, factors and interests.

Of course, the political field has the most visible contributions to building strategic credibility, as the decisions of the political class create economic, military and legal paradigms and credible behaviors. There is an extremely close and directly proportional relationship between politicians and the strategic credibility of the state. On the other hand, the image capital of the political environment is directly related to the level of citizen confidence in the political act. Considering the temporary nature of strategic credibility and the time required to build it, stability is necessary from a political point of view. Quality and reliability can be demonstrated only in the context of continuity. Discontinuity engenders distrust, fear, instability and has the effect of losing image capital, which generates the restart of the process of building credibility.

We must state that it is not enough for the political class to adopt decisions and promote national policies. The continuous communication of the political environment with the external and internal audiences is required. In an international context marked by profound changes, in a world in which disinformation plays an important part, appropriate communication in relation to the circumstances is crucial for maintaining the strategic credibility of the state.

Therefore, from an external perspective, strategic credibility brings diplomacy to the forefront as a way of consolidating in a planned manner the national image in relation to the other actors on the international stage. The reputation of a certain state is built according to the manner of negotiating, of mediating tense situations and according to the light in which the acts of a state and its entities are presented, with direct effects on the way in which the state will instill confidence in the other states. Observing the assumed commitments, supporting the positions generated by the alliances concluded and the coherence of external policies are essential to strategic credibility.

3. THE CULTURAL FACE OF INTERNATIONAL CONFLICTS

This paper sets out to reveal the most important dimensions of the concept of strategic credibility, as well as to investigate the extent to which this concept is familiar to young persons interested in a political career, future actors involved in the process of consolidating/undermining strategic credibility. To identify the extent to which strategic credibility, as an objective of the National Security Strategy, is known and assumed by young politicians (party members, affiliates of the youth organizations), we chose to carry out a sociological investigation based on interviews. Eight young persons were interviewed – three men and five women, all higher education alumni with ages between 20 and 30 years old.

An interview guide focused on matters of interest was applied to the subjects. The form of individual, structured interviews was chosen and we selected strictly the subjects to be discussed, so as to be able to clarify certain positions or to explore themes mentioned by the subjects. This method allows for a more relaxed approach of the subjects, the activity being perceived as normal and integrated in daily activities (Iluț, 1997), but also entails obstacles such as the difficulty of accessing subjects and persuading them to answer questions over a relatively long period of time, and suspicions concerning the assurance of anonymity (Bailey, 1978/1982:183, *apud* Chelcea, 2004:301).

3.1 Processing information – data analysis and explaining the researched processes and phenomena. Asked if they understood the concept of strategic credibility, most young persons admitted ignorance (five subjects) and tried to approximate the meaning of the concept:

S1: ... I believe it refers to the armed power of a country, its history within state alliances, as well as the financial power of the country and its ability to support certain projects.

S2: Strategic credibility is found in all actions carried out by a state, through which it can provide international safety. The concept of strategic credibility is most often encountered concerning the future plans of a state.

S3: I did not encounter this concept before, but I believe it refers to the way you are viewed by other states in terms of security, defense and related strategies. I think that a strong state, with a good infrastructure, a powerful army and a well-developed security strategy is credible from a strategic point of view.

S4: I do not know the concept of strategic credibility. I think it refers to the credibility of a country and both its geostrategic position and its position within alliances; a country's efficiency in settling conflicts, interests or promoting certain principles or values in various spheres of interest.

Particularly, the alumni of specialized studies in humanities are aware of its meaning, but they are quite few:

S5: ...as I am a Security Studies alumnus, I encountered this concept in the university courses. It represents the way a country is perceived by its strategic partners and the other global participants, and the manner in which it fulfills its internal and international commitments.

S6: ...it refers to the ability of a state to instill confidence by consistent policies which lead to a stable, predictable climate.

After assessing the knowledge level of the strategic credibility concept, the meaning of the concept was explained to the subjects. The interview continued with asking the respondents to characterize Romania's level of strategic credibility. When questioned concerning the reasons which, from their point of view, led to the decrease of Romania's level of strategic credibility, the subjects provided various answers, some relatively ill-defined. This type of answer reveals the shallowness of knowledge on this subject and the appeal to response elements from the common subjects on the public agenda:

S2: "...corruption in Romania, problems with the healthcare system, problems with the education system"
S6: "the inability to attract European funds and investments, the lack of coherence on the political path."

S1: "we don't have armed forces, and the external representatives of the country... president, ambassadors, prime minister, ministers... there is no umbrella term to cover all of them. Apart from all of these, there is the pollution created by the Romanian press, the way in which it hyperbolizes different interest topics, some of which are 100% artificial... and the news reach the national press and take revenge against the credibility of the country."

S3: "there are many reasons for discrediting Romania. The exposure of several covered officers, over time, has seriously affected the credibility of the Romanian intelligence system. Corruption, the legislative system and its serious legal errors made over time... the economic issues we have faced and the damage to several economic levels, especially that of light industry... the inability to attract European funds."

S5: "The large legislative volume, with many laws and, sometimes, contradictory laws, affects us... on the one hand, there are some Romanians who behave in a reprehensible manner outside the borders or who protest all the time, and, on the other hand, their leaders who are permanently accused of corruption."

The same respondents believe that there is also a set of actions which have strengthened the strategic credibility of our country. Thus, there are certain recurrent elements, such as:

"strengthening the partnership with the USA, excluding the visas for Canada" (S1, S5),
"The actions within the European Union, the actions within NATO, building the missile defense system at Deveselu" (S2, S5),
"The declared, official affirmation, for the states which have faced tragedies, criminal attacks, terrorist attacks... Favorable approval for receiving refugees" (S3).

Other respondents talk less about international activities, and they believe that strategic credibility is a consequence of certain internal measures in the economic field:

"The increase of foreign investments, the increase of the number of jobs, the increase of the minimum wage, the decrease of unemployment rate, and the increase of the budgets for the key-institutions in the state" (S8).

In order to particularize the understanding of the way in which Romania's strategic credibility is assessed, the subjects were questioned regarding the relation perceived between our country and several state categories. The opinions of the subjects regarding the confidence of the Western countries in Romania are equally divided, the subjects perceiving the existence as well of the lack of confidence in our country:

S2: Viewing the fact that Romania is member of the European Union and of NATO, this ensures a good collaboration with the Western countries. Some of the Western countries have made investments through the private companies in Romania, which gives a bit of confidence in the Romanian state.

S5: Yes, because it had honored its commitments, not because of the way in which it treated Romanians outside the borders

S8: I believe so, because it is a country which is not quite ready militarily and economically speaking, and its interest is to be loyal to the powers with which it is allied.

OR

S3: I believe they do not have confidence, because, I repeat, we have an extremely bad reputation at

international level; over time, our leaders have shown weakness, unlike their international partners. Also, I don't think they trust us for armed alliances either, and history has proven that we are not exactly the most loyal when it comes to our partners. (see the turning of weapons)

S4: I don't think Romania enjoys too much confidence from the Western countries. Romania is a developing country, and this may give the impression of instability in all fields.

S6: The migration wave which began in the early 2000s, the cheap labor force provided by Romania received a negative brand in the international press, which also contributes to this lack of confidence.

Similarly, the confidence of the former Soviet countries in our country is assessed differently, in the sense that our common history is used as a reference point for confidence, while other respondents believe that this history itself and Romania's sinusoidal mode of action regarding its alliances are reasons of distrust.

S4: I believe that the countries in the former Soviet space have confidence in Romania, because they have the possibility to refer to the "common" history and to the idea of mutual help.

S5: Taking into consideration the fact that Romania has also been under communist regime, this certainly brings together the countries in the former Soviet space, both those seeing democracy as an ideal forum, and those that remained included in this segment.

AND

S2: Accession to NATO and the approach to the United States of America have weakened the relations between Romania and the former Soviet countries. Among the decisions which have led to the weakening of the relations between Romania and the former Soviet countries we can also mention the missile defense system built at Deveselu.

S3: In my opinion, these countries would not trust Romania, because there were questions regarding the Soviet occupation of Romania. Romania was occupied by the Red Army, during the offense in 1944, being allied with the Nazi Germany. The rest of the country was occupied after Romania changes sides to the Allies. I believe that this change in strategy at that moment would cause mistrust among these countries.

S6: No. Especially if we talk about the relation with Russia, taking into consideration the accession of Romania to NATO and the weakening of the relations between the two countries in recent years.

S8: I think not, due to the ending of the communist era in Romania (the people shot their leader).

There are some interesting answers provided for the way in which the subjects believe that the Asian countries see Romania, answers which are

unanimously positive, presuming their confidence in our country. We can provide an explanation in the terms of the lack of recent information regarding some of these bilateral relations cumulated with the sociological effect of the “past remembered through rose-colored glasses” the subjects often talk about.

S3: I believe so, because we currently have strong partnerships with important countries from Asia, see China, which we had as reference point during the communist era. Romania and China have always had a strong collaboration and cooperation relation in certain fields and this is why I believe that we are trustworthy to them.

S5: Historical tradition urges me to say yes, viewing the very good relations during the communist era.

Also, most respondents believe that Romania is trusted by the Arabic countries, a proof for this fact being the lack of terrorist events against the Romanian people and the existence of certain historical trade relations.

S2: Romania has not had any direct conflicts with the Arabic countries, because this can be noticed by the fact that our country has not experienced terrorist attacks, unlike the rest of the European countries. The citizens of the Arabic countries have confidence in Romania, because they migrated from their countries for a new life in Romania.

S4: The Arabic countries may be cautious regarding the confidence they have in Romania. Nevertheless, the Arabic countries were able to enjoy good reception and relations with the Romanian space. And this is what wins the trust of the Arabs.

S5: Romania, taking into consideration that it is located on the Black Sea shore, has constantly unfolded trade relations with the Arabic Countries and Turkey, and thus bilateral relations can exist without problems.

S6: Romania's relations with the Arabic countries are fairly strong, especially regarding trade and education, but I cannot claim that this necessarily means confidence... I don't know how confidence between countries is measured. In my opinion, it is a matter of perception.

Viewing the fact that the interviewed population consists of young people who are preparing for a political carrier, we considered it to be interesting to talk to them about the main ways they consider to be suitable for enhancing the strategic credibility of our country. Their answers have reached several important reference points, such as the need to strengthen certain strategic fields, and the need to have capable state people who lead the country.

S1: In order to create a good image, people representing it should be well prepared and invest more in the army.

S3: First of all, I consider that it should pay more attention to diplomatic, international relations, it should have a more though and radical position towards the injustice addressed to Romanians, in order to earn the respect. Likewise, I consider that it should be more open, it should have more projects at European level, increase the absorption of European funds, increase Romanians' living standard, everything in order to strengthen itself. I do not think that an internally weak state could ever be a powerful state in the eyes of others. Furthermore, it must consolidate its army and police. A powerful state, worth to be taken seriously and prepared for any discussion, is a powerfully armed state, both in terms of people and the munition itself.

S4: In order to improve its relations with other countries, Romania should enhance effectiveness of communication with the other states. Another possibility would be the creation of partnerships and the existence of a desire to create relations with certain alliances, unions, organizations and the development of directions on which it bases its external policy.

S5: First of all, we must have a constant and solid legislative framework, focus on favorable interest and development fields, and establish strategic partnerships meant to generate strategic credibility and to increase Romania's power as an access area to the Black Sea and the border with Russia.

S8: Investing much more in promotion, in army, in education. Another factor that could contribute to the improvement of Romania's relations with other states could be its representation by very well prepared people who are able to conclude effective partnerships favorable for Romania.

During the next five years, the subjects consider that the most important measures to be taken for the increase of the strategic credibility are:

S2: A Romanian army development strategy, especially in terms of fighting equipment..., the reduction of the corruption level ..., a total transparency as regards the decisions made in Romania.

S3: increasing the budget granted to the army, purchasing munition, tanks, fighter aircrafts etc, reintroducing the compulsory military service, executing a powerful strategy in this field, reintroducing a system similar to the five year plans from the communist period, in order to insure a continuity of application of these measures. In the field of diplomatic relations it is necessary to ensure the strategic dialogue to the other member states of EU, NATO and others, to execute more strategic partnerships and to consolidate the existing ones, to

support public diplomacy actions, in order to properly promote the security measures.

S5: it is necessary to approve a legal strategy to ensure more coherence, to encourage the local environment to get involved in the economic growth and to insure the political stability and the institutional and interinstitutional transparency.

Despite the reduced degree of knowledge regarding the topic, the respondents offer a series of valid solutions which could generate the increase of Romania's strategic credibility.

The identification of the most important such measures, the construction of a coherent plan, its popularization and implementation could represent an important first step in this direction, given an Indian saying that goes like "Chance favors the prepared mind".

4. CONCLUSIONS

Considering the prerequisite observation that one of the most important objectives aimed by the most recent Romania's security strategy is the increase of its strategic credibility, we considered it was necessary to assess to what extent this goal was internalized at the level of our country's population. Therefore, beyond the conceptual clarifications, in this paper we interviewed a group of young politicians. The main limit of this study derives from the unrepresentativeness of the used group. However, the obtained answers allow us to find some answers which should constitute the basis of future developments.

As a general conclusion, the obtained answers are characterized by the lack of homogeneity, our interpretation being that the subjects have been exposed to unsystematised random information. The correlation of the identification data with the obtained answers allows us to conclude that, by attending political science or security education, young politicians acquire a more thorough understanding of this field. In comparison with the rest of the group, they have more knowledge about the strategic credibility. Therefore, it is necessary to adopt measures addressed to the entire political class which should aim at increasing the level of knowledge of Romania's strategic objectives, since they can be achieved only if they are known. Elaborating a clear action plan in the short and medium run which should aim at increasing the strategic credibility and popularizing it amongst the politicians (even amongst the ones at the beginning of their career as is this case) is of crucial importance. Therefore,

Romania would have consolidated its strategic credibility, being recognized for its predictability and continuity both in the external, security and defense policy, and in the consolidation of democracy and the rule of law. A strong Romania enjoys not only the partners' complete trust but it is also a supplier of confidence, a source of stability in a complicated region and of profound attachment to democratic values and principles. (http://www.presidency.ro/files/userfiles/Strategia_Nationala_de_Aparare_a_Tarii_1.pdf, p.3

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CULTURAL IMPLICATIONS OF *CIMIC* MISSIONS IN MULTINATIONAL OPERATIONS

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Abstract: *Where a minor conflict arises, there is a deep or superficial cultural problem. Culture is always a cause of conflict, whether it plays a central role or it subtly influences it. Intractable conflicts, such as the Israeli-Palestinian, are not only related to territory issues or sovereignty, but they also refer to the recognition and legitimacy of certain entities and ways of life. Life in harmony means life in cultural fluency. It means getting familiar with certain cultures: their nature, the way they function and modalities through which they interweave with human relationships in times of peace and conflict. The study of conflicts and the awareness of different cultural dimensions, including here communication, ways to settle and resolve conflicts, and the understanding of their identities and roles within a certain community, are defining elements in resolving conflicts or crises. The human factor from different cultures as well as the involvement of civilian actors have increased the degree of involvement of CIMIC component within military operations. Moreover, a good knowledge of the local situation, of the specific cultural aspects of a particular conflict zone can facilitate communication and cooperation with local authorities and locals, which gives specificity to CIMIC actions. Therefore, in theaters of operations, it is important to identify the most effective way of dealing with civilian actors, for coordination at all levels during military operations.*

Keywords: *CIMIC (civil-military cooperation); conflicts, communication; cultural dimensions; cultural fluency*

1. INTRODUCTION

At a time of major change, in a relatively short time, society has faced many challenges; to a larger extend of a political nature. To this end, in order to resist and evolve socially, culturally and morally, the society must adapt quickly by rethinking all variables related to the social space so that the individual can react effectively to the changes occurring in his environment. By extrapolating, the current security environment, the international one faces a dynamism that seems to be accelerating more and more, having as main actors the key political changes. They play an important role in the evolution of European security systems. States do cooperate to maintain security by promoting their own security and the European security by affirming the values of democracy, the national and international values, and by firmly supporting the market economy. In recent years, there has been a change in local and regional power centers, which has led to a strategic reconfiguration of partnerships, to a different approach to the way in which the main actors assume specific roles and to their interests

expressed according to safety objectives. It is obvious that all these political issues of the states involved in assuring the security have culminated in the beginning of the war against terrorism, the main problem faced by the contemporary civilized world. These acts of terrorism, generated by and generating asymmetric wars, have resulted in the reconfiguration of the current international security environment by redefining international security organizations and concepts on the fight against terrorism. As the world is constantly changing and moving, the security environment is now perceived globally, as a concept that sums up all the existing challenges and threats generated by more or less known forms of violence, generally motivated by ethnic, religious misunderstandings, and last but not least, by economic and other distinct interests.

Europe is facing a new era, defined differently from the precedents, where the main trend is to unify, to become more and more powerful, a pillar of stability and security. In this context of geopolitical changes, it is worth noting the efforts of international stability organizations at the regional level and, in particular, of the entire international community for peace building in the

Balkans, the Middle East and Africa. In order to achieve stability, diplomatic, economic and military instruments have been used that were aimed at developing relations between states, cooperation or partnerships, multilateral cooperation and, last but not least, joint decision-making. Thus, at international level, we can discuss about alliances, coalitions or partnerships that meet the present circumstances and that try to manage efficiently certain crises or conflicts. In Europe, NATO and the EU play an important role in counteracting asymmetric threats, along with the UN and OSCE security structures to prevent and manage instability situations.

The real threats are migration, which may have a destabilizing effect, unemployment, poverty, conflicting situations, economic crises in Southeastern Europe, the Middle East and Central Asia, territorial disparities, all of which are destabilizing factors that increase risk situations, - in the end, being real threats to global security. But beside all these, terrorism remains the main threat, manifesting itself both as a political pressure factor and asymmetrical battle of criminal groupings. The terrorist phenomenon brings with it the proliferation of mass destruction weapons, as well as arms and radioactive materials trafficking, that represented in essence instability factors and permanent threats to international stability.

The globalization process brought with it precisely this political reconfiguration of the state in general, quite uncertain for the national value model, because sovereignty is essential in maintaining the national identity. This global culture is to some extent weakened by the local component, the state clearly fighting for the preservation of national values, symbolic values that give identity both to the state and to the members of the national community.

It is therefore obvious that the greatest risks are related mainly to regional armed conflicts, as well as to inter-continental migrations that have increased lately. The domestic armed confrontation is increasingly present, and it is taking place mainly between the forces of a state and non-state actors within the same state, as it happened with the conflict in Kosovo. These internal problems lead, in time, to regional conflicts, generating migratory waves and economical destabilizations. Besides, as if we are in tandem, we are witnessing the terrorist actions that have intensified lately (see the attacks in Paris, Brussels, Nice, Berlin, and so on).

The complex and dynamic international environment requires greater involvement of the military system as the main instrument to support the security of the country as well as international

security and crisis management by participating in peacekeeping operations, peace support operations and humanitarian assistance.

2. LESSONS LEARNED FROM CIMIC MISSIONS IN MULTINATIONAL OPERATIONS

CIMIC is part of the military action. Its purpose is to accomplish objectives of the two parties involved, military and civilian, which also include political, military, civilian and humanitarian elements. It is cooperation that refers to all measures undertaken between a military commander and national authorities in peacetime, crisis or war (civil and military). Furthermore, it means the relation between military forces, national government and civilian population in an area where military forces operate. *CIMIC* tasks are to establish as well as to continue the cooperation of civilian population and institutions within a commandant's area of operation so as to facilitate the civil/military conditions that offer him all possible moral, material and tactical advantages. It also aims at creating and sustaining conditions to support the achievements of solutions to crises.

At the United Nations level, CIMIC missions are in fact an application of its own management and of its functions by correlating the principle of interaction and transition between civilians and the military personnel. These missions are based on two main directions: 1. *Civil-Military Liaison and Information-Sharing*, being closely linked to the first CIMIC function, namely, the interaction between civilians and military; 2. *Civil Assistance* which is related to the second function of transition management and it includes humanitarian assistance missions. Thus, the UN confers on the CIMIC concept a wider perspective, which acts to achieve a common goal in response to a humanitarian crisis. Some of the contemporary CIMIC activities remain related to the development of road / bridge / school / hospital reconstruction projects, or to the support of civilian authorities and the provision of civilian resources / supplies. An essential feature of CIMIC activities is the political non-involvement. The military, the functional CIMIC specialists, are used to provide support for the restoration of the economy and civil infrastructure.

CIMIC missions, understood as coordination and cooperation missions within the frame of planned and conducted operations by the HQs, (by coherent actions of supporting the joint operation as it results also from the Romanian doctrinal

projection in the *Romanian Army Doctrine*, 2007:47), presuppose the implementation of the CIMIC principles (*AJP 3.4.9*, 2013: 3-1 - 3-5) in relation to the particular conditions of the theater of operations. These principles, summarized as follows: 1. understanding the context and raising awareness of the environment; 2. understanding the aims and objectives of military and civilian actors; 3. acting in accordance with the legal framework; 4. gaining respect and trust; 5. respecting civil supremacy and property; 6. integrated planning and 7. effective communication (which we will discuss in detail later on), must be regarded as particular principles in a context (theater of operations) where the principles of armed conflict remain valid and produce effects. The dynamics of the current security context and the changing physiognomy of the contemporary battlefield necessitate the adaptation of the sets of fundamental principles (of the armed struggle) and of the particular (mission type, CIMIC in our case) to the reality of the battlefield. For example, under the humanitarian intervention designed to protect fundamental rights and provide emergency assistance, usually carried out in the post-conflict phase, the Peace Operations military character is aimed at continuing training for engaging in combat. But four of the principles of the armed conflict became problematic (as an application): clear identification of objectives, unity of effort, concentration of force and achievement of surprise (Chestnut Greitens, 2016:274). In this context, CIMIC missions are meant to design those specific, particular principles, which will ensure the substitution of the problematic application of the abovementioned principles of the armed conflict. But, in the case of CIMIC operations (CMO in the American projection) the unity of effort is a fundamental principle, as it results from the US and NATO doctrinal apparatus, and as McNerney (2008:175) also remarks:

Unity of effort is a core principle for CIMIC and CMO doctrine (NATO *AJP-9* p.2-1 and *JP 3-57*, from pp.I-1 to I-7). Yet in practice unity of effort in the civil-military context usually means military and civilian leaders take cautious, parallel steps toward common goals, while emphasizing information-sharing. Cautious, parallel efforts on the non-linear battlefield are a recipe for failure.

Under these circumstances, CIMIC missions involve searching for and identifying that extremely fine line of common values in the double sense of the parties involved in dialogue and of purely military interests and civil-military ones, to negotiate and preserve mutual trust. The

most convincing example of CIMIC missions under the dual military and cultural constraint is the theater of operations in Afghanistan. The American CMO structure (Civil-Military Operations) that consisting of militants with experience in the 1991 Gulf War - conveniently from CIMIC perspective, a short, linear war without further engagements in the post-conflict phase - met a theater of operations completely changed in terms of features, highly considered during specialized missions: the existence of many local leaders, some of them with a fundamental role in the configuration of the rebel nuclei, the so-called *foco*¹ of insurgent groups, the existence of a climate of ethnic and religious tension (between different factions), the bellicose environment (after 23 years of conflict in Afghanistan), the Taliban-based religious repression of the past five years. US troops have never encountered such an opposition in their attempt to provide humanitarian assistance from the Vietnam War, and the CMO structures have been effectively exceeded by the multiple and contradictory requirements, specific to the CIMIC double-constraint in theaters of operations. However, the lessons learned in the 1990s in Panama and Iraq, as well as the UN experience provided by the missions of the same period in Namibia, El Salvador, Cambodia, Mozambique and, above all, Somalia, respectively NATO's experience in the Western Balkans conflict allowed specialized CMO structures, designed flexibly and thus adapted to the requirements of the theater of operations, to accomplish its mission.

The mission in Somalia involved the support of the post-conflict efforts of US military personnel by setting up a Civil-Military Operations Center (CMOC). The mission in Somalia has turned from a humanitarian assistance mission into a peace enforcement one, following the evolution of the general situation in the theater of operations. Under these circumstances, CMOC has had to limit its usefulness and became irrelevant in the local political context (McNerney, 2008:177). The Somali lesson was later repeated in the humanitarian mission in Haiti (1994) when, once again, the efforts of the CMO were futile as a

¹ The term *foco* has become a term in military sciences, in insurgency analysis, defining, according to the famous Latin American rebel Ernesto Che Guevara of Serna Rosario, the center of gravity of the guerrilla group, the initial critical mass of the insurgency movement that feeds the revolution / revolt and creates the conditions of maintaining the will to fight the representatives of the insurgent group.

result of the failure of the humanitarian mission as a whole. As a result of these failures, the United States has adapted its own doctrinal apparatus in order to respond appropriately to the new realities of the battlefield in a continuous dynamics:

Experiences of Panama, northern Iraq, Somalia and Haiti were improving US CMO capabilities. Interagency coordination was improving at the strategic level and civil-military operations centers and other innovations were improving tactical coordination. But these improvements occurred in a US political context that sought to minimize risk through overwhelming force and narrowly-defined, short missions, or – preferably – avoiding missions completely that did not directly threaten US vital interests. Doctrine also improved. In 1994, the United States published Field Manual 100-23, Peace Operations, which included important distinctions between peacekeeping and peace enforcement, as well as guidance on the role of civil - military operations centers. Doctrine, for civil-military operations overall however, remained limited, particularly in its ability to describe a non-linear operating environment (McNerney, 2008:178).

On the other hand, the United Nations also paid the lesson of non-adaptation and insufficiently flexible structures in the conflict in the former Yugoslavia. The CIMIC structures projected in the Western Balkans missions have failed to accomplish their mission and, moreover, many atrocities have been committed against them. The attitude of the local population, based on stereotypes (especially anti-American) led to a repositioning of Allied CIMIC structures, and the effects of change were felt over time, given the rather long duration of the Balkan mission. In Kosovo, for example, civilian-military missions have had other effects, and the American CMO structures have been able to design and deliver not only assistance to Kosovo refugees, but also to create contacts with local leaders, and distribute information products, radio/TV broadcasting, etc. On the other hand, the lesson learned in the Balkan theater, namely the "Bosnian lesson" of CIMIC missions, translated into important changes in NATO doctrine (AJP-9), but also in American doctrine. The continuous adaptation of CIMIC actions to strategic objectives, the maintenance of civil-military links for a long time and training troops for flexible intervention in relation to the theater of operations (in the post-conflict phase), for Peace, building or peace enforcement, allowed the CIMIC/CMO structures to carry out their missions successfully. CIMIC missions in Kosovo are a case that has been the subject of a separate

study given the unintentional design of the KFOR mission on the five multinational brigades (MNBs) responsible for distinct areas (operation areas): MNB North (French coordination), MNB Center (British coordination), MNB East (American coordination), MNB South (German coordination) and MNB West (Italian coordination). Practically, CIMIC lessons (meaning both good practices and mistakes) have to be clearly understood at the brigade level. The integrated plan of the CIMIC mission of MNB North not hierarchically but successfully implemented in civilian-military mediation, the limited definition of the CIMIC tasks of MNB East, the indisputable success of the Austrian CIMIC structures under MNB South, the relative calm in the field of operations of MNB West (and, implicitly, the lack of specific requirements for CIMIC related structures), *i.e.* the effective approach of CIMIC missions within the MNB Center, led to the need for a detailed and applied analysis of the mission, with positive overall outcome, resulting in a series of lessons learned of great importance for the adaptation of doctrinal apparatus at least at the level of combat manuals (Mockaitis, 2004).

Coming back to the theater of operations in Afghanistan, assuming the deployment of CIMIC missions in parallel with those launched in the Kosovo operations area, the first successes of the mission jointly designed and coordinated in line with the projected objectives were those of humanitarian assistance at the Afghanistan border and cooperation (the creation of the impression of goodwill and trust in the American troops in the eyes of the locals) based on the generous offer of tents, blankets, foodstuff, etc., namely the mediation of medical support provided by UNICEF. Subsequently, the foundation of the CMOC in Islamabad (Pakistan) to monitor the humanitarian situation and to maintain a climate of mutual trust created the premises for the success of the CIMIC structure. The real challenge was during counter-insurgency operations. The design of the Provincial Reconstruction Teams (PRTs) has allowed work in mixed teams, containing military, civilian and host nation representatives, all involved and held responsible for the common reconstruction goals. Through this type of civil-military dialogue, mediated by the CIMIC structures and designed in accordance with the natural requirement of power transfer to local authorities, specific missions have led to strengthening security, to increasing the role of central Afghan authorities and, of course, to reconstructing the country. Moreover, the accomplishment of the missions planned by the

CIMIC / CMO structures allowed the transfer of effects to other military missions in Afghanistan theater of operations, including the integration of coalition efforts with those of the United Nations:

The PRT's, perhaps unintentionally, also served to integrate Coalition efforts with those of the UN and the International Security Assistance Force (ISAF) (McNerney, 2008:187).

To conclude, CIMIC missions in international theaters had the role of regulating a doctrinal projection appropriate to the current battlefield transformations and demonstrating that, unitedly designed and executed in accordance with the overall objectives of the mission, civil-military cooperation leads to the desired synergistic effect in joint operations and to the avoidance of unnecessary loss of life on the battlefield. In addition, these missions were designed to reshape the roles of CIMIC staff in line with the increased complexity of such actions, and, in particular, to design CIMIC tasks for each individual soldier, as Zaalberg (2008:23) noticed:

The first source of CIMIC is based in conventional warfare [...] The second foundation for CIMIC is based on the history of irregular warfare and counter-insurgency principles. Civil-military cooperation in counter-insurgency operation is a central tenet, '**every soldier's job**' and a process or concept of operations geared towards political objectives rather than a function for specialized units and personnel in support of reaching purely military goals.

CIMIC has thus become an indicator of the transformation of the contemporary war, but also an indicator of the flattening of the military hierarchy, at least in the military actions in multinational theaters of operations. At an early stage, civilian-military cooperation was a purely military concept and developed in the light of the diversity of situations in which it operates, in line with the challenges of an ever-changing society. NATO counter-terrorism policy defines three basic steps: counteracting terrorism (offensive, preventive actions), anti-terrorism (security measures), and managing the consequences that diminish the effects of an attack. All these should include the CIMIC structures.

3. THE CULTURAL FACE OF INTERNATIONAL CONFLICTS

Conflict is a form of interpersonal or organizational interaction where there are

differences in values and statuses, goals and interests. Conflict is defined by Coser (1967:8) as "A fight between values and status claims, power and resources where opponents' goals are to neutralize, damage, or eliminate rivals", while Burton (1988) brings to the forefront the simple antithetic relation to goals, values, interests and conduct. The term "*conflict*" is strictly related to "*competition*", but the relationship is not a two-way one. Any conflict involves a competitive situation, but not every competition necessarily involves escalating the conflict. Concerning the peculiarities of competition between intra-state groups, states or coalitions/alliances, with beligenic potential, not any such non-lethal confrontation involves a conflict. There are military theorists who consider, however, that this competition raises the conflict, and the current, silent, unpredictable war manifests continuously:

The area of confrontation has always been expanded by the addition of non-military fields, because each competitor wanted to win - politically, economically, financially, informally, culturally and psychologically - escalating the stages of the competition up to the one of armed violence. In other words, the war was, is, and will be multidimensional and continuous (Orzeată, 2011:31).

Where there is a minor conflict, there is also a cultural problem of surface or depth. Culture is always one of the causes of the conflict, whether it plays a central role or subtly influences it. Conflicts that are hard to solve, such as the Israeli-Palestinian conflict or that between India and Pakistan for controlling the Kashmir region, are not only related to territorial or sovereign issues but also to the recognition and legitimacy of different identities and ways of life giving meaning to them. Life in harmony means also in cultural fluency. This means familiarization with certain cultures: their nature, the way in which they work, and the ways in which they intertwine with human relationships in times of harmony, but especially in times of conflict. Studying conflicts and the awareness of the different cultural dimensions, including communication, ways of settling and resolving conflicts, knowing their identities and roles in a community are defining elements in crises or conflicts resolution. There is no single approach to resolving conflicts, be it national or international, as long as culture is a fundamental factor and it has its own ways. Therefore, cultural fluency is a basic competence for those who intervene in conflicts. In addition, religion is a sensitive factor, considered to be a source of instability or conflict. Knowing all these aspects of

a cultural nature is the attribute of the CIMIC structure, together with the ability to cooperate, which is essential to the accomplishment of the missions.

Cultural understanding is a necessary but insufficient component for the capability of CIMIC to meet present and future challenges. It must be able to use situational indices to determine when a culture becomes a relevant factor, as well as other interaction skills with members of that particular culture. For example, cultural knowledge may have limited utility at a time when some rigid interpersonal behaviors or ethnocentrism attitudes are not practiced. This ability is called intercultural competence. It is that ability to quickly and accurately understand and communicate adequately and effectively with people from different cultural backgrounds in order to achieve the desired effect, without having in-depth knowledge of the other culture, and even if fundamental aspects of the other culture come to contradict their own opinions or beliefs. All these skills are needed so as to work effectively in a foreign culture. To have them, the starting point is knowing their own culture and understanding the obvious cultural differences. In this respect, a complex analysis of the sources, manifestations and consequences of a particular culture should be carried out. A second step is the attitude toward other cultures and the motivation to learn how to relate to members of another culture. In this case, empathy and openness are defining qualities of major importance. All of the above mentioned are packed with a set of skills that combines the ability to master their own reactions in a multicultural context, as well as the flexibility to assume the perspective of someone belonging to a different culture. Thus, intercultural competence is a set of general cultural knowledge, aptitudes and skills that develop through education, training / training and experience, all of which provide the ability to operate effectively within any complex cultural environment.

CIMIC also has the task of gathering cultural information and enriching them by adding meaning and deepening them. Thus, culture is a useful but difficult concept, because everything is constantly moving, therefore culture is not a static concept. Moreover, the factors that define culture, phenomena and cultural manifestations help to interpret data and information gathered, giving them meaning in a certain cultural context and leading to the understanding of cultural aspects in an area where missions are carried out. Therefore, those who are deployed in a particular country must see the culture of the host community

through the eyes of its members. The fact that CIMIC officers are not members of the same cultural community can often be a disadvantage and can lead to mistakes when they want to understand some local cultural manifestations. Therefore, the process of knowing a different culture is one that occurs naturally, in which it is important to keep the lucid mind and to try and understand deeply behaviors and manifestations perhaps different from those already known. This approach will make it much easier to handle the bulk of information and the process of adapting/ understanding the host culture.

The lessons learned from the missions in Iraq and Afghanistan, for example, place culture in a place of honor, being considered a fundamental element, with an essential role in modern conflicts. The identity of a group is reflected in cultural goods (documents, artifacts, buildings, etc.). Destroying them can cause a rupture of the past, wiping the identity of the group from historical memory. Furthermore, the deterioration and destruction of cultural heritage can undermine the hope of a community in the future. Thus, the lack of awareness and appropriate measures from an international (military) intervention affecting the value and status of certain cultural property can lead to a decline in welfare and may have a serious negative effect on public opinion about a military operation in a theatre, on national territory, and worldwide. The above mentioned are graphically represented by Abbe & Halpin model, see Fig.1.

So, we find again that where there is a conflict, there is also a cultural problem of surface or depth. Culture is always one of the causes of the conflict, whether it plays a central role or subtly influences it. Furthermore, it is clear that the new strategic environment requires the initiation of a mix of instruments, military and civilian capabilities together to resolve a conflict. Experiences related to crisis management operations have shown that an operation requires, from the outset, a combination of civilian and military capabilities. If military security is quickly established, organized crime and other factors continue to impede a return to normality. Thus coordination of military and civilian efforts is necessary, both at strategic level and in theaters of operations, in order to cope with complex challenges in the future. This global culture is somewhat truncated by the local component, the state struggling to preserve national values, values that give identity to both the state and members of the national community. Therefore, ensuring the national security of the state means the co-operation of several internal structures, ranging from the army, to public order

structures, to intelligence and counterintelligence, and ending with governmental and non-governmental institutions and agencies. What is clear is that CIMIC is a necessary means for civilian and military objectives to be consistent, especially in hostile environments or in conflict situations where the powers of the military side do

not harmonize exactly with those of the civil one (international or non-governmental organizations). Thus, CIMIC structure is a binder, a mediation zone between the two structures with common purpose and mission. It facilitates the transition towards the civilian governance by ensuring access to local resources.

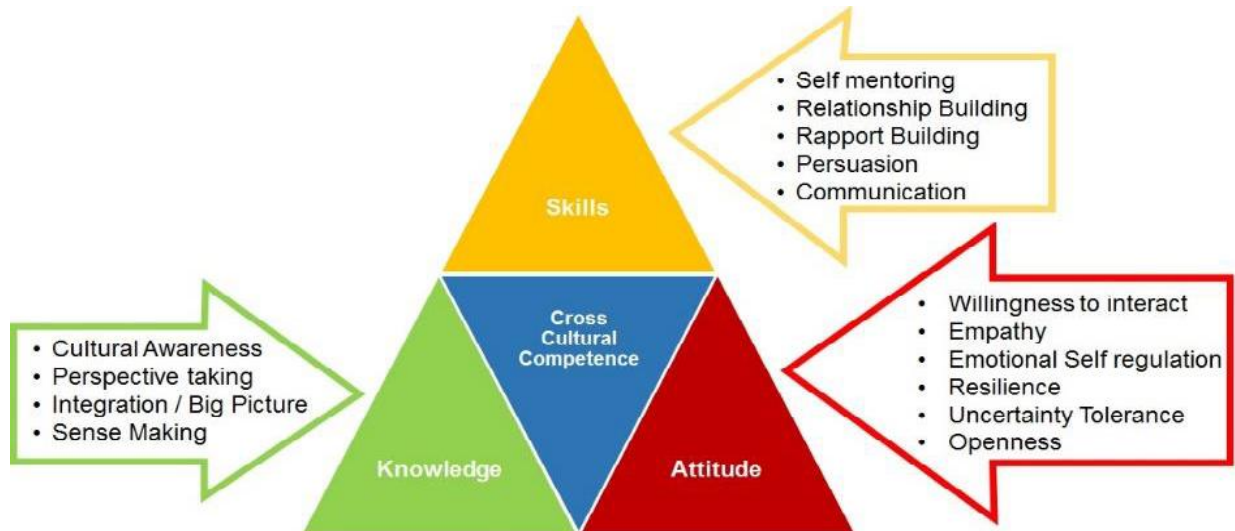


Fig.1 Abbe & Halpin Model, 2009, *apud* Foliant (2015)

The human factor from different cultures as well as the involvement of civilian actors have increased the degree of involvement of CIMIC component within military operations. Moreover, a good knowledge of the local situation, of the specific cultural aspects of a particular conflict zone can facilitate communication and cooperation with local authorities and locals, which gives specificity to CIMIC actions. Therefore, in theaters of operations, it is important to identify the most effective way of dealing with civilian actors, for coordination at all levels during military operations. At tactical level, confusion and duplication of effort must be avoided during missions. CIMIC relationship and collaboration structure must be both flexible and mission-oriented. In any situation that may occur, civil structures are fundamental to achieving the goal at all levels. However, communication within a country, within the community of these organizations is a complex and sensitive subject alike. In some cases, parallel UN / Military Coordination Structures are being founded, which only complicate the communication process. Better relations between NGOs and the military, resulting from increased opportunities for close co-operation in areas such as joint training, planning and evaluation, help in understanding each other and bring a plus in terms of efficiency during missions.

4. CONCLUSIONS

Studying conflicts and the awareness of the different dimensions of culture, including communication, ways of settling and resolving conflicts, knowing their identities and roles in a community are defining elements in resolving crises or conflicts. There is no single approach to resolving conflicts, whether national or international, as long as culture is a fundamental factor and involves ways and means. Cultural understanding is a necessary but insufficient component for CIMIC's capability to meet present and future challenges. The intercultural competence is a set of general cultural knowledge, skills and abilities developed through education, training / training and experience, all of which provide the ability to operate effectively within any complex cultural environment. From this complexity also arises the heterogeneous and diversified role of CIMIC missions as well as the multilateral skills that the officers of CIMIC structures have to hold, many of them not being taught and trained in specialized courses but being acquired in time. To sum up, civil-military cooperation leads to the desired effect in joint operations and to the avoidance of human loss. In addition, these missions had in general, the role of

remodeling the roles of CIMIC staff, in line with the increased complexity of such actions and, in particular, of designing CIMIC tasks for each individual working in the military system.

The most important personal contributions are those relating to the reconfiguration of the CIMIC officer's approach as part of the structure, but also the emphasis on him as an individual who must possess certain skills to carry out CIMIC missions. Furthermore, he must be trained on this line by competent structures in training centers where these skills are practiced and applied to increase awareness and knowledge of how to act in difficult situations in different areas, especially from the cultural perspective. The intercultural element, with all its specific elements, must help the CIMIC officer in his awareness and adaptation to the new environment in which he will act.

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THE ITALIAN CONSTITUTION AND THE CULTURAL HERITAGE. THE DIDACTIC-EDUCATIONAL DIMENSION OF OUR TERRITORY

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Abstract: *Amongst the general principles of the Italian Constitution, grounded as the foundation of human modeling, article 9 establishes the commitment of the Italian Republic – intended as the organization of the State – to promote the development of culture, of scientific and technical research, as well as the safeguard of the environment and the National historic-artistic heritage as a factual testimony of our Country's civilization and culture. This statement encompasses the freedom of artistic activities – both from a conceptual and from a production standpoint – as a constitutional right, and it also implies the protection, conservation and promotion of works of art, aimed at the advancement of culture. While carrying out the survey, which also highlighted a situation of severe abandonment of the National historic and artistic heritage, the Commission also acknowledged the essential homogeneity of the surveyed heritage, deeming it appropriate to classify them under the definition of “cultural heritage”, stating in Declaration n. 1 that “cultural heritage” is the definition of an asset constituting “a tangible testimony bearing the value of civilization”. The Franceschini Commission proposal of classifying the cultural heritage in five groups is still substantially effective: 1) archaeological heritage; 2) artistic and historical heritage; 3) environmental heritage; 4) archival heritage; 5) book heritage.*

During the 1970s, there was an inclination to classify as a cultural asset non only a single piece, but rather a cluster of pieces intertwined with one another and part of a specific context (for instance, the historic centers of old towns); there was also a trend to highlight the integration between cultural nature-related aspects (hence the essential notion of “environmental heritage”); and finally to acknowledge as cultural heritage not only the “matter” but also “activities”. Keeping on with the pursuit of analyzing the semantic evolution of “cultural heritage”, the Italian Law 112 of March 31, 1998, introduced an innovative point of view by simply eliminating the adjective “material”. A profound knowledge of our territory, from an environmental and historic-cultural perspective, is a fundamental and pivotal educational experience, which cannot simply be disregarded by the school system: reading our territory, taking hold of its natural and aesthetic substance and knowing its history, basically means to foster our culture, our values and the local dimension of life. Because even as individuals, we are all part of a shared “social and cultural being”.

Keywords: *intercultural context; communication; cultural heritage; community.*

1. INTRODUCTION

What does "culture" mean today? If it is not to be understood as superfluous or accessory, or privilege for a few, but as an indispensable condition for the formation of a critical thinking, conscious of the world that is living, prepared to face the challenges that the future opens, capable of confronting The other, then doing culture will certainly mean production and organization, but also transmission of information, so communication.

It is therefore necessary to find appropriate arrangements for involving the various public and private spheres of the territory on the basis of shared projects so as to be able to propose quality

cultural services that can be used by most citizens, both large and small. What we find central to our business is the promotion and implementation of a network of initiatives aimed at the smaller public, convinced that this attention will build an investment for the citizens of the future; the promotion of young talent for us fundamental in order to provide them with new and effective opportunities for expression; the valorisation of women's talents as a commitment to the recognition of the role they play in the production of culture, recognition is necessary because the distance between what women give to the country and what they receive from the country is still great.

In addition to the commitment to acknowledge the variety of proposals and their realization, from the ones most targeted to a specialist audience, to those of popularity and entertainment, there is a need not to lose sight of the coordination function that comes to us from an institutional point of view, but also to strengthen those promotional activities that today have many tools offered by news spreading systems: from publishing paper news, websites, mailing lists, in addition to the more traditional forms of information journalism.

We think that the various possibilities offered by the communication are particularly important as they allow a heterogeneous audience to use the information tools in a different way; But we are also aware that in the often abundant abundance of news, information, and initiatives, it is increasingly necessary to address the quality aspects of communication itself, which brings creativity to play even for a public body, more accustomed to a communication of Administrative and bureaucratic type.

Education today is not meant to be a playful or superfluous activity, or a privilege for a few, but as an indispensable condition for the formation of a critical and conscious thought of the living world, and hence production, organization and transmission of information on the territory. Of the largest number of citizens, both large and small, by taking care of the quality aspects of communication itself, which brings creativity into play. Knowing from an environmental and historical-cultural point of view the territory in which you live is a fundamental and decisive formative experience for anyone to read the territory, to capture it in its aesthetic-landscapes, to know its history, to deepen culture, The values and the life of the local dimension in which each individual is placed and, on the basis of which, each one builds his or her identity of being social and cultural. It also means getting in touch with that humanity's heritage that constitutes the moral and social heritage of those who preceded us, aware of the potentialities and resources that the surrounding world offers, in a word to design a future so aware of the present. Strongly rooted in the past.

By rebuilding the awareness of the reality and culture of belonging, one understands their own cultural and human identity; [...] it is understood to be inserted into a territory not by a case of genetics, but with precise connotations of behavior, aspirations, interests; Gives a sense of the events of yesterday, a testimony of values that could also be of today; It grows together in respect of the environment that welcomes us, to give meaning to each cultural operation that in itself closes a disruptive proposal of advancement. It

therefore appears clear that the territory in its articulated and complex social organization, in its environmental and monumental riches, and especially in the cultural expressions of historical, linguistic, artistic and religious traditions, becomes an indispensable growth opportunity.

2. THE NOTION OF "CULTURAL GOOD" BETWEEN LEGAL RECOGNITION AND SEMANTIC EVOLUTION

Territory as a historical product of a millennial relationship between human communities and physical space becomes "human space", that is, the fruit of man's work by intervening on nature to distribute, order, and adapt reality to its needs. It also becomes the container of all manifestations of human civilization, of all that the human spirit has been able to create, of all the goods (artistic, archaeological, environmental, ethnographic, folkloric, etc.) visible and perceptible in Landscapes, which are defined as cultural goods, through which it is possible to reconstruct paths of meaning and to understand the plot of time, space, mentality and past values. That is why every settlement, small or large, is an open book in which one can read the history of the men who lived and lived there.

The territory, read from the point of view of cultural heritage, is identified in the concept of "cultural landscape", that is, in all the signs that human culture has left and leaves in space. They are indicators of choices, values, convictions, contingent needs, responses to livelihoods, work, etc. in a variety that only the wealth of life can express. They address the urban environment as the peasant or natural environment and present themselves in systematic organization (sign system) as sources of information to read through one or more interpretive codes.

The history of epochal civilizations and traps in the slow flow of time is enshrined by the subtle interweaving of thought and materiality that is the precondition for the production of every cultural asset. The recovery of our history and all of those positive values that leave its tracks become, therefore, an act of appreciation for any testimony of man's intellectual and material commitment. This is a recovery that requires the identification, retrieval, cataloging, preservation and enjoyment of the cultural good in itself and that, highlighting this multiple value dimensions, ends up implying the claim of the educational momentum.

The notion of "cultural good" used for the first time in the Convention for the Protection of Cultural Property in the Event of Armed Conflict

(L'Aja, May 1954) has tended to replace in Italy the most descriptive notion of "historical and artistic heritage" (Article 9 of the Constitution). The progressive semantic and juridical evolution suffered by the idea of cultural goodness makes it possible to identify two opposite and distinct conceptual poles:

1) a concept that is essentially idealistic, according to which only the masterpiece, the object of recognized artistic value, can only be attributed to the rank of cultural good, whose high value makes it known and appreciable only for a small elite of men of culture;

2) a notion of wider cultural heritage, including not only the highest expressions of artistic, archaeological, historical, architectural, library and archival heritage, but also all those testimonies of human civilization that the man of the future has the duty of Remember to protect them, and the right to keep them to continue enjoying them.

On the protection of art and natural beauty, it is stated, according to M.S. Giannini, the principle that we must preserve, for the enjoyment of men of the present and of the future, some things that have a particular artistic, historical and natural value ... with regard to the individual goods, which are at the base of the two Fundamental laws, law 1 June 1939 n. 1089 for the protection of things of artistic and historical interest, and the law of 29 June 1939 n. 1497, the protection of natural beauties, on which the provisions of the provisions on the protection of cultural and environmental assets are still today, and ultimately also the significance of the constitutionalisation of the concept of cultural property.

With the entry into force of the Italian Constitution, the good has become museum or environmental repository in a "cultural promotion tool"; The two paragraphs of art. 9 recognize, in fact, the institutional duties of the Republic, the duty to promote the development of culture through those that the Constitution considers, uniquely, the cultural assets of the nation, namely the landscape, the historical heritage and the artistic heritage.

Art. 9 Cost. The Republic promotes the development of culture and scientific and technical research. It protects the countryside and the historical and artistic heritage of the nation.

While the second paragraph seems to provide for complete legislative and administrative regulation by the public power, the landscape and the historical and artistic heritage of the nation, the first paragraph, meaning culture and science as

research, imposes on public power no intervention of protection, but of promotion. It is possible, therefore, to infer two principles that art. 9 introduces:

1) the first, interventionist type, engaging political power to ingest directly into the development and protection of culture;

2) the second, guaranteed type, which, with regard to research culture, commits the political power to put in place only the conditions of a "strong" cultural development.

Promoting the development of culture means, for the Republic, to safeguard, preserve and enhance the goods that are cultural witnesses and take instrumental importance for the attainment of these goals, both for their intrinsic cultural value and for the reference to the history of Civilization and the local costume, while at the same time ensuring to the community the enjoyment of cultural values expressed by such goods.

Article. 9 of the Constitution, reconnecting to the promotion of culture and scientific and technical research the protection of both artistic and historical heritage as well as landscapes, shows that the culture is not so much the cultural heritage of the nation as a whole, more concretely with The intellectual training of the individual through an educational process understood in the widest sense, including the acquisition of every value, though purely aesthetic, capable of soliciting and enriching the person's sensitivity. In this sense, promoting the development of culture means exalting its freedom, recognizing how it can directly contribute to the development of the human person. However, this will only be possible by guaranteeing the enjoyment of cultural goods, which is why it is the end of fruition and the essential and characterizing element of cultural goods; Failing this, the primary justification of the quality of cultural goods is lost, and since fruition is not merely a mere possibility of access to goods, but also involves the ability to perceive the corresponding intrinsic value of culture and civilization, the enjoyment of cultural property must Understood as a learning process both in adolescent and adult age groups.

In addition to the artistic and historical heritage, archaeological and museum heritage, archives and libraries, it is also necessary to consider the environmental and landscape cultural assets whose geological, flora and fauna, ecological, agrarian, territorial infrastructure and the same structures Integrating with the natural environment, make vital elements of our culture, and therefore should be protected, valued and intelligently used.

The bill no. 1974 by Minister Gullotti (July 30, 1984), established new standards for the protection and enhancement of cultural and environmental assets. This bill expressed a new, open and proactive vision of cultural good, definitively marking the overcoming of the aesthetic conception that was at the basis of the two laws of 1939. The first article of the document reads a famous definition:

Archaeological, architectural, historical, artistic, archival, book, audiovisual, environmental, demographical, cultural and environmental assets that represent, both individually and in aggregation, significant manifestations of creativity, knowledge, costume, work of the 'Man, of the historical, geological and paleontological environment, highlighting the fact that a cultural asset is not only an artistic object or element, but also a work and a testimony of man's craft, agricultural, and technical work.

More recently, these claims have been confirmed and supported by Legislative Decree no. 490, the "Unique text of the legislative provisions on cultural and environmental property", which in Title I, art. 2, states:

They are cultural goods disciplined under this Title:
(A) immovable and movable property which has an artistic, historical, archaeological or demo-ethno-anthropological interest;
(B) real estate, which, because of their reference to political, military, literature, art and culture in general, is of particular importance;
(C) collections or sets of objects which, traditionally, fame and particular environmental characteristics, are of exceptional artistic or historical interest;
(D) archival goods;
(E) library assets.

As well as paintings, coats of arms, graffiti, tombstones, inscriptions, tabernacles and other ornaments of buildings, exposed or not to public view; [...] public areas, having archaeological, historical, artistic and environmental value; photographs and specimens of cinematographic, audiovisual or motion pictures in motion or recorded, as well as records of sound or verbal recordings still recorded, whose production dates back to more than twenty-five years; means of transport for more than seventy-five years; the goods and tools of interest for the history of science and technology for more than fifty years.

Therefore, the idealistic concept of art as a moment of spirit and artwork was definitively abandoned as a unique and unrepeatable product,

even conceivable, being absolute and universal value, from its historical context. Too many losses have led to this aristocratic conception: all the legacy of ancient craftsmanship and folklore, the vital city of the city, the lesser monumentality (rural chapels, masserie, trappets, etc.) are finally recovered to their cultural value, to their value of historical testimony in the most global sense, recognizing their material consistency, ideological meanings, their original placement, their relationship with other objects in the same context, their state of conservation, their actions, and so on.

This conquest is the result of the reference of the notion of cultural good to the anthropological concept of culture understood as the objective heritage of abstract elements (the set of values, symbols, patterns of behavior, rules, languages) and concrete elements (objects, Work, books, works of art). In the so-called "anthropological turn" culture is despiritualized: the monument is placed on the same plane as the tool, the work of art is as cultural as a peasant plant or popular song, a way to plow a field or furnish a house. This involves a revaluation of what is now called 'material culture', that is, of the whole range of human productions and manifestations more connected to the material needs and the operational needs of doing, so it is no longer neglected to include the interior of a catalogue as complete as possible of cultural goods, the rather diverse set of further cultural expressions that take on some of the constants typical of the evolution of civilizations.

One of the first concerns the craftsmanship, ie the productive activities that do not relate to the industry's own production, but remain within the confines of a tradition whose safeguard also depends on the way in which every citizen is educated to pick and value it. The craftsmanship gives the size of time; seized in all its uniqueness and unpreparedness, in its relations of use and exchange, in the type of material it is composed, becomes an occasion to rethink the life of a time, its rhythms and its meanings. It is alongside industrial design including items that, while being serially produced, have specific technical and aesthetic requirements that characterize the twentieth century culture: the museums accept within them classic pieces of the twentieth-century design in order to understand the Stages of design and realization. To the testimonies of the culture of manufacturing and industry of this century and of past ones we add other attestations of our history that date back to that particular form of popular culture that is folklore. This represents, in itself, a cultural asset of immense value if one considers that customs,

customs, celebrations of the community, religious rites and so many other manifestations of the life of a people such as literature, art. The beliefs and the same relationship with the myth, come to us through that complex of "popular antiquities" that we call folklore and demography and demo-anthropology are called to study. The term was coined by the archaeologist William John Thoms, better known by the pseudonym of Ambrose Merton (1803-85), who used two old Saxon words: folk = people and lore = know; Then, to the letter, folklore = know the people. As a constraint principle of the concept we try to use a certain "associative" mentality to which the content of the folklore is born and the propagation of what constitutes the content of the whole spiritual force of the human collectivities which is the tradition often intertwined with dialects and popular music or the typical dance of a region, as is the case of the recently rediscovered pinch, appreciated for its artistic-cultural valor and for its rejuvenating strength of the spirit of time that has produced.

As we can see, the interweaving of the signs through which culture speaks to us is made up of a very broad and open interconnection fabric, but the unifying structure of culture must be sought in the territory and the cultural heritage itself, Their cultural unity, avoiding the eradication from the territory within which they take on the body, revealing themselves in their peculiarities and expressing, more authentically, the senses, the values and the identity models of which they become bearers.

The promotion of a conscience is particularly necessary in our Mezzogiorno where it calls for political and educational intervention for the protection and enhancement of every cultural asset, and it is easy to deduce as a result of the school and the institutions operating in the various cultural goods sectors - museums and libraries, theaters and archives, cineteche and pinacoteche, superintendents and private bodies - the onerous commitment to educate their users, not only to know the cultural good they offered, but to get direct contact, to study it, to classify it, "Learning to produce culture by passing through culture": the cultural good in itself and for itself is not important; It is vital to its vitality, its cultural productivity, considering culture as a real resource.

3. CULTURAL ASSETS: CROSSROADS OF KNOWLEDGE AT THE SERVICE OF AN AUTONOMOUS SCHOOL

Cultural assets appear in the perspective of programs as a kind of crossroads of knowledge, where more languages and experiences are

encountered, in a set of 'texts' whereby word, number, sound, gesture, and all 'Image is complemented by further training opportunities, new interdisciplinary areas, intertextual exchanges between the material, intellectual, and artistic expressions of their culture.

The new choices emerged in school-curricular policy thanks to the autonomy of schools, introduced by law no. 59 of 1997 (Bassanini), aim at an increasingly concrete implementation of the addresses mentioned here, as the school increasingly assumes the connotations of an open and flexible system, ie a reality that is structured in accordance with educational processes continuously interchanging with the outside environment. Transfer to individual schools of powers and responsibilities makes it possible to overcome the classic bureaucratic model, standardized school curricula, hard lesson hours and improve the quality of the service provided by adapting it to the needs and specificities of school users and the area.

The school organization is more articulate and more pro-active, making the connection with cultural assets more effective and collaborating with the cultural agencies present on the territory. This is the place where the design of a differentiated offer of educational and training activities (POFs) is placed, which besides constituting the operational tool for the realization of autonomy itself, constitutes the prerequisite for experimentation and research aimed at 'Innovation of a school that places the student at the center of the educational project and its diversity as to the interests, needs and learning abilities. The recent "National Guidelines for Primary School", issued in September 2003 by the Ministry of Moratti, recall several times the need to

seek and propose solutions to problems relating to the protection, conservation and enhancement of the environmental and cultural heritage present in the continue to use it.

The proposed objectives require that children have the opportunity to learn about the environment in which they live and come to historical knowledge after having repeatedly conducted historical-didactic research to reconstruct aspects, processes and changes of the past of the generation of children, the past of the generation Of adults, of the local-social past. They are activities that require the use of multiple and varied sources (controlled procedures, information organization, communication of results) and their development is skills training if it happens with method and with distant times, without hesitation.

4. CONCLUSIONS

There are, in this regard, at least five points that give a certain consistency of prospects and pedagogical choices:

1. the recovery of the idea of "active education" as "creativity is always stimulated by using active methodologies", where doing and thinking intertwine and enrich each other;

2. Reaffirming the concept of transdisciplinarity through links to other strongly communicative disciplines such as language, music, and motor education;

3. the choice of the laboratory method, as the lab of expressive activity is the place where projects can best be developed in 'situations full of stimuli and suitable materials', overcoming the traditional explanation-personal-interrogation sequence;

4. the welcome of the environment and the area to be approached with "educational visits, presentation of works of art, internships in external ateliers";

5. the enhancement of group work and peer interaction, in a "dialogic atmosphere that favors communication", by activating strategies of "research, comparison, and critical expression".

We imagine, therefore, that within five years of elementary school pupils, through workshops and interdisciplinary activities, in conjunction with the great planning opportunities made available by POFs, can learn about the territory they live in, the main institutions that Deal with environmental and cultural heritage, understand the importance of human intervention on the environment. And so far, nothing would be said again ... The real novelty lies in the proposal of identifying an environmental problem, possibly near the school, on which to work in a 'concrete' way: a monument to save, an ethnographic collection to be preserved, A natural park to be created. Already there are schools enriched with restoration minilabs of objects related to local tradition, corridors and classrooms furnished with sketches and visual representations of various environmental recovery projects, in agreement with local authorities.

Today's school, as a result of the enormous potential of self-discourse, can not only capture in the territory unrepeatable expressions of "local culture" - largely ignored by the same school texts as well as often forgotten or seriously impaired for reasons of Speculative character - but it has the duty to design and realize a new sensibility, a new consciousness of that 'beautiful' that lives and palpates in things, only in seemingly minimal, visible in every architecture,

in each country district, in every trace of A local experience. It will inevitably have to work so that younger citizens can look closely at the things that surround them and make them their own, grasping the signs and memories that constitute the indispensable and perennial contents of personal and community identity.

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BOUNDARY SITUATIONS AND LEADERSHIP CHOICES IN DEFENSE ESTABLISHMENTS

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Abstract: *Change is an inherent part of today's world. To become a part of it, to juggle with it, to work against it, to be engulfed by it or simply ignore it are all part of choices daily made. The problem that arises though is that regardless of the type of change, both legal entities and individuals are confronted with their limitations and finitude. Hence the conundrum of finding the way through the plethora of possibilities may either lead to gaining or regaining the freedom of choice by daring one's own limitations or remaining entrenched in these. Regardless of the choice, the waste of opportunities or the gain is experienced in both situations as a pain that, if not properly managed, may lead to either sudden or slow immobilization and finally to extinction. This encounter of finitude and limitations is best described through the concept of "boundary situation" as discussed by the philosopher Karl Jaspers. However, the inherent solutions proposed by him rely solely on the strength and willingness of the individual entity experiencing a situation loaded with multifarious possibilities towards change. What this paper proposes is an academic approach to the boundary situations that defense establishments are confronted with nowadays. Starting from a bird's eye view of these, the analysis is to focus on the mandatory rewriting or reinterpretation of the script underlying contemporary leadership roles. Thus, the paper also aims at initiating a discussion on whether nowadays' changes in the defense and security environment are by themselves boundary situations that, if ignored or simply blindly struggled with, will eventually lead to wide immobilization of legitimate defense systems to the detriment and dramatic consequences for their stakeholders.*

Keywords: *defense challenge; leadership roles; boundary situation; macro and micro organizational behavior*

1. INTRODUCTION

More than half of any individual's active life focuses on task accomplishment, workload, and interactions that are an inherent part of profession. Therefore, it is increasingly difficult to tell apart individual professional behavior from group and organizational behavior. What is more, the former is nothing but the mirror of the other two since organization processes, procedures and practices derived from policies, doctrine, strategy leave a heavy footprint on how groups, teams, individuals behave under specific circumstances.

Given modern and contemporary professional life features, an increase in the number of organizational and individual external affiliations, bonds, relationships leads to a higher likelihood for the same individuals and organizations to discover their own real or imaginary limits and to experience tension when trying to align and integrate these into their own existence.

The question that this article attempts to address is as follows: if leadership is about doing the right thing, then what is the right thing to do,

what is the right course of action when confronted with these real/imaginary limits that restrict/blindfold the capacity to act and react in full awareness as a whole? Inherently, the goal of this paper is to provide a framework for reading, understanding and possibly for choosing what course of action to be followed when extreme situations are to occur in organizational life.

2. BRIEF CONCEPTUAL DELINATIONS

The article is anchored into the philosophical concept of *boundary situation* proposed by Karl Jaspers. According to him, this is "an encounter with an insuperable limit at which we necessarily fail", "a negative limit experience", "an ontological flash" (Strenger, 2011:93) involving acknowledgement that an apparently crafted/ designed life can divert course. The paradigmatic situations defined by Jaspers as boundary situations are "*illness*" and "*death*" of oneself or another, as well as guilt and anxiety. Moreover, boundary situations

do not change, but only their manifestations; in their reference to our existence they are totally valid. We cannot see beyond them; in our existence we do not see anything behind them. They are like a wall that we push and walk into. They cannot be changed through us, but we can only bring them into clarity without being able to deduce them or to explain them from something else. They exist with existence itself. (Tymieniecka, 2010:244)

As such, boundary situations become a source of philosophical inquiry and human awareness of freedom. However, debatable as this may seem, the contexts in which humans are truly free are very few. What is more, they are subject to restrictions that are not dependent upon them and that reduce reality. When encountering boundary situations, the choices have a dual nature: love/hate, facing reality with dignity or avoiding it in cowardice. What is worth remembering though is that these situations may generate a dramatic change in behavior or attitude for the best, in Jaspers' opinion, or for the worst, as numerous cases of deployment in war zones prove it. Thus, understanding boundary situations is about

rescuing significant parts of common experiences from oblivion, repression, but most especially from domestication - the sense that common human experience is routine, humdrum... (Gerhart, Russell, 1984:185).

However, the inherent solutions proposed by Karl Jaspers rely solely on the strength and willingness of the individual entity experiencing a situation loaded with multifarious possibilities towards change. What this paper proposes is an academic approach to the boundary situations that defense establishments are confronted with nowadays and leadership choices that can be/made in line with or against system constraints. Starting from a bird's eye view of these, the analysis is to focus on the mandatory rewriting or reinterpretation of the script underlying contemporary leadership roles. Thus, the paper also aims at initiating a discussion on whether nowadays' changes in the defense and security environment are by themselves boundary situations that, if ignored or simply blindly struggled with, will eventually lead to wide immobilization of legitimate defense systems to the detriment and dramatic consequences for their stakeholders.

3. PERSPECTIVES ON ORGANIZATION BOUNDARY SITUATIONS

As this chapter is to outline, in an organizational framework, boundary situations are

related to any transformation/change endeavor or challenge that an organization as a whole needs to tackle and/or to changes that groups or individuals undergo as a result of exogenous factors like socio-economic, political, geo-political, technological influence factors or endogenous triggers that are mostly related to the size of the organization, its structure (i.e. centralized, decentralized), the type of technology it chooses to use and hence the type of tasks and core competencies required for its proper functioning. In this respect, it is worth noting that one of the most common acronyms used to define such external and internal struggle with what may be called boundary situations comes from the defense area under the acronym VUCA (volatility, uncertainty, complexity, ambiguity) (Normore & Brooks, 2017:197-198) and fully illustrates what Handy predicted back in 1993:370: "Changing values in the environment linked to a changing technology will affect current assumptions of what makes organizational sense" (Handy, 1976:370). The means of mitigating the risks raising from assumptions that are proven untrue by the changing environment show whether an organization is able to acquire and convey new meanings/sense to its employees and hence adapt in an agile manner to the waves of change or, on the contrary, remains stuck in old routines, practices, norms, values, in other words becomes "domesticated" and doomed for extinction.

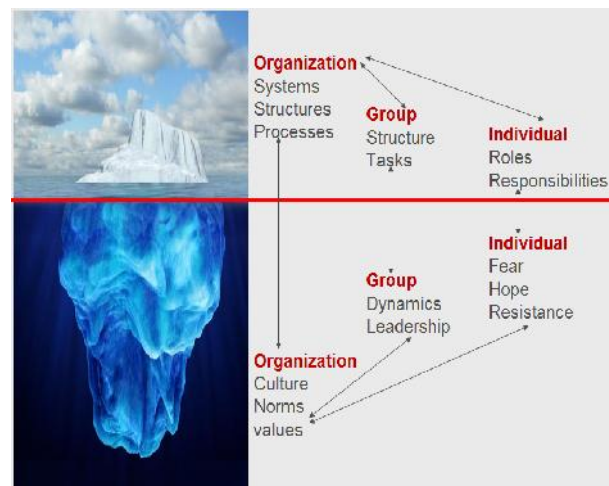


Fig.1. Levels of boundary situations within macro and micro organizational behavior.

Source: Adapted from Asli Goksoy (2015) *Organizational Change Management Strategies in Modern Business*, Chapter 4: The Power of Three.

As Goksoy (2015) underlines, for an organization to change it takes three directions to act upon: the overall system, the group and the individual, as represented in Figure number 1.

Nonetheless, it is important to note that unless the covert layer of each of the above undergoes the very definition of a boundary situation, namely the “encounter with an insuperable limit at which we necessarily fail”, “a negative limit experience”, “an ontological flash” it is impossible for the outer layers to actually transform the negative limit into a positive rewriting and consequently into dramatic changes. Thus, if these three fold perspective is to be taken on the triggers of boundary situations, a possible taxonomy and reading of these in organizational context starting from Jasper’s definition is as follows.

Death can be equaled at organization level to a new stage in maturity that either requires **transformation** or **decline and extinction**. In this respect, it is worth noting how these are tightly linked to the interplay of the values, norms, practices, leadership, and individual feelings to be found at covert level. A significant example that has multiple ramifications within defense establishment is that of the effect that the values purported during communist times have continued to bear on the former Communist countries and their public systems and services. A study conducted by Wayne Sandholtz & Rein Taagepera (2005:127) shows that

communism does appear to affect corruption, both indirectly (through its effect on cultural values, especially the survival/self-expression orientation), and directly. Pervasive corruption was practically a necessity under communist regimes, though government agencies exercised some restraining influence. The transition to democratic institutions and market economies removed the regulatory forces that had constrained corruption. The initial phases of the democratic and market transitions thus created massive opportunities to grab assets through bribes, kickbacks, payoffs, and extortion, but without new institutional and normative structures that might curtail such behaviors. ... Communism had produced a culture of corruption; entire populations had been socialized into norms and expectations that made corruption part of their way of life. Those cultural legacies of communism were unlikely to simply vanish with the political system that engendered them. Not surprisingly, most of the post-communist countries of central and Eastern Europe have found corruption not only to be retarding the development of market economies, but also to be undermining public trust in democratic institutions and public administration.

As it can be noticed in the above case, at state and institution level, a regime may apparently die/disappear, but its footprints may still be present decades after. Thus, in such a situation, the attitude, the behavior at organization, but also at group and

individual level can be multifarious. It can be wrought with anger and hate at the beginning when the regime becomes similar to a boundary situation and for individuals and groups is equated with death, as communism was a relevant example in this respect, or, if this death does not result in a meaningful transformation as expected it only leads to the perpetuation of the same culture, norms, rules, values under the disguise of slightly different systems, structures, processes. Nonetheless, what is worth noting in such a case is that for the very definition of a boundary situation to come to effect, (i.e. “encounter with an insuperable limit at which we necessarily fail”) there are two conscious and opposite choices yielding from the very same type of boundary situation (in the example above, an oppressive regime).

On one hand, it can take time for organizations, groups, individuals to continue to react and behave in line with the “*ontological flash*” that they experience when confronted with a boundary situation and more often than not they fall into the pleasant trap of choosing the simplest solution possible equated with cowardice and defection from direct confrontation. In this respect, it is worth noting the covert effects of the shallow changes in the outer layers of post communist countries’ regimes, organizational entities’ structures, processes on subordinated organizations, groups, individuals, as defense establishments are, that prevent the transformation of the negative limit into the ‘a positive rewriting’ of existence itself and hence to a dramatic transformation at behavioral level. For example, the formal and informal rules for officer promotion based on “cronyism”, as well as on time and not real merit in service, or on political/ideological merit rather than on professional competence led in most former communist countries and their respective military to a perverted rewriting of the very concept of “merit” “that is difficult to reform” (Ulrich, 1999:122). In such cases, on short and medium term, the effects of undergoing system transformation may lead indeed to downsides like hate, cowardice expressed as acceptance or perverted rewriting of values, as the above example highlighted. However, in societies that do choose democratic regimes and hence become open to international trends and influences, the ‘ontological flash’ takes time to aggregate and lead to a rewriting of existence itself. In this respect, it is worth noting the taxonomy of change proposed by Huczynski and Buchanan (2013:624) that highlights the need for a paradigm shift in terms of thinking, solving problems, boundary definition, doing business should real transformation and in-depth change be envisaged.



Fig. 2. A taxonomy of change and related measures for implementation

Source: Andrzej A. Huczynski, David A. Buchanan (2013) *Organizational Behavior*, Pearson Education Limited, p.624

On the other hand, for the “ontological flash” to lead to a dramatic rewriting of the organizations’, groups’ and individuals’ covert level it may take war or armed conflict, either as a boundary situation by itself or as a trigger of death and suffering, to occur. For example, in the case of Georgia, a former communist country as well, the transformation of state institutions after the fall of the communist regime followed the same lines as the ones already described. Nevertheless, the Russia-Georgia conflict proved “a catalyst for reform” (Hamilton, 2009), leading to a strong commitment on behalf of Georgian leadership to preserve democracy and truly reform state institutions, the military one included.

All of the above considered, boundary situations related to state entities, and in our case with the military organization should actually prompt the need for self reflection and hopefully for dramatic changes:

...how adequately have we (i.e. scholars, educators, political analysts, senior military leaders) examined and reformed our organizational structures and our traditional conceptions of military command and control, so as to enable, rather than inhibit, the kind of autonomous exercise of judgment, prudence, courage, compassion, and commitment to the principles of professional military responsibility...? (Lucas, 2008).

Another way to look at death as a boundary situation is as **departure/alienation from one’s own culture** and experiencing a **culture shock**. This is proven more than a common circumstance in the case of deployed soldiers. In this respect, a

study on deployed German soldiers (Zimmermann, Fischer, Lorenz, Alliger-Horn:2-16) unveils the profound change in values that most of these experienced as a result of their personal clash with other cultures and that manifested as an increase in their regard for non tangible artifacts, care for their close ones (colleagues or families), focus on “control, structure, order, and sense of duty”, hedonistic inclinations, to mention just few such transformations.

Collapse of structure, a chaotic environment, the apparent absence of rules are also equivalent to death as a boundary situation and they do not necessarily lead to the positive transfiguration that Jaspers associates to the former concept:

The unstructured environment in which the serviceman operates in times of crisis or war, can lead him to modify the framework of his peacetime system of reference. With the collapse of the normal distinctions between what is ‘good’ and what is ‘bad’, he may be prompted to alter his behaviour, whether consciously or not (Royal: 2010: 67).

Group think or, in military terms “**brotherhood of arms**”, even though with positive effects in normal, healthy organizational climates and environments in terms of the values purported by these, can also prove to generate negative effects when the (sometimes fake) urgent need for consensus trumps all other considerations and individual opinions. That may also equate to the death of individual initiative and independent thinking and may become a boundary situation not necessarily for the group itself, or for its members, but for the environment in which these act. For example, it is worth taking account of an initiative of the US Army in Iraq to focus on training a group of military into a skeptical type of thinking to counter the effects of poor decisions generated by group think:

In the wake of chaos and a lethal insurgency in Iraq, blamed in no small part on poor decisions and a lack of planning at the highest levels, the U.S. Army has had a startling insight that is upending conventional thinking about how the military works. That epiphany is that the force needs fewer yes men. (Mulrine, 2008).

As for **illness/ sickness** as boundary situations poor communication instances and lack of or poor understanding of ethical principles and rules of behavior are the most common triggers of negative ‘ontological flashes’ into the witnesses/victims of

these, be them individuals, groups or entire organizations. Bottlenecks in the communication flow imposed by the sometimes falsely understood rule of “need to know” vs. overall guidance that says vision is to be shared with everyone, or highly formalized communication, insufficiently formalized practices in a highly bureaucratic environment that is not prepared for the autonomy required by these are but few instances that transform communication into a negative experience and hence may lead to dramatic, yet sometimes hard to detect changes in behavior. However, the underpinning of all of the above may simply have to do with what makes us humans, which is character:

Failures of character may be the most pernicious form of failure. Such experiences can have a dramatic and sometimes irreversible impact on the leader and those he or she leads. Like yeast or cancer, it spreads in ways that can compromise large organizations and entire societies. (Ashgar, *et al.* 2015).

For establishing a prospective leadership decision making framework for defense establishments that is conducive to ‘positive ontological flashes’ or prevents the negative ones a proper reading of signs is required, and a brief identification of these follows in the next chapter.

4. SIGNS/INDICATORS OF BOUNDARY SITUATIONS

The indicators by which to evaluate whether there are prospects for negative boundary situations or these have already occurred may be labeled as positive or negative ones.

The most positive indicator that may show grounds for change or that the latter has already occurred is the freedom to question taken for granted assumptions. In author’s opinion that is probably the most dramatic change that can occur at behavior level and the most difficult endeavor. First, the stumbling block comes from the nature of the humans that look for comfort zones and preservation of self-esteem and face in front of others, and these are all the more enforced by organizational structures where decision making is top down, and responsibility comes without authority or accountability.

In terms of the negative indicators that highlight the difficulty of triggering positive dramatic experiences conducive to acknowledgment of the need to change, or, on the contrary, they are either the hallmark of a negative experience leading to cowardice or the sign that repeated negative

ontological flashes have contributed to something similar to an attrition at self level, the most visible ones fall into two categories: linguistic indicators and form over content efforts/acceptance.

Linguistically speaking, replies like ‘It’s not my job’, ‘Who are you to speak on somebody else’s behalf’, ‘Mind your business’, ‘An order is an order, not an invitation’, ‘I don’t know’, are but few signs of alienation caused by inequity, differentiated access to resources, disempowerment, lack of commitment, ambivalence. As for the ‘form over content’ indicators they are recognizable in the “blind” acceptance of rules or a search for cumbersome rules and procedures by which to justify one’s professionalism, a so called “proactive” search for bounding rules.

When faced with such instances of overt behavior, it becomes obvious that leaders bear an enormous responsibility, especially considering the negative instances of boundary situations. Therefore, it is important to identify a number of directions of action for these that simplistic as they may seem may resonate regardless of the environment in which they act.

5. THE ROLE OF LEADERS RELATED TO BOUNDARY SITUATIONS

One important take away for any leader in relation to the discussion on boundary situations, is related to the obligation to properly read the signs and understand the causes triggering them, as well the covert consequences. In this respect,

If a person is truly a great leader, he or she in all likelihood is capable of recognizing the situational and contingent aspects of leadership, adjusting as necessary to accomplish his or her goals. (Ashgar *et al.*, 2015).

In relation to that it is also important to underline the need to adapt communication to the type of tasks to be performed and the urgency of the situation. Thus, complex, vague, ambiguous tasks require for collaboration rather than authority and orders, and that is all the more true in nowadays’ environment already acknowledged as volatile, uncertain, ambiguous and complex, as well as the power to admit that real power is anchored into competence and not authority of position or rank, nor in somebody’s whimsical behavior. (Ashgar *et al.*, 2015).

One important word of caution for leaders is not to turn their own management or leadership style into the trigger for negative boundary situations at employee or group level, since

Many executives can run the numbers or analyze the economic structure of an industry; a precious few can master the social and political dynamic of decision making. ... As a result, critical assumptions remain untested, and creative alternatives do not surface or receive adequate attention. In all too many cases, the problem begins with the person directing the process, as their words and deeds discourage a vigorous exchange of views. (Roberto, 2013)

Last but not the least, it needs to be reminded that boundary situations are very much prompted by dilemmas arising from the cracks within fabric made of legal framework, ethical principles and moral principles. These allow for both positive and negative 'ontological flashes' and therefore it is leaders' responsibility to carefully reflect and choose their words, actions and to behave as role models and not as mere tools or products of a given system.

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FACETS OF THE INFORMATIONAL CONFLICT – AFFECTIVE DEGRADATION USING TARGETED PROPAGANDA

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Abstract: *The Russian informational warfare in Ukraine was in part based on a hybrid multi-perspective strategy, derived from combining classical elements (old school) of the Soviet period with aspects pertained to neocortical warfare. The military confrontation within the Ukrainian territory are propagandistically perverted into "meaningful warfare", meant to cover the humanitarian drama and Russian interests in the region with a "polylogical emotional fog" that relativizes and devalues the statements based on proof. The efficiency of this "psychological ammunition" is obtained by propaganda on multiple media channels, in order to gain a saturation effect which will consolidate credibility and capacity to influence the target.*

The aim of this study is to investigate the emotional impact that propaganda materials used during the conflict in Eastern Ukraine in order to asses a research protocol for political propaganda materials.

Keywords: *informational warfare; propaganda; eye tracking; neuro-psychological effects; neuro-marketing*

1. THE INFORMATION SPHERE AND POTENTIAL APPLICATIONS OF NEUROSCIENCES TO THE STUDY OF NATIONAL SECURITY

The awareness of the impact made by the IT revolution and the non-conventional and asymmetric risks on the security environment, in an era of globalisation, led to the manifestation of various paradigm shifts regarding ways to approach and answer these new threats.

New terms, such as the "infosphere", have been defined and operationalized by the need to encompass the entire informational environment, consisting of all information entities, their properties, interactions, processes and mutual relations. Therefore, we assist to the re-ontology of the living environment we operate in, given the synchronized (in time), delocalized (in space) and correlated (in terms of interactions) information tile.

The ability to control the intangible force lines of the infosphere allows us to get control over the probability of materializing events in real space (that is, of anticipating and influencing) and modifying the physiognomy of the future, and the perception of history.

Another term is "informational warfare", related to the development of the infosphere, as

well as the huge amount of information, data and knowledge used to achieve informational dominance over the opponent.

Developing ways of communicating, especially in social networks, has led to a change in the principles of communication, with impact on forms of social, economic, military organizations, etc., which will continue the revolution started by previous versions. The transition to Web 3.0 and user-centric communication, content customization and the need to know and anticipate online behaviour, as well as the use of large data and artificial intelligence (AI) will further amplify the impact on the consumer of the means of influencing / manipulating mass perceptions and opinions, one of the central objectives of the informational warfare.

In the process of manipulation, it is necessary to understand the culture and traditions of the opponent, his vision of the world and the systems of representation he recognizes, the values and modalities of communication, the semantics of verbal and non-verbal language, the way he receives, processes and organizes auditory.

The need to assess the impact of new communication technologies, become quasi-ubiquitous, by using smartphones for example, whose addressability tends to include almost any age segment, involves the research sphere of

neuroscience. Research topics such as the extent to which e-mail messages can influence attitudes and change behaviours (sympathy, violent behaviours), vulnerability and resilience to media campaigns or propaganda also show a "neuro" dimension to be investigated (persuasion neuroscience).

In our opinion, a top component of the informational warfare is the neocortical conflict, which aims to influence, even to the point of regulation, the enemy's consciousness, perceptions and will – i.e. its neocortical system - in order to control the violent behaviour (Szafranski, 1994).

For this reason, the emphasis on the development of neurosciences in recent decades has contributed to the fulminant development of the field and the emergence of interdisciplinary niches (neuro-learning, affective computing, brain-computer and brain-brain interfaces, new neuro-imaging techniques, social neuroscience, computational psychiatry, etc.) applied to national security.

2. RESEARCH DESIGN

In order to assess the contribution the neuroscience can have in dismantling multiple facets of the informational warfare, we have carried out a series of researches on the conflict between the Russian Federation and Ukraine in recent years.

A first research had been conducted in 2015, consisting of an analysis of the cognitive and emotional content of Russian propaganda to identify the main concepts used, valences and affective intensity, dominant discourses, target audiences, distribution channels and potential neuro-psychological consequences resulting from prolonged exposure to informational aggression.

The research protocol involved the monitoring of Russian media sources actively involved in reporting events in Ukraine (especially the posts considered by the Western media as producing and disseminating Russian propaganda), as well as representative media sources from Ukraine, the European Union and the United States of America. The monitoring was carried out between August 2014 - August 2015, a time span corresponding to an escalation of the armed conflict in Eastern Ukraine, as well as a diversification of narrative content and an emphasis on emotional notes, aspects that prompted the informational warfare. Written news, reports and editorials, as well as spoken wordings or official speeches, published in electronic format (on-line editions), in Russian, Ukrainian, English, and Romanian language, were monitored. After selecting the analysis materials,

key concepts were identified, using meta-search and clustering engines, the existing cognitive connections between the key concepts were mapped, using both sentiment analysis software and empirical analysis system (focus group). Research methods such as discourse analysis, content analysis, comparative compilation and assessment of cognitive-affective maps were used in the study. These steps allowed the creation of a database that was the foundation of cognitive-emotional maps, realised using EMPATHICA software.

