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## **SHADOW EDUCATION: EVOLUTION, FLAWS AND FURTHER DEVELOPMENT OF THE TERM**

Muhammad Abid MALIK

Assistant Professor, Virtual University of Pakistan, Pakistan

Email: [m\\_abidmalik7@yahoo.com](mailto:m_abidmalik7@yahoo.com)

### **ABSTRACT**

Shadow education stands for those activities which are designed to improve students' academic learning in examinable subjects taught in a formal school. This paper looks at the historical development of the term, and how it has been defined differently by different researchers. The paper challenges different definitions and conceptualizations about shadow education and try to stimulate further inquiry about it. It points out some flaws in those definitions and why they need to be modified with the changing time and expanding boundaries of the field. Furthermore, it looks at different terms which are frequently used interchangeably for shadow education and their appropriateness. Using different elements of those definitions, the paper comes up with a definition and subcategories of shadow education which may reduce some of the confusions arising from existing definitions and parameters.

**Keywords:** shadow education, private tutoring, definition, shadow teaching, historical development

**JEL Classification: A2**

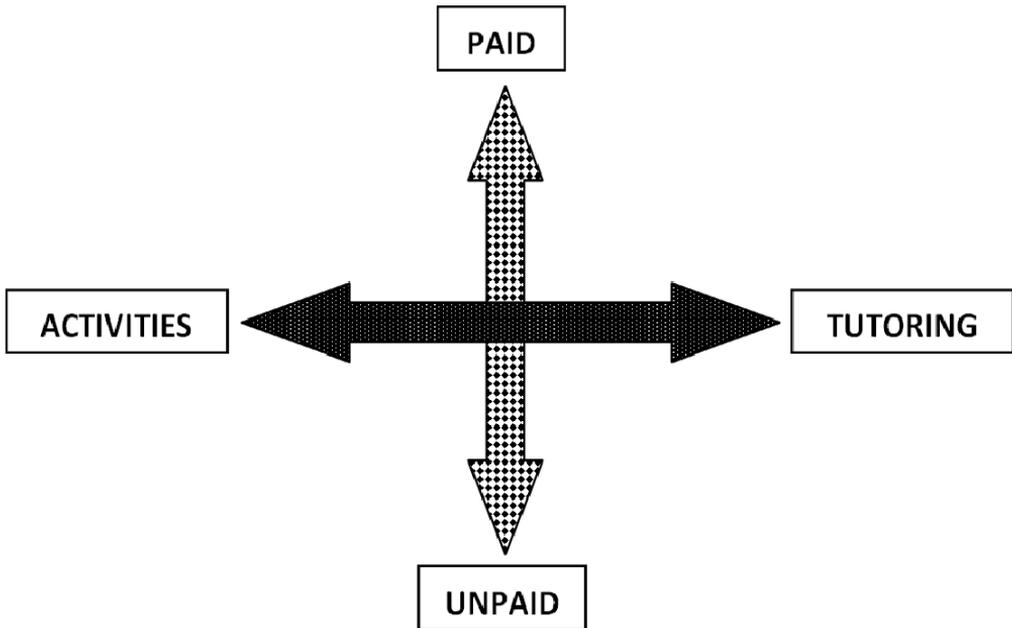
## **SHADOW EDUCATION: EVOLUTION, FLAWS AND FURTHER DEVELOPMENT OF THE TERM**

Shadow education has grown considerably as research area over the last thirty five plus years since “the detailed research” began from 1980 (Bray & Lykins, 2012, p. 26), but the concept and research findings are still muddled and cause confusions due to various reasons. One of the most prominent is the lack of clarity of the term and its boundaries. Different definitions have been put forward by the researchers which are not only different, but at times also contrasting and even contradictory in different aspects. Another thing is that the field has grown remarkably over the last couple of decades. As compared to those years when it was just private supplementary tutoring, it has now expanded into many new ways and directions. In certain countries like Japan, shadow education has evolved into a fully organized and institutionalized supplementary education system (Dierkes, 2010) with regulations and subfields quite similar to mainstream education system. They have exclusive supplementary books and curriculum, structure, management system, and teachers/ tutors’ training and qualifications criteria. Bray (2010), while acknowledging the growing amount of research being done in this field, called it still “in its infancy” (p. 9); but the *infant* has grown quite a lot since then and now explores areas in a way hitherto unknown to it. The definitions and parameters set out in 1980s and even in the coming decade might have been able to meet the needs of those eras; but the changing time, environment, and ever expanding field demand a much more specific, clear and comprehensive definition. That definition should not only match its expanding boundaries, but also specifically divide different types of shadow education under appropriate

categories with similar impact and characteristics. In this way, the findings will be less likely to be muddled and ambiguous..

Shadow education is a term that has been used by various researchers and scholars for those academic activities which are employed to reinforce students' learning about school taught examinable subjects. There have been a lot of confusion stemming from different variations of the term as some researchers include all the activities for such purpose regardless of the fact if they are paid or unpaid (Baker, Akiba, LeTendre, & Wiseman, 2001; Baker & LeTendre, 2005; Mori & Baker, 2010) while some others include only those activities which are for the sake of profit-making (Stevenson & Baker, 1992; Bray, 1999, 2009; Buchmann, Condrón & Roscigno, 2010; Zhang, 2011; Aslam & Atherton, 2012). Yet, there is another area of conflict. Some researchers talk about activities which means any of the academic activities which can be carried out to reinforce students' learning in examinable school taught subjects (Stevenson & Baker, 1992; Baker et al., 2001; Mori & Baker, 2010; Buchmann et al., 2010) while some others specifically focus on tutoring (Bray, 1999, 2009; Southgate, 2009; Kobakhidze, 2014; Zhang & Bray, 2015). *Figure 1* points out the main areas of conflict in defining the parameters and boundaries of shadow education.

Figure 1. Areas of Conflict in Defining the Parameters of Shadow Education



Both of these terms cause confusions as the term tutoring is limited to one-to-one and one-to-many supplementary teaching (both face-to-face and online) whereas the field has expanded a great deal over the years to include many other mediums and types. The term *activates* on the other hand, covers everything, but the findings become perplexing as the academic, social and psychological impact and determinants of different types of shadow education are not similar. As a result, the findings may cause confusion as the results of one type could inappropriately be generalized to all. The research about paid face-to-face tutoring often reveals that it might give rise to malpractice, corruption and coercion as some of the teachers use their power and position to force their students into signing up for shadow education from them (Bray & Lykins, 2012; Kobakhidze, 2014; Zhang, 2014), but this is highly unlikely to be the case with prerecorded online lectures or solved exam exercises even when they have to be paid for or bought. Still, the result of the paid face-to-face tutoring would say that shadow education causes coercion or malpractice

(generalizing the finding of one kind to all). This shows that not only is there a need to redefine the term more appropriately, but also to use specific terms for its different types to avoid confusions.

The paper tries to discuss the historical development of the term and how different definitions have caused some ambiguities. First of all, it looks at the word “shadow” as a metaphor as it has been used in shadow education, how it has been related to this field, and trying to add another dimension to it. The paper then focuses on how shadow education has been defined by different researchers at different times, analyzing those definitions and pointing out why they may not be compatible with the current environment and context. It will also look at some of the terms which have been used interchangeably by various researchers, and their appropriateness. Finally, incorporating different elements from the previous definitions, the paper will come up with a modified definition of shadow education, and different subcategories to meet the needs of the current environment and situation. The paper also points out some of the common misunderstandings and improper references about shadow education which are commonly found in the research literature.

### **1.1 Shadow as a metaphor**

It is important to know why the word shadow was chosen to describe private supplementary academic learning. The term shadow was used as this system mimics, imitates and follows the mainstream education system and any change in its size, pattern, curriculum and structure affects the shadow education system as well (Bray, 1999; Baker et al., 2001; Lee, Park & Lee, 2009; Bray & Lykins, 2012).

Stevenson and Baker (1992) have been cited by many to have used the term shadow education as a metaphor because these activities mimic and follow the mainstream schooling in multiple ways. Interestingly, a careful study of

Stevenson and Baker (1992) reveals that they did not use the metaphor in exactly the same sense. Instead, they said that the timings, types, forms and use of shadow education were influenced and shaped by “allocation rules” (Stevenson and Baker, 1992, p. 1640). They further added that the term is used “to denote strong connection between allocation rules and nonformal schooling” (p. 1640). It is quite clear that they were talking about school entrance exams and/ or procedures that influence shadow education system than actual school process, curriculum and structure.

Bray (1999) put private supplementary tutoring into two categories: (a) private supplementary tutoring for differentiated demand (subjects and skills which are not taught at formal schools), and (b) to improve the students’ performance in the school taught subjects (p. 85- 86). He placed the focus of his study on the second category. He used the metaphor closer to how it is employed today (mimicking, and influenced by characteristics, structure, size and shape of mainstream schooling) when he justified the appropriateness of the metaphor shadow by giving various reasons. He said that shadow education existed only due to the presence of mainstream schooling, its shape and size were in line with the mainstream education system, more attention was paid to the mainstream education system than the shadow, and finally that its features were much less distinct and clear than the mainstream one (p. 17). Baker et al. (2001) clarified why the term shadow was used, saying “these ‘shadow education’ activities mimic or shadow formal schooling processes and requirements.”

The metaphor shadow has also been linked and related to the term shadow economy as quite similar to shadow economy, much of the shadow education system is unregistered, untaxed and even illegal in some ways and places (Bray & Kwok 2003; Silova & Bray, 2006).

Bray and Lykins (2012) gave another explanation why shadow might be a proper metaphor for shadow education. They pointed out that just like a shadow- when cast by sundial- could indicate the time of the day, shadow education system could potentially reveal different features and practices of mainstream schooling (p. 1 and p. 65). In this sense, shadow education can also give some indication about the quality of mainstream education system (formal schools).

It is possible to give another dimension to the metaphor shadow in this term. It has been observed that some shadow education centers become proper, full scale formal schools. Of course, this can only be observed about private formal schools. This trend can be observed in Pakistan and other Southeast Asian countries. Shadow education centers are opened up and sometimes (if they are able to attract students, make a name and establish themselves), convert to full time formal schools. Some of them retain their “shadowy” role in the evening time whereas the others convert themselves entirely to mainstream role (formal schools). In this sense, the metaphor shadow in shadow education can also be related to that in “shadow cabinet”. Surely, it applies to only some of those shadow education centers; but similarly not all the shadow cabinet members become formal ministers.

## **1.2. Definitions of shadow education: problems and ambiguities**

Although the phenomenon of shadow education is not a new one, the term is. It was not until 1991 that the term started to echo in the educational circles. The metaphor is defined differently by different scholars, causing some confusion and ambiguities (Bray 2010). Some definitions of shadow education are too broad while some others are too narrow. By and large, it has two main variations: (a) presented by Baker and others (Stevenson & Baker, 1992; Baker,

et al., 2001, Baker & LeTendre, 2005; Mori & Baker, 2010) which talks about all of those activities that may be employed to supplement students' school learning, but profit-making is not a defining characteristic of it; (b) by Bray and others (Bray, 1999; Bray & Kwok, 2003; Borodchuk, 2011; Bray, Kobakhidze, Liu & Zhang, 2016) which included profit-making as one of the core parameters of shadow education, but most of the times talk about tutoring. The latter group of researchers sometimes uses the terms private tutoring, private supplementary tutoring, and shadow education in quite similar and at times even interchangeable way. Most of the other researchers follow any one of those two variations. Not only different researchers use different variations of the definitions, but there is also lack of internal consistency in different writings of the same researcher, causing confusion and misunderstandings.

The phenomenon of paid supplementary tutoring is almost as old as education itself. There have been ample examples where kings and ministers arranged for highly qualified scholars for their children. Some of those children also attended formal schools especially established for nobles. Sometimes, those *tutors* were paid by giving lands to them. Although, articles about private supplementary tutoring date as far back as 1940, "detailed research" about shadow education originated from 1980 (Bray & Lykins, 2012, p. 26). From 1990, this field started to grab full attention of the researchers with a consistent flow of articles and research papers from different parts of the world. In 1991, two pieces of research were carried out in Sri Lanka and Malaysia about the after school, supplementary education by de Silva et al. (1991) and Marimuthu et al. (1991) respectively. Marimuthu et al. (1991) defined private tutoring as "learning activities for the clientele of the formal school which takes place outside the regular school instructions program for a fee or as a community service." (p. 1). Whereas private tutoring included both paid and unpaid

activities, they added payment as an essential characteristic of shadow education. Talking about shadow education system, the paper said, “a private tuition has thus become a fee-paying ‘shadow education system’” (Marimuthu et al. 1991, p. 5). Here it clearly used the term shadow education for only fee-paying private tutoring.

The term shadow education as part of the title was first used in 1992 by George, and Stevenson and Baker separately. On April 4, George published an article in a Singaporean newspaper ‘Straits Times’. That article discussed the same phenomenon. In that article, he used the term “private tutoring classes” for shadow education. Although, he did not specifically mention the term paid or for profit-making as a defining characteristic of shadow education, he did mention that the parents spent money for those extra classes. It is important to note that although he only used the word “shadow” in the title of his article, he meant shadow education by it.