A distinct component of the research consisted in the probabilistic identification of neural zones that are potentially influenced by exposure to cognitive and emotional content in propaganda messages using the activation likelihood estimation technique. In this respect, we conducted an evaluation of the emotional profile of 50 propaganda messages, processed with the help of the Neurosynth and Brainspell online platforms. Later on, based on the results of similar studies, we tried to determine the potential neuropsychological consequences of prolonged exposure to a propaganda campaign based on violent messages.

The limits of the study were determined by the fact that only narrations (text) were evaluated, and media coverage was limited (although we consider that the selected samples were representative), not including sources from social media, blogs, etc.

Five types of dominant speech in Russian propaganda - offensive, defensive, adaptive, intimidating and neutral - have been identified, which has facilitated the understanding of the intentions and means used during this informational warfare. Moreover, the analysis of neuropsychological effects allowed the development of a virtual map of brain activation obtained by summing up the emotional and cognitive effects identified in the analysed propagandistic materials.

Our main findings were that most of the areas activated are located in the frontal-temporal area (prefrontal cortex, insular cortex) and the limbic system (hippocampus, amygdala, cingulate gyrus, para-hippocampal gyrus, limbic cortex) – Brodmann areas 9, 10, 11, 12, 32, 35, 25, 46, 17. A further connectivity study between targeted areas allowed a more thorough understanding of emotional circuitry involved in the affective reaction resulted from propaganda exposure.

This broad activation pattern involving a variety of brain structures is due to both the transmission of information by using multiple sensorial channels (such as visual - photos and videos – or auditory – the audio soundtrack from

the video reportages) and the multitude of sensorial details presented in the propaganda messages.

By comparing the virtual dominant brain activation pattern with other well-known activation patterns, we obtained the following proportion (degree) of similarity: 80% stress, 75% anxiety, 65% depression, 60% anger, 55% generalized anxiety disorder, 40% PTSD-like, 25% major depression, 15-20% PTSD.

Frequent use of signal-images and phrases rich in emotional content was observed since the beginning of the conflict. The analysis of the neuropsychological impact proved that the propaganda was tailored in such a way to produce a deterrent effect and intense psychological inhibition (in the end most of the Russian media reports were declared fraudulent, or of uncertain origin).

For example, the images that are showing violent individuals, antisocial or immoral actions are activating the parahippocampal right gyrus, right frontal median gyrus and the left amygdala. Another set of images frequently used are showing human faces (live or dead adult civilians, children or Ukrainian soldiers) expressing intense emotions of fear, terror, anxiety.

The processing of this visual stimuli involves a multitude of visual areas such as the right superior occipital gyrus, left insula and left thalamus (sad faces); right cingulate and anterior cingulate gyrus, the right parahippocampal gyrus, left cerebellum, subcortical regions such as the left globus-pallidus and the right claustrum and prefrontal regions such as the bilateral inferior frontal gyrus and the right middle frontal gyrus (angry faces); the bilateral amygdala and fusiform gyrus, right cerebellum, left inferior parietal lobule, left inferior frontal and right medial frontal gyrus (fearful faces); the left amygdala, fusiform gyrus, bilateral middle temporal gyrus, left middle frontal and right inferior frontal gyri, right insula, left pre-central gyrus, left inferior parietal lobule and left thalamus (disgusted faces)

This is consistent with our research hypothesis that the emotional narratives selected in our research can alter a person's beliefs, attitudes and intentions, may consolidate memory, cue heuristics and biases in judgment or influence group distinctions, framing the world in which an individual lives while providing an alternate form of rationality that may lead a person to yield to persuasive calls to action. The use of storytelling and narratives as powerful cohesive elements of cultural identity allows the discrete insertions of ideological memes as part of a narrative rationality disguise under an acceptable and apparently

inoffensive cultural skin (Barna & Dugan, 2015a).

Another study, conducted in 2016, aimed at monitoring the Romanian media during the same period (August 2014 - August 2015), focusing on the identification of media materials (news, reports, editorials published in the electronic environment in Romanian, English and French language) which referred to the crisis in Eastern Ukraine, as well as official and public statements of Romanian political authorities or personalities.

The main topics of discussion, target audience, used journalistic methods and potential impact on the audience's opinions were investigated. The objective of the study was to analyze the cognitive-emotional impact of the information on this conflict on the native public, as well as how the reflection themes at European level on the crisis in Eastern Ukraine are reflected in the Romanian media.

The methods used are similar to those in the first study, as we tried to be able to obtain results that are conducive to a comparative analysis. For this reason, the actions which the Russian Federation was associated with, regarding the crisis in Eastern Ukraine, were analyzed.

Our analysis has highlighted five ways the Romanian media had been reporting about the crisis in Ukraine:

- a strong positive perception of the allies of Ukraine - NATO, the European Union, the United States of America, Great Britain, France, Germany, Poland, Turkey, Republic of Moldova, Bulgaria;
- a positive perception of the measures and actions taken by the European Union, NATO and the United States in the context of the Ukrainian crisis;
- a negative perception associated with the actions directly or indirectly attributable to the involvement of the Russian Federation in the conflict (the Donbas rebels, the Donbas Republic, the Novorossia plan, the crash of MH-17 flight, etc.);
- a negative perception of the adverse consequences of the conflict over the Ukrainian population and institutions (loss of human lives, humanitarian crisis, loss of Crimea, destruction of the health system and urban infrastructure, etc.);
- destabilizing scenarios of the crisis in Ukraine (prolonged conflict, economic crisis, political instability, risk of regional conflict, risk of contamination in the region, ecological or unconventional crises).

The study of the Ukrainian conflict media coverage indicated that the possibility of an informational aggression of the type and scope of the one realized in Ukraine is improbable in Romania, but not impossible in a modified form.

The comparative analysis with the situation of Ukraine highlights a number of factors that have the chances of reproducing, even on a smaller scale, the type of informational warfare seen in Ukraine - the lack of a significant Russian or Russophile population, the fact that Romania is not a former member of the USSR and the CIS, the nuances of the Romanian-nationalist and anti-Soviet communism, the economic and financial independence from the Kremlin, the absence of the local labour force in the Russian Federation, the absence of a common border with Russia, the higher per capita income, the deep reforming of the defence and security sectors and, above all, the accession to NATO and the EU. However, for the Romanian population, the crisis in the neighbouring state has highlighted the need to increase national defence capabilities, but also the practical implications of joining Euro-Atlantic security structures.

The "subliminal" perception of the Romanian public about the Ukrainian crisis is that of a real "ghost-model" of a similar scenario that would have involved Romania, especially since there were similar plans during the communist era, which fortunately have never been completed.

Likewise, the similarities of Ukrainian "Maidan" with the Romanian Revolution have reached another negative emotional note for the Romanian population, both through the loss of human lives and by the fact that it represented the beginning of a long and difficult "transition" road that had a strong impact on quality of life and organization of society. However, at the end of this complicated transition process, Romania has been able to integrate into European and Euro-Atlantic structures and finds itself today as the "European neighbour" for two former Soviet states, Republic of Moldova and Ukraine. This perception, of the existing fallacy between the reformed East and integrated into the globalist flows and the one still in the post-Soviet mirage, is frequently highlighted in the media and is still a reason for reflection on both sides of the border (Barna & Dugan, 2015b).

In 2017, in an attempt to overcome the limits of the two studies mentioned above, generated mainly by the analysis based only on the investigation of narratives, without having an evaluation of the subject's experience to the exposure to propaganda messages, we have initiated a third study, in which we evaluate propaganda videos using neuro-marketing methods. The experience of the two previous studies has helped us to observe some major similarities between some propaganda messages and the advertising type that allow content to be interpreted in terms of criteria, language and

methods used in marketing. This substitution of journalistic content with the advertising-like type, the use of common channels for disseminating the message, the adaptability of the content to be accessible to a wider audience, and perhaps the involvement of some advertising experts has led us to this approach.

This third study is an attempt to establish a protocol for the evaluation of Russian propaganda material from August 2014 to August 2015 using neuro-marketing specific methods in order to obtain indicators on relevance, virility, memorability, cognitive and emotional impact at the moment of viewing, the type of attitudes it can influence, identifying the most timely and accessible methods of real-time investigation of the phenomenon, and the development of response strategies.

The evaluation was based on a protocol similar to that used in the first studies, but adapted and improved for video, followed by monitoring of physiological responses in response to video viewing: Electroencephalographic activity (EmotivEpoch 14-channel EEG - AF3, F7, F3, FC5, T7, P7, O1, O2, P8, T8, FC6, F4, F8, AF4 (International 10-20 system), MindWave Mobile with a single channel), visual interaction (Tobi eye-tracking device and CoolTool platform) and galvanic skin response (a channel).

A first hypothesis of this comparative analysis of instrumental perceptions and recordings is that propaganda promotes cognitive biases that interfere with the characteristics of collective memory, particularly by altering collective perceptions about the past, addressing to an ethno-geographic target audience especially the ex-USSR space, Orthodox Christians), ensuring dominance in competition with similar memories.

The main method is post-event disinformation and generation of an alternative and competitive version of reality by manipulating the media image of the event, followed by repetition to over-saturation and stereotyping with similar versions, but from seemingly independent sources. Another memory biases encountered in Russian propaganda materials are gist-based and associative memory errors, when people falsely recall or recognize an item that is perceptually or conceptually related to an item that they did encounter previously, but they fail to recollect specific details of an experience and instead remember general information or the gist of what happened. A different type of memory distortion that was used in order to create false memories is imagination inflation which is based on the fact that when we are imagining a novel event, we tend to combine, in a perverted way, elements of memory and

imagination. This cluster of effects is an ideal tool to socially reshape the past in the process of collaborative remembering and probably influence the future social behavior. Thus, the perception of events is easier to validate and integrate into a more general, simplified and teleological valence, the emotional component being the facilitator in the process of fixing the cognitively deformed construct, contributing to circumventing the authentication process of the information.

The main impediment is the consistency of this construct in the context of the existence of alternative, competitive and more credible sources. That's the reason why removing them from any form in the mental space of the target audience is a priority. The analysis of the impact of propaganda material presented by Russian television channels allowed the investigation of the subjects' reactions to soft, well-dressed variants in the form of news (or opinion streams, alternative news sites, fake-news, Kompromat news). In particular, we have watched the reactions to sophisticated and credible messages (such as "conspiracy theory") that accredit the idea that informational aggression is a permissive component of an international dispute based on implicit complicity between collaborative parties in an adversarial collaboration, which prefers an imagological competition to another more dynamic ways of conflict.

Such ideas are being launched on the informational market, especially during the European Union State Members' elections or debates in the European Union's top-level institutions, in order to project the image of a divided Europe, "multi-speed Europe", in which decisions are taken in a non-transparent and non-unanimous way regarding the relationship with the Russian Federation.

Another aspect identified regarding the increase of the memorability of the video propaganda materials, especially among youngsters, is the use of extrinsic stimuli (music, surprise, subtitling in English, the presence of a narrative thread) or polarization of attention by presenting some elements of violence and making incredible, shocking statements. To the contrary, disapproval and disinterest were observed when pro-Russian paramilitary symbols or interviews with the local pro-Russian population were used, with a negative preconditioning effect, probably due to lack of credibility.

3. CONCLUSIONS

The central aim of the informational warfare was the extension of the psychological effects of

fear in the absence of real stimuli (such as the physical proximity to the conflict areas or a real danger) and the extension of a "halo effect" (on the entire Ukrainian population), especially in the areas situated far away from the conflict.

The prolonged effect of fear and uncertainty generates a chronic state of anxiety that interfere with the individual capacity of psychological resilience, leading to a depletion effect and lack of coping mechanisms.

Other psychological consequences of the informational warfare could be the regress to a psychological phenotype of primary resilience, ancestral, pre-societal; the self-isolation of the individual from society, placing himself in anonymity, detaching himself from any resilience social network; the alteration of perception - the ubiquitous presence of the (hyperbolized) aggressor – erasing the demarcation line between reality and imaginary from the mind of the target; submission, abandonment of defense capabilities, the necessity for consensus with the aggressor (NATO StratComCoE, 2014).

Our research highlights the fact that while the tactical objectives of the informational warfare are temporally limited, in the long run, it is intended to modify, the audience's way of thinking in order to legitimize and validate the source and propaganda content as a viable alternative to truth, vulnerability and awareness of informational stimuli and the development of sympathy to self-correction. The simplest method is the incitement to a symmetrical behaviour that generates a "spiral of hatred" to self-fuel the propaganda machine and prolong the process.

A number of recent developments, such as the predicted use of artificial intelligence within social networks, mixed-purpose tools, collaborative and adaptive spaces, the development of neuro-interfaces and other neuro-technologies bind the rethinking of the relationship between cyber security and misinformation and propaganda campaigns (Dugan, 2015).

Increasingly easy access to personal information, including the use of this data in information campaigns, involves the adoption of technical security solutions and the elaboration of a protective education system especially for decision-makers, the main targets of misinformation campaigns.

Given the significant increase in the impact of propaganda material through the use of national symbols and insignia, cultural identity or native language of the target public, it is necessary to adopt a cultural security strategy, including in the electronic environment.

The ability to use social networks to disseminate personalized messages, including marginal segments of audiences with strong beliefs that might be attracted to atypical, deviant, violent content to incite antisocial or self-aggression, underscores even more the need for establishing a minimum set of rules and forms of legal responsibility (Thomas, 2004; Franke, 2015).

Furthermore, we emphasize the role of neurosciences in 4th generation conflicts, and especially in the case of the informational warfare, a “contactless” form of aggression. As seen in the last year, the informational warfare means having an inherent potential to amplify the “strategic uncertainty” and the unpredictability degree in international relations.

In the 21st century, the defeat of devious political systems based on corruption and hate ideologies can be achieved when citizens are refusing to believe and become immune to propaganda. Targeting the ideological roots of aggression and extremism and limiting the spread of vicious propaganda will eventually lead to loss of political momentum and legitimacy of corrupt and aggressive regimes.

In this respect, we need new metrics and methods of understanding in real time the complex psychological effects that a concentrated media campaign can produce.

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TRANSPARENCY, A KEY FOR A DEMOCRATIC STATE

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Abstract: *The transparency of public institutions is necessary for democracy to exist. Decision transparency comes from the political area and is completed by administrative transparency, creating the framework for an active participation of public opinion and mass-media. Thus, communication goes both ways, from the Government area and from the administrative area towards public opinion and the other way around, through a responsible involvement of civil society through publications, questions, information requests, meetings, protests, all influencing decisions taken in the political process.*

In the material we will prepare, our aim is to analyze the degree of decision transparency in Romania and the consequences of the lack of transparency by observing the on-line response to a national security issue, the Rosia Montana. Project. Results obtained will be analyzed in order to draw pertinent conclusions regarding the current situation and the path to be followed.

Keywords: *transparency; public communication; public institutions; decision transparency; national security*

1. INTRODUCTION

The international background in which there was instated a need to legislate and the unchallenged importance of the decision-making transparency as a concept was around the middle of the XIX century, after the 2nd World War and after the atrocities of the Holocaust, when millions of lives were taken. Under the described circumstances, the idea of security is also overlapping the warrant of civil, political, economic and social rights of the citizens.

On December 16, 1948, upon the General Assembly of the United Nations Organization, the Universal Declaration of Human Rights was enacted, which stipulates under article 19 that "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.". The mentioned article upholds the idea that transparency is a condition for democracy, granting citizens the right to seek, receive and solicit information, to actively participate in community life and influence the decisions of the legislature and the executive.

In this article, we aim to analyze points of view expressed in on-line debate forums, in relation to real situations and having an impact on the

Romanian security environment, in order to see what is the discontent in relation to decision-making transparency in Romania and to what extent there may be a possibility and a need for a different approach in the future.

2. DISTINCTION BETWEEN POLITICAL TRANSPARENCY AND ADMINISTRATIVE TRANSPARENCY

In the first stage, we aim to make a distinction between political transparency and administrative transparency, which differentiation will allow us to color the big picture of the concept of transparency. Most certainly, the two areas in which transparency plays an important role are intertwined, complementary and mutually potentiating.

Growing aware of the importance held by transparency in politics, a need to fight corruption and conflicts of interest, in Romania there has been developed a coherent legal framework, which is based on art. 31 in the Constitution, supplemented by laws such as Law no. 52/2003 on decision-making transparency in public administration and Law no. 544/2001 on the free access to information of public interest. The political environment with which it is incumbent the difficult mission to take decisions having an impact on the population has a duty to observe "the

mechanism of consultancy ... from the very start when law initiatives are drafted down to final voting” (Popa, 2012, 92). Political leaders should remain permanently connected to those who elected them and whom they represent and to take their opinion into consideration, since only under such circumstances they will be able to set themselves up as authentic representatives of the masses. Most certainly, in public administration also, transparency plays a major role, having in view that

transparency of public authorities is a dynamic process. The more the law is enforced, the more public authorities will be transparent, because they will have the exercise of law enforcement (Alistar, 2005).

Consultancy must offer organizations of the civil society, the citizens and other stakeholders a possibility to bring changes, to get involved in the development of their community (Popa, 2012:92),

to be responsible and involved in community life.

3. NEED FOR TRANSPARENCY

Having in view the aforementioned statements, in relation to transparency in politics and transparency in administration, a legitimate question emerges: Why the need for transparency? It is not a rhetorical question, it is a question we will try to answer as fully as possible, also bringing into focus arguments brought by varied authors because, taking into consideration this analysis as well, at the end of the article, we will be able to draw conclusions using the answer to this question as well.

Decision-making transparency is seen in the literature (Naurin, 2007:4) as a means "to civilize elite behavior" and, at the same time, as a promoter of "high quality decision-making in line with the public interest", all this having a role to determine the progress of countries and societies as a whole. The development of societies is generated by a reduction or even an elimination of drifts in the state bureaucratic system. In the view of Daniel Naurin, who dealt with an analysis of transparency and lobby in the European Union, there is a need for decision-making flexibility and adaptability to circumstances following the process of public debate which takes place inside institutions.

Seen from the perspective of results, decision-making transparency gives birth to performance among players on the public scene, both political and administrative, because the purpose is

to maximize the efficiency and efficacy of those services, the level of the citizens' satisfaction represents a good performance indicator (Balan, *et al.*, 2010)

In the same context, the awareness that you are permanently assessed, subjected to public appraisal, creates an additional responsibility for a decision-maker, which thus has a dimension of responsibility in relation to decisions made. Governmental responsibility takes on multiple forms and it is subjected to changes and evolution, a fact highlighted by Richard Mulgan in his studies (Mulgan, 2014). He considers that reference to accountability and transparency must be made as to obligations and duties, even if they can sometimes interfere with personal self-interest or professional convenience. Starting from the hypothesis that "There is no democracy without communication", Dominique Wolton appreciates that the means to use communication as a tool "represent, at the same time, means to reduce the gap between those in power and those who are led". By communication, citizens understand and have a dimension about social, cultural, economic and political reality (Wolton, 2012, 172). As a conclusion drawn from the perspective expressed by Dominique Wolton, decision-making transparency uses the citizen, gives potency to actions of decision-makers with elements resulted from communication, public debate, bringing new ideas that are conforming to the perception of the masses. From the analysis made up to this stage in the article, the benefits of transparency cannot be challenged and their list is not exhaustive, as decision-making transparency is needed and useful by and for any state that wants a solid democracy, with a stable security environment, which fact is also pinpointed by the ample and complex regulation of transparency.

Therefore, decision-making transparency is a continuous process which gives birth to progress, competition and performance, governmental responsibility, and leads to regional development, giving potency to actions of decision-makers with elements resulted from public debate, promoting decision-making flexibility and the adaptation of political players and of those in the administrative environment to real circumstances and, last but not least, granting credibility and support among and from the population to decisions made.

The American professor Walter Russell Mead is of the opinion that "lack of transparency slows down Romania's economic and social development” (Business24, 2013), and Florin Marius Popa in the study entitled "Public integrity and corruption, Theoretical and empiric approaches" appreciates that "lack of decision-making transparency ... leads to a low trust of the society in the force and the importance of normative acts", to "a pronounced legal instability and not offering the required safety" (Popa, 2012:91-92).

4. ANALYSIS OF THE FORUM CONTENT

This paper aims, in the following, to investigate and identify discussions taking place in on-line forums in order to see what is the Romanian citizens' perspective on decision-making transparency, in the context of a sensitive subject having an impact on national security, the Rosia Montana exploitation project. We stopped at the on-line media analysis because it has become a means of communication which is used frequently, it is fast and accessible to younger generations, for in this media one can easily preserve his/her anonymity, which allows opinions to be expressed openly and honestly. The Rosia Montana project has entered the public's attention after a Romanian-Canadian company procured a concession license to exploit gold and silver deposits in the Rosia Montana perimeter. The commencement of exploitation in this locality would have brought major changes in the exploited perimeter, such as the migration of a part of the population, an irreversible pollution of the environment by using sodium cyanide for exploitation and the risk of an ecological accident through water pollution (Statement of the Romanian Academy, 2004). The public reaction consisted in a strong opposition against the project, as there have been many individual and collective protests, which led to the suspension of this exploitation. At present, there are several law suits opened by the Canadian company who would have collected the material benefits of such an exploitation, in which law suits the Romanian state is a party.

We aim to investigate a part of the posts that exist on the *forum.softpedia.com* website in relation to the topic "Rosia Montana – pros and cons" (Shiva, 2005), which entered public debate on this forum on Jan 09, 2005, at 20:46 and which was last updated on Jan 06, 2017, at 13:18.

The input data from which we start the analysis we are about to perform refer to a form and content analysis of the posts, in relation to certain calendar dates that are representative for the chosen subject. The forum has registered a total number of 3,575 posts and an approximate number of 500 individuals participating in the discussion.

There is a need to state the applied research method has certain limits stemming from the large number of posts, which makes the analysis a relative one and, because there is a lack of information on the age, gender, education, country and/or locality of origin of the subjects.

4.1 Processing information – data analysis and explaining the researched processes and phenomena. We have extracted, in the first stage, a

number of 7 posts, a number which is enough to reflect the critical spirit of the subjects. These posts were made upon opening the debate on the forum, that is in **January 2005**. The date is also relevant from the historical perspective of events, since, at that time, also under the pressure of public opinion, drilling in the Rosia Montana region had been suspended.

S1: Do you care for Rosia Montana? Do you want to stop the cyanide-based exploitation which is planned to be performed there?

Take a stand!!! Show that you care !!!

Visit the RosiaMontana link and if you want to stand against it, send your complaint Complaint against the Rosia Montana exploitation

S2: FYI: The project was initiated during the CDR government and while Tariceanu was the Ministry of Industries. Each took his/her share.

S3: The Rosia Montana mining project is far from being cleared out. There are opinions for and against it, each with its apparently solid enough arguments. Indeed, the Romanian state can no longer get directly involved in such an exploitation, that's for private companies. But let's not forget that the great Gold corp. company is a company who seems to have its headquarters in a mail box in some tax haven - there have been several articles in the National Journal talking about a supposed involvement of Tender in that consortium. Then, the EU opposes such a project because such an exploitation is based on using cyanides - which are very detrimental for the environment - and the EU recommends identifying another means to extract gold. The area indeed has an important cultural and historical charge, which cannot be neglected. The Romanian Academy opposes this project. On the other hand, the area is very poor and a large scale investment would raise the living standards of inhabitants, but we also must have in view what Siva said - that after 15 years of exploitation there will remain only dirt heaps and not an area favorable for rural tourism.

There is also the opinion of some inhabitants in the area to be taken into consideration, who have grown tired with waiting for social protection from the Romanian state, who have grown tired with people like me who sit very comfortably in other areas and are now agitating for the protection of that area.

It would be ideal to eventually reach a solution meant to satisfy all - that might mean a renegotiation of the contract with Gold corp.

S4: I am totally against this project.

I believe the possibility of starting the project should not even be contemplated.

If the architectural, archaeological and natural heritage is destroyed, it cannot be replaced.

The historical little town Rosia Montana is a jewelry of the gold industry from previous centuries. It is a unique ensemble of rural and urban architecture located in the mountains area...

S5: Why take a stand against something that is normal, the exploitation of resources using ecological technology, and which, moreover, will create income sources for inhabitants and for the Romanian state?

Don't you think this is rather a nasty propaganda; no matter what happens, we are environmentally friendly...When will there be a stand against factories polluting their neighbors?

S6: Besides the environmental groups and some nostalgia-driven old men no one complains in these parts (I am in AB, close to Rosia Montana). They all collected billions of lei for some houses made from clay and manure (just like they do them in the countryside) and they bought/built luxury houses in Campeni and bought cool cars which they use to parade up and down in Alba; housing prices went up in this area because of them, so they were not at all cheap to sell and each got their share.

My sister's ex-boyfriend is a geologist and he is working for them and showed me part of their plans for reclamation (+3D layouts) AND what the same company did in other countries which had the same projects, trust me, I was really impressed, if they do all that in Rosia, it will look much better in the following years, it can also become a tourist attraction and not a God forsaken place as it has been until now.

What I am worried about is the price for which Nastase sold us, how much was it? 450 million dollars? screw me, but it's an insignificant amount, what lies underneath there is worth billions of dollars. 🤔

@shiva - would you have wanted the Romanians to exploit it efficiently? believe me, they would not have been capable and, above that, there would have been an environmental disaster. (see how other exploitations in the country look like)

S7: I'm so sick of these people saying that the grapes are sour 😊 What do they care? 🤨👍
Get a job man !

Let the world evolve, so that the Romanians there could get decent salaries and live happily and enter the EU if possible 😊 Pride does not put meal on the table.

We can see that subjects express contradictory opinions; there are points of view that support the exploitation project (3 opinions) and others against it (4 opinions), bringing into discussion the advantages and disadvantages of a mining operation. One of the respondents appeals to involvement, asking those participating in the public debate not to stand on the side, but to adhere to a form of challenging the project. There is also a point of view coming from a local, and which is valuable from this perspective, who presents the situation of people living in that area, who have benefited from large amounts of money

and who denigrate the Romanians' capacity for a safe operation. From the perspective of decision-making transparency, which is the research scope of this study, we can notice that there are opinions according to which the political class is the one guilty for involvement in the Rosia Montana project, with all the disadvantages it poses for the population, as resulted from this fact.

The second stage of the analysis on forum posts is aimed to be conducted over the period of **September 2013**, which bears an interest seeing that the Romanian government approved a new bill at the end of August 2013 and forwarded it to the Parliament for voting in the month of September, the same year, which bill stipulated to continue the exploitation (BBC NEWS, Europe, 2013).

The population's reaction at that time was extremely powerful, the press of the time (Romocea, 2013) appreciating the campaign "Save Roșia Montană" as the largest civic movement in Romania since the Romanian Revolution of 1989. There have been street manifestations occurring in 50 cities in Romania and in the Diaspora (The Guardian, 2013) and the duration of protests was long, from 01.09.2013 until 11.02.2014. Analyzing the forum which is the object of our observation, we find that most posts are from the same period, that is more than 60% of the total number of posts.

S1: Incredible. To ignore all these thousands of people protesting in the street. Our TV stations have grievously dirtied their hands. Starting with TVR.

S2: all possible nonsense is making breaking news on TV stations and they broadcast no images from the protests! 😞

The Romanian press is full of lies!

S3: As far as I know: the exploratory project (drilling is VERY expensive), property redemption + building the Alba-Iulia neighborhood and renovating some properties in Rosia Montana. Moreover, they also paid for the geo-archaeological project. I'm not sure if it goes up to 2 billion, but a lot of money was invested there.

S4: But they are getting away too easy like this. Life in prison for damages brought to Romania - that's what I wish for them.

S5: The gold in RM must be dug out, but it should stay in our possession, otherwise just leave it there. And then the whole frenzy of prices going up followed, after the 2008 crisis.

But in the long run, the price for gold will be on a downward trend. It seems that the gold bubble is breaking.

I, for one, think it's aberrant for platinum (far more useful and rarer) to cost less than gold.

I really hate this metal (gold). There have been wars with millions of casualties for a metal which almost lacks an industrial value.

S6: I haven't really followed these protests, but this morning I really heard what some of these "protesters" had to say...

One of them was from Bucharest, a youngster, probably a University student, and he gave the following phrase as an argument for the protests: "*We all know that Romania is the green corner of*

Europe and we want to keep it that way" 🙄.

Another one, a four eyes from New York, was perorating very affectedly on the importance of environmental protection. Probably, from the height of a salary of 3-4 thousand dollars/month he wanted to decide the faith of the poor living in the RM area who have nothing to put on their plates.

S7: I believe the protesters, from those in the know, who are well aware of things, down to those who go out to protest for image-sake, are in the wrong by the fact that they do not come with a *concrete* proposal instead of mining.

Including the remake of the area, revamping tourism, involvement to take out Rosia from the status of mono-economic area or how they call it etc.

As in the first analyzed period, we have brought to attention a number of 7 posts, to preserve the coherence of our analysis, which posts prove, this time, to be mainly against the idea of exploitation in the Rosia Montana area. We find that opinions expressed on the forum are in agreement with the population's stand which manifested opposition against opening the largest over ground gold mine in Europe, as proposed for Roșia Montană by the company Roșia Montană Gold Corporation.

Part of the messages posted on the forum accuse mass communication means of misinforming the population. One can note that messages are passionate as compared to those posted in the first analyzed period. Moreover, they take on nationalist and environmental-friendly highlights, and the language is trivial here and there.

Going on with our analysis on the forum subjected to review, we find that during January 2014 – January 2017 approximately 5% of the total sent messages were posted. Virtually, after the events that took place in 2013-2014, the interest for the subject under debate went on a down slope, a fact proven by the low number of posts. The period 2013-2014 generated numerous appearances in the public space of players in the political and administrative environment, the pressure exerted by the population generated explanations and clarifications, decision-making transparency went up and the population got involved and informed. The decrease of posts after 2014 is also due to the fact that decisions taken after social movements were in agreement with public opinion. The third and the last period we propose to

bring into attention is 2016-2017, a period marked by the proposal that Rosia Montana should be included in the UNESCO heritage. There were only 14 posts in this time interval, of which we present 7 posts here below, so as to create a relevant image for our study.

S1: Roșia Montană is proposed for the UNESCO World Heritage List: <http://www.rosiamont...mondial-unesco> Roșia Montană, February 5, 2016 - The Roșia Montană heritage will enjoy, as of today, the official recognition from the Romanian state for its exceptional value. The locality was entered on the Indicative list of Romania for the UNESCO World Heritage. The announcement published on the web page of the Ministry of Culture comes after 6 years after the appeal made by the civil society: "The Ministry of Culture and The Ministry for the Environment, Waters and Forests have conveyed to the World Heritage Center in Paris the enlisting of the Rosia Montana mining cultural landscape on the indicative list of Romania for World Heritage."

S2: That was the idea! Not to conduct exploitations where you have archaeological traces. Ever! Maybe, in an era when one could send some small robots to pick up each and every gold particle by infiltrating the dike. Ah, that some driven into battle or at least in the street were animated by communist dreams, where the State would give them jobs and re-enter the business market ... Bad luck! No land for physical labor! Maybe in Africa.

S3: Then it means we, as a country, are doing pretty awesome, since we can afford to keep tens of billions of \$ forever buried in the ground. But no worries, because in 1432 -years' time plus 6 months tourism will generate an equal amount of money.

S4: All nice and pretty, but the area is extremely polluted - the name, Rosia Montana, comes from the Rosia Valley, which is ... red because of the acid mining waters that run into it. I hope there are funds granted by UNESCO for water treatment programs.

S5: <http://www.gandul.in...ionala-14961434>

On December 30, 2015, we signed the Minister's order to publish the new 2015 List of Historical Monuments, which is to be published in the Official Journal, with which the entire Rosia Montana locality, on a 2 kilometer radius is classified as an A-class site", wrote Minister Vlad Alexandrescu on Facebook.

The normative act virtually establishes the protection regime implemented upon the enactment of Law no. 422/2001, which was later on modified. Consequently, there is a reversal to ensuring the protection for a site of national importance which has instigated, in the recent period, ardent debates on mining activities in the area.

S6: I've heard these phantasms before. Furniture, farms, agrotourism, we don't even need mining & shit, the society has evolved, we will develop ourselves through tourism, forest berries gathering, visiting the momarlans' houses ... I've heard the same

story in the Jiu Valley. When the first hundred tourists come to visit and see the super-vestiges of the UNESCO super-heritage in Rosia Montana ... please let me know.

S7:(last post on the forum) Meanwhile the thousands of young people in the Aries Valley are walking their cows and are eagerly waiting to reopen the mines ... Or their already pensioned parents are eager to return on the stint? Or, maybe once the labor of "keyboard knights" is automatized, the young people who left the Land of the Moți will suddenly rediscover their love for mining and they'll come back to their parents' houses, the wet dream of pensioners who voted for ensuring mining jobs for their wanderer kids?

Despite the small number of posts in the last two years, one can note that messages take on an informative nature, most of them lacking a personal note, as they are taken over from news in the press or official announcements. The issue of pollution continues to be of interest for the subjects, having in view that reddish acid deposits run into the water, hence the name of Rosia Montana.

4. CONCLUSIONS

Starting from the observation of the on-line media, more exactly, one of the largest forums in Romania, and having the aim to investigate the level of decision-making transparency conducted by authorities in relation to a media-debated topic, the Rosia Montana project, we have analyzed the posts of a sample composed of 7 subjects, in relation to historical moments of occurred events.

The Rosia Montana project is considered a national security topic, having in view the risk of affecting national interests, state resources and national heritage, a fact also confirmed by the Head of the Romanian Intelligence Service at the time, George Maior. On the investigated topic, from the perspective of messages posted on the forum, we can notice the debate conducted in the public domain emerged 5 years after having procured the exploitation license, which proves a complete lack of transparency when the decision was made to get involved in the project, as debates emerged when seeing the effects. Therefore, there is a need for an accountability of the political class in relation to actions and decisions it makes, increasing the level of decision-making transparency, without which a democratic state cannot exist and state security and the security of its citizens are deeply impacted. As a general conclusion, lack of decision-making transparency leads to a low level of trust in the political class among the population, to social movements which attempt to reinstate the affected

democratic balance, generating protests and discontent among the people.

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THE 3D [TRIDIMENSIONAL] ORGANIZATIONAL SECURITY STRATEGY MODEL

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Abstract: *Within the current global environment the strategy is a prerequisite concept for the development of any organizational security policies. The added value of a brand distinctive strategic security concept is vital for protecting the assets of an organization. Hereby, an innovative security strategy model is corroborated and proposed with a view scrutinizing the requirements for a “3D [tridimensional] Organizational Security Strategy”. This model presents the strategic vision resulted from the paradigm shift into the fields of security; identifies certain dilemmas and discrepancies identified into the current environment of the existing security policies; and discusses the impact of a security strategy. This approach is based on a 3D [tridimensional] strategic vision that brings together: (1) the traditional approach based on urgency (hard security), (2) the client oriented approach (soft security), and (3) a structured policy vision (structured security). These three elements together are today’s driving factors within the organizational security environment. Further on, all supporting policy documents into the field of security shall follow the path of the policy line endorsed by the security management of an organization. These issues require further analyses, assessments, amendments and endorsements*

Keywords: *strategic security concept; 3D organizational security strategy; hard security; soft security; structured security*

1. INTRODUCTION

1.1 Vision statement. Security has undergone a paradigm shift. The traditional notion of security has evolved throughout the last decades into some new global conceptions (i.e. societal security, human security, common security, comprehensive security, hard & soft security). The consequences now of the paradigm shift are the new parameters set generally and globally for security policies. The organisations shall acknowledge the paradigm shift for elaborating viable security policies. This document suggests that the shift is necessary, from one linear security dimension based on the urgency of events, towards the acknowledgment of a tridimensional [3D] security strategy based on: (1) urgency, (2) client oriented approach, and (3) structured policy vision.

1.2 Purpose. The purpose of the 3D Strategy is to provide a framework for the development and review of security policies within organisations, the identification of operational requirements and the setup of a professional development agenda into the field of security within an organisation.

1.3 Scope. The scope of a 3D strategic vision is to achieve, support and enhance the overall goal lines of an organisation through communication and partnerships with all relevant stakeholders.

1.4 Definitions. For the purpose of this document, the following definitions (ASIS International, 2017) shall apply:

“Assets” means anything that has a tangible or intangible value to an organisation; assets are tangible (e.g. personnel, facilities, documents, materials) and intangible (e.g. reputation, information, human health and safety in every aspect related to work).

“Client” means organisation or person that receives a product or service.

“Organisation” means group of people and facilities with an arrangement of responsibilities, authorities and relationships.

“Security” means the condition of being protected against hazards, threats, vulnerabilities, risks, or loss.

“Policy” means overall intentions and directions of an organisation as formally expressed by top management.

“Strategy” means a plan or a method designed to achieve the major or overall aim of a policy.

2. BACKGROUND

The new security paradigm has merged concepts like societal security, human security, common security, comprehensive security, hard & soft security, and has set the norm of the present-day security policies within organizations as well.

The organisations have adopted brand distinctive security concepts reflecting for example their public/governmental or private/corporate strategies. The governmental or the corporate security models respectively represent the institutionalized design of the public, or private facets, in the respective fields of security. It is often the norm that the corporate security strategy line becomes more inclusive and replaces, with time, the extractive line set previously by security governmental models within the remits and the facilities of an organization. More often that rare, security activities within organizations have been driven mainly by urgency and were based on the rhetoric of events, while the strategy & the vision a security policy have remained continuously under development. The rhetoric in such cases can become more promising than the policy can actually deliver. The rhetoric referred into such cases to advocating, only vocally, the necessity for balance and normalization of the organizational security requirements through the lenses of the respective organization clients and stakeholders.

Organisations have adopted brand distinctive security concepts. The institutionalized design of security set by the governmental organization has often imported norms set first within the lines of the corporate security strategy. The corporate style has been proactively adapting to its global endeavors. This adaptation is thought to match the parameters and the interest of the inclusive organisations. The settings of the inclusive organisations encourage participation by featuring a system of law and provision of service that provide a level playing field for its stakeholders. It is the nowadays norm that the security discourse refers to treating a specific incident matter in a structured way, managing incidents as a process, exercising and reviewing management processes in the field of security, establishing reporting processes for security incidents and emergencies, etc. The role envisaged, for the modern approach of structuring the processes in the security field, is to transform inputs in outputs and implement lessons learned with a view towards establishing an early warning system for organisations.

The structured approach implies also that scientific formulas, graphics and technical workflows, for example represent currently a solid frame for the sound judgments provided to the management levels of an organization. Thus, one would say that the linear dimension of hard security set previously by the urgent need of imposing or keeping afloat an organisational security standard, has turned now close to the field of science or even being a science in itself.

But can security be considered also an art? The security professionals are often prompted with notions or requirements implying that accent should be focused as well on selling security, being client oriented, and searching soft security alternatives. It turns first as an imaginative art and only then as practical alternative for a hard security liner to accept the benefits of this alternative. That is because, instinctively, the alternative looks relatively as a palliative care rather than a straightforward treatment medicine. So where do we make the compromise? This is something that the parts involved must work on together, to set the policies to what *enough security* shall be, and how enough design and process elements shall be implemented.

A new dimension is empowering nowadays the concepts of security strategy, influenced by the advocates of soft security ideals. It is often the case that at present the expression “client oriented” has seized the floor of the security industry. Thus, organizational security has come to the point of being rather “sold” to its clients and beneficiaries, in order to be accepted internally to its ends. The real challenge comes from where rhetoric ends, as it happens also when the polls have closed following electoral campaigns, when the volatility of political discourse, as an act of speech shall be transposed into practice by changing the party settings, from the campaigning lobby, back to governance mode.

The strategy illustrates the plan and the method designed to achieve the major or overall aim of a policy. The security strategy of an organisation shall refer to the plan or the methods designed to achieve the major aim of the overall policies throughout the organisation – and not just the security policy in itself. The leadership of an organisation defines the strategy. An important characteristic of leadership direction and support is promoting excellence in policy development. One of the best ways to communicate this is through the understanding of the policy development processes, which include: establishing the actual need for regulating via policies, development of a policy team, policy implementation and the policy

execution phases. It is essential for the leadership to ensure and check if the scope of an envisaged policy is cross-functional throughout the organisation or it is simply designed to impact the security operations. The daily issues of an organization have multiple facets and layers, involving more than one departmental unit and stakeholders. Thus, the strategy of a successful policy development is to identify and involve the clients and the stakeholders in this fledging process. By identifying, accepting and involving from the beginning the key stakeholders in this process, the policies will be keenly accepted and more effective.

Security is an ever changing field where new threats are arriving and new concept design elements are constantly becoming available as well. The real challenge is surpassed and a real sense of assurance is achieved only when the “mocking plan” is implemented, for bridging the hard line of reality with the abstract parameters set both by security as a “science” and as an “art”.

Therefore, in order to transpose the shift and the security paradigm into practice, robust security policies should be implemented within organisations. The challenge is present already and the paradigm shift has happened. Thus, is necessary to acknowledge that the shift is necessary also for the security practice, from one linear security dimension based on the urgency of events, towards a tridimensional [3D] security strategy that takes into account: (1) the *urgency*, (2) the *client oriented approach*, and (3) the *structured policy vision – managed as a process*.

3. THE 3D SECURITY STRATEGY

3.1 Urgency (hard security). Urgency is often set inadvertently within organizations as the main dimension of their security policy. Admittedly, urgency is pervasive and cannot be eliminated; it represents a domestic approach that provides legitimacy for the security sector; it is also the dimension where hard security operates – as a concept applied for the direct confrontation/ approach of an event. This doesn't mean that the security of the organisation is underdeveloped. It rather means that it served for the practical purpose of crisis/emergency – response within an organisation.

3.2 Client Oriented (soft security). The client oriented dimension empowers the concept of soft security as an induced feedback to all administrative apparatus of an organisation – hence, also the security apparatus. Note: Client oriented approach means a group of actions taken to support

operational activities and services in considering client needs as major priorities. That group of actions includes: developing a quality product appreciated by the clients; responding promptly and respectfully to queries and complaints; dealing sensitively with organizational issues.

The clients (stakeholders) of security can be mainly identified within the personnel working within the organisation (i.e. staff members, interns, interims, contractors, visitors). Thus, the personnel of an organisation have been considered one of the prime referent objects for security activities. However, in a broad sense the notion of stakeholders includes also: local/governmental agencies (i.e. local police, fire brigade, gendarmerie), other various agencies & institutions, some NGOs, or even third countries linked to an organisation. All these stakeholders are today players into the field of organizational security.

Their interaction has caused a “normalization” of security. It means that security is not anymore resulted from the interests of a sole party; security is now negotiated and leveled to the particular needs and expectations of all the stakeholders. As a result, security has turned sometimes into an act of speech and has been even included on the “political” agenda. It means that stakeholders often refer verbally to a specific event as critical – hence the urgency for security to intervene. The “political” aspect refers to security as influenced by the partisan interest of its stakeholders – as end users/clients/beneficiaries - who can influence, decide and attune the security activities of an organization.

3.3 Structured policy vision (structured security). The structured security approach was introduced with a role to facilitate the decision making process, which should be based on sound analysis supported by the best data available. Organisational security measures shall be determined based on a Risk Management Process. This approach has introduced a *structured* method for the security activities and to create the prerequisites for a *security early warning* system at Eurojust.

The concept of the Risk Management Process is aiming towards transforming the operational inputs into security outputs. This model is currently foreseen for implementation into the security rules of the international organisations and institutions¹, with respect to the security measures

¹ see for example: Council Decision on the security rules for protecting EU classified information (2011/292/EU); Decision of the Bureau of the European Parliament concerning the rules governing the treatment of

to be determined for protecting personal data, and sensitive or classified information. What if there is no such sensitive data or classified information, acknowledged as such, within the premises of an organization, consequently requiring a protection level scrutinized under the security rules? Most of the organisations do not handle for example classified information throughout their activities process. Furthermore, it is a comfortable temptation for the high leadership and management levels directing the lines of the organisational security policy to falsely acknowledge that the sensitivity level of the information or the personal data handled by the organization do not impose or need to elaborate further any security rules in that specific case. However, one should not forget that security shall be directed towards protecting the organisational assets, whereas “assets” means anything that has a tangible or intangible value to an organisation; assets are tangible (e.g. personnel, facilities, documents, materials) and intangible (e.g. reputation, information, human health and safety in every aspect related to work). Consequently, the fact that something (or someone), if not labelled as classified, can leak to public at no costs it is a bias that shall be avoided. Certain assets, enumerated above in their generality, are not considered under a “classified” regime. However, public knowledge of alleged negative organizational characteristics concerning for example the reputation (which is one of the assets) of an organization can impact adversely, if not in a disastrous capacity, the grounds of the very existence of an enterprise. It is therefore necessary for organisations to develop security policies with a view to protecting the integrity of their tangible and intangible assets.

The concept of the Risk Management Process transforming inputs in outputs has also an essential role for establishing an early warning system within organisations. Such a system shall be an operational tool for the security of an organisation, providing information on identified risks, forecasting and giving sufficient time to prepare resources and response actions to minimize a negative impact over the assets of the organization.

3.4 The policy impact of the “3D” Security Strategy. The security policy is an extremely important tool in the intra and inter-organisational context. The added value of the “3D” strategic

vision is that it does not identify the matter as a “lack of something” or as a “need for something” but structures the incidence of impacts – the interactivity of its dimensions – as a policy problem illustrated with qualitative and quantitative indicators. The model identifies the defining elements of security, as they exist naturally within organisations, and presents them emerged in a format that illustrates the way forward. The “3D” strategy is rather about seeing and acknowledging the security architecture of the organisations projected strategically into a pragmatic future.

The “3D” strategy model indicates the structured method to engage and maintain contact with all affected stakeholders, using the appropriate tools and format to reach them. More importantly, the “3D” strategic vision can offer the option to distinguish the viable synergies and confirmatory feed-back that can be extracted from the opinions of stakeholders. The strategy line determines the policy and its viability. The adoption of a viable security policy developed on the platform of a “3D” strategy will tackle the discrepancies emerged from any convergent interests within the organisation. Security policies cannot be implemented within an organisational vacuum. Just as the support of the senior leadership cannot be overlooked, so does the input of the stakeholders. A successful security policy requires the use and consideration of every functional area within the organisation, including Human Resources, Legal Services, Information & Technology, Budget & Finance, Public Relations, Facilities & Logistics Management, Administration Unit, etc. After all, the term security refers the condition of protecting the assets against hazards, threats, vulnerabilities, risks, or loss. The assets of an organisation can be identified in any of the above mentioned departments, whereas the term assets refers to anything that has a tangible or intangible value to an organisation; assets are tangible (e.g. personnel, facilities, documents, materials) and intangible (e.g. reputation, information, human health and safety in every aspect related to work).

Communication and intercultural aspects may constitute an important obstacle prompted against the dimensions of the “3D” security strategy. First, as it is often the difference between “saying it” and “doing it”, it is often the case that a formal security policy proposal does not match the expectation of one stakeholder and is therefore contested – although the policy goes through and is formally adopted by an organisation. The solution can only be to structure the communication and identify the

confidential information by the European Parliament (2011/C 190/02); Decision of the High representative of the Union for foreign affairs and security policy on the security rules for the European External Action Service (2013/C 190/01).

common grounds for discussion. It might be often the case that the standoff is due to another formal policy, existing already, which upholds a segregated interest of a stakeholder, and shall be reviewed under the "3D" lenses as well. The policy is not just a document or a piece of paper, but rather a security tool that shall be designed to be viable and feasible. It is the constant determination, applied within a process of organisational balance and checks, which indicate eventually the silver lining of a policy agreement.

The risks associated with a poor consultation process of the clients and stakeholders can otherwise determine: limited understanding of the problems; poor policy solutions; lack of policy coordination; negative clients' reaction to a policy. When defining the parameters for the security policy, certain industry standards can oppose different meanings to common definitions used inadvertently, although with opposed meanings to different stakeholders. For example, while it is of a tantamount importance to define, within a security policy, terms such as "security investigation", which might be of a general significance for all fields of security at the EU institutions and organisations, it appears that the bar was already set high and the definition was allocated only to personnel security clearance requirements:

'Security investigation' means the investigative procedures conducted by the competent authority of a Member State in accordance with its national laws and regulations in order to obtain an assurance that nothing adverse is known which would prevent an individual from being granted a national or EU PSC [EU Personal Security Clearance] for access to EUCI [European Union's Classified Information] up to a specified level (...) (2011/292/EU).

Analysing further on the divergent implication of the definition: the management level approving such a security investigation pertains only to the competent authorities of the EU Member States and the management level approving it is located within the head quarters of their National security Authority, whereas the "local" organisational endeavour would be rather to define and determine within its premises the grounds and authority approving the "security investigations".

Should one make an attempt to conciliate the definition in this instance (security investigation) to its mundane usage, the solution at hand is rather to acknowledge that the standard was set already by the higher policy rules, and the solution would be to coin another particular term for the specific investigation context: for example "physical security investigation" if one would like to refer

only, in a security policy, to the field of physical security in an explicit manner.

3.5 Boundaries and synergies. The security apparatus of an organisation is acting often as a gateway for all the various matters while its own specific security tasks are also increasing. Therefore, the boundaries of the internal security architecture must be clearly defined and delineated within an organisation. A viable security policy shall establish a clear framework for exploiting and capitalizing all the synergies (with regards for example to activities into security related fields such as physical security, safety, security of information and communication technologies systems – ICT security, classified information security and personnel vetting, etc).

Security related activities may find a common playground where operational interests interact individually. The effect of the interactions should be capacitated towards producing synergies rather than a frustrating duplication of efforts. The effect of such synergies can be rather transposed under the umbrella of the "3D" strategic platform which can be used for structuring the security activities into a more competitive manner, considering the pallet and the synergies projected from each of its dimension into a field of interest of the organisations. For example, for the attempt made to identify a structure for the various specific security tasks assigned in an organisation, we can use the notions of *specialities* and of *specialisms*. This conceptual approach for structuring security activities implies that a

"specialty" is a class that includes more than one "specialism" – the last being a concentration of one's efforts in a narrowed occupation or field of study; it illustrates the specialty as a "bubble" of main security tasks; and the specialisms skills that are included into such a "bubble".

Thus, certain security tasks should be grouped under a speciality which requires furthermore the specialism of certain skills in security. A structured model of security *specialities* (i.e. *specialisms*) is suggested below:

[1] *Facilities Security* (i.e. security of organisational premises, safety & fire prevention, scheduling, supervising and monitoring the security performance of personnel, security training assurance, emergency response, etc);

[2] *Executive Security* (i.e. VIP's escort & executive driving, security of meetings & conferences, security measures for external activities and missions, etc);

[3] Technical Security (i.e. keys management system; pass & ID, safes management, card readers, access control, CCTV systems, X-ray security screening, X-ray safety expertise, Technical Surveillance Countermeasures - TSCM, secured radio communications, maintenance of security technical equipment and installations, etc);

[4] Process Management Security (i.e. risk assessments, business continuity planning, security awareness presentations, investigation management, open sources intelligence/security cooperation & liaison, development of security policies, development and implementation of early warning capabilities, etc);

[5] ICT security (i.e. testing, implementing plans, products, controls, related to the security of the information and communication technology);

[6] Information security (i.e. data protection, security clearance, registry, classified document management);

[7] Intelligence (i.e. intelligence, counter-intelligence, counter-intelligence, OSINT, etc).

The concept of a “3D” security strategy provides a better framework for reviewing and developing of the organisational security policies, the identification of operational requirements and the setup of a professional development agenda into the field of security within an organisation. That is because the process of corroborating the synergies of its three dimensions determines a more accurate map of the incidental issues and challenges perceived now from a “3D” perspective.

The definition and parameters of what is actually a security incident shall be defined, based on each organisation’s profile, and then transposed formally into the internal policy documents. Inadvertently, statistics kept by organisation would indicate the numbers of the certain security incidents registered each year. Differences concerning the extent to which a certain fact occurrence would constitute or not an incident, from one organisation to another, should be determined not on ad-hoc organisational reaction determined by the urgency of events, but rather on the identified parameters and based on risk assessments which can pre-determine for example the organisational risk appetite, the preventive measures or the mitigation factors taken in response to the vulnerabilities underlined by a specific incident.

4. CONCLUSIONS & ACKNOWLEDGMENT

4.1 Conclusions. The 3D Strategy has yet generated more questions than answers. Arguably, throughout debates, some opinions have questioned: the utility of a Strategy – just as another paper that doesn’t say much; the client-oriented approach - as a utopic dimension of the traditional security feature; the structured security dimension (synergies’ identification, specialty/specialisms structure) – as a pretentious transposition of the basic security related activities. Nevertheless, opinions stated that such a strategic vision – if needed after all – should be drawn at the highest security management level of an organisation. Security has evaded from its traditional boundaries. A strategic approach is vital for protecting the assets of an organisation. This paper presented the strategic vision resulted from the paradigm shift into the fields of security and has advocated that a “3D” strategic approach represents a feasible and practical security solution. The “3D” Strategy model shall be referred for further analysis, assessment, necessary amendments and managerial endorsements – as applicable. The security policy, like other (generic) policy documents shall follow the path of the policy line endorsed by an organization.

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COMPETITIVE INTELLIGENCE FOR BUSINESS AND INTERCULTURAL COMMUNICATION – A CASE STUDY OF ROMANIA

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Abstract: *We are living in an age of technological and scientific development, a digital era where information is the raw material or the base knowledge. An easy and open access to information and an unprecedented development of communication paths, have caused, in a very short time, profound changes in human relations, a phenomenon that knows no precedent in human history. The large volume of information has become the most complex problem and the ability to extract a meaning and knowledge represents a great challenge in the domains of business, intelligence and defense. In today's business environment, the key to success is also represented by the speed with which the information is extracted from the informational noise and also by the ability to react and communicate quickly and customized with the social segment, that is very well defined. We want to present our four years experience in Competitive Intelligence for business, intercultural communication and marketing solutions using cognitive computing elements. Although the domain isn't new in Romania, there is a small but dynamic niche market with an increasing demand, but also with a series of obstacles. Our experience has demonstrated the usefulness of neuromarketing and cognitive computing in finding innovative and customized solutions for solving complex problems in business and intercultural communication. The conclusion of our study is that, in order to have an advanced and competitive European Union, it is absolutely necessary to develop innovative solutions for Competitive Intelligence that would include elements of neuromarketing and advanced Artificial Intelligence (Cognitive Business?).*

Keywords: *intercultural communication; competitive intelligence; cognitive business; neuromarketing; neuroscience*

1. INTRODUCTION

Information is the foundation of the contemporary world, being the most valuable capital the company holds. Information is a modern exchange currency. Through his power, she is the master of all fields of activity. Information is a fearsome weapon in the hands of people who know how to use it, and at the same time, it is also an attractive target for competitors through collection operations. Companies need to collect information efficiently and process it quickly, otherwise it disappear because of the aggressive competitive environment.

Many managers work with large amounts of data, not being trained to make a difference between data and information that adds value. Their decisions are based, as a rule, on some knowledge from previous experiences and much "intuition". During stable periods, making

decisions is much based on previous experience, as there are not many changes and the environment is relatively constant. In the meantime, during periods of great and dynamic transformation, past experience is no longer justified and decision-makers need relevant and quick information to help them make the best decisions. Tversky and Kahneman (1974) consider that decisions are often based on options related to the likelihood of occurrence. The role of these subjective probabilities is not insignificant because people tend to make decisions based on past experiences.

In “*Knowledge Management in the Intelligence Enterprise*”, Edward Waltz explains the transformations that he has gone through since the antiquity. Alvin and Heidi Toffler define the three waves of civilization and transition in the creation of value: the first wave – agrarian, until 1700, was based on the production of the earth; The second wave – industrial, between 1700 and

2000, was based on mass production of goods and the third wave was informational, after 2000, where production of goods and services is based on knowledge. We are in this third wave of civilization and transition and Toffler argues that in the future the focus will be on human knowledge, decision-making and influence. This idea is not new; since ancient times, people have been fascinated to find out what others think, how they think, and what decisions they take to be able to defend or attack. However, in this digital age, information and knowledge gain a special interest and great value because the level of human communication has reached unprecedented odds due to the unprecedented evolution of technology. Everything that surrounds us is information. Knowing how the human mind works can have different goals: from influencing decisions to improving life, through medical applications and devices. In this logic, we can say that the human mind is the last frontier of knowledge.

2. THE NEW APPROACH OF COMPETITIVE INTELLIGENCE

2.1 Competitive Intelligence in the *Cognitive Era*. Radical changes in Intelligence are attributed to IT development through advanced information technologies. IT support for intelligence is at the level of each stage of the intelligence cycle: collecting data, information and knowledge from different sources, processing the collected results to facilitate the operation of analytical methods, analyzing data and information in accordance with well-defined analysis methods and dissemination of results in the form of a intelligence report or graphic presentation.

In recent years, technological development in IT has led to the development of systems that can teach, even without external help. These systems, called A.I. - Artificial Intelligence perceive the environment and learn to maximize chances of success. In 1997, IBM developed a computer that plays chess, called Deep Blue, a computer that defeated world champion Chess Gary Kasparov. In 2011, IBM tested the skills of the supercomputer Watson, developed through the project called DeepQA, in a question competition. Watson defeated the two champions he competed with. The processing capacity of this computer is 500 gigabytes per second, equivalent to one million books. At the end of 2015, Ginni Rometty, IBM CEO, announced the launch of the IBM Watson platform, a *Cognitive Business* platform. With the launch of this platform, we virtually entered a new era of development - the *Cognitive Era*.

Cognitive era is defined as the era in which advanced computing is used on platforms based on scientific disciplines of Artificial Intelligence (A.I.) and Signal Theory. Thus, starting from Toffler's thesis, the third wave of civilization, the informational era, will end in the period 2015-2020, and the next wave of civilization, the fourth one, will be the cognitive era. It will be based on the understanding of both the human mind and the way of thinking but also on the phenomena of business. Dario Gil, Director of Symbiotic Cognitive Systems at IBM Research, thinks that cognitive computing is "an innovation so sweeping that it's ushering in a new age of computing, along with a new partnership between humans and computers, one where we bring together skills and collaborate to produce better results." Also, Ray Kurzweil, Google's Director of Engineering, says that "*Cognitive Computing* is more than a repackaging of artificial intelligence" and describes cognitive computing as the "ultimate long-term solution for many of the challenges that face businesses today." If we look at Competitive Intelligence as an intelligence-based activity in relation to the idea of an adversary and competition, and Business Intelligence as an intelligence-based activity that gathers data from the organization's internal work, implemented with the help of computing systems, the two areas of reflection are differentiated by the environment on which it concentrates: Competitive Intelligence focuses on the company's external environment and Business Intelligence focuses on the company's internal environment. If Business Intelligence solutions migrate from local stations to more powerful cloud-computing systems, which are specific to the *Cognitive Era*, namely, *Cognitive Business* solutions, then a new approach to Competitive Intelligence is needed, along with technological development and with the new way of thinking.

Competitive Intelligence in *Cognitive Era* is the process of transformation of intelligence through the use of techniques and technologies for evaluation and intervention that are based on neuroscience. The whole process of intelligence: collection, processing, analysis and dissemination of information can be enhanced by using the technologies and tools provided by cognitive neurosciences both through gathering high-quality data on consumer experiences and perceptions with integration of Cognitive Business solutions for processing and analyzing data and information, as well as by increasing the cognitive abilities of analysts with the help of cognitive technologies such as cognitive augmentation through neurofeedback.

2.2 Technologies and Applications of Cognitive Neuroscience in Business. The main advantage of cognitive neuroscience technologies is that intercultural barriers and communication are eliminated because the inter-behavior or the way the brain works is the same in the world.

Contributions of neuroscientific methods in research are considerable, because the benefits of physiological measurements have many advantages. For example, self-evaluation methods commonly used in marketing research to improve communication are entirely based on respondents' ability and willingness to accurately relate their attitudes and behaviors (Petty and Cacioppo, 1983). On the other hand, physiological responses can be collected when respondents are exposed directly to messages or participate directly in consumer behavior and can be hardly controlled by them. Although there are individual differences between physiological responses, it seems that variations in social situations and stimuli have a strong effect on individuals (Cacioppo and Petty, 1985). Neuroimaging techniques most commonly used in neuromarketing are taken from medicine: electroencephalography, functional nuclear magnetic resonance, galvanometer, magneto-electroencephalography, eye-tracking equipment (Pop et al., 2014). Electroencephalography (EEG) records the alpha and beta rhythms of neural activity under the scalp. In particular, lowering the alpha rhythm and replacing it with the beta betrays a cognitive activity determined by will. Galvanometer (GSR) indicates the intensity of emotional reactions by measuring changes (occurring in skin conductance) induced by the vegetative nervous system. However, this technique does not indicate the value of the emotional reactions, but only their intensity, so there can be no difference if, for example, the states of surprise are positive or negative. Functional Nuclear Magnetic Resonance (NMR) records the level of oxygen concentration in the blood. Active neurons consume a higher amount of oxygen, so the oxygen level in the rest of the body decreases. This allows the recording of oxygen concentration changes in the body's blood (decreases concentration in the other parts of the body and increases for active neurons) and their output by the blood oxygen level dependent signal (BOLD).

If electroencephalography records only the activity of the neurons under the scalp, the functional nuclear magnetic resonance is much deeper, recording the activity of the neurons located within the cerebral hemispheres. Magnetoencephalography (MEG) studies brain

activity in real-time (millisecond). This is possible by recording the magnetic field produced by the synchronized neurons. Eye-tracking equipment (ET) indicates eye movement and eye view. The view does not have a homogeneous course, but involves a series of short stops, called fixations. Thus, eye-tracking equipment mainly studies these fixations. This is possible by recording corneal reflections due to infrared radiation.

Because they provide different information, these techniques can be combined in order to get even more complex information. Even though processes are expensive, they have a considerable contribution to research into decision-making and marketing communication. Although it has great potential, most neuroimaging applications in the specialty literature have focused on branding and the consumer's behavior. For example, electroencephalography (EEG) has been used to investigate reactions to television advertisements on numerous occasions. Thus, it has been investigated whether particular moments in commercials are primarily responsible for capturing brand awareness and evolution (Young, 2002), or whether certain visual scenes are better recognized (Rossiter et al., 2001). These researches and many others suggest that different types of advertising generate very different types of brain activity, which may also lead to differences in efficiency. Another important aspect that neuromarketing can describe, and on which it can provide a new perspective, is trust.

Trust is an aspect whose prominence is growing increasingly in the field of communication and marketing and neuroimaging can answer questions that simple marketing and market research cannot answer. Neuromarketing can study whether trust is a simple response to a repeatedly positive stimuli or it is more than this. Neuromarketing can also tell if consumer and product trust is similar to trust between friends or family in terms of brain activity (Lee et al., 2007).

Exploring and understanding such questions about the nature of trust will lead to a greater ability to explore past confidence factors and the ability to help businesses better communicate promotional messages to a diverse audience in terms of culture and build trust for both customers and collaborators in order to achieve mutually beneficial results.

2.3 Neuromarketing, Communication and Competitive Intelligence in Romania. The latest developments in cutting-edge technologies and their impact on the domestic and international business environment show that, in order to

survive in the current digital economy, companies need a set of new registers with regard to the information they operate on the market, effective marketing strategies and the persuasive messages they send to the market.

Considering these new requirements, THE Q AGENCY integrates high-end technologies with competitive intelligence so that it can deliver convincing messages to the beneficiaries. With the help of neuromarketing technologies, the company can analyze data collected from consumers and from the perspective of internal observations of human behavior, by studying the inner processes in the brain that underlie decisions. Given the high degree of accuracy of the data obtained, THE Q AGENCY can build strategic models that can accelerate the development of any business. THE Q AGENCY is an agency that makes innovations in the field of marketing by integrating and enhancing competitive intelligence processes to create compelling strategic and communication models for companies. This approach provides the opportunity for the beneficiary companies, regardless the industry, to adapt to the current high competitiveness requirements. The keywords that define THE Q AGENCY are: marketing, innovation and intelligence - the only profit-generating segments in any business.

The experience of the last years in the field of advanced marketing combined with the competitive intelligence field was based on many challenges generated by the Romanian business environment. The market in Romania is a conservative market with a lot of reticence to the new. A study in 4452 companies in Romania, on the perception of Romanian managers in the field of collecting and using competitive information, highlights some worrying aspects.

Romanian managers do not have mechanisms to verify and analyze the quantity and quality of information existing in the company. Moreover, the management of many Romanian companies is overwhelmed by information irrelevant to business. Although many reports are produced in the company, they are incomplete and contain little value information (Obreja, Cucuteanu, 2014). In this context, the decisions taken by the Romanian managers are mainly based on emotion and not reason, increasing the likelihood that these decisions are wrong. The consequence is the increased risk of loss to the company and a downward trend. The lack of a culture in the activity of Competitive Intelligence or otherwise competitiveness through value-added information, often puts the managers in a position to make serious confusions between information and

intelligence. Although similar, these two terms are at different levels in the pyramid.

Another relevant study to explain the Romanian managers' reluctance in implementing innovative solutions, with outstanding results in competitive markets, is the psychology of the Romanian people. This study reveals that the psycho-cultural profile of Romanians is dominated by mistrust in people. This chronic distrust makes the Romanian managers not to be cooperative and tolerant to others for a common benefit. This lack of cooperation has serious consequences by blocking the intellectual and creative potential that leads to low performances. Also, the authors of the study state that promoting mediocrity, by amplifying any result on a low emotional background, along with a competitiveness that is not on a disciplined foundation, leads the level of cynicism and skepticism to increased values (David, 2015).

In addition to these aspects of the Romanian manager's psycho-behavioral profile, which is delaying the development of the cutting-edge market, there are a number of early adopters who, once validated, help implement these technologies in the marketplace. In this situation, there was the mobile phone market that was opened in 1997. None of the two operators imagined, however, at the moment of launch, how fast the mobile phone industry will grow. In fact, revenue at the end of the first year surprised both the operators and the investors behind them, as well as the pessimists who rushed to declare mobile telephony a business without much potential in one of the few countries that still did not offer GSM mobile telephone services. At the end of the first year since the two GSM companies entered the market, the number of users of each provider was approximately 100,000, by the end of 2015, the number of active mobile users was 23.1 million users growing 1% over the previous year.

2.4 Comparative study in U.E. on adapting companies to the current competitive environment in the digital economy. As a result of poor data related to neuromarketing companies, this domain being a niche, it is not possible to establish on the basis of existing data certain causal and correlation relationships to demonstrating the robustness of empirical data. The implementation of Competitive Intelligence function in businesses can be a good indicator of market and industry maturity and the gap between the former Eastern Europe and Western Europe being very visible.

Over 90% of FORTUNE 500 companies use Competitive Intelligence as a way to substantiate

company decisions. Western European countries are present with many companies in different industries and business areas in this top. In contrast, with one exception, companies in the former Eastern Europe are not part of this top: a Polish company managed to rank at 454 out of 500. Unfortunately, in this case too, data are insufficient to provide conclusive results. In this situation we can use other indicators on the basis of which we can deduce the ability of some countries to increase their competitiveness by implementing innovative solutions such as neuromarketing and cloud computing. This comparative study will analyze and rank the data from the following countries: Romania, Italy, Spain, Austria, France, Germany, Belgium and Poland. We created an index of technological competitiveness (TCI) based on three indicators:

(1) First indicator is Global Competitiveness Index (GCI). GCI is index published by the World Economic Forum in yearly (2017) report.

Table 1 The GCI 2016-2017 Scores. Source: WEF, The Global Competitiveness Report 2016-2017

Ind.	RO	IT	ES	AT
GCI	4.30	4.49	4.68	5.22
Rank	8	7	5	3

Ind.	FR	DE	BE	PL
GCI	5.20	5.57	5.25	4.56
Rank	4	1	2	6

(2) The second indicator is ‘Integration of Digital Technology’. This indicator covers two areas: (a) ‘business digitisation’ and (b) ‘eCommerce’. ‘Business digitisation’ has five indicators: electronic information sharing, cloud solution, social media, eInvoices and RFID.’ eCommerce has indicators the percentage of small and medium-sized enterprises (SMEs) selling online, eCommerce turnover as a percentage of total turnover of SMEs, and the percentage of SMEs selling online cross-border.

Table 2. DESI 2016, Integration of Digital Technology dimension, by country. Source: European Commission, Digital Scoreboard

Ind.	RO	IT	ES	AT
(a)	13.60	22.34	23.97	26.03
(b)	6.31	9.00	12.86	14.67
(a)+(b)	19.91	31.34	36.83	40.70
Rank	8	6	4	3

Ind.	FR	DE	BE	PL
(a)	18.96	25.31	28.32	14.06
(b)	15.16	18.65	21.97	8.93

(a)+(b)	34.12	43.96	50.29	22.99
Rank	5	2	1	7

(3) The third indicator is number of neuromarketing companies affiliated to the international profile association.

Table 3 Neuromarketing Companies – NMSBA Source: Neuromarketing Science & Business Association (Sousa, 2016)

Val.	RO	IT	ES	AT
No.	1	6	6	2
Rank	7	2	2	5

Val.	FR	DE	BE	PL
No.	2	11	3	1
Rank	5	1	4	7

According to the BBC Research study, the global market for neuromarketing technologies has reached to 21 million USD in 2015 with a predicted annual growth rate (CAGR) of 18% from 2016 to 2021 (NMSBA, 2017). Following the comparative analysis of the technological competitiveness index (TCI), we find that the most competitive country in terms of technology is Germany, followed by Belgium, Austria, Spain, France, Italy, Poland and Romania.

3. CONCLUSIONS

The conclusion of our study is that, in order to have an advanced and competitive European Union, it is absolutely necessary to develop innovative solutions for Competitive Intelligence that would include elements of neuromarketing and advanced Artificial Intelligence (*Cognitive Business*)? In an era where global competitiveness is achieved by the unions or federations of states with a continental coverage, has the European Union a vision and a philosophy of its own on how to conceptualize an own identity and create a school of competitive intelligence that can be used for it’s development?

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TERRORISM AND RADICALIZATION IN THE 21st CENTURY

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Abstract: *Different types of terrorism we have experienced lately, were based on extreme political and the unleash factors are complex. In addition to traditional threats to security like criminality, organized crime, cybercrime, border crimes and violence, today we face a terrorism that manages to take various forms acquiring a perennial feature. Dimensions that it reached enables terrorists to recruit more and more followers, especially young people, through propaganda campaigns, especially online, that have become genuine instruments of radicalization. Terrorist networks have thus, gained followers worldwide, mostly young Muslims from the West who have been marginalized by the society, their dissatisfactions create a propitious environment for indoctrination with extremist ideologies. The psychological profile of young people prone to radicalization is made in time, the vast majority of them are of Arab origin, vulnerable, isolated from society because of their religion and suffering from complexed image. Radical Islamism for them is perceived as an opportunity and thus legitimizing their maladjustment and guiding them to a sacred cause for revenge on the society in which they did not adapt. We talk about the paradigm of domestic terrorists who are part of groups of young from second and third generation of immigrants settled in different parts of Europe, and young people converted to Islam, becoming the so-called "lone wolfs".*

Keywords: *radicalization; terrorism; international terrorism; terrorist; lone wolf; security*

1. TERRORISM AND RADICALIZATION

Terrorism represents, in its essence, in its broadest sense given to this term, the actions of terror or intimidation of a population through violence or compelling a government or an international organization to do or to abstain from performing an action. Through terrorism as a form of action, it means practicing terror. It designates acts likely to cause, in a certain environment, a sense of intense fear, foreboding an inevitable evil. Within the meaning of the concept of terrorism is not interested the nature of the action, but the method of execution. The common feature of terrorism acts is represented by the terror, element of utmost importance both socially and legally point of view. It is widely recognized that the terrorist attacks are perpetrated most often by means that can cause common distress and which endangers, through its effects, the interests of a large group of citizens. Seen only through one of its features - for example, the use of means capable of causing a common danger - different types of actions that can be committed not necessarily imply, nor as an intention nor as a result, an act of terrorism. Terrorism does not necessarily involve the use of certain means to forge a common danger. The

population can be terrorized by murder, causing explosions, major damages, etc. The specialized literature emphasized that ordinary terrorism can appear under any offense of this type, which can range from violent to intimidation acts. This does not mean that ordinary terrorism is not particularly dangerous, especially when it manifests in the form of crimes leading to a common danger. In this case, if a single act can arouse the suspicion of repetition, capable of unleashing the terror, the author of this acquires the attribute of terrorist. The act of terrorism is characterized by the following elements (Bodunescu, 1997:19):

- *The intention to create a state of alert.* A constitutive element of the criminal offense of terrorism is to incite intense fear and panic on the population. The fact that the population was scared, anxious, agitated, etc., is a feature of the criminal offense, which can attract the criminal liability of the author. For the criminal offense is not interested in the result, the effect produced, how much the population is terrorized, it is sufficient that the process used is likely to produce this result. Terrorizing the population is the feature that gives a particular seriousness to this criminal offense, providing a clear sense to the word terrorism itself.

- *Taking by surprise and without any discrimination of victims.* The Legal doctrine of many countries enclose terrorism in the homicide or attempted homicide offences. Sociologists believe that the terrorist seeks to "assassinate" social conscience, "the soul of public opinion" (Bodunescu, 1997:19). The authors conceive, normally, a plan, they prepare and execute it in a coherent way and to maintain the effect of the moral paralysis induced by the gravity acts and fear provoked, attacks occur in series and within an extensive range, gaining international dimensions.

- *Using methods and means capable of causing a state of general or common danger* (explosive devices, car bombs, toxic products or infectious agents or microbial, etc.). The notion of general or common danger requires an action with the consequence of suppression of life or to damage the body integrity of a greater number of people within a community, understanding in this context of the concept also the interrupted acts of, or the ones that could not produce effect, but capable of producing such consequences. The criminal, terrorist method in its attainment it involves preparing attacks "in serial" and "in extension", often multi-purpose: to control the masses and paralyze their leaders or chiefs; to draw attention to terrorist group's claims; revenge for the injustices intentionally made to them by the state officials in the country where attack is taking place or to a group of people or in relation to a given situation; to encourage change in state policy principles, etc.

Terrorism, in its manifestations, it presents multiple perspectives, which resulted in a classification by different criteria. This classification takes into account both the subjective element of the criminal offense, namely the psychological element, motive or intention which led to the act of violence and the material element or the action itself (Geamănu, 1981:391). Ordinary terrorism means the kind of terrorism that falls under criminal law as an ordinary criminal offense, but aggravated by the method of implementation: through terror. They are acts incriminated by the common law, acts whose mobile is neither political nor social, but it is characterized by extreme violence as a method of realization.¹ Social terrorism is that form of terrorism that aims to put into practice an ideology, social or economic

doctrine or the destruction of a social organization, *dolus specialis* in this field, representing its intends to change the social order in a given country. The way the action manifests has, usually, consequences within the borders of that country and does not cause a disturbance of international order. In this regard, national courts were viewed as the only competent body to deal with such cases.

Terrorism can also be seen in terms of the area in which it takes place and the extent of its effects. If the preparation of the terrorism act, the execution and consequences it produces, confines the area within the boundaries of a single country, we can talk about national or domestic terrorism. National terrorism can take different forms of common law, political or social terrorism, but with effects within the borders of a single country. This type of terrorism is manifested most often in the form of political or social terrorism, being directed against the political organization of a state or its form, or even against its representatives (governments, political parties, personalities in power, etc.), but always with effects within the country. It may be noted that terrorist criminal activity goes directly against public policy. The author follows an attack on public order, creating an atmosphere of concern and a state of terror. To achieve his goal, the author will choose the appropriate means to create terror which he aims at, such as: attacks on life, health or freedom of his opponents that - given the collective action of terror - he will choose between persons holding an important function in the public life. Through his criminal activity, the author of the domestic terrorist act will also prejudice material goods, but this destruction is also perpetrated in order to cause a general danger. It can use means whose use can cause immense damage and can sometimes hit targets which were not initially in the author's attention. In this context it can be mentioned fires, explosives used to destroy buildings, communication ways or forests, interruptions produced in the functioning of the public institutions, spread of epidemics, poisoning drinking water and food.

International terrorism represents a special type of offense, characterized by a foreign element: the preparation and the execution of this criminal offense, its passive and active subjects, the motive, the means of achievement of the author involves several states². The set of crimes and

¹ Thus, there are acts of terrorism targeting particular purposes, or aiming a personal interest such as obtaining money, blackmail attempts, practices of gangs of robbers, offenses similar to those of common law and regulated in all criminal codes (Geamănu, 1981).

² "International terrorism represents the use or the threat to use violence for political purposes, creating a generalized state of fear, by an individual or group

offenses that constitute terrorism occur in some circumstances, an international character because they are either committed or the effects they produce are extended in several states, either by undermining fundamental values, whose protection and respect is a prerequisite for maintaining good relations and understanding among states and international peace. Acts of international terrorism are often prepared in a territory other than where the offense takes place or has effect. In some cases, the criminal activities undertaken to commit the terrorist offense occurs or is extended in several states, which prints an international character to the criminal offense. Most experts in this field believe that the act of international terrorism must be analyzed under the following aspects: the nationality of the author or accomplices of the crime, as active subjects; the nationality of the victim or victims as passive subjects; which State belongs the territory the terrorist act was prepared and which state belongs the territory where the effects were produced; which state belongs the territory where the author took refuge after committing the act of terrorism (Framework Decision of the Council of Europe on combating terrorism). International terrorism is committed by identical actions of any act of terror: killings, serious injuries against the person, kidnappings, taking hostages, etc., committed with the intention of creating a state of danger, fear and panic among the population. Also, international terrorism causes disruption of economic and social life, catastrophes (destruction of means or lines of communication, poisoning sources or watercourses, explosions, spreading epidemics, etc.) which affect the right to life and freedom of an entire human community and, it endangers, at the same time, the peaceful relations between nations. Terrorist acts with an international character can create distrust between states, a state of insecurity with negative consequences for political and economic relations between states. In general, the sphere of this category of terrorism exclude the terrorist activity aimed at internal affairs of states and involves the existence of the international trait.

when they are acting for or against a government, when such actions seek to influence the attitudes or behavior of a social group broader than the immediate victims and when through the nationality or external links of the authors, their location, the nature of their victims, institutional or human or the mechanism of achievement, their ramifications, go beyond the national borders of a State” (Cooper, 1976).

Terrorist actions, wherever they occur, may bring serious damage to a group of people of different nationality of the state where the action occurs and the preparation and execution of these exceeds usually the borders a state. From the material point of view and in relation to their subject, terrorist actions pose a threat to other countries. Hence the need for solidarity in the fight against such crimes. On the basis of the problems related to the terrorist attack, is taking place or may take place, a conflict is likely to disturb relations between the countries involved. In terms of the application of criminal law in space, for the offenses of political terrorism, as well as for other crimes *delicta juris gentium*, all states must accept the principle of universality. For these offenses should therefore apply criminal laws of each state, regardless of where the acts of terror were committed and regardless of the nationality of the author.

Talking about terrorism and radicalization, we must look carefully into the recent terrorist attacks that took place in Europe, which emphasized the need to eradicate them. For example, attacks from Nice, France, where a Tunisian-born French citizen killed 84 persons and injured another hundreds while they were watching a firework display to mark Bastille Day, a knifeman was shot in Louvre when he was trying to attack a group of soldiers, another attacks took place in July 2016 in Germany, where a Iranian-born German citizen went on a deadly rampage in Munich, an axeman hacked the passengers on a train in Wurtzburg, a Syrian blew himself up injured 12 persons in Ansbach, the Russian ambassador in Ankara, Turkey were killed by a police officer who was militating for Syria, in March 2017, in London, an Muslim English citizen killed 5 people and injured another 50 near Houses of Parliament, in april 2017, four people were killed in Stockholm when an Uzbek slammed a large truck into an upscale department store in a mall, and the most recent one, on April 2017 a Muslim gunman opened fire on Champs Elysee killing an police officer.

The fact that the authors are from European family, they filled the European Security Agenda with essential parts of provisions on measures to combat these flagella via local actors. The two phenomena are not new, and the last manifestations of these, their size and their instruments of propagation, represent a new paradigm of the current security environment and requires a treatment based both on urgent implications concerning the security of the two phenomena and the reasons for their occurrence. Europe has long been the subject to various types of classical but

also ideological terrorism, the concern of eradication is part of the European and national security strategies, signals regarding the spread of terrorism are frequent.

Terrorist acts are based on a number of factors challenges increasingly dynamic and diverse, other than radicalization. On the other hand, radicalization has a multitude of triggers and targets, some of which are feelings of personal alienation, social exclusion, vulnerability, discrimination, diverse trauma or psychological problems that often are exploited by recruiters through social channels or other online communication tools. Most of the terrorists are considered victims, not aggressors perceiving themselves as representatives of the oppressed: workers, peasants, minorities etc., generally groups considered unable to defend themselves. They are the "enlightened" among the mass of ignorant, the ones "chosen" that recognize "the dangers" that the masses do not notice, the fight being an "obligation" and "duty" not a matter of voluntary choice. Most often terrorists have the consciousness of their moral superiority, they consider themselves more sensitive and noble, idealists that society does not deserve.

According to their own definition, the term "terrorist" has become a subjective label and improperly applied by the "enemy" and, in the specific time and place, this label should be replaced in people's consciousness with the image of "fighter for freedom" of social, ethnic or economic "redeeming". Terrorist attack becomes a phase of "liberation fight", a superior means of legitimization. Thus, many terrorists define their role as being the victim, sacrificed on the altar of ideals and noble causes; whether or not this picture is consistent with reality, the notion of being ready to die for a cause is determined in relation with how the terrorist perceive itself. Everyone involved in the fight against the state or society often see "the enemy" as more powerful than them, with many possibilities and actionable alternatives available. For this reason, terrorists consider that they are "convicted to terrorism" as the only way of confronting repression and oppression exercised by the state or the government, terrorism not being a free choice made by them.

Radicalization grows mainly in urban areas and is caused by a number of ideology which instigate to racism, hatred against religion, nationality or gender. This is the expression of a problem of inclusion and it represents a process that generates violent extremism and terrorism. The definition adopted by the European Commission is the following: "a phenomenon through which

individuals adopt opinions, point of views and ideas which could lead to terrorist acts" (see European Commission, 2017).

Recent terrorist attacks in Europe, Middle East and Asia have put on the spotlight the Islamic extremism, speeches and religious symbols being improperly used to justify violence. Religion conditions the relationships between individuals and their positive interaction in everyday life, enhances the feeling of belonging to a social group. The healthy construction of the individual is based on respect for its religious, cultural and traditional options, aspects that can successfully prevent and combat his radicalization. The internet is commonly used by terrorist networks that allocate signified resources for publishing training manuals, tips for procuring arms and ammunition, tips for bomb-making, selecting targets and planning or carrying out attacks, videos of successful attacks, torture and executions of victims, messages of support and encouragement of terrorist actions. At the same time, they promote images and movies with Muslim wounded, dead, their homes destroyed, with members of the organizations that help children, the elderly, in order to arouse the feelings of adhesion to their cause. The virtual environment allows terrorists to come into contact with the followers of their cause, thus substituting the physical community with a virtual community, thus gaining an accelerator character of the process of radicalization.