Stevenson and Baker (1992) were the first ones to use the term shadow education in the title of a research paper. They started their paper by giving a general definition of shadow education, saying, “Shadow education is a set of educational activities that occur out-side formal schooling and are designed to enhance the student's formal school career.” (Stevenson & Baker, 1992, p. 1639). Although this definition seems too broad, they narrowed it down further by adding more characteristics to it,

Shadow education encompasses a large set of varied educational activities that are firmly rooted within the private sector. Students and their families pay tuition for private schools to prepare them for examinations, purchase workbooks with questions from previous examinations, and pay for practice tests that are administered and graded by private companies. (Stevenson & Baker, 1992, p. 1643)

They used many key words in this paragraph such as “private sector”, “pay”, “prepare for examinations” and “purchase”. Additionally, they used the term “varied educational activities” which also includes other helping materials such as work books, and solved and unsolved practice tests. Such broad definition can also include prerecorded lectures, online tests, CAT (Computer aided tests) and educational CDs etc.

This definition covers different types of activities which may be used to improve a student’s academic learning and exam performance. Even in the paper, they did not limit their research to different kinds of paid supplementary tutoring only, but also to other academic activities such as practicing tests for examinations and corresponding courses (p. 1644). This definition and approach seems comprehensive as it covers most of the supplementary activities that were employed at that time, but it has its own drawbacks. All such activities were put under the umbrella term of shadow education. These activities are different in nature and impact. The academic impact, determinants and the disparities they cause are potentially different from one type to another. Some of them are similar, but all cannot be considered to have similar determinants and impact.

When Baker next wrote about shadow education with co-researchers, the “paid” element was eliminated from the definition (Baker et al., 2001). In their paper, they used these words for shadow education, “... structured, outside-school activities for improving students' mathematics achievements” (Baker et al., 2001, p. 1). Here the term structured is used as one of the characteristics of such activities. The term here seems unspecific. Does structured activities mean that they are carried out by proper organization, done in an organized or structured way, or they have any proper “structure”? It would cause confusion as some of the shadow education activities are non-structured in nature. They

might not even have a common goal or purpose. In one-to-one coaching, some tutors would simply stay there as the students are doing the homework by themselves while others would help the students in learning school work.

Mori and Baker (2010) said that “shadow education follows the institutional logic of formal education.” (p. 1). This term is clearer as the words “institutional logic” is more vivid and specific than “structured”. Also, it points out why the term shadow is used as metaphor. Here again they did not use paid or profit-making as one of the essential characteristics of shadow education. Although, twice in the paper, they talk about students and parents buying shadow education (Mori & Baker, 2010, p. 36, 43).

It is quite clear that although these researchers (Stevenson & Baker, 1992; Baker et al., 2001, Mori & Baker, 2010) talk about buying or spending money on shadow education, they do not make it its defining characteristic. As a result, shadow education stands for both paid and unpaid academic activities which are employed to improve students’ school learning and exam performance. They also include all activities which can be used for this purpose (mailed assignments and tests, tutoring, helping books, solved questionnaires and notes etc).

Buchmann et al. (2010) followed the same line and also expanded the boundaries of shadow education to all the services that are paid to achieve academic goals (pass entrance examinations, achieve higher scores etc.). They also considered “test prep manuals and computer software programs” (p. 435) that are designed to improve the students’ academic achievements as part of shadow education activities.

Bray (1999) set out key parameters about shadow education, eliminating some of the confusions surrounding it. He mentioned two parameters of shadow education namely “privateness” that means that it is offered privately

(either by individuals or organizations) and is paid, and “supplementation” meaning that it is to supplement school taught subjects. He drew the boundaries of shadow education in his booklet by saying, “tutoring provided by private entrepreneurs and individuals for profit-making purposes” (Bray, 1999, p. 20). In the same booklet, he further said, “...academic subjects taught in mainstream schools, particularly languages, mathematics and other examinable subjects.” (Bray, 1999, p. 20)

These two citations from Bray (1999) along with the parameters mentioned earlier, set out clear characteristics of shadow education: that supplements what is offered in schools about academic examinable subjects (games maybe offered in school, but any supplementation to them would not be considered shadow education as they are non-academic, non-examinable), privateness and profit-making (supplementation of academic, examinable subjects that are given to the students, but are not for profit-making would not be considered shadow education).

Although, it is clearer as he was consistent with limiting shadow education to only those activities which were for profit-making, it has its own distinctive problems. He frequently uses the term “tutoring” for shadow education hence eliminating other activities (even though they might be paid and supplementary). Even when he used the term activities, it was used to refer to tuition or tutoring (Bray, 1999, p. 9, 78). Back then, the term tutoring might have covered all the activities in the field of shadow education, but now the field has grown substantially. There are many paid and supplementary activities which are designed to improve the students' academic learning such as prerecorded lectures, online and paperback exercises, guide books and solved exercises. These activities are not tutoring, but in characteristics and nature, they are part of shadow education system. They are becoming increasingly

common recently with the spread of digital and online media. Bray and others' usage of the term tutoring excludes such activities from shadow education. This does not cover the current situation.

### **1.3. Relationships between shadow education and different kinds of tutoring**

One major issue with shadow education is how this term is used with tutoring, private tutoring and private supplementary tutoring. Many researchers use the term private supplementary tutoring and shadow education interchangeably or in the similar way (Bray, 1999, 2014; Lee et al., 2009; Zhang, 2014; Bray & Kobakhidze, 2014), but the issue does not stop here. Many other researchers use the term paid private supplementary tutoring, private tutoring or even tutoring in the same way as shadow education (Silova & Bray, 2006; Liu, 2012; Tok, 2013; Bray & Kwo, 2014). Many of them use different terms (tutoring, private tutoring and private supplementary tutoring) to describe shadow education. This causes great confusion not only for the readers, but also for scholars as the findings become ambiguous. Zhang and Bray (2015) talk about “shadow education system of private supplementary tutoring” (p. 83) which means private supplementary tutoring is a broader term while shadow education is part of it. It is hard to understand the rationale as private supplementary tutoring itself is very narrow and specific term, especially if the parameters set out by Bray for privateness and supplementation are followed (Bray, 1999). Kobakhidze (2014) on the other hand said, “free tutoring is another dimension of shadow education” (p. 465). Again, the sentence causes ambiguities as she herself uses the term private supplementary tutoring for shadow education (Bray & Kobakhidze, 2015). Also, it is interesting to compare the two statements as in one, private supplementary tutoring is broader term and shadow education is part of it, while in the other free tutoring is considered an

aspect of shadow education. Most of the recent literature focuses on the determinants, disparities, economics and policies about shadow education without addressing the core issues of its definitions and parameters in the current context and time. The field seems to be building more floors upwards before looking at the foundations and strengthening it.

In order to understand this issue, it is important to look at the basic concepts about tutoring and different types of it. Tutoring is a teaching method in which the attention is paid on a student or students, and they are taught in “personalized and individualized” manner (Medway, 1995, p. 271). Private tutoring is the same kind of teaching in which instructions are provided outside of formal school time and teaching responsibilities (by private individual or institutions, or by formal school teachers but privately). It excludes tutoring provided by public and private school teachers which are provided within their formal school duties. Private tutoring can mean supplementation of school taught subjects and also other subjects and skills not offered at schools (sports, music, arts, languages etc). Private supplementary tutoring narrows it further to only those subjects which are taught in the formal school. Bray (1999) when talked about privateness, added “profit making” to it, and most of the literature follows it in the same way (although, a teacher or a person may provide private tutoring free of cost so both private tutoring and private supplementary tutoring can be paid or unpaid as there is nothing in the word *private* that restricts them to free or profit-making). Paid private supplementary tutoring exclusively stands for those tutoring activities which are supplementary to the school learning, provided privately and also are paid. Tutoring and private tutoring cannot be used for shadow education as shadow education stands for those activities which supplement students’ school learning. All the literature about shadow education agrees to this point (Marimuthu et al., 1991; Stevenson &

Baker, 1992; Bray, 1999; Mori & Baker, 2010; Bray & Lykins, 2012; Aslam & Atherton, 2012). This researcher believes that there is not only a need to redefine shadow education according to the changing times and divide it into different subcategories according to similar impact and characteristics, but also to be more careful while using those terms (private tutoring, private supplementary tutoring and paid private supplementary tutoring) interchangeably with shadow education.

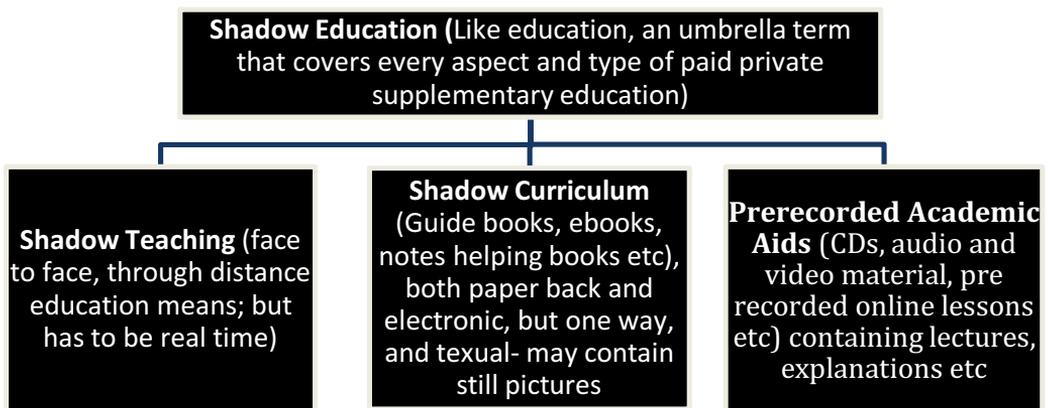
## **DEFINING SHADOW EDUCATION AND ITS SUBCATEGORIES**

According to this researcher, shadow education means those activities that are meant to help the students to improve their school learning in examinable subjects. These activities must be paid by the students or on their behalf, and provided privately (outside of formal school responsibilities). This definition takes key points from the two schools of thought and merges them for a comprehensive one. Following Baker, it talks about activities which mean not only tutoring, but also other activities for this purpose such as solved and unsolved exercises, prerecorded lectures (via CDS or websites), guide books and notes (paperback and online) and other helping materials; but then it restricts it to only paid and private activities (following Bray). It is worth noting that it does not include those activities which are organized by public schools or government to help improve the academically weak students in their studies even when teachers are paid for those extra classes. It is because those payments are made by the public schools or government, not by the students or their parents. That would eliminate the element of privateness.

But even this definition of shadow education would cause similar kind of confusion as has been the case with the definition put forward by some other

researchers (Stevenson & Baker, 1992; Baker et al., 2001; Baker & LeTendre, 2005; Mori & Baker, 2010). Different types of shadow education are different in nature, characteristics and impact. Generalizing the findings of one type to all would cause confusions. The main term should still remain shadow education like education system which covers and includes all elements, but shadow education should be divided into subcategories according to their characteristics and impact. It will eliminate most of the above mentioned confusions. The researcher suggests the following categorization of shadow education as depicted in *Figure 2*.

Figure 2. Shadow Education and its Subcategories



#### 1.4. Shadow teaching

Shadow teaching stands for any type of supplementary teaching that is provided by teacher, tutors, high school students or any other person either with physical presence or without it such as online teaching. One compulsory characteristics of it is real time teaching. Like shadow education, shadow teaching has to be for commercial purpose (profit-making). Free supplementary teaching is not part of shadow teaching. Prerecorded lectures are also not part of this category as they are not in real time. It is because their impact, how they are

delivered, received and obtained are completely different from face-to-face or live lectures. Most of the research about shadow education investigates shadow teaching (Ireson & Rushforth, 2004; Borodchuk, 2011; Zhang, 2014; )

### **1.5. Shadow curriculum**

This includes all help books, eBooks, guides, helping materials, notes, solved and unsolved materials. Both paperback and electronic version are part of it, but they must be textual. They may contain still pictures, but should not be in form of lectures. They have to be read for learning, not heard or watched. If a CD contains textual material (notes, eBook); it would be a part of this category. If it contains lectures, it would be a part of the next category (prerecorded academic aids). Again these materials have to be bought or hired. Any CDs or books obtained or used free of charge would not be a part of this category. There has been some research about shadow education that talks about shadow curriculum (Stevenson & Baker, 1992)