2. MEASURES TO COUNTER RADICALIZATION AND TERRORISM

The fight against terrorism and radicalization goes on several levels. The fight against terrorism is taking place, at this time, at the global level and is based on a strategy of annihilation of states that sponsorship this international scourge, which it will lead, according to analysts, to a new model of war, a model that will combine military action with the economic action, computer science action with the space science and geophysics actions.

It has been developed at EU level a number of programs and strategies aimed at combating radicalization among young people in the context of development of religions and multiculturalism, among these the creation of the European Centre for Knowledge on Violent Extremism, development of trainings for professionals in the first line and providing financial support for projects using advanced communication tools and social platforms to fight terrorist propaganda (CE/PRD, 2014).

To prevent these initiatives from multiplying and to combat them, in December 2015 under the auspices of the EU Forum for internet, a number of Member States met which have addressed a number of issues relating to the modalities for enhanced cooperation with the respect of fundamental rights. Security and respect for fundamental rights are not mutually exclusive, they represent complementary objectives. The measures that are being taken concern the limitation of online content of websites with terrorist character and the empowerment of the civil society on combating radicalism propaganda (RAN, 2015) by respecting the principles of proportionality and provide guarantees that ensure accountability and judicial review. The success of these measures consist in a close and effective cooperation between Member States, by dividing the responsibility and mutual trust among the actors involved. In order to collaborate with the private sector and civil society, at the EU level, the European Commission established, the Centre of Excellence *Radicalization Awareness Network* (CoE RAN) which brings together specialists from all member states, network that aims to prevent and combat radicalization that leads to violent extremism. The center of Excellence RAN acts as a network that connects, develops and disseminates expertise on radicalization, while encouraging a dialogue between practitioners, policy makers and academics.

Also at the EU level, a code of conduct (CE/PRD, 2016) has been established to combat disseminating speeches which incite hatred in the online environment, becoming a guarantee that at the level of companies specialized in particular on providing social platforms (Facebook, Twitter, Youtube), speeches that incites to hatred and violates both the European and national legislation will be carefully analyzed and eliminated, at the same time facilitating the reporting towards the competent authorities. Audiovisual services are also closely monitored, the European Parliament Directive (CE/PRD, 2016) containing the obligation for Member States to be vigilant on audiovisual services in order for those not to contain xenophobic and discriminatory messages, otherwise, measures will be taken by notifying and reporting them to national audiovisual services which have the power to control them. They are also in place checks and regular assessments made by the European Commission.

Another strategy promoted by the EU in the long term, is the high quality education designed to prevent social exclusion that can lead to radicalization, being adopted by the European

Commission the *Declaration on Promoting citizenship and the common values of freedom, tolerance and non-discrimination through education* (CE/PRD, 2016) which promotes a set of common objectives for member states.

Combating and preventing radicalization is embraced by policies and security measures designed to prevent the departure of young people to conflict zones to join terrorist groups such as travel bans, incriminating travel to other countries with terrorist scope or raise awareness among families and friends to collaborate with the competent authorities. These measures are essential to the existing measures in order to strengthen the resistance to radicalization. In this respect it is implemented the Schengen Information System (SIS) that can initiate a range of actions to detect and prosecute terrorists and to discover trails used by suspect terrorists. It is envisaged interchange of information between Member States and Europol (COM (2016) 205) regarding the people suspected of radicalization and others already known for their close monitoring.

Citizens and Member States benefit from the support of the EU in the fight against terrorism and radicalization and the facilitation of coordination and cooperation between the relevant authorities. Europol has acquired an increasingly important expertise on issues related to terrorism and this should be carried forward by bringing its capabilities to ensure the implementation of laws to combat terrorism, by sharing resources and by maximizing the use of the existing structures, services and tools available of the agency in order to achieve scale economies. These could be combined under a European center to combat terrorism in Europol, to further intensified the support granted to the Member States at the EU level, in a secure environment, characterized by the highest level of confidentiality of communications (COM(2015) 185 final). Cooperation between EU Member States is of crucial importance in the fight against terrorism succeeded by the need to revise all existing normative acts on combating terrorism in order to address the phenomenon of foreign terrorists' fighters. This aspect is part of Member States' efforts on preventing radicalization and violent extremism and terrorism. It shall be emphasise the importance of RAN Center that provides best practices and expertise in this regard.

3. CONCLUSIONS

The terrorism and radicalization phenomenon are real challenges for the current security

environment involving multiple reactions based on understanding and proximity to releasers factors until the establishment of immediate security measures. The Communication of the European Commission regarding the implementation of the European Security Agenda mentions in fact that one of the main priorities of Member States is preventing radicalization and inclusion of people already radicalized in de-radicalization programs and preventing them from disseminating messages that incite hatred or xenophobia. Both terrorism and radicalization can be combated based on quality education, adopting coherent policies on assistance, close coordination of financial instruments to support the actions of assistance, close cooperation between EU Member States, ensuring an adequate legal framework, last but not least military interventions should be proportional to the risk of threats in accordance with the principle of proportionality as set out in Article 5 of the Treaty on European Union, in other words, bringing together all internal and external dimensions of security and strengthening the pillars of action.

The Lisbon Treaty provides the legal and practical methods to ensure cooperation between the authorities of the Member States, cooperation that can bring real change in the prevention, detection and immediate response to security threats and all the measures that the EU and also the Member States will adopt regarding the activities related to terrorist offenses and also terrorism offenses and determining penalties will have to respect the principle of legality, presumption of innocence and the right to defense. Moreover, measures will have to comply with the prohibition of discrimination on grounds of race, color, ethnic or social origin, genetic features, language, religion or belief, political opinions or any kind, but also the elimination of all forms of discrimination or racism to prevent and avoid the stigmatizing of any particular ethnic group or community.

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THE DOUBLE-FACED CONCEPT OF COMMUNITY IN THE FIGHT AGAINST TERRORISM

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Abstract: *In a tumultuous 21st century, our societies face old threats that are updated to the modern times and terrorism is one of them. As the self-claimed “Islamic Caliphate” in Iraq and Syria attracts more and more individuals from our own societies, we start to wonder what is it that actually drives people towards joining an extremist religious view of the world. In this context, the concept of “community” expressed by the need that we, humans, feel for belonging to a certain group represents a key topic to be analyzed in the fight against terrorism.*

The concept of “community” is discussed on two levels: at first, the way in which a “virtual community” attracts people towards extremism and the game that terrorist propaganda plays in creating the fantasy of such a community; secondly, the role that physical communities can have in defending their members against the terrorism distraction. This paper argues that, in the struggle that our society has shown against terrorism, we might have had an important asset waiting for us to use it correctly – the power of a united real community. Bringing together the two levels of our discussion, this research points out that strengthening our communities at home leaves little place for the terrorist propaganda to reach its audience and attract people into its game.

Keywords: *community; terrorism; security; radicalization; extremism*

1. INTRODUCTION

As human beings, we are conducted by the need for identity and belonging, the need to feel part of a larger group, family, community with whom to share our common values, ideals and lives. In this way, the role of the community in our lives is undeniable and double-sided: as well as the community that influences our lives, we, as individuals, influence the community that we are part of. Although it is characterized by ambiguity and polysemy, the community concept is highly used in the practice of social sciences, being embedded in various approaches to understanding older or more recent social phenomena that are emerging in the world we live in. But the evolution of our world, the development in terms of technology and communication has somehow left behind the physical communities that we were used to and, at the same time, it left us with a feeling of alienation and lack of common identity.

The trick of “a virtual community” that brings together all the true believers from all the corners of the world at the distance of a right or left clicks is just a strategy, though clearly a successful one, of terrorist organizations like ISIS and al-Qaeda.

Belonging to the “virtual community” promoted by these organizations have attracted more and more recruits who either couldn't identify themselves with the real communities back home or they were marginalized and couldn't find their places and a common identity to identify with.

In this article, we aim to understand the most important characteristics of physical and virtual communities in order to identify the possibilities for preventing terrorist radicalization through measures aimed at increasing community involvement in the preventive dimension of the phenomenon.

2. DEFINING THE CONCEPT OF COMMUNITY

The idea of the community impact on radicalization and vice-versa is not new, but the study of this double-sided influence has had a negative preponderant note, with sufficient studies that relate to the negative impact of already ideologically labeled membership groups. Communities have been poorly addressed, however, in terms of the positive effect they can have on preventing the radicalization process. The

first sociological reference to the concept of community belongs to the German sociologist Ferdinand Tönnies who differentiated in 1887 the notion of community (*Gemeinschaft*) from the notion of society (*Gesellschaft*) based on the social organization. From his point of view, both types of communities can coexist simultaneously, with the observation that most contemporary social pathologies have arisen following the disengagement of the individual from the spirit and the community world.

This differentiation made history quickly, winning both followers and adversaries: T. Geiger (1931) proposed the abolition of the term, while R. Nisbet (1966) considered it to be one of the main categories of sociology (Bagnasco, 147). Indeed, the concept of community is difficult to incorporate in categorical empirical studies, but it is a tool of immense value in understanding the specific social imagery, which are hard to be translated into figures, but with the potential of huge inter-influence for members (Busino, 1978, *apud* Bagnasco, 2009). Given this fact, we propose a theoretical, not empirical approach in order to understand the positive impact of these communities on the radicalization process.

From a psychosocial perspective, Adrian Neculau (1997, 166) considers community to be "a social group whose members are bound by strong feelings of attachment, participatory behavior, and similar interests." For the anthropologist Gheorghita Geana (1993:128) community is "a human social entity, whose members are connected together by the inhabitation of the same territory and by constant and traditional social relations, consolidated over time".

Apart from theoretical similar criteria for a social unit to be considered a community, one can usually find some community-specific features: the members of the group have similar faith and values; reciprocity in social relations (Pitulac, 2010); unity of blood, place or spirit, accepted as necessary (which can be terminologically found in concepts such as extended family, villages, local community, virtual community); common and mutual feelings that determine a common will to which individuals feel themselves bound; an organic, not mechanical, solidarity (Durkheim, 1893); spontaneous social relations, based on status, not contractual relationships (Maine, 1861); it differs from organizations because of the lack of organizational rigor (Neculau, 1997, 166).

Most community studies aimed at identifying models of social interaction, targeting restricted spatial communities such as villages or urban neighborhoods. These approaches are contemporarily

accompanied by innovative concepts such as the "local" proposed by Anthony Giddens in 1984 in his theory of structuration, defined as the physical settings associated with the typical interactions composing collectivities as social systems. Tudor Pitulac (2010) shows that the defining elements of a community are distinctiveness, the diminished size, homogeneity and self-sufficiency (in the sense that community has the ability to give its members almost everything they need). Today, rural or urban communities have distanced themselves from the initial sense of communication, so additional theorizations are necessary. In 1895, Anthony Cohen selected two important aspects from the definition of community, namely that members have something in common with everyone else, and that this fact fundamentally distinguishes them from members of other social groups. So Cohen shifts the accent of the definition from structure (with important geographical accents) to culture, respectively on the symbolic manner of building a community. Accepting that community may be defined using other criteria then localization and structure was the first profound change of community's sociological paradigm.

This paradigm shift was soon followed in 1993 when Howard Rheingold published *The Virtual Community: Homesteading on the Electronic Frontier*. While his arguments were not entirely convincing, they still managed to divide the specialists of the field according to opposing trends. Michael Gurstein (2000) revises this concept and proposes another one – *community informatics*: the application of information and communications technologies (ICTs) to enable community processes and the achievement of community objectives.

The most virulent critique of what we are calling today virtual communities refers to the impossibility of exercising the social control among its members. This is responsible for numerous skirmishes of social norms found at virtual communities such as radicalization, verbal violence, diffusion of responsibility.

3. THE COMMUNITY AS AN ENVIRONMENT FOR RADICALIZATION

Terrorism is definitely not an easy concept to define and the variety of explanations, definitions and analysis of the topic prove as an argument. At the same time, there is little agreement in either the policy or scholarly communities on how to define terrorism. Schmid (2013:17) identified the common concepts and terms used in more than 200

definitions of terrorism, but there is no uniform definition among the databases or the international legislation. In fact, Schmid (2013:20) underlines that the lack of clarity and consensus with regard to many key concepts (terrorism, radicalization, extremism, etc.) – ill-defined and yet taken for granted – still present an obstacle that needs to be overcome. However, the Global Terrorism Database (GTD) released their own definition of terrorism and provided the opportunity for the researchers to limit their search according to specifics of the definition. To be coded in the GTD, the event must be (a) intentional, (b) entail some level of violence, and (c) the perpetrators of the action must be sub-national actors.

Alike terrorism, radicalization has been defined and explained in a variety of ways by researchers and policy-makers. Ladbury (2009:453) underlined that radicalization involves ‘the social processes by which people are brought to condone, legitimize, support, or carry out violence for political or religious objectives’, while McCauley and Moskalenko (2008:416) define radicalization as a change in belief, feeling, or behavior toward increased support for intergroup conflict. In order to prevent and counter radicalization, the Netherlands Intelligence Service focuses on the pursuit and support of changes in society that harm the functioning of the democratic legal order (AIVD, Netherlands intelligence service, 2004). The range in scope of different definitions of radicalization is quite broad.

The “virtual community” has been used as a trammel by the terrorist organizations and it has increased and transformed the threat and likelihood of radicalization. As expressed by Evan Kohlmann (2008), international terrorist organizations can now reach individuals in remote locations around the globe through online training manuals, audio and video recordings and chat forums. The regular publications of the terrorist organizations (Dabiq – now called Rumayya – for ISIS, Inspire for AQAP) and the online manuals and instructions for undertaking operations are just a few examples that have made the real contact or the physical presence in a terrorist training camp unnecessary and less profitable in terms of time, costs and the possibility to be identified by the security forces.

The majority of participants in an interdisciplinary research on community and terrorism conducted in 2013 in Australia, believed that radicalization was a process of moving beyond accepted social or community norms, and that both radicalization and extremism involved intolerance for the viewpoints of others to the extent of

universalizing and imposing one’s own truth claims by a variety of means. Among the analysis of researchers that have tackled the topic of terrorist radicalization there is the theoretical premise that some communities might possess certain characteristics that make the likelihood and/or rates of radicalization higher in those communities (Fishman, 2009, START Report). As the “virtual community” promoted by the terrorist organizations gains more and more territory, the real, physical communities are also in danger of radicalization. There are a few questioned that should be answered at this point: How can a community become a dangerous environment? How does radicalization take place within communities? What types of communities are more likely to turn to radicalization? What are the main factors that lead to radicalization within a community?

According to a START Report dating back to 2009, the participants from different fields and disciplines that were involved in the surveys conducted within the report believed that communities which experience exclusion, isolation or deprivation are especially vulnerable to radical messages. Therefore, according to the 2009 START Report, identifying and analyzing those communities should be a priority for research on radicalization. This paper also supports the argument that marginalized communities that experience relative deprivation (of resources, both financial and otherwise) and communities that have experienced significant social disruption represent an easy target for radicalization given the acidic environment that they have already developed. Similar to cancer, violence and terrorism need a proper environment to evolve and develop and isolated and deprived communities, provide the necessary conditions.

In the same way, identity communities - those communities that are not necessarily connected geographically but are connected ideologically or ethnically - may play an increasingly important role in studies of radicalization. A Diaspora community refers to any community that has been displaced or relocated (by choice or otherwise). Thus, many Diaspora communities within the United States and the European Union are ethnically, nationally or ideologically tied to another community in a different country.

Local communities, which are often ethnic or immigrant communities, provide the “cover” of cultural and economic support for all members of the community, of which terrorists take advantage. However, the investigation and interrogation of members of these communities by police brings

with it a number of: language barriers prohibit effective communication and trust between immigrants and police; immigrants may fear that contact with problems police will threaten their immigration status; the lack of voting rights among immigrant communities limits their relevance in determining the priorities of police and local governments (Newman and Clarke, 2008).

4. THE COMMUNITY AS AN ASSET IN THE FIGHT AGAINST TERRORISM

A community-oriented approach to terrorism means counterterrorism objectives, policies and measures that are pursued through locally driven, co-operative initiatives, tailored to local contexts, to increase effectiveness (OSCE Paper, 2014:14). In the same way, a community-targeted approach to terrorism implies counterterrorism policies and practices that, driven by the security priorities of a state, target communities for intelligence-gathering and enforcement activities to detect suspected terrorists and thwart their activities, especially active plans for attacks (OSCE Paper, 2014:14).

In accordance with the arguments brought by this paper, Schmid (2013) outlines that the primary focus of many counter-radicalization efforts is not the terrorists themselves but strengthening and empowering the communities from which they might emerge. Community outreach is thus a key component of many de-radicalization and counter-radicalization initiatives.

In Canada, for example, agencies involved in these processes have met with community groups to discuss radicalization, with the aim of encouraging community and religious leaders to take steps to monitor and counter radicalization processes within their communities (Whine, 2009). American Muslim communities have also spoken out against intolerant and extremist ideas and have worked with authorities to counter terrorism and violence, often as translators and cultural experts (CACP Prevention of Radicalization Study Group).

A condition for transforming a community into an asset against terrorist radicalization is for that community (for example, the local Diaspora communities in the West) to be as interested as the host government in keeping their neighborhoods free of violent extremists. The results of an interdisciplinary research regarding communities and terrorism in Australia revealed the followings:

- bottom-up grassroots initiatives that empower communities to prevent violent extremism were perceived by the participants in

the surveys as more effective than top-down approaches;

- communities were also seen as better able to identify and support at an early stage at-risk individuals, leaving for the government to support such interventions;

- the need for a greater openness and dialogue between communities and governments about the risk, threat and consequences of extremism and terrorism;

- educating communities for social cohesion and alternatives to violence was central in the thinking of many participants in relation to what government can promote, as well as increased emphasis on cultural diversity, critical thinking and analytical skills in classrooms and other educational settings;

- the main ways in which government could be most effective in engaging communities were identified as prioritizing social cohesion by making it a reality rather than an aspiration;

- driving social cohesion through grassroots community processes rather than high level government policy;

- showing strong political leadership for multiculturalism;

- doing a better job at translational communication of government objectives around social cohesion and community strengthening;

- and narrowing the trust gap between at-risk communities and government

As it is also argued by this paper, the Australian research proved that all communities – Muslim and non-Muslim alike – were perceived by a large majority of participants to have key roles and responsibilities in preventing or mitigating the threat of violent extremism. The role of the general community was perceived by participants to revolve around normalizing cultural difference and community cohesion; encouraging intercultural contact, and reducing community insularity.

There were consistent views expressed by community participants that Muslim communities need to be more outspoken in countering the religious, cultural and political justifications for violent extremism, and in promoting alternative views that help counter the legitimacy of violent extremism as a response to dissent and dissatisfaction with domestic or foreign policy. However, a range of challenges in fostering such cooperation and dialogue were also identified by community-based participants. This included lack of trust in mainstream authorities; the perception that cooperative relationships between communities, police and security agencies were a one-way street; and disunity and disagreement between different

Islamic religious and cultural groups, which can make managing and progressing such relationships time-consuming and uncertain.

If the strategy and cooperation works out, the communities that represent a target for the terrorist organizations can also become the strongest asset in the fight against them. In this way, the strategy conducted by the governments should first look at the reasons that make a certain community a target for radicalization in the first place. Then, it has two options: to remove these factors or to use them in order to track down a terrorist organization operatives.

In terms of de-radicalization and counter-radicalization, communities in cooperation with their governments can play an important role in terms of: promoting integration: some countries (e.g. the U.S. and Canada) have sought to devise interconnected integration and security measures in order to counter radicalization and terrorism (Zimmermann and Rosenau, 2009). In the same way, community outreach: the primary focus of many counter-radicalization efforts is strengthening and empowering the communities from which radicals and terrorists might emerge (Schmid 2013). Key challenges are deciding which partners to approach for collaboration and who initiatives should target (Schmid, 2014).

5. ROLE OF COMMUNITIES IN THE FIGHT AGAINST TERRORISM

Individual communities have been recognized by the governments as partners in the fight against terrorism some OSCE participating States are already developing community-oriented approaches to countering terrorism. These measures emphasize public support and participation in order to increase accountability and effectiveness through locally tailored and locally driven initiatives that draw on partnerships among a wide range of actors: traditional security practitioners, other public authorities, as well as civil society organizations, businesses and/or the media (OSCE Paper, 2014)

An example of such a measure is community policing which focuses on establishing police-public partnerships between the police, other public authorities and communities for proactive problem solving. In order to establish such partnerships, the police must be closely integrated into the community to strengthen public trust and confidence in their actions, particularly through policing by consent (OSCE, 2008). Community policing is considered by some OSCE states to be a tangible and durable contribution to broader

strategic efforts to prevent terrorism and counter VERLT¹.

Bearing in mind the realistic expectations, community policy as a measure should not be expected to function as a stand-alone tool to prevent terrorism and counter VERLT. It should be embedded in a comprehensive, coherent and human rights-compliant strategy to combat terrorism in all its forms and manifestations and tackle conditions that are conducive to it (OSCE Paper, 2014).

According to OSCE, the potential benefits of community policing in preventing terrorism are: anchoring policing into respect for human rights and the rule of law; improving public perceptions of, and interaction with, the police; improving communication with the public on counterterrorism; increasing public vigilance and resilience; enhancing police understanding of communities as a basis to better engage and co-operate with them; helping to identify and address community safety issues and grievances; facilitating timely identification and referral of critical situations; and improving relations between the police and individuals and groups that have been hard to reach or not yet engaged with.

The level of trust and co-operation that already exists between the police and the public is a vital factor for the community policing to benefit the fight against terrorism. This is best achieved by showing great interest in knowing the communities that are part of the strategy, caring about their members and understanding their shared values and identity, and engaging communities on broader security and safety issues that are of concern to them, not necessarily in relation to preventing terrorism. As any other strategy community policing implies risks that should be taken into consideration and minimized. Among those risks, it is important to underline: the over-reliance on community policing; stigmatizing particular communities through selective engagement; securitizing their relationship with communities; using community policing to “spy” on communities; the risks to individuals engaging with the police; and unintentionally giving the appearance that the police support particular individuals or groups, which could either undermine the legitimacy of those in a position to exercise a positive influence within the community or alienate other community members or communities.

¹ VERLT stand for Violent Extremism and Radicalization that Lead to Terrorism.

It is important to mention that intelligence-led policing and community policing are complementary but distinct approaches. As the OSCE paper informs, intelligence may emerge as a by-product of effective community policing, where the public has developed trust and confidence in the police. Community policing, however, is not, and should not be, about purposeful intelligence-gathering for counterterrorism (OSCE Paper, 2014).

6. ROLE OF COMMUNITIES IN THE FIGHT AGAINST TERRORISM

This paper suggests that, given the rapid transformation and evolution of terrorism in the past years exemplified by the fast development of ISIS - a reinvented and stronger form of al-Qaeda, the recommendations regarding the role of community in the counter-terrorism and counter-radicalization process should be tackled on two levels: the research and information-gathering level, on one side, and the operational level, on the other side.

According to the START Report (START, 2009), communities where such experiences are most likely should be a priority for research on radicalization. The report also underlines that, from a research perspective, having a comparison group to identify factors that may allow radicalism to surface in one community but not another, would be ideal. As such, studies that consider a range of different and varied communities, with differing levels of radical activity (high v. low), should provide new and important insights into which community characteristics are relevant to the occurrence of radicalization. Analyses built around community-level data collected from around the country over time allow for such insights.

For instance, the information gathered through community-policing should represent an important material for further research in the field of terrorism and radicalization. This may also fill the vacuum of empirical and tested data that is hard to reach for the academics in this domain.

At the same time, the most important results of community policing should be the policy against radicalization and terrorism that can be developed upon the experience and knowledge provided by this approach. However, it is important to keep this strategy as far from hurting the interests of the communities involved and losing their confidence.

In the same way, governments should take the right measures in order to strengthen its local communities and gain their trust. Let us not forget that marginalization, stigmatization and exclusion are terrorism's greatest allies and our worst enemy.

Radicalization has become a race for the hearts and minds of the people, and communities that are targeted by the terrorist organizations should be transformed into trustworthy allies for the governments before the other side reaches them. And for this to happen, our societies need to acknowledge the importance of united communities, of real communication, of shared values, hopes and identities. Along with the technological progresses of our world we have had the illusion of an unprecedented closure to each other, but we have become more and more alienated instead.

To sum up, the main aim of this paper was to raise awareness of the double role that a community can play in the fight against terrorism and radicalization. At the same time, it underlined the fact that governments should rethink their counter-terrorism policies and involve communities through developing a strong and trustful partnership with them before radicalization reach those targets first.

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AN OLD THREAT LEFT IN THE SHADOWS OF ISIS – AL-QAEDA IN THE ARABIAN PENINSULA

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Abstract: *Both proud of frightening pasts that have witnessed successful terrorist attacks, al-Qaeda in Yemen and al-Qaeda in Saudi Arabia decided in 2009 to join their forces and merge under one name “Al-Qaeda in the Arabian Peninsula” (AQAP) and under one leader Nasser al-Wuhayshi. This step seems to have foreseen the perfect context that was to be created by the Arabic Awakening and by the strong comeback of ISIS. Although its leader, al-Wuhayshi, was killed in 2015, the Al-Qaeda in the Arabian Peninsula remains an important threat to the security of the region although its activity has remained in the shadow of the self-proclaimed Islamic State. The bond or rivalry between AQAP and ISIS was observed in the Charlie Hebdo attacks that were claimed by both organizations as two of the perpetrators had been in contact with ISIS and the other one had received training at an AQAP camp. Since then, the two organizations have not claimed any shared attack in the West, but their rivalry might motivate them to support terrorist activity in Europe just to prove their strengths to each other and to the Western powers. The paper addresses a matter relating to terrorism, but it is moving our attention from extremely common elements in the public space like ISIS to less known terrorist organizations, able to generate the future humanitarian crises.*

Keywords: *terrorism; security; threat; al-Qaeda; ISIS*

1. INTRODUCTION

AQAP and ISIS, branches of the same parent organization – al Qaeda, have reinvented themselves in the struggle to survive and conquer the territory and the hearts of the communities in the regions where they operate. Some would use Sageman’s (2016) words and call the two organizations incarnations of a new wave of terrorism: the global neo-jihad. In fact, an analysis of the roots and evolution of the two proves the fact that they have more in common than they agree upon, and they both came up as consequences of Western’s unfortunate decisions regarding the region. This papers aims to address a second face of today’s terrorism and a brother of ISIS that has remained in the shadows of the self-proclaimed Islamic Caliphate in the past years. AL-Qaeda in the Arabian Peninsula has not been paid as much attention and importance from the media, but it has the power to generate the future humanitarian crisis and to continue a new wave of Jihad started by ISIS.

2. THE ROOTS, FORMATION AND ORGANIZATIONAL STRUCTURE OF AQAP

2.1. Formation and roots. In 2009, the Saudi and Yemeni branches of Al Qaeda (AQ) decided to

merge in Yemen into one organization called Al Qaeda in the Arabian Peninsula (AQAP). This decision came as a consequence of Saudi Arabia’s counterterrorism efforts that drove AQ’s Saudi branch across the Yemeni border (Shae’e, 2010). The leadership of this new organization was impersonated by the charismatic figure of the group’s amir - Nasir al-Wuhayshi¹, and by the military commander Qasim al-Raymi. The co-founders are veteran extremist leaders of the parent al-Qaeda.

Although officially formed in 2009, AQAP’s roots reach back to the mujahideen who left Afghanistan and resettled in Yemen back in 1990. One of these mujahideen is Osama bin Laden who was not accepted back by his country and, together with a group of foreign Afghan veterans, resettled in Yemen (Koehler-Derrick, 2011:18-22). Bin Laden began training and financing jihadists in the country in the early 1990s, and formed a militant group called Islamic Jihad in Yemen, which lasted from 1990 until 1994 and was a predecessor to AQAP (CFR Staff, 2011).

The news of a massive jailbreak from a Yemeni prison in early February 2006, that granted

¹ He is now-deceased deputy amir Sa’id al-Shahri.

freedom to 23 Islamic militants (Greg Johnsen, *The Last Refuge*), only later proved to reach the same results as al-Baghdadi's break into several prisons in Iraq had for the formation and evolution of ISIS. The international community didn't pay attention to the threat and left the chance to a new phase with a new group to unfold and unveil as al-Qaeda in the Arabian Peninsula on the same day with the Obama inauguration in 2009. As O'Neill (2016) underlines, AQAP had shown themselves to be a patient, smart, and to-the-vest group, and that paid off by becoming the dominant al-Qaeda branch in the heartland of Islam.

AQAP announced its formation in a video made by three important leaders of the organization: Wuhayshi, Raymi and Said Ali al-Shihri². Raymi and Shihri pledged allegiance to Wuhayshi, and suggested that AQAP would also include the Yemen Soldiers Brigade, another AQ franchise in Yemen (Burton, 2009). Four days later the group released a 19-minute video titled: "We Start from Here and We Will Meet at al-Aqsa," outlining their goals and ideology: to avenge its enemies "with blood and destruction," in order to establish an Islamic Caliphate and implement Sharia law (US Department of State, 2014). The message of the video resembles the words of the founder of ISIS – al Zarqawi who was heard to say: "The spark has been lit here in Iraq, and its heat will continue to intensify... until it burns the Crusader armies in Dabiq." (Dabiq, 2014).

2.2. Ideology and goals. As a descendent of al-Qaeda, AQAP aims to create an Islamic caliphate through the unification of states in the Arabian Peninsula (Shae'e, 2010). Among "the four armies that will march from the periphery of the Muslim world to the heart of Palestine"³, AQAP's main goal is to form the army that will be sent from Yemen (Shae'e, 2010).

Wuhayshi ended his opening speech in 2009 with prayers that express AQAP's goals:

O Allah! Bring conquest over the Holy Mosque and the Haramain [highway from Mecca to Medina] by our hands! O Allah Give us the honor by establishing the Islamic State with our hands! (World Analysis, 2009).

The words of Wuhayshi prove that AQAP shares with ISIS the same ideal of forming an Islamic Caliphate. The difference between them is that ISIS has partly fulfilled this aim by self-claiming a Caliphate and creating a precedent.

² A Saudi national who was released from Guantanamo Bay in November 2007.

³ "one army from Pakistan and Afghanistan, one from Iraq, one from Yemen, and the last from the Levant".

Further goals of AQAP are found in a document released by the organization in 2012: to "[e]xpel the Jews and Christians from the Arabian Peninsula" and "[e]stablish the Islamic Caliphate and Shari'ah rule which the apostate governments have suspended." (Treadstone 71, 2012). As a formal affiliate of al-Qaeda, AQAP's ideology and practices fall in line with al-Qaeda's broader goals of working towards global Islamist domination. AQAP seeks to execute its Islamist mission through violent jihad, and is believed to be the al-Qaeda affiliate most ideologically similar to al-Qaeda's core (Scott, 2011). Although it is not as atrocious as ISIS regarding this issue, AQAP also works to marginalize Shiites, especially the Houthis in Northern Yemen.

2.3. Organizational structure. In a report dating from 2010, the think-tank called New America Foundation described AQAP as

compartmentalized and hierarchical, with a distinct division of labor. It has a political leader who provides overall direction, a military chief to plan operational details, a propaganda wing that seeks to draw in recruits, and a religious branch that tries to justify attacks from a theological perspective while offering spiritual guidance. (Barfi, 2010).

Within the new wave of Jihadi terrorism, the organizational structure plays a very important role within the strategy of the new terrorists and every detail is taken into consideration in order to give the perception of a state in state. The financial independence and evolution of assets in their basket helped strengthening the organizational structures of these groups and influenced their success.

2.3.1. Political branch. Given the death of the charismatic leader Nasir al-Wuhayshi in 2015, the co-founder of AQAP, Qasim al-Raymi, has filled the leadership position until date. The new leader is considered to have inherited the responsibilities of al-Wuhayshi who was in charge of AQAP's entire program and branches. According to a classified U.S. State Department cable published by WikiLeaks, Wuhayshi's duties specifically included "approving targets, recruiting new members, allocating resources to training and attack planning, and tasking others to carry out attacks."

2.3.2. Military branch. As any other terrorist group of its rank, AQAP undertakes violent attacks, such as bomb and suicide missions, as well as guerilla attacks against the Yemeni government and military together with kidnapping operations and robberies. The crucial figure to AQAP's military branch is its chief bomb maker, Ibrahim al-Asiri. Asiri is considered to be responsible for AQAP's most high-profile bombing attempts,

including the “Christmas Day Bomber” attempt in 2009 and the “Times Square Bomber” attempt in 2010. (Counter Extremism Project Report, 2017)

2.3.3. Propaganda branch. Alike ISIS, AQAP is aware of the key role of a powerful propaganda in order to attract recruits and build its base of support. The propaganda branch is the part of the organization that holds the responsibility to spread the message outside the borders of Yemen and Saudi Arabia. The means of spreading the message and attract support and new recruits vary through a media channel entitled “al-Malahem” – also called AQAP’s “official propaganda arm.”⁴ (Joscelyn, 2014). At the same time, Al-Masra is a digital newsletter that is released several times per month that is also published by AQAP and it includes news updates on the entire al-Qaeda network.

2.3.4. Religious branch. It is important to underline that the religious branch of the organization works hand-in-hand with the propaganda branch. The religious leader of AQAP, in charge with the religious branch of the organization, is Ibrahim al-Rubaish⁵ - former Guantanamo detainee. Al-Rubaish has the authority to issue fatwas and release public statements in accordance with the Islamic Law (Shariah).

2.4. Financing. In terms of financing, for both AQAP and ISIS the various sources of income provided those organizations the independence and strength needed to succeed undertaking their goals. According to the U.S. State Department, AQAP’s funding comes primarily from two sources: “robberies and kidnap for ransom operations.” The information hold by the U.S. State Department is also confirmed by a letter written by al-Wuhayshi to his Algerian allies in 2012, in which he states that “most of the battle costs, if not all, were paid for through the spoils. Almost half the spoils [for a year-long operation in Yemen] came from hostages.”

According to al-Wuhayshi, kidnapping is “an easy spoil, which I may describe as a profitable trade and a precious treasure” (Kalamachi, 2013). Other important sources of income for AQAP are: heists and armed robberies, gun and drug smuggling, opium trafficking, looting, and donations.

At the same time, Yemen’s third-largest port was under AQAP’s control from April 2015 to April 2016, which brought the group millions of dollars during this period.

3. RELATIONSHIP WITH LOCAL COMMUNITIES AND THEIR ROLES IN THE EVOLUTION OF AQAP vs. ISIS

The role of the community is double-sided when it comes to terrorist groups, as it can represent an asset or a threat to their sovereignty, at the same time. AQAP has proved that it learned its lesson from the defeat suffered by AQI (the former ISI) back in 2006 when the tribal communities supported the US forces against the terrorist organization. This was not the case for AQAP who, according to some analysts, has depended on a strong relationship with the tribal communities in Yemen for recruitment and protection, since 2006 (Levinson, 2010). Analysts cite high unemployment rates, high rates of poverty, and dwindling supplies of oil and water as reasons why Yemeni local tribes have reportedly provided a safe haven and fertile recruiting grounds to AQAP. (Dorsey, 2010) It is known that the struggles of AQAP to win favor in local communities in order to weave the group into the fabric of Yemeni society included: marrying AQAP members into local tribes and providing social and financial assistance to the country’s areas plagued by abject poverty. AQAP provides services for the community such as digging wells, paying for medical treatments for locals, even paying monthly allowances to poor widows. (Levinson, 2010) In addition, AQAP pays higher than market price for commodities such as goats. (Dorsey, 2010) All these efforts seem to pay off as some local tribesmen have allowed AQAP to recruit their sons and provided shelter for AQAP, blending insurgents into Yemeni local populations.

But not all analysts agree regarding the relationship between AQAP and the communities in Yemen. Some analysts doubt that AQAP is entrenched in the Yemeni society. For instance, the New York Times has argued that the number of tribal leaders that have welcomed AQAP is very low, and asserts that several tribes have banished AQAP members from their areas. (El-Naggar, 2010) At the same time, given the differences between AQAP’s violent ideology and the local culture regarding handling conflicts, the terrorist organization has proved to gain only a small number of recruits from the region. (Harris, 2010)

The exploitation of existing grievances has proved to be a powerful strategy used by AQAP in order to appeal to a broad audience and attract new recruits. As in any other Arab state, local frustrations regarding the government, corruption, unemployment rates, low income, poverty, limited supplies of oil and water have persisted throughout

⁴ Al-Malahem publishes a bi-monthly magazine in Arabic directed at its Yemeni audience, as well as an English-language periodical called Inspire directed at its American audience.

⁵ Claimed dead by AQAP in 2015, but not confirmed by the US forces.

time and represented an asset to be used by the terrorist organization's propaganda. AQAP used the arguments of corruption and the failing Yemeni government more than the rhetoric of global jihad that we have been used to within the recruitment videos and written materials. More recently, AQAP's communications have been focused on unity against "enemies of Islam," such as the U.S., Europe, and Iran, while also issuing messages that support al-Zawahiri. (Hudson, 2015) AQAP has also exploited the relations between communities within the territory by galvanizing Sunni Muslims against the Houthis, who they claim are supported by Iran (Stanford University Report).

In fact, the region witnesses a struggle of two groups fighting each other in order to win the hearts of the population (and the adherent territory) for the purpose of a global jihad. Although, both AQAP and ISIS appeared as branches of the same parent organization and evolved as a result of seizing the opportunity within the chaos and by gaining independence through significant financial gains, a clash between the practice of ideology has gradually unfolded. While AQAP remained "under the skirts" of its parent, ISIS developed its own perspective means and ideals. In this way, the region became a scene for a battle between the old guard, which were revolutionary for their time, and the new guard, who are repeating some of the mistakes of the past, but also stamping their own bloody footprint on the movement. (O'Neill, 2016) Many of the analysts may agree that what we witness is actually a battle between slow, methodical, bridge-building planning, and a rampaging attack whose success depends on constant momentum.

ISIS and AQAP differ especially when it comes to the limit of the means they use in order to achieve their aims. While ISIS has made a reputation out of violence and slaughter, AQAP remains rather tentative: they aren't interested in slaughtering Shi'a or in persecuting Yazidi, they want to defeat the local infidel power more than anything else, and create space and a working army for the next stage of jihad. At the same time, the Islamic State's branch in Yemen, unlike AQAP, consists mainly of non-Yemenis and its members appear to have been with ISIS in Syria and Iraq; they brought to Yemen the same strategy of embedded networks of informants and local propagandists that contributed to the group's successes there (International Crisis Group, Report No. 174/2017). This is one reason that, together with the organization's brutal ways of acting and the autocratic tendencies explain why the Islamic State doesn't gain support in Yemen and it does not fit the local culture of the existing communities.

The relations regarding local communities differ accordingly with the overall behavior of the two terrorist groups. While ISIS slaughters any members of any community that doesn't fit their goals, AQAP tries to gain the local support and transform it into an asset for its aims. Bearing in mind the long fight that both groups have ahead of them, AQAP's strategy is definitely a better one than the unpredictability of ISIS.

4. THE FUTURE OF AQAP

The strategy undertaken by AQAP regarding the local communities proves the fact that the organization is aware that local support is necessary in order to sustain itself and to its expansion in Yemen. Analysts underline that fighting the long war necessitates not only a good strategy, but also patience, time, and a far more nuanced approach to engaging Yemen's tribes and the fragmented forces opposing the Houthis and their allies. Nevertheless, it is fundamental to learn from the mistakes of the past and apply the lessons to the present. The leadership of AQAP has incorporated the lessons learned during its defeats and setbacks in 2012-2014. This is evidenced by AQAP's acceptance—at least for now—of the gradualist approach advocated for by its late leader, al-Wuhayshi, and accepted by, at least to some degree, its current leader, al-Raymi.

AQAP's current strategy is on organizational growth in Yemen and, in case the chaos within the Yemeni borders continues and the international community doesn't interfere, they might achieve their goals. While AQAP's increasing attention to more parochial concerns likely means that it is less concerned with direct attacks against foreign targets, its adoption of what is a far more pragmatic path to growth should be of great concern to the region and the United States. Given AQAP's enmeshment within some anti-Houthi forces and its deepening ties with some tribal communities mean, the organization gradually becomes more resilient and harder to combat. Unlike the Islamic State, AQAP seems to act like a silent but dangerous threat that acts instead of talking and it applies all the lessons learned from its own mistakes and from the past mistakes of other terrorist organizations. These arguments together with the forecast that the civil war in Yemen will likely continue—at least on a low level—for years should draw attention upon the fact that AQAP's future is more secure than ever. After the defeat of ISIS, AQAP may be the reason of the next humanitarian crisis and the never ending war against terrorism created and continuously fueled by the West.

5. POLICY RECOMMENDATIONS AGAINST THE THREAT REPRESENTED BY AQAP FOR THE INTERNATIONAL COMMUNITY

Alike the situation in Iraq and Syria for the evolution of ISIS, the chaos created by Yemen's war represented an opportunity for both AQAP and the Yemeni wing of the Islamic State. While the Islamic State didn't fit the local profile and hasn't gained the necessary support, AQAP evolved into a strong threat to the regional and international security, able to provoke the next humanitarian crisis of this century. The success of AQAP so far is attributed to a powerful strategy based on the context of state collapse, sectarianism, shifting opportunistic alliances and a war economy, with fresh recruits and more sources of weapons and income than ever before.

In order for the international community to address the situation and decide upon the right policies to follow, an important step is to know and understand the enemy. AQAP is a relative new terrorist organization in this form and, together with ISIS, represents the "global neojihad" – a new and stronger wave of jihadi terrorism. Although creations of the same parent, AQAP and ISIS differ in many aspects and the international community should be aware of the particularities of the organization that it faces first, then it should think about the necessary policies to defeat it. Therefore, this paper recommends a detailed study of the organizations evolution, strategy, ideology, propaganda and recruitment, modus operandi in order to save as a foundation for future policies against it.

Secondly, the international community should focus on establishing strong partnerships based on confidence and reliability with the local communities in order to decrease the local support for AQAP which is one of its most important advantages in the region.

Thirdly, in order to reverse the AQAP's gains, the international community should work hand in hand with the local community on four pillars: the Yemeni and regional belligerents, the donor governments assisting Yemenis in combating AQAP, the states and groups operating in areas previously under or vulnerable to violent jihadist control, especially, but not limited to, the Hadi government, government-linked militias and the United Arab Emirates, the Huthi/Saleh bloc (International Crisis Group, Report No. 174/2017).

Therefore, the Yemeni and regional belligerents should: end the war by agreeing to a ceasefire followed by negotiations toward a

political settlement⁶ and avoid sectarian language and end media campaigns and mosque sermons that label adversaries in sectarian terms (International Crisis Group, Report No. 174/2017).

The donor governments assisting Yemenis in combatting AQAP should: engage in regular assessments of local and regional partners who may at times tolerate or even encourage AQAP activities for political or economic gain, and press them to change course, threatening to suspend counter-terrorism cooperation if they do not; decouple development from counter-terrorism assistance to reduce the incentives for the (current or future) Yemeni government to benefit financially from AQAP's presence; enhance security measures at ports and border crossings with an increased maritime security focus on AQAP sea supply routes along vulnerable coastlines; encourage and support Track-II and local civil society efforts to heal inter-confessional divides, building on Yemen's history of tolerance; where there are opportunities to open lines of communication with AQAP leaders independent of tribal or political elites, those should be explored and if possible used to help de-escalate violence (International Crisis Group, Report No. 174/2017).

The states and groups operating in areas previously under or vulnerable to violent jihadist control, especially, but not limited to, the Hadi government, government-linked militias and the United Arab Emirates should: prioritize basic security, justice – particularly quick and transparent dispute resolution – and service provision; disaggregate rather than conflate various Sunni Islamist groups⁷; use military and policing tools judiciously and in compliance with local laws and norms by avoiding heavy-handed military campaigns in cities and, when possible, working with local leaders to negotiate violent

⁶ The political settlement should contain: that contains buy-in from a full range of Yemeni stakeholders, including Sunni Islamists (the Islah party and Salafi groups willing to participate in politics) and groups with a regional base, such as Hiraak in the south; recognition of the need for regional autonomy, particularly for the south, and creation of a mechanism to determine the future state structure; and interim security arrangements in various war-torn localities under the state umbrella but with local buy-in.

⁷ by: including Islah in local governance and security initiatives; and communicating and negotiating with supporters of Ansar al-Sharia (AQAP's local insurgency arm), who may not adhere to AQAP's global ideology, and work to separate them from AQAP by addressing their legitimate locally-grounded grievances.

jihadists' exit from urban areas, as happened in Mukalla; and using local forces against AQAP when possible, but without creating legally unaccountable militia structures outside the state's umbrella; bringing local militias, including popular committees, the Security Belt forces and the Elite forces in Hadramout, fully under government authority and under a legal system that ensures transparency and protects human rights (International Crisis Group, Report No. 174/2017).

The Huthi/Saleh bloc should: disaggregate rather than conflate various Sunni Islamist groups, and work with those willing to engage in peace talks and operate within the political process; refrain from military advances into predominately Shafai/Sunni areas that can only further inflame growing sectarian tensions and provide fodder to AQAP/IS propaganda (International Crisis Group, Report No. 174/2017).

6. CONCLUSION

The al-Qaeda in the Arabian Peninsula should never be treated as an easy enemy to the regional and international security. Although not as ferocious and brutal as its brother, the Islamic State, AQAP is still a terrorist organization that has achieved significant gains through seizing the opportunity of the local chaos and gaining financial strengths from various income sources. Mostly important maybe the fact that the strategy of AQAP is based on the lessons learned from past mistakes which make them stronger and well organized. The role of the local communities is also vital when it comes to both the evolution of AQAP and the struggle to defeat the organization. The international community should turn the balance on its side and gain the trust of the local communities who can be strong partners for the strategy to defeat AQAP.

This paper aimed both at raising awareness of the threat that AQAP represents and at providing significant recommendations that should be taken into consideration in order to create a set of international policies for the fight against the organization. If the international community doesn't realize the value of local communities for their struggle, whatever measures are taken against any terrorist organization are just in vain.

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TERRORISM - CAUSES, EFFECTS AND SOLUTIONS - ISIS CASE STUDY. TERRORIST ORGANIZATION THAT COULD DESTABILIZE EUROPEAN SECURITY - ISLAMIC STATE

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Motto: 'There is every reason to expect the Islamic State Terrorist Organization, Islamists inspired by this organization or other religious terrorist group, to try to commit a new attack in Europe, especially in France, in order to generate multiple casualties among civilians, According to a Europol report on Monday, "We know that the Islamist State terrorist organization has the ability to commit large-scale attacks,' Europol Director Rob Wainwright warned. (*Gândul Internațional*, January 25, 2016)

Abstract: *Since the beginning of the XX century, humanity begins to specialize in the global war on terror and later with the start of the XXI century, we are confronted with manifestations already distinct global war of terror. Analyzing the literature regarding the causes of terrorism, we have seen that terrorist actions are unjustified, they come from various shortcomings, poverty, mass manipulation, lack of education etc. These terrorist attacks there and will continue to exist, therefore I will take to analyze these terrorist groups like the Islamic State who want to make monopoly and subsequently attract and Europe. I will begin by saying that after a serious research on the subject, on the United States and the international coalition campaign against ISIS I examined many situations and drawn a conclusion, which I am now going to present. The campaign didn't successfully reduce ISIS's military and governmental power, what happened is that it actually grew stronger. The good news is that since then, the situation radically changed: the campaign against ISIS has become effective, as the areas that are in its control are shrinking (Iraq, Libya, Syria). There are also problems related to this, as the terrorist attacks in the Middle East and throughout the world only increased and are becoming more and more dangerous and complex. Even is ISIS is now weaker than ever, it's still spreading throughout different countries. The Salafi-jihadist ideology still influence a lot of organizations and people, many of which were former Al-Qaeda members. Despite the success of the community, offensively, their attempts to stop ISIS have slowly and surely failed, on a long term. In this presentation, I am going to inspect the current situation and review the challenges facing the two coalitions that are against ISIS. I will begin with two aspects of ISIS's ruination, as we hope, in the last year.*

Keywords: *terrorism; terrorist groups; terrorist attacks; the Islamic State; Al Qaeda*

1. INTRODUCTION. CAUSES

Terrorism is the major source of instability both at subregional, regional and global level, as we are all affected by this phenomenon, both directly and indirectly, due to the proven capabilities of terrorists to attack anyone, anywhere, anytime. It represents the most serious threat to human life and liberty, democracy and other fundamental values that the democratic community of the Euro-Atlantic states is building. (*National Security Strategy of Romania*,

2007:13). In the context of the new international environment, the causes of terrorism are complex. These are either legacies of the past, which were short-lived because they could not be manifested during the Cold War, or are determined by the modest economic performance of some states that led to poverty, corruption, unemployment, traffic Weapons, people and drugs etc. We will look into the following series the aspects of the dangerous actions of the three terrorist organizations, which contribute to destabilizing the European area.

2. ISIS - AL-QAEDA AFFILIATED SUNNI GROUP

ISIS is an insurgent sunni group affiliated with Al Qaeda (AL Q), operating in Iraq and Syria and an unrecognized Islamic state. Since 2010, ISIS is headed by Abu Bakral-Bagdadi, operating in areas in Syria, Iraq, Turkey and Lebanon.

Its purpose was to create an Islamic state along Sunni areas in Iraq and Syria, but it did not stop there, a former ISIS militant told CNN. The main goal is to form an Islamic State that will hold the whole Arabic area, and then to other countries.

On October 4, 2011, the State Department of the United States of America listed al-Bahdadi as a specially designated global terrorist, announcing that it offers over \$ 10 million if they are provided with information that leads to his capture and death.

2.1 But where do they have the guns and the money? ISIS seized about 450 million dollars during a bank robbery in Mosul, making him the richest terrorist group in the world. They are also funded from a number of sources, such as: ransom, security, refugee theft, taxes, petroleum business in the territories exploited in Arabia and Syria. Iraqi bases have been confiscated by ISIS earlier this year, so the group has been in possession of several heavy weapons as well as helicopters, armored cars, cargo planes, machine guns, along with vests and uniforms.

They also imposed a set of rules imposed on Mosul residents after the establishment of ISIS: they are not allowed to consume drugs, acools or cigarettes, they are not allowed to organize public gatherings, not allowed with weapons outside ISIS members, the tribal leaders, the sheikhs, do not have to cooperate with the state, they warn the police, the army and other state bodies that if they oppose their actions, they will be punished, all sanctuaries, cemeteries and monuments will be destroyed. All women must adopt the vestment policy, covering their heads and all female lines.

3. EFFECTS - SYRIAN CIVIL WAR AND THE EMERGENCE OF THE ISLAMIC STATE

On January 28, 2011, the Islamist group „Muslim Brothers” accused the Alawita dictatorship of the Assad family and the Ba'ath single-party and triggered a series of anti-government protests in Damascus. On 20 March 2011, the Syrian security forces opened fire on the Daraa demonstrators. March 15-21, 2011 is considered to be the "zero point" of the Syrian civil

war. Syrian civil war is a proxy war. While the Assad regime benefits from the support of Russia, Iran and China (opportunistic), Syrian rebels were trained by the CIA in Jordan training ground, and the US and Saudi Arabia have logistical and informative support to the anti-Assad forces. (*Business Insider*, 2013).

At the beginning of 2013, the battle seemed lost by the Assad regime. On March 27, 2013, Bashar al-Assad called for political and military support to the BRICS (Lbert Aji, Bassem Mrque, Assad Appeals To BRICS Countries For Help To Fight 'Terrorists', *THEWORLDPOST*, 27.03.2013). Within a few days of Assad's call on April 8, 2013, In the Syrian operations theater appeared the organization The Islamic State of Irak and the Levant ISIL, resulting from the merger of Islamic affiliated AQ organizations: Jabhat al-Nusra JN and The Islamic State of Iraq ISI. The merger was challenged by both Abu Mohammad al-Julani, JN leader and Ayman al-Zawahiri, the supreme AQ leader (Al-Nusra Commits to al-Qaida, Deny Irak Branch 'Merger', *Naharnet* (2013), but part of JN militants remained faithful to the merger.

3.1 How does the Islamic State of Europe influence and threaten? In mid-February, the terrorist group published a record of the execution of 21 Christian Egyptians on the shores of the Mediterranean in Libya, which is why every week there are hundreds of Arab immigrants who risk their lives by boarding ships to flee from Libya to the countries of Southern Europe. One of the militants participating in the execution stretches out a hand in the direction of Europe and threatens: "We will conquer Rome by the will of Allah." (*Pagina de politică*, 2015). The chaos in which Libya sank this year has caused more people to take the sea. 5,600 attempted to cross the Mediterranean in the first two months of 2015, double the previous period in 2014.

Immigrants who survive crossings put political and economic pressure on European countries where they arrive. Moreover, the massive migratory flow raises fears that the Islamic State will send its fighters to Europe, disguised as refugees.

The Quilliam Counterterrorism Analysis Group (a British foundation) has translated an Islamic propaganda document detailing the strategies the terrorist group can adopt in Libya. One possible approach would be to take advantage of the extensive Libyan coast and its proximity to our continent so that militants traveling on the same routes as immigrant vessels sneak into Europe without being detected. If this possibility were at least partly exploited and developed

strategically, certainly chaos would be created in southern Europe, which would lead to the closure of shipping routes. But the document shows that the Islamic state would not put this strategy into practice for the time being. Another worrying situation is that Islamic fighters can join the migratory flow across Syrian borders with Turkey to reach Greece and the Balkans in Western Europe.

According to EUROPOL (2016) information, at least 5,000 European citizens are currently fighting in Iraq and Syria alongside jihadists, or have fought and returned home at home. The Islamic State recruits these fighters, who have European passports and can travel unhindered to the mainland, then enter Turkey and sneak into Syria, but there is little evidence that this phenomenon would happen. European governments are afraid that these young people are returning radicalized and committing terrorist attacks at home.

4. SOME ASPECTS ABOUT THE ISIL TERRORIST ATTACKS, WHICH SELF-PROCLAIMED GLOBAL CALIPHATE

The terrorist organization The Israeli State (is / is) has launched a series of extremely bloody attacks on the forces of the Syrian opposition, swearing then to crush the rebel forces (Solomon, 2015). On June 29, 2014, ISIL proclaimed itself globally caliphate and Abu Bakr al-Baghdadi became a Caliph, and the territory controlled by the organization became the Islamic State of SI, administratively structured in provinces (Withnall, 2014). By conquering Palmyra in May 2015, SI controls more than half of Syrian territory, overlapping exactly over the two Qatar-Turkey pipeline and "Islamic" pipelines. Islamic organizations and groups in Libya, Nigeria, Egypt, Algeria have declared their affiliation with SI (Joscelyn, 2014). On November 13, 2014, al-Baghdadi announced the expansion of SI to "infidels" Saudi Arabia, Yemen, Egypt, Libya and Algeria declared "operational provinces" of the SI, any other Islamist movements not being affiliated being declared illegitimate and willing to choose between affiliation Collision with SI forces. The emergence of the SI has failed the US effort to take control of Syria. For its part, Europe is under the siege of immigrants and the Russian Federation continues its expansionist policy in the Black Sea Basin.

Moreover, we are witnessing a Russian and more active military presence in Syria today, where Latakia (*i24NEWS*, 2015.) and Tartus ports

represent the bridgehead of an offensive aimed at recapturing Syria and removing the SI and rebel forces from the game. Russia controls Bassel al-Assad airport, the second largest in the country, which it is currently transforming into a permanent air base, with the agreement of the Damascus government. According to data from Iranian sources, more than 20,000 Russian soldiers and experts are currently stationed in Syrian territory (Taheri, 2015). Turkey is also involved in this game, which has acted on the geopolitical pulse. In the first stage of the conflict, until the creation of the SI, it was on the side of the rebels controlled by the US and its allies. Subsequently, Turkey went to the other camp, perpetuating its borders in favor of SI, blocking aid for the Kurdish forces in Kobane, and refusing US troops to overflight airspace to bomb the SI positions.

In Europe, particularly the Paris bombings were on November 13, 2015, and in Brussels, March 22, 2016. The terrorist attacks in Paris in November 2015 were a series of armed attacks, bombings and hostage-taking, which took place in the capital of France on the evening of November 13, 2015, and in the early hours of the following day, in the 10th arrondissements And 11 and near the Stade de France stadium, located in Saint-Denis. The attacks began at 22:16, Romania's time, and were claimed by the Islamic State. (Marin, 2015). There were at least three explosions and six armed attacks. The French state declared the state of emergency and reintroduced the border controls (although the president initially declared that the borders were completely closed) (*Le Monde*, 2015). Citizens were advised not to leave their homes for their own safety (Gândul, 2015) .

On the morning of March 22, 2016 three explosions took place in Brussels: two at Zaventem Airport in northeast of the capital, and three at one hour from Maelbeek Metro Station, near the headquarters of the European Union. (Martinez & Wells, 2016). The federal prosecutor confirmed that it was a suicide bombing. The provisional report submitted by the authorities indicated 34 deaths - 14 at the airport and 20 at the metro station - and 198 injured - 92 at the airport and 106 at the Maelbeek station. On the afternoon of the same day, Amaq, the Daesh-affiliated news agency, issued an informative news stating that the terrorist group was claiming the attacks (Dearden, 2016). In a film on the airport's surveillance camera, three men were arrested, suspected by the authorities of the bombings. The three were identified as brothers Khalid and Brahim El Bakraoui respectively Najim Lacchraoui. According to *Dernière Heure*, Khalid would have

detonated his bomb at the Maelbeek subway station and his brother Brahim at Zaventem Airport. (*DH.be*, 2016)

Sure, the case of France is emblematic. Strongly hit in her heart - geographically, socially but also symbolically and value - in Paris (Charlie Hebdo and Bataclan) and Nice (Promenade des Anglais, even on the national day), it seemed initially that she would move towards a broad reform to change the current anti-terrorist paradigm. Speaking from President Hollande and his successors the Prime Ministers initially referred to a "war" with terrorism and terrorists. Finally, the Parliament could not agree on any legislative initiative that would give the state the advantage and the tactical initiative, namely the capacity to pro-actively defend society through discouragement and anticipatory measures, not through emergency response, the type of arrest or liquidation of terrorists, followed by counting of the victims left behind by them. The parliamentary debates have quickly exhausted their breath and the few real political energies have disappeared as the water in the desert sand. The "rights" and "openness" followers, in other words, those who claim that "nothing can be done", besides the intensification of the police and security activities (which can improve the situation in the short term, but can not solve the problem).

Recently, the jihadist group Islamic State claimed Sunday attacks on two Christian churches in Egypt and soldiers, according to a provisional report, with 36 dead and over one hundred injured, reports international media agencies. 'Teams of the Islamic State have led attacks against two churches in Tanta and Alexandria,' Amaq propaganda agency said in a communiqué distributed on social networks (*recentnews*, 2017).

The Islamic State uses migration as a psychological weapon against the EU as a method and means of invasion, conquest, and ultimately subordination of the European area. The expansionist plan of the Islamic State does not, however, aim at conquering new territories through army occupation, but through oaths of unconditional subjection and loyalty declared by Muslim enclaves from various disparate areas. This plan therefore includes the gradual invasion of the West by the massive migratory flow of humanitarian considerations as well as the use of foreign fighters for the construction of the Caliphate by building baseboards Logistical and operational attacks, global support points, but also for the execution of war missions in the form of terrorist attacks.

5. SOLUTIONS/ CONCLUSIONS

From the media analysis, SI / ISIS unveiled the weapons he uses in the Iraq war, spreading a series of photographs of the entire arsenal he confiscated from the Iraqi army in the type of assaults that take place between Fallujah and Ramadi in Iraq. It seems that ISIS is preparing for a full wave of attacks, taking into account recent events. These extremists are actively trying to recruit Western citizens to indoctrinate them and then send them to their home countries with a clear mission, terrorist attacks. In the context of current bombings and Western offensive against S.I. It is very likely that part of the militants of this organization will flee to sub-Saharan Africa, where they will coordinate the creation of "caliphates." On the other hand, it should not be forgotten that Somalia is a collapsed state where Al-Shabaab Islamists are still affiliated with A.Q.A.P. Also, Mokhtar Belmokhtar, leader of AMB and one of Al-Mourabitoun co-founders, rejected the affiliation of the organization to S.I. announced by the other organization leader al-Sahraoui. (Popescu, 2016:53-62).

At the present, the factor that hinders the explosion of "caliphates" in Africa is the still strong, Al Qa'ida's influence in the Maghreb - A.Q.I.M. And Al Qa'ida on the Arabian Peninsula -AQQA.P., competing, at least at declarative level, with al-Baghdadi's organization. If, at some point, the situation is cut in favor of S.I., we will witness an explosive situation in the region, with unpredictable consequences for Africa as well as for Europe. Due to the danger posed by terrorism to the life of physical integrity and the freedom of the person, due to the material damage to public and private property, as well as the creation of a state of insecurity and instability, the states tried under the auspices of the United Nations to find legal and political means to stop and liquidate this scourge.

Taking into account that this phenomenon is present globally, it could be solved, or at least diminished, by involving all states in action against theories by addressing the entire dimensional palette of manifestations, both at national, subregional, regional and global level, because The measures that can be applied within a state can not generally be valid for all the states concerned. The need for intelligence co-operation is a matter of will and necessity for Euro-Atlantic countries, a conclusion reached not only by specialists in intelligence agencies / services but also by the political class and higher levels of political- Military forces directly interested in the UN, NATO and, more recently, at the level of the European Union. Strict, hierarchical and compartmentalised approaches, often difficult

to adapt to emerging threats, will need to be replaced by more flexible architectures - decentralized and interconnected by information providers, analysts and users (beneficiaries).

In this regard, European and American specialists - who believe that structuring a Euro-Atlantic Intelligence Cooperation System will make the distribution of security information considerably more effective among all participants, with a positive effect on the established and conducted operations.

An integrated network with unrestricted access by member countries will be able to meet the increasing demands of intelligence, despite legitimate concerns about the need for greater protection in the information flow. In addition, this will include the sharing of national capabilities in the field of SIGINT (Signal Intelligence) and IMINT (Imagery Intelligence) as well as collecting intelligence information from such sources (Derivative Information Through interception and exploitation of foreign electromagnetic emissions, for the information process, and includes COMINT, ELINT and FISINT (Stambert *et al.*, 2010:223). There are no sources in the current document.

Furthermore, both the EU and NATO intelligence structures, and those belonging to the Member States, should ensure the "merging" of intelligence information in areas identified as of key interest to the Euro-Atlantic community, in order to create a Common Operational Framework EU - NATO Intelligence, the basis for an international UN framework. Considering that the terrorist organizations / groups of the new wave of theorists have a particular capacity to adapt to social, political and geographical environments, we believe that international security systems - such as those in the UN structure, regional - NATO and national - National System of Security, should be more adaptable and flexible and cooperate more quickly / easily in decision-making and in how to act.

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MODERN METHODS OF FINANCING TERRORISM IN A GLOBAL AND INTERCULTURAL SOCIETY: *CRYPTO-CURRENCY*

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Abstract: *In the global and intercultural society we live in today, cyber security has become, in the last twenty years, an important subject on the agenda of states worldwide due to the growing number of technical innovation and the way they are “monopolizing” an increasingly large part of our lives, whether we talk about personal data, industrial espionage or access to sensitive information. The article examines the way crypto-currencies can be used as a new method for financing terrorism, in the 21st century, given the ongoing changes, challenges and opportunities of the society we currently live in, especially regarding the cyber security area. The paper provides a short analysis of how crypto-currencies were created, how they work and the way different states relate to this expanding phenomenon in an attempt to understand why they represent an “attraction” for terrorist activities, with a focus on their primary characteristics such as anonymity for transactions and users, fast transactions and reliability. Capitalizing the experiences and lessons learnt so far from the analysis of the traditional methods of financing terrorism, the paper focuses on key dimensions like: the way new payment technologies pose an emerging vulnerability that may increase over time and the global policies and legal framework that should emerge due to this phenomenon as well as the new digital realities imposed by it, in a society that is becoming global due to technology. At the same time, increased attention should be paid to the need of moving forward towards the new paradigm of the modern cyber security and intelligence and also to the role of technology as a key factor present in all stages of society today.*

Keywords: *technology; terrorism financing; cyber security; crypto-currency*

1. INTRODUCTION

In today's modern society, technology has advanced so much that it is present everywhere in our lives. We can assert, without restraint, that it undoubtedly holds the most important role in influencing contemporary life. In a field such as the technological one, where evolution is happening rapidly, sometimes from day to day and much of the media and the general public's attention is focused on the latest inventions, gadgets and innovations launched, an estimate of future developments is rather complicated.

Although in the vast majority of cases the spread of state-of-the-art technologies in all areas offers visible benefits, as a side effect, we can discuss about the emergence of potential security threats and vulnerabilities, creating problematic security paradigms.

With the development of modern technologies, the interest in the security area represents the emergence of the notion of "cybernetic space",

which, due to its characteristics (low connection costs, anonymity and potential asymmetric vulnerabilities) has generated new vulnerabilities and security risks. Cyber attacks have become increasingly frequent, both at an interstate level (...) as well as in state-to-people relations (hacker attacks on government sites and strategic economic, military and political institutions). (...) Facing all these realities, ensuring cyber security has become a major concern for all actors involved, both at an institutional level - where the responsibility for the development and implementation of coherent policies in the field is, as well as for private entities interested in protecting their own patrimony and intellectual property. Most states have taken steps to strengthen the capability of cyber defense, including adopting a specific legal framework (Măță, 2016:38).

The continuous progress of technology and the notion of "cybernetic space" did not bypass the phenomenon of terrorism, which has gained increasing importance over the last years, in cross-border dimensions. The dynamics of the global

terrorist phenomenon is constantly changing not only through the obvious changes in its motivations - which have become very diverse, from political and religious motives to economic or cybernetic - but also through the methods used, methods that have adapted to the global technological society.

Among the methods used by terrorist networks to exploit the cybernetic space - like cyber attacks, online propaganda or collecting open-source information – financing terrorist operations with the help of emerging technologies is a key point on the agenda of all such organizations around the world. The success of a terrorist group, like any other criminal group, is to be able to build and maintain an effective financial infrastructure. For this, they need to develop sources of funding (the methods can range from online fundraising, selling online propaganda material or obtaining *crypto-currency*), money laundering and, ultimately, ways to ensure that these funds are used to obtain the logistics needed to commit terrorist acts (Martimof, 2010).

While maintaining the same trend of alignment with global society, terrorist financing has acquired modern valences. According to the FATF-Financial Action Task Force,

terrorists constantly adjust how and where they move their funds to circumvent safeguards that countries have put in place. They will use new technologies or products such as social media payments to attract and move their money. Understanding how a terrorist organization raises, moves and uses its funds is critical to choking the funds and disturbing their atrocities (Financial Action Task Force, 2016).

Crypto-currency is among the modern technologies used by terrorist organizations to provide the necessary funds for organizing attacks. Nevertheless a growing phenomenon, an analysis of this new digital payment instrument is required to determine to what extent it represents an "attraction" for terrorist groups.

2. WHAT IS CRYPTO-CURRENCY?

According to the European Commission's legislative proposals of July 2016 on money laundering, tax evasion and terrorist financing, *crypto-currency* can be defined as

(...) a digital representation of value that is neither issued by a central bank or a public authority, nor necessarily attached to a fiat currency, but is accepted by natural or legal persons as a means of

payment and can be transferred, stored or traded electronically (European Commission, 2016).

Also, the European Central Bank, in its 2015 "Virtual currency schemes – a further analysis" Report, refers to virtual currencies as follows:

the ECB does not regard virtual currencies, such as *Bitcoin*, as full forms of money as defined in economic literature. Virtual currency is also not money or currency from a legal perspective. For the purpose of this report, it is defined as a digital representation of value, not issued by a central bank, credit institution or e-money institution, which in some circumstances can be used as an alternative to money (European Central Bank, 2015).

Prior to this, in 2012, the same institution has defined *crypto-currencies* as

a type of unregulated, digital money, which is issued and usually controlled by its developers, and used and accepted among the members of a specific virtual community (European Central Bank, 2012).

In technical terms, *crypto-currency* or virtual currency is a non-banking and decentralized method (supported by its users) to exchange value between individuals, peer-to-peer (bidirectional, without intermediary) and based on cryptographic protocols and proof-of-work protocols (based on hashing algorithms) as securing methods.

3. THE HISTORY OF MODERN CRYPTO-CURRENCY

The first *crypto-coin* was *Bitcoin*, which is currently the most known and referential term in the field. The concept of "*bitcoin*" appeared in 2008 in the document "Bitcoin: A Peer-to-Peer Electronic Cash System", published under the pseudonym Satoshi Nakamoto (the real name or identity is still unknown to this day). In January 2009, the author of the document created the first part of *Bitcoin*, calling it the Genesis block and shortly after presented the project to a group of cryptographic experts.

Until 2010, *Bitcoin* has never been used for transactions but, by that time, a community of programmers revised the code along with Satoshi Nakamoto, launching version 0.2 and improving the previous one. The first *Bitcoin* transaction for a good took place on May 21st, 2010 when a *Bitcoin* user, named Laszlo, bought a 25-U.S. dollars pizza using 10000 *Bitcoins* (Mitran, 2014). After this milestone, the first major increase in *Bitcoin* took place in July of the same year after it was

mentioned in an article on the SlashDot technology site. Thus, transactions increased and *Bitcoin* tightened its value, reaching 0.08 U.S. dollars from 0.008 U.S. dollars. At the beginning of 2011, *Bitcoin* had already reached 0.50 U.S. dollars, and, in the middle of the year, it was mentioned in the "Time" magazine - as a result, in June it was worth 10 U.S. dollars. A rather spectacular growth can be observed, due largely to the media. At the end of 2013, the value of a *Bitcoin* reaches a new record of 267 U.S. dollars and since then the value is rising, reaching around 1500 U.S. dollars, as we speak. As a result of *bitcoin*'s success, over 700 types of *crypto-coins*, called *Altcoins*, are now available on the market, but only about 20 of them have exceeded a trading threshold of 10 million U.S. dollars. These *Altcoins* include *Ethereum*, *Ripple*, *Litecoin*, *Monero*, *Dash* or *Augur*.

The prospects for increasing the number of virtual coins are developing due to their popularity and media coverage. To understand the size of the phenomenon, in late 2012, WordPress became the first major merchant to accept payment in *Bitcoin*. Others, including Newegg.com (an online electronics retailer), Expedia and Microsoft, followed. More and more online merchants accept *crypto-currency*, especially *bitcoin*, as a legitimate payment method.

4. HOW DOES CRYPTO-CURRENCY WORK?

Based on several decades of cryptography research, *Bitcoin* (BTC), a reference system for the *crypto-coin* phenomenon, includes four major innovations combined in an extremely ingenious way: a peer-to-peer decentralized network: this is the BTC protocol (a peer-to-peer decentralized network for *crypto-coins* is a computer network made up of several nodes, none of which are central. In other words, they do not depend on a central entity and nobody has absolute control over the network); a public register for the transactions: blockchain; a decentralized, deterministic and well modeled mathematical mechanism for issuing new *Bitcoin*: mining; a decentralized transaction verification system: transaction script (Dumitru, 2015). The *Bitcoin* system - a reference system for the *crypto-coin* phenomenon - relies on a peer-to-peer network and asymmetric cryptography, as basic features, besides the innovations mentioned above.

In simple terms, asymmetric cryptography uses a pair of asymmetric keys, one public (that encrypts a text) and one private (that decodes the encrypted text and creates a digital signature) in order to confirm different transactions. In the case

of *Bitcoin* transactions, asymmetric cryptography ensures anonymity and confidentiality. The principles of this system are described in the original document published by Satoshi Nakamoto, "Bitcoin: A Peer-to-Peer Electronic Cash System".

After understanding the mechanism behind the *bitcoin* system, of interest for the subject covered by this article is obtaining and trading *crypto-currency* - *bitcoin* or others, because the system operating roughly the same for all types of coins. First and foremost, in order to obtain or to trade any form of virtual currency, the first necessary step is an "electronic wallet" or "digital wallet" (e.g. *bitcoin* wallets). The concept of "digital wallet" is somehow similar to that of a bank account but with some notable differences. In short, an electronic wallet is an application (software or hardware) that connects to the virtual currency network and allows it to be managed and traded with other users. There are several types of electronic wallets (software, hardware, brain wallets, cold wallets, etc.), but their operating principle is the same: they generate unique addresses that can be used to receive, store and transmit virtual coins. There is no address limit: any user can generate and use as many as possible. So, the digital wallet is a necessary step for trading trade virtual coins. There are, however, several ways to obtain virtual coins, namely: they can be bought from the so-called "exchanges" (changing legal tender in *bitcoins*, for example), they can be transferred between proximity users or created through the method called "mining":

- Getting virtual coins through exchanges: as with classic currency exchange houses, virtual currency exchanges allow their users to convert legal tender into *crypto-currency*, in a specific manner (that includes trading with other users);

- Virtual currency transfer between proximity users: virtual coins can be exchanged (or virtual currency can be exchanged for legal tender) on different dedicated platforms (e.g. www.localbitcoins.com) by swapping between users. This type of trading is also known as "over-the-counter (OTC) trading." All trades are conducted between users directly;

- Mining: *Crypto-coins* can be bought, as we have shown above, but they can also be created. In short, the mining process implies that users use a specific mining program that solves different algorithms in order to release blocks of coins into the network (in circulation). Dedicated mining programs are installed on performing computers (the rate of return on a personal computer is extremely small, so an initial investment of about \$ 5,000 is required for hardware and software

equipment that will allow a profitable mining rate. This initial investment must also take into account the electricity consumption - computers must "mine" 24 hours a day and have a competent cooling system).

After obtaining the digital wallet and the *crypto-coins*, the next step is to trade them. *Crypto-currency* transactions are secured using cryptography between virtual wallets (a "private key" is assigned to each virtual wallet in order to avoid the modification of the transaction by other users and to secure it). Also, each transaction with virtual coins is registered in an "electronic register", but the name of the buyer and seller is not registered - only the wallet ID. This feature of digital currency transactions - the anonymity of the users - is what makes them so attractive to be used in illegal activities.

5. THE MAIN CHARACTERISTICS OF *CRYPTO-CURRENCY*

When the first functional *crypto-coin*, *bitcoin*, emerged in 2009, there were not many who gave it a chance to survive and looked at this technological appearance with skepticism. However, nowadays - and only 8 years after the *bitcoin* emerged- the phenomenon has grown to such an extent that there are well-known sites (such as Wordpress, Amazon, Expedia, or Microsoft) that accept payment for various products or services in virtual currency, banking institutions analyze the possibility of using *crypto-currency* and the technology behind it for their own benefit, governmental institutions across the globe are studying the phenomenon and trying to regulate it and, moreover, even the idea of issuing a national *crypto-currency* based on the blockchain technology, in countries like South Africa, Greece or even China, is being discussed.

Crypto-currency has brought to light new concepts, some of them even innovative - unknown to this date in the currency field - that can fundamentally change the way we look at the payment systems. Based on the definition and bases of virtual coins functioning, previously set out in this article, the features of these new financial instruments that can become "appealing" to terrorist groups can be detached.

Firstly, *crypto-coins* do not exist in physical form (they are digital coins without a classical representation in physical form) and, most importantly, they are a decentralized payment form. So, they are not created or controlled by any governmental institution, nor regulated. Therefore, classical measures that may apply to criminal offenses, such as examining or blocking accounts,

can not be applied. Because of this feature, *crypto-coins* are, at the moment, out of the traditional control of law enforcement institutions. For example,

as a decentralized digital currency system, *Bitcoin* lacks a centralized entity and is incapable of conducting due diligence (e.g., regulatory guidelines), monitoring and reporting suspicious activity, running an anti-money laundering compliance program, or accepting and processing legal requests like subpoenas (Federal Bureau of Investigation Report, 2012).

Secondly, virtual coins are based on cryptographic protocols and proof-of-work protocols (based on hashing algorithms) as security methods. Thereby, as explained above, "digital wallets" and digital currency transactions are safe, irreversible and do not contain personal information from the user. In addition to this feature, virtual money payments can be made without personal information being linked to the transaction - or, at least, apparently.

However, the blockchain technology used by the virtual coins requires that the transactions be exposed in a public register (for example, user A transfers a sum of 10 *bitcoins* to user B. Although the identities of the two are not known, the transaction itself is public, for an infinite term). Thus, all virtual currency transactions can be tracked and, finally, the IP addresses from which transactions have been made and associated with real identities can be found. This "impediment" can be solved too by using anonymization technologies such as *Tor* or *IpBouncing*, making it impossible to find the identity of the users.

Going further, an additional alternative - often used at the same time with *Tor* software, found by various users who want to keep their identity anonymity at all costs, is the use of a mechanism originally developed to offer intimacy and anonymity, called "mixers". These "mixers" are services that accept digital coins and return the same amount, minus a service charge, in the same virtual currency but the new coins are not associated with the original ones. Basically, the initial digital coins are mixed between as many users as possible. Most "mixers" work according to a privacy policy that specifies that transaction logs are removed after a short period of time, usually hours. For more certainty that identity can not be found, some users cross virtual coins through several types of "mixers".

Thirdly, international virtual money transfers have features that are not applicable to classical payment systems: they are almost instantaneous (there are rare cases where there is a wait time of up

to 30 minutes to confirm transactions), there are no commissions in the classical sense of the term for the transfer of the virtual currency (because, as we have seen, there are no "third parties" involved, the transfer is peer-to-peer, without intermediaries; yet a type of commission is practiced by the virtual currency system, but its value is reduced compared to the commissions for classic currency transfers - up to 0.2%, depending on the value of the transaction, and this commission is distributed to the network nodes and not to a distinct entity) and there is no maximum transfer limit or a limit over which transfers are controlled or examined by various institutions. Once transferred, virtual currencies can be exchanged in "classical" currency, such as euros or dollars, anywhere in the world, through "exchanges". Of course, some countries have a larger currency exchange system development for virtual coins (for example, Europe has clear advantages from this point of view towards certain countries in the Middle East, such as Syria or Iraq). So,

the trading costs of digital coins are minimal, transactions are almost instantaneous and can be performed at any time. In addition, transactions should be immediate. No additional verification or validation should be required to execute any transaction. The person who sent the money should not be able to "unsend" it or reverse the transfer (Brill *et al.*, 2014:14).

These general characteristics of *crypto-coins* make them attractive to terrorist groups. But, if we go deeper into this subject, we can see that among the over 700 different types of *crypto-coins*, some of them might be preferred to the detriment of others in illegal activities, due to their special features. Contrary to the fact that it is the first *crypto-coin* created, *Bitcoin* is not the first option when it comes to outlaw activities, including terrorist activities. The most eloquent examples in this regard are the *Monero* and *Zcash* coins. Unlike many *crypto-currencies* that are derivatives of *Bitcoin*, these two coins have different cryptographic algorithms that allow higher anonymity, making them more attractive to illegal activities. In both cases, payments are made public but the sender, recipient, and amount of the transaction remain private. Basically, the only information available on the blockchain will be the time on which transactions take place.

6. STATES' POSITION TOWARDS CRYPTO-CURRENCY

The feature of virtual coins to represent a decentralized payment form and therefore not to be

created or controlled by any governmental institution (their issuance is not supervised by any central authority) and not to be regulated, has begun to raise numerous signals of alarm for institutions around the world lately, especially from the perspective of using virtual coins for illegal activities such as money laundering or terrorist financing. Gradually, various states have begun to take action on virtual coins. For example, Thailand was the first state in the world to ban the sale and purchase of *bitcoins* or products using this payment system. The decision was motivated by the fact that there are very few laws and capital controls in this area. Shortly after, in 2014, Russia also followed. The officials motivated their decision by the fact that the Russian legislation regulates the ruble as the only official currency and the introduction of any other coin or substitute is strictly forbidden.

Regarding the regulation and enactment of virtual coins, the first steps were taken by the FATF - the Financial Action Task Force, an intergovernmental organization founded in 1989 on the initiative of the G7 member states in order to create an "effective police body" able to fight against money laundering and terrorism financing.¹ The FATF recommendations establish a framework of measures that states should implement in order to combat money laundering and terrorist financing as well as financing the proliferation of mass destruction weapons. Taking into account the different legal, administrative and operational frameworks of the states, as well as different financial systems, FATF recommendations are a set of international standards that countries should apply by implementing measures tailored to specific circumstances. The FATF recommendations regarding terrorist financing set out the key measures that countries should take: risk identification, policy development and internal coordination; tracing money laundering, terrorist financing and funding the proliferation of mass destruction weapons; applying preventive measures for the financial sector and other designated sectors; establishing competences and responsibilities for competent authorities (e.g. investigation and law enforcement) and other institutional measures; promoting transparency and availability of information about the beneficiary; - facilitating international cooperation. (Financial Action Task Force, 2015). At European level, there are no official statistics on the issuance and use of virtual coins and it is intended to regulate virtual

¹ For more information about the Financial Action Task Force's activity: section "Who we are", FATF official website, available at <http://www.fatf-gafi.org/about/>

money for money laundering or terrorist financing by amending Directive (EU) 2015/849 on the prevention of the use of the financial system for the purposes of money laundering or terrorist financing. The European Central Bank (ECB) proposes to introduce virtual coins within the scope of the Directive. According to ECB, the virtual coins are defined as

a digital representation of value not issued by a central bank or public authority, not linked to a fiduciary currency, has no legal status of currency or money but is accepted by natural or legal persons as a means of payment and can be electronically transferred, stored or traded (Voinea, 2017).

Thus, of interest for the *crypto-currency* area is the legislative package on money laundering prevention (replacing Directive 2005/60/EC, Directive 2006/70/EC and Regulation 1781/2006), which was adopted by the European Parliament on May 20th 2015 and published in the Official Journal of the European Union on June 5th 2015. The new legislation in the field strengthens E.U.'s restrictions in terms of preventing money laundering and ensures consistency with the international approach (Irimia, 2015). The EU legislative framework on money laundering prevention, adopted in May 2015, includes Directive (EU) No. 2015/849 on the prevention of the use of the financial system for the purposes of money laundering or terrorist financing and Regulation (EU) 2015/847 on information accompanying transfers of funds. Thus, Directive (EU) 2015/849 seeks to prevent the use of the EU financial system for the purpose of money laundering and terrorist financing. With regard to terrorist financing, the Directive defines this activity, through article 1 (5), Section 1, Chapter 1, as

the provision or collection of funds by any means, directly or indirectly, with the intention of using them, or knowing that they will be used wholly or partly to commit any of the offenses within the meaning of Articles 1 to 4 of Council Framework Decision 2002/475/JHA.

As mentioned above, at the level of the European Union, it is intended to amend this Directive in order to regulate virtual currencies.

5. CONCLUSIONS

The terrorist phenomenon has taken on a global dimension, especially in recent years, unimaginable at the start of the 21st century. The increasingly frequent and diversified attacks as well as the ingenious methods used by terrorist

groups to reach their goals, whether we are talking about obtaining the weapons used in attacks or raising the funds needed to organize them, highlight the need to discourage and combat any form of support for the phenomenon since its incipient stages. The concept that *crypto-currencies* could be used to help fund terrorists has been a long-standing concern among law enforcement and government agencies worldwide. Indeed, many restrictions placed on the use of digital currencies stem from these concerns (Higgins, 2014). Indeed, due to their characteristics - decentralized payment form, based on cryptographic protocols, transactions are anonymous, they are obtained relatively easily by specific methods (mining) - virtual coins can represent a source of financing with a huge potential for development within the terrorist groups.