### **1.6. Prerecorded Academic Aids**

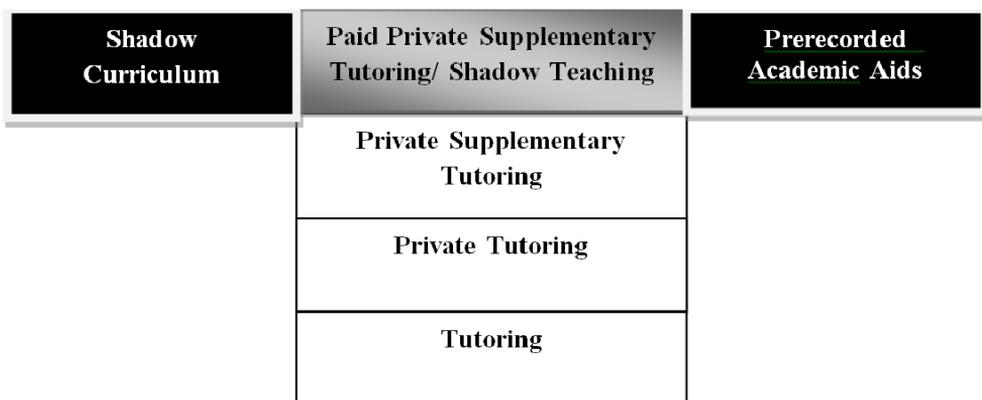
This includes all the lectures, lessons, explanations or solutions which are prerecorded. They can be in form of prerecorded online lectures, CDs, audio messages or videos. Although, there seems to be some overlapping with some of the shadow curriculum as that also contains CDs etc, the clear distinction is that in shadow curriculum, the material is in textual form like eBooks. On the other hand, in prerecorded academic aids the information or knowledge is delivered through audio or video. They have to be listened or watched to be understood, not just read. They are put separately as the way material is received is quite different from the other two. Their impact is also different. As a result, it would be more logical to put them separately so that the findings about the impact and determinants can be clear and separated. There is not a lot of research under shadow education that focuses on prerecorded academic aids.

It is imperative to note that all of these activities have to be for profit-making. They should be bought, borrowed or hired with money for learning. It is argued that sometimes shadow curriculum or prerecorded materials are paid for or bought while some other times, they may be given or used free of charge. Some argue that it could cause confusions in the parameters and the boundaries. The same can be the case with tutoring; sometimes tutoring is paid while others it is free of charge. In this situation, when the services or materials are obtained or used free of charge, they are not a part of shadow education while when they are paid for, they are. Another argument is that some materials can be bought by one, and then given to others for free use. It could also cause confusions. In such situation, again it would be part of shadow education for those who pay for it while for others, it would be tutoring or supplementary lessons. This situation is not strange or even new as it takes place with paid private supplementary tutoring as well. Some students attend such lectures and record them. After that, they give those recorded lectures to their friends or even put them online for others to use (sometimes such audio or even video recordings are made without teacher's knowledge and permissions). In such situation even, the ones who originally pay for the lecture are considered to receive shadow education while for others these are just supplementary lessons.

Such classification will not only greatly decrease the confusions that arise as often the causes and effects of shadow teaching (paid supplementary academic coaching), for example, are taken as the causes and effects of shadow education as a whole (Bray & Lykins, 2012). In the opinion of the researcher, the causes, effects, cost and how they are received are different for all three categories mentioned above, but have close similarities within the group. Such division would make the research and the findings more clear and specific. Most of the students are believed to use some kind of shadow curriculum in form of

help books, solves exercises or guide books. If shadow education is defined as all activities and then it is said that only a certain percentage of the students use shadow education, the results are likely to be inaccurate. Most of the research that has been carried out about shadow education focuses on shadow teaching; and the participant also respond accordingly (Ireson & Rushforth, 2004; Zhang, 2014; Zhang & Bray, 2015). It would only be logical to develop these new subcategories for the clarifications of research findings.

Figure 3. Tutoring and its Relationship with the Subcategories of Shadow Education



This is also likely to eliminate some of the confusions which arise from the unclear relationships between shadow education and different kinds of tutoring. The relationship between shadow education and its subcategories, and different types of tutoring is shown in *figure 3*. It is paid private supplementary tutoring that can be used in the same way as shadow teaching. Tutoring, private tutoring and even private supplementary tutoring are not part of shadow education system. On the other hand, shadow curriculum and prerecorded academic aids are not tutoring. but they are part of shadow education system as they have similar parameters (paid, supplementary and by the private sector).

As the field has expanded and entered into new areas, there is a need to conduct research about shadow curriculum and prerecorded materials as well. The situation demands to investigate their spread, determinants and impact. They are increasingly used by the students for supplementation and even alternate to teachers. Their impact can no longer be denied or overlooked.

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## **THE ROLE OF INDIGENOUS HEALING PRACTICES IN ENVIRONMENTAL PROTECTION AMONG THE MACCAA OROMO OF ILU ABBAA BORA AND JIMMA ZONES, ETHIOPIA**

Milkessa Edae TUFA<sup>1</sup>, Fesseha Mulu GEBREMARIAM<sup>2</sup>

<sup>1</sup>Department of Oromo Folklore and Literature, Jimma University, Ethiopia

E-mail: [milkesaetae@gmail.com](mailto:milkesaetae@gmail.com)

<sup>2</sup>Department of Governance and Development Studies, Jimma University,

Ethiopia

E-mails: [fmulat647@gmail.com](mailto:fmulat647@gmail.com) or [fesseha2017@gmail.com](mailto:fesseha2017@gmail.com)

### **Abstract**

This article mainly attempted to explore the role of utilizing indigenous medicines in environmental protection among the Maccaa Oromo of Jimma and Iluu Abba bora zone, south-western Ethiopia. To this end, 4 separate interviews with 4 interviewees, 2 focus group discussions with 17 participants, and non-participant field observation were conducted to generate significant and reliable data. Besides, the researchers employed secondary data to make the study more significant and complete. The findings of the study show that since the source of medicines is the environment, the community protects their environment unless the society wouldn't accessed the natural medicines they need. The study also reveals that most of these folk medicines used by the Maccaa Oromos are from

plants. This further indicates the society protects the natural environment to get the plants they use for medication. Thus, folk healing practices are crucial on the one hand to treat illnesses, and to protect the ecosystem on the other hand. However, these societal knowledge is undermined as well as they are being replaced by western (scientific) knowledge, modern medicines. These days, our planet is suffering from global warming, wild fire, flooding, drought, and desertification. Averting these threats is impossible without protecting societal environmental indigenous knowledge.

**Keywords:** Ecosystem, Environmental conservation, Folk healing, Indigenous medicines, Maccaa Oromo.

**JEL Classification:** O47, O57

## **1. INTRODUCTION**

### **1.1. Indigenous Knowledge (IK): definition and characteristics**

As we trace at the history of mankind, through course of time, any society develop its own way of managing the relationship among its members and other societies, with nature and its inhabitants. To do this, societies equipped themselves with necessary accumulated and inherited, may be further developed knowledge, from their fore fathers. We can call this kind of knowledge “Indigenous Knowledge.” But, Indigenous Knowledge is beyond this, and various scholars have defined the same term differently from their own perspectives. For instance, some define Indigenous Knowledge as ‘local’, ‘traditional knowledge’, ‘non-scientific’ and ‘irrational,’ though this way of understanding and labelling IK is discriminatory and Eurocentric (Lanzano, 2013). Rather, IK is a form of knowledge that societies develop outside the mainstream scientific knowledge (Ibid). While Battiste (2002), define IK as a special kind of wisdom which has been tested and proved for centuries that has

the ability to solve problems which are beyond the capacity of the so called first Nations education and their knowledge system. He further noted that this knowledge has been there with the societies and be there forever despite the mainstream Eurocentric doubts the fact.

Other scholars such as Materer and et al (2002), perceived IK as a kind of knowledge inherited from previous generations, and are unlike scientific knowledge, holistic.i.e. the knowledge deals with the society's philosophy, flora, fauna, cultural treats, medicine and so on. However, it is wrong to define IK as ethnic or tribal knowledge, rather local (Ibid). Besides, Kloppenburg (1991 as cited by Materer and et al 2002), tried to define IK in reference to scientific knowledge. For him, unlike IK which is not mobile, dynamic and mutable, scientific knowledge is mobile, transferable, and not tied to a single local community. Furthermore, unlike scientific knowledge which is objective, systematic, open, some used to assume IK as non-objective, emotional, primitive and parochial (Briggs, 2005). Accordingly, IK is assumed to be the knowledge of the poor and traditional of the people living in the low and income middle countries (Ibid).

Moreover, Nakashima and Roue and Nakashima (2002), noted IK as the knowledge system referring to the knowledge before colonization /local knowledge in Africa and Asia where most of the inhabitants are native unlike to the residents in North America and Australia mostly migrants from Europe. Generally, based on the above the definitions and natures of IK, one can understand that IK as it is a unique body of knowledge developed through course of time and continue to develop outside formal educational system by a particular group of people or community or society through their generations living in close contact with nature and its inhabitants.

## **1.2. Understanding Environmental Ethics**

Various (sub) disciplines have their own way of conception of the natural environment. And, environmental ethics is one of sub-categories of applied ethics devoted in dealing issues related to environment, ecosystem, and the interaction between human beings and the natural environment. Besides, Environmental Ethics deals on how humans should treat natural habitats, how to use and exploit natural resources in a very sustainable manner, do humans have an obligation to protect the environment, and so on. Thus, Environmental ethics studies the relationship between human beings and nature (Nelson and Ryan, 2015).

Though some philosophers such as Kant argue that everything in the natural environment is for humans to satisfy their needs so that man can exploit nature without limit, the reality is if you intervene in to nature unwisely even your existence would be jeopardized-‘ecological debt’- Ecological debt is the concept referring to the earth/nature would give you or pays you based on what you did unto her (Fesseha, 2017a). This kind of thought is deeply rooted in Christian ethics as well (Ibid). The Holy Bible says “...God created mankind in his own image...and rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”

No one can deny that the world is suffering from Global warming, wild fire, desertification, flooding and so many environmental calamities as a result of unethical, unlimited, anthropocentric human intervention in to and exploitation of nature. This is called ‘ecological debt’(Fesseha. 2017b). There are various philosophical views in relation to environment. Among others: Anthropocentrism, Biocentrism, and Eco-centrism are the most dominant ones.

According to Anthropocentrism man is superior to all creatures in this nominal world next to God, the creator. Thus, man have superior value over other creatures, and man's interest is, therefore, what it matters a lot (Gunn, 2007). However, ethicists such as Peter Singer and Leopold strongly criticised this selfish humane centred thought (Ibid). Even to the extreme, Singer noted that the hierarchy of value among creatures should be determined based on the principle of "pleasure and pain." For him, all creatures that experience pleasure and pain are equal, no matter being man or animal. This kind of environmental philosophy is to be thought under biocentrism. Biocentrism noted that all living has moral values. Thus, moral value is not exclusive to humans.

But, eco-centrism is something broader nation thought that whatever in the natural world has its own value. Thus, man can't exploit nature without any limit (Rolston, 2007). And, this kind of perception to nature is widely accepted in these days where a number of environmental activists call for protection of the natural environment from where human beings and its inhabitants satisfy their needs. Governments, policy makers, and academicians have repeatedly mobilized the public to wisely utilize nature in a very sustainable manner. More recently, a number of countries have entered in to an agreement including China and the US to minimize the amount of CO<sub>2</sub> they release in to the atmosphere and to work on sustainable energy alternatives. Ethiopia as one of the signatory states, the government has ratified the agreement on the parliament, and make it part of the country's environmental policy (Fesseha, 2017b).

### **1.3. Environment the source for Folk Medicines**

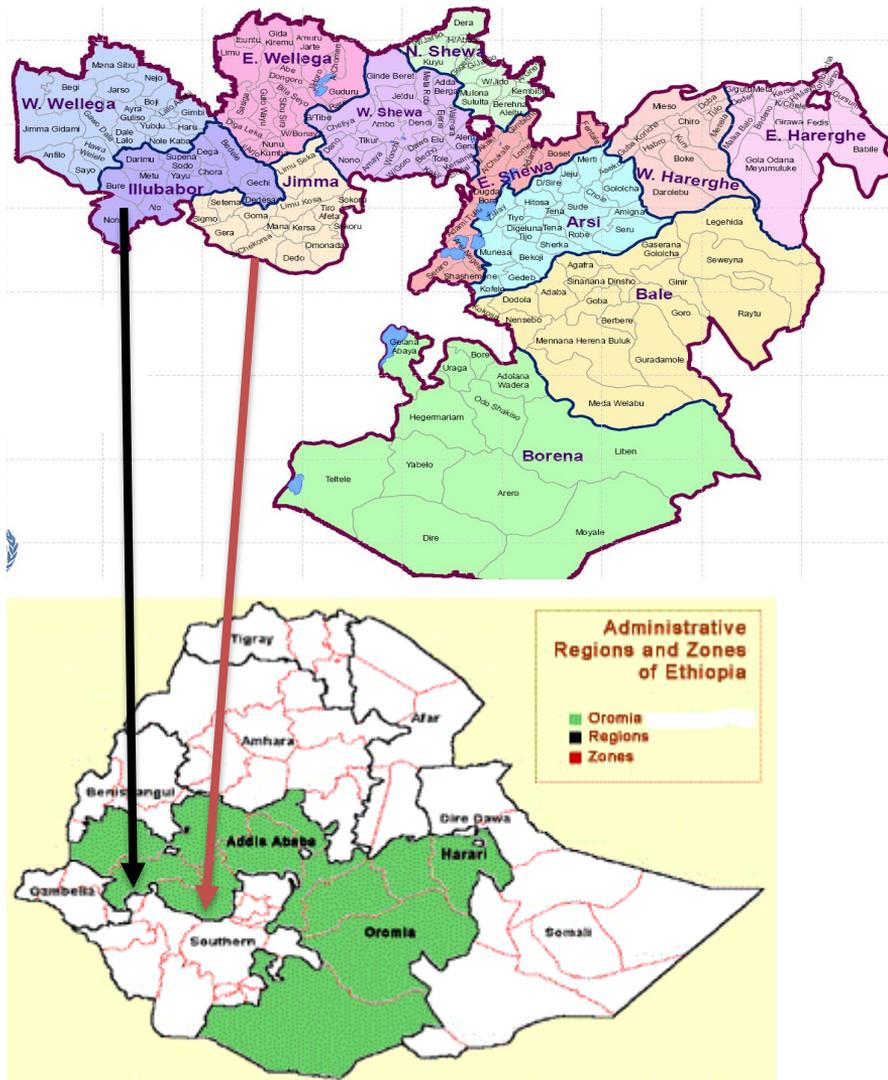
In various parts of the world, native societies classify natural resources (soils, climate, plant and animal species) and identify their diverse characteristics. Besides, indigenous people have codes for folk medicinal plants