Although at this point in time the opinions about the use of virtual coins in the financing of terrorist activities are divided – there are voices who claim that it is impossible to put into practice this type of financing - yet the pace of development of the technologies involved and the basic characteristics of this type of currency urges the adoption of measures aimed at preventing the widespread of using *crypto-coins* among terrorist groups.

Among the recommended measures that may be taken by interested governments are: - stopping the anonymity of virtual currency transactions by imposing a traceability system which requires that these transfers of funds be accompanied by information about the payer and the payee; complying exactly with Directive (EU) 2015/849 according to which all Member States have set up or should set up autonomous and operationally independent financial intelligence units to collect and analyze the information received in order to establish links between suspicious transactions and underlying criminal activities to prevent and combat money laundering and terrorist financing; creating a virtual coin regulatory authority; - adopting legislation specific to the field of virtual coins and amending existing legislation in order to respond to the needs of this type of currency and to ease the efforts of the authorities in the fight against offenses related to them.

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RELIGIOUS JUSTIFICATIONS FOR TERRORISM

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Abstract: *Is there a religious ethos providing inspiration for terrorist acts? Has religious terrorism decisively imprinted the nature of new terrorism? The predominant not least controverted role of religion is one of the most important yet unanticipated phenomena of the new century. Religion is considered to be one of the central features and the predominant model for what has been labeled the 'new terrorism', although experts in terrorism advise that the other secular motivations, should not be completely eliminated from the picture. Religiously motivated terrorism also contains elements of secular terrorism and in some circumstances the borderlines between the two types are rather diffuse. While distancing from the general inconsistent claims that Islam is the exclusive exponent of religious terrorism one should not overlook a certain Muslim predominance of such terrorist acts. The predominance should not be analyzed strictly in terms of number of incidents and victims but to a deeper level in terms of sources and aims as they are likely to determine the future incidence of such actions. Clearly and correctly distinguishing the sources and aims is the sine qua non condition for efficient counterterrorist measures. In a millennium confronting a stringent, complex peril, that of the overwhelming phenomenon of terrorism, whose implications and consequences many times lead to insecurity and instability, and go beyond the immediate acts of terror to cause vulnerability or in some cases the relativism of civil liberties, more substantial efforts and energies are called to action.*

Keywords: *religion; terrorism; fundamentalism; Islam; violence*

1. INTRODUCTION

1.1. What is terrorism? In a millennium confronting a stringent, complex peril, that of the overwhelming phenomenon of terrorism, whose implications and consequences many times lead to insecurity and instability, and go beyond the immediate acts of terror to cause vulnerability or in some cases the infringement of civil liberties, more substantial efforts and energies are called to action.

Despite the large number of definitions formulated in connection to terrorism there is still no general consensus among scholars and most importantly not even at the level of the institutions involved in designing and supporting counter terrorist activities. The difficulty in providing an objective definition is most of the times related to the dynamism and the many facets of the phenomenon, from its association with the French Revolution and The Reign of Terror, through the turmoil of the nineteenth and twentieth centuries with their various ideologies imprinting their political secular nature, to the new, surprising features of the twenty-first century. In this article we will relate to the condensed definition proposed by

Bruce Hoffman in his comprehensive study *Inside Terrorism*: "the deliberate creation and exploitation of fear through violence or the threat of violence" (Hoffman, 2006:40).

In terms of motives for terrorist action, there have been five main ones identified and synthesized: (1) Ideological Terrorism (a desire for (revolutionary) changes in political or social structures); (2) Ethno-Political Terrorism (the longing of ethnic or political minorities in existing states for their own state or at least a certain political and cultural autonomy); (3) Religious Terrorism (a desire to impose religion-based norms of conduct, but also 'apocalyptic fanaticism' as is characterized the Aum Shinrikyo cult in Japan); (4) Single Issue Terrorism (defined as 'extremist militancy of groups or individuals protesting a perceived grievance or wrong usually attributed to governmental action or inaction' (salient issues under this definition are: the 'fight' for animal rights, environmentalism and the 'fight' against abortion); (5) The „Chosen Ones" (Mentally disturbed / deranged single persons with a certain mission or social philosophy who plan their terrorist attacks rationally, but without network or group support) (Hirschmann, 2000:299).

2. THE NEW vs. THE OLD TERRORISM

With the end of the Cold War and the contours of a new world order, the first steps into the third millennium have been characterized by complex paradigm shifts. The ‘end of history’ (Fukuyama, 1989, 1992) versus the ‘clash of civilizations’ (Huntington 1993, 1996), the religious resurgence, sometimes understood as ‘the revenge of God’ (Kepel, 1991), the new role religion is believed to play in the international relations, the significance of religious identities in this ‘age of the politics of identity’, the intensification and increasing impact of globalization, the transformation and many valences of the phenomenon of terrorism, the characteristics of a *new terrorism* are all dimensions of this problematic context.

Scholars (Laqueur, 1999; Neumann, 2009) have analyzed the shift from the ‘old terrorism’, secular (left wing, right wing, ethnic-separatist) in its sources and manifestation to the ‘new terrorism’, predominantly associated with a religious dimension. Peter Neumann claims that globalization played an important role in the relevant steps made into the *new terrorism*, while Walter Laqueur expresses the shift that has taken place in terms of a *radical transformation, if not a revolution* (Laqueur, 1999:4). According to Laqueur

The traditional, ‘nuisance’ terrorism will continue. But fanaticism inspired by all kinds of religious-sectarian-nationalist convictions is now taking on a millenarian and apocalyptic tone. We are confronting the emergence of new kinds of terrorist violence, some based on ecological and quasireligious concerns, others basically criminal in character, and still others mixtures of these and other influences. (Laqueur, 1999:4-5).

Reflecting on the new *meaning* of terrorism after September 11th, Habermas referred to it in terms of a *caesura* in world history and further identified the source of conflicts in the distortion in communication envisaging the spiral of violence beginning as a spiral of distorted communication that would eventually lead through *uncontrolled reciprocal mistrust*, to the breakdown of communication (Boradori, 2003). Habermas indicated a dangerous polarization between the “a-morality of the West and the supposed spirituality of the religious fundamentalism” (Boradori, 2003:19), calling for a rigorous self-examination on the part of Western culture. As long as democracy is unable to mirror but consumerism, Habermas claims that fundamentalism will go unchallenged.

3. RELIGIOUSLY MOTIVATED TERRORISM

The predominant, not least controverted, role of religion is one of the most important, yet, unanticipated phenomena of the new century. As the twenty first century unfolds and witnesses more terrorist incidents religious justifications remain in the spotlight. Reflecting both on the causes and the effects of this new reality Bruce Hoffman concludes that

it is perhaps not surprising also that religion should become a far more popular motivation for terrorism in the post-cold war era as old ideologies lie discredited by the collapse of the Soviet Union and communist ideology, while the promise of munificent benefits from the liberal-democratic, capitalist state, apparently triumphant at what Francis Fukuyama in his famous aphorism has termed the “end of history,” fails to materialize in many countries throughout the world (Hoffman, 2006: 86).

Religion is considered to be one of the central features and the predominant model for what has been labeled the ‘new terrorism’ (although experts in terrorism advise that the other secular motivations, should not be completely eliminated from the picture).

Previous manifestations of violence and acts of terrorism linked to religion could be traced far back in history, in fact, they represent the first manifestations of terrorist acts. David Rapoport (1984) consistently argued that until the nineteenth century the justifications for terrorism were provided by religion. The most cited examples are in connection to *the zealots, the thugs, the assassins*. Their actions, *modus operandi* and impact are similar to those we are witnessing in the twenty-first century; an analysis of the *Zealots-Sicarii’s* acts of violence indicates that

they were designed to have psychological repercussions far beyond the immediate victim(s) of the terrorist attack and thereby to send a powerful message to a wider, watching target audience—namely, the Roman occupation administration and Jews who collaborated with the invaders. (Hoffman, 2006:83).

For a better understanding of modern religious terrorism one needs to trace its roots, back to the Iranian revolution of 1979 with its message of resistance against the Western intervention in the Middle East, and appeal to the teaching of Quran;

its evolution was rapid and complex, spanning from the 1994 hijacking of an Air France passenger jet by Islamic terrorists belonging to the Algerian Armed Islamic Group, the 1995 sarin nerve gas attack on the Tokyo subway system by an apocalyptic Japanese religious cult, the 1993 bombing of New York City's World Trade Center by Islamic radicals, the 9/11 terrorist attack, to only name a few of the most exponent ones. An in-depth analysis of their causes, aims and manifestations would consequently lead to the conclusion that they embodied in various degrees religious elements.

3.1. Religion as an ideological force. For Mark Juergensmeyer religiously motivated terrorism is a combination of religion and other non-religious factors, an equation where religion is providing not only the *ideology* but also the *organizational structure* (Juergensmeyer, 2003). In his view religion, although not *innocent*, doesn't *ordinarily lead to violence*, instead

that happens only with the coalescence of a peculiar set of circumstances- political, social, and ideological- when religion becomes fused with violent expressions of social aspirations, personal pride, and movements for political change (Juergensmeyer, 2003:10).

Consequently, any subsequent interrogations on the historical moment for the occurrence of religious terrorism are to be *raised in context*, meaning "historical situations, social locations, and world views related to violent incidents" (Juergensmeyer, 2003: 10). One of the most important conclusions of Juergensmeyer's research is that

this historical moment of global transformation has provided an occasion for religion-with all its images and ideas-to be reasserted as a public force. Lurking in the background of much of religion's unrest and the occasion for its political revival, I believe, is the devaluation of secular authority and the need for alternative ideologies of public order. It may be one of the ironies of history, graphically displayed in incidents of terrorism, that the answers to the questions of why the contemporary world still needs religion and of why it has suffered such public acts of violence, are surprisingly the same (Juergensmeyer, 2003: 15).

Religiously motivated terrorism also contains elements of secular terrorism and in some circumstances the borderlines between the two types are rather diffuse.

Analyzing the phenomenon of religious terrorism Bruce Hoffman distinguishes the nature

of violence which is essentially transformed in a *sacramental act* or *divine duty* as a result of theological demands or imperatives. By assuming this *transcendental dimension* "its perpetrators are thereby unconstrained by the political, moral, or practical constraints that seem to affect other terrorists" (Hoffman 1995: 272). The element of indiscriminate killing is identified as one of the main distinctions between secular and religious terrorism, as well as the nature of their perspective on the perpetrated violence. As Hoffman explains:

whereas secular terrorists regard violence either as a way of instigating the correction of a flaw in a system that is basically good or as a means to foment the creation of a new system, religious terrorists see themselves not as components of a system worth preserving but as "outsiders" seeking fundamental changes in the existing order. This sense of alienation also enables the religious terrorist to contemplate far more destructive and deadly types of terrorist operations than secular terrorists, indeed to embrace a far more open-ended category of "enemies" for attack—that is, anyone who is not a member of the terrorists' religion or religious sect (Hoffman 1995:89).

Religion offers through its lenses a reading and interpretation of the reality while providing support and legitimization for violence through an appeal to divine authority, intermediated by the clerics. Their role is essential. The fatwa issued for the Sunni extremists who bombed New York City's World Trade Center in 1993 is but one example among a myriad of others. Their support for suicide acts despite the fact they are forbidden in Islamic law is yet another relevant indicator of their authority.

For most scholars, the phenomenon of religious terrorism remains intrinsically connected to Islam, despite all the counterarguments invoked by *defenders* of Islam, who sustain the thesis that manifestations of fundamentalist religions are encountered outside Islam as well, and that most believers in Islam are to be dissociated from the acts of Islamic terrorists, that "Islam is a highly moral religion, espousing love rather than hate, and is pluralist and democratic in inspiration" (Laqueur, 1999:128). While distancing from the general inconsistent claims that Islam is the exclusive exponent of religious terrorism one should not overlook a certain Muslim *predominance* of such terrorist acts. The predominance should not be analyzed strictly in terms of number of incidents and victims but to a deeper level in terms of sources and aims as they are likely to determine the future incidence of such actions. Lacqueur claims that

those emphasizing the essentially peaceful character of radical Islam find it difficult to account for the fact that in the contemporary world most of the violent conflicts, internal and external, happened and continue to happen in Muslim countries or in those with active Muslim minorities (Laqueur, 1999:128). He relates to *violence*, not strictly associated with terrorism, but also expressed “in full-scale war (as between Iran and Iraq) or in civil war (as in Afghanistan and Algeria),” and analyses a Freedom House survey indicating that forty-five of fifty-one states in the contemporary world defined as *unfree* are wholly or in part Muslim (Laqueur, 1999:128). While admitting this could be an *accident*, that

it may also have to do with social and cultural factors rather than religious, or with elements that are pre-Islamic, Laqueur holds that it is, however, difficult to ignore what is, at the very least, a compelling coincidence (Laqueur, 1999:128).

One distinctive feature must also be emphasized, a jihad not only *anti-Western*, but one directed against other Arabs or Muslims (e.g. Iraq, Afghanistan, and Algeria), a jihad that has “turned inward as the radicals have come to believe that the evil at home has to be eradicated before the infidels abroad can be destroyed” (Laqueur, 1999:128). In this context, the violence within Islam, most notably between the two main traditions, Sunni and Shias, has been widely researched.

For Olivier Roy the religious expression of terrorism has a twofold dimension: (1) The Muslim background of most of the radicals, which ‘makes them open to a process of re-Islamisation (almost none of them being pious before entering the process of radicalisation)’; (2) ‘if you kill in silence, it will be reported by the local newspaper; if you kill yelling “Allahuakbar”, you are sure to make the national headlines. The ultra-left or radical ecology is too “bourgeois” and intellectual for them’ (Roy 2015:11).

The vocabulary used by Bin Laden to express al Qaeda’s acts of terror is essentially theological. For Hoffman this is a clear indicator that

at a time when the impersonal forces of economic determinism and globalization were thought to have submerged the ability of a single man to affect the course of history, bin Laden has effectively melded the strands of religious fervor, Muslim piety, and a profound sense of grievance into a powerful ideological force (Hoffman, 2006:93).

The rethoric used by Bin Laden implied a religiously infused legitimization based on the struggle between the *believers* and the *infidels*, and the imperativeness of jihad for all Muslims.

Peter Berger, one of the most consistent voices in analyzing the complexities of the religious phenomenon holds that ‘radical Islam is a modern phenomenon in the sense that every fundamentalist religion is a modern phenomenon, even if you take the original meaning of “fundamentalism” in American Protestant history (Mathewes, 2006: 159). The German sociologists explains that in his perspective

‘fundamentalism’ used for Islam or Hinduism or Judaism is a little iffy, because it has a very distinctive American Protestant meaning, but if you’re going to use the term and we’re probably stuck with it I would define it rather narrowly as an attempt to restore the taken-for-grantedness of the position that has been challenged, or as we discussed earlier, an attempt to restore certainty. (Mathewes, 2006: 159).

Manifested as a reaction against modernity, radical Islam has its specificities, whereas Christian fundamentalism manifested in the religious fervor animating most of the right-wing groups in America or around the world are struggling with keeping the *right narrow path*, while opposing the secular humanism. Roy’s stance on this issues is sharp and advises against misinterpreting religious radicalism (Salafism) and political radicalism (Al Qaeda) as ‘mere imports of the cultures and conflicts of the Middle East’; in his perspective they are immediate ‘consequences of the globalization and Westernization of Islam’:

Today’s religious revival is first and foremost marked by the uncoupling of culture and religion, whatever the religion may be. This explains the affinities between American Protestant fundamentalism and Islamic Salafism: both reject culture, philosophy, and even theology in favour of a scriptural reading of the sacred texts and an immediate understanding of truth through individual faith, to the detriment of educational and religious institutions (Roy, 2006:131).

However not all fundamentalisms ultimately lead to terrorism, as some do not appeal to violence for imposing their religious values:

not all fundamentalists are terrorists or even potential terrorists. Similarly, not all terrorists fighting under a religious banner would need to be fundamentalists. (Lutz & Lutz, 2004: 70).

In their seminal work *Global Terrorism*, James and Brenda Lutz propose a distinction when analyzing *extremism* and *fundamentalism* in the sense that

extremist although a word with a negative connotation might be a more precise term to use with regard to religious terrorists instead of fundamentalist since they are the individuals willing to go to extremes for their beliefs, although violence in self-defense is not really extremism (Lutz & Lutz, 2004:70).

In this context, the authors also point to extremist violence within Judaism and in this particular context they relate to the Jewish groups in the British mandated territory of Palestine that have appealed to terrorism in their independence struggle, but “this struggle was much more of an effort at state creation (i.e., national liberation struggle) than religious terrorism’ (Lutz & Lutz, 2004:70).

Beyond these types of extremism there are the extremist attitudes are in the name of opposing the secular society and legitimized on the grounds of a divine mission held by the Chosen People of God and consequently appealing to any necessary means in order to impose their views. Such ideology is at the center of various incidents directed against the 1994 attack authored by Jewish extremist Baruch Goldstein on Muslim worshippers in Hebron, at the Cave of the Patriarchs, incident indicating a

volatile combination messianic visions of redemption, legitimated by clerical dispensation and achieved through direct action entailing indiscriminate mass murder (Hoffman, 2006:100)

as well as to the assassination of Yitzak Rabin in 1995 as an attempt to stop the peace process and concessions to the Palestinians, same

uncompromising blend of religious fervor coupled with intense enmity toward Israel’s secular government, its elected leaders, and the peace process that would return God-given lands to the Jews’ most implacable opponents (Hoffman, 2006: 100).

4. CONCLUSIONS

The religious justifications for terrorism are part of a complex scenario where other non-religious factors need to be analyzed for an accurate understanding of the phenomenon. While religion doesn’t *ordinarily lead to violence*, a cumulus of political, social, and ideological factors may lead to tensioned contexts in which religion

becomes associated with violence and becomes the vehicle for various social objectives, political agendas. Religious terrorism must not be exclusively relates to Islamic terrorist groups as many of their features have a correspondence in the American Christian white supremacists, or some radical Jewish messianic terrorist movements in Israel.

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Communities &
Intercultural
Competence

INTERCULTURAL SKILLS AND SOCIALIZATION OF THE SUBJECT

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Abstract: *The starting point is the question asked by Touraine, “Can we live together?”, that is, will we be able to combine the subject’s personal freedom, the acknowledgement of diversities and the institutional guarantees protecting both freedom and diversity? In order to find an answer concerning the possibility of such life together, the article will mainly examine the arguments put forward by Edgar Morin and Alain Touraine, but without disregarding other scholars’ opinions. Globalization and communication may be seen as two labels. The first refers to the current and future state of the world; the second is applied to means and tools of sociability and sociableness. These steps make it possible to check the inextricable and reciprocally functional co-presence of permanence and change, as well as continuity and discontinuity. These four elements are all the more important if we think that global displacements of people are both permanent and transitory, and therefore extremely varied in nature. In order to give an answer to the question asked at the beginning, after discussing the suggestions aimed at constructing an “*école du sujet*”, it will be possible to say what possibilities exist to achieve a new society, reconciled by the possible dialogue between cultures that are in reciprocal contact; and such contact is not only short-lived, it must necessarily imply peaceful coexistence on the same territory.*

Keywords: *intercultural skills; globalization and communication; global displacements; freedom and diversity; école du sujet.*

1. INTRODUCTION

Every social group possesses special skills for its own culture because that culture develops and lives within a specific social group that does not necessarily correspond to a State, an entire region or a city. Society is in fact always heterogeneous, as it consists of persons of different genders and generations, who present a high number of diversities. Other characteristics are added to the two biological ones, such as education and profession, thus shaping what is called the “social extraction”. Modern institutions – for example school as a compulsory requirement – have partially mitigated social inequalities and diversities in modern states, albeit with very dissimilar school systems. However, diversities remain and ever more become a reason for discrimination due to the fragmentation and individualization of society itself. Another type of inequality comes into being because of the social mobility inherent in the post-modern society, which is linked to geographical displacements motivated not only by the search for better life conditions, but also by the fact that the country of origin is at war.

Immigration, which during the last two decades has taken the guise of clandestinity and precariousness of arrivals, entails many difficulties for those who migrate as well as for the countries of destination. To enact social order, adjustments need to be produced and shared and particular situations interpreted for the application of those adjustments. Action based on a notion of practice, and not on one of choice or behaviour, falls within the theory of social space and the theory of power, that is, of the management of resources, of economic and social, cultural and symbolic capital (Tessarolo, 2015). Still, if relations are viewed as “oxygen” and a pre-condition for the interpersonal relation, there is another side to the coin: relations are a source of well-being, but often a source of serious problems as well (Bellini, 2015: 53). In a society in which roles are voided of meaning and the separation between them and what is human becomes less relevant, the request for acknowledgement is also void and useless; besides, where an aspiration to reciprocal acknowledgement seems impossible to be fulfilled, individuals find themselves trapped into forms of self-recognition that are increasingly solipsistic (Bellini, 2015: 55).

2. BASES OF INTERCULTURALITY

2.1 The basis. To try to be in tune with the other, what matters is to find something to say to each other, to look for a place where we may be “interlocutors”. The issue may be analyzed from different perspectives: bearing in mind our “education”, which starts with deuterio-learning, in Bateson’s terms, and our *habitus*, in Bourdieu’s terms. Both these observations fall within primary socialization, that is the part of our life during which we spend our time “doing”, in small circles where we acquire socially shared knowledge through embodied practices. We need to find a meeting point in order to understand each other and be reciprocally interesting. Each individual’s frame of reference consists of intersubjective experiences guaranteeing the foundation and the maintaining of the world of daily life, meaning “the world where we live intuitively together with its real entities” (Husserl, 1970:156).

In studying migrations, sociology highlights what Merton in 1956 attributed to reference groups, i.e. the fact that those who migrate to a specific country bear in their mind a model called “anticipatory socialization”, explaining how the integration of a migrant person into an industrial society may take place. This kind of socialization will be accordingly more difficult if the difference between the culture of origin and culture of destination is greater (Pollini and Scidà, 2002).

Learning also forms part of social order, which tends to change the very moment it is achieved. Chaos hides under the fragile appearance of social order and its rules are so mysterious that it continually poses questions on how it can be possible. According to Bateson (1972) there is first-degree learning (*proto-learning*), which can be experienced directly (provided by school education), protocolled and planned, and second-degree learning (*deuterio-learning*), through which individuals learn to place the stress on events in a specific way, thus transforming meaningful episodes into sequences. The first two steps of the teaching process are somewhat in line with man’s nature and can be found in every culture. Studying and teaching are the processes on which the transmission of knowledge is based. Deuterio-learning gives pre-eminence to the social context in the learning and teaching process, to how skills and knowledge are passed, with greater weight attributed to the context as compared with the transmitted content. This type of learning is called “from mother to daughter” by Margaret Mead (learning by doing) (1972).

The psychological study that can be assimilated to “learning to learn”, which considers the relationships between Gestalt, learning, habit, experience of the flow of events, has shown that deuterio-learning is achieved through the progressive variation of the rate of proto-learning. Bateson asks himself what a series of similar experiments is (1972:205-206). Beyond mechanical learning, it is difficult to establish the meaning of a learning context similar to another. In human education, habits are often acquired in the most diverse ways. Alongside external events, the context also includes the behaviour of an individual, which is regulated by prior learning and will be such as to shape the global context until it adapts to the desired segmentation. Deuterio-learning is characterized by self-validation, and this makes it almost impossible to remove. In addition, as it is acquired in childhood, it will very likely persist throughout the life span and many important characteristics of an adult’s segmentation must be expected to have their roots in early childhood.

As regards the fact that these segmentations are unconscious, it has to be said that the unconscious includes not only repressed material but also most of the processes and habits of perception of Gestalt. We are subjectively aware of our dependence, but we cannot clearly say how these structures have been constructed or what inspired us to adjust it (Bateson, 1972: 329).

Bourdieu as well examines how we can learn to live together. Every subject acquires a *habitus* that is the effect of a specific individual being existentially exposed to a set of social conditionings and conditions. Structures of the social world that become principles of vision and division that allow the world to be classified are thus internalized as mental structures, starting already in early childhood. The *habitus* is generally shared with those who have similar social conditioning. In this way, an exceptional ability becomes rooted in each of us to act as if a rule was in place even when it is not, and do what the world expects from us even if we have not made the conscious choice of doing what we do. This practical action governed by the *habitus* may constitute the basis of tailored strategies that turn out to be better suited to a given situation, strategies capable of optimizing performance and effects (Santoro, 2009: XI).

Even if the subjects know the rules, their actions go beyond the rules themselves because what they try to do is not simply abide by the rules, but enact a strategic adjustment to circumstances. What constrains an individual are the social

structures, which operate from within subjectivity as mental structures, that is, as cognitive patterns based on the sense of limit possessed by each individual regarding his/her real possibilities in a given social context. This is the embodiment of cognitive structures, an actual means of practical knowledge. The state, market and school present themselves as institutions working for the common good, but then all they do is sanction, produce and reproduce social inequalities. They present themselves as agents of freedom but work as organizations of power.

2.2 Theories of learning. Among the scholars we regard as important in forming the bases of a new kind of learning models, we will briefly mention Dewey, Bruner, Morin and Touraine. Bateson and Bourdieu have shown that in the encounter between subjects who belong to the same culture or to different cultures, the interlocutors, if adult, have already internalized their “being in the world”: they know how to behave in order to adjust to their own culture (deutero-learning), they already possess a *habitus*. Proto-learning, that is, school teaching, must be summoned for the migrating and non-migrating individual. It should be underlined that modern theories on learning and education show the practical importance of going toward the other, and that full humanity may not be achieved through an abstraction of humanity itself.

Dewey puts experience at the basis of education, in other words: practical action developed by the subject in his/her interaction with the environment and with other subjects comprises all actions of daily life, thus absorbing the relations between experiencing organism and experienced reality. The “active school” idea is an approach that may be explained by the phrase “learning by doing”, teaching that is not passively received through mnemonic notions, but rather results from the student’s voluntary activity.

Bruner starts from the idea of “agency” (ability for action), which entails gaining greater control over one’s mental activity and reflexion to give sense to what is learned and understand it. Collaboration and the sharing of resources among the parties involved in teaching and learning therefore becomes necessary.

Morin sees the involvement of humanistic and scientific knowledge as an authentic reform of teaching and education, the crucial element for achieving the best results. The motto he refers to is inspired by Montaigne: “a well made head is better than a well filled head”, a correct approach to knowledge is better than possessing countless

notions, one separated from the other. The accumulation of knowledge is not important; what matters most is having knowledge and organizing principles at the same time, since the latter allow one to connect notions and give them meaning. According to Morin, education must stimulate the general attitude of the mind to pose problems and solve them by stimulating the use of general intelligence.

Touraine notes that each society may be recognized thanks to the systems available to it and that diversities also occur within the same social group; diversity will obviously be greater among different social groups.

Educational systems reflect the spirit of a given society; the serious problems determined by both underrating the relevance of the school system as the basis for democratic thinking, and overrating a “parallel school” that may be identified in television media and social networks, are often not given the importance they deserve. School appears to have found it difficult, for several decades now, to accept itself as an acknowledged agent of education, connected to the duty of educating, and to feel subjected to the “predominance” of a youth culture of a technological kind, causing uneasiness in teachers who feel hardly adequate, and often extraneous, to fight for the cause of contemporary education. Not only educational tools have changed, but also students, as all over Europe now they belong to a proletariat of mainly foreign origin.

A problem on which Touraine reflects is what kind of education can help us solve the effects of democratization. He sees the possibility for individuals to be subjects responsible for their own existence. Up to now, school has provided an education centred upon society and its values, and not on the individual. In school, the subject of classical modernity would learn to put him/herself at the service of progress, of the nation and of knowledge. The school of the Subject, instead, is oriented to personal freedom, interpersonal communication and democratic management of society. School should be oriented so as to provide an education directed toward demand, and not toward offer as it has been so far. If it is to become a “school of the subject”, it cannot limit itself to imposing rules and norms on students and delegating to teachers powers whose limit is established by political power.

School must acknowledge individual and collective demands: a pupil entering school is not a *tabula rasa* and the teaching must no longer prolong the old separation between private and public sphere (Touraine, 1998). Furthermore, this

new school should move from an education centred on the culture and values of the educating society to an education that attaches importance to (historical and cultural) diversity and to the acknowledgement of the other, to communication between boys and girls, between different ages, an intercultural communication – thus allowing for the dialogic dimension of contemporary culture. Recognition of the other is solely possible starting from the affirmation of each person's individual right to be a subject. It is almost obvious that the subject can not affirm him/herself without becoming free from the fear of the other, and therefore from the other's exclusion, and not recognition (Taylor, 1998).

School must accept heterogeneity, multiculturalism, and this is indispensable in the present world where recognition of the other is inseparable from the awareness of being a free Subject with a will to correct inequalities of conditions and opportunities, since the classical model giving the first place to the abstract notion of equality – similar to citizenship – constituted a social hierarchy based on merit rather than on birth. The new model starts from the acknowledgement of inequalities to try to correct them. Characteristic of such a conception of education is not only the fact that it belongs to a democratic society, but also that it grants an active role of democratization to the schooling system, taking upon itself the specific conditions in which different students have to deal with the same tools and the same problems (Touraine, 1998:288). One of the main problems is connected with the prior education of subjects who arrive as teenagers and young adults, having therefore already acquired a *habitus* and gone through their deuterio-learning. It is difficult to deal with both of these; it becomes necessary to understand that they exist and that they are different and personalized, just as those of our nationals.

The educational policy that highlights democratic activity must take into account problems such as school failure or inadequate knowledge of the national language (spoken and written). It must be remembered that we live in a society of change and communication, but also of desocialization and isolation; that is why we need to strengthen each person's ability to actively live change (Touraine, 1998:289). This means everybody must participate in change so as not to increase social distances. School must not "get rid" of what constitutes an important part of the students' personality. The teaching of religions (with a historical and doctrinal view) does not jeopardize secularism. On the contrary, silence

imposed on religious realities undermines the objectivity to which the secular school refers (Touraine, 1998:291). Touraine's idea (1998) rests on taking distance from the model according to which school is an agency of socialization. School should now commit for the growth of the individual's ability to be a "Subject", since this is the only way in which they can become good citizens. As regards its purpose, school will be increasingly less tied to the transmission of knowledge, norms and conceptions, and it will be centred more on the use of instrumentality and on developing and expressing personality. The communication society offers teachers and students a guarantee of freedom by supporting the freedom and creativity of those it educates.

School must therefore teach students to decode any social language, from the language of town planning or administrative activity to that of scientific and technological research. Furthermore, it should be one of its tasks to teach reading the media, whose weakness and complexity consists in a tendency to decontextualize messages and re-contextualize¹ them in a space that does not belong to them. What needs to be insisted upon, though, is interpersonal communication. It comes as no surprise that cultures are different; what becomes necessary is to perceive the convergences and divergences between interpretations that people of different cultures give of the same documents and events.

Drawings, diagrams and charts will be separated by a free space from the text and printed as close as possible to the first reference. Their width will not exceed that of the column they belong to. Should this be impossible to achieve then they will be printed across the whole breadth of the page either at the top or the bottom of the page.

The reconstruction of self identity no longer occurs through identification with a global order of an economic, natural or religious kind, but through acknowledgement of the dissociation of elements that once constituted an integrated experience. A free society must be based on solidarity and, besides that, on the will to communicate. Communication implies making contact with the other, understanding his/her diversity and embracing the fact that every person is entitled to combine instrumentality and identity, reason and culture in his/her own way (Touraine, 1998: 154). In this way it is possible to contribute to recomposing a dissociated society, heir to the

¹"To decontextualize" means to remove an event from the context in which it took place, in order to be able to recontextualize it within another format, for example that of the news (Tessarolo, 2003).

separation between reason and affectivity. Acknowledging diversities means understanding the compatibility of different cultures, comprehending and affirming a universalistic principle of equality among human beings that is expressed in the particularity of acknowledging the “subject”.

3. CONCLUSIONS

We may therefore ask how living together is possible for people who do not share the same language and culture, and who live in the same land only because they are immigrants.² Such shared soil is also a reason for debate and incomprehension, because it is shared at a time of economic crisis causing local residents to view an immigrant as someone who “takes away” part of their wealth. What is the answer to the question of whether we can live together, equal and different? The answer is affirmative, but very complicated. The unity of a society may only be reconciled with the diversity of personalities and cultures by placing the idea of a personal “subject” at the core of our reflexion and our actions. The dream of subjecting all individuals to the same universal laws of reason, religion or history, has always transformed itself into a nightmare, an instrument of domination; but giving up any principle of unity and the acceptance of major differences also leads to segregation and civil war.

The choice that needs to be made is not between defending the past and accepting present “disorder”.³ New forms of life, both collective and personal, need to be conceived and constructed. In this phase of passage, we may ask ourselves if we are able to understand the world in which we live. In order to understand it, we need to work together despite our diversities and articulate the achievements of instrumental reason together with the ever more radical defence of personal and collective identities. Before belonging to society, a human being comes to the world as a subject holder of rights that are not derived from society; they are in fact original rights, that is, natural attributes of the human being. A lowest common denominator of mankind that should be acknowledged and protected consists in what a

man has in common with another man, and it should not be used to eliminate differences. Rights derived from society refer to the social contract stemming from the covenant established between free men, who by mutual consent limit their freedom to generate the State. It is not enough that the fundamental characteristics of a human being “exist”, in order to exist they need to be acknowledged (Tessarolo, 2013). Proposals for social change are always behind in comparison with all “philosophical” and rhetorical discourse on the same issue (Lesenciuc, 2012). The principle of secularism also needs to be foreseen. This is a concept entailing the weakest level of recognition of cultural diversity, as its logic consists in tolerating diversity of faiths and customs in the hope of a progressive assimilation of the entire population toward the universalism of reason and citizenship. When affirming his/her personal freedom, the subject moves in society together with other individuals who think like him/her: the individual affirmation has a chance to become a social movement. It is possible to transform an individual into a subject only by recognizing the other as a subject as well, who works in his/her way to join a cultural memory with an instrumental project, thus designing a multicultural society that is far from both the fragmentation of social life into diverse communities, and a mass society unified by a commercial logic rejecting cultural diversity (Touraine, 1998:24).

We have to learn to live together by developing our understanding of others, and of their history, traditions and spirituality. By doing so, we can create a new spirit which, thanks to our perception that we are increasingly dependent upon one another, can make a joint analysis of the dangers and challenges of the future, encourage the realization of joint projects or the intelligent and peaceful handling of the inevitable conflicts. (UNESCO, 1996:18).

Globalization and communication may be seen as two labels. The first refers to the current and future state of the world. These steps make it possible to check the inextricable and reciprocally functional co-presence of permanence and change, as well as continuity and discontinuity. These four elements are all the more important if we think that displacements of people of a global entity are both permanent and transitory, and therefore extremely varied in nature. Furthermore, they highlight hybrid identities that may give way to societies where the greatest possible number of subjects is able to put together, each time in a different way, what joins them, that is, the instrumental reality,

²We refer to this link: <http://www.rainews.it/dl/rainews/media/discorso-re-norvegia-gay-rifugiati-siamo-tutti-norvegesi-7315b04d-e92e-49d5-a76c-94e419e53117.html# foto-1...> for the speech given by King Harald V of Norway on 1 September 2016, where interculturality is well expressed.

³More precisely, we may say with Boudon (2009) that “the place of disorder” needs to be found.

with what differentiates them, that is, the body and mind's life, their memory and projects.

If we consider the history of *Homo sapiens*, we cannot say the species was born human, but rather that it learned to be human. Maybe the network of knowledge and experience that is emerging with the progression of the planetary age may allow our species to learn to be global and to take advantage of the creative potential inherent in cultural diversity (Bocchi and Ceruti, 2004: 107). This is a hope we can transform into reality, provided we endeavour to consider others as ourselves and acknowledge their diversity.

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INCIDENTS OF SENSITIVITY: SEEING WITH NEW EYES

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Abstract: Taking as a starting point the definition of intercultural communication competence as appropriate and effective management of interaction between people who, to some degree or another, represent different or divergent affective, cognitive, and behavioural orientations of the world by Spitzberg and colleagues (2009), we believe with Dalib and colleagues (2011) that competent communication must begin with an understanding of cultural beliefs, values, and worldviews vis-a-vis that of cultural others, thus developing cultural self-awareness through intercultural experiences. Intercultural experience takes place when people from different social groups with different cultures meet (Moosmüller, 1996; Alred et al., 2002). Holmes and O'Neill (2012) put it this way: "Monitoring and managing emotions, and reflecting on the feelings of Self and Other in the intercultural encounter require sensitivity, empathy and facework; these [are] all important processes in developing an awareness of intercultural competence". We analyse a case of intercultural entrée of a person into a culturally strange community and concentrate on extraordinary intercultural experiences – incidents of sensitivity – that leave a memory trace and evoke transformations in individuals (Riivits-Arkonsuo et al., 2013), thus promoting intercultural communication competence. The case is documented with the help of an ethnographic fieldwork based on the PEER model of Holmes and O'Neill (2012) and serves as a basis for developing a tool for training for intercultural sojourns.

Keywords: intercultural communication competence; intercultural experiences; intercultural sensitivity

1. INTRODUCTION

The aim of the article is to enlighten the topic of intercultural communication competence, considering the incidents of intercultural sensitivity as tools of developing the latter, embedded in the understanding of intercultural communication competence as comprised of both theoretical knowledge that helps to become aware of self and others in communication as well as cultural experiences. We carry out an ethnographic fieldwork based on the PEER model of Holmes and O'Neill (2012), taking a closer look at a cultural sojourner with the necessary theoretical background and thus with the ability to enhance awareness, and accompany her in her first longer stay in a culturally strange environment with the help of a research diary, looking for the incidents of intercultural sensitivity – moments when the person becomes aware of strangeness and differences and has to work out strategies to deal with it, ergo, develops intercultural communication competence.

2. THEORETICAL CONSIDERATIONS

2.1 Intercultural communication competence.

Many researchers have identified a number of

variables that contribute to intercultural communication competence, have constructed theoretical models and worked out quantitative instruments to measure it. Research findings support the view that intercultural competence is a combination of one's personal abilities (such as flexibility, empathy, open-mindedness, self-awareness, adaptability, language skills, cultural knowledge, etc.) as well as relevant contextual variables (such as shared goals, incentives, perceptions of equality, perceptions of agency, etc.) (Arasaratnam, 2015:1). The most known models are probably Anxiety-Uncertainty-Management by Gudykunst and colleagues (Gudykunst, 1993; Hubbert *et al.*, 1998; Stephan, Stephan and Gudykunst, 1999; Gudykunst and Nishida, 2001), face-negotiation theory by Ting-Toomey (Ting-Toomey, 1993) and of latest, Deardorff's pyramid model of intercultural competence (Deardorff, 2006).

While talking about intercultural communication competence, Spitzberg and Changnon (2009) concentrate on the notion of relationality, that is, how people manage intercultural interactions. From this perspective they define intercultural competence as the

appropriate and effective management of interaction between people who, to some degree or another, represent different or divergent affective, cognitive, and behavioural orientations of the world (Spitzberg and Changnon, 2009:7).

In the model, proposed by Spitzberg and colleagues, communication competence has been defined as an impression, comprising both effectiveness (related to one's goals and appropriateness (not violating norms), composed of knowledge, motivation and social skills (Spitzberg and Cupach, 1984 and Spitzberg and Hecht, 1984 in Martin, 1993).

Hence, competent communicators are considered those who are able to co-orient and coordinate their behaviours (verbal and non-verbal) to accomplish personal goals as well as fitting themselves in the expectation of a given situation. Appropriateness reflects politeness and is defined as the avoidance of violating social or interpersonal norms, rules, or expectations (Spitzberg and Cupach 1984:7 in Dalib *et al.*, 2014:131). Intercultural competence is not a feature an individual can obtain, like Western scholars often believe, but the matter of interpersonal relationship. For example, in Korea it would be the ability to harmonize with others – communication competence is achieved when interpersonal relationships become harmonious in that all parties maintain appropriate relationships (Dalib *et al.*, 2014:131). Thus, Dalib and colleagues see intercultural communication competence

in a relational sense that necessitates both communication partners to mutually understand and respect each other's cultural standpoints – intercultural competence is a co-created process between both interlocutors in interaction that are viewed as interdependent beings (Dalib *et al.*, 2014:134)

– this mutual dependent connection with cultural others is exactly what is desirable to develop. Or as Behrnd and Porzelt (2012) put it, understanding other worldviews enables to communicate in intercultural context successfully and appropriately.

All in all, it is important to see intercultural competence development as a process that is multifaceted, cumulative and haphazard; not linear, cyclical, or discrete (Holmes, O'Neill, 2012:714).

Moosmüller (1996) has pointed out that as a precondition to obtaining intercultural communication competence, one needs basic knowledge about intercultural communication.

That enables making judgements about one's own communication vis-à-vis that of the Other, and then reflecting on and learning from those judgements (Holmes, O'Neill, 2012:715), often through feelings of discomfort and discovery. It is the self-evaluation that underpins the development of critical cultural awareness (Holmes, O'Neill, 2012:714). Dalib and colleagues (2014) point out that „competent communication must begin with an understanding of [personal] cultural beliefs, values, and worldviews vis-a-vis that of cultural others” (Holmes, O'Neill, 2012:133) – we develop cultural self-awareness through intercultural experiences (Holmes, O'Neill, 2012:135).

The fact alone that intercultural trainings are a major topic and concern since decades, is sufficient to claim that one can develop intercultural communication competence, although some do it better than others, be it due to higher internal sensitivity, advantageous personal traits (for example tolerating ambiguity, curiosity, openness, empathy, extraversion, self-distance) (Moosmüller, 1996:281) or cultural factors since some (cultural) contexts are more sensitive than others to noticing differences and tolerating them).

It is important to underline once again that cultural contact alone is not sufficient for developing intercultural communication competence since the latter develops during a sojourn abroad only if certain conditions are fulfilled. One of them is a preparatory training, the afore-mentioned theoretical knowledge, – without prior knowledge one can feel endangered when his or her personal beliefs are challenged –, the other the lengths of the stay abroad which is related to the amount of experiences one gathers over a certain time. For example Behrnd and Porzelt (2012) prove that a stay abroad that lasts less than a year has little effect on improving intercultural communication competence.

In developing intercultural communication competence, we in our study concentrate on a practical factor: the experiences.

2.2 Experiences in intercultural communication. In Meriam-Webster dictionary, experience is defined as “a direct observation of or participation in events as a basis of knowledge”, “the fact or state of having been affected by or gained knowledge through direct observation or participation” and “a knowledge, skill, or practice derived from direct observation of or participation in events or in a particular activity”. Experiential learning, on the other hand, is the process of learning through experience, or more specifically through reflection on doing, and it is the favoured

method used in trainings aiming at developing intercultural competence. The role of emotion and feelings in learning from experiences has been recognised as an important part of experiential learning.

Moosmüller, while pointing out the necessity of basic intercultural knowledge for obtaining intercultural communication competence, also reminds that this precondition for learning makes no sense unless one gains intercultural experience (see Moosmüller, 1996). Intercultural experience takes place when people from different social groups with different cultures (values, beliefs and behaviours) meet (Alred *et al.*, 2002:233-234).

Bennet's developmental model of intercultural sensitivity (1993) brings out that intercultural communication competence rises with enhanced sensitivity (cultural self- and other-culture-awareness aka mindfulness) related to subjective individual experiences with cultural difference. Bennet also reminds us with Kelly's words that

[i]t is not what happens around him that makes a man experienced; it is the successive construing and reconstruing of what happens, as it happens, that enriches the experience of his life (Kelly, 1963 in Bennet, 1993:24).

Holmes and O'Neill put it this way:

Monitoring and managing emotions, and reflecting on the feelings of Self and Other in the intercultural encounter require sensitivity (to the feelings of others), empathy and facework; these [are] all important processes in developing an awareness of intercultural competence (Holmes, O'Neill, 2012:714).

The stages of intercultural sensitivity in Bennet's model depend on the amount of experience one has with differences and the ability to reflect on the experiences. As a person's experience aka understanding of cultural differences becomes more complex, the potential for intercultural competence increases (Hammer *et al.*, 2003).

The various models and notions like awareness, mindfulness or sensitivity have all to do with experience. This is not to say that more experience automatically results in intercultural learning and intercultural communication competence – contextual and personal variables play a big role, but we can take experience, together with basic intercultural knowledge, as a precondition, as a way to develop and learn intercultural communication competence. Besides, “simply remaining abroad for a long period of time does not insure contact with more implicit

demands” (Shaules, 2007:97). It should not be overseen that

when it comes to multicultural experience, the creative whole is greater than the sum of its parts ... each person can trigger in other members' minds relevant categories of ideas that would otherwise not be accessible (Tadmor *et al.*, 2012:384).

Although Shaules (2007:97) offers us a differentiation between deep and meaningful experiences, that approach does seem rather philosophical.

Carù and Cova (2003) distinguish between ordinary and extraordinary experiences; an ordinary experience has to do with everyday life, routines, the past, and the passive acceptance of events. An extraordinary experience on the other hand evokes emotions and transformations in individuals (Riivits-Arkonsuo *et al.*, 2013: 9). Pine and Gilmore (1999) state that experiences are memorable events, which, in order to leave a memory trace, must take place outside the daily routine (Sundbo, Sørensen, 2013 in Riivits-Arkonsuo *et al.*, 2013: 9).

3. ESTONIA AND FINLAND: “BROTHERS FROM DIFFERENT MOTHERS”

Although Estonia and Finland enjoy geographical proximity, being 80 km apart, and great linguistic similarity, both belonging to Balto-Finnic branch of the Uralic language family, the cultures have been shaped by different history which has meant the cultural influence of different cultures and cultural spaces. Without wanting to dive into the depths of differences between Estonia and Finland, which would distract us from the main topic, we would like to make mention of a few comparative studies that give insight into those differences: for example Pajupuu compares the nonverbal communication of Estonians and Finns (1998); Keltikangas-Järvinen *et al.* (1999) throw light on different values, as well as Tulviste and Wertsch (1994); Inglehart (2000) (with the follow-up from Realo (2013, 2016)) shows how different are the value clusters Estonia and Finland belong to, and although there are no credible GLOBE studies on Estonia, the former research together with considerable studies on Estonian values (for example Kalmus *et al.* (2004)) and the recent history give a reason to believe that while Finland belongs to the Nordic cluster, Estonia can be seen in the Eastern-European cluster (see Bakacsi *et al.*, 2002; Chokkar *et al.*, 2007; the GLOBE website).

4. INCIDENTS OF SENSITIVITY

Intercultural sensitivity has been conceptualized as a person's "active desire to motivate themselves to understand, appreciate and accept differences among cultures" (Chen, Starosta, 1998: 231). Shortly, it is a person's affective response to intercultural difference (Straffon 2003: 448). Relating intercultural sensitivity to intercultural communication competence, we can say that intercultural sensitivity is the awareness of cultural differences and similarities without being judgemental about them – a journey of discovery of a new more sensitive adequacy – presuming both intercultural knowledge and experiences.

In 2012, Holmes and O'Neill reported in the *International Journal of Intercultural Relations* of the PEER model that they developed and used to guide students towards enhanced intercultural communication competence in New Zealand. The students were guided through phases of Preparing, Engaging, Evaluating and Reflecting upon their competence with the help of an ethnographic fieldwork. The student had to prepare (reflect on subjective feelings of strangeness, expectations), the meetings had to be documented as a research diary and after the meetings, he/she had to analyse the research diary.

Inspired by the fieldwork described by Holmes and O'Neill, the authors, upon an incipient work-related stay abroad of one author, decided to start a research diary, following the PEER steps, and analyse the reflections present in the diary with a qualitative content analysis, assuring independent research results with the four eye principle. In accordance with the presumption, the sojourner had excessive knowledge in psychology, and sociology, and some on intercultural communication, but it was her first extended stay abroad, and her first opportunity to experience a business-related community in Finland. Following the maxim "one cannot 'see' or hear the familiar until it is made strange" (Edgerton, 1996:166 in Holmes, O'Neill, 2012:715), we looked for incidents of sensitivity aka key experiences in the diary. As a result, taking into consideration the limitations of the paper, we present herewith a very limited selection to illustrate our categorization of the incidents.

INCIDENT OF SENSITIVITY NO. 1: A PEACH AND A COCONUT. It's the birthday of a consultant for our company. I have liked him for a long time, from the start. As a human being, as a colleague. We get along famously. I invite him to the Café Ciao! in Ruoholahti to give him a present. This time, we do not even get around to talking

about work because we're so busy with other topics, I really enjoy our friendly closeness. We discuss self-fulfilment, children and partners, the human existence. We are happy and talk about the fact that everything goes well in our lives. We share the happiness of being. The agreed time for the meeting has been forgotten. When we notice the time, we realise that the café is about to close. We are both late – he was supposed to pick up some goods ordered from an online shop, I need to go to work. It's time to call it a day. I think cheerfully that the invitation must surely come now and I will certainly accept it. He's so cool and he must have a similarly cool wife and daughter. I'm so glad! We must really be friends!

We say our goodbyes with a heartfelt hug. No invitation.

"A strange, unexpected distance," is what I think with a mild disappointment; an Estonian or a Russian would have demanded by now that I visited their home.

In the evening, I catch myself discovering the multitude of beautiful closenesses in the world – some of them being much more discrete, gentler, and lighter than the ones I've gotten to know so far. I see the wonderful potential of many different closenesses. And all of them still lie ahead of me, are mine to enjoy in this wonderful world!

INCIDENT OF SENSITIVITY NO. 2: TAKING TURNS. A meeting with an old acquaintance and former top manager, who has invited us to the fancy, innovative, wind- and solar-powered Café Carusel. The Finnish gentleman holds a position in the social hierarchy of Helsinki, but arrives earlier than us, as he usually does. We are only a few minutes late, but late nevertheless. Nothing to do but to blush and feel bad about myself in secret as I recall that he (unlike me) has never changed an agreement about a meeting time or place. It also comes to my mind that he rarely gives out promises, but when he does, they're iron-cast. "Once you've been honoured with a promise from him, you should try extra hard to be worthy," runs through my head, so I force myself to quit feeling embarrassed and focus instead on presenting the topics I've planned for the meeting with as much focus and enthusiasm as possible.

I talk. And talk. He listens kindly. And listens some more. Smiles. And listens. I talk. He does not say anything. I keep talking, although some feedback would be nice. Some praise or at least a well-wishing remark. In a gentle way that only he uses to correct my mistakes. I keep talking, a bit more anxiously. He listens. Kind and understanding like a father. But he still does not say anything. Why not? Are my ideas so stupid that he chooses to keep politely quiet? The thought scares me to silence. Stop! Not a word before I have found out whether I'm talking utter rubbish in his eyes and he only listens to me out of politeness, or my talk has

at least a grain of brilliance to his mind. I stay silent. “The moment stretches for too long,” I think a bit nervously. And then he starts to speak. With a smile, he praises my ideas, he finds them brilliant. I’m overjoyed! With myself, with my conversational partner! How fantastic it is for such an intelligent man to agree with my thoughts! Oh, but I have more of them! He speaks so well that my new ideas do not want to be kept inside any longer, they come pouring out unwittingly and... oops, I think I interrupted, cut him off mid-sentence... That’s not how one should behave! I still have time to think, “Why is it that I can never be as polite to him as he is to me,” and then there’s no more time to think because I’m talking again and he is silent again. He is waiting for me to finish, so that he, finally, could continue with his thought.

This day is saved in my mind as a day of a successful meeting, but also as a day of a nagging suspicion that my polite behaviour might have some room for improvement.

INCIDENT OF SENSITIVITY NO. 3: FLUID VERSUS ABSOLUTE VALUES. Coffee conflict in a production unit, where our company is renting and where we have been jointly using a cosy kitchen. Today we are unexpectedly approached by the manager of the other company, who used to be really nice, but at the moment seems to be in an exceptionally mean mood, and lets us know in a not-so-friendly manner, “Your employees have been drinking our employees’ coffee.” My colleague replies, unsuspectingly, “Yes, of course we’ve been drinking coffee, but we have always replenished the coffee stock afterwards, so that all of us – you and us as well – would have enough of it.” The manager seems even more aroused by this, saying, “Our employees, then, have less coffee to drink because of you.” It seems that she does not get our point at all. I get an inkling that as regards coffee, we have no shared meanings, no all-inclusive ‘us’ and ‘our coffee’. She continues. I realise that they have neat coffee records in their heads. I begin to suspect that they might have never actually drunk the coffee that we have bought. We have no idea! Because we have never kept coffee records. Or, we did have them, but this record-keeping was never as absolute as the locals had it – our ‘coffee-keeping’ was more of a nice fluid kind of ‘coffee-keeping’. Coffee was a fluid value for us, flowing freely into everyone’s cup in our cosy kitchen, and the joint coffee pot was always refilled by any volunteer as he or she saw fit, at the same time taking care that the coffee would keep flowing.

Today, for me, coffee becomes a symbol of the absoluteness of the values of this society to be sensed and understood. If I wish to match this society here, I need to be even more attentive, I need to develop my meticulousness to the last penny, to the last coffee bean. In case I desire not to

insult the local community – which I do. “What a great opportunity to work on precision and attentiveness,” I think with a post-conflict decidedness and satisfaction.

5. DISCUSSION & ACKNOWLEDGMENT

Incidents of sensitivity happen to everyone who stays abroad, independent from the background and theoretical knowledge – independent of the level of intercultural sensitivity gained so far. The existing knowledge or the preparation of the sojourner helps to broaden the mind on aware basis and both recognize and memorize the experiences with cultural strangeness on the one hand, without judging, and on the other hand look for (and maybe even find) the explanation in cross-cultural comparison. To recap: the incidents of sensitivity are visible moments of personal intercultural growth and psychological development, i.e. of obtaining intercultural communication competence.

The research assumes that cultural adjustment is a never ending process were the feelings keep spirally repeating over the time (Moosmüller 1996:284; Kim, 2002:238-239). Thus it can be assumed that the incidents of sensitivity keep occurring in one’s life, predicting a never-ending personal growth, and, if the awareness is at hand, also fun.

The only true voyage of discovery would be to possess other eyes, to behold the universe through the eyes of another, of a hundred others, to behold the hundred universes that each of them beholds, that each of them is. – Marcel Proust

The authors take full responsibility for the contents and scientific correctness of the paper.

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THE MAINTENANCE AND CONSTRUCTION OF CULTURAL IDENTITY: THE CASE OF FOREIGN MINORS

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Abstract: *This paper draws to investigate, in a theoretical perspective, the maintenance and the construction of cultural identity of the country of origin in the case of foreign children: adopted or immigrants. In this reflection, we find a company that, from the perspective of globalization and social changes, has certainly helped transform the identity and culture concepts. It's possible to show that, following the recent waves of immigration, Italy is shown as one of the first places of "stabilization" of individual immigrants and immigrant families and as a result this has led to a broad reflection and taking charge from social, health and educational services. In this light, it is important to dwell mainly on identity construction processes of so-called "second generation" taking into account the changes that children and adolescents of foreign origin live. In the case of immigrant families, in fact, children are the center of cultural comparison of the entire family, as they are the first to have and maintain contacts and relations with the departments and institutions. As for foreign minors adopted, however, we see the same need for cultural identity at the base of the individual's identity construction. It seems important, in fact, that the adoptive parents contribute to the support and understanding of the culture of the country of the child's home to use as a protective factor to any discrimination and as a pillar of identity formation of the individual foreigner.*

Keywords: *cultural identity; minor foreigners adopted; young immigrants; second generation*

1. INTRODUCTION

At the basis of the analysis of the construction and maintenance of the cultural identity of belonging is the society in which we live that is increasingly characterized by changes in the social nature and the phenomenon of globalization. All of this has led to the transformation of the concepts of identity and culture, and the basis for this seems to be the lack of some reference points. According to Bauman (2003:17), for example, are the state crisis and the relative sense of belonging that, together with the emergence of local communities and the transport revolution, have meant that the definition of identity became an individual's need. This collapse of local communities is based on the current situation as a result of the development of globalization and the migratory waves that characterize these last years. In fact, it is possible to highlight how to date Italy is one of the first places to "stabilize" foreigners: foreign immigrants or foreigners adopted. As a result, it is interesting to focus on the experience of foreign children regarding the development and maintenance of the

cultural identity of the country of origin. In fact, these minors grow between two different cultures, and this can be an opportunity for them: these individuals have the opportunity to live two different worlds that can grow the other one.

It is essential, however, that this opportunity be acknowledged and cultivated. Many individuals are in fact subject to double membership for varied situations; for this reason, referring to the 2003 Acts of the Province of Milan - Social Policy Sector, it is considered useful to differentiate the starting conditions that minors may have:

- *Children born in Italy by parents with regular residence permits.* Minors in this condition are among the most favored, have socialized relief since birth and do not suffer from trauma of separation, their only difficulties may be the management of intercultural dynamics;

- *Immigrant children with parents.* Those minors have suffered the trauma of separation from their world of origin, they pass from a "first" to an "after" traversing a painful trauma of being separated from the people, from the context in which they grew up and have to fit in a context

new. Moreover, these children do not know the reasons behind the journey and are therefore less prepared to deal with new situations. They often blame their parents, thus reaching family conflicts;

- *Fewer reunions* (condition identified by the Fondazione Giovanni Agnelli, Torino, 2004). This is a very delicate category, as these children have already experienced a first emotional detachment when their parents left their home country and then their children. During the posting period, children have developed an attachment to other reference figures (often their grandparents), so the risk is that in such a situation these children will be "adopted" by their biological parents with whom they no longer have any emotional bond and thus experiencing a new emotional detachment;

- *Children of parents not in compliance with the residence permit*. Children who live in this condition are at high risk because they live socio-economic marginalization conditions that impede the achievement of psychological well-being;

- *Refugee children*. In this case, the risk is to live and establish attachment links with individuals who have an altered psychic balance. Indeed, the parents of these children have suffered torture and violence so as to compromise their effective parenting skills;

- *Less orphans*. This condition, already dramatic, becomes even more important for immigrant children. In these families, there are no extended family relationships and there are no social networks that can support the child. The child is therefore able to process mourning alone and the balance is challenged;

- *Minor foreigners adopted*. These children, like immigrant children, have psychic suffering linked to events in their own country of origin. Often these issues are not taken into account because of their acquired Italian citizenship;

- *Unaccompanied minors*. The latter are young teenagers who have traveled for their own will, often in contact with criminal organizations. They are therefore facing difficulties of both legal and psychological nature.

In this work, we focus on two different conditions of being a minor foreigner: on the one hand the condition of a minor immigrant and on the other the condition of being a foreign minor adopted.

2. CULTURAL IDENTITY IN THE FOREIGN MINORS

In analyzing the cultural identity of foreign children, it is crucial to start from the definition of the concept of identity. At the basis of this concept is surely the dynamism that characterizes the

dimension of identity: identity is not something immutable and definite, but it is subject to continuous change. This change arises from the relationships that the individual associates with the surrounding world and its perceptions.

Identity, as defined by Mancini (2008:162), is the pinnacle of its development during adolescence, through a process of mediation between the individual and the surrounding environment: the young man is experiencing the changes that make him in a condition of "crisis" of identity. The term "crisis" is used to emphasize the disorientation situation that the subject lives before achieving psychological and social autonomy. We emphasize that this passage is a key element in the growth and development of the personality of the individual.

There are so many reference theories that have happened, especially in the Italian landscape we can quote A. Palmonari (1993:71) who revisited and remodeled the developmental tasks of the adolescence already identified by Havinghurst (1952:15) adapting them to modern Italian society. Palmonari, in its revision, introduces three new tasks related to the features of the present society: (1) To be able to guide the era of globalization by distancing itself from belligerent and fundamentalist attitudes; (2) To develop new forms of active citizenship so that it can move agile in increasingly multicultural and interreligious cultural contexts; (3) Know how to read critical information that is offered daily by the mass media.

In order to understand the process of formation and consolidation of the identity of foreign children, it is also necessary to refer to the feelings of belonging that individuals perceive as to their origin society or ethnic identity. This kind of identity is defined as

one of the multiple identities that individuals can choose to invoke. It is defined by a set of values, symbols and cultural models (value, symbol, pattern) that members of an ethnic group recognize as distinctive and recognize in the representation of the common origin ... The use of ethnic identity is fluid and flexible. The general characteristic is that it depends on the interaction of the groups: as Epstein writes (Epstein, 1978), the perception that a group has itself is shaped in relation to others.

The ethnic identity was also investigated by J.L. Amselle (1999:103) which defines it as a result of a two-tier process: (1) "*Internal*" level. Level activated by members of the ethnic group that translate some common features in distinctive traits of the group and will subsequently be used to

determine whether they belong to the group (performance identity); (2) "*External*" level. This level is defined by the external to the group i.e. those who are not part of it and establish the criteria for belonging to the group seen from outside (substantial identity). It is thus clear that ethnic identity is not something innate, but it is a building that is made by the individual at various points of view: political, social, historical.

It is evident, however, also from the analysis of the National Center for Documentation and Analysis on Infancy and Adolescence (1997), as the child lives a mediation between two different worlds that often have two very different ethnic identity models. Choice implies analysis under two different perspectives: on the one hand, there is the family of origin with the values and traditions of origin, on the other hand the host society. The minor therefore has to mediate between the two ethnic proposals and have to build their own identity.

The individual thus lives in a crisis situation and encounters different variables in the construction of his identity: the family, the country of origin, the host country, the fellowship communities, etc. The solutions that can be used can be summarized, according to Moyersoen (2005), according to the following four:

1. *Cultural Resistance*: this strategy refers to the attitude of the foreign minor towards the arrival company. In this case, the individual will refer almost exclusively to the parent's ethnic origin. Consequently, on a practical level, there will be friendships mostly with other fellow countrymen; maintaining language, clothing and cooking and fidelity to the traditions of origin. The risk of this mode is to make children feel like foreign perennials in the host country;

2. *Assimilation*: this solution differs completely from the previous one, the minor in this situation fully adheres to the identity proposal of the arrival company and denies that of origin. This involves advantages such as the high quality of exchanges with indigenous people and the disadvantages of shedding a part of yes or breaking family ties between generations;

3. *Marginality*: this is one of the most common conditions, the minors appear confused and at the margins of both cultures, both of origin and of arrival. They do not have an identity culture and they are both passive;

4. *Double ethnicity*: this solution has an integration between the family and the host society. The child develops a dual sense of belonging and is considered the best strategy. In fact, "dual ethnicity" has greater balance and critical capacity.

We therefore highlight how real opportunities for choice should be the basis on which to base a possible integration policy capable of respecting ethnic identities and differences, which should therefore be understood not as obligations but as choices.

2.1 Young Immigrants: "the second generations".

Defining the importance of the development and maintenance of ethnic and cultural identity, we can analyze in greater depth the dynamics of the children of emigrants, better identified with the definition of "second generation". Second-generation minors are children of immigrants and are young people who are born in the host country or young people who have completed schooling in the host country and who then emigrated to a new state. The difference, as well as definition, is to be sought within the acquisition of cultural identity, as we have already pointed out. The intergenerational difference appears to be very strong as adult individuals who have experienced an immigration situation feel, in an even more marked way, the attachment to their traditions and their own culture of origin; precisely because the comparison with each other that is different from us leads us to the discovery and valorisation of our identity (Mazzetti, 1996; Nehru, 1941; Llaumett, 1984).

The foreign adult rediscovers himself in comparison with the host society, sometimes hostile, from which it is distanced. Very often, however, the child appears to be positively oriented towards the host country. It is interesting to note how the change and the distance to the origin identity that is recorded among young people. This figure emerges from "research on identity and perceptions among second- or third-generation immigrants" (Delle Donne 2000:79); from the latter, it emerges that: culture has taken place in terms of values and orientation, and people fluctuate between their two cultural identities, so there is often a tension between these individuals and their parents.

It is clear then that today, in our society, for children and adolescents, immigrant status or immigrant childhood has difficulties in realizing their individuality. Sometimes, somatic traits or different skin color can hinder identification in the Italian community: on the one hand the young person is not recognized in the image of the average Italian, on the other hand the society is considering it with mistrust. Moreover, these young people according to the theory of L. Zanfrini (2004:101) are often discriminated against by the friendly society and the labor market precisely because of their context of origin. Often,

the different accent, ascendancy and belonging become the exclusion elements (theory of three A).

Finally, these are children who were unable to have their say with respect to the migration decision. Made in most cases by parents or adults of reference, but which are to take a position, so these children have only to choose between respect for majority culture or to anchor to the past.

2.2 Minor foreigners adopted. Another type of status that we find among foreign children is foreign children adopted. The children adopted are both pre-teen and teenage children, as well as brothers or sisters, of different ages. Children adopted by means of international adoption are characterized by difficulties in building their own identity. In fact, these children live in two different family contexts: the source of origin and the reception. Along with this, there are also issues related to culture and ethnicity, as we have already seen. The adoptive child carries with it a wealth of experiences that will affect its overall development. The adopted children, in fact, experienced a significant trauma: losing primary care figures; these figures (usually the parents) should have been for him the guarantee of security and protection. This loss may have been of two types: primary when the child was abandoned at birth and could not develop an attachment relationship, or secondary, that is, when the child was able to establish an attachment bond with the parental figure. Each situation is therefore different and involves a bag of experience that the child has acquired; for this reason, the role of adoptive parents is a delicate and crucial role in the development of the child and the realization of the young adult. As defined by the Adoption Commission, adoptive parents should be eligible for education and emotional transmission to the child and must be ready to assume the title of "multicultural" family and therefore a family made up of different cultural elaborations. The adoptive family must therefore be aware of this characteristic and must engage in the knowledge and promotion of the original cultural identity of the child. This implies that parents know the culture of the child's country of origin and that they cover the positive aspects by trying to convey them to the child as a reference point.

It is also essential that parents have prevention and protection strategies against racial prejudice and stereotypes. For the family is good to have frequent contacts with individuals and families of other ethnicities, in particular it would be very useful for family members to engage with families of the minor's ethnicity. In this way, it favors the

construction of positive models in the child and these children are more prepared to deal with any injury actions. We must be prepared to develop their awareness of the difference and a very useful resource is the ongoing relationship with other adoptive families. It is necessary to make the very concept that difference is a wealth to be cultivated, never minimizing the child's experience and never ignoring the difficulties the child may experience.

It is good that adoptive parents guide the child on the identity journey he is doing, paying attention to his emotions and understanding his reasons. At the basis of all this, there is a constant confrontation with the child, listening to his experiences, and considering him entirely as an interracial family, as A. Dell'Antonio (1994) also states.

The important thing is that the new nucleus can assume those features of interplay that allows everyone to accept each other without having to lose anything of their own values and history.

3. CONCLUSIONS

Following the analysis of the literature above, it is important to emphasize that the assumption of an intercultural perspective is fundamental when it comes to reception. Welcoming must be supported as a source of sharing and common growth and it is important to focus on the notion that difference should be understood as a resource.

In fact, we have exposed the difficulties that minors of foreign origin live in their migration or adoption pathway, these children have undergone an emotional cut and it seems necessary to seek to cure their wounds. We need to ensure the proper support for their development by developing appropriate intervention strategies: institutions should first and foremost be guarantors of genuine care and help relationships. Parents, teachers, and educators must have the appropriate preparation to deal with situations and must be prepared to use the right tools. It is therefore essential to continue to foster the culture of inclusion through ad hoc social policies, not claiming that these children forget their culture of origin but accept diversity as wealth; only in this way will it be possible to speak of true hospitality.

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EUROPE – BORDERS AND POPULATION

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Abstract: *The European area is a historical construct. Every single territory conquered to become a part of Europe from 1500 to 1940 has undergone a decolonisation process. Once the colonial empire came to an end, the geographical borders have become more distinct, while the demographical and economical ones have remained of much significance. The migratory trends have occurred forcefully. Some colonial migration began in Western Europe subsequently to the First World War, after WW2 the Europeans have kept migrating mainly to both North and South America, as they had done from 1846 to 1939, and also from Eastern to Western Europe, which made the ethnical composition of the latter change, while the Eastern Europe experienced some homogenization process within the state borders. The mass migration from Europe has helped reducing poverty, as well as the social pressure and the conflicts, whereas the migration waves towards Europe lead to an ethnical conflict which replaced the intra-European rivalries.*

Keywords: *migration; European space; population; ethnical composition; homogenization; cultural diversity*

1. LONG AGO...

Long ago, Europe was built around the Mediterranean Sea, including even the city of Alexandria and its Southern bank. As historical events occurred, the European space has enlarged and become what it is nowadays. Several events are worth mentioning: the Christianisation of the Northern Europe, hardly achieved in the 14th century with Lithuania, the reconquering of the Iberian Peninsula, the Mongols' defeat in the East, the rise of Moscow and Russia's orientation towards Europe under Peter the Great's rule, the Ottomans' withdrawal while nationalism turned towards Europe rose in the Balkans in the 19th century.

January 2nd, 1492 marked the several-month lasting siege of the town of Grenade, the last Moors possession in the Iberian Peninsula. This event put an end to more than 780 years of Muslim presence on the Spanish territory. This date also means another important historical moment. Due to the general euphoria of the Christian Spaniards' victory over the Muslims, Christopher Columbus managed to convince the king to accept his sea expedition project heading to the Americas. This moment marks the dawn of the great discoveries, that of a new era in the history of humankind. The discovery of the route of the Good Hope's Cape

allowed sailors to circumvent the Mediterranean Sea to reach the East. Little by little, the Mediterranean Sea has become a border instead of a centre. Nowadays, this sea is the clearest and the most important border in Europe.

Other events also helped creating the European borders. Among them, the 1700 Karlowitz Treaty (marking the weakening of the Ottoman Empire), the philosophical movement known as the Enlightenment, and the wars which occurred during the French Revolution, giving Napoleon the opportunity to reach the Balkans (Castellan, 1991).

2. THE EUROPEAN BORDERS

Europe created a huge colonial empire from 1500 until 1940, whose surface and populations reached unprecedented sizes. Its peak was reached just prior to the Second World War: the period during which trading relations between the large cities and colonies were at their highest level.

Europe lost some territories of its colonial empire in the aftermath of WW2, which nevertheless did not trigger serious crises over the metropolitan economies. On the other hand, the former colonies stopped being the trading partners preferred by Europeans and privileged places for investing continental capitals. The native-born Europeans, as well as the Europeans born in these

colonies were brought to leave them and start a new life in the large continental cities. The geographical borders of Europe stepped back, while the demographic and economic ones have remained quite significant, mainly due to culture globalisation.

The European economy was largely boosted and the economic differences compared to North Africa, Western Asia, and Central Asia increased. The end of the 20th century, especially the latest 25 years saw a diminishing gap between the European countries and the Northern African ones. Turkey and Egypt are a proper example, since they have benefitted from the transfer of their own immigrants, as well as Algeria (which picked up due to the increase of the oil price) and Morocco (Therborn, 2009:45).

Russia was indeed at loss after the USSR split into several countries rich in gas and oil deposits (Turkmenistan, Kazakhstan, and Azerbaijan) or which turned rich due to investments by diaspora (see Armenia), yet it continued to take advantage of the countries torn apart by war and poor in resources, such as Tajikistan and Georgia. There is also an important gap between the European Union and Europe with its Eastern neighbours.

Yet the trend reversed and the Old Continent has become a land of immigration. Those who chose it have mainly come from the former colonies. The colonial migrations have brought cultural diversity to Europe – a kind of diversity which brought religion in the spotlight. The main European Christian population was therefore forced to share its territory and "live together" with people of different religions, most of them Muslim, its "traditional enemies" for centuries, but also Buddhists, Hindu, Baha'i, and Sikh people.

3. THE AFTER-WAR DEMOGRAPHICS

By the 1930s, the European society was characterized by the nuclear family, high marriage rate, low mortality rate, stay-at-home mothers, an insurmountable parental authority, a peaceful urban neighbourhood, a local school. Very few adults used to live by themselves. The highest level of this state of affairs was reached in Western Europe in the 1970s. The marriage rate significantly increased immediately after WW2, which, according to the social norms in fashion in those times, meant that the Western European women were little involved in economic activities, although they had proven their labour force during WW1, including in weaponry factories. They kept their role as housewives in this society and were kept away from the labour market.

In Eastern Europe, almost everybody was married; women worked outside their home and left their children at the nursery during the day. Abortion was liberalized after 1950. The number of children has therefore decreased. The East thus initiated developments which also occurred in the West afterwards. Egalitarian and contract-based, the communist legislation allowed divorce rate go higher, yet without exceeding the one in the United States.

Birth and death are among the first population-structuring processes. Birth rate decreased almost all over Europe, except for Albania (25 births per 1,000 inhabitants in 1989). Demographics in Eastern Europe collapsed after the fall of the communist regime¹. Generally speaking, the evolution of fertility in Europe over the last quarter of the past century influenced the evolution of demographics over quite a long period afterwards.

If population has been growing in the modern era – a fact associated to the decrease of the mortality rate due to improved sanitary systems, hygiene, better quality food, and vaccines – by 0.7% per year, nowadays, in the 21st century, the Western populations are naturally diminishing and are supported by immigration instead, while in the East, the deficit of population is caused by massive emigration. For instance, in 2005, the EU demographic growth was 0.4%, official immigration included. According to the European Commission forecasts, the size of the population is to be stabilized by 2025, only to decrease again from 2050 on (EP, 2012). Moreover, the aging of the population has also been taken into account (EP, 2012) and the Commission needs to consider modifying the retirement age depending on the longer life expectancy and the financing needs.

To be able to cope with the needs and the issues of the elderly, new markets (concerning pharmaceutical products, medical equipment, and cultural products) and new social services (CE, 2009)² need to be developed.

¹ In the former DRG, the gross birth rate decreased from 12 in 1989 to 5.3‰ in 1992, in G. Therborn (2009:46).

² From 2015 to 2080, the share of the population of working age is expected to constantly diminish by 2050, before stabilizing itself somehow, while the elderly group is to represent an increasing part of the overall population, the people over 65 being 28.7 % of the EU-28 population in 2080, compared to 18.9 % in 2015. Following these transfers between age groups, the dependence rate of the elderly in UE-28 is expected to almost double, from 28.8 % in 2015 to 51.0 % in 2080 (see graph no. 7). The overall dependence rate related to people's age is expected to boost from 52.6 % in 2015 to 77.9 % in 2080.

4. THE END OF THE EUROPEAN COLONIAL ERA

The last redoubt conquered by Europe was Ethiopia, in 1940. To build its colonial empire, the Old Continent had subjected the entire Africa, Western Asia (except for Turkey and a large part of the Arabic Peninsula), India, Indochinese peninsula and the South-Eastern Asian archipelago, Mongolia, and Central Asia. WW2 changed much of what used to be. The losers of the 1940 battles (France, the Netherlands, and Belgium) managed to conquer back their colonies, but Italy was forced to relinquish Ethiopia, Eritrea, Somalia, and Libya by treaty to the UN, whereas the Great Britain reluctantly ceded India, Myanmar, Ceylon, and Palestine. The British have fought hard to keep Malaysia and Kenya, while the Dutch had to quit Indonesia. The last stage of the decolonisation occurred in Vietnam, where the French were defeated in 1954. Although powerful from a military and economic standpoint, the European territory was a land of emigration at the same time, a land left between 1846 and 1939 by around 51 million people, i.e. about 12% of Europe's population back in 1900 (Gildas, 2002). Large numbers of people quit the Great Britain and Italy from 1850 until 1960 (Therborn, 2009:49).

Migrations were another important process structuring the population in the long run. The European emigration also continued subsequent to the Second World War. It originated in Ireland, the Netherlands, Italy, Greece, Portugal, and Spain. The colonial immigration in Europe started in early 20th century and meant some 200,000 individuals per country (France and the Great Britain). Yet immediately after WW2, each and every Western European country experienced several years of high immigration. Two processes occurred in the first half of the 60s: a decrease of the ancient European emigration and a peak of the immigration flows towards Europe.

Let's take into account the second issue: the inflow of extra-European immigrants. This phenomenon occurred in France, after WW2, when the country was in need for workforce to restore the industry. Immigrants were coming from Algeria, Morocco, and Tunisia. Later on, the Maghreb workers were given employment in Belgium and the Netherlands. Moroccans have arrived in Spain. In the 50s, the British population born outside Europe, in the Antilles, in India or in Pakistan, mainly issued from «the New Commonwealth», started to expand, only to become double in five years after 1961 (Castles, 1984:43, apud Therborn, 2009:52).

Turkey was a major source of immigrants for Europe. Germany in need for workforce signed an import agreement with Turkey, with Italy (in 1955), Greece, and Spain (1960), then also with Portugal in 1964 and Yugoslavia in 1968. In merely six years' time, the Turks had exceeded the Italians in terms of the most populous foreign population in the FRG (Therborn, 2009:52).

5. THE INTEGRATION OF ETHNIC MINORITIES

The third long-term population-structuring process was the creation of the ethnic composition. The population of the nation-States has been undergoing ethnic homogenization within the state borders, especially in Eastern Europe, where the modern nations were shaped later than in the Western Europe. If we were to compare the share of inhabitants of some Central and Eastern European capitals issued from the national ethnic group, we would notice that few of these capital cities had, approximately 150 years before, this type of majority inhabitants (Ljubljana, Warsaw, and Zagreb). Sofia had kept an equal share of Muslims and Jews, on the one hand, and Bulgarians, on the other hand; Kiev had a Russian, Prague – a German, and Helsinki – a Swedish-born population (Therborn, 1995:44). As far as Bucharest was concerned, in 1930, 77% of its population was Romanian, 10% Jewish, and 3% Hungarian, the remaining small percentages being shared by Germans, Roma people, Armenians, Greeks, Russians, Slovaks, Bulgarians, and Serbians.

G. Therborn claimed that the ethnic homogenization of Eastern Europe was performed in four stages, each of them related to some original causes. Subsequent to the peasants' emancipation and the industrialisation, a massive rural exodus took place over the last third of the 19th century. That was the first stage of the process and bore as consequences the promotion of new languages and new alphabets. Budapest and Prague have become mostly Hungarian and Czech.

Romania faced mere gap between the urban and the rural environments during the aforementioned period, as well as the «dependence syndrome» on the Western Europe which characterized the countries modernized quite late and which urged that the national issue is settled in the same time as the economic and social metamorphosis. «It had to start with every single field and take action simultaneously». Even under those circumstances, the urban population had a significant 14% rise compared to the rural one

from 1930 until 1941, when the urban citizens were 80% of the entire population (Ghețu, 2004:5-41).

The second homogenization stage includes the forced ethnic changes occurred after the old multi-ethnic empires split at the end of WW1, a process followed by the emergence of the new nation-states. An example of this type is Thessaloniki – multi-ethnic and strongly Jewish – in the Ottoman Empire. The city served as the headquarters of a four-language workers' movement, the cradle of the Young Turk Revolution, residence place of its ideologist Zija Gökalp, a positivist sociologist, birthplace and military base of Mustafa Kemal and last, but not least, place of origin of rival armed ethnic groups (Bulgarians, Serbs, Greeks). After the Balkan wars, the city was reattached to Greece. If the population of the city in 1913 comprised Jews (around the half of it, speaking a Judaeo-Spanish dialect), Turks and Greeks, in 1920, when the Turks were chased and the nationals expatriated from Asia came back, the population has become mainly Greek.

The third stage was the almost complete extinction of the Jews in Eastern Europe. They had been better tolerated in this part of the continent. Poverty and various manifestations of nationalism chased them away, then they were massively killed during the Holocaust.

The last wave was that of the Germans. Forced by the outrages perpetrated by the Nazi, three years after the Second World War came to an end, more than 10 million Germans had fled the country or they had been deported from the Eastern Europe. In 1950, there were 8 million deported people (*Aussiedler*) in the Western Germany, i.e. 16.4% of the inhabitants of the FRG (West Germany) (Therborn, 1995:55). The Germans living in the Eastern Europe (in the USSR, Poland, and Romania) obtained in those countries some specific rights for minorities. After 1989, they went back to the FRG at their own request.

Escapes and deportations have also marked the citizens of other countries, such as Italy, Austria, and Finland, who came back after the flurry passed. The new post-war Poland deported 5 million Germans and ceded to the USSR several areas inhabited by Ukrainians and Byelorussians, while in the Western Poland, the Nazis had prepared a German colonisation.

In the 50s, the European countries have achieved the ethnic homogenization of their population by policies, by the construction of States and nations, by changing the borders, and repatriating citizens. Yet 69 different ethnic groups discovered by Jaroslav Krejci prove that Europe

has remained somehow heterogeneous (Therborn, 1995:56). There were anyway three multi-ethnic countries in Europe: Switzerland, the Soviet Union, and Yugoslavia.

Switzerland was qualified as « multi-ethnic » considering its old and clearly defined ethno linguistic communities. The two other countries included multiethnicity in their state construction itself. If, in the 1920s, USSR had a generous ethnic policy, providing, among others, written languages for 48 nationalities, illiteracy eradication due to ethnic schools in the mother tongue, the transcription of 70 languages in the Latin alphabet at the end of the 1930s, under Stalin's rule, while the Cyrillic alphabet was imposed throughout the Soviet Union. Communism managed to unify the Czech and the Slovaks, as well as the Yugoslavian peoples. To put it in a single word, at the mid-20th century, the European modernity emerged by homogenization or by the institutionalisation of multiethnicity, both aspects representing the ethnic integration.

Homogenization was the consequence of the Western Europe Enlightenment and of the French Revolution, of multiethnicity, of Herder's tradition and of the mix of rationalism and romanticism characterizing this area of Europe, which otherwise generated the Leninist concept of nationality. Yet nationalism has been strongly manifesting itself since 1956, under Stalin's influence, and has acted against all ethnic minorities.

6. NEW MIGRATIONS, NEW HETEROGENEITY

The path towards ethnic balance was interrupted after 1950 by other phenomena, among which the lack of workforce, triggering migrations all over Europe, yet less in the Eastern Europe. Traditionally an emigration continent, it has turned into a destination preferred by refugees and desperate people from other continents. The situation turned the other way round: if, in the past, poor Spaniards and Portuguese were setting sail for Brazil or other areas in all Americas, now the Argentinians, Brazilians, and Dominicans were attracted by the European opportunities. The Spanish and Portuguese authorities replied by deporting the poor Latin-Americans (*El Pais*, September 20, 1992:9).

The first migration process of this period occurred immediately after the Second World War in France, Switzerland, and Belgium. It spread from there towards the entire Central and North-Western Europe (except for Ireland) and it was

impossible to be fought especially in France, given the legal rules in force. The first immigration wave in France had started in 1830. The immigrant wave came to Switzerland, ancient emigration land, at the end of the 19th century as workforce for the railway system and the building industry, whereas in Belgium there was a high need of miners after the First World War.

The second migration process was caused by dramatic historical events: decolonisation, the 1970s dictatorships in South America, the Middle East crises, the Islamic revolution of Iran, the invasion and wars of Lebanon, the Somalia conflict, then the fall of the communism in the Eastern Europe, the 1990s crisis in Latin America, and the crisis in Sub-Saharan Africa.