and insects that have not yet been identified by the world's botanists and entomologists. Globally, some figures show that indigenous peoples use about 3000 variety of plant species for fertility (UNESCO, 2010). Even these days, scientists begin to believe that indigenous knowledge may help them to cure diseases where science failed to find curing drugs including AIDS and cancer (Ibid). Several the so called developed countries begun to realize the role of indigenous medicine in curing various diseases easily at local level. These medicines are locally available, culturally acceptable, and cheaper than scientific drugs. Local communities in developing countries use various medicinal plants, for example, to treat spiritual and physical diseases (Cheikhyoussef, Mapaure and Shapi, 2011). Thus, indigenous people are serving as the guardians of the various original precious indigenous wisdoms.

## **2. DESCRIPTION OF THE STUDY AREA: AN OVERVIEW ON THE MACCAA OROMO**

According to Hassen (1990), the Oromo are the biggest ethnic group in the Horn of Africa. They live in a land that extends from north eastern Ethiopia to east central Kenya and in eastern Sudan and in eastern Somalia (Lewis, 1984). The Oromo speak a common language called "*Affan Oromo*". This language is categorized as eastern Cushitic family (Lamberti, 1987). Lewis (1984), states that as there is no agreement among scholars about the population of the Oromo, but a consensus seems to reveal that within the present day Ethiopia alone the Oromo account either the majority or a good half of the total population.

Map 1. Geographical map of the study area



The Oromo, according to Gemechu (2002), referring Gemechis (1993), noted that the Oromos are divided into five yayyabaa (major groups). These are: the Tulamaa and the Macca, the Sabboo and the Goonaa, the Rayyaa and the Aseboo, the Siikkoo and the Mando and the Ituu and the Humbannaa. The Macca are a subgroup of the Oromo people in western Oromia. They live south of the Blue Nile (Laga Abbayyaa) in the north western part of the region of Oromia, and in parts of the former provinces of Wollega, Illubabor, Kaffa and

Shewa. A small group of them lives in the area north of the Blue Nile Wambara in the Benishangul-Gumuz Region. The area of Macca is a high plateau with undulating hills and some of the higher mountain ranges.

The Tulama and the Macca were lived under common *Gada* centre. The head quarter of their common government was located at Oda Nabe in Fatagar (Ibid). The Maccaa originally had a common Gadaa system with Tulama whose centre (*Chaffe*) was south of present-day Addis Ababa. But, according to Ta'a (1980), Gemechu (2002) and Hassen (1990), in the late 16th Century, Maccaa established their own *Gadaa* with *chaffee* in Odaa Bili around Tute Bisil upper Gibe Valley. A man named Makkoo Bili called there, the independent *Gadaa* of Macca. In their knowledge, and Macca Tulama make mutually responsible for this break. Macca Oromo in general and the Oromo of Iluu Abbaa Bora and Jimma in particular are known for protecting their environment and preserving a wide range of forest reserve in Ethiopia known internationally such as "Yayu Biosphere forest reserve" registered by UNESCO. This biosphere reserve is mainly known for its coffee forest.

Based on the report from CSA (2007), Jimma Zone with 15,568.58 km<sup>2</sup> has an estimated total population of 2,486,155. Jimma zone with the capital city of Jimma town consist of 16 *Weredas* (districts) namely: Limu Seka Wereda, Limu Kosa Wereda, Sekoru Wereda, Tiro Afeta Wereda, Kersa Wereda, Mana Wereda, Gomma Wereda, Gera Wereda, Seka Chekora Wereda, Dedo Wereda, Omonada wereda, Sigamo wereda, Setema Wereda, Shebe Senbo Wereda, Chora Botor Wereda, and Guma Wereda (Knoema, 2013). This zone is well known for its Arabica Coffee that shares 23.2% of Oromia Regional State's total coffee production and 11.8% of Ethiopia's total coffee output (CSA, 2005). Though Jimma zone is geographical in Oromia regional state, the people in that are not merely Oromo. Together with the Oromo there various ethnic groups living in

the region such as Guraghes, Amhara, Tigrians, Kaffa, Yem, Dawro etc. In fact, 87.6% of the population of Jimma zone are Oromo followed by Amhara (4.05%) and Yem (3.12%), and the remaining 5.23% of the population is constituted by other minor ethnic groups come from various parts of the country such as the Tigrians (CSA, 2007). In terms of religious composition, there are a number of faiths there such as Christianity, Islam, *Waqaa* (traditional Oromo religion). *Affan Oromo* is the dominant language spoken by almost 90.43% of the population in the Zone as first language, and Amharic, Tigrigna, Guraghigna, Dawroigna, Kafficho, Yemigna are some of the other languages spoken in the zone (Ibid). Economically, residents of Jimma Zone are predominantly agrarians. Trade is next to agriculture where people based their livelihood.

Illu Abbaa Bora zone (formerly known as Illubabore Zone) is also one of the places where Macca Oromo resides for centuries. This zone has estimated total population of 1,271,609 (Ibid). Bedelle town is the capital of the zone, and It consists of 22 *Weredas*: Darimu Wereda, Aleje Sachi Wereda, Chora Wereda, Dega Wereda, Dabo Wereda, Gechi Wereda, Borecha Wereda, Dedesa Wereda, Yayu wereda, Metu Zuriya Wereda, Ale Wereda, Bure Wereda, Nono Sele Wereda, Bich Wereda, Bilo Nopha Wereda, Hurumu Wereda, Didu Wereda, Mako Wereda, Halu Wereda, Bedele Zuriya Wereda, Chewaka Wereda, and Dorenti Wereda (Ibid). According to the report from Oromia National Regional State Office of the President, the population of Illu Abba Bore zone depend their livelihood on agriculture (Accessed from: <http://www.romiapo.gov.et/index.php/en/2014-05-31-12-06-32/2015-05-07-11-26-26>, on April 24, 2017).