Since the beginning of the 1990s, the Western Europe has become a large-scale immigration land. To comprehend the scope of this phenomenon, it is enough to mention Ireland, which, from the last emigration country of this region has become by 2003 a country where the immigrants were 1% of the population, exceeding the percentage of immigrants having reaching the USA back in 1913. In Spain, the same year, net immigration was rated 1.8% of the country's population (Eurostat Yearbook, 2005). Given the significance of this phenomenon, former emigration countries such as Greece, Ireland, Italy, Portugal, and Spain have become destination countries. In Sweden, a country with an important ethnic homogeneity tradition, one out of six persons is of foreign descent.

Immigrants are very much concentrated from a geographical point of view, which creates a quite important local impact during certain events. In 1990, "foreigners" were 16% of the Paris region's population (*Le Monde*, May 11, 1993:17). From 2004 to 2009, the number of people coming to France remained stable, to increase from 2009 until 2012, mainly because of the inflow of European citizens. In 2013, in France, 7.4 million people were immigrants, i.e. 8.8% of the country's population, of which around 5.5 million people (8.3 %) were born outside the European Union (COS, 2016). All the more in 2016: only during this year 10 million refugees have immigrated to France. Most of the European-descent immigrants are of Portuguese, British, Spanish, Italian or German origin. In the Great Britain, the «whites» were 94.5% of the national population in 1991, but only 79.8% in London. Also in 1990, "foreigners" represented 22% of Amsterdam's, 25% of Frankfurt, and 28% of Brussels' population (Insee Première, 1524/2014).

Emigration in the Eastern Europe was more significant than immigration (except for the

USSR). Starting from 1959, the USSR reinforced the local national identity in all republics and their capitals, with the exception of Tallinn and Riga, which had an increasing influential Russian-speaking community. There were fewer people speaking Estonian and Latvian in those two capitals in 1989 compared to 1897. The Lithuanian community of Vilnius has hardly turned to be the majority in the 1980s, exceeding in terms of population the Polish and the Russian communities living in the town.

1989 made history with the fall of the Berlin wall and the opening of the borders for legal immigration and tourists. Significant migrations occurred from the East towards the West, especially from Central Asia, Caucasus, and the Baltic countries towards Russia. The Germans called *Aussiedler* (almost one million and a half) returned to Germany from the former USSR and from Romania, as well as a non-official inflow of Polish citizens. The Yugoslavian wars and the Eastern European crisis have caused a large number of people to migrate westwards, from Ukraine to Portugal or from Romania to Spain and Italy. The EU enlargement in 2004 and in 2007 did not coincide with the opening of the employment market in the Western Europe. Mobility restrictions were enforced for workers within the Union, except for the Great Britain, Ireland, and Sweden.

An exception to the European migration picture is represented by the newly-rich Russians who live nowadays throughout Europe.

6. CONCLUSIONS

Europe has never been "pure". It has always received significant and very diverse immigration. Moreover, it has "exported" and "imported" various populations so that the assimilation process has been a constant one (Wolton, 2003:179).

These decades of mass emigration outside Europe also had their own importance: emigration has reduced poverty and cut the social pressure and the conflicts. It has been an undertaken alternative and has led to labour markets which are less saturated, and to less social dependence. In the meanwhile, emigration has helped maintaining a certain ethnic homogeneity in the Western Europe.

The passage from emigration to immigration was a turning point in the social history, since the intra-European nationalist rivalries have been replaced by a continental-level ethnic conflict. The intent was to weaken the political and class division in favour of ethnic and non-class-related conflicts.

The xenophobic political trends arising almost throughout Europe following massive immigration (in France, Austria, Belgium, Denmark, Germany, Italy, and Switzerland) mostly affect the social relationships. What has been left of the long-time debated need for «social cohesion» the Old Continent has been struggling to achieve?

Immigration has certainly never stopped, but was characterized by oscillating flows over the latest around 70 years. The latest flows nevertheless, starting from 2014, have exceeded by far everything that could be imagined in this field. Yet this is a debate topic for some further analysis. The problem is that all that happens at the present had a door open in the past.

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ENTREPRENEURSHIP AND INNOVATION IN SOUTH KOREA

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Abstract: *Innovation and entrepreneurship are considered a necessity in any state's development. In South Korea's case, chaebols¹ are the resistance structure of the economy and one of the most important forces in the state. However, their existence, together with the traditional culture such as Confucianism, has a great impact on the entrepreneurship development and innovation in the country. The article also aims to create an analysis of the Korean entrepreneurship environment and highlight the factors that lead to the development of research and development sector, facilitating entrepreneurs to open new businesses. The research is based on data provided by The World Bank, Dealogic, IMF, World Economic Forum and Entrepreneurship Barometer and the literature related to the Korean culture and social environment. The findings indicate that the Korean traditional culture together with the chaebols have a slowing impact on the South Korean entrepreneurship, although the country is considered one of the most innovative in the world.*

Keywords: *entrepreneurship; innovation; South Korea; chaebols; Confucianism*

1. INTRODUCTION

Innovation and entrepreneurship is an essential element in any state's growth. In South Korea, *chaebol* is one important element to take into consideration. Taking the form of family businesses, like clans, *chaebol* appeared in 1920, during Japanese occupation in Korea, having its echivalent in the japanese *keiretsu*².

The differences between those is that Chaebols are generally controlled by their founding families, while *keiretsu* are run by professional managers. Chaebol was created as a conglomerate of companies ran by different families, subordinated to the government. It became so powerful in time that it has the power now to conduct the government's actions. A charge against the chaebols is that they have impeded the development of small and medium business in South Korea, creating massive imbalances in the economy. The pseudoliberalization of the economic market has generated many conflicts and differences within South Korea from small producers and market's giants. While the South

Korean government has made occasional attempts to curb the power and influence of chaebols over the years, these efforts have met with mixed success.

So far, South Korea's intense efforts to be noticed worldwide and bring welfare to the country led to satisfactory results, although there is still more work to do. Between 2004 and 2008, as most countries in the world, South Korea had an anual economic growth between 4% and 5%, based on powerful exports and internal consumption. But, with the advent of the economic crisis, also South Korea suffered after 2009, the main problems being unemployment, large foreign debt and fall in exports.

That is why the South Korean government was forced to adopt a series of measures aimed at returning the economy to a higher level. Thus, more emphasis was put on the openness towards foreign investments and imports. At the same time, the exports also started to rise, the interest rates lowered and the fiscal policy was an expansionary one. Currently, South Korea is one of the strongest economies in the world (ranked 15th), registering a GDP of 1360 billion USD in 2014 (GDP per capita being of 28.180 USD). These values, particularly impressive considering the global economic downturn, were achieved largely due to progress in restructuring the economy and strong foreign demand, particularly from China and ASEAN countries.

¹A South Korean form of business conglomerate: numerous national and international enterprises controlled by a chairman with power over all the operations.

² It is a Japanese term referring to business conglomerates in Japan.

Moreover, South Korea has a rapid market development rhythm, for which it is part of the 20 major economies (G20), being also a member of OECD. South Korean leadership understood that this country has still unexploited tourism and cultural potential and large sums of money have been invested in these areas.

They also adopted important laws to protect the environment, such as reducing pollutant emissions (sulfur oxides) or investment in improving the water quality and recycling. South Korea had the highest scores in the world to value added in industrial production, as in tertiary efficiency – an indicator that includes the number of students and the percentage of graduates from the faculties of science and engineering. If the country occupies a modest 39 place for productivity, it is second in research-development expenses, in high-tech companies' density and sixth after the researchers' percent in the total of employees (Bloomerang Innovation Index, 2015).

The article analyses the Korean entrepreneurship environment and highlights the factors that lead to the development of research and development sector, facilitating entrepreneurs to open new businesses. The research is based on data provided by The World Bank, Dealogic, IMF, World Economic Forum and Entrepreneurship Barometer and the literature related to the Korean culture and social environment.

2. LITERATURE REVIEW

Nowadays innovation is considered the main motor of the economic development and the main weapon in competition. Innovation is also seen as the conversion of new knowledge in economic and social benefits as a result of interactions among multiple factors in a system consisting of an environment that includes companies, research institutes, donors or networks through which they come into contact.

Schumpeter argued a century ago that the main characteristic of the market is innovation. He thought, contrary to the ideas of those times, that the competition for market and not the one in the market stands at the base of innovation. Also, a succession of monopolies leads to better living standards in the long term, said Schumpeter. His theory has been refuted by many. Monopolistic and dominant companies can eliminate the innovation, and unattended by the authorities may resort to anti-competitive practices to maintain their position. In addition, markets may not direct or manage efficient investments in research and learning. Private interests are not aligned with

those of the society. Firms can gain from innovations that increase their strength on the market, which helps them to bypass laws (Schumpeter, 1942:83-84).

One of Schumpeter's ideas remained valid: conventional policies that focus on short term efficiency are not desirable if there are taken into consideration the innovation and long-term study, especially in the case of emerging markets.

Innovation processes do not have the same characteristics in terms of human capital employed and achieved results, but show differences in enterprises according to the type of innovation, the firm's size, strategy and its experience in the field of innovation. There are several common characteristics of innovation processes: exploring opportunities for the realization of new/improved goods (products or services) based on technical knowledge that depends on market's demand; Investment efforts in technological innovation which correspond, in particular with

Development and production engineering framework in which knowledge is, also gained through experience in production, learning practice (learning by doing) and use (learning by using) (Pavitt, 1987:9);

in the innovational process, focused mostly on research and development, is impossible to accurately forecast the cost and performance of new artifacts and the user's response to those.

However, not all companies adopt an innovation based on research and development within their structures as required in the Frascati Manual "systematic and creative activities initiated to increase the volume of knowledge" (OECD, 2002:30). Research and development are the only types of technological advances and innovation processes; Moreover it involves skills acquisition, integration of technology and practical use of higher levels of complexity, productivity and quality. As well as design, engineering and capabilities purchasing management technology ensure a continuous flow generating improvements and innovations. Technological competitiveness and innovation result from oriented activity on research and development inside organizations, being a driving force in the economic development. A company with innovative ideas will market a higher rate of profit, and others will immediately imitate - for example the Chinese companies that imitate products from Apple or Samsung. The imitation process will lead them all to profit, but the first to reach the market with an innovative idea will make the most money out of all.

This “invaded” industrial or sectoral level imitators drive technological development over a period of time, after which the effects of the new technologies on growth will be slowed. Taking on this idea, Schumpeter noted the importance of the diffusion of innovations, arguing that if improvements can be successful done by imitators from original innovation, they become innovators. In this context, it is clear that technology acquisition can not be equated with a simple purchase from suppliers. The company must have the ability to identify technologies necessary for technological options assessment to be used or changed and also the integration of new technologies production processes. In other words, companies practicing the method of innovation must have acquisition skills and use new technologies or those substantially improved. In fact, innovations tend to facilitate the achievement of other innovations. In this respect, innovation in broadcasting a creative process in which innovation becomes input in innovation activities, through not a passive process, but an adaptive one. It implies also that innovations tend to concentrate in certain sectors, resulting in those sectors’ development (Schumpeter, 1942:200-201). Schumpeter looked to this dynamic, thus explaining the length “business cycles” and “long waves” in the economy.

Entrepreneurship is a source of innovation and changing that stimulates the productivity’s growth and the economic competition. Robert Solow cautions that increasingly large revenues should not be made by the accumulation of capital but instead use on the technological progress, which means learning how to make things better. While some of the increases in productivity are based on the impact of crucial discoveries, the others are due to minor changes. In these conditions it is normal to pay attention to how companies learn how this progress can be promoted or how it can be learned (Solow, 1956:65-94). Innovation and entrepreneurship are the principals pillars of competitiveness. They are a necessary in economy and society. Innovation and entrepreneurship are two processes that are made step by step and they appear from opportunity and need.

3. METHODOLOGY

The methodology used to achieve the goal is based on a qualitative analysis. Using our statistics we try to emphasize the factors that provide growth to entrepreneurship. The methodology includes desk research from primary sources and secondary sources and statistical data provided by world organizations. The main aim of the article is

to find out the way in which these factors help to the development of a healthy environment for the development of entrepreneurship.

4. EAST ASIA

Regarding development, East Asia recorded a legendary success at least until the financial crisis of 1960, when Japanese citizens had an income equal with the eighth part of an American citizen’s income. No other group of developing countries in the world has achieved such high performance in terms of stimulating growth, poverty reduction, integration in the world market and improvement of living standards (Rohwer; Blossfeld,1987). The income per capita in the region increased by almost four times in the last 25 years, poverty level fell with almost two-thirds, population growth rates fell and the education and the health systems have been upgraded. The „Asian Tigers” story led to a second wave of industrialized economies, growing rapidly.

The civilization’s modernisation experienced three stages of development: the Industrial Revolution (late eighteenth – early nineteenth century) to the outbreak in Western Europe, the second phase which includes the end of nineteenth century and beginning of twentieth century and the wave after the second World War. The third one includes the influence that Confucianism had. East Asia is not homogeneous culturally, and the influence of Confucianism was often discussed in light of the fact that it leads to promoting or hindering modernization.

The table below highlights two characteristics:

Table 1 Modernization versus Confucianism. Source: Wong, Autio (2005:335-350)

Modernization	Confucianism
Market economy	Traditional agrarian economy
Rule of law	Human supremacy
The principle of equality	Hierarchical institution
Democracy	Patriarchal ideas
Creativity	Conservatism
Material interests	Principals of ethics
Trend towards consumption / pleasure	Sense of thrift and self-control

Confucianism had a profound impact on East Asian cultures. Zhang (2000) lists some of the principles of Confucian thought, as we could also observe above. Economy has to be based on harmony and compatibility with natural laws on human supremacy and avoid extremes; economic relations must reduce inequity and reduce individual selfishness; the use of peaceful means to

make fortune, disciplined life, keeping promises in business and serious work; creating a tax system gentle on the development of agriculture and poverty reduction; centralized administrative power and efficient management; economic life to be integrated into economic morality.

5. SOUTH KOREA MODEL

South Korea provides a good environment for entrepreneurs even if the economy is still dominated by the *chaebols* (Samsung, Hyundai, Pohang Iron and Steel Company, and LG electronics). Public opinion of the chaebols has swayed in the past, depending heavily on the changes in the political, social and economic atmosphere -- but it's impossible to deny that these conglomerates have played a key role in the development of today's South Korea. Chaebols are quite numerous, but the largest -- dubbed the "Big Four" by the South Korean press -- are Hyundai Motor Company, SK Group and perennial rivals, Samsung and LG. Samsung is ranked by Global Innovation in 2014 the fourth world most innovative company, behind Apple, Google and 3M.

In South Korea taxes are low, regulatory system is business friendly and the government offers financial support for the companies that invest in research and development. The high level of education and investment in innovation are born in the high number of patents granted locally each year. Given that it is one of the most developed countries in terms of innovation, it is clear that South Korea supports its entrepreneurs more than other countries, even by its culture. Data shows that in South Korea the rate at which new companies are incorporated is much lower than in the most mature economies.

One of the obstacles to entrepreneurship is the education system. Most young people achieve higher education in internationally rated institutions, in a system that emphasizes rote learning. Moreover, the South Korean education is dominated by Tiger Moms³, cram schools and extremely authorian teachers (that push students to obey and memorise), that induces a great stress on the students and creates many health problems and even suicide. All these may be leaving the country short on people who are eager and able to strike out on their own path.

The dominance of chaebols makes it difficult for new entrepreneurs to find support, the

companies that are successful being taken by the conglomerates. Although the access to finance is highly developed, there are not enough funds available to young entrepreneurs with innovative ideas. The analysis emphasizes that even if the system meets few gaps, it supports the next generations of entrepreneurs much more than other states.

South Korea's entrepreneurs are perfectly positioned to make the most of Asia's rising middle class and the rebalancing of the global economy toward the East. The good business, environment, large pool of skilled labor and world-class infrastructure also provide the country's growing businesses with strong assets to build on.

Table 2. SWOT analysis – entrepreneurship and innovation. Source: own processing

Strengths	Weaknesses
Low tax burden on the corporate sector; Generous subsidies for innovation; Abundance of skilled labour; Strong manufacturing base; control over vertically integrated supply-chain allows for rapid incremental innovation;	Dominance of large conglomerates; Education system is based on rote learning not on understanding and creativity; Difficult to raise funds for innovative but risky ventures; Lack of natural resources; Significant gender gap in the workforce;
Opportunities	Threats
The Government has pledged to improve the business environment for small businesses by restricting unfair practices by conglomerates; Korean entrepreneurs are well placed to take advantage of rapid growth in emerging Asia; Culture of consolidation driven by need for stability and security, but high tolerance for risk in business, even in large companies (which distinguishes South Korea from Japan); Strategic use of patenting and increasing involvement in global standards setting;	The political influence and economic importance of South Korea's conglomerates; Economy concentrated in few sectors; Underdeveloped defense technology; Lack of knowledge transfer between universities; Research and industry.

Moreover, as it can be seen in the figure no. 1 the number of new companies is much lower compared to EU, France and UK. Yet they still try to restore the balance by preventing big conglomerates to abuse their power. But the *chaebols* vehemently oppose

³ Is a term which refers to extremely strict mothers (from East Asia especially) who push their children to be successful academically to the detriment of the children's well being.

government's attempts to create competition. Increased competition and fear of undermining the economy bring a question marks but the government and the small entrepreneurs remain in the shadow of large conglomerates.

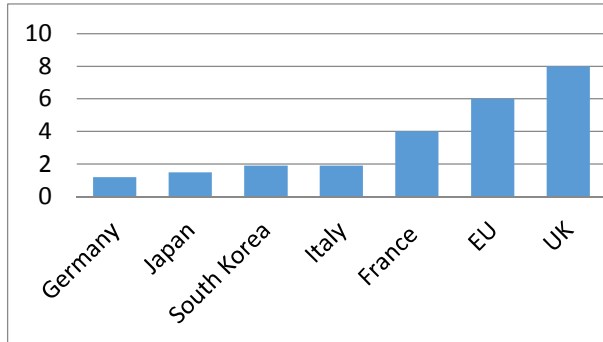


Fig.1 New business density (new registration per 1000 people aged 15-64) – 2013. Source: World Bank

The Korea Fund of Funds (KfoF)⁴ is a government fund that provides a stable source of finance to private funds that invest in entrepreneurial businesses. In the five years to 2014, KfoF committed US\$1.2b into 160 venture capital and private equity funds, which in turn invested in more than 1,000 small businesses. Firms that received funding have grown at an average annual rate of 57.5%, compared with 14.9% growth for firms that did not receive any funding.

Table 3 Access to funding. Source: The World Bank, Dealogic, IMF, World Economic Forum

Access to funding	South Korea
IPO market activity	
IPO amount invested (% of GDP)	0.53
Access to credit	
Domestic credit to private sector (% of GDP)	105.6
Venture capital availability (Scale of 1=impossible to 7=very easy)	2.2
M&A deal value* (% of GDP)	3.8
* Mergers and Acquisitions	

At face value, South Korea has a financial system that caters well to business. It has a well-developed financial system, with a credit-to-GDP ratio that is over 100%, while the amount raised through initial public offerings (IPOs).

South Korea's strong R&D performance is reflected in the publication of an above-average

number of scientific and technical journal articles, as well as in the commercial success of large companies, such as Hyundai Motor Company, in sectors where technological innovation is essential. But while the country's large firms are innovative, they might also be stifling the broader entrepreneurship culture, by making life difficult for new entrants — a common local complaint.

Table 4 R&D - South Korea 2014. Source: World Bank

Entrepreneurship	South Korea
R&D spending (% of GDP)	3.4
Scientific and technical journal articles (per 10,000 people)	4.2
Cost of resolving insolvency (% of estate)	4.0

South Korea's regulatory environment is generally supportive for entrepreneurs. The bureaucracy involved in exporting products is very low, as would be expected in a country that has based its development on exports. When it comes to labor market flexibility, the cost of firing a worker is less than in other areas, labor laws are more restrictive. The Government imposes a relatively light tax burden on the corporate sector and offers strong financial backing for R&D.

Table 5. Tax and Regulations – South Korea 2014. Source: World Bank

Tax & Regulations	South Korea
Start-up procedures (number)	6.0
Cost to start a business (% of income per capita)	14.6
Paid-in minimum capital to start a business (% of income per capita)	0.0
Time spent on tax issues (hours)	227
Cost of firing (weeks of wages)	24
Labor and tax contributions (% of financial profits)	13.2
Total tax rate (taxes and mandatory contributions borne by the business expressed as a share of financial profit)	29.8

South Korea has one of the best-educated population in the world. The vast majority of young Koreans now pass high school and most of them go on to university. The country's students do well in international tests of numeracy, literacy and science, which reflect the strong educational system. The glut of graduates means that Korean firms do not lack for well-educated labor. High levels of education should also result in a pool of young entrepreneurs with the skills to create successful businesses.

Finally, South Korea's innovation system shows that: both governance and socio-economic

⁴ "Korea Fund of Funds," Korea Venture Investment Corp website, www.k-vic.co.kr, accessed 17 May 2016.

factors play important roles in determining how well a country is able to use its endowments to create a strong national innovation system; a high-quality of education, particularly in the STEM fields, is foundational for developing the human capital needed for an innovation-driven economy; consistent, long-term investments in research and development are instrumental in achieving a leadership position in technology-based fields. The South Korean government supports long-term research in the basic sciences and defense technologies while the private sector is the primary funder of applied research; an underdeveloped and uncompetitive small and medium enterprise sector can reduce the capacity for innovation in the overall economy. In the end, in today's globalized economy, countries and companies are increasingly looking outward to learn about other cultures and increase their ability to be responsive to their global customers in a competitive market.

6. CONCLUSIONS

South Korea has many strengths when it comes to providing a good environment for entrepreneurs. The regulatory system is business friendly, taxes are low and the government also offers strong financial support to companies investing in research and development (R&D). Investment in innovation and high levels of education are noticed in the high number of patents granted locally each year. While South Korea has innovative firms operating at the cutting edge of technology, it is less clear that its broader culture is supportive of entrepreneurs. One hindrance to entrepreneurship in South Korea is the nature of its education system. Although the country has an abundance of highly educated young people who score well on international tests, a system that emphasizes rote learning may be leaving the country short on people who are eager and able to strike out on their own path.

A further concern is that the continued dominance of the chaebols makes it difficult for new entrants to gain a foothold. Even companies that do succeed are often acquired in takeovers by these conglomerates. Another area where more attention is needed is access to funding for entrepreneurs. Although Korea has a highly developed financial sector, not enough funding is being made available to entrepreneurs with risky but innovative ideas. As our analysis shows, South Korea performs strongly, even in the innovative pillars, however the country will need to address

some important gaps and shortcomings if it is to fully support the next generation of entrepreneurs.

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KOREAN SHAMANISM AND ITS REMINISCENCES IN ONE OF THE WORLD'S MOST TECHNOLOGICALLY ADVANCED COUNTRIES

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Abstract: *In South Korea, Shamanism, Buddhism, Christianity and Confucianism coexist peacefully and regardless of their religious affiliations, South Koreans celebrate Christmas, Buddha's day, perform Confucian rites for dead ancestors and in case of sickness, bad luck or in search of a life partner, they consult a shaman. Although the Korean Society has passed through much technological progress in a short time span, the traditions seem to be still maintained alive by the family elders, but they are extremely adaptable to the new technologies and public desires. It is not unusual to see promotional announcements on the streets or online, which offer shaman fortunetelling services, Buddhist temples that offer short stays or meditation retreats, Christian Churches promoting themselves etc. From among all of these, this paper focuses on Shamanism and on its influences in the Korean Culture, on its remains in today's Korea and on the young generation's opinion about it. The research is based on a questionnaire administered to 35 South Korean nationals living and working or studying in South Korea. The findings indicate that Korean Shamanism still plays an important role in the lives of Korean people, although the young generations tend to distance themselves from the old indigenous beliefs while they are young, but go back to them as they age.*

Keywords: *South Korea; Shamanism; Korean culture; technology*

1. INTRODUCTION

Shamanism, or *musok*, is "an indigenous set of folk practices" (Tudor, 2014:34) which claim that alongside the natural world, it also exists a "metaphysical realm of spirits" (Tudor, 2014:34). This 'world' can be contacted through ritual ceremonies (*kut*) performed by shamans (*mudang*) for the purpose of receiving help in hard times or finding out the future, achieving good fortune, cure diseases, etc. (Tudor, 2014:34). The practice of Shamanism on the Korean Peninsula has been present continuously throughout Korea's history, starting before the creation of the country and did not stop until present times. Its influence on the peninsula is a major one and it helped create the uniqueness of the Korean culture, Korean people and also of the other religions that came later and had to adapt in order to be accepted (Kim, 2011:102).

This article analyses how South Korea was influenced by Shamanism, the usage of its beliefs system/ presence nowadays and the young generation's opinions about it. The hypothesis that guided the research is that the Koreans who turn to shamans are generally part of the elder generation

and also, even though South Koreans are still extremely traditional and maintain alive the old beliefs, Shamanism is losing ground compared to other "newer" religions due also to the technologization and modernization of South Korea.

2. RELIGIONS OF SOUTH KOREA

South Korea is a multi-religious society. According to the 2005 statistics, 53% of the population has a religion and the biggest religious group in 2005 was Buddhism (43%), followed by Protestantism (34.5%), Roman Catholic (20%) and others (1.9%) (*KOREA.net*). Shamanism and Confucianism do not appear in statistics, due to the fact that there is "no exclusive worship as a means to measure adherents" (Breen, 2004:41) for them, but their influence has been extremely deep: shamanism as a connector with the spiritual world and as a future predictor and Confucianism with its system of ethics rules regarding the importance of loyalty, filial piety, ancestral worship etc. (*KOREA.net*).

Buddhism arrived in the Korean peninsula in 372 AD and was adopted first by the royal families while the commoners remained faithful to

shamanism. Since 527, Buddhism became the official religion until its fall in 1392 when Confucianism was introduced and Buddhism was pushed “to the margins of the society” (Tudor, 2014:30) where it blended with Shamanism. The two religions mixed peacefully, a brew that exists even nowadays. Only after the Japanese occupation (1910-1945), Buddhism was finally reestablished and regained its power (Jogye Order of Korean Buddhism, 2014). The influence of Buddhism on the culture and mind of Korean people is magnificent: around 60% of the “nationally acknowledged cultural heritages are Buddhist artefacts” (Oh, S. *et. al.*, 2010:129) and there are several Buddhist holidays celebrated by the majority of Koreans. For example, on April 8th (lunar calendar), Koreans of all religions celebrate Buddha’s day (the day when Buddha was enlightened) by lighting Lotus lamps and wishing for a bright future (Oh, S. *et. al.*, 2010:128).

Catholicism was introduced from China in the 17th century. The early Roman Catholics have been persecuted (Sinyu Persecution¹) but the religion continued to spread among the common people and remained until present times (Tudor, 2014:32).

Protestantism was brought to Korea during the 19th century by the American missionaries and created schools, universities, health care centers etc. giving Protestantism a progressive image (Tudor, 2012:33). Throughout time, the Church provided tools for modernization and had an essential role in the economic, social, political modernization of South Korea, being seen as an access to a modern civilization (Kim, 2000:114). Moreover, after the separation of the two Koreas, US became a model for South Korea to imitate, including the religious beliefs such as Protestantism. In 2012, official government statistics indicated that in South Korea there were 77,000 Protestant churches (Lee, 2014), including the biggest single Church Congregation in the world, Yoido Full Gospel Church, with more than a million members around the country (Tudor, 2014:33).

At the moment, the religious landscape of South Korea is a particular synchronicity between Buddhism, Confucianism and Christianity, blended with elements of folk beliefs and shamanism. The coexistence of religions in Korea happens even inside families, being common to find a wife that is a Christian with a Confucian husband and a Buddhist child. Moreover, even if a person is a member of a certain religion, that does not stop one from consulting a shamanic fortune teller or a

Buddhist one to consult the spiritual world for support or advice (Breen, 2004: 42).

3. SHAMANISM AND ITS INFLUENCES

3.1 Generalities. Shamanism, a folk religion that can be encountered in many countries, has been part of Korean history since its beginnings. Although its history is undocumented, many rulers in ancient Korea were known to be also shaman kings. This religious practice is a multi-deity one, very holistic and tolerant. It sees women and men as having equal values, it presents no divisions between men and God, good-evil, body-spirit, it does not judge human for having certain qualities and not others. Moreover, it presents no omnipotent deity, no churches and has no scriptures. It only defends that humans were here before their birth and remain part of the nature and other humans’ lives after death, and so life should be lived to the full and humans must act with all their energies (Breen, 2004:43, 47).

Korean Shamanism also says that spirits of ancestors, even the ones of former Korean kings, generals or other important figures from the country’s history (such as General Douglas MacArthur), are the ones that have power over one’s fortunes and they have to be pleased by performing for them shamanic rituals that implore their support and blessing (Kim, 2000:116). Also, it is believed that the dead can have the same feelings as the living: they can feel cold, hungry, get mad etc. That is why during the shamanic ceremonies food is put out for the spirits in order for them to consume the foods’ essence (Breen, 2004:46).

Some scholars sustain the idea that there are two types of spirits: good spirits (of the ones that lived long lives and died of normal deaths) and the evil spirits or ghosts (that had difficult deaths such as accidents, suicides etc.) (Lee, 1984:199). Among the second category, the women who died unfulfilled are the most dangerous and there have been cases, such as in 1983, when two Korean stewardesses who died in a plane crash were married by their families with two young males who also died in the same accident (spirits’ marriage), for the purpose of easing the frustrations of the girls’ spirits (Breen, 2004:46) and not bring calamities on the living.

The Shamanic rituals are called *gut / kut* and are comprised of music, dances, settings of food and are generally directed towards wishes of wealth, health, long life and traditionally for male births. As it can be observed, the wishes are mainly material ones and are said to be sustaining the materialistic and capitalist tendencies of

¹ The first persecution of Christians that started in 1801, after the death of King Chongjo.

Koreans (Kim, 2000:116). Also, there is an affinity between shamanism and capitalism, both putting an emphasis on material success as a major goal. Shamanism had an important impact on the rise of capitalism due to giving Koreans the motivation to work hard “to realize their Shamanism-induced wish for material success” (Kim, 2000:118), meaning that even when they pay for a ceremony to receive help for an issue, they will not passively wait for a miracle, but instead will work hard to get the results they wished for, being encouraged by the fact that they did everything they could to secure success (Kim, 2000:118).

Due to the fact that it deals with “present needs of human beings” (Kim, 2011:108), Shamanism has remained an important element in Korean society until present times. However, the Koreans do not portray themselves as devotees of *musok*, a shaman being visited in case of tragedies, illnesses, difficult decision making, the same way a Westerner approaches a psychiatrist: as a consultant. (Tudor, 2012:26). Also, even though each Korean shaman has his own pantheon of gods and spirits (some including even Jesus Christ) to which they pray and communicate in order to help the clients, the latter ones don't seem to be interested in which are the gods / spirits or what is the meaning of the rituals used (Tudor, 2012:25-26).

3.2 Shamanism and its influences on other religions. As mentioned before, all the other religions that entered later in Korea, had to adapt to Shamanism in order to be accepted (Kim, 2011:102). Buddhism, for example, has blended with shamanism by accepting some of the shamanic gods, such as portraits of the shaman mountain god (*sanshin*) at temples (Tudor, 2014:31). On the other hand, shamans too have sometimes Buddha statues in their shrines, indicating that the fusion went both directions. In what Confucianism is concerned, by the time it arrived on the Korean peninsula, Shamanism had deeply penetrated the conscience of Koreans and it has been impossible to erase (Lewis, 2014:9). Later, while the official governmental ceremonies and the domestic ancestral veneration were made following the Confucian ways and coordinated by men, within the common Koreans house, Shamanism remained as the truthful religious tradition (Lewis, 2014:9) and was generally organized by women. Furthermore, due to the fact that Confucianism has dispossessed women of their basic rights and “promoted a strict social structure that was not conducive to the recognition of women's talents and dignity” (Kim, Pettid,

2011:11) women found freedom of expression in shamanism and kept it alive along the way.

Nowadays *musok* is still considered ‘feminine’ and the majority of the practitioners are women (Tudor, 2012:26). There are also men shamans (*paksu mudang*) but they are known to wear generally women's dress during the ritual and use language that is specific feminine. Also, men generally avoid “participation in the ritual, pretending they are more intelligent and believe in Confucianism and other religions” (Ch'oe, 1984:230), Shamanism being seen more as a superstition than a rational belief.

Regarding Christianity, since its beginnings in South Korea, it has been “the first and the most continuous impetus to modernization” (Kim, 2000: 113) by creating a complete system of education and implementing modern key values such as human rights, democracy, equality, etc. However, as Professor Kim, Andrew affirmed, “In South Korea there is no modernization without Christianity and no Christianity without shamanism” (2000:112). There are several reasons for this affirmation.

First, although the church has been an important agent in the economic, social, political modernization, the acceptance of the church has been achieved without much effort also because of some acceptance and understanding of the indigenous religious practices and beliefs.

Second, there has been a Koreanization of Christianity, the latter one adopting many shamanic elements, such as the stress on attainment of material aspirations through communications and prayers with spirits (Kim, 2000:115). Therefore, the Koreans that used Shamanism to resolve mundane problems through magic, prayer and rites, accepted Christianity for the same reason. (Cho, 2010:95).

Third, even before Christianity, in Korean culture existed the element of a mighty God (*Hananim* = God in heaven), that controlled the fate of human beings and was presiding over everything. Koreans used to pray to *Hananim* in hard times in order to receive support, power, etc. (Kim, 2000:116). So, when Christianity adopted the term *Hananim* as the Supreme God, a point of contact was made and the acceptance of the new religion became much easier.

Forth, by promoting materialistic success in this world and salvation in the next life, aspects that come with the acceptance of the Gospel, the Church has gained many believers along the way.

Fifth, Christianity associated the purpose of offerings with what is called secular blessings (Kim, 2000:118). One example is the practice of

the offering of petition (*sowonhungum*), a donation that the Christians make, in an envelope, together with a list of wishes. Another example is the offering of gratitude (*gamsahungum*), which is made when the believers donate money to display gratitude to God after a success occurred and to secure the continuity of God's support (Cho, 2010: 94). Another element where the import of Shamanism's 'this worldly' characteristics is the service of blessing (*chukbokyebae*), a ceremony that is dedicated to expressing gratitude to God in a special occasion such as a birthday, an achievement, a conclusion of a difficult time, etc. (Cho, 2010:94).

Sixth, there is the incorporation by the Korean Christian clergy of the roles of shamans: presiding memorial services at the person's home, services for new houses or in case of relocation, new starting business or companies in trouble, healing of the sick and exorcism (Cho, 2010:95).

The seventh and the last one, can be easily observed while participating at a Christian meeting in South Korea. The participants are engaging by clapping, singing or even dancing, with cases of persons that said they underwent ecstatic experiences or even possessions, all these being very similar to the shamanic rituals, where the shaman induces similar states in the participants of a traditional rite (Cho, 2010:96).

3.3 Shamanism and Korean culture. With reference to Shamanism's influences on the Koreans' life, beyond religions and religious beliefs, it is important to mention the practicality and the pragmatism that it encourages, the focus on the present moment and what is beneficial now, not putting accent on the ultimate purpose of life (Ki, 2011:106), the afterlife etc. Shamanism has no philosophy or systematic theology, no concept of sins or after life, the only thing that is sure is the fact that one's destiny is not under her / his control, everything being under supernatural power (Kim, 2011:106). Other influences can be found on the way of thought, music, paintings etc. (Cho, 2010:96). The aesthetic design of *kut* (the ceremony) and the folklore of mythical stories are seen as a culturally specific custom and are promoted as Korean culture (Schlottmann, 2010).

Some authors sustain the idea that shamanism features philanthropy and equality because it always stood on the side of subdued classes (women, farmers etc.) and encouraged the Koreans to share benefits with their neighbors at critical moments (Seo, 2013:40). It has also been seen as an important part of the culture of suppressed people during the demonstrations of 1970s where

elements of shamanism were used as "symbols of national struggle" (Seo, 2013:40). One example of symbol is *jangseung* (Korean traditional totem pole) that is usually located in the villages, towns, sometimes even near Buddhist temples, parks etc. and has the role of a guardian against outside dangers, diseases etc. or as a boundary-marker between towns, villages. Usually it can be found in pairs (male and female) or more than a pair (Choi, 2006:116, 120). In the end, it is important to add that "the best way to understand many religious movements or social phenomena in Korea is by understanding Shamanism" (Ch'oe, 1984:232).

3.4 Shamanism and modernity. As South Korea has rapidly developed in the last decades, the religious practices that were before oriented towards "health, harmony and prosperity of the small family farm" (Kendall, 2009:143) have been redirected "to match the aspirations and anxieties" (Kendall, 2009:143) of the present times. The majority of the ceremonies are nowadays related to business failure, the irregularity of the market or financial anxiety in general (*American Museum of natural history*). The uncertainties, the instability and high-stress of Koreans lives makes them search a sense of security. Some find in the shamanic *kut* an image of blessing to bring with them into their uncertain lives (*American Museum of natural history*) while others find it in other religions. Nevertheless, the number of people who follow religions in Korea has been increasing continuously (Park, 2012).

Although in the last decades, due to the continuous urban development, many old shrines have disappeared, people have moved to cities, live in apartment blocks where they lack the space to accommodate traditional rituals such as *kut*. Additionally, the neighbors get disturbed by the noises made during rituals and so the shamans have moved their business in commercial spaces (*American Museum of natural history*). As a modernization process and in the face of increasing competition with Christianity, Buddhism and Shamanism have made efforts to modernize their practices by introducing production and distribution of tape recordings of famous monks, mass media publicity, usage of modern equipment in the temples and appeals for donations to build temples (Hogarth Kim, 1998:46) (in case of Buddhism) and online fortune-telling, commercial web-sites etc. (in case of Shamanism).

As Lee Hae-Kyeong, a shaman from Seoul says, "We live in an age of science, but we all know that there are supernatural forces."

(Schlottmann, 2010) so the technological advancement has not eliminated the religions and folk beliefs in South Korea, but has helped them to develop and made them more accessible to all people.

Therefore, all the changes in the last decades have not diminished the people's interest in consulting shamans. Even wealthy *chaebol* (conglomerate) owners and politicians have turned to shamans in difficult moments of their careers or before elections (Tudor, 2014:35). Many of them, however, being ashamed or afraid to be seen as superstitious, are known to pay their personal assistants to arrange a good luck *kut* for them (Stine) or request their wives to visit a clairvoyant to check their future (Breen, 2004:47).

Regarding the costs of the services a shaman can provide, a basic consultation, known in Korean as *jeom*, can cost some tens of dollars, while a *kut* can go until 10,000 dollars (Tudor, 2012:29). The basic consultations can also be carried online, by email, KakaoTalk (Korean messaging application) etc. (Stine). Although there are many people that are ashamed to admit somebody in their family is a shaman or that they themselves are visiting one, in the last years the number of practitioners has been increasing, and even foreigners have become registered shamans (Stine). Moreover, although Shamanism has been persecuted and so driven underground for a long time, in the new Millennium, interest in it has increased, due also to *Hallyu* (Korean wave), which brought many western students in Korea in their desire to learn more about modern and also traditional Korea (Stine).

4. THE QUESTIONNAIRE

97% of the participants to the survey regarding Korean shamanism and its reminiscences in one of the world's most technologically advanced countries were in their 20's, while the remaining 2.9% were in their 30's. As far as gender is concerned, 65.7% of the respondents were female, 31.4% male and 2.9% maintained gender confidentiality.

For the question "What do you think shamanism is?", the responses were very diverse. While 6 out of the 35 respondents admitted to not being familiar with the concept, an equal number of participants to the survey believed that shamanism is related to superstition and myth, with some defining it a "somehow reliable superstition". However, most of the respondents shared the belief that shamanism is related to the communication between human beings and supernatural experiences, completely unrelated to

scientific references. The same majority agreed on the fact that shamanism has its origins in traditional Korean culture, being an outworn concept which conjures up memories of negative events, such as the Japanese colonial era and the 6.25 Korean War, which, one of the respondents claims, were the result of a Korea weakened by old technologies, old mentalities and an old system, in general. Among other popular opinions regarding the meaning of shamanism, there was the idea that it is a practice used to escape from reality and see in the future, to provide comfort and mental stability and one respondent believed that shamanism a religion based on nature.

Only 34.3% of the participants to the survey admitted to ever meeting a shaman, 20% of them making use of their services, with 65.7% of the respondents never having encountered a shaman and 80% never having used the services of one. Even though the majority of the respondents never met a shaman or resorted to the skills of one, 11.4% of them confirmed that they will appeal to a shaman and 48.6% of them acknowledged the possibility of using the skills of one in the future, while 40% responded that they will never appeal to a shaman. Among the respondents who gave a negative response to this question, the main reasons they provided were that they do not believe in shamanism, that shamans are frauds and that getting in touch with the supernatural dimension is a scary thought.

When addressing the reasons why people resort to the services of a shaman, the majority of the respondents agreed that one of the top reasons is to find comfort in times of anxiety and when they have certain problems in their lives, mainly because a shaman has supernatural abilities that help them look into the future and find answers to their issues, but also because they can perform certain rituals that can help solve the problem. A part of the respondents also agreed that people who visit shamans are usually older and superstitious, while a similar number admitted that they do not understand the reason why a person would visit a shaman.

The final question of the survey addressed whether shamanism will continue in South Korea, considering the technological advancement and the modernization of the society, with 80% of the respondents providing a positive answer. The justification for this answer was mainly related to the human nature and a human being's need for reliability, dependency and belief in something more powerful, which is beyond the human condition. Furthermore, it was widely agreed that there is no correlation between shamanism and

technological advancement, as shamanism deals with psychological issues and the concerns of people, which technology cannot tackle. The general opinion is that shamanism is a religion to which people resort when they are faced with problems and anxiety, when they feel worry or fear, giving shamanism a permanent character as long as humanity exists. According to other opinions, shamanism is kept alive by the fact that it is a part of Korean tradition and that it is deep rooted in the Korean way of thinking, especially among the senior citizens of the country.

Only a small number of respondents answered that shamanism has no future, mainly due to the fact that the number of people believing in this religion is decreasing compared to the past and because it is a very improbable religion, with no certainty.

5. CONCLUSIONS

Shamanism has been part of Korea all along its history, sometimes in plain view, other times hidden and persecuted, but never forgotten and always contacted in hard times. Although many Koreans, especially men, refuse to accept that spirits have control over human destinies and consider shamanism as primitive and embarrassing, they do not get in the way of their wives organizing *kut* for them or getting advice for them from shamans. Their opposition is “merely a pose before the world” (Kendall, 1985:33). Young people also seem to not be interested in such folk beliefs but do admit that someday in their lives will contact a shaman and get advice or help to pass over a hard time. Thus, regarding the hypothesis of this paper, that the Koreans who turn to shamans are generally part of the elder generation it seems to be correct, although there is no official data to back up this affirmation. Also, it must be added that the shamans and also their followers are mainly women.

Furthermore, the second part of the hypothesis, that Shamanism is losing ground compared to other “newer” religions due also to the technologization and modernization of South Korea, this part is for sure not accurate, due to several reasons. One, is the fact that shamanism seems to adapt to any change that appears in the Korean life style and actually the modernization becomes a support for advertising inside and outside Korea, making it more visible and accessible. Second, for the support it gives to Koreans that have a stressful life and are in search of a way to receive strength and outside support, from this world or the spirits one. And third, due to the deep rooting that Shamanism has in Korea and

important number of influences the folk belief had on Koreans, such as flexibility, acceptance of other beliefs and pragmatism, but most of all adaptability, aspects that had “a positive effect on religious tolerance in general in Korea” (Tudor, 2012:33) and on Korean culture. For all of these and many others, Shamanism will remain an important part of Korea.

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Discourse Analysis

K-DRAMAS: A WINDOW TO THE KOREAN CULTURE

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Abstract: *Real immersion into the Korean society is not that feasible for a European, given the huge cultural and spatial distance between Europe and Asia. Despite the tremendous economic and social development of Korea, this country's culture (as well as the entire Asian culture) is still very much influenced by the teachings of Confucius, the famous ancient Chinese philosopher, who preached on filial piety, respect towards elderly people, loyalty, personal morality, and courage.*

*Korean dramas (K-dramas) can help us bridge this gap by offering us, the Europeans, the chance of meeting 'the other' and, at the same time, acknowledge our own 'otherness', which often leads to comparisons that reveal differences and similarities between cultures. In the present study I am trying to offer a perspective on the Korean culture by revealing some aspects that Europeans might find very different from those in their own culture. To this aim, one recent K-drama, 'The Other Miss Oh' (2016), will be subjected to a minute analysis in terms of both verbal and nonverbal elements. The theoretical framework along which the analysis will be conducted is Hofstede's (2009) model of cultural dimensions, with a focus on **power distance**.*

Understanding these differences between the Korean and the European cultures will help us avoid any misunderstandings or tensions once we have the chance of meeting 'the other' face-to-face, and, in the long run, become better citizens of the world.

Keywords: *K-drama; cultural dimensions; power distance; cultural differences*

1. INTRODUCTION

In about 35 years since the first publication of Hofstede's (1991) study on the dimensions of national cultures, people all over the world have evolved in various directions and to various extents due to the phenomenon known as *globalization*. The question that one may think of is whether within this time span South Korea, a technically and economically developed country, whose way of life is strongly influenced by Confucianism, has complied with or resisted this phenomenon. There are a number of ways to find out the answer to this question, one of them being the analysis of the Korean culture, and especially of one of its greatest achievements that crossed the boundaries of the country, namely the K-dramas, despite the fact that

many fans of Korean dramas acknowledge that the world in these television shows are "a fantasyland which does not exist in reality" (Lin and Tong, 2008, quoted in Young, 2014:203).

The purpose of this paper is to bring to the fore

some elements that reflect one important feature of the Korean culture, namely *power distance* (Hofstede, 2010). The paper is structured as follows: the next section (section 2) contains an overview of the framework employed, i.e. Hofstede's (2010) *cultural dimensions*. This will be followed by a short presentation (section 3) of K-dramas, in general and of *The Other Miss Oh*, in particular, which constituted the main source of data for the analysis. Section 4 of the paper offers a brief description of data collection and presents the research questions that guided the analysis. Section 5 revisits the cultural dimension of *power distance* as it emerges from the dialogues of the main characters in the movie, from their non-verbal behaviour, and also from the comments made by various online viewers of the movie. The conclusions of the analysis will be presented in section 6.

2. HOFSTEDE'S CULTURAL DIMENSIONS

The most popular classification of cultural dimensions was proposed by Hofstede, who originally conducted a large-scale research project

among IBM employees from 40 countries. In time, Hofstede included other countries in his project, reaching a number of 85 in the 2010 edition of his book *Cultures and Organizations. The Software of the Mind* (Hofstede et al. 2010: 36). Initially four cultural dimensions were identified: *individualism/collectivism*, *power distance*, *masculinity/femininity*, *uncertainty avoidance*, to which he later added two more: *long-term orientation* and *indulgence vs. restraint*, which emerged from the investigation of the people in the East, in an attempt to account for the differences in thinking between the eastern and the western world. Hofstede (2010:31) defines the dimension as “an aspect of culture that can be measured relative to other cultures”, all the investigated cultures being characterised by a score along each of the dimensions. Among these dimensions, there is one particularly linked to the teachings of Confucianism, namely the inequality between people, which nowadays translates into *power distance*. According to Hofstede et al, (2010:61), power distance refers to “the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally”. Inequality may be related not only to power, but also to prestige and wealth. Members of high power distance cultures (as is the case of South Korea) agree that power should be shared unequally. This entitles people in high social positions to enjoy all kinds of privileges, which they find very natural. In contrast, in low power distance societies, inequality is less tolerated and, as such, privileges that come with high positions are not easily accepted.

For reasons of space, I will investigate only the power distance dimension as it emerges from the verbal exchanges between the actors in the K-drama *The Other Miss Oh*, as well as from their non-verbal behavioural acts and from a number of comments made by netizens of various origins, which indicate their feelings and attitudes towards this particular cultural dimension of Korea.

3. K-DRAMAS

Korean dramas (K-dramas), a dominant and popular form of Korean television, represent one of the major cultural achievements of South Korea, in general and of the local cinematography, in particular. After the Korean War ended in 1953, the film industry grew gradually and enjoyed a boom for about a decade. But the next two decades were marked by a stagnation of the film industry, due largely to the control exerted by the government (Paquet, 2009). Since the late 1980s,

however, the film sector regained some vitality, thanks mainly to a group of talented, politically and socially informed young directors who boldly discarded old stereotypes and started to explore new themes in movie making. These directors 'marked a clear break from the past and were popular with young viewers. Soon, the New Korean Cinema began to attract attention internationally, both from mainstream audiences in Asia, and from festival attendees and film enthusiasts further afield' (Paquet, 2009:3). This trend has accelerated, so that more directors started producing movies based on typical Korean stories that moved the hearts worldwide.

The *Korean Wave* ("Hallyu" in Korean), which began in the 1990s, included several export products, such as dramas, music, film, and food, but the phenomenon was initially led by K-dramas. Geographically, the impact was focused on neighbouring Asian countries, such as Japan and China. But starting with the second decade of the 21st century, Korean pop culture has begun spreading to more global audiences in Africa, the Americas, the Middle East and Europe. This spread is largely due to the Internet and the social media. “In recent years, most Korean Wave fans (...) have come into contact with and/or consumed (...) Korean dramas for the first time through the Internet” (*The Korean Wave*, 2011:39). According to the same publication, over the recent years, many websites that provide K-dramas as well as information about actors or plots have appeared. Some examples in this respect would Dramabeans.com, DramaFever.com or DramaCrazy.com, where English-speaking viewers can enjoy legally recent productions with English subtitles.

How come that dramas produced in a small nation like South Korea are transcending language and cultural barriers, attracting fans from all over the world? Many attribute the growing number of fans to the emotional power of K-dramas. Moreover, they dramatize Asian sensibilities, such as family values, which make them appealing to Asian viewers. As for the non-Asian audiences, they are attracted by the love relationships that are very tender and emotional rather than sensual. A finding worth mentioning is that K-dramas 'are popular in different countries for different reasons. Americans find Korean dramas relaxing and cheerful; Europeans find the plots uncomplicated and romantic. Asians, meanwhile, discover lifestyles and trends they wish to emulate. The subtle repression of emotions and intense romantic passion without overt sexuality resonates further with viewers in the Middle East. Muslim countries

find the dramas “safe”: they are less explicit compared to American ones, and adhere to traditions' (*The Korean Wave*, 2011: 72).

One recent K-drama that seems to have swirled the world is the 2016 production *The Other Miss Oh*, directed by Song Hyun-Wook and Lee Jong-Jae. The movie contains 18 episodes and was aired between May 2 and June 28, 2016, on tvN. It centers on a love triangle between Park Do-Kyung, a good-looking and successful sound director who develops clairvoyant abilities, and two women who have the same name, Oh Hae-Young, and who, moreover, used to be high school mates and, as adults, come to work in the same company. One of the Oh Hae-Youngs ("the better") is prettier, wealthier and more successful, and unintentionally causes the other Oh Hae-Young ("the lesser"¹) an identity crisis. Park used to date "the better" Oh, who disappeared from his life without a word on the day of their wedding. On the other hand, "the lesser" Oh is dumped by her fiancé, Han Tae Jin, one day before their wedding. When Park meets "the lesser" Oh, about whom he keeps having visions, he falls in love with her, although he knows he does not deserve her, as he was the one to ruin her wedding with Tae Jin. Other characters that appear in the movie (such as the parents, siblings, various relatives) contribute to the general hierarchical structuring of the Korean society.

The movie offers a rich source of data related to power distance both in institutions (family and society) and in organizations (the work place of both Oh Hae-Youngs and of the sound director Park), offering the viewer a picture of a culture classified with a high power distance index.

4. RESEARCH METHODOLOGY AND RESEARCH QUESTIONS

I have watched the above-mentioned K-drama on <https://www.viki.com/tv/30913c-another-oh-hae-young?locale=en>, a site which is licensed in Romania and on which viewers can make comments on various scenes in the movie while it is unfolding. What I have focused on were the scenes that reflected the behaviour of the people in higher positions in the family, in society as a whole and in the companies where the main characters worked. I recorded both the verbal and non-verbal behaviour (by print-screen shots) of the main characters, but in some situations, I also

made use of the comments made by the netizens, as I found them extremely useful in highlighting the opinions held by people who most probably belonged to other countries than Korea. I have indicated the nickname under which the viewers commented on various aspects of power distance in the movie and I have also preserved the original form of their comments (including spelling and grammar mistakes). For each of the three types of data I have indicated in the paper the exact moment when they appeared in the movie, as well as the number of the episode in which they occurred (e.g. 21:33/2 means 'at 21 minutes and 33 seconds in episode 2).

Two research questions guided my analysis, namely: a) Is power distance more prominent in organizations or in institutions? b) Are there any signs of a decrease in the power distance index as a result of Western influences on Korean culture? With these in mind, let us now turn to the analysis of the K-drama, *The Other Miss Oh*.

5. POWER DISTANCE IN *THE OTHER MISS OH*

5.1 Power distance in organizations. I will start the analytical part of the paper by focusing on the way Korean people make use of their higher positions in organizations. The movie presents the work relationship between managers and subordinates mainly in two locations: on the one hand, in the sound studio owned by Park Do-Kyung, on the other hand in the catering company which is managed by Park Do-Kyung's sister (Park Soo-Kyung) and where both Oh Hae-Youngs work. In both places there is a hierarchy of superiors (*sonbae*) and subordinates (*hubae*). Thus, the CEO of the catering company is Park Soo-Kyung², but below her there are a number of director, assistant managers, team managers, team leaders, etc, all with strict attributes, all paying due respect to those higher up. The CEO supervises her employees all the time, which attracts her nickname "Isadora"³. She is an autocratic manager and is not very popular among her employees. Though in order to diversify the range of products offered by the company she asks her employees to come up with ideas, she would not accept their opinions or, if she does, she would not acknowledge this. An illustration of this attitude is offered in episode 8, when one of the team

¹ The producers of the K-drama used these terms in order to distinguish between the two characters. (<http://english.yonhapnews.co.kr/news/2016/04/22/0200000000AEN20160422006651315.html>).

² For space reasons, names and titles will be abbreviated in the excerpts from the movie.

³ "Isadora" ("i sa" = two four (24) and "dora" = "running around", meaning she is around all the time -24/7).

managers in the company informs her that due to one's employee's suggestion some progress has been recorded, Park Soo-Kyung does not seem to be impressed:

TM: "It was Assistant Manager Oh's idea to make the restaurant Korean. Everyone else was focused on Western cuisine and only Assistant Manager Oh insisted on Korean food and that's why we progressed so well." (10:01/8)

In most Western cultures, such employees would be at least congratulated, if not offered a bonus. But this is beyond the capacity of imagination of the Korean manager, who retorts:

PSK: "Don't be mistaken that just because she had the idea, she is entitled to any special privileges." (10:03/8)

Power distance in the work place also emerges in a later episode (17), when the team manager enters his boss's office to present her with the analysis of food trends for the following 6-month period. He bows deeply in front of her and presents her (by using both hands, as it is required in the Korean culture) with a folder containing the required documents (see the photo 1 below). At a first glance, she is dissatisfied with what she sees and throws the folder away, making the team manager bend down to pick it up. After she tells him to do the analysis again, she orders him to make her some coffee (11:59/7), as if he were a secretary. When the coffee is ready and the team manager returns to her, he finds the door closed, an indicator of the fact that the boss was not to be disturbed. One netizen commented on this scene:

kissorahug_16: "No wonder people are intimidated by her; in a survey people felt more secure and open around their boss when their door is open." (12:25/17)

Even if the two Oh Hae-Youngs are/become related to the manager in the same way (one used to be, the other is currently the girlfriend of Park Soo-Kyung's brother), at the work place the appropriate behaviour is required of both of them. Due to the fact that the "better" Oh almost became her boss's sister-in-law, she dares address Park Soo-Kyung as "unni"⁴, but she demands the correct form of address, "Director" (21:19/9). Not only is

Park Soo-Kyung superior to "the better" Oh in terms of position, but she is also much older (44 vs. 32). As Lee (2010:13) puts it, 'elders are always addressed with an honorific'.



Fig. 1. Team manager's absolute subservience to his boss

Respectful use of vocabulary directed to the company's manager is recommended not only when people are within the premises of the institution, but also outside the work place, as is shown in a fragment from episode 3. "The lesser" Oh Hae-Young finds out that her boss is Park Do-Kyung's sister. When she tries to tell him something about her boss, Oh realizes she has used inappropriate words and rephrases her message, fearing that even if Isadora were not present, she would sense her impolite behaviour:

"Honestly, Isadora and I... I mean, the Director and I don't get along very well." (34:00/3)

In the catering company, it is not only Park Soo-Kyung who teaches her employees that power is distributed unequally, but also another person in a relatively high position, Director Choi. When "the better" Oh Hae-Young is hired at the company, "the lesser" Oh having been working here for some time already, Director Choi advises the latter to behave properly to "the better" Oh, who has a slightly higher social position:

DC: "At our company, observing rank and positions is a priority. So, please show good manners to Team Leader Oh." (37:28/5)

Though the two girls are of the same age and have attended the same high school, due to the fact that "the better" Oh came from a slightly richer family, she is considered to be superior to "the lesser" Oh, despite the same position and title (Assistant Manager) in the company.

It is the same Director Choi who in an event organized for the company members, on seeing

⁴ "unni" is a term of address used by females to address an older sister. I am indebted to my former colleague at HUFs, professor Ohm, for the explanation of the specific terms of address for older siblings or elderly people, in general.

that both Oh Hae-Youngs wear a scarf, asks "the lesser" Oh to take hers off, so as to show her lower status in comparison with "the better" Oh. The former refuses to do that, defying the request of her superior, and shouts at "the better" Oh: "I am I and you are you" (47:00/5). Her attitude stirs the Director's rage, who reminds her that:

DC: "We have ranks and positions in this company. So how dare you screech at her (i.e. at "the better" Oh)!" (47:14/5)

The fragment points out two important things related to power distance: on the one hand, it shows that if you are considered socially and professionally lower than somebody else, you are not supposed to look better than that person. On the other hand, people higher up are entitled to order you how to behave or what to wear in order not to stand out from your peers. People from the Western cultures may find this attitude completely outrageous, as each individual is free to dress the way s/he feels appropriate for the occasions or for expressing their own personality.

In Park Do-Kyung's sound company, power distance is also present. His employees do show him due respect (and occasionally even affection), although in some situations they would rather kill him, due to the fact that he is a perfectionist and would not let his people go home until things are done properly, even if this means extremely long hours of work. On one particular occasion, "the lesser" OHY's mother prepares a lunch box for her daughter's boyfriend (Park Do-Kyung), which he takes with him on a business errand on which he is accompanied by his co-workers, including his younger brother. When the latter leans over to take the last bit of food, one of Park Do-Kyung's employees stops him by saying:

"The last bite should be for the lunchbox owner" (16:18/7)

This shows both respect to his boss, but also respect towards Korean tradition.

5.2 Power distance in the family. One particular aspect of Korean (Asian) cultural values, which is predominant in the K-drama *The Other Miss Oh*, is the emphasis on family relationships. 'Korea is believed to have preserved the Confucian heritage of strong parental ties and filial piety most strictly among Asian countries, and parents still have heavy influence over the lives of their adult children' (Young, 2014:197-198). There are lots of instances in the movie that illustrate this idea.

Though "the lesser" Oh Hae-Young, unlike "the better" Oh, has grown up in a loving and supporting family, very often she is beaten by her mother, despite the fact that she is 32 years old. She is beaten because she has cancelled her marriage with Han Tae Jin, later she gets spanked by her mother for not having told her the real reason for her marriage cancellation, and then she stirs her mother's rage for wanting to get befriended to Park Do Kyung. For a European, these would not be reasons to act violently upon one's child and are quite shocking, especially because it is not a child who is taught manners, but an adult woman. At a certain moment, even the heroine seems to have had enough of the beating and complains to her best friend:

"The lesser" OHY: "She (mom) hits me all the time. At my age!" (50:28/15)

The print screen below brings further evidence in this respect.



Fig. 2. Mother teaches "the lesser" Oh Hae-Young manners (48:45/7).

Below are the comments of two netizens:

irmar: "Because your only reaction is to yell and beat her up!" (19:16/12)

FuNyBuNny1: "When your mom is Korean and giving you a lecture, always remember to wear a helmet." (21:59/12)

The reactions of the two commentators clearly indicate that they are not familiar with the teachings of Confucius. In Confucianism, "the worst kind of person was one who did not show sufficient respect to his/her parents" (Tudor, 2014:28). For an outsider (and sometimes even for Koreans themselves), filial piety preached by Confucianism may seem exaggerated.

In the Korean tradition, the eldest son is supposed to financially help his parents. This is

also the case of Park Do-Kyung who is constantly asked for money by his mother, a gold digger, who has been married 5 times and who has also ruined her son's marriage to "the better" Oh, out of fear that once married, Park would not contribute to her lavish lifestyle anymore. Even her daughter, Park Soo-Kyung is outraged by the mother's constant demand of money from her brother, and asks:

PSK: "Are you going to empty Do-Kyung's pockets again?" (51:39/6).

The sister is also the one to reveal the reason why Mother ruined her brother's marriage:

PSK: "You wanted your son to marry one that wouldn't be able to say anything even if you stole from her husband's pockets, but Oh Hae-Young was too smart, huh?" (53:37/6).

The fact that getting money from the eldest sons is a common practice among the Korean mothers is also revealed by the comment of one of the online viewers, who seems to be of Asian origin:

jihyuuns: "This woman sound scarily like my paternal grandma.... and dad goes with it b.c. stupid asian filial duties." (53:49/6)

In a previous episode, when Mother tried again by various means to get some money from Park Do-Kyung, even if he told her that the money he had was meant for his employees salaries, she would not take no for an answer. Being driven to the limit of his filial respect, he tells her:

PDK: "You are just manipulating emotions, while making me feel dirty with guilt" (53:46/4).

One of the netizens, who sided with the good, obedient son, commented:

ultramblue: "It disgusts me what this character is doing to her son." (54:00/4)

But a mother like this would not easily give up, especially after she had lived her entire life in wealth, neglecting her family, being focused on money all the time. When Park Do-Kyung becomes ruined because of his mother recklessness, she dares throw the following in his face:

PDK's M: "Are you pushing me right now thinking that you were totally ruined because of Mom, that Mom did wrong, so she should feel it down to her bones? Is that it?" (13:23/17)

Not wanting to offend his mother in any way, the son takes all the blame on himself:

PDK: "This all happened because I did wrong. You did not do anything wrong, Mom." (13:34/17)

The son's reply is followed by two comments of viewers, who again seem to be members of another (maybe lower power distance) culture, as they express their disgust at the Mother's attitude:

dramalover14: "Why doesn't he cut her out of his life?" (13:35/17)

kissorahug_16: "reverse psychology... nice." (13:37/17)

In the Romanian culture, mothers are the exact opposite of Park Do-Kyung's: they would help their children in all respects, even financially, as long as they can and try not to be a burden for their children. The parents' intrusions on their children's lives, as revealed by the examples and comments above, seem overbearing. Despite this, in present-day Korea it is very likely that young people might have to deal with their families in exactly the same way as the two main characters, Park Do-Kyung and "the lesser" Oh Hae young. Moreover, much to the disbelief of people coming from the West, Korean youth would not defy their parents if told not to marry a certain person.

5.3 Power distance in society. When the lesser Oh Hae-Young becomes Park Do-Kyung's girlfriend, his lawyer friend (Lee Jin-Sang) wants to test whether she is faithful to him or whether she still thinks of her ex-fiancé. On finding out his mean intention, the girl starts speaking to him very blatantly, which he disliked, considering the social difference between them:

LJS: "You're beginning to speak so casually to me!" (38:48/7)

Due to the hierarchical nature of Confucianism, all human relationships came to be considered in terms of power distance, i.e. to have a higher and a lower partner: boss and employee, parent and child (son); brother and younger brother; man and woman, elderly and young people. Thus, men came to be considered superior to women, hence Lee Jin-Sang's request (or order?) addressed to Oh Hae-Young.

The superior-inferior social structure of the Korean society triggered the development of a highly refined system of etiquette among the classes, which included different levels of language meant to distinguish between individuals

and classes. "The three most important basic levels of the language are an extraordinarily polite form used when addressing superiors, an intimate or familiar form for addressing close friends or equals, and a rough form used when speaking to people on a lower social level" (de Mente, 2014: 207). Any inappropriate use of linguistic etiquette is drastically sanctioned, as we have seen above and as illustrated in episode 14, when the 44 year-old Park Soo-Kyung becomes pregnant with Lee Jin-Sang's (the lawyer) child. As her younger brother started calling the father-to-be all kinds of names, she demanded that he should treat him with respect.

PSK: "Dog Jin-Sang?! You are so much younger but you dare kick your hyung like that? You dare call your hyung 'a dog'? (...) From now on, treat Jin-Sang properly as your hyung⁵." (54:21 - 54:51/14).

Power distance between Park Soo-Kyung and "the lesser" Oh also emerges outside the work place, in episode 3, when the two women go shopping to the same convenience store. Oh Hae-Young is at the pay desk, when all of a sudden, a woman tries to grab one of her alcohol bottles. Miss Oh gets hold of the bottle, as she has already paid for it, but the woman would not let go of it. As the latter had her face covered by her loose hair (she was drunk and did not want to be recognized in this condition and embarrass herself), Oh did not recognize her boss. But when this partially revealed her face, Oh Hae-Young had no choice but let go of the bottle. Her behaviour confirms the acceptance of the status gap between herself and her boss. This example is illustrative of South Korea's cultural legacy from its Confucian past, expressed in the term *unhye*, meaning "benefits" which can be extrapolated to cover the 'social debts' that people are under a heavy moral obligation to repay.

Unhye covers the debt that people owe to their parents, (...) their employers - to anyone, in fact, from whom they have received some kind of benefit that contributes to their livelihood and life goals (de Mente, 2014: 219).

Apart from the use of appropriate language or 'paying social debts', another way of showing respect for those higher up in the Korean culture is by appropriate non-verbal behaviour, i.e. by bowing. The movie offers uncountable instances of

this gesture, both in and out of the work place. When "the lesser" Oh Hae-Young is brought home drunk by Park Do-Kyung, on his departure she bows deeply, even though she was aware that he could not see her, as he was already in his car (figure 3). Towards the end of the movie, when the two main characters start talking about marriage, Oh Hae-Young's father calls his future son-in-law, while the latter is at the office. The moment Park Do-Kyung realizes whom he is talking to, he stands up and bows in front of a fictive elderly person, showing in this way his deep respect for him (figure 4). In both photos, the characters bow very deeply. As de Mente (2014) shows, there are various degrees of bowing, depending on the rank, social position or age of the individuals involved.

Lower-ranking individuals, and those expressing especially deep or sincere thanks, execute deeper bows. People seeking favors or apologizing bow lower than normal to emphasize the point (de Mente, 2014: 295-296).



Fig. 3. "The lesser" Oh Hae-Young taking a deep bow.

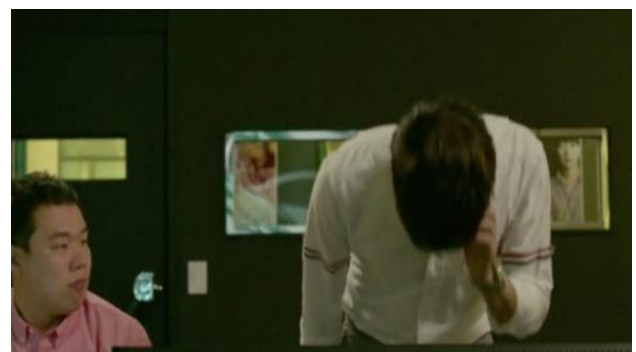


Fig. 4 Pak Do-Kyung bowing to his absent future father-in-law (44:55/12)

As Myung (2007:249) points out, in current Korea 'class consciousness and class gap is still persistent, despite denial and negation'. A beautiful illustration of this is "the lesser" Oh's confession in episode 5:

"The lesser" OHY: "Fish that live in first-level water cannot meet with fish that live in third-level water. Pretty Oh Hae-Young who lived in first-level water

⁵ "hyung" is the appropriate term to be used by a younger male when addressing his older brother. In this particular case, as the lawyer is assumed to become a family member, he should be called "hyung".

only met with men who lived in the same water. And me, third-level Oh Hae-Young, met with other men in that third level. Tae Jin, the man I was going to marry, was the only man in my life who was not third level. Perhaps he left to seek a woman at his level? The moment I found out that the woman Park Do-Kyung loved was Oh Hae-Young, I realized that he is first-level, as well. Their level, which I could never be part of...(59:00 - 1:00:00/5).

As if "the lesser" Oh Hae-Young did not know her place in the Korean society, her boyfriend's mother feels entitled to snub her and to emphasize the class difference between them, in an attempt to intimidate her and make her give up the idea of marrying Park Do-Kyung. By this, Park Do-Kyung's mother (44:16/16) hoped to benefit further from the financial support of her son.

PDK's M: "If you don't know your place and play in someone else's neighbourhood, you will get hurt."

6. CONCLUSIONS

Like most of the recent K-dramas, *The Other Miss Oh* portrays Korean culture with a traditional and old-fashioned Confucianist background, which determined a

hierarchical society divided from top to bottom into carefully prescribed ranks, with each rank having specific kinds of acceptable behavior' (de Mente, 2014:269).

These gradations/ranks determine the individual's life to an incredible degree. "The lesser" Oh Hae-Young's life is made miserable not only because "the better" Oh was more beautiful, but especially because she was also richer and had more connections due to the fact that her parents rubbed shoulders with important people. Then, she had to strictly obey her boss at the office, and also show her due respect outside the office, too. Moreover, Oh Hae-Young also needed to show respect to her parents, despite the fact that they did not always treat her gently. All these indicate that in current Korea power distance is equally present in both institutions and organizations, this finding providing the answer to research question (a).

At the end of the movie, the viewer is left with a question: will the inequality husband-wife stipulated by Confucianism be preserved after the main characters' marriage? My feeling is that women in present day Korea fight more for equality than ever before. They are more courageous in the sense that they are not simply satisfied with being supported by their parents and later by their husbands, but they

want to have jobs, to earn their own living. Moreover, they also seem to be less conservative as regards love: "the lesser" Oh dares express her feelings to Park Do-Kyung despite the fact that she is not sure they are mutual. She is also willing to fight for her love, despite her mother's (initial) refusal to accept Do-Kyung as her son-in-law. These tendencies, together with the ever-growing western (especially American) influence, may contribute to the dilution of the hierarchical social system in this Asian country, this providing the answer to research question (b). Nevertheless, the *sonbae - hubae* system of ranking people is still of vital importance in the lives of the Korean people.

Unless confronted with the Korean culture, people from the Western countries would not understand the behaviours described above, and as such, would criticize by comparing them to their own cultural standards. But as Myung (2007:269) states,

to be a citizen in a new era that increasingly requires exchanges across national, cultural, racial, and ethnic borders we have to cultivate cosmopolitan consciousness and acceptance for others with "difference".

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MIGRATION OF IDEAS' PERLOCUTIONARY EFFECT. HOW MARINETTI BOMBED HIROSHIMA

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Abstract: *The present paper aims at studying the perlocutionary effects of the Italian futurism's ideas. Should illocutionary acts involve the speaker's intentions immediately and explicitly expressed, performatives loaded with ideological influence, i.e. those that are perlocutionary acts (Austin, 1975), involve acquiring effects by discursive engagement in time. These effects become noticeable after long periods of germination, when they have activated themselves through subsequent discursive engagements, also loaded with ideological influence.*

Although they do not fall under the category of colonial critical discourse, subject of the larger Critical Discourse Analysis (CDA) that uses discursive tools in relation with macro-social changes within certain major social changes, perlocutionary acts involving germination of ideas also seek macro-social changes, yet, these social events may not exist or they may be minor. A perlocutionary effect produced through ideological germination of ideas benefits from ideological flows of spreading ideas, within channels of scientific knowledge or literary creation. Our purpose is to study the perlocutionary effects of the Italian futurism and pre-futuristic literary environment on the Italian military thinking of the early twentieth century and, consequently, their spread and production of subsequent effects against humankind. Gabriele d'Annunzio's ideas and, especially, the manifestos of F.T. Marinetti, including Ucidiamo il chiaro di luna! (1909) or Guerra sola igiene del mondo (1915), radically influenced General Giulio Douhet (1921), an amateur writer, to propose the strategic bombing solution. After years, his proposal constituted the foundation for the homonymous American strategy and guided its implementation under the umbrella-concept of Terrorangriffe (terror attacks) by Nazi troops. Nuclear bombing was a particular manner of understanding the strategic bombing implementation. This paper aims at highlighting routes of such ideas, their perlocutionary effects and their ideological tools used in circulation, from the perspective of the critical discourse studies.

Keywords: *migration of ideas; acts of language; perlocutionary effect; ideology; futurism; strategic bombing; nuclear bombing*

1. INTRODUCTION

The concept of 'migration of ideas' is one of the most consistent sociological concepts, whose paternity lies with the Polish sociologist of Marxist orientation, Ludwik Krzywicki (1859-1941). In the beginning of the unstable twentieth-century, on the background of the increasingly persistent dissemination of the Marxist thesis according to which ideas – given the limited autonomy of social consciousness development – play the fundamental role in social development, Krzywicki (1923) proposes the concept of 'migration of ideas' (*wędrówka idei*). This concept is viewed equally as a space-based dissemination and as a transfer over time, both forms of dynamic manifestations of a migration of social ideas and related to the concept of social development: "the migratory idea becomes a factor preceding and stimulating social

development" (Schaff, 2013:85). Obviously, the meaning of the 'migration of ideas' concept has not remained in the field of studies on social change and Marxist ideologies. For example, in 1954, the American writer of Scottish origins Gilbert Highet, published the work *The Migration of Ideas* (a concept he had already used in other books like *Man's Unconquerable Mind*, published in the same year) through which he referred to the educational force and to the influence of great ideas on society. In Highet's case 'migration of ideas' is the result of cultural influence, it involves cultural consequences due to interaction, it aims at social dimension, but the concept comes from the field of literature and it emphasizes the role of great ideas produced in the fictional field, through a transfer in time and space onto a social reality. History and social change are implicitly seen as the result of a process of contamination between

cultures through learning. Can we therefore discuss the effects of some fictional ideas that have ‘became consistent’ over time and whose effects could have been felt on a broad social scale? This is the question from which I designed the analysis of ‘migration of ideas’ of Italian futurism in the social field. We are not looking for the confirmation of Highet’s supposition; we try to propose a communicative-linguistic analysis from the critical discourse perspective. We consider the perlocutionary effects of ideas that are felt in time, a phenomenon that is largely neglected by Critical Discourse Analyzes (CDA) specialists.

2. “WORDS-IN-FREEDOM” OR “IDEAS IN MOVEMENT”? ITALIAN FUTURIST FERVOR

2.1 Migration of military ideas. Fascist modernism originates in the artistic sources of the aesthetics and the celebration of the war machine. With the famous paraphrase after Cicero *Inter arma silent musae*¹ resonating in our minds, this statement can be considered at least atypical, in the absence of a very consistent argumentation. We started from Azar Gat’s statement (2001:561), in the introduction of the chapter *Futurism, Proto-Fascist Italian Culture, and the Sources of Douhetism*:

Nowhere, did it [n.a. fascist modernism] flourish more powerfully than in proto-fascist Italian culture; and in its arsenal of dynamic machines nothing equaled the symbolic potency of the aeroplane.

The Israeli military history researcher Azar Gat, author of an impressive *History of Military Thought* (2001), was not only interested in military thinking itself, but also in its sources, in “ideas in movement”, starting with *Enlightenment* up to the *Cold War*, that, by emerging with different disciplinary fields, would greatly influence military thinking. Practically, beyond the French school of military thinking in the nineteenth century, we find Enlightenment ideas and the geometrical science of strategy, beyond the Prussian school of the same century where we find both counter-Enlightenment and Kantian and Hegelian idealism. The first half of the twentieth century military thinking bears the mark of the proto-fascist sources, of the role of war machine (originated in the avant-garde literary movement called *futurism*) and of the revival of

Clausewitzianism, through Friedrich Engels and Vladimir I. Lenin on the one hand (General Beaufre, 1974:3, even considered that Clausewitz imposed himself through Lenin), respectively by Adolf Hitler and his *Mein Kampf* (1941), on the other hand. In the case of Clausewitzianism, for example, things are clearer and easier to explain in the meaning of the Prussian general's scientific discourse: though having roots in the German idealistic philosophy, the work *On War* is a military one, with military and strategic effects, and with emerging ideas at the social level, through the projection of Leninist-based communism. The source field of such ideas does not change over time with that of the ideas put into practice that are already transformed into ideology. In the case of futuristic proto-fascism, things are much more complicated, because ideas migrate from the literary sphere (in fact, from a strongly socially committed literature, of manifestos) to the military strategic area of the great powers in the first half of the 20th century. Practically, through this positioning, the migration of futuristic ideas becomes a distinct and singular case and requires proper analysis.

2.2 The Italian Futurism. Futurism, the most virulent form of avant-garde and the first of the movements included in the so-called “historical avant-garde”, originates in the famous *Manifesto of Futurism (Manifesto del Futurismo)* signed by Filippo Tommaso Marinetti and published on February 20th, 1909 in *Le Figaro*. The origins of futurism are found in the early 20th century Italian cultural environment before the Great War. In a cultural space where the main exponent (as public manifestation), the writer and politician Gabriele d’Annunzio, influenced by German nihilist ideas, played an important role in mobilizing masses for ‘highly nationalist interests’, the avant-garde movement took over from the position and vehemence of its most important representative and began the action of explicit denial. Firstly extended to the Florentine group around *Leonardo* publication that included Giovanni Papini, Giuseppe Prezzolini and Ardengo Soffici (to whom the young Benito Mussolini joined, as well), d’Annunzio’s ideas propagated later on in the futuristic environment, with which it enters by confluence (Gat, 2001:563). From many researchers’ perspective, the historical avant-garde begins with futurism, even though the vehemence of denying the social, moral and cultural order, democracy and parliamentarism, specific to an aging modernity had previously manifested itself without the vitality of an avant-garde. Moreover, futurism is not claimed to be an avant-garde from the

¹ Cicero’s maxim from *Pro Milone* actually aims at the impossibility of law enforcement in times of war, *Inter arma silent leges*.

beginning, but only since the mid-1920s. Futurism positions itself primarily against a decadent culture, against some outdated cultural institutions, against a literature that has reached exhaustion. This engagement through denial (destructuring in essence), has not been able to bring what the term in itself, *futurism*, would claim, the reconstruction, a future projection. Even through the fundamental artistic concept resulted from the futuristic emanation and engagement, that of 'words-in-freedom' (*parole in liberta*) Marinetti (1912/2009) does not propose the reconstruction, but the destruction of the syntax, the abolition of the adjective and the adverb, the elimination of the verbal modes and tenses, the abandon of syntax. The futuristic movement is therefore fundamentally negative, qualifying itself as an exponent of the European avant-garde movement. In the literature of futuristic manifestos, only technology is praised. In fact, one of the possible names of the movement, as F.T. Marinetti himself proposed, was that of *electricism* (Drogoreanu, 2004:19). A constant of the direction opened by Gabrielle d'Annunzio and continued by Florentine avant-garde groups (around *Leonardo* and *Lacerba* magazines) and Milanese (futuristic) is the celebration of electrification, industrial beauties, mass industry, refineries, factories, plants, means of transport, speed, combat machines. Not by chance, the broadest movement fuelled by the ideas of the Italian society before the First World War induces the technological implant into the literary creation sphere, mechanizing the writing and miming the apparent freedom of words. Read according to this key, the futuristic literary manifestos become tools to promote an ideology the fascist projections will later be based on.

3. THE FUTURISM MANIFESTOS. PRAISE OF WAR AND AIRPLANE SUPREMACY

3.1 The literature of manifestos. Together with Marinetti's movement, it is also born, what would later on be called 'the literature of manifestos'. More important than the futuristic literature itself, this form of literary expression through manifestos, programmatically claiming the change of order, rupture, subversion, decadence, deconstruction, even destruction, can be read as literature (Marino 1973:200), can be interpreted from the perspective of critical discourse in a certain socio-cultural context and with a certain political touch. More precisely, the literature of manifestos can be accepted as literature, its fundamental role being infiltration, twisting some ideas in the public debate space.

Futurism manages to infiltrate in the public space as an avant-garde, preserves the negating action of the avant-gardes with its principles and prepares the ground for the other movements of the 'historical avant-garde'. These are the visible aspects and effects of futurism studied by literary historians. But futuristic manifestos are not simply innocent writings, with ideological potential in a space where it cannot spread; collaterally, these manifestations produced effects among military thinkers and political decision-makers, although their march in the literary field seemed to have a different audience.

3.2. Research corpus. Thematically, two aspects derived from emphatic rhetoric, the glorification of violence and technology are not omitted in futuristic manifestos: the praise of war and flight equipment. In order to study the two distinct or convergent themes, we analyzed the forty futuristic manifestos of: Filippo Tommaso Marinetti, as single author or in collaboration with Umberto Boccioni, Carlo Dalmazzo Carrà, Luigi Russolo, C.R. Newinson, Emilio Settimelli, Bruno Corra, Arnaldo Ginna, Giacomo Balla, Remo Chiti, Francesco Cangiullo, Tato, Benedetta Marinetti, Fortunato Depero, Gerardo Dottori, Fillia, Enrico Prampolini, Mino Somenzi, Pino Masnata, Luigi Scrivo, Pietro Bellanova and Antonio Sant'Elia, published in Romanian in the book *Manifestele futurismului* (2009), to which *Guera sola igiene del mondo* (1915/1968) is added, that was not translated into Romanian. Additionally, we also considered the poems *Le Monoplan du pape* and *Zang tumb tumb*.

3.3 Dislocating ideas through manifesto. Themes, slogans, obsessions. Waiting for Italy to enter World War I on May 23, 1915, F.T. Marinetti, in collaboration with Emilio Settimelli and Bruno Corra, launched the manifesto entitled *The Futurist Synthetic Theatre (Netehnic-dinamic-simultan-autonom-alogic-ireal)* (11 January 1915 – 18 February, 1915), where the violent action involving the curative role of war and the artistic action intertwines a wide-ranging movement, with effects on all sectors of life, not just on the artistic one:

As we await our much prayed-for great war, we Futurists carry out violent antineutralist action from city square to university and back again, using our art to prepare the Italian sensibility for the great hour of maximum danger. (...) War – Futurism intensified – obliges us to march and not to rot² in libraries and reading rooms. **Therefore, we think that the only way to inspire Italy with the**

² Wordplay, „marciare e non marcire” in original.

warlike spirit today is through the theatre.
(Marinetti *et al.*, 1915/2009:145)

Until the explicit description of the characteristics of the theatre proposed by the manifesto, the text is invaded by bellicose terms, which incite to violence and destruction: ‘our much great war’, ‘our violent antineutralist action’, ‘the great hour of maximum danger’, ‘fearless’, ‘as impassible at the news of a victory that may have cost fifty thousand dead’, ‘War – Futurism intensified’, ‘to march’, ‘warlike spirit’ etc. In the scenery of 1915, when the world war had already begun, and when Italy’s entry was imminent, such a text had some justification. In fact, the bellicose rhetoric and the glorification of war were announced from the first futuristic manifesto, in 1909:

9. We will glorify war – the world’s only hygiene – militarism, patriotism, the destructive gesture of freedom-bringers, beautiful ideas worth dying for, and scorn for woman (Marinetti, 1909/2009:75)

Marinetti’s ideas do not change, they preserve their destructive energy over time, regardless of the stages of futuristic expression: „Italian futurism shakes immediately, like a flag, those slogans he preferred” (Marinetti, 2009:231), and the themes encountered in the first manifesto become self-manifesting manifestos such as *Guerra sola igiene del mondo* (War: The World’s Only Hygiene) in 1915. The futuristic aesthetics is transformed into a weapon, violence is spread by word, culture is undermined and vehemently denied, social order is overturned. The tool through which all these are accomplished is war, which by benefiting from the supremacy of human-machine technology and hybridization can demolish everything. War itself takes the form of a poem, the most beautiful futuristic poem: “La guerra attuale è il più bel poema futurista apparso finora” (Marinetti, 1915/1968:286) and the most representative exponent of the technique, the airplane, a powerful futurist (later fascist) symbol of supremacy in the war, announcing the future ‘airplane life’ (*la nova vita aeroplanica che prepariamo*), becomes itself a way of artistic expression: aeropainting, aeropoesis. In fact, one of the stages of Marinetti’s literature of manifests is called Aeropoesis³; it proves to be more than a species of lyricism that has flight as a theme. The interest in aeroplanes and forms of artistic expression, aeropainting and

aeropoesis, are the result of convergence of the decisive role of the aircraft on the battlefield and the promise of defeating space and time as a form of expanding human powers through technology (prefiguring the technological determinism of Marshall McLuhan as an extension of the human nervous system on a planetary scale):

Marinetti and the Futurists reserved their most emotive imagery for the aeroplane. (...) The aeroplane promised the conquering of time and space, the vast extension of man’s rule over nature and of the white man’s domination over the world (Gat, 2001:565).

Gabrielle d’Annunzio had already invoked the flight, and after Italy’s entry into the war he had guessed the decisive role that aviation could play on the battlefield. Marinetti, as well, as a self-declared ‘aeropoet’, had taken into account the revolutionary role of aviation since 1909, the year of publication of the well-known *Let’s Murder the Moonlight*, but he also saw in aviation a form of aristocracy capable of changing the existing order. The airplane serves directly the purpose of changing order by positioning it in an intangible space and using the same instrument of war in the cockpit capable of producing the planned violent change:

Here it is: my multi-split biplane with steering tail: 100 HP, 8 cylinders, 80 kilograms... I have a tiny machine gun between my legs, which I can unload by pressing a steel button... (Marinetti, 1909/2009:84)

The airplane serves both as a ‘war flag’ and a ‘passionate mistress’ and allows - the text of the futurist manifesto is explicit - the crossing of the frontline and the bombardment (the ideas that migrated and produced the appearance of Giulio Douhet’s doctrine):

This hill will soon be overtaken!... My aeroplane runs on its own wheels, slides on the skates and rises again in flight!... I fly against the wind!... Very good, crazy!... Continue the massacre!... Look! I stop the engine and slowly descend, gliding, with a magnificent stability, to touch the ground where the battle is in the thick! “This is the frenzied pairing of the battle, a gigantic vulva, craving for courage, a deformed vulva that splits to give more to the terrible spasm of imminent victory!” (Marinetti, 1909/2009:85)

Marinetti’s work, both manifestos and futuristic literature, delivers the necessary ideas to be put into motion, to produce theoretical and practical effects in time. The Marinetti’s speech, especially

³ Enrico Falqui distinguishes between the phase of *verslibrismo*, that of *paroliberismo* and that of aeropoesis, *apud* David Drogoreanu (2009:13).
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in his manifestos, is a critical discourse that announces change, without producing direct influence, through a critical discourse that is not the subject of the CDA study.

3.4 Critical discourse of manifestos. Critical discourse is a distinct rhetorical genre that manages to produce effects in an action sphere based on an ideological flow. Normally, a critical discourse is associated with a certain power of the enunciator and a form of emotional effervescence linking the enunciator to audience. A critical discourse implies macro-social changes produced in major discursive contexts, as well as on events of great social importance. Critical discourse is a hegemonic cultural construction, producing quasi-instantaneous change on affective level and immediate on the action level. In relation to these characteristics of the critical discourse, the futuristic manifestos distance and define themselves differently. Even if F.T. Marinetti was considered a personality in Italy at the beginning of the century, he did not benefit from the power of influence needed for macro-social instantaneous change. The effects of futurism were not immediately intentional (for example, Italy's entry into war four months after the appearance of the manifesto *The Futurist Synthetic Theater* that prefigured the event cannot be considered a effect of the futuristic manifesto). The effects, on a huge scale, occurred at a great distance in time and space, losing their contact with the origin of ideas driven by futuristic action. These aspects clearly differentiate the discourse of the manifesto from the critical discourse. Then, what brings the manifesto discourse closer to the critical one?

First, the enunciator (Marinetti) addresses the receivers as members of a group (of a movement) and activate them ideologically as actors of the same futuristic movement. From the textual organization point of view, Marinetti induces a cleavage between his own actions (his or of the movement), or between those he assumes and glorifies (and to which he attaches the futuristic attribute: the war becomes intensified futurism, the futuristic airplane poem) and the actions of others, representatives of the old order. In relation to all these, he recommends a categorical, violent / destructive position: "We want to destroy museums, libraries, academies of any kind and fight against morality, feminism [...]" (Marinetti, 1909/2009:75). Own actions, subjected to another morality than the classical one, imply the emphasis on a generalised "We" – for example, in the *Manifesto of Futurism*, seven of the eleven programmatic points begin with this generalised

"We", with two other points containing it. From a semantics point of view, the topics in question are assumed rehearsals – the slogans 'March not rotten', 'Down with museums and libraries', 'The only hygiene of the world is war', 'The word Italy has to prevail over the word liberty', 'Glory to the car aesthetics', 'Death to Verism' etc., cross the entire literature of futuristic manifests by imposing global meanings through semantic macrostructures. From the perspective of form, syntax elements produce rhetorical, possibly prosodic effects, fuelling the antagonistic positioning that futuristic manifests suggest. All these elements are clearly marks of ideological structures and critical speech strategy from Teun A. van Dijk's point of view, exponential researcher in the field of Critical Discourse and Text Linguistics (see, for example, Table 1. Some expressions of ideology in discourse, in *Ideology and discourse analysis*, van Dijk, 2006:125-126).

How can then the incontestable similarities between critical discourses and futuristic manifestations be explained, both of which produce major social effects, as the futurist enunciator does not have the power of influence to produce immediate effects? Through 'migration of ideas', more precisely through 'migration of perlocutionary effect of futurist ideas'. In 1975, John L. Austin, referring to the use of the language in concrete communication situations as speech acts, identified three types, or more precisely, three components: locutionary, referring to the proper statement, illocutionary, expressing the communicative intent and designing a conscious object in relation to the receiver by informing, ordering, alerting, promising, etc., i.e. by statements with a certain conventional force, respectively perlocutionary, meaning the effect on the receiver, that is to say the achievement of the goal of the enunciator - "What we produce or acquire by saying something, such as convincing, persuading, banning or even surprising or misleading" (Austin, 1975: 109). If the CDA critical discourse implies immediate effects through the power of the enunciator and the major discourse context that is connected to the macro-social change, in futuristic manifestos there is a 'migration of ideas' and a germination of them, producing perlocutionary cascading effects.

4. ANALYSIS OF PERLOCUTIONARY EFFECTS OF FUTURIST IDEAS

4.1 Giulio Douhet's strategic thinking. Even though the role of aviation in the new type of conflict, with an emphasis on bombing beyond the

frontline (in the tactical depth of the operations area), was suggested in 1909 by the manifest *Ucidiamo il chiaro di luna!*, an explicit formulation of what was to be the theory put forward by Giulio Douhet was made in May 1917 by Gabrielle d'Annunzio. The Italian writer proposed Luigi Cadorna, chief of the Italian army general staff, within a memorandum based on fine calculations, to take into account that aviation can play the role to strike enemy's industrial centres and disorganize his activities:

The air force, he suggested, would support the other arms through reconnaissance and bombing; but primarily it had the potential for an even more promising line of action. The giant planes were capable of striking at the centres of the enemy's industrial production. They would destroy and disorganize the armament and munitions plants and irreparably disrupt the work process. D'Annunzio calculated the carrying loads and distances for great air raids from France on Essen, which would deliver more than 100 tons of bombs. (Gat, 2001:565).

Through a common friend, aviation engineer Gianni Caproni, d'Annunzio's memorandum reached Lieutenant Colonel Giulio Douhet, Chief of Staff of the Milan Division when Italy entered in war. But, Giulio Douhet, born in 1869 at Caserta, a graduate of artillery studies at the Italian Academy in 1888, and later of the Polytechnic of Turin, was not a simple Italian army officer at the beginning of the 20th century. Giulio Douhet was an amateur writer, novelist, and poet, author of dramatic plays; he also painted. Douhet ideologically aligned himself with the Italian Proto-fascist thinking. He was strongly influenced by the Italian cultural and ideological atmosphere of the beginning of the century; he aligned himself to fascism and, in literary/ artistic terms, to Marinetti's futuristic ideas, to which he adhered. He attached himself to the mechanistic ideals of this movement and fuelled his position through self-cultured self-esteem in years of study in polytechnics, under the power of electricity, industry and airplane. Unlike Marinetti or d'Annunzio, Giulio Douhet relies on scientific fundamentals in this confidence in the power of technology. Moreover, d'Annunzio's memorandum found Douhet already connected to futuristic ideas and attitude. In 1909, the futuristic manifestations had already depicted the artillery officer's thinking, which wrote about the 'importance of air domination,' for, at the 1913 Polytechnics course in Turin, to state that:

A new weapon arose: an air weapon; a new battlefield opened: the sky; so very present everywhere that a new took place in the history of war: the principles of war in the air (Giulio Douhet, *Prolosure al corso preparatorio di aviazione*, apud Gat, 2001:575 and Soare, 1999:145)

More importantly, in the lecture at Torino, Douhet referred directly to two of the futuristic ideas, the imminence of the war and the desire of engagement: "a new unknown strength infused everyone: War!" (apud Gat, 2001:575), respectively, aviation supremacy. The complete belief in the futuristic movement and in its ideology ("We Love Futurists") did take place until 1914, with the publication of the *Futurismo* article in *La gazzeta del popolo* (Douhet, 1914, in Curami, 1993:574). Therefore, d'Annunzio's memo appeared as a confirmation of the Italian officer's thinking. Encouraged by futuristic ideological engagement and confidence in 'flying machines' that Polytechnic studies have given him, Giulio Douhet proposed the accelerated aviation development based on calculations for the establishment of an *Air Armada* to ensure the launch of bombs, the destruction of the enemy means of production, the interruption of communication lines, the control of the area behind the front line and the attack of the front line, as Marinetti had predicted in *Ucidiamo il chiaro di luna!* But, unlike d'Annunzio, and especially Marinetti's science fiction projection, Douhet has solid engineering knowledge and specialized military language to describe, for example, in *Man and the Machine* published in 1914, the futuristic perspective in terms of techniques:

While Douhet's article was coached in a realistic military language as opposed to the sham-mythological science fiction of Marinetti's 'Electrical War' written about the same time, the parallels between two visions are striking (Gat, 2001:576).

In addition to the articles published in the futuristic period of maximal effervescence, Giulio Douhet, who became General after the war, published a series of books in which the same themes of futurism in the functional scientific style with vague affective elements, very attractive, are found. More important are *Il dominio dell'aria* (1921), *Sintesi critica della grande guerra* (1925) and *Probabili aspetti della guerra futura* (1927), the first of which is fundamental in defining the strategy that bears its name, based on the strategic bombardment. Douhet anticipated the change of character and forms of war using aviation; he

proposed the foundation of Air Force and the development of air power: "in order to meet the demands of aerial warfare, it became necessary step by step to increase aerial power" (Douhet, 1921/2009:4). He proposes strategic bombing in the tactical / operative depth of the operation area, and by completely bombarding the chosen goal, the achievement of a moral effect with enormous repercussions:

At this point I want to stress one aspect of the problem – namely, that the effect of such aerial offensives upon moral may well have more influence upon the conduct of the war than their material effects. For example, take the center of a large city and imagine what would happen among the civilian population during a single attack by a single bombing unit. For my part, I have no doubt that its impact upon the people would be terrible (Douhet, 1921/1983:126).

Through the paper from 1921, Douhet (1984:128-129) synthesizes the principles of air warfare, whose objective is to control the air (obtaining and maintaining air supremacy) and, subsequently, to destroy the morale and material resistance of the enemy 'with utmost violence' (term taken from Clausewitz), by what would be later on called strategic bombing.

4.2 Strategic bombing or obtaining the perlocutionary effect. Giulio Douhet's paper *Il dominio dell'aria (The Command of the Air)* was considered to represent itself "a dogmatic manifesto promising victory through strategic bombing" (Clode, 2011). The influence of the Italian general's thinking (a recognized authority in terms of air war and air power) on military thinkers and on military and political people were unquestionable. In the United Kingdom, Frederick Sykes and Hugh Trenchard joined the ideas put forward by General Douhet, but they were opposed to conservative military thinking. In the United States, Douhet's ideas were spread through William Mitchell, who took over from English General Hugh Trenchard. However, the major effect was reached in Germany, where Douhet's work was translated in 1935, published episodically in *Militär-Wochenblatt* and subsequently transformed into the foundation of the organization of the Army Air, *Luftwaffe*:

In the mid-1930s the new and independent Luftwaffe was attracted to strategic bombing (albeit as one among several roles) and was paying considerable attention to Douhet's ideas (Gat, 2001:588).

The German aviation was not only pleased to include the concept in the doctrine and in the technological development necessary for its implementation; starting with the Civil War in Spain, but especially during the Battle for England – the one that was understood as the great air battle foreseen by Douhet – the German troops turned the strategic bombing into *Terrorangriffe* (terror attacks) against human settlements. The effect of German bombings on English cities did not have the morally expected effect. However, the concept of 'strategic bombardment' crossed the border of British and American doctrines, and in response to the 1940 German operation, Anglo-American aviation bombed German cities. The climax of the concept application was the appeal to the nuclear weapon. The well-known American Nuclear Bombing Action on the Japanese cities of Hiroshima and Nagasaki on August 6 and 9, 1945 constitutes a black page in the history of humanity, as well as the greatest perlocutionary effect achieved by the futurist exaltation, transmitted through ideas in migration, in space and time. 36 years and 9,463.6 kilometers (5,880.4 miles) have separated, in time and space, the illocutionary act and the perlocutionary effect of a speech act in Austin's meaning, of a communicative act, in our meaning. The effect was felt in an artistic, social, cultural whole, that only history and neutral and equidistant scientific analysis can bring into discussion, in order to measure the illocutionary force through the extent of perlocutionary effects.

5. INSTEAD OF CONCLUSIONS

Talking Marinetti's about the bombing of Hiroshima is, in a way, incorrect. But Marinetti and the futuristic art are not alienated by the public influence and consensus over the negative ideas promoted, as the sociologist Ilaria Riccioni states (2009:45) in the study *L'arte contemporanea e il suo pubblico. Teorie e ricerche*, coordinated by Mariselda Tessarolo⁴. Our study, focused on the enunciator's critical discourse who does not have

⁴ „Al tempo stesso la volontà di incidere sulla sensibilità contemporanea si sviluppa per contrasto piuttosto che per consenso. Paradossalmente i due elementi sono compresenti nell'opera futurista: la ricerca di pubblico e la necessità di entrare in contrasto piuttosto che quella di suscitare consenso, quasi e seguito della conoscenza di una raffinata modalità psichica che genera un consolidamento immediato direttamente proporzionale alla violenza di impatto negativo che essa ha suscitato sull'osservatore, l'attrazione della sfida, la sottile soddisfazione della conquista di un terreno non altrimenti raggiungibile”.

the power to produce immediate effects, but through a repeated discourse action that does not benefit from a major discourse context, succeeds in disseminating ideas. This kind of critical discourse put ideas in motion and produce through them, after long periods of germination, effects in time and space. That's why we aim at drawing attention to the effects of speech acts. Somewhat imputable to the Clausewitz's doctrine (Douhet is building his strategic projection in accordance with this doctrine, bringing about a new environment for military action and a new combat weapon), the bombing of the Japanese cities of Hiroshima and Nagasaki could have been analyzed, from the perspective of critical discourse, and in relation to the migration of the ideas of the Prussian General Carl von Clausewitz. Such an engagement would have been in the nature of actions, where ideas within the boundaries of a field of science – military sciences – produce effects by applying them in the same field. This analysis brings into discussion the effects of repeated literary discourse, the effects of ideas shifted from a consistent ideological apparatus – the futurist one – through global implementation. The intention of futurists resonates in our minds, to define itself as an integral project of the revolution of the universe, as the Marinettian expression resonates: 'a victory that may have cost fifty thousand dead'. In relation to an active projection that morally activates society, our paper cannot fail to draw conclusions about the moral dimension. These conclusions concern the effective efficiency of the verb out of control, even in literary terms, when the promise of 'words-in-freedom' is replaced by the real action of 'ideas-in-motion'.

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MIGRATION OF IDEAS: FROM THE ITALIAN FUTURISM TO THE ROMANIAN INTEGRALISM

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Abstract: *The current paper aims to illustrate the manner in which the Romanian literature of the Avant-garde managed to find its place in the European literary landscape, after numerous fluctuations between synchronicity with similar European literary movements, marginalization, independent manifestations or architecture of the Art Nouveau. The influence that the Italian futurism had on the Romanian literature of the early twentieth century was not a direct one, but its ideas and spirit migrated toward this fertile literary space in continuous waves, leaving behind original creations and contributing to the birth of a purely Romanian literary movement – the integralism. This literary movement, atypical of Western Europe, represents the only Romanian avant-garde manifestation that managed to melt together futurist, Dadaist, constructivist or surrealist influences, in a creative Romanian synthesis, although it is not a homogenous, unitary movement that occurs artistically and literarily. Futurist reverberations were present in all Romanian publications of the literary avant-garde and they included the telegraphic style, alert pace, abundance of neologisms (especially inspired by technology), whereas futurist manifestos were published almost at the same time with the Italian ones. On this background of melted ideas, Western literary avant-garde movements, occurring before the Central ones, found in the Romanian cultural space both a place for possible convergences and one for discovering the old under the veil of the new.*

Keywords: *futurism, integralism, literary avant-garde, Dadaism, constructivism, surrealism*

1. INTRODUCTION

The literary avant-gardes emerged and will probably continue to appear out of the obsession for the new, out of need to supersede, by means of an "infantile malady" into action, expressed as such in a literary environment characterized by generationist linearity. In this climate, we need to understand the need for new, not in relation with the instruments of modernity or with the need of progress, but in rapport with the need of surpassing, by means of innovation or even tradition. The Romanian literary avant-garde perceived this reality and made room for a remarkable evolution. If this was hazard or if the local cultural environment led to such a phenomenon, it is the literary history to find out, in time. It is only certain that the Romanian literary avant-garde fosters the new as openness, in a unique model and in a synthesis that deserves greater attention.

Installed in a moment of creative stagnation, of lack of ideas, the Romanian literary avant-garde manages, although in the absence of a linear

manifestation, to align itself to the innovative European spirit and to fully contribute to the advance of the post-modern literature. Migration of new ideas was initially achieved in intimate circles, based on mutuality, respect and consideration, and, later on, ideas were shaped and turned into distinct literary movements. Social, economic or politic influences of the epoch were always present in the literature of the avant-garde; yet, their manifestations were not identical in the European and Romanian cultural spaces. The literary criticism of the avant-gardes oscillated between placing the Romanian avant-garde at the European avant-garde's periphery and underlining the essential role it had for the evolution of the European avant-garde, between highlighting the time-distance in relation with the European movement and the synchronism of its manifestation. However, the real interest in the Romanian literary avant-garde manifested only in the last three decades of the twentieth century and there are some terminological confusions with regard to the perception of the Romanian literary movement. The current paper does not intend to

clarify the confusions caused by certain literary critics of the avant-garde, but rather, to indicate the influences of the first avangardist movement – the Italian futurism – on the Romanian.

2. ITALIAN FUTURISM

The first avant-garde movement, in the limits of the meaning “historical avant-garde” is futurism, which is dated on the 20th of February, 1909, when Filippo Tommaso Marinetti, the founder and the main exponent of the Italian movement, published his famous *Manifesto of Futurism* in the French magazine *Le Figaro*. Under the title of *Manifesto di fondazione*, the text was also published in Italian, shortly after, in no.1-2 of the magazine *Poesia*. It is interesting and equally important for the Romanian literature that, simultaneously with the appearance of the first avangardist manifesto, right in the same day - the 20th of February, 1909, there appeared its Romanian version, in the journal *Democrația* of the city of Craiova.

The dynamic, expansive director of the magazine *Poesia* of Milan, first published in 1905, having echoes in the Romanian printed press had found in the Romanian publisher with socialist views, Mihai Drăgănescu, an emissary (...).

as Ion Pop noted (2009:7).

Nevertheless, if in the French and Italian publications the manifesto had found a target public to resonate with the issue under debate, in Romania, there was not an adequate background for its receiving, because the problem was strange to the Romanian cultural space. For example, if the French and Italian literary environments could declare their boredom against a norm, the Romanian literature was in its incipient phase and, more than that, those museums and libraries to be set on fire, invoked by Marinetti, were rather scarce in Romania for them to be subjected to such treatment.

Futurism is, therefore, the literary/artistic movement of proportion, from which, chronologically speaking, we can speak about the avant-garde movements. Drogoreanu underlines this aspect in the preface of her study *Influences of the Italian futurism on the Romanian avant-garde* (2004:17):

The early times of the avant-garde and of the futurism interfere. Literary histories agree to place the Italian futurism within the first avant-gardes that appeared in Europe, it being, in fact, absolutely the first one.

The fact that futurists started to call themselves avangardists only in the third decade of the past

century does not mean that they became avangardists at that time. This reality may be perceived only as conscientization of their common front of action in negating the previous literature, to which the other European movements of the beginning of twentieth century had also adhered. However, different from the other avangardist movements, futurism came up with something new, an expression of the very term that defines it: the possibility of construction through openness toward future. It may be asserted that futurism offers one of the main directions in defining the avant-garde, as openness toward future, as anticipation, as advance on unknown territory, even as openness toward multi-art, toward a convergence of the act of writing with painting and acting.

Marinetti launched numerous manifestos: *Manifesto di fondazione*, *Uccidiamo il chiaro di luna*, *Manifesto tecnico della letteratura futurista* (completed by *Supplemento al Manifesto tecnico della letteratura futurista*), *Imaginazione enza fili e le parole in libertà*, *Manifesto dei dramaturghi futuristi*, *Lo splendore geometrico e meccanico e la sensibilità numerica*, *La declamazione dinamica e sinottica*, etc., all of which aimed at various areas of art and in which there was invoked the necessity of projecting a new language, resulting from the need of adjustment to a different social reality:

Poetry is called – Marinetti believes – to express modern sensitivity in a new language, adequate to the functional-mechanical style of the epoch, of the industrial society. By abandoning all aristocratic isolations, the poet must go out in the street, face anonymous crowds, he has to praise the big metropolises, the crowded railway station covered in smoke, the factories. Both vocabulary and grammar of the old poetry are totally insufficient for this. There is need for a dynamic language, as fast as the modern means of locomotion; a language that has something of the beauty and functional structure of the new technical inventions. (Călinescu, 1972:189)

The Italian futurist revolution led, however, not to liberation in the linguistic field (one must see the proclaimed freedom of words), but rather to a new confinement, to a re- codification of stylistic means, and even of grammar. *Paroliberism* (*paroliberismo*, in Italian), one of the fundamental claims of the futurist esthetics, originates in *Manifesto tecnico della letteratura futurista* of 1912, but, in its completeness, the theory of words in freedom was only presented one year later, when the norms of the new poetry had been established, based on destruction of syntax, use of verbs only in their infinitive forms, abolition of both adjectives and

adverbs – since they represented the poetic attitude, by excellence -, abandonment of punctuation, preference for nouns followed by double nominatives, “death of literary Ego”, “lyrical obsession for matter”, analogism, poetic supremacy given to onomatopoeias and mathematical symbols (David Drogoreanu, 2009:20-21).

Consequently, by placing Marinetti and his collaborators on divergent position in rapport with the norms of the time, futurism achieves not liberation but a mechanization of style, within whose borders the size, boldness or fonts of the typographic signs are directly connected with art/painting (thus they constitute the foundation of the future verbal-iconic rapports) and with music (establishing verbal-sound relationships). Both directions will be further exploited by the representatives of the Italian futurism; still, the freedom of words ends up in transforming language into a mere instrument.

Aspects related to the openness of literature toward the visual, convergence of painting with writing, respectively, of music with written texts, lead not only to the proclamation of a linguistic revolution, but equally, to creation of the first literary works that highlight this reality. Despite some critics who consider that futurism did not have any literary works, but only literary manifestos as its literary expression, the visual works of A. Soffici or C. Govoni illustrate convincingly the openness of Marinetti's manifestos. Moreover, it is worth mentioning that futurists tried to achieve a lyrical simultaneity, to reach the supreme poetry, in which colors, sounds, scents, noises, weights, thickness, and analogies to be melted together.

The Italian critic Sandro Briosi (*apud* Drogoreanu, 2004:20) claimed that futurism is the precursor of the visual poetry, aspect that was also mentioned by the representatives of that movement (*poesia visiva*), who considered that their artistic achievement originated in *paroliberism*.

The visual poetry was present in the Romanian avant-garde from its first wave, whereas signs of some subsequent development had appeared since the late decade of the nineteenth century, when some representatives of the Romanian symbolism were very keen on associating images with poetic texts (by means of various fonts, sizes, colors), yet, without achieving a unitary whole text-image. Later on, under the direct influence of futurist ideas, the visual poetry of the Romanian historical avant-garde receives distinct character and it may be placed on the same value level with the similar creations of the European avant-garde movements.

3. CONSTRUCTIVIST FOUNDATIONS. FUTURIST AND DADAIST ECHOES IN THE INTEGRALIST MELTING POT.

If for the European avant-garde the representative movements are the Italian futurism, the Russian futurism, Dadaism and surrealism, in Romania, realities are much more confusing. We can speak of three main waves of the avant-garde, pretty ambiguous when related to the values of the European movement, but which give a special particularity to the Romanian modernism.

The first wave includes among its most important representatives writers such as Tristan Tzara, Ion Vinea, Adrian Maniu, B. Fundoianu, Ilarie Voronca, Stephan Roll. This wave is not characterized by closeness to a distinct literary-artistic direction (Cătălui, 2011:77) like in Western Europe; rather, it represents a mixture form of the futurist, Dadaist and cubist tendencies around the central publication, *Contimporanul* magazine, of constructivist orientation, and around its minor magazines, *75 H.P.*, *Punct*, and others.

The second wave, appeared in 1930, is defined by an incipient surrealism, mainly expressed by the magazine *unu*, but also by its satellite magazines *Alge*, *Muci* and others.

The third wave, initiated around the year of 1940, is the only one to express the ideas and values of a single avant-garde movement, in an unaltered form. It claims to be surrealist from beginning to the end, and includes Gellu Naum, Gherasim Luca, Paul Păun, Virgil Teodorescu and D. Trost among its most famous representatives.

Before we bring up the constructivist-integralist peculiarities of the first wave, we should notice the manner in which the echoes of the main European avant-garde movements are reflected on its similar Romanian movement. Although we cannot speak about a Romanian futurism, influences of this movement were present in the Romanian literature of the avant-garde, at a certain time distance, and they contributed to the syncretic image of the Romanian avant-garde (Drogoreanu, 2004). Futurist reverberations are present in all Romanian avangardist publications of the first wave. They regard the telegraphic style, the alert pace, the abundance of neologisms (especially inspired by technology) which depict some of the literary works of the first wave:

The poetry of futurist inspiration published by Ilarie Voronca, Stephan(e) Roll, Mihail Cosma and, occasionally, Ion Vinea in the magazines “75 H.P.”, “Punct” and “Integral” has for its main characteristics

the telegraphic style (punctuation marks, connectors and even predicates are usually missing), juxtaposed notations at an alert pace, unusual ludic-ironic associations, predominantly neologistic lexis and abolition of the lyrical self (the poet is distant, cold, refusing sweet and obsolete sentimentalism, taking pleasure only in recording external perceptions with the eye of a reporter) (Morar, 2005:129).

In *Contimporanul*, the most significant of these magazines, futurism is given generous space, throughout three consecutive issues, 96, 97 and 98, in which fundamental futurist texts are shown. These texts include the manifesto *Sensibilitatea futuristă* (translated: Futurist sensitivity), an interview with Antonio Giulio Bragaglia, as well as a reportage of Marinetti's, following his visit to Romania, *Incendiul sondei din Moreni* (translated: The Fire of the Moreni Derricks), in which the founder of the movement appreciates the Romanian writers Petrașcu, Codreanu, Iancu, Maxy, Minulescu, Vinea and Marcu. Let us notice that the birth certificate of the Romanian avangardism, in the Romanian critic Paul Cernat's perspective, *Manifestul activist către tinerime* (translated: Activist manifesto for the young people) was created by Vinea on base of a futurist rhetorical matrix, Marinettian, more precisely.

Other magazines of the first wave display important futurist reverberations, as well. In *75 H.P.*, *Punct* and *Integral*, numerous pages are dedicated to the futurist movement. Issue 27 of *Integral* magazine contains, for example, texts by Marinetti and other Italian futurists - F. Casavola, Farfa, P. Buzzi, and futurist texts of the Romanian authors - Mihail Cosma, Stephan Roll, Ernest Cosma etc. The futurist spirit is discernible in other works of Voronca, Roll, Cosma or Vinea. Among them, we can mention Voronca's article-program *Aviograma. În loc de manifest* (translated: Aviogram. Instead of a manifesto), the text *Accidente* (Accidents) by Mihail Cosma or the manifesto *Metaloid* by Stephan Roll. As a result of these cultivated connections with the Italian futurists, the Romanian magazines of the first wave, especially *Integral*, make use of their instruments, discourse and technical means of achieving the page layout.

We observe some consistent materialization of futurist influences throughout the entire structure of the magazine but especially in the idea fund and in the writing style of theoretical articles, in poetry, in theory of theater and film, in prose,

states Drogoreanu (2004:166) in *Influențe ale futurismului italian asupra avangardei românești*

(translated: Influences of the Italian futurism on the Romanian avant-garde).

In what Dadaism is concerned, although this current of nihilist nature was brought to light, among others, by important Romanian avangardists: Tristan Tzara, Marcel Iancu or Arthur Segal, it did not have relevant reverberation in Romania. In the absence of an esthetic program (Tzara will disconsider the possibility of any esthetic projection; he will promote a "recipe" for making a Dadaist poem), and willing to free art from dogmas, Dadaism did not resonate with the Romanian cultural space. Although some of the Dadaist literature features are present in the pages of the first avant-garde wave magazines (deconstructivist approach, ludic spirit, phonetic occurrence in discourse, abolition of syntax or punctuation marks) – but which are also common for futurism, pure Dadaist reverberations are rare.

There are also other premises that could have led to a greater Dadaist influence on the Romanian avant-garde. For example, the appearance of *Contimporanul* is owed mainly to Marcel Iancu, that had just returned from Switzerland after he had abandoned his Dadaist impulses. Important names of Dadaist authors including Hans Arp, Kurt Schwitters, Philippe Soupault etc. sign artistic works or program articles in the pages of Romanian publications of the first avant-garde wave. But equally, the European futurist publications host Dadaist creations, too. Some critics (Morar, 2005:141, for instance) consider that *Pictopoezia* (translated: Pictopoetry) in the *75 H.P.* magazine would be the result of a Romanian embodiment of the Dadaist collage. Others, (Drogoreanu, 2004:204, for example) highlight the influence of verbal-iconic structures synthesis entitled *tavole parolibere*.

Mention should be made that, despite its permanent dialogue with the Dada movement, and despite its proven paternity on the avant-garde literature from Cabaret Voltaire or the publication of texts belonging to famous Dadaists, the Romanian avant-garde, open to synthesis and not to violent and total negation, did not allow the perpetuation of this ideas within the Romanian cultural space. Apart from the ludic spirit, probably of Dadaist origin, the other Dadaist influences are minor. Furthermore, in spite of the violent reaction of the first wave of the Romanian avant-garde in relation with surrealism, Dadaism was not rejected. It simply did not manage to grow roots in a soil that could not assure the necessary nutrients for its development.

Constructivism, an avangardist current of lesser importance in the landscape of the beginning

of twentieth century in Europe, left the deepest imprint on the first wave of Romanian avangardism.

Developed in Russia (its paternity is attributed to the painter Vladimir Tatlin), under the influence of futurism and cubism (some of the Romanian literary critics and historians associate it with the “literary cubism”), constructivism becomes an international avant-garde movement, manifest in Western Europe, mainly in Netherland and Germany. The group of *De Stijl*, for instance, declares its constructivist origin. It launches its well-known manifestos that highlight the principles of the new art organization, based on anti-mimetism and non-figurativism, suppressing and undermining even the metaphysic to the detriment of a construction in which the word does not benefit from the subject’s illusion, but from the objective reality of syntax, prosody, typography and orthography elements, respectively, from arithmetic structures to be able to express itself plenary. Commenting on the second manifesto of *De Stijl*, signed by Theo Van Doesburg, Piet Mondrian and Antony Kok, Adrian Lesenciuc, the author of the only Romanian work dedicated to visual poetry, noticed the role of the Dutch constructivists on the Romanian avant-garde as well as on the verbal-icon reform:

It is not the duality form/content that makes the constructive unity between form and content. Which means that only together the readable and the visual may recompose the coverage area through language, may reestablish the relationship between language and speech, may revive the “meaning” of words, may cover words with inexpressivity. (Lesenciuc, 2006:55)

Constructivism, through its multiple forms of manifestation, starting from Mondrian’s neoplasticism, aims to promote the total art., which is able to include life, not to negate or to reproduce it. Thus, art becomes part of the real and the abstract, of the verbal and of the iconic. The consequences of constructivism in the literary avant-garde, in general, and for the visual poetry, in particular, lead to the creation of an inseparable connection between the esthetic theory promoted by the *De Stijl* followers and the verbal-iconic expression present in the pages of the avant-garde magazines (including the Romanian publications of the first wave, directly influenced by constructivism).

The program of *Contimporanul* is, accordingly, based on the Dutch constructivist group, from which the idea of “denaturalization” of art is taken over. Many of the *Contimporanul* poets were assigned to reformulate an esthetically literary belief, in neoplasticist terms, and to create

“poetry in the manner of the neoplasticism” (Pop, 1969:64). Due to this reason, the constructivism of *Contimporanul* is completed by ideas mainly derived from the futurist vision.

The constructivist movement is initiated in Romania, as a consequence of Marcel Iancu’s influence – a converted constructivist, who participated in the first international congress of the avant-garde movement that was held in 1922, at Düsseldorf, and who was to declare *Contimporanul*, in the same year of its launching the “Romanian constructivist organ”.

Thus, *Contimporanul* declares it is a publication built on constructivist skeleton, in which literary creations and those belonging to the plastic arts are doubled by articles or interviews with the current’s promoters in Western Europe: Van Doesburg, Le Corbusier, Georges Linze etc.

The constructivist skeleton suffered from various alterations, including the birth certificate of the Romanian avant-garde, in Paul Cernat’s opinion, in the form of a manifesto article characterized by integralist eclecticism, not by purely constructivist values, principles and directions of action:

The activist manifesto addressed to the young people, published by Ion Vinea in no. 46/1924 of his magazine, reflects the same eclecticism, expression of the wish to create an “integral art”, “sign of the great epochs” (Hellenism, romanticism, gothicism, byzantism etc.)” (Morar, 2005:147-148)

Other publications of the first wave express their closeness to the movement, too, either directly (the case of *Punct* magazine – “magazine of international constructivist art”) or indirectly, but, in general, these publications are characterized by a visual skeleton, including works of some painters who adhere to the constructivist principles, such as Marcel Iancu, Mița Petrașcu, Victor Brauner, Mattis Teutsch, M.H. Maxy, Corneliu Michăilescu etc., completed by literature and program articles, influenced, to a great extent by the Italian futurism. The two movements are consonant and permissive with each other, as long as futurism had an important influence on the appearance of constructivism. The reform of the word, as it results from the *De Stijl* projection, led to a certain geometrization of the text, anticipating, in a way, the lettrism of Isidore Isou, according to Morar (2005:153).

If we synthesize the external influences on the Romanian avangardism, there may be observed easily that, on a background of constructivist predominance, first of all, of *Contimporanul*

magazine, the dissonant expression of surrealism was vehemently rejected, even by some of its satellite magazines, such is the case of *Integral*, the Dadaist expression did not occur, whereas the futurist one was intensely present. Commenting on this general background of manifestations, Drogoreanu asserted:

(...) the essential weight in the competition of tendencies manifested at is taken by constructivism, which offered the magazine and the Romanian avant-garde, in general, a coherent, permissive, accommodating theoretical support. At the same time, the wish for creative synthesis promoted by all Romanian avant-garde groups held a decisive substance, which explains the presence of other influences, otherwise motivated by the late reception of the avant-gardes in Romania. This is the very reason why we consider that futurist influences melted more easily with constructivism, rather than with expressionism. (Drogoreanu, 2004:120)

Given this background like a melting pot, the avant-garde currents of the West, occurring at a certain distance from the Center, found in the Romanian cultural space both a place for a possible convergence and an environment for the discovery of the old under the veil of the new, in the light of innovation. Drogoreanu (2004:120) underlines:

The extremism of the first avant-garde program accompanied closely the Romanian literature stage of discovering the innovative and iconoclast cultural spirit of the beginning of the century.

4. ROMANIAN INTEGRALISM

Between the three waves there are inactive spaces, from the manifestation standpoint, but yet they are fertile from the perspective of future movements' projection. In general terms, the Romanian historical avant-garde may be characterized by a synthesizing term, "integralism", an avant-garde literary movement that displays, conscientiously, constructivist, Dadaist, futurist and even surrealist elements. Integralism was launched as a synthetic version of constructivism, manifested through the publications of *Contimporanul*, 75 *H.P.*, *Punct*, *Integral*, through the Dadaism of 75 *H.P.* magazine, of the late futurism and of the incipient surrealism of the magazine *unu*.

Integralism represents in its essence, not only a path toward the above mentioned synthesis, but also as a path to synchronization with the European spirit, such as M.H. Maxy was to claim

in his article "*Plastic politics*", published in number III of the *Integral* magazine.

This movement, atypical of western Europe, represents, in fact, the solitary purely Romanian avant-garde manifestation that became, by extension, a landmark of the entire Romanian avant-garde movement of the former half of the twentieth century:

Despite these delimitations, the Romanian literary avant-garde, also called historical, is not a homogenous or unitary current to manifest in one direction only, or to "surf" literarily and artistically one single wave, be it futurist, Dadaist, constructivist, or surrealist, but a melting pot of currents, synthesized in the formula of "integralism". (Cătălui, 2011:78)

Nevertheless, the placement of the entire Romanian avant-garde under the integralist sign symbolizes a simplified approach, even a simplistic one, unable to give interpretative consistency to an ample and perfectly synchronous phenomenon with the its similar movement from Western Europe. The "integralist" label is still defining for the Romanian avant-garde and it metaphorically offers a way of understanding its synthesizing, constructivist particularity, in contrast with the dominant de(con)structivism of the Western European movements.

The integralist synthesis, naturally insinuated, is the one to add value to the Romanian historical avant-garde, making it particular and producing, by its means, a relocation of efforts to place the European avant-garde terminologically, in new conceptual frameworks. This is what Umberto Eco will do, when he fosters the distinction between avant-garde and experimentalism, but who will propose a new equilibrium of the avant-garde – tradition rapport, given his understanding of hidden resorts of a natural cyclicity: deconstruction-reconstruction.

In these terms, the Romanian historical avant-garde is, in a way, a precursor of a process that came to be the object of analysis for theoreticians, but which could only gain achievement in the Romanian cultural space. Each of the Western avant-gardes ended in the intricacies of their own impositions, whereas the Romanian avant-garde ended in its own ascendance, by imitation. The dialectic materialism led, on the one side, to recognition of tradition, and on the other side, to the consciousness transformation of the present into nostalgia of the past.

This is the expression of the maximum closeness of the avant-garde art to a tradition with amazing potential of manifestation, renewing

cyclically, a form of preceding. Moreover, *Integral* becomes a way of capitalization of esthetically non-indoctrinated culture, manifested in its pure form, consonant with the form of art practiced by Brâncuși, opposing degenerative borrowings, respectively, of a tradition of elevated creation that slipped into imitation and mannerism. By this positioning, integralism opposes Dadaism, a current that starts by demolishing the profound layers of culture.

Within the Romanian culture, integralism becomes a landmark for the entire historical literary avant-garde, characterizing it and placing it in the “avant-garde” of the European experimentalism. More than that, in this integralist composition

It can be asserted that the Romanian literary avanguardism was assimilated by modernist tendencies and its role, instead of being mainly protesting and inhibiting, was above all a recovering one, in the spirit of a synthesizing cultural system. (Mincu, 2006b:229)

5. CONCLUSIONS

In order to establish the place and role of the Romanian literary avant-garde in rapport with the European avant-garde, we need to detect some accurate criteria of assessment, as well as the extremes of the literary criticisms with regard to this rapport. It is much simpler for us to start by defining these interpretative extremes and then to build the natural criteria of comparison and to place the Romanian artistic and literary avanguardist reality in the European environment. The first aspect that is worth mentioning, is that of perfect synchrony between the Romanian avant-garde and the European one, as the critic Ion Bogdan Lefter (2000) stated. The Romanian cultural space’s contribution to the European avant-garde cannot be contested either, since some of its important names, such as Tristan Tzara or Constantin Brâncuși are top billing in literature or plastic arts:

a movement (...) perfectly <synchronous> with the European avant-garde, in which it participated, both as a phenomenon, as part of a continental cultural whole, and through its distinguished representatives, starting with Tristan Tzara and Brâncuși, in the sphere of plastic arts (Lefter, 2000:33)

The lack of correspondence appears in relation to the effective role of the Romanian avant-garde, and not of the products belonging to the Romanian cultural space within the European avant-garde.

In this respect, we can mention two extremes. On the one side, the literary critic Marin Mincu (2006a) considered that the Romanian avant-garde is placed in the foreground of the international avant-garde in almost all areas of arts, through Tristan Tzara in poetry, Eugène Ionesco in dramaturgy, Constantin Brâncuși in sculpture, Victor Brauner in painting.

On the other side, Nicolae Manolescu (2008) answered Marin Mincu ironically (and critically), stating that the Romanian avanguardists entered the literature history especially due to what was not avanguardist in their works. The literature of the avant-garde remained, from this perspective, in a corner that was rarely visited by literary critics. The two extreme positions result not only from divergent esthetic perspectives but also from ideological disputes.

Furthermore, the Romanian avant-garde was judged by the criterion of center-periphery. If, in the previous case, of the role detained, we can distinguish two opposite tendencies, manifested through Mincu and Manolescu extremes, in this case, of the center-orientation rapports, there is a certain lack of balance; there is only one perspective, belonging to the university professor Paul Cernat. Paul Cernat (2007a) reconsiders the rapports of the Romanian avant-garde with the European one, based on some relationships of the type center-periphery. Thus, he places the Romanian movement under the periphery sign.

His perspective has to be analyzed with certain circumspection. When establishing the center-periphery rapports, Cernat sends to the channel of propagation, of capitalization of artistic creation, not to the creative, enhancing background where the artists developed intellectually. The complex of periphery analyzed by Cernat’s study regards the market and promotion of the very artistic products, because some of those genii of the avant-garde strongly claimed their connection with the Romanian creative inspiration. The best example, in this respect is that of the sculptor Constantin Brâncuși, who repeatedly affirmed that his avanguardism is but a way of “restoring archaic traditional art” (Muntenuş, 2008:150).

Moreover, the most adequate counter-example to Cernat’s viewpoint belongs to Ion Pop, who considered that the Romanian literature’s special openness made possible the subsequent expression of Tristan Tzara, assertion that was taken over and enriched by the Swedish Tom Sandqvist’s study (2010:98). The latter places at the base of the Dadaist movement both the Romanian literature’s openness, at the beginning of the twentieth century and the openness given by popular culture.

The consideration of this rapport is very interesting: from the interior, through Paul Cernat's eyes, the Romanian avant-garde is aware of its periphery complex, whereas, from the exterior, through the eyes of foreigners (Sandqvist is only one of the numerous cultural personalities that firmly stated this reality), the Romanian popular culture contributed fundamentally to the European avantgardist manifestation.

But this avangardist force coming from the depth of popular culture would not have probably become visible without the migration of ideas from Western Europe, especially from the futurist Italy at the beginning of the twentieth century. The Romanian integralist combustion was, in other words, initiated by the explosive futurist movement.

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CULTURAL NOMADISM BY DANY LAFERRIÈRE

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Abstract: *Dany Laferrière, a member of the Académie Française since December 2013, is a native Haitian writer who moved to Montreal during the period of the dictatorship of Duval and now lives in Miami. His first novel, Comment faire l'amour avec un Nègre sans se fatiguer, published in 1985, after having taken almost nine years to complete, was a great success. Starting with this novel, the next three, Eroshima (1987), Cette Grenade dans la main du jeune Nègre ou est-elle une arme à fruit? (1993), and Chronique de la dérive douce (1994), also address the problems of a Haitian's adaptation in North America. Laferrière, who is so multi-faceted and complex, the author of several novels, but also a journalist and radio reporter, highlights the various shocks he underwent when beginning to write in French in a foreign and English-speaking country, embodying the figure, rather than of the "migrant writer", of the "nomadic" writer, who deterritorializes so as to resist a definitive identity or a localization.*

This study aims to examine the cultural contribution of Laferrière, who has always tried to avoid materializing a social identity, embodying rather a dynamic identity, and returning, in this way, to a concept dear to Edouard Glissant: identité rhizome. That is, an identity that does not have a single root, but a multiplicity of roots that come together. His status as a permanent exile can be seen as an obstacle: he is not exactly a Haitian but neither is he a Canadian. He calls himself "Américain", i.e. an inhabitant of the American continent; "un écrivain américain à qui il est arrivé tout simplement d'écrire en français", emphasizing that he belongs to a plural America because Petit-Goâve, Port-au-Prince, New York, Miami, and Montreal, are on the same continent. This America is synonymous with the New World, "un monde à la fois réel et rêvé", a plural world.

Keywords: *identity; nomadism; migration; belonging; language*

1. INTRODUCTION. THE TERM INTERCULTURAL IN QUEBEC

The term *intercultural* appeared for the first time in Québec in 1968, in the name that Montréal's *Groupe d'information et d'échanges interculturels* gave its magazine: "Interculture". The *Groupe* established that the meeting of cultures, dialogue and intercultural relations could be organized in two ways: by focusing on the comparison between the culture of origin and that of reception, a comparison in which the differences between the two emerge; or, instead, by highlighting their similarities and their common ground, the ways in which they resemble each other. In fact, this idea of "intercultural" arose from the reality of immigration which produces culture shock. In this era of exoduses, of planetary migrations, one's place of origin no longer necessarily works for identity recognition. Geography has acquired an indefinite value, like, for example, the titles of Desrosiers' collections, which evoke extensive spaces, *Savanes*, or circumscribed and urban ones, such as the

Métropolis Opéra. In Desrosiers, exile itself no longer has a negative value, since writing, *encre*, makes *ancrage* possible.

Literary writing, which is one of the manifestations of interculturality, tends to emphasize disparity, diversity and even heterogeneity, and the possible reconciliation of various identities. In this sense, Claude Beausoleil is right to say that writing is a desire to go beyond, that authors are always stretching toward an imaginary other place.

Obligatoirement, on devient mobile, parce qu'il y a toujours un aspect de découverte: les mots nous amènent ailleurs, notre désir des mots nous amène à découvrir autre chose (Gaudet, 1985:207).

The concept of interculturality is closely linked, therefore, to the concept of "migrant culture" or, better, "immigrant culture", which: "à défaut de pouvoir survivre comme telle, pourra, dans une situation d'échange interculturel véritable, féconder la culture québécoise et ainsi s'y perpétuer" (Micone, 1994:203).

The term intercultural thus becomes the possibility of keeping writing in a state of equilibrium, in which the immigrant writer becomes a spokesman for his native community, or rather, he becomes a *mélange* of cultures, the product of an integrated sum of forms and consciousnesses so different as to seem ‘undifferentiated’. Intercultural means to compare writings, mentalities, consciousnesses which, in the beginning, do not have much in common, but which, in coexisting and interrelating, approach one another, and form bonds, while still maintaining their particular character. The so-called neo-Québec works are no longer simply a part of the system, but are a necessary component of Québec’s literature, which would no longer have the same characteristics without the contribution of these “other” writings. In this sense, Harel is right when he states that:

Non, Montréal n’est pas seulement cosmopolite [...]. Montréal ne se contente pas de comptabiliser les cultures. Elle préfère les laisser jouer, parfois euphorique, parfois mélancolique, mais toujours soucieuse de respecter la tendresse des immigrants qui viennent y habiter. C’est pourquoi cette ville, demandez-le à un Montréalais d’adoption, est vraiment aimée (Harel, 1992:374).

Jean Jonassaint, a writer of Haitian origin, thinks it is time to go beyond ethnocentrism to

penser le Québec non plus comme français, mais comme *pluriel*, espace géopolitique ouvert aux multiples influences, de multiples habitus comme ceux qui l’habitent ou l’habiteront (Jonassaint, 1985:13).

Thus, the challenge of Québec is in the cultural *métissage* understood as the acceptance of the legitimacy of belonging of every different group in the country: “L’occasion est belle au Québec pour les créateurs de démontrer que l’on peut “appartenir” à un espace géographique commun tout en l’interprétant à partir de divers sensibilités et imaginaires” (D’Alfonso, 1985:20).

2. DANY LAFERRIÈRE’S CULTURAL CONTRIBUTION

Through the dramatization of the social question, the immigrant condition, and the relationships between men and women and marginalization, Laferrière’s work encompasses themes of identity and intercultural experience which interest contemporary critics.

Dany Laferrière, a member of the Académie Française since December 2013, is a writer originally from Haiti, who moved to Montréal during the dictatorship of Duval and currently

resides in Miami. His first novel, *Comment faire l’amour avec un Nègre sans se fatiguer*, published in 1985, after a gestation of almost nine years, was a great public success. Starting with this novel, the next three, *Eroshima* (1987), *Cette Grenade dans la main du jeune Nègre est-elle une arme ou un fruit?* (1993), *Chronique de la dérive douce* (1994), deal with a Haitian’s problems of adaptation in North America. These four novels can be divided into two parts: one, in which there is a critical and ironic description of America as seen by a *Nègre* native to the Antilles; the other, in which the author nostalgically evokes a Haitian childhood, a ‘paradise’ lost forever. These two parts are, however, closely linked, united by the author’s same lucid eye.

Laferrière’s hero-narrators seem to have a dual personality: on the one hand, they are inhabited by an obsession with success at all costs and through any possible means; on the other hand, they cannot forget the universe they come from, which formed them and which taught them values incompatible with the American world.

Laferrière, so multifaceted and complex, author of numerous novels, but also journalist and radio chronicler, reveals the various shocks of the early days of his writing in French in a foreign and Anglophone country, embodying not the figure of the “migrant” writer, but that of the “nomadic” writer, who deterritorializes himself to resist a definitive identity or location.

The cultural contribution of Laferrière is evident, he has always tried to avoid materializing an identifying belonging, embodying rather a dynamic identity, and thus recapturing the concept dear to Édouard Glissant (1990) of *identité rhizome*. An identity, that is, that does not have a single root, but is a multiplicity of roots that encounter each other. His permanent exile status can be seen as an obstacle: he is not exactly a Haitian, but nor is he a Canadian. He defines himself “Américain”, i.e. an inhabitant of the American continent; “un écrivain américain à qui il est arrivé tout simplement d’écrire en français” (Mathis-Moser, 2003:81), emphasizing his membership in a plurality of Americas because, Petit-Goâve, Port-au-Prince, New York, Miami, and Montréal are on the same continent. This America is synonymous with the New World “un monde à la fois réel et rêvé” (Laferrière, 1996), a plural world.

The statement *L’Amérique c’est moi* echoes the notion of José Martí’s *muestra América mestiza* (1974:25). This fundamental concept which structures the thinking of the Cuban writer, sums up the nature of the new American individual as a mixture of cultures and races, characteristic of the Carribean and of Latin American populations, as opposed to the white Eurocentered individual of North America.

The four novels mentioned above have a unique and true *trait d'union*: the desire of the 'black' narrator to become a successful writer; the desire, therefore, to succeed, to become rich and famous, to take full advantage of America and all its pleasures: glory, women, money. This spasmodic desire is at the origin of the writing of the novel which the hero is working on in *Comment faire l'amour avec un Nègre sans se fatiguer*, the famous *Paradis du dragueur nègre*, the novel that could and should allow *Nègre* to escape from extreme poverty.

The same thing happens in *Cette grenade dans la main du jeune nègre est-elle une arme ou un fruit*, in which the narrator dreams of becoming the great contemporary black writer, able to match and go beyond James Baldwin and enter the hall of legendary American heroes. In this way, Laferrière differs from most Québec novelists who tend to distance themselves from America and American writers: while, in fact, the heroes of a Godbout or Poulin go to the United States willingly, they often come back bitter and disillusioned with their American experience, disappointed by the violence and conformism of this society and, above all, happy to return to Québec.

This is not the case for the characters in Laferrière's novels, the writer's doubles, for whom Québec (and Québec is essentially Montréal) is nothing more than a particular facet of the American reality. *Comment faire l'amour avec un Nègre sans se fatiguer* turns out to be a faithful representation of America's ideological complexity: "Le débat sur la question raciale n'existait pas très fortement comme je l'ai écrit ici. Il existait plutôt aux États-Unis" (Laferrière, 1985:17).

The author, in fact, is clearly conscience of belonging to a certain literary tradition, a 'nègre' literature; and the writing of a manuscript by the narrator *Paradis du Dragueur Nègre*, emphasizes Laferrière's will to go beyond the masters of the Black American novel. He will, in fact, in that regard, say that: "Un jeune écrivain noir de Montréal [veut] envoyer James Baldwin se rhabiller" (Laferrière, 1985:89).

However, in the same way that the narrator's attempt to incorporate American ideology is evident, adopting a sort of "instant philosophy", striving to highlight the immediacy and simultaneity of the experience and the real *here and now*; it is equally evident that Laferrière, like others from Québec, will never become fully American in the 'étatsunien' sense of the term. The voice we hear and the pages that we read are surely of America, but of a South American, with black skin and culturally distinct from the American economic empire.

Rather, we can say that the writings of Dany Laferrière are examples of textual hybridity, characteristic of 'border writing'. The border as metaphor evokes a space securely partitioned by physical limits but where the different areas defined by those limits must inevitably co-exist. This space produces a de-territorialized gaze which encompasses everything appearing on both sides of the boundary and also registers instability, movement, incessant leaving, arriving or crossing over. In this space, notions of origin and authenticity are necessarily put into question. Border space shapes origins as a sequence of moments subjected to new arrivals and new influences, a space which is constantly becoming and therefore un-rooted and disconnected from its past.

The author is a border subject himself. His life has been a constant defiance of territorial limits. Born in Haiti, he arrived in Montréal in 1976 where he continued his journalistic activity, publishing in the *Haiti Observer* of New York. In 1990 he left Montréal to settle in Miami. Although he lives in Florida now, he continues publishing in French in Montréal and appears regularly on Québec television as a literary and social critic. This 'border writer' represents the deconstruction of racial stereotyping and shows that his 'war' is ultimately the product and constituting factor of a "pernicious act of language" (Gates, 1986:5).

Verbal provocation becomes the first weapon. The title of Dany Laferrière's first novel, *Comment faire l'amour avec un Nègre sans se fatiguer*, was meant to provoke the Québec public and it did. Non-black Québécois saw it as an insult; non-white Québécois says the author seemed to be condoning stereotypes. Especially revealing was the reaction of certain Haitians in Montréal who also appeared uncomfortable with this book for other reasons. According to them, this author does not write like a Haitian: from his novel, you cannot even tell he is a Haitian. Expectations about writing 'like a Haitian' pose the whole question of boundaries. Laferrière's writing is not legitimate, precisely because he has not respected his particular origins, but he says: "Toujours la même connerie. Les gens doivent écrire sur leur coin d'origine. J'écris sur ce qui se passe aujourd'hui là où je vis" (Laferrière, 1993:15).

He does not reject his origins as a Haitian, but his representation of his place of origin is imbedded in the multiple histories of the past. The body of Laferrière's work rejects stereotypes of exotic Haitianess by refusing to reduce origins to homogeneous definitions frozen in time. Characteristically, in a recent interview about his latest book, the author stated: "Chacun est susceptible

de dire l'Amérique c'est moi" (Chartier, 1993:D2), and he constantly refers to America as a "tout" (Laferrière, 1985:29), something he wants to grasp in its totality with all its differences.

The result is a writing that mixes and transgresses all borders, suggesting what Benedict Anderson (1983) calls *imagined communities*, what Édouard Glissant (1993) calls *Tout-monde*, what Benitez Rojo (1992) calls *the culture of the Archipelago*. These notions do not refer to the same cultural dynamic, but they all signify the necessary questioning of arbitrary geo-political boundaries, in an attempt to understand the way identities are represented and constructed.

Laferrière sees North America as a space where tenuous borders exist in a constant flow and intermingling of ethnic groups; this has resulted in or is inevitably bound up with racial confrontation: "La guerre fait rage au Nouveau Monde...la confrontation Blanc/Noir...il n'y a que ça qui m'intéresse en Amérique" (Laferrière, 1993:13). Writing his North American novels, the author represents this confrontation by waging his own 'war' against racial stereotyping.

In the third novel, *Cette Grenade dans la main du jeune Nègre est-elle une arme ou un fruit?*, Nègre travels across the United States, documenting all the discourses that constitute the great variety of cultural and racial relations in that country. One of his aims seems to be to dispel any illusions of a homogeneous black culture.

Laferrière rewrites Simone de Beauvoir's statement, "On ne naît pas Nègre, on le devient" (Laferrière, 1985:153) and makes it the postface of his first novel. Henceforth, race has replaced gender and Laferrière's battlelines are clearly drawn.

In the case of Laferrière, the intertextual relations rely on parody, on a fragmented narrative held together by a single narrating voice, an intertwining of oral and scribal boundaries, and on a multiplicity of encounters between high literary tradition and what Bakhtine calls "le corps grotesque" (Bakhtine, 1990:35), the low body of popular culture. With the statement: "On ne naît pas Nègre, on le devient" (Laferrière, 1985:153), the author essentially negates the black man's humanity. "On dit les Noirs. C'est une espèce. Il n'y a pas d'individu" (Laferrière, 1985:147). Emphasizing the black being's animal functions highlights the inhuman gaze of the *Other* (Whites, according to the narrator). However, and in spite of everything, in the novel *Comment faire l'amour avec un Nègre sans se fatiguer* there is a spasmodic desire to meet the *Other*. When, for example, the narrator says of Miz Sophisticated Lady that he "veut baiser son identité" (Laferrière, 1985:74), he means to speak of and

emphasize a fusion pact. And again, the narrator complains that *Blanches* women are afraid to spend the whole night with a *Noir*:

Qu'est-ce qui peut bien se passer durant la nuit, pendant le sommeil? Peut-on rêver l'autre? Peut-on pénétrer le rêve de l'autre? L'Occident dit: territoire inconnu. Attention: DANGER. Danger d'osmose. Danger de véritable communication (Laferrière, 1985:77).

To fill this communication void, Laferrière resorts to writing, which allows:

aux identités de se jouer et de se déjouer les unes les autres. Elle constitue des frontières poreuses, traversées par les rêves. Elle détotalise, elle institue un droit au fantasme d'être autre, d'ailleurs, par-delà, en deça, en devenir (Robin, 1998:373).

3. CONCLUSIONS

In conclusion, we can share the affirmation of Sherry Simon (1987:125), that "the Nègre is not a reading of cultural difference but rather the opening of a neutral, almost a negative, cultural space", adding that the writing of these novels is a cathartic act, an attempt to differentiate, through which the author can assert: "je ne suis plus un écrivain nègre" (Laferrière, 1993:199).

In the last novel, *Chronique de la dérive douce*, the narrator-author seems to make his final choice: he refuses to consider himself an "écrivain nègre", since "être nègre n'est pas tout dans la vie" (Laferrière, 1994:55).

Liberated from ethnic attributes, Dany Laferrière remains the writer of the gaze, the writer of the relationship between the self and the other. And it is precisely the problem of multiple plurality which is articulated in all the works of Laferrière and if, as Pierre L'Hérault states, "la littérature québécoise s'articule désormais sur la tension de l'identitaire et de l'hétérogène" (L'Hérault, 1991:56), then Dany Laferrière is by all means a *Québécois*.

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I AM (NOT) MALALA – ANTAGONISTIC PERCEPTIONS OF A NOBEL PRIZE LAUREATE

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Abstract: *At the age of 17, Malala Yousafzai is awarded the Nobel Prize for Peace, an event that unleashed enthusiasm and revolt, appraisal and sheer hatred, support and blame. I am Malala: The Girl Who Stood Up for Education and Was Shot by the Taliban is the book Malala Yousafzai co-wrote with journalist Christina Lamb, triggering the same antagonistic reactions, East and West. The aim of this research paper is to cluster the most vocal attitudes, identify their ideological, political and cultural motivations and therefore position the Malala phenomenon against a balanced perceptive background. As with the case of the Rushdie affair, Malala has become one of the most controversial disputes at the international level oriented on the West-East discrepancies of perception and reaction.*

Keywords: *Malala Yousafzai; I am Malala; Nobel Peace Prize; Pakistan; Tehrik-e-Taliban Pakistan*

1. TERRORISM AND RADICALIZATION

Malala Yousafzai is the youngest Nobel Prize laureate, enjoying the reputation of such an award, bearing the responsibility of a worldwide acclaimed peace-through-education icon, and probably wondering why her Pakistani conationals – some, few or too many of them (depending on who is counting) – have been so vocal, unfortunately in a negative way, about her standing among the most influential contemporary world personalities. Our present day world tends towards common goals and achievements, states to be sharing the same values and principles while trying to ‘solve’ issues – social, political, ideological, or cultural – that would plague the supreme achievement of a superior humanity. However, the project of bettering the world comes under immediate questioning when there rise suspicions about who the white well-wishers are, what exactly their generous plans are – and how about expected profit? - , or who is going to be the sacrificial pawn, as a necessary move of the global game. Be the dream as global scale humanitarian as it may, the de facto world we are creeping through continues to exist as divided as for a long time: the West vs. the East, the Global North vs. the Global South, the Developed Countries vs. the Underdeveloped ones, the colonial vs. the post-colonial and dichotomies could continue as many

as our ideological mindsets may develop. It is, therefore, human to contextualize and historicize phenomena that have achieved an ecumenical scope, to dispute them and attempt plausibility against the background – cultural, ideological, religious, geopolitical – against which they have erupted. The present study deals with the phenomenon that Malala Yousafzai is in our contemporary global society, the positive reactions towards her agenda as well as the negative comments she has received in time. At the same time, the study sets to discuss the critical motivations behind both types of response to her messages, taking into consideration the historical, ideological and cultural elements that have created the dichotomic discourses.

2. NARRATIVES OF HAILING

When, in 2014, at the age of 17 Malala Yousafzai was awarded the Nobel Peace Prize, along with Kailash Satyarthi, Indian activist against child labour, the Western political leaders and some of the Pakistani officials - Prime Minister Nawaz Sharif and former president Asif Zardari talked in terms of Malala having made the nation proud – reacted in a positive way, hailing her as an icon of the fight for education, especially as a defender of female education in the schooling process, as well as a human rights advocate.

However, 2014 stands as the peak of a whole previous campaigning life that started with Malala's corresponding for BBC Urdu between January 3rd, 2009 and March 12th, 2009. During this period of time, she reported on the daily life of young schoolgirls in the Swat Valley, Khyber Pakhtunkhwa, Northwest Pakistan. The reason for which this daily life was of interest to BBC is that the influence of the Taliban in the area was increasing, with a direct effect on the schooling process: schools were constantly being closed, especially those educating girls.

Yousafzai's blog, modelled on the diary of Ann Frank (d.1945) written under the Nazi occupation of Holland, provoked the ire of the Taliban who opposed Western forms of education which they regarded as an assault on their traditional values and an extension of the Western hegemony in that region. This blog allegedly led to the attack against her outside her school by the Taliban (Kunnummal and Esack, 2015:55).

On October 9th, 2012, Malala was attempted a murder on by Atta Ullah Khan, a graduate student in Chemistry, at the order of Mullah Fazlullah, the Taliban cleric who used to be the most vocal against girls' education. The criminal act was immediately denounced at both international and national level: British Foreign Secretary William Hague named it "barbaric", USA president Barack Obama – "reprehensible, disgusting and tragic", while Secretary of State Hillary Clinton commented on the attackers' feeling "threatened by that kind of empowerment" that they felt in Malala's "[being] very brave in standing up for the rights of girls"; in Pakistan, president Asif Ali Zardari called it "an attack on civilized people", while fifty most representative Muslim clerics issued a *fatwā* against the offender. The criminal act against her propelled Malala on the international scene of activism and she has become a leading voice for the rights of women to education and a defender of the oppressed. On July 13, 2013, the United Nations dubbed her birthday as "Malala Day", after her speech held in support of universal right to education. In her speech, Malala said:

The terrorists thought they would change my aims and stop my ambitions, but nothing changed in my life except this: weakness, fear and hopelessness died. Strength, power and courage was born... I am not against anyone, neither am I here to speak in terms of personal revenge against the Taliban or any other terrorist group. I'm here to speak up for the right of education for every child. I want education for the sons and daughters of the Taliban and all terrorists and extremists.

As Kunnummal and Esack (2015: 55) remarked:

This attack was widely denounced in the international media and by organizations and politicians – both Muslim and non-Muslim – and garnered intense media attention heralding the beginning of Yousafzai's image as a global icon of girls' right to education and a symbol of bravery against unjust political forces.

After recovery, in U.K., she started the Malala Fund with the mission of supporting girls' education worldwide, while in Pakistan, as an immediate consequence of the dramatic event, over two million people signed the Right to Education Campaign's petition that later turned into the ratification of the first Right to Education Bill in Pakistan.

Besides the two most impacting years, 2012 and 2014, Malala's advocating campaigns and speeches have been rewarded with the most prestigious prizes, among which: National Youth Peace Prize, 2011; Sitara-e-Shujaat, Pakistan's third-highest civilian bravery award, 2012; Sakharov Prize for Freedom of Thought, awarded by the European Parliament in 2013. In 2013, 2014, and 2015, she has been considered one of the most influential personalities worldwide, while in 2017 Malala has become the youngest United Nations Messenger of Peace. In 2013, the book *I am Malala: The Story of the Girl Who Stood Up for Education and Was Shot by the Taliban* – a memoir – that she has co-written with Christina Lamb, a British journalist, is published in USA and UK, the international response being, once again, overwhelmingly appreciative.

If at the international level Malala Yousafzai has constantly been praised, supported and promoted as the voice in defence of female education worldwide, in Pakistan, her home country, reactions have been contradictory. In this section, we shall refer to the positive response she has received from media and from politicians.

Farman Nawaz, in his article "Noble Prize Winner's Fate in Pakistan" published on October 14th, 2014 in *Daily Outlook Afghanistan*, states:

Malala has paved the way for an environment which can lead to the establishment of a society of progressive views and development. [...] Malala has played such a role in a Talibanized society that can improve the lost image of Pakistani society. Her role is a ray of hope in the darkness of extremism and fundamentalism.

What can be easily deduced from Nawaz's positioning is that he polarizes the Pakistani society into fundamentalists and pro-Western open-minded supporters, his claim being that the extremism exercised against Malala's agenda is the same that destroyed the nation by supporting Talibans and what he calls terrorism.

In another article, "Hating Malala", published in *Dawn*, Pakistan's oldest and most widely read English-language newspaper, on October 13th, 2013, Cyril Almeida develops a pro-Malala argument against the negative perception of her activities within the Pakistani community. He starts his argumentation by rhetorically asking: "Why are so many ordinary, seemingly normal people consumed with anti-Malalaism?", constructing his theory around the pivotal idea that Pakistan is a declining state, incapable of providing its citizens the basic amenities as a premise for them to lead a decent life. Almeida insists on the general dissatisfaction of Pakistanis with the state apparatus, calling it, in their name, a "predatory state" towards which natural feelings of love and loyalty cannot be triggered. On the background of general discontent and lack of coagulating and guiding lines, there has appeared the "alternative discourse, a replacement theory", namely the Taliban platform with (more) religion as the condition that "will lead to peace, security and maybe even prosperity." Under these circumstances, Almeida answers clearly the initial question:

Why hate Malala? Because she speaks of the old model, of a state that is rooted in universal and modern principles and tenets, that delivers equally to all without recourse to religion. But there's a new theory in town and it's spread far and wide in this land of hours. [...] A state can, in theory at least, eliminate the purveyors of an ideology that make it possible for so many to hate a teenage girl who was shot in the face for speaking about girl's right to education. But can an already declining state do any such thing? Long live the Taliban! Down with Malala!" Through his ideological analysis of the confused Pakistani mentality, Almeida manages to portray Malala in the brightest, though tragic colours, of a personality that her own people does not deserve. In the same line of analysing Pakistanis' mentality, Syed Irfan Ashraf, columnist for *Dawn* and against the Talibans' dogma, explains: "People want to see things in black and white. They want to believe the Western people want to get hold of this region, the resources, that they are behind the military and terrorism. If they accepted what Malala is saying and accepted her as a daughter, then they would have to admit they are wrong. (in Hamida Ghafour, "Malala Yousafzai: Backlash against Pakistani teen activist spreads in her homeland", thestar.com, July 19th, 2013).

Malala would not be the first Pakistani with a global reputation that is denied the proper respect within her own homeland: Prof. Abdus Salam, the first Pakistani and first Muslim to receive a Nobel Prize in science, Sharmeen Obaid-Chinoy, the first Pakistani to win an Oscar for her documentary on female victims of acid attacks, Mukhtar Mai, the female that dared take to court the men who had gang-raped her in 2002 and who was proclaimed Woman of the Year in 2005 by Glamour Magazine. Referring to these illustrative cases of rejection and denial, while also mentioning the cases of the murdered child labour activist Iqbal Masih, of Rimsha Masih, who was accused of blasphemy and received asylum having being threatened with death, and of Kainat Soomro, sexually abused and bringing the offenders in court, Huma Yusuf, in "About the Malala Backlash" (*The New York Times*, July 18, 2013) concludes:

[All these cases] are a sign that Pakistan is still struggling to figure itself out – to figure out how to participate in the modern, global economy as it comes to terms with its colonial past, to reject Western pressure while coveting international approval, to strengthen its democratic institutions as an Islamic republic. The criticism back home will increase, and with it, the tragedy of Pakistan's identity crisis.

Fatima Bhutto, in "I am Malala by Malala Yousafzai – review" (*The Guardian*, October 30th, 2013), is also a defender of Malala and her "faith and her duty to the cause of girls' education [which is] unquestionable", and mentions "her pain at the violence carried out in the name of Islam [which is] palpable." Since Malala has been under constant criticism in Pakistan, starting with politicians and going all the way to ordinary citizens, Bhutto takes the responsibility of countering this by referring to "Malala's speaking against America's drone warfare, the CIA's policy of funding jihadi movements, the violence and abductions carried out by the Pakistani military." Also aware of the West's superior positioning towards the East, Bhutto assumes this yet includes Malala and her mission as equally significant in the global project of humanity:

It will always be more convenient for the West to point itself as more righteous, more civilized, than the people they occupy and kill. But now, Malala's fight should be our too- more inclusion of women, remembrance of the many voiceless and unsung Malalas, and education for all.

3. NARRATIVES OF HATE

If a people finds itself in a state of confusion as to its own identity, if dissatisfaction and lack of

visionary goals represent the daily agenda, then having a voice that crosses borders and assumes its national identity is very likely to undergo a process of tumultuous contestation. This is the paradigm in which the case of Malala may fit. At the public announcement of Malala Yousafzai's winning of the Nobel Peace Prize, in Pakistan, there were three types of reaction: the eulogistic (discussed in the previous section), the repudiating and the dodging. In this section we shall discuss the last two.

3.1. Repudiating. Denial and incrimination of Malala's achievements in terms of their motivation and purpose started to darken the Western radiance of the icon of courage and determination. Tariq Khattack summarizes it plainly for BBC: "It's a political decision and a conspiracy." (in M. Ilyas Khan, BBC News, Islamabad, October 10th, 2014) The conspiracies theories flooded the Pakistani political life, community debates and media: the shooting was set up by CIA in order to justify and continue their drone attacks, Malala being dubbed an "American spy" by Tehrik-i-Taliban Pakistan and the pro-Taliban supporters. In line with the conspiracy theories, one editor in a newspaper in Mingora, her hometown in Northwest Pakistan, claimed that: "The Americans and Malala's father conspired to get her shot so she can become a hero", while Bina Shah, in "The Malala Backlash" (in *Dawn*, July 16th, 2013) mentions another pervasive, more emotional, scheme: "She was being used to make Pakistan feel guilty for actions that were the fault of Western powers in the first place", with direct reference to the American drone affair in Pakistan and Afghanistan:

Why did America kill innocent children with drones and then lionise the young Malala to make themselves feel good that they actually cared about the children of Pakistan and Afghanistan?

Consequently, Malala Yousafzai turns into "Malala Dramazai" on Facebook posts and Twitter twits, all her public speeches being associated with "playing drama" for the West. Consequently, the dictum is given in post-colonial terminology:

Malala is the good native, she does not criticize the West, she does not talk about the drone strikes, she is the perfect candidate for the white man to relieve his burden and save the native [...] her cause had been 'hijacked' by the 'Western saviour complex'. (Assad Baig, "Malala Yousafzai and the White Saviour Complex", Huffington Post blog, July 13, 2013).

The conspiracy hypothesis was also fuelled by the viral photos showing Malala and her father meeting top USA officials and "CIA agents" at

which false statements have been added according to which Malala criticized the Pakistan Army or encouraged operations in Pakistan. Therefore, it is not only USA, but also the Pakistani government and the Pakistani media that have organized this conspiracy. (aspect discussed by Jahanzaib Haque, "We are not Malala, we may be the Taliban", *The Express Tribune*. Blogs, October 15th, 2012)

One direction in the process of Malala's public whipping centres on the influence that her father has exercised upon her ideological agenda. Ziauddin Yousafzai has been associated with Awami National Party, "a secular force of Pashtun nationalists that was allied to Mahatma Gandhi's All India Congress and opposed Indian partition" (Wikipedia.com), which is linked to the Red Shirt Movement (Khudai Khidmatgar) that, after independence, was accused of collaboration with Indian RAW. Therefore, M. Ilyas Khan concludes:

The mixed reaction that Malala has attracted can be partly explained in terms of her political heritage in a society where religion and an enduring perception of the West as the enemy of Islam dominate the public discourse. ("The Antagonism towards Malala in Pakistan, BBC News, Pakistan, October 14th, 2014).

The educational reform drive in Malala is also linked to her father's preoccupations for reform in the education system in Pakistan, so, the way in which she is perceived is being, in fact, the speaking trumpet of his agenda, in an hypostasis that is more likely to trigger attention and emotions, namely that of a vulnerable yet daring girl child/adolescent.

Another battling ground in the anti-Malala campaign was initiated by Mirza Kashif, president of the All Pakistan Private School Federation that includes most elite schools in Pakistan - 152,000 member institutions, with over 25 million pupils. He established and declared that the book will not be included in the schools' curriculum and it will be banned in school libraries. Though initially a supporter of Malala's educational initiatives, once the book published, Kashif adopted this radical positioning, stating that:

Pakistan is an ideological country. That ideology is based on Islam [...] in this book are many comments that are contrary to our ideology. (qtd. by Umair Aziz and Andrew Buncombe, "Inspiration or danger? Private schools in Pakistan ban Malala Yousafzai's book", *Independent*, November 10th, 2013).

Other accusations brought by Kashif based on her book include Malala's referring to the case of

Salman Rushdie in positive terms on the grounds of free speech and the fact that large parts of her book were not written by her given the reference to historical realities accompanied by political comments that took place before she was born. Given the scope of Kashif's influence in the educational system in Pakistan, it is no wonder that even the state schools sided with his position to a significant extent: though not officially banned, the book was not intended to be included in the curriculum either.

The fourth cluster of opinions in the Pakistani campaign launched against Malala and her activism focuses on the Taliban response. Adnan Rasheed (Taliban commander)'s open letter to Malala Yousafzai write that the reason she deserved to be shot by the militants because she was running a "smear campaign" against them, not because she was a defender of girls' education right. Ehsanullah Ehsan, chief spokesman for the Pakistani Taliban, called her "the symbol of the infidels and obscenity", liable to be targeted and shot again. The other two reasons invoked by the Taliban were that, firstly, her father should have stopped his anti-Taliban campaign through his daughter, ignoring the warnings he had received and, secondly, that it was their duty to act against those who denigrate Islam, stating that the Quran says that "people propagating against Islam and Islamic forces would be killed" and "Sharia says that even a child can be killed if he is propagating against Islam." The motivating discourse of the Taliban would have stood as an appalling, yet isolated, expression of sheer extremism / terrorism unless a significant part of the Pakistani society had sympathized with their point of view. Zubair Torwali, head of the Centre for Education and Development in Swat Valley, in *The Express Tribune*, July 17th, 2013, observes on the Taliban's narrative also resonating with many people:

At the social level, Taliban apologists have quite successfully managed to spread a warped mindset among ordinary Pakistanis, which sees the militants as pious people striving to establish an Islamic state, and their opponents as Western-educated liberal heathens.

3.2. Dodging. In "About the Malala Backlash" (*The New York Times*, July 18th, 2013) Huma Yusuf summarizes the three most significant complaints of Yousafzai's critics:

her fame highlights Pakistan's most negative aspect (rampant militancy); her education campaign echoes Western agendas; the West's admiration of her is hypocritical because it overlooks the plight of other innocent victims, like the casualties of US drone strikes.

Since the second and third complaints have been discussed above, we shall focus on the first one, namely, the militancy issue in Pakistan against the background of official politics. The many people that Torwali refers too also include the political class. When the United Nations dubbed July 12 as "Malala Day" in order to raise awareness about education at a global level, the Pakistani government did not answer the event officially, nor acknowledged it. When Malala was shot by the Taliban, once again, there was a lot of confusion, better said dodging, at the level of mainstream political parties about how to deal with the extremist act of violence. Venky Vembu comments in "How Pakistani jihadi minds justify attack on Malala: Perversely" (firstpost.com, October 15th, 2012):

Leaders across the political spectrum, from Prime Minister Raja Perves Ashraf to Interior Minister Rehman Malik to opposition leaders, including the charismatic Imran Khan, have limited themselves to issuing ritualistic proforma condemnation of the attack without criticizing the Taliban by name.

Even though TTP claimed the attack and explained the motivation that stood behind it, at the official level, Rehman Malik made a strange supposition about the possibility of some splinter group of TTP to have committed the deed, while Imran Khan, also called 'Taliban' Khan correlated the attack on Malala with the drone attacks in the tribal areas of Pakistan, thus trying to trigger a more extended emotional effect and at a larger scale as well. Jahanzaib Haque, in "We are not Malala, we may be the Taliban" (*The Express Tribune. Blogs*, October 15, 2012), sadly but frighteningly observes:

It probably didn't need a murderous attack on a 14-year-old schoolgirl to confirm that the Pakistani jihadi heart is today filled with poison. But to elaborate justification of that attack by mainstream political parties and by blind adherents of extremist ideologies shows just how deep the venom has travelled.

The international response to Malala – icon of courage and defender of education has been uniformly appreciative. However, Pakistan reacted to the entire Malala phenomenon in a varied antagonistic way: support, pride, hailing and enthusiasm on the one hand, hate, downgrading, and denial on the other. To hail or to hate are themselves extreme feelings and may invite thinking that adopting either of these responses is giving way to subjectivism, hidden agendas, political adherence, social benefits, or any other

type of interest. When Jahanzaib Haque asserts that: “In order for *terrorists* to flourish, they need more than guns, finding and a geographical location to operate in – they need an ideological space to occupy and work inside”, the reader observes where he stands. What could balance reactions is the understanding of the historical context and the insight into the ideological reasoning of both antagonistic sides of what the Malala phenomenon is.

4. CONTEXTS AND HISTORY

Much of the Western discourse around Malala Yousafzai as a victim of Muslim terrorism has been constructed on a post-colonial discourse that also includes in its agenda Islam, gender, and politics, while the Eastern discourse was based on a reply-back assumption, yet within the same ideological imperialist framework. A decolonial approach is

[an] epistemic perspective [that] criticises both hegemonic and marginal fundamentalism. It rejects the fundamentalist premise that speaks about the ways of finding truth and universality from one epistemic tradition (Kunnummal & Esack, 2015:51).

In their salient article, “Malala Yousafzai and the Post-9/11 Politics of Gender and Governmentality”, Ashraf Kunnummal and Farid Esack start from the premise that “Yousafzai’s public personality brings to the fore a web of power relationships of various sorts such as race, class and location” (2015: 52) and set to “interrogate the issues of class, caste, regional location, sexuality, governmentality, race and imperialism. This intersectional approach to the debate challenges the dominant paradigm of the simple victimhood of women by a peculiarly reified Muslim patriarchy. (Kunnummal and Esack, 2015:52). In the hegemonic discourse of the West, the Muslim women are still perceived as victims of a fundamentalist Islam, going hand in hand with a visionary perspective of a liberal West whose duty is to rescue and liberate them.

However, such a discourse ignores the contingencies of the space where these women exist. In approaching Malala Yousafzai, we must be aware of the geographical location of her birthplace, the local politics and the family background that all contributed to her development.

The larger and localised context wherein Yousafzai and her family emerged in the political history of this particular region is important in shaping the events that led to how Yousafzai was imagined by those who regarded her as an enemy (Kunnummal & Esack, 2015:55).

The people in the Swat Valley have constantly contested Western implications in the region and the Pakistani state policy, leading to a clear background of radicalization. Whatever was in the agenda of the West and supported officially at state level has been a perceived with suspicion and even more: the drone attacks and the complicity of the Pakistani elites are just some causes that triggered the ire of the militants in the area. It is under these circumstances that Ziauddin Yousafzai propagated his anti-Taliban credo and, along with him, his daughter did the same. The main Western political discourse was built on the fundamentalism of the Islamic militancy, namely, the Taliban one. Hand in hand with this, there went the victimization of the Muslim women in the area, what Kunnummal and Esack call

the gendered nature of South Asian politics and the War on Terror. (2015: 60); The rhetoric of women rights abuses was the major cherry on top of this [Bush] administration’s sales pitch for its discourse on human rights as a pretext for the invasion of Afghanistan (2015: 62).

Consequently, against this background of Western ideology of terror and gender, Yousafzai perfectly matches the “docile image of Arab and Muslim women, waiting to be ‘liberated’ by the US army.” (Dabashi, 2012: 185) Her story fits into the Western circulating pattern of the oppression of Muslim women by terrorist brown Muslim men.

The Western media response to the attack on Malala gradually transformed her particular case into a generic one. The name of the attacker was not important, as there was nothing of interest related to the particularities of the event. Shenila Khoja-Moolji, in “Reading Malala. (De) (Re) Territorialization of Muslim Collectivities” (2015: 546) comments on this process:

The ahistorical and decontextualized representations of the Taliban, and the grafting of the crimes of particular gunmen onto entire populations and nations, serve the critical role in contemporary geopolitics, from legitimizing military engagements (such as Afghanistan in 2001, Iraq in 2003, and threats to Iran) to encouraging soft interventions in the form of educational assistance and other aid projects.

Hamid Dabashi calls this “politically expedited collective amnesia” (2006) whose only escape is contextualizing and historicizing events and people, so that the ideology of a paradigm could not disfigure the truth.

5. CONCLUSION

Kunnummal and Esack (2015:66) end their article in a pessimistic note:

After 11 September 2001 and especially during the invasion of Afghanistan, global hegemonic powers used the issue of gender in South Asia to justify their colonial ambitions. We argue that many of the dominant assumptions on Yousufzai were utilized by global hegemonic powers whose aim was to exercise control over the region both ideologically and militarily. [...] Yousufzai's presence on the global stage as a peace icon and her 2014 Nobel Peace Prize have not changed the discourse in any meaningful way.

We, on the other hand, are more optimistic: once aware of the functioning ideological discourses in the West and in the East, we are able to perceive their limitations, their agendas and the consequences they may have at a global scale. Understanding means awareness and activism is the next step in unveiling the truth. Leaving behind subjectivism and the tendency to affiliate to the most powerful hence the most influential ideologically, we may stand as a significant voice in proclaiming what could help humanity unveil in both its sufferings and its achievements. The case of Malala Yousafzai could be a starting point in building a discourse in which the driving idea of her actions is the only one that matters and that could inspire us into appraising values and the beauty of a thought.

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SECURITY AS SPEECH ACT. DISCOURSE CONSTRUCTIONS ON THE SYRIAN REFUGEE CRISIS

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Abstract: *The aim of this article is to emphasize the way in which discourse constructions and portrayals of selected issues can be shifted from normal politics and placed under the umbrella of “emergency security issues”. The theoretical framework tackled here is the one provided by the Copenhagen School of Security Studies and the case study focuses on the contemporary Syrian refugee crisis. According to the scholars from the Copenhagen School, the concept securitization entails the construction of threats following a “grammar of security” (in Barry Buzan’s terms). Consequently, no issue is a threat per se, but “anything could be constructed as one” by employing discourse constructions. As such, (in)security is in fact speech act. The article will apply this theoretical and analytical framework on European and North American speech acts regarding the Syrian refugee crisis. The aim is to show how refugees are portrayed as threats to European and American security and how the refugee crisis is named, presented as existential threat, and shifted into emergency politics. The latter is then employed by certain speech acts as justification for claiming the need to use whatever means are necessary to block the presented imminent threat.*

Keywords: *security; speech acts; Syrian refugees; emergency politics*

1. INTRODUCTION

In this article, the main focus is placed on the analytic and theoretic framework of the Copenhagen School of Security Studies while the case study is centred on the Syrian refugees. The paper will firstly present the traditional, Cold-War period approaches on security (with its focus on state security and military threats) and then briefly tackle the attempts to respond to post-Cold War realities and revisit the concept of security. The second part of this article will present the core elements of non-traditional conceptions of security, focusing on the writings of scholars associated with the Copenhagen School of thought. At this point, the concept of *securitization* will be presented and the way in which speech acts pinpoint to perceived security issues will be described. Finally, the last part will concentrate on the Syrian refugee crisis and will try to demonstrate that recent American and European discursive constructions shift the issue of refugees from democratic politics to “emergency politics”, hence turning the crisis into a European one, rather than a Syrian one.

2. DEVELOPMENTS WITHIN SECURITY STUDIES IN THE IMMEDIATE POST-COLD WAR PERIOD

The 1990s witnessed a revisiting of the concept of “security”. Several non-traditional (also called “widening” and “deepening”) debates on security emerged. The main objective was to challenge or complete the Realist and Neorealist views on security. The latter approaches had overwhelmingly dominated to field of Security Studies during the Cold War period, focusing on national security and on states as sole referents of security. According to (Neo)realism, security issues are centred on state security, on the military sector (as main area of security concern), and on potential threats, which are external to states and which are best counteracted by the states’ maximization of military power. Ole Waever underlined that

security is, in historical terms, the field where states threaten each other, challenge each other’s sovereignty, try to impose their will on each other, defend their independence [...] (Waever, 2007: 69).

The traditional or (Neo)realist perspective is based on state-centrism (meaning the centrality of states within security issues and “hard politics”), materialism (meaning the exclusive role assigned to material forces in world politics, such as geography, size of territory, military arsenals, natural resources etc.) and the use of force, which refers to the use of military force by states and implies the prevalence of military threats that states are confronted with (Buzan & Hansen, 2009).

However, the aftermath of the Cold War was marked by the shift from inter-state wars to intra-state ones and brought along new issues for International Security Studies. New threats emerged in the immediate post-Cold War period, which can be roughly subdivided into two main categories: global ones and others which are internal to states. Global threats refer to non-state transnational actors (such as terrorist organizations), the depletion of ozone layer and global warming, the spread of HIV and of epidemics, poverty and underdevelopment. Solutions to such global threats are no longer to be found within *inter*-state relations. Rather, they require global attention, within entities that comprise all the states (such as the United Nations). On the other hand, the post-Second World order witnessed specific threats which are internal to states (intra-state ethnic strife, civil wars, or new wars). Therefore, several states were affected rather by state weakness or state failure, by intra-state violence and irregular or unconventional attacks launched by sub-state actors, or by internally displaced people, famine, and ethnic or religious inter-communal armed conflicts. As a result, it became obvious that states no longer needed to focus chiefly on defending their territory from external equal enemies (*i.e.* other states) or to counter-attack external military threats. New threats (global threats, on the one hand, or internal and internationalized, on the other hand) triggered the need to revisit the concept of security and to analyze its new accommodating dimensions. Hence, *food insecurity*, *environmental security*, *societal security*, *human security* became salient security issues, but also relevant terms within Security Studies.

Several non-traditional approaches on security developed during the 1990s and they all focused on extending and deepening security. As shown by Keith Krause and Michael C. Williams, the “new thinking on security” entailed several axes. Most importantly, there have been many

attempts to *broaden* the neorealist conception of security to include a wider range of potential

threats, ranging from economic and environmental issues to human rights and migration (Krause & Williams, 2007:135).

Such broadening approaches have been accompanied by

discussions intended to *deepen* the agenda of security studies by moving either down to the level of individual or human security or up to the level of international or global security (Krause & Williams, 2007: 135).

Moreover, as emphasized by Emma Rothschild, “different entities (such as individuals, nations, and ‘systems’) cannot be expected to be secure or insecure in the same way; the concept of security is extended, therefore, from military to political, economic, social, environmental, or ‘human’ security” (Rothschild, 2007:2). Barry Buzan and Lene Hansen traced the growth and evolution of the “widening–deepening side” of International Security Studies and explored the non-traditional branches of Security Studies, categorized as follows: Constructivist Security Studies, The Copenhagen School of Security Studies, Critical Security Studies, Feminist Security Studies, Postcolonial Security Studies, and Human Security (Buzan, Hansen, 2009).

In what follows, this article will focus on *securitization*, the concept coined by scholars of the Copenhagen School of Security Studies, and will try to demonstrate its relevance in the case of the contemporary Syrian refugee crisis.

3. SECURITIZATION AND THE COPENHAGEN SCHOOL OF SECURITY STUDIES

The Copenhagen School and its leading scholars Barry Buzan, Ole Waever, Lene Hansen and Jaap de Wilde revisited the concept of security by focusing on its broadening attributes. Drawing on previous security commentators, such as Arnold Wolfers (1962), Barry Buzan, Ole Waever, and Jaap de Wilde indicated that security can be tackled both objectively (as real threat) and subjectively (as perceived threat), and contended that *securitization*, just as politicization, should be understood as intersubjective process (Buzan *et al.*, 2011:52).

Also, the Copenhagen School scholars theorized the binary concepts *securitization* and *desecuritization* and analyzed security as a speech act. *Securitization* is the process of making an issue a “security” issue. The securitization process transfers issues from “normal” (accountable/

democratic) politics to “emergency” politics. Therefore, securitization refers to the following core feature of security: “the ways in which threats are discursively tackled and presented” (Bright, 2012: 863). The concept entails the construction of threats following a “grammar of security” which indicates “an existential threat, a point of no return, and a possible way out” (Buzan, *et al.*, 1998:33). The essence of the securitization idea is that no issue is a threat *per se*, but that “anything could be constructed as one” (Bright, 2012:866). The twin concept *desecuritization* focuses on “moving out of security” (Hansen, 2012:526) or “the shifting of issues out of emergency mode and into the normal bargaining process of the political sphere”; Barry Buzan argues that this is the “optimal long-range solution” (Buzan *et al.*, 1998:4, 29). As Huysmans observed, “the speech act of security draws upon a historically constituted and socially institutionalized set of meanings” (Huysmans, 2006:25).

Ole Waever explained that a security problem emerges when a certain development is *named as security issue*:

What then is security? With the help of language theory, we can regard ‘security’ as a speech act [...] By uttering ‘security’, a state-representative moves a particular development into a specific area, and thereby claims a special right to use whatever means are necessary to block it (Waever, 2007:73).

Securitization can be regarded, according to this analytic framework, as an extreme version of politicization. The process of securitization entails the transference of some issues from normal politics to emergency politics, because such issues are presented as “existential threats”, for which emergency measures and procedures are needed; the latter emergency actions are justified outside of normal, bargaining politics. Certain issues are considered as security issues by political elites and are presented to an audience (usually public opinion) as being more important than others, hence having absolute priority. In this process, the entire political logic of evaluating security issues is transformed not because there is a real existential threat, but because the issue is presented as such. Basically, this is achieved through speech acts, by declaring or labelling an issue as being an existential threat for the security of the state, nation, community, identity or for any other principle of existence. Once the emergency and priority are established through the speech act, emergency measures can be legitimized in order for the referent object to survive (Buzan *et al.*, 1998:23, 24; Buzan *et al.*, 2011:44-47).

4. DISCOURSE CONSTRUCTIONS ON THE SYRIAN REFUGEE CRISIS

The usual image associated with refugees is indicating a rather desperate picture. Refugees are victims of conflict and they flee the area of violence, trying to find rescue in other countries. In international organizations’ lexicon, refugees are presented as people who are forced to leave their homes, because they legitimately fear persecution. According to the Office of the United Nations High Commissioner for Refugees (UNHCR),

a refugee is someone who has been forced to flee his or her country because of persecution, war, or violence. A refugee has a well-founded fear of persecution for reasons of race, religion, nationality, political opinion or membership in a particular social group. Most likely, they cannot return home or are afraid to do so. War and ethnic, tribal and religious violence are leading causes of refugees fleeing their countries (UNCHR, *What is a refugee?*).

From a legal standpoint, refugees are an issue of humanitarian action (hence based on compassion for fellow human beings) and are the concern of the international community. According to the 1951 Refugee Convention,

one of the outstanding achievements of the 20th century in the humanitarian field has been the establishment of the principle that the refugee problem is a matter of concern to the international community and must be addressed in the context of international cooperation and burden-sharing (UNHCR, 1951).

The issue of refugee is linked to the principle of human rights protection and is considered as essential part of international law:

Principles of human rights have considerably widened the ambit of protection afforded to persons generally. Moreover, the Convention is based on humanitarian ideals embellished in the concept of human rights. Indeed the preamble to the Convention Relating to the Status of Refugees affirms the principle enunciated in the Charter of the United Nations that human beings shall enjoy fundamental rights and freedoms without discrimination. The grounds on which persecution is recognised in the Convention, namely, race, religion, nationality, political opinion or membership of a particular social group are identical to those on which discrimination under human rights standards is prohibited in general international law (UNHCR, 1951).

This representation of refugees is centred on the idea of victims who try to escape persecution and who are in desperate need of protection. In this sense, refugee and security and intertwining terms, because insecurity triggers the forced displacement of refugees and their arrival in other countries where they seek asylum. The case of the Syrian refugees is an illustrative example for this, due to the fact Syrians have been leaving their country ever since the civil war broke out after the uprising from 2011.

However, some recent and contemporary discourses portray the current Syrian refugee crisis in a different way. In such portrayals, the Syrian refugees are presented as threats to European or North-American security. In what follows, this article tries to briefly capture the core content of such discursive representations, to show how such discourse constructions are shaped, and to demonstrate that all these entail a process of securitization. In a press conference, American president Donald Trump pictures the Syrian refugees as threat to North-American borders. His discursive construction links refugees to “the bad ones” or “the criminals” (*Trudeau and Trump on Syrian Refugees*, <https://www.youtube.com/watch?v=ZmbjCcVk08A>). Trump said “immigrants would face questions about honour killings”, he mentioned their view on “women and gays and minorities”, but also their attitudes on “radical Islam”. According to this speech act, refugees are synonymous to major potential dangers: “we have no idea who these people are, where they come from”, Trump said of Syrian refugees during a speech in Phoenix, and added: “I always say, Trojan horse. Watch what’s going to happen, folks. It’s not going to be pretty.” (*The Guardian*, <https://www.theguardian.com/us-ews/2016/sep/02/donald-trump-syria-refugees-us-immigration-security-terrorism>).

Hungarian Prime Minister Viktor Orban attacked the European Union’s migration policy, by portraying the refugees as existential threats to “European Christian values”, since “refugees pose a danger to European traditions of Europe”. In Orban’s speech act, receiving refugees is equal to “importing crime, terrorism, homophobia [...]” (*Hungary, PM Orban blames refugees for undermining Christian Europe*, <https://www.youtube.com/watch?v=4wrrdKOFt00>).

This article argues that refugees are portrayed as major dangers and that this discourse construction is part of a securitization process. Some political elites (President Donald Trump and Prime Minister Viktor Orban are selected here, because their speeches are illustrative in this sense) resort to speech acts, construct a specific discourse, and present a specific

issue (the contemporary Syrian refugees) as existential threat to North-American borders and to European security, respectively. Moreover, the issue of Syrian refugees is presented to an audience (American public opinion, Hungarian public opinion, but, *in extenso*, European and international public opinions) and it is emphasized as key priority for American or European survival and values. Also, these speech acts trigger the shift from normal, accountable, democratic politics to “emergency politics” which require specific actions (such as building fences in order to fend off the incoming flows of refugees). The “point of no return” (key stage in the securitization process) is also stressed, since the existential threats are presented not only as sources of insecurity for American and European citizens, but also as major dangers to fundamental Christian values and to the very basic pillars of the West.

The UNHCR presents the issue as “Syrian emergency”, since “millions of Syrians have escaped across borders, fleeing the bombs and bullets that have devastated home” (UNHCR, <http://www.unhcr.org/syria-emergency.html>). And yet, the discourse which links Syrian refugees with existential threats to European values or terrorism indicates a European crisis. In speech acts presented above, the issue is turned into a turning point wherein refugees pose a major threat. In other words, the refugees, usually associated with desperate people who are forced to leave their homes because of fear and violence, are described as existential threats and potential sources of insecurity.

5. CONCLUSIONS & ACKNOWLEDGMENT

The content of this paper is the result of the author’s research work which has been undertaken over the last two years and which has been implemented in the author’s academic work with students, as well as in her research. The author takes full responsibility for the contents and scientific correctness of the paper.

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THE IMPACT OF OLS ON SECOND LANGUAGE ACQUISITION

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Abstract: *Within the larger context of the Monitor Model worked out by Krashen (1977), the paper under consideration is concerned with the importance of comprehensible input in Second Language Acquisition. Thus, the article is devoted to the impact comprehensible input has on the target learners' production. The corpora are collected from Romanian informants (Military Technical Academy students) that joined ERASMUS+ intercultural mobilities abroad in various receiving countries. More precisely, the performance of the participants enrolled for online linguistic support (OLS) covering Massive Open Online Courses (MOOCs) mainly, is thoroughly looked into to record the progress these outgoing subjects made from the placement test to final assessment in terms of linguistic competences pertaining to grammar, vocabulary, key-communicative phrases, reading and listening in English, French, Italian and Spanish as target languages. A statistical analysis also comes to reinforce linguistic progress or fall within the Second Language Acquisition model under consideration. The contribution to the paper consists in both the collection of data and the interpretative remarks regarding the current scientific findings that account for the respondents' performance*

Keywords: *OLS; MOOCs; input hypothesis; key-communicative phrases*

1. AN OVERVIEW OF THE MONITOR MODEL

Krashen (1978) explicitly and essentially adopts the notion of a language acquisition device (LAD), which is a metaphor Chomsky used for children's innate knowledge of language. Krashen's approach is a collection of five hypotheses which constitute major claims and assumptions about how the L2 code is acquired. The hypotheses forming the model are the following:

- *Acquisition-Learning Hypothesis.* There is a distinction to be made between acquisition and learning. Acquisition is subconscious, and involves the innate language acquisition device which accounts for children's L1. Learning is conscious and is exemplified by the L2 learning which takes place in many classroom contexts.

- *Monitor Hypothesis.* What is learned is available only as a monitor, for purposes of editing or making changes in what has already been produced.

- *Natural Order Hypothesis.* We acquire the rules of language in a predictable order.

- *Input Hypothesis.* Language acquisition takes place because there is comprehensible input. If input is understood, and if there is enough of it, the necessary grammar is automatically provided.

- *Affective Filter Hypothesis.* Input may not be processed if the affective filter is "up" (e.g. if conscious learning is taking place and/or individuals are inhibited).

Corder (1967, 1971) made a clear-cut distinction between input and intake. Thus, input refers to what is available to the learner, whereas intake refers to what is actually internalized [or, in Corder's (1981, 1983) terms, "taken in"] by the learner. Anyone who has been in a situation of learning a second/foreign language is familiar with the situation in which the language one hears is totally incomprehensible, to the extent that it may not even be possible to separate the stream of speech into words. Whereas this is input, because it is available to the learner, it is not intake, because it "goes in one ear and out the other"; it is not integrated into the current learner-language system. This sort of input appears to serve no greater purpose for the learner than does the language that is never heard. Conceptually, one can think of the input as the language (in both spoken and written forms) to which the learner is exposed (Corder, 1992).

We turn to the Input Hypothesis, developed by Krashen, as part of his overall sketch of acquisition. It is a supplement to the Natural Order

Hypothesis. If there is a natural order of acquisition, how is it that learners move from one point to the other? The Input Hypothesis provides the answer. Second languages are acquired by “understanding messages, or by receiving comprehensible input.” (Krashen 1985:2).

Krashen defined “comprehensible input” in a particular way. Essentially, comprehensible input is that bit of language that is heard/ read and that is slightly ahead of a learner’s current state of grammatical knowledge. Language containing structures a learner already knows essentially serves no purpose in acquisition. Similarly, language containing structures way ahead of a learner’s current knowledge is not useful. A learner does not have the ability to “do” anything with those structures. Krashen defined a learner’s current state of knowledge as i and the next stage as $i + 1$. Thus the input a learner is exposed to must be at $i + 1$ level in order for it to be of use in terms of acquisition. “We move from I , our current level to $i + 1$, the next level along the natural order, by understanding input containing $i + 1$ (Krashen 1985:2).

Krashen assumed a Language Acquisition Device, that is, an innate mental structure capable of handling both first and second language acquisition. The input activates this innate structure. But only input of a very specific kind ($i+1$) will be useful in altering a learner’s grammar. In Krashen’s view, the Input Hypothesis is central to all of acquisition and also has pedagogical implications for the classroom: a) Speaking is a result of acquisition and not its cause. Speech cannot be taught directly but “emerges” on its own as a result of building competence via comprehensible input; b) If input is understood, and there is enough of it, the necessary grammar is automatically provided. The language teacher need not attempt deliberately to teach the next structure along the natural order – it will be provided in just the right quantities and automatically reviewed if the student receives a sufficient amount of comprehensible input (Gass *et al.*, 2008).

The teacher’s main role, then, is to ensure that students receive comprehensible input. However, despite its attractiveness (and clearly no one would deny the importance and significance of input), there are various difficulties with the concept. First, the hypothesis itself is not specific as how to define levels of knowledge. Thus, if we are to validate this hypothesis, we must know how to define a particular level so that we can know how to define a particular level (say, level 1904) so that we can know whether the input contains linguistic level 1905 and, if so, whether the learner, as a result, moves to level 1905. Krashen only stated that

We acquire by understanding language that contains structure a bit beyond our current level of competence ($i+1$). This is done with the help of context or extralinguistic information.” (Krashen, 1982:21).

Second is the issue of quantity. Krashen states that there has to be sufficient quantity of the appropriate input. But what is sufficient quantity? How do we know whether the quantity is sufficient or not? One token, two tokens, 777 tokens? And, perhaps the quantity necessary for change depends on developmental level, or how ready the learner is to acquire a new form.

Third, how does extralinguistic information aid in actual acquisition, or internalization of a linguistic rule, if by “understanding” Krashen meant understanding at the level of meaning?

1.1 Input enhancement through practice. Krashen’s (1977) Revisited Approach. Given the previously-discussed limitations of the Monitor Model elaborated by Krashen (1977), a revisited approach is needed. Therefore, input should be associated with implicit and explicit knowledge as defined and enlarged upon later on in the literature (DeKeyser: 2003). A significant function of language instruction is the manipulation and enhancement of input. That is, teachers can provide varying degrees of explicitness in the input. A goal of SLA research is to determine the effectiveness of explicitness in terms of learners’ developing grammars. The field has changed from a position in the 1970s and 1980s in which, following Krashen, what was needed to create implicit knowledge (more or less equivalent to linguistic competence) was comprehensible input. Explicit input led to explicit knowledge. In later years, the fusion of implicit/explicit input and implicit/explicit knowledge became more apparent. For example, DeKeyser (2003) suggested that explicit learning can result in implicit knowledge through practice.

It is essential in understanding how explicit information might result in implicit knowledge or how declarative knowledge becomes procedural knowledge; it is essential in understanding how information might become automatized. In cognitive accounts of language learning, practice takes on a number of forms, but the common ingredient is that the learner interacts with the language in some meaningful (not solely rote) manner. This can include language use (some interactive-based task) or some response to an audio prompt (answering a comprehension question following a listening or reading passage). Loschly and Bley-Vroman (1993) proposed a scheme for determining language demands during language use,

distinguishing whether a form is natural in the task, useful to the task, or essential to the task. They used this scheme to determine the proposed effectiveness of different kinds of tasks, in terms of automatization, control, and whether a task relates to comprehension or production.

The concept of input enhancement highlights ways in which input is made salient to learners (Sharwood Smith: 1991). As Polio (2007) notes, Sharwood Smith's focus was not on what happened in the learner's mind, but rather on what was done to the input. Given that input enhancement is a means of drawing a learner's attention to something, an underlying assumption is that noticing is a prerequisite to processing of the input.

Saliency, in Sharwood Smith's view, can come about by a learner's own internal devices (his or her own processing mechanisms) or by something that is externally created; this latter is input enhancement. Smith refers to two variables involved in externally created saliency: elaboration and explicitness (e.g. metalinguistic information).

Input enhancement has not been treated in precisely the same way and the results have not always been consistent. For instance Jourdenais, Ota, Stauffer, Boyson, and Doughty (1955) found that noticing and learning resulted from textual enhancement; Izumi (2002) found noticing, but not learning; and Leow (1997) found neither noticing nor learning. Han (ms.), in her review of input enhancement studies, found numerous methodological differences among studies, making it difficult to state with certainty the extent to which visual input enhancement facilitates learning. She draws attention to 10 insights emanating from studies of input enhancement (pp. 29-30):

- Simple enhancement is capable of inducing learner noticing of externally enhanced forms in meaning-bearing input.

- Whether or not this then leads to acquisition depends largely on learner's readiness.

- Learners can automatically notice forms that are meaningful.

- Simple enhancement of a longer term is more likely to incite learner noticing of the target form than simple enhancement of a short term.

- Simple enhancement is more likely to induce learner noticing of the target form when sequential to comprehension than when it is concurrent with comprehension.

- Simple enhancement of a non-meaningful form does not hurt comprehension.

- Simple enhancement of a meaningful form contributes to comprehension.

- Simple enhancement is more effective if it draws focal rather than peripheral attention.

- Simple enhancement, when combined with input flood, is likely to evoke aberrant noticing, resulting in overuse of the enhanced form.

Compound enhancement (combining different types of enhancement) is more likely to induce deeper cognitive processing than simple enhancement.

2. AN OVERVIEW OF THE ERASMUS+ ONLINE LINGUISTIC SUPPORT

One of the main objectives of the ERASMUS+ EU mobility programme for education is to boost participants' linguistic skills and offer them support for their language training. With that in mind, the Online Linguistic Support feature, also known as OLS has been set up to give ERASMUS+ participants the chance to have their language skills assessed when studying abroad. Thus, ERASMUS+ participants have the possibility to follow online language courses to improve their target-language even more. ERASMUS+ OLS "Live Coaching" offers participants who are enrolled in an OLS language course a variety of different ways to improve their language skills. "Live Coaching" features have been designed to complement the self-paced language course with synchronous and interactive elements. With the OLS "Live Coaching" features, participants have an opportunity to attend MOOCs (open classes based on the model of Massive Open Online Courses). MOOCs are interactive, educational videos tailored for three different levels of the Common European Framework for languages: A, B, C. Level A is for those learning to get by in a language. Level B is for those who are a bit more independent. Lastly, level C is for learners who already feel comfortable in the language. Each MOOC has a duration of around 30 minutes and is based on topics that are directly related to what participants can experience during their ERASMUS+ mobility. During MOOCs, participants are encouraged to interact with both the tutor and other participants via the chat function, which makes it a very interactive experience. All the participants who are enrolled in an OLS language course may attend the MOOC sessions in the language they are learning. There is no limit to the number of MOOCs one participant can attend. Currently, one MOOC is scheduled for each language every week. MOOCs are recorded, which means that participants can freely watch MOOCs again, regardless of whether they attended the session or not. The MOOC recordings are available on the OLS platform, to view at any time.

Central to the adaptation process is host communication competence, the ability to

communicate in accordance with the norms and practices of the host culture and actively engage in its social communication processes. This means that, should we choose to adapt successfully, we would need to concentrate on acquiring new cultural communication practices and be willing to put aside some of the old ones. To become competent in the host communication system, in turn, requires active participation in the interpersonal and mass communication processes of the local community. Just as we cannot learn to swim without actually plunging into the water, we cannot truly learn to communicate without actually communicating.” (Kim 2001). Table 1 illustrates a sample of a MOOC sequence where intercultural issues are explicitly pointed out to the Romanian outgoing students under scrutiny.

Table 1. Intercultural communication issues. MOOC sample.

What the British say	What the British mean	What the foreigner understands
I hear what you say	I disagree and do not want to discuss it further	He accepts my point of view
That’s not bad	That’s good	That’s poor
Quite good	A bit disappointing	Quite good
I would suggest	Do it or be prepared to justify yourself	Think about the idea, but do what you like
I was a bit disappointed that	I am annoyed that	It doesn’t really matter
Very interesting	That is clearly nonsense	They are impressed
I’ll bear it in mind	I’ve forgotten it already	They will probably do it
I’m sure it’s my fault	It’s your fault	Why do they think it was their fault?
You must come for dinner	It’s not an invitation, I’m just being polite	I will get an invitation soon
Could we consider some other options?	I don’t like your idea	They have not yet decided

3. THE STATISTICAL ANALYSIS OF THE ASSESSMENT TEST RESULTS

Table 2 encapsulates the results obtained by MTA respondents who joined an ERASMUS+ mobility throughout the past academic year (2015-2016). Thus, 30 informants in an aggregate of 47 outgoing students (63.82%) sat for a placement

assessment in English, 13 respondents applied for a placement test in French (27.65%), 3 informants sat for a placement test in Italian (6.38%), and 1 respondent had his Spanish linguistic abilities tested in the placement assessment (2.15%). In an aggregate of 47 MTA outgoing students, 29 (61.70%) attended massive open online courses (MOOCs).

Table 2. The results obtained by outgoing MTA ERASMUS+ students in the target language¹

No.	I	Target language	Receiving country	Placement assessment	Final Language Assessment	Online Linguistic Support
1	BI	English	Belgium	C1	C2	YES
2	MR	English	Spain	C1	C2	-
3	MS	English	Netherlands	C1	C2	-
4	MA	English	Belgium	B2	C1	YES
5	SM	English	Belgium	B2	C1	YES
6	MF	English	Spain	B2	C1	-
7	NB	English	Spain	B1	B2	YES
8	AI	English	France	B1	B2	YES
9	MD	English	France	A2	B2	YES
10	SA	English	Portugal	A1	A2	-
11	CL	English	Belgium	C2	C2	YES
12	DM	English	Belgium	C2	C2	YES
13	AA1	English	Portugal	C2	C2	-
14	AA2	English	Belgium	C2	C2	YES
15	AC	English	Germany	C2	C2	YES
16	SB	English	Spain	C2	C2	YES
17	AA3	English	Spain	C2	C2	-
18	NV	English	Portugal	C2	C2	-
19	SA	English	Portugal	C2	C2	-
20	GF	English	Germany	C1	C1	-
21	MF	English	Portugal	C1	C1	-
22	CI	English	Spain	C1	C1	-
23	CS	English	Belgium	B2	B2	-
23	CC	English	Belgium	B2	B2	YES
24	PB	English	Portugal	C2	B2	-
25	FA	English	Germany	C1	B2	YES
26	UR	English	Spain	C1	B2	YES
27	SD	English	Bulgaria	C1	B1	YES
28	MO	English	Spania	B2	B1	-

¹ The current findings have been obtained within the ERASMUS+ programme (in the academic year 2015-2016) run by Military Technical Academy.

29	PR	English	Portugal	B2	B1	YES
30	AL	French	France	C1	C2	-
31	AL	French	France	B1	C2	YES
32	AR	French	France	B1	C1	YES
33	AR	French	France	B1	C1	YES
34	LA	French	France	B1	B2	YES
35	MR	French	France	B1	B2	YES
36	AD	French	France	B1	B2	YES
37	CC	French	France	B1	B2	YES
38	MA	French	France	A1	B1	-
39	OI	French	France	A1	A2	YES
40	PI	French	France	C1	B2	-
41	CS	French	France	B2	B1	-
42	PI	French	France	B2	B1	YES
43	SA	Italian	Italy	B1	B2	YES
44	BV	Italian	Italy	A2	B1	YES
45	MA	Italian	Italy	A2	B1	YES
46	RS	Spanish	Spain	A2	C1	YES

Key: I = Informant; TL = Target Language; RC = Receiving Country; PA = Placement Assessment; FLA = Final Language Assessment, OLS = Online Linguistic Support; E = English; F = French, S = Spanish, I = Italian.

As for the placement test, 21 informants (44.68%) obtained very good results (level C1 or C2), 19 subjects (40.42%) got good results (level B1 or B2) and only 7 respondents (14.90%) scored low results (level A1 or A2). Once the international mobility completed, 24 informants (51.07%) improved their linguistic abilities, 14 respondents (29.78%) maintained their level and only 9 informants in an aggregate of 47 students tested (19.15%) had a worse performance in final language assessment, scoring, thus, poorer results than those they got in placement test. The informants' performance was strongly influenced by the massive open online courses that proved useful in the respondents' linguistic improvement.

Table 3. The Statistical Analysis of the assessment test results

Category	Value	Per centage	Online Linguistic Support
The number of students whose final language assessment results were better than those got in placement test	24	51.07%	18 75.00 %
The number of students whose final language assessment results were	14	29.78%	6 42.85 %

identical to those got in placement test				
The number of students whose final language assessment results were worse than those got in placement test	9	19.15%	5	55.55 %
Aggregate	47	100%	29	61.70 %
Outgoing students who obtained C2 in the placement language assessment.	10	21.28%	5	50.00 %
Outgoing students who obtained C1 in placement language assessment.	11	23.40%	4	36.36 %
Outgoing students who obtained B2 in placement language assessment.	9	19.14%	5	55.55 %
Outgoing students who obtained B1 in placement language assessment.	10	21.28%	10	100%
Outgoing students who obtained A2 in placement language assessment.	4	8.52%	4	100%
Outgoing students who obtained A1 in placement language assessment.	3	6.38%	1	33/33 %
Aggregate	47	100%	29	61.70 %

4. CONCLUSIONS

As the current statistical analysis showed, exposure to comprehensible input plays a crucial part in language acquisition. More precisely, 51.07% MTA outgoing students performed better in final language assessment than in placement test after successfully making good use of the online linguistic support by attending the required massive open online courses. The recorded attendance was 75.% with 18 students in an aggregate of 24 having completed online training. As the percentage of informants having enrolled for live coaching lowered, their linguistic performance also decreased considerably. Thus, 29.78% MTA outgoing students performed identically in final and placement assessment after completing online training, whereas 19.15% respondents performed worse in final assessment. MOOC attendance was 42.85% for the category of informants whose final language assessment results were identical to those they got in placement test, and 55.55% for those respondents whose final language assessment results were worse than those they scored in placement test.

The constant and poor performance of those respondents who didn't make any progress after being exposed to comprehensible input may lie in the amount of input quantity they were in contact

with. This is tightly related to the Monitor Model which has its own limitations, since precise quantity of exposure to comprehensible input is not mentioned by Krashen et al. (1977, 1978) in the claims he worked out. As the model was revisited in the literature (DeKeyser: 2003), comprehensible input was associated with explicit knowledge and thereby input manipulation and enhancement through practice. It is from this perspective that MOOCs and their influence on the Romanian informants tested had been interpreted in the current study.

Beside comprehensible input as such, the ability to communicate according to the norms and practices of the host culture and actively engage in its social communication processes is central to language acquisition, too. Therefore, in line with Kim (2001) should we choose to adapt to the receiving country and implicitly to a new linguistic context, we would need to focus on acquiring new cultural communication practices and be willing to put aside, at least for a while, some of the old ones.

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New Media
Communication &
Identity

CROSSING BORDERS, CULTURES AND MENTALITIES THROUGH MEDIA COMMUNICATION

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Abstract: *Whenever you cross the border of your native country, you are exposed to intercultural differences which you sincerely hope to address successfully. This is the case for journalists and politicians who are confronted with such situations, unavoidable in their jobs. It is said that intercultural competence consists in meeting representatives of other communities, in trying (and eventually succeeding) to know, understand and accept somebody else's culture, universe, beliefs and mentality. Sometimes, journalists and politicians find themselves in difficult situations having to ask questions or to answer them in a convenient way. There are situations when mentalities and convictions of persons taking part in an interview are opposite to each other, but the participants to the interview must behave in a "face saving" way. We intend to analyze some manifestations of intercultural competence in two programmes: Internationales, on TV5 International et Hard Talk, broadcast on BBC International. These programmes deal with aspects of political life as seen through the eyes of politicians and journalists. The journalists and the politicians belong to different countries and they try, during the interview, to express their opinion or the opinion of their respective governments, about events that have been taking place and concern their respective countries without hurting their interlocutor's feelings. Such communicative exchanges are interesting from a linguistic point of view, more precisely from the point of view of politeness theory and the one of conversational maxims. Papers must be prefaced by an abstract in English up to 250 words. The text will be written in 10pt high, Italic, justified, left-right alignment. A number of maximum 8 keywords will be written 10pt below the abstract. The words will be 10pt high, Italic, left alignment, and separated by a semicolon.*

Keywords: *intercultural communication; politeness theory; media communication; conversational maxims*

1. INTRODUCTION

In theory, intercultural competence consists in meeting representatives of other communities and in trying, hopefully with a certain amount of success, to know, understand and accept somebody else's culture, universe, beliefs and mentality. More than that, it is accompanied by a really serene, relaxed and peaceful exchange, dialogue or even cooperation to achieve a common goal. It is not only about language, it also implies non-verbal communication, pose and positive reaction in various, and quite often, unexpected and unpredictable situations. The above mentioned competences should be embodied in a cultivated, open-minded and, why not, intelligent person, perfectly aware of the existence of differences between people, between their beliefs, civilizations, customs and, at the same time, perfectly able to handle them in each and every situation.

We think we have some knowledge about other people or other communities simply because

we have come across or acquired some information through stereotypes. We know that French people like refined food and refined wines; but does it hold for all the French? We imagine the typical American as a man wearing a Texan cowboy hat and smoking Cuban cigars, but not all Americans are Texans and some of them might be smoking cigarettes or not smoking at all; we think about Italians that they are very talkative and they usually talk in a loud voice; or that they can sing very well, they have a nice voice and they are all playing serenades under the balcony of their Juliet. Anyhow, times have changed and nowadays, a young man courting a young woman would send her a text message on Twitter or some photos on Facebook to express his feelings. This would be another stereotype dying a quiet death in the era of fast, digital communication. The list of stereotypes about certain people, belonging to certain nationalities, may continue and the examples are not always positive ones. Let us consider the classic Scottish avarice: Scottish people are well-

renowned for their parsimony and a lot of jokes are circulated on this topic. A question arises: is parsimony characteristic to Scottish people alone? The answer is definitely no. Russians are thought to be heavy drinkers of vodka, by most of the peoples in Europe, except for the British, who kindly award this title to the Irish. In the end, we have to admit that each nation has its fair share of drunkards and sober people. So, having taken a closer look at all these stereotypes, we can conclude that to take this kind of knowledge for intercultural competence would mean to make a huge mistake. Intercultural competence is indeed someone's capacity to be aware of differences between people, but this capacity should be doubled with that of handling those differences in a situation of communication. To be more precise, in any situation of communication.

Handling this situation of communication implies various dimensions: linguistic, sociolinguistic, psychological and cultural (Abdallah-Preteuille, 1996:29). Since communication is the key-word in dealing with differences between peoples' cultures, mentalities and beliefs or customs, we must take into consideration the main factors of the situation of communication, such as the speaker, the interlocutor, the time and the place of the respective communication, and, of course, the content of messages exchanged between the participants to the communication. One of the most appropriate manifestation of such an exchange is the interview, which is made public through print media or broadcast media.

We intend to demonstrate that interviews such as those in *Hard Talk*, a very successful programme on BBC International channel, or those broadcast on TV5 International, the French channel, in a programme called *Internationales* represent the very illustration of crossing borders, cultures, beliefs, customs, habits and mentalities. The British journalists, as well as the French ones, while engaging in exchanges with political personalities, such as diplomats, ambassadors, prime-ministers of other country should be conscious of the challenge awaiting them. Such face-to-face exchanges, unlike interviews in printed media, present much more factors that can be analyzed and that illustrate differences between cultures, habits or behaviour. And, if we contrast media with literature, depending only on the writer's style and talent, we will be able to put forward the variety of means at the disposal of media communication which combine language, image and sound.

2. INTERCULTURAL ASPECTS IN BROADCAST MEDIA. TERMS OF ADDRESS AND TERMS OF REFERENCE

In linguistic theory, there is a difference between terms of address and terms reference. The terms of address are the set of expressions at the disposal of a speaker which are commonly used to name the speaker's interlocutor, whereas the terms of reference are the terms used by the speaker to designate the interlocutor, something like a trade name (Charaudeau, Maingueneau, 2002:30-32). There is another great difference between those terms. While the terms of address have a deictic value, the terms of reference represent the specific quality of a linguistic sign or of a phrase to refer to an entity in the real world. The terms of reference used by the participants in the process of communication or rather of enunciation are deictic ones, as they interfere closely with the use of verbal tenses (Charaudeau, Maingueneau, 2002:487-489). In addition to that, we should consider the sociolinguistic point of view, as both terms of address and terms of reference express the social status of the persons taking part in the process of communication. It should be expected, on behalf of both parties, that they respect each other's status, they refrain themselves from the use of inappropriate terms, or at least, they confine themselves to a neutral position.

We are going to make a parallel analysis of the use of terms of address and of reference terms in two programmes broadcast on the French channel TV5 International (URL: <http://www.tv5monde.com/cms/chaine-francophone/>) and BBC International (URL: <http://www.bbc.co.uk/programmes/>). Both programmes have as main theme international politics, current affairs, national or international conflicts throughout the world. Watching *Internationales – Le magazine de l'actualité* (TV5 International, May, 7th, 2017) is a very good opportunity to identify various points of view on current political issues. The programme is broadcast every Sunday and every time, the French journalists are the same: the presenter, Philippe Dessaint, and two journalists, specialists of foreign affairs and working for *Radio France International*, Sophie Malibeaux, and for the daily newspaper *Le Monde*, Christophe Ayad. On that day, their interlocutor was Salman El Herfi, introduced to the audience as “chargé de la Mission de Palestine en France” (Head of the Permanent Mission of Palestine in France). His status is very clearly stated by the presenter, in order to avoid any confusion, since the state of Palestine is not

recognized by all countries, including France. Nevertheless, France accepted the presence of diplomat on its territory, until further developments of the relationships with Palestine. Taking into consideration all these facts, the presenter insists on the diplomat's status, a thing he considered as being part of his job as a journalist, that is being accurate and precise in his statements. At the same time, he is very conscious that he cannot afford to commit any blunders, as such a behaviour may lead to a diplomatic incident. The presenter, speaking about recent events in politics, mentions the name of the American president and that of the President of the Palestinian authority in the following context:

Tout d'abord c'est Donald Trump qui reçoit Mahmud Abbas, le chef de l'autorité Palestinienne, il le reçoit donc à Washington à la Maison Blanche.

The two other journalists, referring to The American president, call him "Trump, Donald Trump". For the European and even the American journalists, it is a very common practice to name the politicians by their full names such as Donald Trump or even by their last name (Trump), i.e. by using what linguists call terms of reference. In their opinion, this does not mean being disrespectful towards the American president. As a matter of fact, from a linguistic point of view, "proper nouns, or names, are highly referential" (Geoffrey Finch, 2000:175). The Palestinian diplomat thinks and feels otherwise, according to Middle East mentality which puts forward the idea that you should show some respect to the powerful persons, especially heads of governments or countries, and more than that, who are still in office. That is why, when he speaks about all those heads of states, he does not forget to specify first their status, and only after it, their name. So, he refers to them as "president Trump" although he may not like him; the former president of the United States is referred to by the term of address "president Obama". Although he is not in office any longer and has not contributed to solving the Palestinian situation or to the recognition of Palestine by all states, Obama still imposes respect, ergo the reference term "president Obama". The other heads of states mentioned by the Palestinian diplomat are representatives of the political powers in the Middle East, so they are entitled to the same respectful reference terms:

le Prince saoudien bin Salman, le roi Abdallah de Jordanie, le président Mahmoud Abbas, le Président Al Sissi, le dirigeant américain (the Saudi Prince bin Salman, King Abdallah of Jordan,

President Mahmoud Abbas, President Al Sissi, the American leader).

Another important thing we should point at is the term of address used by the French journalists during the entire interview. They addressed him as "Monsieur l'ambassadeur" which is not quite appropriate. The correct term of address when speaking to an ambassador, recommended by diplomatic etiquette, is "Votre Excellence" ("Your Excellency") followed by the full name of the respective ambassador. Nevertheless, we should not interpret this form of address as impolite but we should attribute it to the established customs and routine of French journalists. This fact can be verified in another programme, this time an interview with Ehab Badawy, the ambassador of Egypt in France. The team of journalists is the same and the presenter, Philippe Dessaint, addresses him by calling the ambassador by his name: "Ehab Badawy, vous êtes l'ambassadeur d'Egypte en France" (Ehab Badawy, you are Egypt ambassador in France). The other journalist, Sophie Malibeaux, from RFI (Radio France International) takes the opportunity of a very brief pause to intervene, but her intervention is made quite abruptly and almost in an impolite way when she addresses the ambassador like this:

Ehab Badawy, Monsieur l'ambassadeur, je voudrais intervenir pour vous demander... (Ehab Badawy, Mister Ambassador, I would like to intervene and to ask you...).

Even in less polite form of address in English, it should have been "Ambassador Ehab Badawy". At times, we sense that even the reference terms are charged with a supplementary connotation, with a certain implicature. The journalist Sophie Malibeaux speaks about Egypt's President in office by using the term of reference "General Sissi", while the ambassador of Egypt in France refers to him as "le Président Al Sissi" (President Al Sissi) underlying by the use of this reference term that his country is ruled by a President, and not by the army.

Speaking about terms of address and reference terms, let us take a look at the British programme, Hard Talk. Usually, the journalist in charge of the interview is Steven Sackur and the interlocutors belong to a various range of personalities: former prime-ministers of European countries, former presidents or vice-presidents of African countries, politicians, Senators in the United States' Senate, newsmakers and personalities from around the globe. One of these personalities being interviewed by Stephen Sackur is Arseniy Yatsenyuk, former prime-minister of Ukraine. Being asked about

other Ukrainian politicians such as Yulia Tymoshenko and Micheil Saakashvili who have a different attitude towards the existing crisis and about the steps that should be taken, he calls them “lunatics”, quite an inappropriate reference term, pronounced in a very determined voice. This contradicts the journalist’s opinion and attitude, who calls them “prominent politicians”, using what he considers the most appropriate reference terms. More than that, when Arseniy Yatsenyuk speaks about the Russian president, Vladimir Putin, he calls him “the guy”: “The guy wants to run the world or at least, part of the world”. The term of reference is somewhat disrespectful, but at least, it is not an insult as the one he used for his Ukrainian fellow countrymen and colleagues. In fact, his misuse of language does not represent a threat, since he is no longer in office, so he feels free to express his feelings against his opponents in the field of politics and against the one he considers the aggressor of his country and of his people. Nevertheless, it is not a proper way to discuss politics and in the eyes of the viewers of the programme, it would be considered as highly unusual, highly impolite and improper. Western Europeans customs in dealing with politics do not coincide with such Eastern Europeans manners.

3. COMMUNICATION, POLITENESS THEORY AND POLITICS

3.1 Theoretical basis The three elements mentioned previously, communication, politeness theory and politics are to be found in interviews of politicians made public through broadcast media. Media communication has some particularities which should necessarily be taken into account, for three reasons: 1. it is not casual conversation; 2. it does not consist of mere speech acts; 3. it is more than observing Grice’s conversational maxims and cooperative principle. Media communication, according to Patrick Charaudeau (1997:67-72) is something like a contract of communication and it has its own terms: it depends on the conditions of the exchange situation in which it appears. The French linguist compares the situation of communication to a theatre stage on which word exchanges are taking place, and, consequently, the participants become characters in the play. This contract of communication implies external conditions, such as the main goal of the exchange, the status of the persons involved and the topic of the discussion. As for the internal conditions, these are related to the enunciation theory: who is talking, where and when and, most important of all, what is he saying. At this very moment we

have to resort to politeness theory (Brown and Levinson (1978, 1987) combined with Grice’s cooperative principle (1979). It is clear that the persons involved in the interview are the journalist(s) conducting the interview and the interviewed person. Together, they have to work, cooperate and make everything depending on them for the dialogue to start, continue and end with a good result for the audience and a positive impression about themselves. How is it going to be achieved? It is not an easy task, and it implies a lot of preparing, good will and competence in everyone’s field of activity materialized in everything everyone is doing and saying.

This interaction between the two parties consists of a limited number of exchanges, previously agreed upon, according to media practices. On the other hand, according to politeness theory practices, the two parties involved have to interact in such a way as to enable them to save their faces (the respect that someone has for himself/herself) and to avoid face threatening acts. How can someone save his face? He/she might want to preserve a positive face or a negative face. For both cases, more often than not, preserving someone’s positive or negative face does not depend only on himself/herself. Keeping to Brown and Levinson’s politeness theory (1987), preserving someone’s positive face during an interview would mean to be accepted and liked by others, i.e. the journalists, the audience and, most important than anything else, by the power in office in your own country. It also helps, in the same circumstances, to preserve your negative face, meaning that you want to be regarded as a self-governing and free person, you would not accept to be imposed a certain attitude and you also would like to be respected by others in terms of possession. This time, by possession we mean possession of ideas, mentalities and convictions, which really belong to you and have not been imposed by other forces. In order to achieve these goals, a lot of strategies can be put in place. The main goal would be to avoid embarrassing the interlocutor/hearer or making him/her feel uncomfortable. It is not difficult to try and respect each other’s expectations regarding self-image and take into account others’ feelings.

To achieve these goals, the journalists have to make a lot of effort, especially when they want to raise their profile, which is quite a different goal. In such cases, they resort to face threatening acts. In usual, current affairs interviews (such as interviewing a prominent actor/actress, members of the administrative apparatus, sportsmen/sportswomen), such practices are acceptable and

accepted by both parts involved in the interview. Interviewing a foreign politician requires other rules and even other politeness strategies. It is a minefield, both for politicians who can jeopardize their position and for journalists who risk their position in the media company and a diplomatic conflict.

We still have not introduced in our complicated equation Grice's cooperative principle and his already well-known maxims of conversation. It comes without saying that each party involved is aware of its cooperation to achieve mutual conversational ends, that is to try and cooperate with one another to construct meaningful conversation (H.P. Grice, 1975). Let us remember the four maxims of conversation: (1) Quantity. Make your contribution as informative as required. Do not say too much or too little. (2) Quality. Do not say what you believe to be false. (3) Relation. Be relevant by staying on topics. (4) Manner. Avoid obscurity and ambiguity.

They seem to be quite good and effective instructions, guiding the person(s) concerned and leading to good results and positive achievements. In the following lines we shall test all our statements and analyze the results.

3.2. Actual solutions of linguistic theories in media practice. It is commonly accepted that an interview with a prominent political representative should follow a certain practice: the interview begins with questions that do not embarrass the politician and the next part should follow the same pattern. The interview with the Egyptian ambassador Ehab Badawy in the French broadcast on TV5 can be considered as a proof that journalists do not keep to the linguistic rules and norms and they easily tend to transgress them in order to raise their profile. Let us come back to the interview with the Egyptian ambassador in France, during which politeness theory is strongly shaken and becomes very unstable. At times, the exchanges present no real danger, as it is the case with the Pope's visit to Egypt in April, 2017, to reassure the Coptic community of the Christian's church support after the previous terrible attacks. Acting as if there is nothing amiss, the journalist Sophie Malibeaux asks a question about the Pope's visit to Egypt, saying that it seemed to her that the Pope's visit to the University of Al Azhar marked general Al Sissi's intention to reform religious discourse, but he is met with frictions on both sides.

Trying to preserve his negative face, that of a person who has his own opinions and is not easily influenced or misled, the ambassador answers:

Je ne suis pas nécessairement d'accord avec le fait qu'il y a des frictions, mais il faut dire que le président a évoqué maintes fois le discours religieux et il a constaté qu'il nécessite d'être revisité" (I do not necessarily agree with you when you state that there are frictions between the parties, but it must be made clear that our president mentioned several times the religious discourse, saying that it should be revisited).

The first thing to mention here is that the ambassador avoids a face threatening act when he denies the French journalist statement about religious discourse. And then we must mention the euphemism used by both parties when they brought into discussion "the religious discourse". It is not a secret to anyone that that religious discourse they are talking about is the extremist Islamic religious one, used by extremist Islamists religious leaders to push Islamists to extreme actions against Christians. So, instead of using terms that would have threatened both faces (positive and negative) of both sides, the journalists and the ambassador agreed to use a neutral term.

Anyhow, it does not mean that this was the end of their confrontation and that their strategies ended. The whole interview is a continuous exchange of words. The ambassador was constantly heckled; in return, he always gave a proper answer which was meant to save both his face and also the journalist's face. And, at the same time, being very experienced in politics and diplomacy, he tried to preserve a positive face when he answered a question about the relationships with the Israeli neighbours and their support in combating terrorism in Sinai:

Ecoutez, en ce qui concerne les accords avec Israël, ils sont là pour durer, on les a très bien testés" (fr.) (Now, as for our agreements with Israel, they are long lasting and well tested on both sides.

Sometimes, a participant in the exchange (taking place) during the interview is confronted with more aggressive strategies of protecting positive and negative face. Let us consider the interview with Turkey's ambassador in France, Ismail Hakki Musa, broadcast on TV5 Monde, during the same programme, *Internationales*, in mid-March 2017. It took place before the referendum launched by the Turkish president Recep Tayip Erdoğan in order to reinforce its power as a president. The team of journalists from *Internationales*, Philippe Dessaint, Sophie Maibeaux from RFI, and Christophe Ayad from Le Monde, are ready to discuss the situation, since

some political controversies arose, caused by the fact that Germany and the Netherlands refused to accept the organization of supportive meetings in favour of president Erdoğan before the referendum. The Turkish president protests against the decision of the European Court of Justice to ban veal in public institutions. The first problem to be dealt with is brought into discussion by the presenter, Philippe Dessaint, who characterizes the Turkish press as reacting bluntly, with no moderation as they published Angela Merkel's face with a Nazi uniform and performing the Nazi salute. The Turkish president accused the Europeans of being Nazis, of fascism and state terrorism. He goes as far as to say that the Europeans launch a crusade against Turkey. The presenter asks the ambassador what is his opinion on the attitude of Turkish newspapers which published such offensive and insulting photos representing the German Chancellor. The same presenter reminds the ambassador that he lived long enough in Europe, where he studied and then began a long career as a diplomat, so he should be more familiar with European customs. So the question was if it is normal to assume such photos of Angela Merkel represented as a Nazi and if this situation does not embarrass him. In a way, this was a most direct and least polite strategy of politeness theory and it was answered with the same strategy. The ambassador gave a surprising answer, saying:

En quoi ça choque? Quand certains medias en Europe traitent notre président de dictateur, ça ne choque personne? Ça ne dérange personne? Quand Monsieur Erdoğan est traité de dictateur dans la quasi-totalité de la presse en Europe, ça ne dérange personne? (Why should this shock anyone? When Mister Erdoğan is qualified as a dictator by most media in Europe, does it shock anyone?)

His explanation is that:

Monsieur le président a été révolté quand il a vu son ministre condamné à siéger dans une voiture à 30 mètres du Consulat général de la Turquie à Rotterdam, une femme de surcroît. (Mister president was disgusted to see that his minister was obliged to stay confined in a car, 30 meters away from the Turkish Consulate in Rotterdam, and, more than that, she was a woman!)

So, we can see that politeness strategies can be inspiring, when one side uses a strategy, the other

side answers in the same manner. We could consider it, on the one hand, a failed face threatening act on behalf of the French presenter, or, on the other hand, a successful face saving act on behalf of the Turkish ambassador.

In addition to all those strategies, both journalists and diplomats, aware of their position, do not engage in endless conversations and their exchange of words does not exceed the limits of a normal conversation. They seem to have understood that any maxim, being it conversational or other, represent good advice and should be taken into consideration.

4. CONCLUSIONS

Intercultural competence is a concept derived from the cultural competence and both imply various manifestations. Both of them refer to human activity and especially to human behaviour and human language. Human activity is diverse and so is intercultural competence.

One should acquire this intercultural competence in each and every field of human activity. Diplomats and journalists are frequently exposed to intercultural exchanges, but this is also true about all those who travel, either for work or relaxation. They should be open to know, understand and respect somebody else's culture and mentality.

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TENDENCIES IN THE EXTERNAL MIGRATION OF ROMANIANS: MODELS OF MIGRATION AND CHARACTERISTICS OF THE SOCIAL CAPITAL DURING THE PROCESS

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***Abstract:** Building on the conceptual frame of the temporary migration phenomenon and considering both the internal and the external migration, the research aims to analyze the models of migration of Romanians. The quantitative data used in analysis are the statistics on migration published by the National Institute of Statistics in Romania and the European international statistics. The second method applied was qualitative, an interview applied on a convenience sample of 20 permanent migrants, which investigated the types of social capital that Romanians use in their process of external migration. Results have shown several models of the process, starting from the marital and professional emigration to the migration based on academic studies. The factors which influence the success of the emigrant in the new context refer to the placement in a cohesive social network, to the level of his professional performance, and, not at last, to the cultural intelligence.*

***Keywords:** migration; social capital; integration*

1. INTRODUCTION

The migration phenomenon has historically been studied from two academic perspectives: the first had aimed the colonization model (settler model), where the migrants would progressively integrate the host society, and the second had referred to the temporary migration, where the migrants would inhabit the host country for a limited period of time, maintaining their affiliation with the county of origin (Castles, 2002). In the context of the migration systems, the locations (countries and regions) are connected by flows of people, by economic and political relations (Boyd, 1989), which gives a more complex perspective on the migration phenomenon. The more recent prospects on migration background focus on the collective elements in the emigration decision, such as the survival strategies of a family or the effects of parental migration on children (Antman, 2010).

The facilitating of migration between countries began to be increasingly supported by global policies by national and international institutions, in consideration of the fact that the transnational flow of money earned by migrants has become a leading global economic resource (Vertovec, 2007).

2. THEORETICAL BACKGROUND

2.1 Academic perspectives in the study of migration. In regards to the typology of migration, Castles (2002) identifies three such types: permanent migration, temporary labour migration and refugees' movements (or "forced migration", where refugees, forced by the context of the country of origin, seek shelter in other countries, making it difficult for authorities, which do not always properly distinguish between economic migrants and forced ones). Castles (2002) highlights the emergence of new types of migration: "astronaut migration" where entire families move for safety or lifestyle reasons, "retired persons" migration" or "posthumous migration" (*i.e.* some immigrants choose for their bodies to be buried in the country of origin).

Concerning the reasons to migrate, researchers have generally had two approaches: the individual one (which refers to the focus of individuals on opportunities as the investments in education, skills or health) and the structural perspective (which includes those external factors that somehow constrain the individual to make a decision, such as: the lack of jobs, the influence of international media or the population pressure)

(Stalker, 1994). Dustmann (1999) developed a model for the analysis of the investments in human capital and of the decisions to return to their country of origin, distinguishing between temporary migration, when the returning moment is undefined and the migrations, when such moment is chosen. Interest in the systems of migration is owed to the ties developed between nations which encourage, maintain or direct this phenomenon (Fawcett, 1989:673): ties between states, connections of the mass culture, family and personal networks, and activities of the migrants through agency. The integration of immigrants into the host society may take place through three paths: assimilation (learning the new language and adopting social practices), differential exclusion (temporary integration into workforce and rights) and multiculturalism (Castles, 2002:1155-1156). There are alternative methods of adaptation to the host society, which enable the immigrants to remain marginal to the social and cultural integration, without giving up their cultural identity (Portes *et al.*, 1999).

2.2 Theories of social capital. The importance of social capital as a concept has grown in the last decade, as effect of conceptualization of the network society (Castells, 2004). Putnam (1993) distinguishes between two forms of social capital: bridging social capital (resulting from social ties among individuals who are rather different) and bonding social capital (resulting from social ties among individuals with a high degree of similarity). Bourdieu (1996) understands social capital in relationship to field and habitus; the global social space is thus referred to as field of forces, where social actors constantly struggle to preserve or transform social forces, guided by a particular or collective interest to strengthen or improve their position. Thus, in Bourdieu's view, social capital is linked more with social status and social groups' characteristics: the capital that social actors possess, the power conferred by the capital and the relations with other positions in the field determines the performance of actors. In the view of Lin (2004), social capital is defined as a social asset that can be accessed by individuals through social networks and used for achieving desired ends. The success of actors is thus closely determined by the nature of social ties and interaction and the actors position in the network. Further, Lin *et al.* (2008) introduce a distinction between homophilous and heterophilous interaction, in order to express the means of producing social capital and to assess the utility of different instruments for purposive action. Therefore heterophilous interactions, even if they

require more effort from the social actors' sides, are more likely to bring higher benefits; in an opposite way, a homophilous interaction, while offering psychological comfort and asking for less effort will bring probably smaller benefits to social actors.

3. OBJECTIVES OF RESEARCH AND METHODOLOGY

The objective of this research was to identify the recent tendencies in the permanent migration and some features of the phenomenon as: the reasons for migrating and to remain abroad, the strong and weak points in the new environment, difficulties in the adaptation process and, mostly, the type of social connection with the communities from abroad or from the mother country.

The research questions were:

1. What factors influence most the external permanent migration of Romanians?
2. What type of social capital is the most exploited during the process of permanent international migration of Romanians?
3. What potential effects have the present tendencies of migration on the Romanian social capital?

The topic is introduced by the analysis of current statistics on external migration in Romania. Further, the method used was the half-structured interview, with an interview guide with 12 questions on the current and past status of the migrant, the experience of migration, the perception of Romanian community from abroad and of own integration in several communities. The sample was one of convenience, 20 permanent migrants in 7 different countries (United States, Canada, Australia, United Kingdom, France, Spain, Italy) from three continents. In U.S. and Canada the respondents lived in at least three different cities (Vancouver, Edmonton and Toronto in Canada, and Washington D.C., Saint Louis and Burlington/Vermont, respectively). The interviews were conducted by Skype/phone and transcribed afterwards, while coding the names of the respondents in order to offer them intimacy. Each interview lasted around an hour or more, in some cases.

4. FINDINGS

4.1 Statistics analysis. In order to interpret the findings accordingly with the tendencies in the volume of external migration from Romania, we need first to examine the quantitative evolution after 2001. From the evolution of numbers, we can

see that from 2001 the external migration is twice and a half more intense (fig.1).

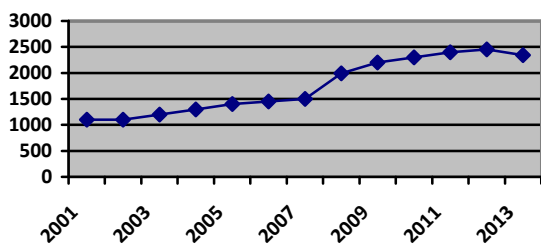


Fig.1. The increase of external migration (in absolute values) after 2001. Source of data: National Institute of Statistics, 2014:7.

The intensification of migration registered after 2007, with the start of the economic crisis, which had among the negative effects many work places eliminated from the market (companies reduced work places or did not survived).

During this phenomenon, the medium age of the migrants increased from 28,8 (in 2002) to 33,3 (in 2012) and the proportion of female gender almost equaled the proportion of the male gender (National Institute of Statistics, p.12). These tendencies show that migration developed in an unnatural direction (males migrate more naturally than women, and younger people migrate more frequently than the mature people). Also, during 1995-2005, the proportion of migrants with academic studies and medium studies increased constantly. But, it should be noted that these numbers refer to the general phenomenon of external migration (permanent and temporary migration). In order to see the proportion of the permanent migration in the total of external migration, we need to compare data (fig.2).

From this report whose numbers were converted in a graph, it is obvious that the greatest part of the increase in migration after 2007 represents the temporary migration in the European countries.

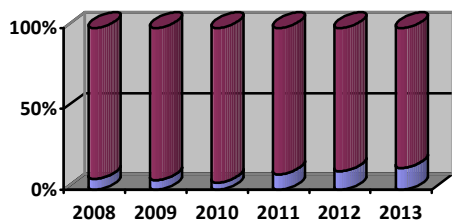


Fig.2. The proportion of the permanent migration from the total external migration Source of data: International Migration of Romania report, 2014:68-70.

The proportion of the permanent migration in the total of external migration is rather small, between 7% in 2008 and 15% in 2013. Also, the detailed data on countries of destinations demonstrate the constant trend of the permanent migration in spite of the increasing trend for temporary migration.

4.2 Interview results. The sample of interviewees included 6 men and 14 women, with ages mostly in the segment 40-55 (only one respondent was 33 years old, respectively 59 years old) and with high level of instruction (only three female respondents did not attend an university). 16 respondents were married or living in a stable relationship; from these cases, only in three cases the spouse was not a Romanian. The countries of migration of the respondents were: United States (8), Canada (4), Australia (1), Italy (2), Spain (2), France (1), United Kingdom (2). Mostly, the subjects of research migrated between 1992-2001 (only 3 cases in 2004-2005 and only other 2 cases in 2011 and in 2014, respectively). The occupations of respondents were varied, from housewife and housemaid (3), teachers/researchers and trainers (6), PR experts or consultants (3), administrator, accountant, project manager, engineer, entrepreneur (1 of each), or programmers (3). From the sample, only one returned definitively in Romania, in 2008. All the cases (excluding the two cases which migrated after 2010) were having the citizenship of the adoption country.

The status of respondents varied very much according to the initial qualification and to the way chosen for migration. The status and occupation changed in four cases (R1, R4, R7, R15), in comparison with the initial occupation and qualification in Romania, either because of the lack of recognition of studies, either because the profession was not requested on the job market. Also, although they did not change their occupation, four of the rest of respondents recalled several obstacles in finding and maintaining a job, either due to the lack of local qualification (“I was obliged by an important client to do a master program in communication in that country, on my own money”, said R6, “me and my wife have done supplementary master programs in software management here” – R3) either to the lack of trust in Romanians and mutual bias of ethnic communities (R3), either, finally, to the lack of places to work (R15: “I am in a touristic area and there are not many choices, places and fields of work are limited”). Another category that met difficulties in working after settling abroad was the one of respondents with a low level of

qualification (without an academic degree): they rely either on their husbands (“I could not work first because of the children, and when the children were in school nobody hired me anymore” – R13; “I have some part-time arrangements with an NGO dealing with children with disabilities” – R2), either on low-status jobs (R16). Finally, the category that had the fewest obstacles met two conditions: qualification in a high-requested occupation on the work market, and arrangement for a place to work, made previous to the migration (R8, R17).

In regard with the personal circumstances of migration, they were varied: from marriage with a residing partner (in case of 4 women in the sample) to formal migration process, alongside with family (in 2 male cases and 2 woman cases), or for studies (2 males and 2 female case) to looking for a better job (in 3 cases) or for a better professional situation (3 cases). Most of the respondents (except two cases, R16 and R20) had children (from one/two usually to three in case of R3 and R1, or four children in case of R2) from which the majority (21 children) have been born after they left Romania (from the total of 25 residing abroad children of respondents).

The country of migration has been chosen in various ways: either it was a classic destination for emigrants (R2, R4, R9), either relatives or friends of the family migrated earlier (R1, R5, R12, R17, R16), either it was perceived as a more advanced society that offered greater chances for children (R10), better living and working standards (R7, R8) or just an appropriate destination for continuing academic studies (R6, R19). The case of previous relatives and friends deserves attention, because the respondents described the role of these personal networks in the final decision of migrating as being very strong (R1: “My brother-in-law came especially from Canada to persuade us to move there”). In some of the cases (migration for marriage or job transfers) the country was not elected at all, the respondent just accepted the opportunity (as R8). In some cases, the country was not preferred at all, as R15 witnesses: “The strange thing was that I was to go in Spain although I had no idea about the language and the culture, and all of my life I loved English-speaking countries, especially United States, in which I resided temporary and traveled a lot before”. The decision to remain definitively in the adoption country was not fixed from the beginning, as some respondents recall: “I just left from my small town in a holiday after graduating college, in order to visit a friend who lived here from three-four years, and to see if I like the life

here. I came with only one coloured blouse in my bag and remained forever - got married and had a child in the next year.” (R5); “I came at first on a determined period, to see if I can adapt to this society, but finally I liked it” (R8); “I was obliged to remain by having a conflict with my boss in a touristic tour – and being forced to remain in Italy without money in the beginning, in order to find a job or a way to go back in Romania.” (R7); “I didn’t intend to remain there for my entire life” (R6).

Concerning the strong and the weak points of the adoption environment, the most recalled positive element was (according to expectations) the higher standard of living and the democratic climate, the better functioning of institutions and of some systems (especially the better quality of the education system). In the order of frequency, another strong point was the possibility to find a better job in a similar occupation and develop professionally (R14, R8, R12, R19). Another strong feature (cultural and social this time) was the richness of opportunities and the lack of limitations. Other respondents described a preference for the new social environment, varying with the country (R4: “Americans in the 90ies were honest and sincere people, with who the contracts were signed with a shake of hand”; R5: “The social climate was very opened before September 2001 in U.S. After this, everything changed, people became fearful and suspicious”; R11: “Whatever they say to you, the Americans have a nice word and I smile, and this is something you cannot find to Romanians”; R7: “Spanish are nicer and very funny in comparison with Romanians, and with much more good sense”).

The weak points in the adoption environment were identified in the lack of correct information and lack of support (R1, R5, R10), negative reputation of Romanians and the need to struggle for their new condition and status (R7, R16, R20). Some respondents recalled other weak points, residing in the cultural, geographical or economic characteristics: the loneliness and strangeness (R11), the hot geographical climate (R15) or, starting with 2008, the economic crisis (R7). Other weak points were specific to the socio-economic climate of the country: the weaknesses of the North-American health system (R10, R5: “In US people pay more for the health insurance than for rent”), or the frequency of non-desirable ethnic groups in case of France (R8).

While evaluating the difficulty of the adaptation process, some of the respondents recall the struggle for bringing their spouse or a relative: “I persuaded my host university to enrol my

husband in a research program for bringing him in U.S.” (R19); “I was in a consensual relationship with my present wife and I had to marry formally for bringing her and my son here” (R10); “My husband left first in Italy and brought me and my two sisters, one by one” (R16). Spouses who accompanied the emigrants were described in some cases by having a limited adaptation (spouses of R10, R1, R6), while in other cases they were described as spouses who shared the same dreams and persistence (R3, R4, R12, R15, R16, R20). In three of the cases (R11, R17, R2) the husbands (which were not in the sample) were described as depressive and withdrawing from society, from a certain point forward, making the surviving very difficult for the family. However, the decision to stay in the adoption country, despite the difficulties, was not regretted even in the case of those who lost many advantages in Romania (“I prefer this situation in the place of not being respected as a Romanian citizen” – R1; “It doesn’t matter what we dreamed for ourselves, now we have a better chance to our children and we have to sacrifice for them” – R4).

Findings revealed, as expected, that the speed of the cultural adaptation was directly proportional with the cultural intelligence and the capacity to acquire languages at a proficiency level. From lack of these capacities, some of respondents experienced difficulties (R10 with the limited use of English language, R15 with the unknown Spanish language). On the opposite, other respondents reported a strong interest in learning several languages and finding new information about the new culture (R7 who learned five languages outside Romanian: “I feel myself more Spanish than Romanian. A few years after residing in Spain, I was already dreaming in Spanish”).

The great majority of respondents said that they maintained Romanian as language of addressing inside the house and while speaking to the children (having as advantage the fact that in 12 cases of the 14 couples, both partners were Romanians). Still, there was reported in the great part of answers, a massive loss of the Romanian language as current language in the children generation. In some cases children were described as understanding the Romanian language, but not being able to speak (children of R11, R1, R8, all of them born abroad). In other cases, children of respondents visited Romania with parents (R4) and were able to speak currently in Romanian.

Among other qualities mentioned in the process of cultural adaptation, perseverance and openness, availability to give up to fixed ideas were the most cited (R4, R10) or, on the same line,

“the determination (...) and the willingness to work hard, sometimes in difficult conditions” (R6, R20). Willingness to change personal views and beliefs was also mentioned (R1), alongside with networking capacity (R3, R6). From a different group of features, resistance to loneliness and foreign influences were also mentioned, mostly by the female respondents (R11, R17).

Connections with Romanians were recalled in all the 18 cases, but they were very different in nature and intensity. For almost a half of respondents the main connections with local Romanians were with the members of the family (especially parents or siblings) (R16, R17, R1, R11, R9, R8, R12, R18, R19, R20) while in other cases the connections included a variety of relationships (acquaintances or friends) (R6, R3, R4, R5, R10). Several respondents observed that their connection with the foreign community was simply better in comparison with the residing abroad Romanians (R7, R13, R1, R11, R2), while other emigrants might be totally isolated (R15). In a different situation were found the respondents who migrated in an academic or research position (R9, R19, R12, R14). They said that the opportunities to meet Romanians were poor and they made connections mostly with (South-) East-European migrants, in sharing together information and support during the adaptation process.

The climate of Romanian communities was characterized as “very limited, with a primitive perspective and marked of envy and meanness” (R11), “fragmented and fighting for their individual survival” (R5), “refusing to help”, “very low and infractional” (R7 about Romanians from Spain) “reluctant to share information or gossiping” (R1), fragmented in many small associations or groups and needing help for common actions (R6).

The intensity of connections and the frequency of visits in Romania were different from one case to another. Naturally, the respondents from other continents were in a weaker connection with Romania, because of the distance and the high price of plane tickets. Some respondents said that “first time I visited Romania after 9 years, but other guys visited Romania after 14 years” (R4), or “I came first time after 5 years and after this I could not manage to be here in the next 10 years” (R1). The interviewees from Europe came more often in Romania, sometimes in every year (R8), although only for family reasons (R7, R16). The other connections with Romania were tied with the size of the family and the number of friends remained here, and was in a reverse proportion with the years spent abroad (R4, the oldest migrant

from the sample, had the fewest contacts and relatives in Romania). Still, all respondents reported an improving of their connections with Romania with the development of the internet/social media and the cheap phone lines. Starting from this point, the size of the personal network (both in terms of Romanian internal and external connections) depended very much on the sociability of the individual and to the availability to use the modern means of communication.

Asked what impression they had about Romania in the last visit, respondents gave different answers. Some of them said they were pleasantly surprised by the progresses in civilization made in the last years (R1 after a visit in 2013, R6 after one of his visits in 2008), or that they spent months or a whole year before 2008 and had at a certain moment the intention to return permanently in Romania (R4, R10, R11). Others said that, even if they heard and saw some improvements, the reintegration would be too difficult for them and would not be able to handle it (R5, R3) or that they do not like Romanians and they would not be interested at all in returning (R2, R7, R17, R20). Finally, a few respondents pointed a very relevant thought: they have been asked by a friend if they intend to die in the adoption country and they responded “no” even if they had a permanent situation and a stable job (R6, R9).

5. INTERPRETATION OF FINDINGS

Applying the perspective of Putnam, the life of an emigrant appears more like a balance between using bridging and bonding social capital: emigrants need to use the bridging capital for integration in the new society, but in the same time they need the bonding capital for conserving their own characteristic values. At the individual level, this preservation of the bonding capital is obtained either by family and personal network of friends built abroad, either by frequent visits in Romania.

Bourdieu considered the global social space as a field of forces, where social actors constantly struggle to preserve or transform social forces. In this view, the Romanian migrants are disadvantaged at least from the perspective of the group's social status, which will not place them in a positive position. On the other hand, the performance of actors in key occupations (as informatics and software development) may place them in better positioned networks than in Romania.

The findings are perfectly consonant with Lin's theory, because the social actors access a more favorable position when they use the resources of the network, and when their

occupation is a value in the new social space. Also, they need to establish especially heterophilous interactions (with the members of the new culture), even if they need more efforts in order to build these relationships – at the end they will be in a better position to access the assets that can bring them to the desired aims. Thus, the main factors which influence the participation of Romanian emigrants to the social capital are the personal networks (in which family is the most important resource) and

the previous experiences of emigration, which can provide correct information and an adequate planning of resources and expectations. However, the answers to interviews revealed a low social solidarity and a low level of cohesion inside the Romanian local networks, which limits very much the success of the Romanian networks in the new environment. Further, personal skills and availability to adaptation are diminished in role in this equation, because the main influence is played by networks, by types of interactions and by the position of groups inside the adoption society.

Thus, in order to emphasize the answer to the three research questions, some conclusions need to be formulated. The access to social capital in the adoption country appears to be stimulated by: the nature of personal network (resources and information), the rank of occupation and qualification on the job market, and the level of cultural intelligence. Both types of social capital (bridging and bonding) are used in the process of migration, in a permanently balance. On the other hand, even the migrants who cannot access the network resources or are modest in their performances still have a positive influence on the social capital of Romania, by facilitating experience exchanges and transferring different characteristics during the occasional interactions with the part of his network that remained in Romania.

6. CONCLUSIONS

The aim of the research was to identify recent tendencies in the evolution of the international permanent migration of Romanians, characteristics of the international migration models and forms of social capital used. The limitation of research consisted in the reduced size of the sample and in the selection from availability. From this formula resulted a sample with a high level of instruction (only three respondents did not attend higher education) which makes the research relevant more for this segment (migrants with middle or high level of education).

Results have shown several models of emigration, starting from the marital and professional emigration to the emigration based on continuing academic studies. The factors which influence the success of the emigrant in the new context refer to existence and placement in a cohesive social networks, to the level of his professional performance, and, not in the last row, the cultural intelligence. The brain drain phenomenon is visible, but the above analysis observed that the consequences of this phenomenon are not entirely negative.

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Table of respondents

Code	Age/ Gender	Occupation	Country	Migration year
R1	m., 55	Administrator	Canada	1999
R2	f., 33	Housewife	Canada	2000
R3	m., 56	Programmer	US	1995
R4	m., 59	Entrepreneur	US	1993
R5	f., 49	Accountant	US	1996
R6	m., 47	PR expert	Australia	2001
R7	f., 44	Trainer	Spain	1998
R8	f., 44	Programmer	France	2000
R9	f., 43	Professor	Canada	1997
R10	m., 54	Consultant	US	2004
R11	f., 42	PR expert	US	2008
R12	m., 45	Lecturer	US	2004
R13	f., 47	Housewife	Italy	1992
R14	f., 43	Project manager	UK	2014
R15	f., 40	Trainer	Spain	2011
R16	f., 43	Housemaid	Italy	1999
R17	f., 44	Engineer	Canada	2000
R18	f., 44	Programmer	UK	1998
R19	f., 42	Researcher	US	2002
R20	f., 43	Researcher	US	1995

THE RISKS OF WEB SURFING AND THE PARENTAL CONTROL

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Abstract: Nowadays the new media are addressing the processes of cognitive learning and teaching in much the same way as the traditional agencies of primary and secondary socialization. To analyze the characteristics at the root of the relationship between an individual and technology, we will focus the attention on young web users, who are engaged in shaping their own identity among a multitude of choices available on the web. New elements of socialization are especially born out of close-knit youth groups: we are witnesses of a socialization with no mediation whatsoever, where the subject employs the interactive channels to establish its own path. Such journey encounters many risks: weak measures of protection of privacy together with infinite possibilities of interrelationship, due to the debut of Web 2.0, can expose young web users to a series of violations whose finalities can include the cloning of the sensitive data of their virtual identity. These actions, carried out by the cybernetic hackers, often make the headlines because of the pervasive and persistent ability of the perpetrators who feel safe behind the wall of anonymity built around the Web. This survey conducted by administering a questionnaire to secondary students of the metropolitan area of Bari highlights the measures are meant to protect the interviewed while surfing the web by further analyzing the different typologies of parental control and the sense of awareness perceived by these young people. The research also looks into the risks linked to the use of Internet, such as the embezzlement of sensitive data.

Keywords: Internet; young people; risks; identity; parental control

1. INTRODUCTION

The information technology and the advent of new media systems have severely weakened the link, once inseparable, between physical and social place: in fact, it is possible to interact with one's own groups of belonging without being present in the same physical location. From this innovative element comes a redefinition of contextual frameworks of reference in which we build and carry out social actions and that determine specific roles played by each individual, as well as their behavioral requirements. The web modifies the geography of social situations and, consequently, the interpretation of individuals of their own spaces and roles. Let's consider, for example, the “places of being” tied to identity: the group has a reason to exist only by recognizing an entity other than the group, then, a definition of otherness based on a lack of sharing both of a certain amount of information and of an interpretative background, typical of the group itself (Meyrowitz, 1995). In this way, it is determined, for example, the difference between males and females, religious people and atheists, groups that show an

internal cohesion stemming from a strong and exclusive core information. With the web, these identifying boundaries tend to weaken, allowing a sharing of information that lead to consider as blurred boundaries and environments at one time considered unapproachable.

Therefore, the virtual space is a frame, a place that can contain information from different groups and communities, able to redefine the concept of collectivity and group, in contrast with classic definitions of real space; space and cyberspace relate to each other in an informational osmosis, which keeps distinct the two cultural systems and, at the same time, exert mutual influence on personal identity (Dodge, Kitchin, 2001).

The concept of web has been changing and interweaving deeper and deeper with social reality: initially, it was used for simple informative consultations by means of static websites, without any possibility of interaction (Web 1.0); in time, the evolution of information systems brought to a change of the virtual space understood as a place of social interaction generated by users, who have the dual role of users and manufacturers: the Web 2.0. At that

effect, the evolution of the web along with the advent of digital media have defined the peculiarities of this breakthrough: portability, namely the availability of mobile devices to connect anywhere, at any time; interactivity, that is the possibility of interaction between users through a communication flow no longer unidirectional but multidirectional; generativity, then the opportunity for Internet users to switch from being spectator to be author of media products (Rivoltella, 2008:4-5). Examples of this last one are *wiki-s*, software that allow to create sites where anyone registered can contribute to the production of content: the most known is Wikipedia, the most consulted encyclopedia on the Net.

The cybernetic spaces are thus medial spaces, which can be used as a means of contact and comparison; are spaces of communication between users in different locations and realities; are cultural and organizational spaces, connectable to each other, in a complex mosaic that can determine specific characteristics of identity. They become part of the cognitive processes of learning and teaching, alongside the traditional primary and secondary socialization agencies. This creates new possibilities for interaction, especially in the case of strongly cohesive youth groups: we see a socialization without mediation, in which the subject uses the web's interactive modalities to build a personal path (Bennato, 2011).

The age represents a discriminating factor capable of affecting the use and perception of the web, which allows to identify that part of population defined as "digital natives", who "do not have yet detectable phenotype differences, but are different as for cognition and behavior. They act and think with a degree of parallelism unattainable for us" (Honsell, 2007:13). What characterizes new generations, on one hand, is their inability to perceive distinctly the virtual space from reality and, on the other hand, the adoption of a new style of knowledge and learning. The natives, in fact, learn with a form called multitasking: they study while listen to music and, at the same time, keep in touch with friends through Facebook, while the TV is on with its background of images and words; they share and create knowledge; they learn by searching, playing and exploring; they prefer browsing instead of reading; they prefer to draw on multiple sources instead of stopping to the authority of a single text.

The way of communicating changes: vocal and personal communication are often substituted by the communication through innovative and always less expensive software of instant messaging, which make the person always reachable and which also change the alphabetic codes of communication. Also the information assumes a new face. They are the

most active on the web scene, capable of eroding the boundary between real and virtual, until overlapping spaces to create multiple representations of their own Self, adaptable to the emotional state of the moment: the mediation of the computer allows the subject to define time after time the characteristics of their own *avatar*, which becomes the representation or nemesis of his creator. By browsing, from an empty element and devoid of interest, the *avatar* acquires thickness representing the characteristics of his creator and his innermost desires; on the other hand, "in cyberspace it is always "night". Because communication is mainly text-based, people cannot see one another" (Danet, 1998:131).

Therefore, the *avatar* plays a dual role: that of a visible object in the virtual reality and that of subject, when becomes the bearer of actions and behaviors that belong to the individual background, perfectly concealed behind the mask of their own virtual character (Goffman, 1979). Wearing these masks representing various types of their own Self, the digital native rides quite naturally the cybernetic wave of Internet, living a second life without limits of time, space, communication and amount, along with an absence of social boundaries or privacy. Browsing the net breaks down temporal barriers, grants the possibility to tap into an information immediately; cancels territorial limits, opening to the comparison with the global world, as the only spatial perimeter is outlined by the bandwidth; anytime, anywhere users can be either one, none or a hundred thousand; they develop an omnivore, bulimic and multitasking attitude toward the information wealth of Internet; they do not recognize limitations in socializing and sharing of opinions and experiences, for example, through social networks.

Another face of using the worldwide web is represented by parents, teachers, educators, those who belong to a class of "digital immigrants" (Prensky, 2001:1-6), who often watch warily the development of technologies and see in them a dangerous regressive space, sometimes even as an obstacle to the work of education and training. The generational gap is indeed remarkable: diversity of language, difficulties in communication and a lack of skills in the use of new technologies, make the immigrants increasingly unable to read and interpret the needs of the natives.

2. THE CASE STUDY

The complicity of the exponential evolution of technological tools that allow the dissemination and sharing of personal data on line, sometimes means taking risk behaviors, such as the invasion of privacy and, therefore, the so-called identity theft

phenomenon. The study analyzes the incidence of similar behaviors within a cohort of young people defined as digital natives, grew up, in fact, during the period of greater diffusion of new information technologies and of Internet. While it is true that for young people the misuse of the Net poses a number of risks, it is equally known the importance of education to an aware and correct use of the web. A crucial role lies with parents who can monitor timing and method of use of the web by their children, in order to stem improper use of the instrument. This awareness led to inquire about the perception of young people about the parental control on their navigation. The investigation has involved students enrolled at higher education institutions in the metropolitan area of Bari, during the school year 2015/2016. To build the sample, it was adopted the non-probability sampling methodology based on quotas (Corbetta, 2014:345-348). The universe was divided into subgroups based on two variables: the gender and the address of the studies, distinguishing between technical or professional institutes (TPI) and high schools (HS) (table 1). Once the size of samples was set at 1,005 units, we have defined the quotas, i.e. the number of subjects to interview, proportional to the size of each subgroup of population (table 2).

Table 1. Students enrolled in secondary high schools in the metropolitan area of Bari during the school year 2015/2016: universe (absolute values and percentages)

	M		F		Total	
	A.V.	%	A.V.	%	A.V.	%
TPI	20,77 7	32.8	11,91 6	18.8	32,69 3	51.6
HS	11,56 4	18.2	19,14 4	30.2	30,70 8	48.4
Total	32,34 1	51.0	31,06 0	49.0	63,40 1	100.0

Table 2. Students enrolled in secondary high schools in the metropolitan area of Bari during the school year 2015/2016: sample (absolute values and percentages)

	M		F		Total	
	A.V.	%	A.V.	%	A.V.	%
TPI	330	32.8	189	18.8	519	51.6
HS	183	18.2	303	30.2	486	48.4
Total	513	51.0	492	49.0	1,005	100.0

In order to detect any significant difference in behavior due to the different age of interviewed people, the study involved students of first (modal age 14 years), third (modal age 16 years) and fifth classes (modal age 18 years). Therefore, the quotas identified for the whole sample were equally distributed among the three classes, represented respectively by 335 students. The survey was conducted between April and June 2016, by giving

an auto filled printed questionnaire. At the end of the survey, the operations of entering and processing the data were carried out through the SPSS software, to calculate uni-variate descriptive statistics, with distribution of frequencies, and those bi-variate with tables of contingency. To evaluate the significance of the relation in double-entries tables, it was adopted the χ^2 test, considering only those tables for which the p value resulted lower than 0.05. The detection of variables under consideration returned satisfactory data since there are no missing data.

The research involved 1,005 students enrolled at secondary high schools in the metropolitan area of Bari, of whom 513 male (51%) and 492 female (49%). 51.6% of the students attend a technical or professional institute and 48.4% are enrolled at a high school.

3. THE RESULTS

The appropriation of someone's identity, sometimes for damaging his reputation and embarrass him, making public violated contents, is a phenomenon that affected, as perpetrators or victims, even students in the metropolitan area of Bari (table 3). For both males and females, the most frequent abuse of which they were target concerned the theft of login credentials by subjects that are so hidden behind the new stolen identity: almost two of ten interviewed people say they have been victim of this (17.1%). Furthermore, it resulted that one on ten students (10.1%) underwent the violation of their privacy through third-party access to private messages, own email or profile within a social network, with the subsequent publication of their contents. Boys (12.5%) have lives similar experiences on the Net to a greater extent than girls (7.7%). The shield of anonymity, prerogative of the network, a weapon not only in the hands of others, but that sometimes becomes a tool of prevarication at the mercy of the interviewed themselves. The 14.5% of the students declare to have become in possess of the personal passwords of another person without any permission. It is an unlawful act committed to a greater extent by males (17.2%) than females (11.8%). Then, there is a contained, but not negligible, team of those who clearly stated to have shared information, contents and experiences of others, which they have acquired by accessing mails, profiles and chats of unwitting subjects (5.9%). Even in this case, the authors of such acts are identified more among male students (8.6%) than among female students (3%).

Table 3. Did it happen to you ... (%)

	Yes	No	Total
	%	%	%
That someone has used your password by pretending to be you	17.1	82.9	100.0
That someone has hacked your profile, your email and then your private messages to make them public	10.1	89.9	100.0
That you have used the password of someone else pretending to be him	14.5	85.5	100.0
That you have violated the profile, email and private messages of someone else to make them public	5.9	94.1	100.0

N=1,005

Subsequently, the focus shifts to protective factors that enable young people to develop a critical awareness about the usage of the web. In fact, in the allocation of rules to control the modalities of the use of Internet, the parental presence is a fundamental element. The survey, through the perceptions of interviewed students, highlighted two aspects related to the figure of the parent in the context of using the web: on one hand, has given rise to fears and concerns of mothers and fathers for their “always connected” children and, on the other hand, about measures of parental monitoring on the usage of the Net.

In connection with the first point, about four out of ten students believe that their web usage does not upset at all their parents (37.8%), against a larger amount of students, six out of ten (62.2%) that consider this as a matter of concern for mothers and fathers. According to the students, their parents fear that the world wide web, with its endless potential, could constitute a source of distraction from the study. It is a fear that relates primarily to the parents of males. Another cause for alarm has to do with virtual friends, in particular, the possibility for young person to come in contact through the Net with dangerous subjects, a situation for which the parents of girls are more sensitive. In the opinion of interviewed students, their parents fear that they might develop a real addiction to the Net, that they may run into all kinds of inappropriate contents, that they may become victims of fraud – fear related especially from boys – and finally, that while being on line we cannot distinguish between public and intimate sphere, easily sacrificing the confidentiality to provide information about ourselves (table 4).

Table 4. What aspects linked to the use of the web are of concern for your parents?* Distribution by gender (%)

	M	F	Total
	%	%	%
Fear that distracts you from the study	69.7	62.7	66.2

Fear that you might know dangerous subjects	26.8	51.9	39.2
Fear that you may become dependent on the web	24.6	26.0	25.3
Fear that you may come across inappropriate contents	18.9	19.8	19.4
Fear that you might be a victim of fraud	19.2	12.7	16.0
Fear that you cannot distinguish between intimate and public sphere	9.1	9.7	9.4

N=625

*Multiple choice question

However, there seems to be not a high level of alert that corresponds to such awareness of their parents’ apprehension. In fact, according to the interviewed young people, their parents are concerned but not necessarily they really check on their time of navigation or on contents to which they have access. Seven out of ten students say that their parents have not installed any navigation control or restrictive system (70.2%), and a little over two out of ten do not know if this may have happened (22.2%). Only 7.6% declare for sure that their navigation is supervised and modulated by fathers and mothers who, on devices for connecting to the Net, have set up programs to know what their kids watch on line through the identification of visited sites, filtering systems to prevent the visit of web pages with certain characteristics and, finally, specialized software to limit the time spent in Internet. It also emerges that more control is perceived from younger ones interviewed, attending first classes (table 5).

Table 5. Have your parents set up a system to control or limit your navigation? Distribution based on classes (%)

	I	III	V	Total
	%	%	%	%
No	60.3	69.8	80.6	70.2
Do not know	27.8	23.9	14.9	22.2
Yes	11.9	6.3	4.5	7.6
Total	100.0	100.0	100.0	100.0

N=1,005

Those examined so far are preventive measures to limit the risks associated with the use of the Net implemented through specific programs or systems. It is also possible using alternative methods or additional navigation monitoring of one’s own children. Compared to a majority of interviewed people who reported not being controlled by their parents in their activities on the Net (69.1%), three students out of ten declare, instead, to perceive the existence of a parental control while they are on line (30.9%). The group of these last ones diminish with increase age, being greater among students of first (35.8%) and third classes (34.3%), compared to those of the fifth

classes (22.7%). Particularly, the young ones that feel under control while being on line refer to know about the habit of their mothers and fathers to check their personal social web page. Follow those who state that their parents are used to track the time spent on the Net, see the history of visited sites and even see their chats. Among fathers and mothers of interviewed people, it is less common the custom to access through their credentials at the contents of social pages or electronic email of their children (table 6).

Table 6. Usually your parents control:*(%)

	%
Your social profile, limited to information you choose to make public or share with them	47.3
Your time of navigation in the Web	32.8
The history of the sites you frequent	20.6
Your chats	19.9
Your social profile, by using your password to access it	11.3
Your electronic mail	10.6

N=311

*Multiple choice question

4. CONCLUSIONS

In light of the findings, monitoring the young people's behavior while locating the possible gray areas represents a necessary precondition for a proper and efficient prevention. The avatars, chosen by young people to disappear in the anonymity, encourage them to engage in risky behaviors. Despite the interviewees' young age, some of them have already been involved into cases of identity theft, either in the role of the perpetrator or the victim. Thus, regardless of the advent of new forms of social networking or aggregation, the role of supervisor falls once again to the parents, who must shift their attention from the everyday reality, in which their child operates, to a virtual one where the students are subject to endless possibilities and threatening worlds, that can damage the process that leads to the discovery of their own identity.

The parents show undeniable concern with regard to the use that their children make of the Network; however, according to the interviewees it seems that most parents don't adopt the right measures to ensure their safety during web surfing, trusting instead the few available information accessible on social media profiles or gauging approximately the time they spend online. The possibility to provide the parents quality tools for a smooth control during web surfing is indispensable

to allow the young Internet users to search the web in the safest way possible.

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“I DON’T ACTUALLY KNOW WHO I AM AND WHERE I AM FROM”: CULTURAL TEXTURE OF Q&A WEBSITE AS DIALOGICAL COMMUNITY

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Abstract: *New media connect people with the world, allow them to transcend temporal and spatial distances in communication and provide a sphere for self-presentation. The users of Computer-Mediated Communication (CMC) may feel enjoyment presenting their social image and building up social interaction with other online fellows. In the last years, the large use of social ‘question and answer’ websites (Q&A) has changed the sphere of inter-cultural exchanges, promoting enjoyment. Specifically, we conjecture that online self-disclosure may increase opportunities to present social identity and redefine intercultural exchange boundaries. Focused on Quora.com website, the main objectives of the present study are: a) to investigate how the use of self-presentation and self-disclosure strategies on Q&A website facilitate cross-cultural communication; b) to detect the role of modulation expressions in the intercultural mediated interactions and in the acculturation processes. These goals can be achieved through Critical Discourse Analysis and Dia-textual analysis to analyse websites’ texts, phrases, strengths, idioms, and lexical forms. The results of present study show that Q&A websites promote sense-making processes and weave intercultural communication based on the respect.*

Keywords: *dialogue; Q&A websites; integration; discourse analysis; (inter)culture*

1. INTRODUCTION

“*Nosce te ipsum*” is the best wish Socrates could address of all those who have dedicated their life to the pursuit of happiness. Changes are crucial in the life of an individual and they could give rise a terrible identity crisis, presenting an obstacle to meet personal objectives. In the era of globalisation and digitalisation, we have to consider ourselves a European citizen and children of the world, as well as Italian, it is necessary to start asking ‘Who I am?’, ‘Where did I come from?’, ‘Where I am here?’ and ‘Where I am going?’. This identity formation process takes place by Communication Mediated by Computer (CMC). The splice between real life and virtual life, where the first is the extension of second one, represents the hub of intercultural exchange process that becomes on web 2.0 and causes his effects on ordinary life.

2. Q&A WEBSITE: A NEW FACE OF INTERNET

To understand adequately CMC practices, and especially those who are activated by the

interactions on “Question and Answer” (Q&A) websites analyzed in this article, it is useful to be examined them from a discursive cultural psychology angle (Mininni, 2013). It is focused on the research of sense-making dynamics based on the subjectivity of ‘other-than-self’ relationships. According to its nature, CMC has many faces, depending on the virtual environment that it is in. One of this takes features by the services that ‘Wide Web’ makes available on Q&A websites, virtual spaces that provide many different types of support. The users logging in get really important information and, asking something, they shall register in a virtual self-help community.

According to Shahet *al.* (2009), social Q&A website refer to web services that provides: a) an interface for users to post their questions and answers; b) it provides a search engine that helps people find related questions in the online community; c) users can participate in discussions in its online community. Q&A websites link between social networks (like Facebook and Twitter) and common functionalities websites (like You Tube or Flickr). Q&A websites allow users to share the importance to be part of a specific community, on

one side and then to seek services such as wikis, blogs and other new media products. The double nature of Q&A websites, constituted by open-mindedness and social support, produces the opportunity to frame the analysis into social meaning of “gratification”, in accord with media’s “Uses and Gratifications” theory (Katz *et al.*, 1974).

The intercultural dialogue, even if mediated by computer, becomes a form of representation and a practice that it connects Self with Others. This meeting determines the construction of new meanings and, at same time, links Self with a different culture. While social networks are useful to social support and communication (Manago, Taylor, & Greenfield, 2012), social Q&A websites are not only designed to support activities related to asking and answering questions (Shah *et al.*, 2009), but also as new and essential meeting boundary that ‘provide opportunities for the satisfaction of social needs, perceived self-efficacy, positive self-presentation and identity management’ (Reinecke *et al.*, 2014:421).

3. Q&A WEBSITES: A NEW ADDICTION?

In virtue of large diffusion of the Q&A’s use, it is necessary to consider if users are developed a form of dependence by Q&A websites, like Quora.com, during a crucial period of their life, like a transfer or a temporary movement from home Country to a different one. In a new reality, the possibilities of dialogue ‘*vis à vis*’ suffer the consequences caused by the reduction of social life and immigrants are forced to bear a change of identity and a gradual construction of ‘new history of knowledge’: these assumptions increase the social interaction, but also the dependence from virtual system.

According to the Dependency Model of Mass-Media Effects (DeFleur & Ball-Rokeach, 1976; 1989), that supports our study, the relationships between users and mass-media is based on three dimensions, that support virtual consumption: comprehension, orientation and entertainment. Specifically, comprehension is divided in: a) self-comprehension, when people explain their personal values, patterns and behaviors; b) other comprehension, when users receive information useful to interpret events, other people and world’s view. The dimension of orientation includes: c) orientation to action, directed to research specifics information or guidelines for different activities; d) orientation to interaction, useful to obtain information to undertake individual or social relationships. The dimension of entertainment is structured in: e) individual entertainment, when media are useful to relax or have good time; f) social entertainment, direct to interact with other people, creating

important or superficial exchanges. Taking into account argumentative traits, analyzed with diatextual method, like the *enjeu* in the communicative exchanges, our first objective is to analyze new opportunities of self-presentation or social identity construction, evaluating the relationships between self-disclosure and intercultural communication on Quora.com, considering different consumers that use Q&A websites to orient their activities during the transfer in a foreign Country.

4. INTERCULTURAL EXCHANGE ON Q&A WEBSITE

In the last years, psychology has increased its own interest for the cultural phenomena, thanks to a great intercultural meeting across immigrants. Researchers have focused their attention on individual cognitive process, analyzing them in terms of relational and social dynamics where people feel an integral part. Cultural psychology becomes interested to one of the most remarkable themes of psychological and social processes like the phenomenon of immigration. The concept of acculturation is employed to refer to

those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups (Redfield *et al.*, 1936:149).

According to Redfield *et al.* (1936), we can talk about acculturation and cultural adaptation, when different subjects are related with very different cultures and they own cause huge changes in the groups’ identity. Therefore, the concept of acculturation may refer to the cultural changes resulting from these group encounters, while the concepts of psychological acculturation and adaptation are employed to refer to the psychological changes and eventual outcomes that occur as a result of individuals experiencing acculturation from a psychological, socio-cultural, and economic perspective (Berry 1974; 1992; 1997; 2001). Today, we have virtual contexts, like Q&A websites, where people could test real changes in their life.

Graves (1967) highlights that the relationships between very different cultural groups could cause very important exchanges in the original relational context. This exchange could be: a) collective, when it interests the sense making process of entire group; b) individual, when the exchange concerns psychological sphere of the single subject and what it changes is the individual identity, values and behavior. All changes coincide with some changes in

discursive practices, because these organize the cycles of cultural production. We can get one of this production cycle through the construction of world view, “that becomes cultural experience thanks to the discourses about the values that people are to hear” (Mininni, 2007:92).

Berry (1980) introduced the “Bidimensional Model of Acculturation” that the differing level of engagement in the two axes of cultural orientations generates four types of acculturation: (1) Integration: occurs when individuals maintain a positive relation to a new culture as well as to their original culture, this tends to implementing values, laws, rules, meanings, languages of the host country; (2) Assimilation: refers to the relinquishment of original cultural identity and complete absorption in a new culture; (3) Separation: occurs when individuals retain their original culture while rejecting the new culture, the subject can’t become familiar with new culture; 4. Marginalization: involves non-adherence to either cultures, the individual can’t learn the host country’s new culture and loses own traditions. So, the person feels loneliness. These entertainment appraisal frameworks provided intuitive guidance for our current investigation of the role of discursive modulation used on Q&A websites during intercultural exchanges, detected through self-disclosure of users on Quora.com. To test our hypothesis, we focused our study on subjectivity traits, and through dia-textual analysis, we have studied the result of users’ acculturation process. Specifically, we have analyzed the corpora of questions and answers, that argue about self and other Comprehension, with dia-textual method, focused our attention on *embranchage/debranchage* techniques (Mininni, 2013).

5. THE STUDY

5.1 Aim and Method. Our research analyzes the texts of questions and answers in Q/A websites according to the psychosemiotic markers proposed by the dia-textual analysis (Mininni, 2005), as well as by identifying the “socio-epistemic rhetoric” (Berlin, 1993): these tools emphasize the role of the discursive construction of contextualized forms of knowledge emphasizing the relations among positions, discursive practices and particular points of view on themes. The term “diatext” recalls the dialectics of sense construction (Bachtin, 1979:87) and describes “the ‘context’ seen by the enunciators of the text as they represent and demonstrate to take it into account” (Mininni, 1992:63). The texts analyzed were selected from the topic ‘Immigrant’ of the Quora.com platform. This one belongs to the category of Q&A sites, as defined in literature.

Although there are mostly informational questions that, according to Theory of Dependence on Media, fall into the classification of “Orientation to Action and Interaction”, questions have also been found for the purpose of understanding Self or society, and in addition questions used to share fun (and individual or social entertainment) with other users, that have proved to be most important to our analysis.

The first aim of this study is to investigate both the discursive construction of identity and the social presentation of users that live or mean to move to a new Country in Quora.com site. In particular, we divided the several “talks” – composed by questions and answers – in accordance with the dimensions the Dependency Model of Mass-Media Effects. Looking at the argumentation, these dimensions outline the *enjeu* that makes the intra-locutor an inter-locutor and that activates original relations between self-disclosure and intercultural communication.

Referring to this aim, dia-textual analysis – with a special emphasis on linguistic-pragmatic features and rhetoric strategies – was applied on 48 talks, composed by questions and answers and classified in accordance with their declared focus.

5.2 Main results. When questions deal with “orientation to action”, answers are articulated taking advantage of the “modals”. In view of questions on how to act or to proceed in relation to specific domains, we found two kinds of answers:

a) when internet users prefer either third person or interpersonal verbs rather than first person ones, the favorite modal is “should”:

1. «You need to consider below conditions in your travel policy: Emergency sickness and accident medical expenses Limits payable in USD should be commensurate with the location you want to visit. Travel to U.S should have higher limits».

In this extract, the use of conditional can “mitigate” the illocutionary strength of the imperative verb. Actually, this last one is also diminished from the meaning of the verb ‘to need’, that testifies care for the questioner;

b) When the answerers write in first person, the modals used are “to can/not to can” and “to must/to have to”, emphasizing reduced manoeuvre margins. In other words, argumentation is focused on the “necessity” to perform some actions as preparatory activities.

2. «My husband is American, I am not. We had to apply for the fiancé visa before I was allowed to come over and marry my husband. The process took about 5 or so months but I couldn’t legally enter or stay in the US without it. After we married we then had to

upgrade it to a spousal visa where I received a green card».

Contrary to the first extract, in this example personal experience acts as a powerful tool to testify the effectiveness of his position. As a consequence, there is no need to “mitigate”. The orientation is discursively constructed through an invitation to act either as something “should” go or as something “has to” go in a certain way, emphasizing different levels of (un)certainty.

When the *enjeu* is focused on “self-comprehension”, we found a wider disposition to narrate, by emphasizing the emotional side through a variety of rhetorical/discursive tools. First, answers exhibit the importance of “dialogical” perspective (Hermans, 2001) in facing with this task. In particular, the several positioning emphasize:

a) The intrapersonal dialogue:

3. «That's the thought that saved me. Or, to be more precise, the thought that allowed me to save myself... "Just one more day..." ».

4. «I heard something funny and I laughed. I remember thinking "How can I be laughing? If everything is so bad, I shouldn't be laughing..."».

In the above examples, the variety of positioning is acted by the presence of the “savior” and of the “saved” self, of the “smiling” and of the “skeptical” self, and so on;

b) The interpersonal level, with the reference to “I-you-we-they”, as in following extract:

5. «He taught me that we have the power to Untwist those thoughts. to straighten out our patterns of thought. You have to keep at it, though, you don't just spot the flaw in your thoughts and say ‘There we go, I'm Fine now’».

Further rhetoric-argumentative strategies deal with the narrative weave: the importance of the time plot is emphasized through both the rhetoric of the “step by step” – meaning the possible evolution by little changes – and the use of the gerund verbal form – that evokes the “duration” and the “forward orientation”. In the extract 6, the source of temporality is accompanied by linguistic index supporting “simplicity” (“that’s all”, “that’s up”, “just”), contrasting the heavy complexity offered by the topic.

6. «And little by little, the days added up to weeks, the weeks to months, and so on.

That's all it takes, just deciding to stay for a few minutes, an hour, a day... and when that's up, deciding again, just another day».

The leave and the moral emphasize the “possibility” as an anchorage and a motivational incentive. In such a scenario, uncertainty paradoxically represents a positive element, contrary to the certainty that there is no way to change the situation in the case of “no live” – core of the question.

7. «And although I'm sure it's been said, the reason you should go on is because things can get better. I won't promise you that they will, but just the chance that it COULD is worth the pain of staying. If you make the other choice... there is no chance that anything will improve».

The relational dimension par excellence – the dense “I-you” interaction, even if in the mediated domain – represents the main source to cultivate “hope”.

8. «If I were you, I'd start there. [...] I may never meet you, or laugh with you, or cry with you, but I will say to you the most powerful thing I think anyone has ever said to me.

You Are Not Alone.

I have hope for you, you must have an incredible well of strength within you to have come so far, suffering so much. That strength can sustain you, if you choose to let it. I wish you well».

The second aim concerns the possibility to evaluate the role of modulation in the dynamics of acculturation, that come to light also through the self-disclosure acted by users writing questions and answers on the websites, through discourse analysis. To this end, a special relevance is acted by social comprehension and entertainment.

The focus on “social comprehension” emphasizes the possibility to make the several experiences of acculturation clear. In the case of an intercultural meeting characterized by “integration”, the numerous discursive and textual markers are directed and converge towards the rhetoric of a warm “welcome”, proposed by the yet “integrated” users. Such a rhetoric is structured through:

a) References to relevant and contextualized contents in the various life domain;

b) Meta-discursive markers, aimed to support the comprehension of the text. In the same direction worked the dotted list

9. «Well, if you are moving [...] here are a few suggestions [...] In short [...] So».

c) Employ of both physical and cognitive imperative (Kong, 2009), as well as of exhortative verbal forms, such as the repetition of the expression ‘you may’. Most of the physical imperatives are set

in a dotted list, taking the form of a real “*vademecum*”.

10. «- Get ready for [...]
- Be more disciplined and polite [...]
- Make comprehensive efforts to find [...]
- Seek the help of [...].»

In the other part of the answer, both the imperatives and the modals are less directing and act as summarizers and companions. Anyway, the perception of “asymmetry” are related to the condition of “integration” that can be experienced by the answerers. The *enjeu* of personal and social comprehension mainly leads participants to narrate and explain their pathways of acculturation. Indeed, alongside to declared “happy” experiences, users can talk about stories of “separation”, that are usually “given”. This experience is discursively constructed by the means of an “enunciative struggle” between “I” and “they”. So, we found these kinds of verbs attributed to the Self:

11. «I started [...] but I improved [...] I experienced [...] but I managed [...] but I resisted [...] I thought [...] so I protested [...] and demanded [...] but I told [...].»

On the contrary, the expressions attributed to the “others” are:

12. «Some people here mentioned that [...] they wouldn’t let you [...] they wanted to put me [...] Everybody all warned me [...].»

At the end of this struggle, the enunciator can announce his own victory:

13. «By the end of high school, I was winning.»

The emphasis on agentivity is also empowered through the comparison with other actors, such as the protagonist’s mother. This comparison represents an opportunity to depict the variety of possible positioning as well as to encourage the new life opportunities in an “other” contexts, if supported by responsible and brave choices, attitudes and behaviors. In this story, where the search for social inclusion passes through efforts and struggles, the final sentence looks like a “battle cry”:

14. «So my most heartfelt advice to any newcomer to this country is: don’t lose hope, be courageous and work hard. Also, be your own strong advocate! When others don’t know what you are capable of, show them.»

It’s a direct message, constructed by the means of both cognitive and physical imperatives. It seems to

be claimed by a “veteran” whose story, carefully told, represents a grounded base for his reliability.

When users focus on “entertainment”, they show different levels of anchorage/commitment to the “arrival” cultures. Sometimes, the need to keep stable on the origin values can represent a so radical message to be transferred, that it appears as natural as the air that one breaths.

15. «Don’t assimilate to those drunkards. Remember your heritage. Stick to your own. We have morals. We have tradition. All they care about is horse races and booze anyway.»

A so firm rigidity, acted through the proposal of a list of imperatives similar to law tables, can represent the prelude of an experience of exclusion/marginalization.

In other cases, one can feel free to breath a new air as well as to more consciously reflect on the various life domains. The possibility to answer, to comment, to debate comes from the personal willingness to really experience a different reality: this availability works, from the users’ point of view, as a valid justification of their positions.

16. «Having lived in both Finland and Sweden (and moving back to Finland shortly), I think I can make a few generalizations that may be relevant.»

In this extract, even if in the foreword this kind of “competence” is emphasized, the answerer makes use of mitigation markers, such as the subjective verb ‘I think’, the modals ‘I can’ and ‘may’, the adverb ‘a few’. In addition, the personal position is constructed by subjective verbs:

17. «I’d like to point out that [...] I’ve had more trouble [...] I’ve also lived [...] I think [...] But I do understand.»

Alongside his own experience, the answerer tries to empower his discursive proposal through the use of third person verbs. These last ones, conjugated at the present indicative, give greater certainty and solidity to the claims.

18. «Sweden is very good at marketing itself [...] Finland is a slightly different story.»

The combination of these discursive options allows the answerer to close his discourse making use of first singular person expressions that, anyway, summarize in a plausible way what is previously said, even if “mitigated”.

19. «As a result, I think that Sweden seems like a nicer place to live.»

6. CONCLUDING REMARKS

Among the several kinds of support offered by the World Wide Web, Q&A websites represent a special “open-minded” opportunity for self-disclosure as well as to share the importance to be part of a specific community. The three main dimensions that animate the interaction between users and mass-media in accordance with the Dependency Model of Mass-Media Effects – comprehension, orientation and entertainment – assume a “survival” value when intercultural meeting is at stake: this complex process of connection between Self with Others can lead toward new meanings, attitudes and practices.

In this background, the cultural discursive approach acts as an interpretative lens to catch the rhetoric and discursive construction of reality. In particular, the psycho-semiotic markers of dia-textual analysis helped us to find out specific socio-epistemic rhetoric, that is rhetoric devices that construct specific forms of knowledge in particular groups. Indeed, the data we gathered can be organized on different socio-epistemic rhetoric in relation to their different *enjeu*. The rhetoric of “necessity”, that can be an useful lens when the orientation to action is at stake, shifts into the rhetoric of “possibility” when users deal with personal and social comprehension: the “step by step” efforts to overcome difficulties and the topic of “welcome” offer new spaces for hope for persons facing with the acculturation experience. Finally, the rhetoric of “openness-closeness” accompanies the possibilities to experience a full and positive entertainment.

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“WHAT’S THE MEANING OF...”? VIRTUAL COMMUNITIES AS DIALOGICAL CULTURES IN LEARNING ITALIAN

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Abstract: *Communities are spontaneously created when members focusing on their business, negotiate meanings that affect their interests and their whole existence in an inter-subjective space. With the advent of Internet, there has been an extraordinary increase of virtual communities, referring in particular to Community Question Answering Services (Q&A) especially designed to help users to obtain information. The construction of these virtual contexts emphasize their “transactive” nature, “since the intentions are ‘negotiated’ according to the law of demand and offer of meaning” (Mininni, 2010, 25). Taking into account the complexity of intercultural relationships, based on linguistic and relational variety, this paper aims to describe how Community Question Answering can be a space both for the meeting of cultures and for collaborative ways of constructing knowledge. In particular, since language acts as the “meta-artifact” in the co-construction of reality, it represents the mediation tool that allows persons to communicate; on the other side, it can become the object of collaborative learning in Q&A sites, especially when the discursive object -that is Italian language- is understood from its origins as a “language-culture.” The main purpose of this paper is to identify the discursive pathways and the interactional weaves of discussions when the topic is “language”. Focusing on the domain “Italian Language” on Stack Exchange, both English and Italian online interactions dealing with learning Italian language have been analyzed through sentiment analysis (quantitative analysis) and discourse analysis (qualitative analysis), assuming that interactions with questions in Italian are different than those with questions in English.*

Keywords: *virtual communities; Q&A; cultures; Stack Exchange; Italian language*

1. INTRODUCTION

In an increasingly "liquid" society (Bauman, 2003), social relationships also become a mediated experience. In the past, people formed spontaneously groups, defined as community of practices (Wenger, 1998), born with the goal of pursuing a common aim. It is not about simple aggregations, but groups that deal with meanings that affect their interests and their entire existence in an inter-subjective space. Practice communities create spaces through three important dimensions that come to fruition in the joint venture, mutual engagement, and shared repertoire, which are both promoters and products of negotiation processes. With the digital revolution, these spaces become virtual and they see the emergence of online communities: virtual communities are

social aggregations that emerge from the Net when enough people carry on those public discussions long enough, with sufficient human feelings, to form webs of personal relationships in cyberspace. (Rheingold, 1994:5).

Thus, these virtual communities offer "liquid" man the opportunity to get in touch with other Internet users in a fast way and overcome the space-time barriers, typical of a face-to-face relationship: the "connection" becomes the new and a privileged form of interaction for the man of the third millennium. The construction of these virtual contexts emphasize their "transactive" nature, "since the intentions are 'negotiated' according to the law of demand and offer of meaning" (Mininni, 2010:25). Since the basis for sense-making in virtual communities is negotiation, language become a tool used for mediating between different positions. Given that there are no space-time barriers in online communities, language becomes furthermore a means of communication between members of different cultures. The importance of language in interaction between cultures, in fact, supports the human "acts of meaning" (Bruner 1990). It is in the exchange of meanings that language could help members of virtual communities in building or sharing knowledge. This is what happens at the

Questions and Answers (Q&A) sites. Recently, there is an increase in web users looking for information or asking for help on Q&A sites. As explained by Wasko and Faraj (2000), participation in these virtual communities is motivated by the perception of interest in topics and in behavior of reciprocity and pro-sociality. Recently, researches have focused on studying the linguistic factors at Q&A sites, i.e. how questions are formulated. Taking into account the complexity of intercultural relationships, based on linguistic and relational varieties, this paper aims to describe how Community Question Answering can be a space both for meeting cultures and for collaborative ways of constructing knowledge. Considering Stack Exchange as a Q&A site, ten interactions will be analyzed, of which five with questions in English and five with questions in Italian, extracted from the domain of Italian learning. A quantitative analysis will be carried out through sentiment analysis and a qualitative analysis by means of discourse analysis. The main purpose of this paper is to identify the discursive pathways and the interactional weaves when the topic of discussion is “language”, assuming that interactions with questions in Italian are different from those with questions in English.

2. METHOD

The Stack Exchange site comprises over a hundred of different Q&A websites organized by categories. Each site in Stack Exchange consists of pages containing one question posted by a user and an arbitrary number of answers submitted by other users. Questions can have one accepted answer, chosen by the original asker, if that solves the problem. We consider as ‘successful’ those questions for which an accepted answer has been provided. Questions, answers and users are subject to a reputation award process by badges (bronze, silver and gold badge).

Through their contributions, users earn extra rights, reputation points and badges, which reflect users’ skills as well as their status in the community (Calefato *et al.*, 2015:2).

In turn, this reputation system motivates users to generate high quality content. Stack Exchange sites are also self-moderated by community members that unlocked moderation rights by earning sufficient reputation points. To keep quality high, moderators can remove questions or answers because inappropriate or irrelevant. Each Stack Exchange interaction is made up of questions, comments on questions, answers and

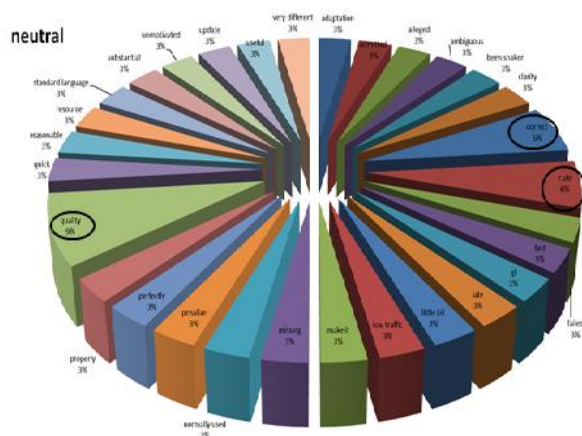
feedback responses. In this study, ten interaction with more than one answer to the domain of Italian language learning have been collected over the course of a month (from 3 March 2017 to 4 April 2017), with an overall number of eighty-nine texts: forty-seven texts in Italian language and forty-three texts in English language. As a domain for language learning, interactions involve both users who want to learn Italian as a second language (L2), and Italian users who ask for help to others to enhance themes or resolve doubts about the use of some expressions. For this reason, five interactions in English and five interactions in Italian were collected. A quantitative analysis was carried out on these textual data. Regarding quantitative analysis, a sentiment analysis (Pang & Lee, 2008) has been carried out. This is a methodology useful for extrapolating from texts a polarity (positive, negative or neutral) and the prevalent emotion in the extracts. Two softwares were used: Semantria for Excel of the Lexalytics Inc. Group and Tone Analyzer of the IBM Group. Quantitative analysis will be carried out through qualitative analysis by means of discursive analysis. Discourse, made up of interactions in English and Italian, is a sense-making process that generates a mutual exchange between “subject” and “object” (Howarth, 2000).

In this vein, discourse could be recognized as a reality modelling matrix since it has the power to give “order” to the social world (Foucault, 1971), to shape “agency” around human will (Arendt, 1978) and to legitimize a regulatory idea of the enunciative potential in the ethical domain (Habermas, 1985) (Mininni & Manuti, 2017, 245).

3. RESULTS

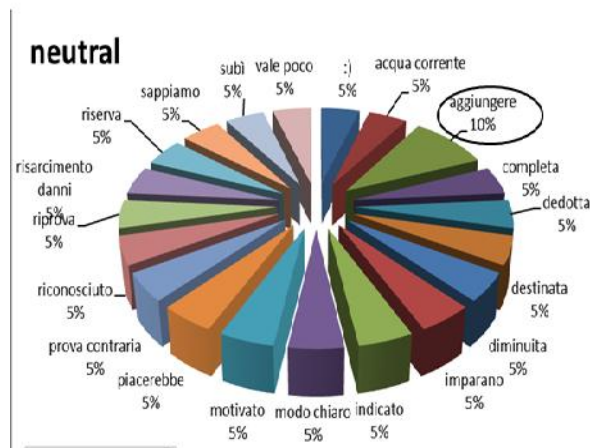
3.1 Quantitative methodology. From the analysis with Semantria, a neutral sentiment emerged both for interactions with questions in English and for interactions with questions in Italian. The Phrase function of Semantria has been used, that is extracting the sentiment (positive, negative or neutral) of the words contained in the texts. In fact, the following graphs show the prevailing sentiment and the words most used to whom the software has attributed neutral polarity. As is shown in Figure 1, the words most used to which the software attributes neutral sentiment, are “correct”, “cute” and “quality”. While, as shown in Figure 2, the neutral word most used is “aggiungere” (“to add”). Neutrality in Semantria is calculated based on terms with neutral sentiment or as mean of positive and negative terms in a range from 1 to -1. On the same textual data, an analysis was carried out with the IBM Tone Analyzer tool, which allowed to obtain the prevalent emotion

corresponding to interactions with questions in English and with questions in Italian.



[Fig. 1 sentiments and words used in interactions with questions in English]

Fig.1 Sentiments and words used in interactions with questions in English



[Fig. 2 Fig. 2 sentiments and words used most in interactions with questions in Italian]

Fig.2 Sentiments and words used most in interactions with questions in Italian

From the analysis it emerged that the prevalent emotion of interactions with English questions is *disgust* (as seen in fig.3); conversely, the prevalent emotion in interactions with questions in Italian is *joy*.

From these quantitative results, it is possible to understand how neutral sentiment confirms the rigidity of Stack Exchange rules, which as Q&A site has a protocol that all users have to adhere to and that interactions are strictly controlled by moderators. Users, fearing that their comments are deleted, tend to conform to the rules of the site. However, conversational tone analysis tends to confirm hypotheses about the difference in interaction mode in English and Italian extracts. The difference in emotions in the two types of interaction suggests that users have different intentions on the basis of the questions: in Italian interactions, users who are generally of Italian nationality, are seeking to confirm the use of certain expressions, as a consequence the intervention of moderators is minimized; otherwise, moderators in English interactions appear to be more present, as users need to learn the contents and meanings of the Italian language, so erroneous information may disorient other users who have the same needs as those who put the question or of those who commented on it. It is therefore almost an intolerance from the users who interact in English with the moderator's intervention,

eg. “Let me see. Answered the question? Yes. Low quality question? Yes. Down vote explained? No. First post encouragement? No. Typical Stack Overflow behaviour? Unfortunately, yes.”.

This could justify the prevalence of disgust in English interactions. Results confirm that within Stack Exchange there is a great collaboration between users, but also a meeting between different cultures. It is also necessary to keep in mind that the tools used for sentiment analysis have limitations: both softwares are based on an internal vocabulary of words through which a match is made with the texts analyzed. This comparison does not allow to consider rhetorical means often used by users to express themselves, nor does the context of enunciation. For this reason, it is essential the support of qualitative analysis.

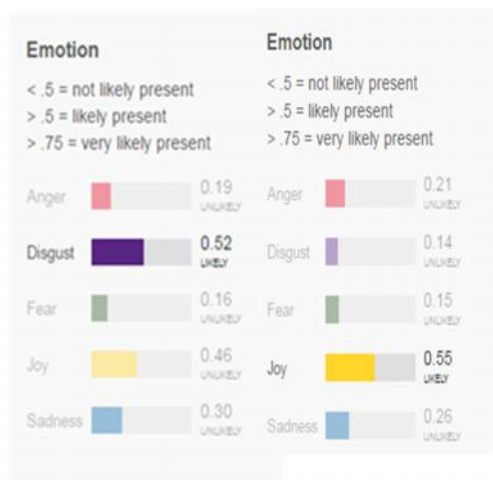


Fig. 3 Output Tone Analyzer interactions in English

Fig. 4 Output Tone Analyzer interactions in Italian

Fig.3 Emotion of interactions with questions in English and Italian

3.2 Qualitative methodology. "Asking" implies a dialogic approach because user poses a question by asking for the collaboration of others, which would lead to consider “answer” as a "common good" accessible to other internet users. This aspect is visible in some of questions posed in

English interactions, where a cognitive and operational path is proposed that shows the efforts already made to look for a response, probably not successful.

Eg. 1 Assuming *altar* is an apocope of *altare*, why *agl'altar* here? One thought I had was that maybe it was plural: a gli altari = agli altari = agl'altari = agl'altar. But I couldn't find a single translation that translates it as plural ("altars"). I'm also not sure if this is how Italian works (she also says *agli astir* without any contraction later). My question: Are *agl'altar* and *all'altar(e)* synonyms? If so, is there a reason to chose one over the other?.

This path is found in the comment to the question itself, in which this argument is merited

Eg. 2 It's not quite 100% perfect Italian, as you noticed yourself.

There are rather marked differences between the responses and the comments. First of all, those differences concern the possibility of expressing emotions. Generally, in the comments it can find the expression of emotions, while in the responses the statements appear more neutral and aseptic

Eg. 3 I didn't even think to *scientemente*: I'm surprised about what Treccani imposes.

It can notice a different "enunciative" and personal "presence" in the two types of posts. In particular, the answers appear on the "explanatory-didactic" side, giving rise to the rhetoric of "asymmetry". This discourse function appears to be implemented discourse by a series of linguistic and rhetorical-argumentative indications: a) the use of verbal forms, such as the future and the imperative

Eg. 4 "You'll find several applications" or "See this forum";

b) the attempt to "normalize" the exposed content

Eg. 5 The trigraph *sci* is normally used for denoting the / / phoneme;

c) the razionalization

Eg. 6 There's no hard and fast rule: after all, exceptions are cases that cannot be linked together in a rule or subrule;

d) the proposal of a rule is usually expressed through an impersonal statement or a singular third person, just to testify the objectivity of the thing.

But the personal involvement of respondents, while still maintaining the didactic aspect, can emerge from the use of the first singular person, accompanied by the modal verb 'to have to'

Eg. 7 In Italian there is this rule: sc + vowel is pronounced like the English "SH", IPA: , sc + consonant is pronounced like the English "SK", just like in the English "ski". So in the word "sciare" [i a re] I have to put an "i" before the "a" in order to pronounce "SH", IPA: ;

e) indeed, responses are often modulated discursively mitigation, including by narrowing the scope of their personal knowledge

Eg. 8 However, this case is easy: I'm not aware [...] As far as I know;

f) the use of peripherals that make their arguing proposal less assertive

Eg. 9 It's not rare, but not frequent either.

The comments point to more explicitly-based situations, through direct references that support exchanges that are more closely related to "symmetry". Such a characteristic can result in escalation in inter-ethnic exchanges, accompanied by a strongly emotional connotation

Eg. 10 @andy256 Beyond "Monketto" being a horrible name [...].

Transactions in English appear to have been characterized by forms of "intolerance" with regard to topics, but also of the system itself

Eg. 11 Let me see. Answered the question? Yes. Low quality question? Yes. Down vote explained? No. First post encouragement? No. Typical Stack Overflow behaviour? Unfortunately, yes..

The type of text setting in the comments involves a more pronounced use of subjective verbs

Eg. 12 I think you are missing that there is a substantial difference between....

Sometimes, in the comments, a real answer is given that, disguised as a "comment", takes on a more informal, singular or plural first-person configuration and in the form of "habits" rather than rules/norms

Eg. 13 If you want a phonetic description I'd say *gion uen* or *scion uen* but usually when we want to write Chinese words in Italian we use either Pinyin or Wade-Giles.

In the Italian topic, there are some common trends in English topics. In particular, questions seem to be built mostly as the result of a path, made of attempts and reasonings, however, in uncertain form, as evidenced by some discursive traits of these extract

Eg. 1 Leggendo le notizie in italiano ho trovato spesso l'espressione [...] Penso che il significato di "sedicente" [...] appare un'altra accezione che sembra essere più neutra [...] ha secondo me una connotazione negativa.

Answers respond to the fundamental need, which is to get information, reduce uncertainty and organize knowledge, and for this purpose content tries to be structured also by virtue of a path of "cognitive simplification"

Eg. 2 “Qui trovi degli esempi specifici” e “Ho trovato... riassumendo...”, or “In parole semplici si tratta di...”.

A particular climate, however, which is constructed discursively, makes think of the rhetoric of "familiarity", characterized by a greater sense of affectivity experienced in comments and responses, with more references to the first person, with the call to close social affiliation

Eg. 3 “Nella mia famiglia, ma non solo...”,

to geographic location

Eg. 4 “A Napoli (dove vivo)...,

but also at a more general level, as a reference to Italianism. This sense of familiarity is also marked by a "cure" and concern for the other

Eg. 5 “Spero che questa informazione sia utile.”.

This "familiar" atmosphere is so widespread that even non-Italian originators speak as if they were such

Eg. 6 Di tutte le espressioni che leggo in questa pagina, secondo me Sacro / Profano è l'unica che può essere considerata al 100% italiano e che si usa in tutta Italia. Le altre (oro / latta, lana / seta, stracci / seta, faccia di tolla) secondo me sono altamente regionali, non ne ho mai sentita nessuna in tanti anni in Italia.

While accompanied by two expressions that limit the scope of what has been said ('Secondo me'), the user employs general expressions ('100%', 'tutto', 'mai sentito'). More generally, there is a

slight difference between comments and responses to what is happening in English texts, as well as a more pronounced availability to self-disclosure and emotional attachment even in the responses themselves.

From qualitative analysis it is possible to understand that the strength and weakness of this domain is precisely cultural diversity. The authors Raban and Harper (2008) have created a taxonomy of Q&A sites where diversity re-enters, i.e. creating questions and answers sites where members of demographic, cultural, geographically and economically diverse communities are present.

4. CONCLUSION

The domain of learning Italian language on Stack Exchange is a question and answer environment that is very popular with users from different cultures. From the quali-quantitative analysis emerges that it is precisely the cultural element that determines differences in interaction and collaboration depending on whether the question is in English or in Italian. Interactions are, in fact, in the same way collaborative, based on logical processes that do not always lead to the success of interaction, but there is a difference in interaction mode, as there is intolerance into users who ask questions in English. This is confirmed by sentiment analysis software that detects a neutral polarity of the texts but also detects disgust as a prevalent emotion. In fact, cultural diversity makes Q&A sites spaces where people collaborate by cutting space-time barriers.

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THE IMPACT OF VIDEOS IN THE ONLINE POLITICAL COMMUNICATION

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Abstract: *The paper explores the power of video as a communication and persuasion technique particularly delivered through social media platforms. It is also illustrated why demand for video is stronger than ever, in light of the exciting new technologies. There is an empirical evidence that voters and consumers of messaging are influenced in a far greater manner by videos than by messaging on other platforms (billboards, newspapers, radio, posters). Micro-targeted advertising is the new technology that dramatically improves the impact of videos. The advantage of micro-targeting resides in the ability to target small segments of public with specific messages, a process which increases the efficiency of the entire campaign and reduces costs. We analyze the impact of videos in the online communication, particularly on Facebook and YouTube. We show that the most engaging posts are the videos (video commercials, video news, videos about events, compared to links, photos, status, album or others) we they are the highest on the top overview regarding interactions, reactions, comments or shares. We used different tools to investigate the performances of Facebook pages or of other web pages and digital content, and also to analyze the community behavior (number of views, shares, likes, interactions, reactions, comments, etc.).*

Keywords: *video; micro-targeting; Facebook; political campaign; trends*

1. INTRODUCTION

In the social media era, “the making visible is an explicit strategy of individuals who know very well that mediated visibility can be a weapon in the struggles they wage in their day-to-day life” (Thompson, 2005:31). This “new visibility” is “freed from the special and temporal properties of here and now” and “its specific properties varied from one medium to another” (Thompson, 2005:35). Thompson (2005) analyses the implications of visibility on the politician profile and emphasized that Internet enabled a never seen before extension of the visibility, which came together with the difficulty “to control the flow of symbolic content” and “to ensure that the images made available to individuals are those they would wish see circulated” (Thompson, 2005:38). The politicians “are more exposed to the risk” that their actions “may be disclosed in ways that conflict with the images they wish project”, and becoming “a new and distinctive fragility” (Thompson, 2005:42). The politician task may be even more difficult, since there is a huge communication between his/her publics of supporters and/or opponents. This

is a shift of “communication paradigm”: the consumers (in case of products or companies) not only discuss with the company about its products, but also with other consumers (Mangold & Faulds, 2009). But a range of methods “to shape the consumer discussions in a manner that is consistent to the company” (or politician) are available to managers or politicians: networking platforms, blogs, social media (Mangold & Faulds, 2009).

For a business, YouTube can be used for various aims: it is a low-cost online marketing, brand awareness, product recall, retail promotion, for direct sales, product support, internal training, employee communications or recruiting. There can be informative videos, educational videos, entertaining videos, product presentations and demonstrations, customer testimonials, company introductions, business video blogs, executive speeches, company seminars and presentations (Miller, 2011).

2. VIDEOS AND THE NEW MEDIUM

2.1 The new audience. Internet and social media have transformed us from “read only”

audiences, able only “to read newspapers, but not writing for them”, into “read and write” audiences (Hartley, 2008:26). “The mode of address” also has changed, from “convincing us to give our loyalty to a party or a brand” to a new one, “seeking to converse with customers who might also be suppliers, competitors or partners” (Hartley, 2008:27).

Hartley (2008:112) defines “this mode of cultural meaning making as <redaction>”, respectively “the production of new material by the process of editing existing content”, and the present time as a “redactional society” – “characterized by its editorial practices”, “when there is too much instantly available information for anyone to see the world whole”, and where “the reduction, not the original writings [...] determines what is taken to be true, and what policies and beliefs should follow from that.”

2.2 YouTube, Facebook and “relationship cultivation”. YouTube provides us the right tools not only to read and write, but also to produce our “movies” and to publicly and instantly distribute them on a global “TV” channel. Uploading our productions on YouTube is a “meaning-making process, rather than an attempt to evade the constraints of mainstream media distribution mechanisms”; it functions “as a central clearing house service that people use as a way to catch up media events, as well as to break new stories and raise awareness, as in the citizen journalism model” (Burgess & Green, 2009:49). Blackshaw and Nazzaro (Blackshaw & Nazzaro, 2006:4) define the “consumer generated content” as “a mixture of fact and opinion, impression and sentiment, founded and unfounded tidbits, experiences and even rumour” (Xiang & Gretzel, 2010:180).

YouTube not only broadcasts our productions, but also enable the audiences to instantly assess them, using popularity scales: Most Viewed, Most Favorited, Most Responded, Most Discussed (Burgess & Green, 2009:40). The four categories of popularity work according to “different logic of audience engagement” (Burgess & Green, 2009, pp. 38-40). Although they make quantitative assessments, Most Responded, Most Discussed and Most Favorited represent “measures of attention” and “popularity”, based on “activities that signal a degree of participation in the YouTube community (Burgess & Green, 2009:40). Most viewed is more closed to the traditional media “eyeballs in front of the screen” indicator. The videos on YouTube have two origins: either the “traditional media” or directly from users themselves – “user-created” that should “co-exist

and collide” in the space of the YouTube, but they do not “really converge”: traditional mass media content is meeting “amateur oddities” (Green & Burgess, 2009:41-42).

Thelwall, Sud and Vis conducted a research about the discussion on YouTube and found that religion “seemed to be the bigger trigger for discussion”, and the videos with the least discussion were about music, comedy and how to and style (Thelwall *et al.*, 2012). Their research also revealed that “the typical comment was mildly positive, was posted by a 29 year old male and contained 58 characters” and YouTube, together with other online video services become “part of the political process in some countries” (US, South Korea) (Gueorguieva, 2008), (Chang, 2008). During the 2008 US Presidential elections campaign, YouTube acted like a “site for both top-down and grass-roots political campaign (Burgess & Green, 2009:50). Tyron (2008) highlights the political parody role in 2008 elections in USA. These videos often “operate within the larger nexus of overlapping, and often competing, campaign narratives” (Tyron, 2008:200). Parodies use the techniques of “reiteration, inversion, misdirection” (Harris, 2000), “exaggeration” or “humor”, “finding their way into the online videos” (Tyron, 2008:210). Tyron concludes that videos’ primary purpose is more pedagogical, sometimes informing viewers of the candidates’ policies, but more often remind us of the ways in which campaign narratives and candidate images are constructed” (2008:213).

Facebook is the most popular social networking among students (Cheung, Chiu, & Lee, 2011, 1337). They consider shorter videos and informal talking-head videos as “more engaging” and demand the video presentations to be made purposely in online video format (Guo, Kim, & Rubin, 2014). There are three main strategies in “relationship cultivation”: disclosure, distribution of information and interactivity (Waters *et al.*, 2009:103). Cheung *et al.* consider that “the social networking sites give everyone a place to share their personal stories in words, pictures and videos with their friends”, appreciating “the social related factors (maintaining interpersonal interconnectivity and social enhancement) and entertainment values.” (Cheung *et al.*, 2011:1340).

Considering the characteristics of the social media briefly presented up to now, it seems that the practitioners of public relations and any other kind of communicators “should rethink” (Waters *et al.*, 2009:106) their messages and means to communicate to their audiences (stakeholders, publics), firstly because of the richness of tools

and instruments social media make available to all of us, equally producer and consumer of content, and secondly, because the minimum control they have upon this kind of new visibility.

3. GENERAL TRENDS IN ONLINE MARKETING

3.1 Consumer demand and behavior. Marketing is based on predicting consumer demand and customer behavior through the identification of the trends and narratives, particularly when we consider the political electoral campaigns. Several important trends and patterns could be tracked in the current online environment. We present here only four important trends that should be considered for any communication campaign. First of all, we note that social media has become the mainstream and all campaigns consider Facebook, Twitter, YouTube, for example, as important tools of influence which can be used to shape public beliefs, attitudes and behaviors. According to some studies, more than 60% of US adults are getting their news from social media, compared to 49% in 2012 (NATO, 2016). Also, 90% of marketing professionals consider social media as the most popular content marketing tactic of B2C (Moore, 2016).

Secondly, the explosive growth of mobile device usage and the improvement in network speeds and technology makes mobile Internet access quite accessible. It seems that revenue from mobile advertisements will grow from \$3.54 billion in 2015 to \$13.3 billion by 2020 (Rodgers & Thorson, 2017).

Thirdly, micro-targeted advertising is the new technology that dramatically improves the efficiency of marketing campaigns. The advertising technology is based on collecting a vast array of big data using digital and social media platforms and uses the results to better target voters, taking into account not only demographic factors, but also psychometric profiling, preferences, hobbies, online behaviors, spending habits, etc. The advantage of micro-targeting resides in the ability to target small segments of public with specific messages, a process which increases the efficient of the entire campaign and reduces costs. During the campaign, we used the gained insights to increase reach and engagement by publishing improved content at the right time. Using mobile devices to aggregate data, campaigns could be targeted on personality based models. Effective social media campaigns are increasingly rooted in data, a necessary ingredient for a successful political campaign. In this sense, David Gewirtz shows that

what you buy, what you read, what you share online, who you associate with, what your mood is, where you work, what you do, what your health situation is, where you've donated, what clothing styles you like, what car models you buy, your favorite Cola brand, your favorite phone brand — all of that information is available to those with the budget to buy it and the algorithms to aggregate and sift through it. This is where big data is changing the face of American election politics. (Patterson, 2016b).

And it seems that this is just the beginning of a new era in communications. Alexander Nix, the CEO of Cambridge Analytica, the data firm behind Trump’s campaign, and also of Brexit campaign, claims that we should move even forward, towards you-targeting:

We use nearly 5 thousand different data points about you to craft and target a message and the data points are not just a representative model of you. The data points are about you, specifically (Patterson, 2016a).

The data is collected from various large vendors and enriched with social media information for discovering the “core personality traits” and motivating triggers.

Finally, the fourth emerging trend is the dramatic growth in video, and particularly mobile video, in traffic data. It is projected that in 2017 74% of online traffic will be video-based (Moore, 2016:132) and by 2019, 80% of global internet traffic will be dominated by video (NATO, 2016). Mobile video will increase 9-fold between 2016 and 2021, accounting for 78 percent of total mobile data traffic by the end of the forecast period (Cisco, 2017).

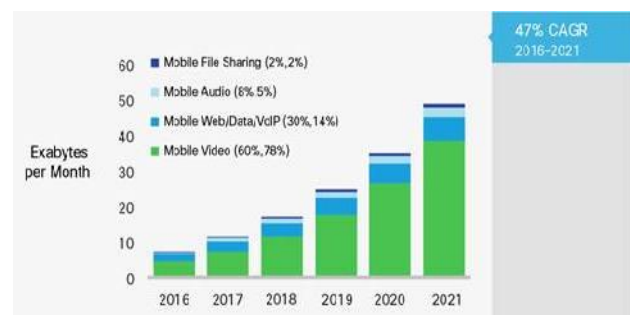


Fig.1 Growth in video/ mobile video traffic data. Note: Figures in parentheses refer to 2016 and 2021 traffic share.

According to some surveys, 72% of businesses who use video believe that it has improved the conversion rate of their website and a surprising 98% of users say that an explainer video helped them to learn more about a product of a service and

a social video generates 1200% more shares than text and images combined (Moore, 2016:132).

The findings should not be that surprising as a video is worth 1,8 million words, as some theoreticians claim, video being the most effective ingredient of a strategic communication campaign as can increase “outreach to influencers, build credibility, promote brand awareness, enhance SEO, loyal following of brand ambassadors“ (Luttrell, 2016:113). For example, streaming video deliver three times higher brand awareness and message association and more than 100% higher purchase intent and online ad awareness than non-rich media ads (Walter & Gioglio, 2014:70). Moreover, marketers should take into account that one in four consumer lose interest in a company if it doesn’t have video (O’Neill, 2015) and that 92% of mobile video consumers share videos with others (Kolowich, 2016).

What we should learn about using videos in marketing is that as most forms of social media, videos should not sell anything; they should be interesting and useful in order to make people resonate. Numerous studies show that messages, and videos as well, that are noticed, liked and shared are built on emotional appeals and/or display relevant information (Rodgers & Thorson, 2017). Posting simple images or videos is not enough for an efficient campaign, as companies should try to create content which embrace a compelling visual storytelling in order to drive traffic and engage public (Walter & Gioglio, 2014:7). Video disseminated through social media is the new “word of mouth” as it is more enthusiastically received by a viewer if it was forwarded by a friend. In the electoral campaigns this tactic is largely used and it is becoming more powerful than television advertisements (Sheldon, 2015). Mark Zuckerberg, Facebook’s CEO, considers that video “allows people to express themselves in richer ways.” Facebook users are now consuming 4 billion video views per day, 75 percent being on mobile devices (Litsa, 2017).

The major advantage of using social media is that the campaign can be targeted as it is possible to use sociodemographic information about those using social media. Voter segmentation has always been a fundamental ingredient in the electoral campaigns, but the use of “big data” has brought the entire process to a new level, much more sophisticated. In 2012, the messages of Obama’s campaign were tailored for 26 different segments (Sheldon, 2015), while in Trump’s campaign, the fine-tuning reaches the smallest groups, villages or apartment blocks, even individuals, as Alexander Nix explains (Grassengger & Krogerus, 2017). Using psychometric profiling, Cambridge Analytica

divided the US population into 32 personality types and targeted these groups with different types of messages, including videos.

Obama campaign, however, was one of the most memorable campaigns and that was due to the fact that it used extensively videos for engaging the voters. The campaign uploaded 104,454 videos, viewed 889 million times and The *Yes We Can* video and MoveOn video drew views of over 13 million and over 20 million respectively (Stromback & Kiouisis, 2011:132). Some studies show that the most prominent online political activities in 2008 were watching online political videos, using social network Web sites, and making political contributions (Stromback & Kiouisis, 2011:300).

The point here is, as some authors show, that video allows the “the institutional *dissemination* of inventive thinking” and, moreover, video permits *participation* in inventive thinking (Arroyo, 2013). There are several clear advantages for advertising on mobile phones as the advertisers can get important information about their potential clients: users location, the time the ad can be delivered when users use the device, users’ profile, interests, preferences, behaviors, needs, activities, demographics and characteristics of the surrounding environment (Rodgers & Thorson, 2017).

Taking into consideration only these four trends and bringing them together we can conclude that any future of advertising and marketing campaign, including political marketing, should include, as a must, the ingredients mentioned above. It should include social media as a mainstream, to focus on mobile video and to use powerful data for segmenting the target. As we can notice, the future is here: we have already seen this happening successfully in Trump’s campaign and Brexit campaign and it is already happening, at a certain level, in the commercial advertising. The use of social media include the advantages: access to politically relevant information, a shift from the uni-directional flow of information toward peer sharing, the possibility for people to enable the campaign message to their friends (“tell-a-friend”), a better cost-benefit ratio compared to TV ad, quick results, a level of intimacy as people share posts with friends and family while on television a candidate appears distant and less intrusion compared to e-mails (Sheldon, 2015).

4. SOCIAL MEDIA, MICRO-TARGETING AND VIDEO IN THE ELECTORAL CAMPAIGN IN ROMANIA

We exemplify the effectiveness of the use of social media, the micro-targeting and the extensive

use of video with an analysis of the electoral campaign we managed in December 2016 in a North-East region of Romania. We run the campaign for a center right-wing party which was competing against other parties, several center right-wing parties as well and a major left-wing competitor, viewed as the main opposition party to the government at that time. The campaign was directed in several big directions, including door-to-door canvassing, TV advertising, distribution of printed materials, mass-media advertisement and, as a major component, the online campaign. According to our post-elections evaluation, the initial goals of the campaign have been achieved thanks to the online campaign.

We conducted a public opinion survey and through cross-tabulations we were able to identify the possible target of our campaign, more precisely, the groups of people from which we were able to get the votes. Then, we succeeded to compile a relatively large amount of data about the voters in that region, particularly from their online behavior, such as users' profile, interests, needs, activities, demographics and more specifically, about their political interests and biases. Through complex analyses we were able to segment the audience in several major audiences and we tailored the online campaign for these different audiences. We identified, for example, the voters of various parties involved in the electoral campaign, the voters of our party and, with a certain degree of precision, even the undecided voters.

We used AdWords campaigns, Google search, display ads and Facebook campaigns corroborated with a mass-media online campaign. Basically, we were reaching these various groups with different messages, tailored accordingly for maximum impact, either in the form of advertorials in the online mass-media (often multimedia article which included videos) or through displaying video clips. Using various social media analytics, such as Socialbakers Analytics, we were permanently tracking the effectiveness of the campaign, tracking for example, every Like, Share, Comment across individuals and brand profiles of interest, the growth and distribution of fans, the most engaging posts, the evolution and distribution of interactions, the user activity, the most engaging post types and so on.

In the Facebook analysis, for example, we noticed that the first six most engaging posts were various videos, each of them having many tens of thousands of views, thousands of interactions, reactions, comments and shares. From the analysis of the most engaging post types it clearly resulted that videos have been the most engaging posts on Facebook during the electoral campaign.

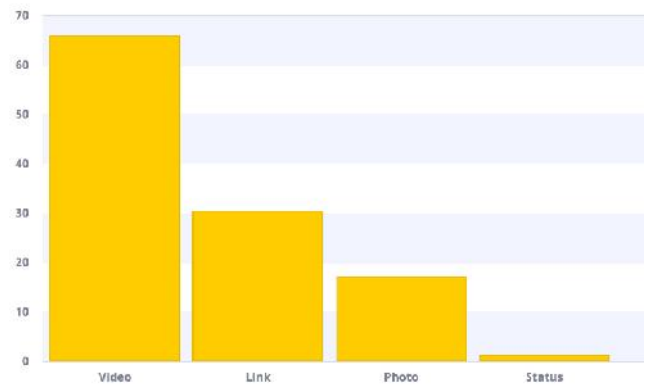


Fig.2 Type of posts on Facebook during the electoral campaign

We believe that videos were so popular during the campaign for their power as visual storytelling; we were able to draw voters' attention and resonate with some viewers much more than with photos or texts, particularly because we tried to use surprising, motivational and emotional messages and even rational messages, but arrayed in humorous or emotional vestments and we showed the human side of candidates.

5. CONCLUSIONS

In this paper we tried to identify several important trends in the digital marketing and particularly in the political marketing, focusing our analysis on the explosive growth of mobile video of the global data traffic and on the impact of videos in an electoral campaign. It also seems clear that the online micro-targeting is becoming a fundamental tool for predictive market segmentation and it reaches now an unprecedented level of sophistication due to social media and the possibility to aggregate huge and detailed amount of data, including through mobile devices. The trend, somehow started in the area of political marketing is gaining more and more ground in the commercial area as well. It seems that the winning edge, for both political teams and commercial brands, will go to those that best masters and manages technology.

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THE CONSTRUCTION OF IDENTITY THROUGH THE WEB IN MULTICULTURAL SOCIETIES

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Abstract: *In our Liquid Modernity, the online and offline experiences represent two dimensions that might be confused, jeopardizing the very formation of a person. The advent of new media is changing, in terms of structure and functionality, one's own Self and one's identity. To build the current dimension, characterized by globalization processes on one hand and by migratory flows that produce miscegenation on the other hand, it is vital not to break the thread binding us to our tradition, culture and roots. In other words, we cannot and we should not give up our cultural identity, trying to develop as much as possible a 'glocal' identity. The joint commitment is therefore to build, also through new media, a model of civilization and culture capable of activating paths of harmonic coexistence between the various cultures, while preserving their identity and membership. The use of New media confronts us with a new modality called "Culture of Encounter", based on man's ability to use the cyberspace to shorten the distance between individuals who cohabit the same planet; this, provided that the global citizen has sufficient digital skills and sufficient media education. In fact, in absence of a proper education, the virtual dimension could strengthen a "Culture of Clashing" fueling the distances between peoples, cultures and traditions, through the dissemination of stereotypes and prejudices. Has the realization of the global village by MacLuan materialized? Or, as claimed by Lazarsfeld and Merton, there is a homophilia condition in which the Net surfer has undermined the possibility of creating a global village by searching only those people that share its same interests? My paper winds on these key points.*

Keywords: *community; intercultural context; communication; identity; new media*

1. INTRODUCTION

In our Liquid Modernity, (Bauman), we often hear speaking about identity and we wonder about its relationship and significance; substantially, we wonder if it means being different from everyone else in one's own uniqueness, or it means to be included in a precise category because identical to someone else. Whatever may be the motives and circumstances in which the process of construction of the identity happens, it clearly appears that identity is defined in terms of equality and difference, of inclusion or exclusion in relation to a group or a category. This means that it implies simultaneously sameness and differentiation. In fact, we observe opposing but complementary trends: on one hand, an increasingly common habit by the individual to turn in on himself and to concentrate solely on his person and on his individual identity, highlighting differences and traits that distinguish him; on the other hand, the need to belong to a wider grouping, have thus a shared and collective identity. When

speaking of socialization, we refer to the complex process through which the individual becomes a social being, integrating himself in in a social group or community, and this happens through "the inter-generational transfer of cultural values, symbolic systems and social norms" (Heinz, 1998). In the Classical theories of socialization, two phases are distinct: the primary socialization and the secondary one. The primary socialization refers to the early years of a child's life. At this stage the family plays a key role, the child becomes able to confront himself with and to assume those regulatory/ symbolic orientations and roles of people who care for him, of his parents first; the child not only assumes roles, but starting from a specific language internalizes a whole view of the specific world that is the basis of every group and every social order. The secondary socialization begins when the child enters the school and continues throughout life. In this second phase, also other socialization agencies such as the school, social groups, the working environment and new media, play an extremely important role. The new

has an impact on what has already been acquired by becoming integral part of the personal identity. This one, is constituted, preserved and developed within a net of social relationships, which have a center represented by the closest and most important people. Usually what prevents us from breaking down barriers is the fear that the contact with diversity and cultural inter-mixture may overwhelm those boundaries we have built and our person along with them. Fear, though, makes us forget that the other is a complementary and essential part of the process of defining our own self and, as a result, we cannot see the positive effects produced by the breaking down of barriers and by crossing the borders. Indeed, although the identity needs to be formed within certain boundaries, it also needs to have confrontation with the other; in fact “No culture and no civilization reaches its fullness if does not enter into a relationship with the others” (Bauman, 2005). A closing attitude toward others reflects the same attitude towards oneself, and consequently we lose our true nature and relational skill. Only through contact with the other, it is possible to open to the world and thus avoid the fossilization of our being. The interaction and exchanges with diversity are undoubtedly part of the continuous process of definition and elaboration of identities. Without dialogue and confrontation, a complete and fully developed individuality would be impossible. Instead, if we allow the interaction between different identities or cultures, we will see that such contacts are not destructive, but rather feed such identities and make them stronger; and, above all, that differences may continue to exist even though, although mixed. Exchange and interaction do not necessarily lead to an indistinct uniformity, but are to be considered as a great opportunity for growth and enrichment.

Not due to the fact that the exchange often leads to the change everyone will end up diluted in an indistinct magma where identities will be lost or strangled, and differences will be deleted. Change through exchange amounts to enrich ourselves in the highest sense of the term, not to get lost. (Chamoiseau, 2008).

Therefore, we must find the right fit, the right combination of separation and interaction, of opening and closing.

2. LIQUID LIFE BETWEEN ONLINE AND OFFLINE

The emphasis on the relational aspect requires particular attention toward and for the other, especially in an age that glorifies individualism, not altruism, and that promotes the exclusion of

diversity, not the dialogue and the meeting. Social relations have the priority on the assertion of one's subjectivity. This is not to say that relationships take precedence over the individual, because one's own Self, the subjectivity, exists independently from the other individual and before him; but we cannot deny that fact that the individual can establish himself and be himself only through relationships with the other one.

The postmodern man does not want to feel stuck in a stable relationship, but he cannot do without the other; for this reason he looks for opportunities where the relationship does not require commitment and is easy to abandon and replace with another relationship just as fragile and temporary. And so we seek shelter in networks, to which, compared to rigid links, you can connect and disconnect with the same ease. (Bauman, 2005)

The same technological and informatics tools encourage us to seek and build short, fragile and impersonal relationships. Media devices, such as the mobile phone, allow us to get in touch with someone, but keeping the distance and avoiding the risk of creating a relationship deeper than what the man of the modern liquidity actually desires. A phone call, a little text message or an email let you stay in touch, but always with due distance. The lack of safe places, able to produce aggregation, and the inability to create stable ties result in the birth of the so-called “closet communities”. However, the speed and ease with which one enters and exits these communities and the lack of long-lasting ties compromise the quality. The individual reacts to this poor quality by developing multiple identities and memberships, as to compensate what the new type of community is unable to give him. Therefore, with the crisis of the concept of community, an unbridled individualism emerges, where no one has more fellow traveler but each one is an antagonist from whom to beware. The technological progress grew faster and faster, leaving behind the development of consciences, of human relations and one of the first effects of this new society is the fear of loneliness, the need not to feel alone. The model to be, to prove our own existence, has changed significantly compared to the time when Descartes formulated his axiom *Cogito ergo sum* (I think, therefore I am); this was certain to Descartes, but is no longer valid today. The fact that we think and that we are able to prove our own existence is the final proof that our presence is real and not imaginary. In the postmodern age, nothing resists so long intact and unchanged. Like any other entity, the identity is subject to the tendency of

continuous renewal and transformation. It becomes a testing material, since the individual faces a wide range of identities that he tries, changes, puts on and takes off depending on his desires and needs. In this regard, it is appropriate to dwell on the antinomy Online/Offline. Bauman, in fact, has already wondered about the effects that new technologies bring within the contemporary society. In particular, the author claims that the Offline is that part of the day when the subject lives in the ordinary world; the Online is the time that the subject passes inside the screen (about 7 ½ hours a day). He does not focus on technologies earnings (while recognizing them) because he puts them in the background for a moment; instead, he speaks of the losses that technologies bring in the ordinary life, with the purpose to inform young people (and so, future generations) of many problems, often underestimated. Bauman supports the idea that the use of technologies and social networks stems from the need for personal security of individuals (especially noted in each one's efforts to seek friendships): to be able to check on friends and have a list of them seems to erase the fear of the man to be abandoned. According to sociologists, this is a downside because seems to "facilitate" life but actually leads to build fragile and insecure identities. Instead, in real life (offline), the social links involve many more risks and hardships, but also allow to have certainties that are not "fictitious" and that are based on experience. Perhaps, this is our most challenging difficulty: being able to build true friendships. The online world is seen as a comfort zone, a "conflict-free" world, where the subject is surrounded by people like him (mirror relationship) and does not compare himself with ideas and opinions other than his own; so, for example, he opens only sites that he prefers and does nothing but confirms what he already thinks. In that regard, sociologists Merton and Paul Lazarsfeld study such effects by extending the features cited by Bauman and distinguishing the "homophilia status" from the "homophilia value". The first describes individuals with social status similarities that are more likely to associate with one another (given their common characteristics); the second one refers to the tendency to associate with other people who think in similar ways, regardless of differences of status. Speaking of this, Bauman sees the future of the generations with a vein of pessimism because today, with current technologies, the man has learned to escape from disagreements and this will prevent his development. He claims that the next century will be an "unpleasant" century in which to live. However, he leaves a little hope affirming

that we, youngsters, should build the future by taking responsibility. It is interesting and useful that Bauman puts aside for the moment the positive aspects of technologies so much highlighted, to focus on negative ones that are gradually damaging the man; this in order to make young people aware of the society in which they live. If we do not acknowledge the losses progressively suffered, the future of the man will be deeply wounded and devoid of values. Further, as stated by the sociologist,

we ourselves create the future, so we still have time to change. Therefore, the problem are not technologies, but the man who abuses by making an improper and excessive use of them. It is necessary learning to use them as tools, through a critical sense.

Therefore, today more than ever, there is a need for Media Education. Contextualizing the inevitable strong imposition of media, one of the axioms of Media Education is

to promote a critical, creative and conscious attitude toward the media; to be able to dominate them, not being enslaved, to be able to evaluate them in their context and to adapt them to our needs (A. Calvani, 2010).

Therefore, we should not demonize the media, being scared or getting away from them; we must try to embrace the change with a positive and adventurous spirit, given the vastness of tools and possibilities that they offer. For this reason, there should be an area of study helping the individual to achieve what expressed from the axiom mentioned above. To begin stopping creating situations of adaptation to these tools in an old age, there is nothing better than introducing them in the universal sphere of development of each individual: the school. The school must change in all possible facets, permanently abandoning a defensive and defeatist position and redefining concepts, skills and methods. The Media Education is dedicated to make these changes concrete, protected and entitled as soon as possible, trying to develop *an education to media and with media*. With *education to media*, we refer to education that has as its object the study of the technological tool itself, while *education with media* means the integration of the technological tool within the teaching and learning, as a means of support. In the school, the *media education* should find room with a double meaning: first, as training in the use of these media in their valence as cognitive tools, as an exercise of

analysis (in this case we can refer to blogs and to *social networks*); but the network of virtual communication should not be confused with the social communication. Secondly, the *media education* should be considered as critical form that allows a reflexive and meta-cognitive retroaction. A school that wants to integrate new technologies within the educational process must develop its projects' abilities related to the media education, considering the use of new technologies not as an additional element to traditional teaching, but as something contextual to it. However, this process will be possible only with an institutional commitment to invest in economic resources (rigging of schools with digital tools) and human resources (professional updating of teachers). Only in that way we can reach a picture less fragmented and disorganized of the results achieved by the medial practices at schools. A development of the media education could help to fill the digital gap existing between young people who have easy access to the network and those that do not have such a luck due to their socio-economic condition. In addition, it may fill the participatory gap between students who have developed good skills in interacting with the web and those who have not yet developed a proper critical sense. In fact, we should not forget how important it is a good support to the media education so that young people may develop a strong sense of citizenship and may understand the importance of an active participation to the community life. As seen, the new media offer enormous opportunities at this regard if training agencies are able to exploit digital technologies in implementing educational dynamics. If positive interventions will be realized within medial education in formal and non-formal contexts, we can hope for new generations the development of a good digital literacy that touches also the topic of openness to other cultures. All this because the mass media have brought an estrangement from otherness: there is the need, expressed by Emmanuel Lévinas in 1998, to found a *humanism of the other man* starting from the symmetry, which means to recognize the other's face as equal to ours, as subject-individual-person. We need not a damnation of the media but of a mediation: the school has the time to do this because it can judge and it is the depositary of a high ritual of culture. Moving toward a more general model of pluralism, faced with this mixture of mass media culture, it is necessary to develop an attitude of reflexivity toward their intrusiveness and omnipresence. In short, we need to equip young people with antibodies: a critical conscience and a habit of critical thinking.

3. NEW MEDIA AND IDENTITY

Today the distances between various parts of the world have shortened and thanks to mass media, we can establish a dense network of communication between various parts of our planet. For this reason, we feel more and more members of a global community, inside which circulate ideas and principles that apply to all. However, we should recall that a mass culture could not shatter the deep roots of every nation, which actually represent an important resource that has been protected in its individuality. The culture of a people is its identity, the system of ideas where a social group reflects itself and through which finds a way to express its mental symbols, explicating its way of relating to reality. A general and global culture cannot replace the individual culture. A global culture, however, can be a valuable tool to build a broader cultural communication able to overcome individualism and mental closures. If the literature has often reiterated that digital natives, as sons of the global culture, live in an era characterized by the liquefaction of the concepts of space and time, just as often studies on the Net generation have overlooked issues like the relationship between inter-culturalism and new technologies. Nonetheless, some of the earlier studies on the Web focused on the relationship between the media development and spatial barriers removal, in continuation of the already famous concept of the modern "global village" developed by McLuhan (1964). With this expression, the famous representative of the Toronto's school, so-called deterministic current, saw in electronic media the tools able to mark the change from a urban space-centrist model, firmly anchored to the idea of the city as a hub of civilization, to the global model based on a wide society in which individuals and institutions live free from boundaries and territorial barriers. Another term frequently approached with the global adjective is "community", strongly connected to the role of new media. Rheingold (1993), another guru of social studies on the Internet in the early 1990s, has begun talking about "virtual communities" foreseeing that through the network it would have been possible to build relationships so vast and profound to lead to the formation of a kind of virtual nation. A nation composed of aware citizens able to turn telematics sites into real spaces of democratic confrontation. The point is that new media are not technologies that emerge from nothing, but artifacts that interact with complex cultural systems, with stories and different structures. Therefore, starting from this

reflection, it raises the crucial question on which we intend to dwell, namely the relationship between inter-culturalism and new media, in view of the new generations. Some studies, however, seem to indicate the path of a substantially unresolved contradiction. On one side, the web and connective technologies propose themselves as windows on the world, able to provide information and to intrigue about what is happening to communities to which we do not belong; on the other side, however, this opening does not determine the formation of that community “as big as the world”, which Rheingold hoped for. Therefore, talking of identity brings us on a twisty terrain that connotes a dimension of being halfway between the subject’s inner world and his social context. In particular, the social psychology tends to distinguish between personal identity and social identity of the individual (Tajfel, 1981), i.e. between that set of personalizing features characterizing each of us, in the relationship with ourselves, and the way to present ourselves to others, to interact with them, to modulate our attitudes depending on the situation. For digital generations the new media are a unifying element that becomes a means of socialization used daily, sometimes spontaneously. Thus, the connective technologies can rise to the role of a “generational” factor, carrying a common feeling translated into a collective identity. This conception leads us back and rejoins to the need of somehow categorizing the young cohorts based on cognitive dresses. Hence, the note definitions: digital natives, net generation, y generation, and so on. In his book “Tragic Joy”, Vincenzo Susca (2010) continues the discourse on young people’s countercultures, noting that what characterized them is the need of assert one’s own collective identity, which corresponds to the individual need of recognition and emancipation of teenage self. This process has always had powerful vehicles in relational and informal universes, like those created by the consumption system including technologies. For example, the music, clothing and television were in the past among the main communication tools used by young people to present themselves to the adults’ world. However, often we do not recognize such an expressive force to digital generations because, as highlighted by Susca, the new media deprive the need of identity for young people: these tools expand so much the public and relational sphere and offer so many possibilities of self-representation that fail to form a real and effective generational glue. After all, to quote Goffman (1959), the new media often appear as mediators that allow adjusting the way of

presenting our own self in various stages, depending on personal factors related to the corporeal world. Instead, the subject immersed in the world 2.0 lives in a different condition, in universes based on sharing, on the socialization of resources and knowledge, on the traceability of personal data. In a few words, what Castells (2009) defines auto-communication of the mass. In this perspective, the Web may be considered space and tool for building and exchanging meanings, especially for the younger cohorts, that growing from childhood in contact with the network and with the digital world have in them an important reference. The processes of understanding the world, who are always underway and that in the past were only corporeal, cannot be withheld in the Web 2.0; the Web 2.0 is, above all, sociability and sharing. This marks a decisive difference between the cohorts born in the 1990s and the digital natives of Prensky, still bearers of cognitive dresses still tied to a pre-digital cultural context. Therefore, the possibility of real contact with the inhabitants of any part of the world, even more than the digital globalization of internet and of social networks, has knocked down many myths and raised many questions. As claimed by Bennet, we are in a society where the desirable paradigm seems to be represented by the self-determined citizenship, characteristic of a globalized society, structured on reticular relations and on a consequent horizontal communication model, without hierarchies, dynamic and implemented by the development of tools that feed the collaboration, interaction and permanent participation among people, no longer considering them as passive counterparts but equipped with a positive and pro-active right to citizenship. In this sense, the Network is regarded as a formidable democratic gym where practice “forms of participatory democracy, in which everyone is called to his own mission of citizen of the world”. And it is this latter assumption that allows us be glocal, while localism is now an empirical fact that cannot be challenged. This term was introduced by the studies of sociologists like Roland Robertson and Zygmunt Bauman to indicate the phenomena arising from the impact of the globalization on local realities and vice versa.

4. CONCLUSIONS

Today, there are no places that are not increasingly crossed by global flows of various kinds, nor global flows that are not inflected according to the many peculiarities of places. The glocalization is thus a turning point, determined by

the change in organizational paradigms of the world and society, especially as a result of technological innovation, which has profoundly changed the way we relate to the concepts of time and place. Today the man is testing the opportunity to live in an environment dominated by the mobility of people, things and signs. In the passage from an inter-national world to a glocal one, it was exactly the new concept of mobility that caused a profound change in a series of conceptual parameters to which we were accustomed, including the idea of citizenship, of belonging and nationality (and, therefore, also of the very concept of inter-national relations). Serious reflections should be developed on this transformation and on new consequent conceptualizations relate to the definition of border and of territory.

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