### **3. OBJECTIVES OF THE STUDY**

The paper aims to meet the following objectives:

- a. To explore indigenous Medicinal practices of Maccaa Oromo of Jimma and Illu Abbaa Bora Zones, south west Ethiopia;
- b. To describe the role of folk healing practices in protecting the natural environment; and,
- c. To identify challenges and opportunities of folk healing practices in reference to protecting the natural environment in the study area.

### **4. RESEARCH METHODOLOGY**

This descriptive study explores and explains the indigenous folk healing practices by the Maccaa Oromo of Jimma and Illu Abba bora Zones, Ethiopia. Besides, it discusses these medicinal practices in relation to the role they play to protect natural environment in the study area. To this end, secondary data from various sources such as articles, books, reports and other relevant literatures are utilized. Besides, primary data were collected with the help of Interview with 4 key informants and 2 FGDs with 17 participants of different social groups (please find a table consists of the list FGD participants attached on the last page of this paper) such as *Abbaa Gadaa* leaders, folk healers and Jarsa biyyaa local elders of the community, and the data have been analysed qualitatively. In addition, non-participant field observation was conducted by the researchers to observe the folk healing practices in reference to environmental protection in the study area.

The sampling technique employed to choose participants for FGD and Interview was judgmental or purposive. Because, folk healing knowledge and practices are well known by elders and very few people. The researchers choose the Oromo communities for the fact that these people are mostly known for

their practice of protecting forests and the area where these people live is the place where the only Biosphere forest reserve known as “Yayu Biosphere forest reserve.”

## **5. RESULT AND DISCUSSION**

The practice of indigenous knowledge has been used as an alternative way of protecting natural environment among the Maccaa Oromo. The scope of their indigenous knowledge comprises attitude towards the universe and natural resources around. They practice this knowledge system in the way of promoting and preserving ecosystem. Specially, their knowledge regarding to their folk healing practices to protect the health of their livestock and families. They have wisdom on identification and classification of medicine and its capitals, mode of preparation, mechanism of dose controls and spiritual and philosophical aspects of folk medicine (Interview with Hailu Legese, April, 2016, Mettu district, Ethiopia). Folk healers and local elders have knowledge on how to protecting folk medicinal plants and other sources of remedies from further wiping out and extinction. According to data generated from focus group discussion held at Mattu district shows that folk medicinal practice has the great role in keeping natural environment. This includes different conservation measures to cultivating and duplicating folk medicinal animals, plants and other mineral based medicines. The knowledge of community members in general and folk healers in particular is logical and fruitful on conservation of folk medicine in their natural environment. These days, folk medicine and folk medicinal plants have to be protected in natural habits based on their nature. In addition, there is indigenous mechanism to protect the capitals of folk medicine from further damage by planting and growing in their *Boro* garden in secret. In this sense, local community have original knowledge on protecting folk medicine in their

farm land, pilgrimage (ritual sites), scared grooves, around river and home garden (Interview with Haji Mohmed, April, 2016, Gomma District, Ethiopia).

Furthermore, indigenous Beliefs system on folk Medicine shared and exploited grounded on their world view. Culturally, cutting trees and killing animals intentionally will be seen as broken norms and values of the society. This act is just equal to undermining *seerauumaa* the law of God according to their knowledge. The Macca Oromo have very close relation with the natural environment and wild resources throughout. Even treat plants and animals as their *finna* (literally kids) and care for their sustainability (Interview with Abdella Kasim, March 7, 2016, Mettu district, Ethiopia).

Regarding to threats of indigenous knowledge on medicinal capitals (plants, animals and mineral) folk herbal practitioners are important custodians of indigenous knowledge on the utilization of medicine. Moreover, as a result of their life experience, folk healers are skilled, and have a great talent for locating the correct plant among the many plants species found around. However, many are less cooperative to show their knowledge and skill on traditional medicine to others. As Pankhurst (1990), asserted the knowledge and way how to utilize medicinal plants is inheritable among practitioners and the beneficiaries. Because of the impact of modern education, increase in health coverage and urbanization, indigenous knowledge and usage of medicinal plants are being lost globally at a fast rate (WHO, 2002).

*Figure 1: Protected forest areas in Jimma and Illu Ababa Bora Zones, South*

**Protected forest in  
Gibe River, Jimma**

*Ethiopia*



Yayu Biosphere forest reserve in Illu Abba Bore Zone



About 75-90 % of the rural population in the world (excluding western countries) relies on traditional medicines as their only healthcare system (Fassil,

2001). This underlines the significance of indigenous knowledge of folk medicine life and the special connection between folk medication and natural environments. Up to date traditional medicine has become an integral part of the culture of the Ethiopian people due to its long period of practice and existence (Mirgisa, 1998). According to folk healers, and local elders all-embracing indigenous knowledge on folk medicine is retained and transferred orally to a designated community members. For some people, practicing folk medicine is by itself have negative implication on natural environment (Interview with Obbo Abbaa Maccaa Abbaa Bulgu, 2016, Mettu district, Ethiopia). But, the reality is the opposite. Because, the local people and folk healers in particular have indigenous knowledge on environmental protection. If they need medicinal plant or animal to cure a series disease, they would never use in unethical way. In a FGD conducted in Illu Abbaa Bora, the discussants said the following to show the how and why they protect the natural environment and its inhabitants:-

*“Akkatasaillee yoo bineessa ilmoo qabdu ajeesan ilmoo ishee niguddisu. Bineesaa dulloomee fi sanyii bayyee qabu ofeggannoon fayyadamu. Sanyii biqiltuuyoota; esisaolguddatu lakkoofsan murasa ta’an hinmuran yookin hinkutan;lubbuu oolchuuf lubbuu hinballeessan.”*

*“Fortunately, if Macccaa community kill a mother of young wild animal(s), the killer or other members of the community are obliged to raise the young wild animal at their home. Besides, they used to kill the older animal among ta members of a large group of wild animal. And, they wisely use medicinal plants in a sustainable way-they don’t cut and use newly growing plants for medical purposes”* (translated version of the above Affan Oromo quote).

This quote show that the way in which Maccaa Oromo of Ethiopia protect and care for natural environment and wild life in it. However currently

most of the traditional healers reported that Modernization had effect on the transfer of the indigenous knowledge to the next generation.

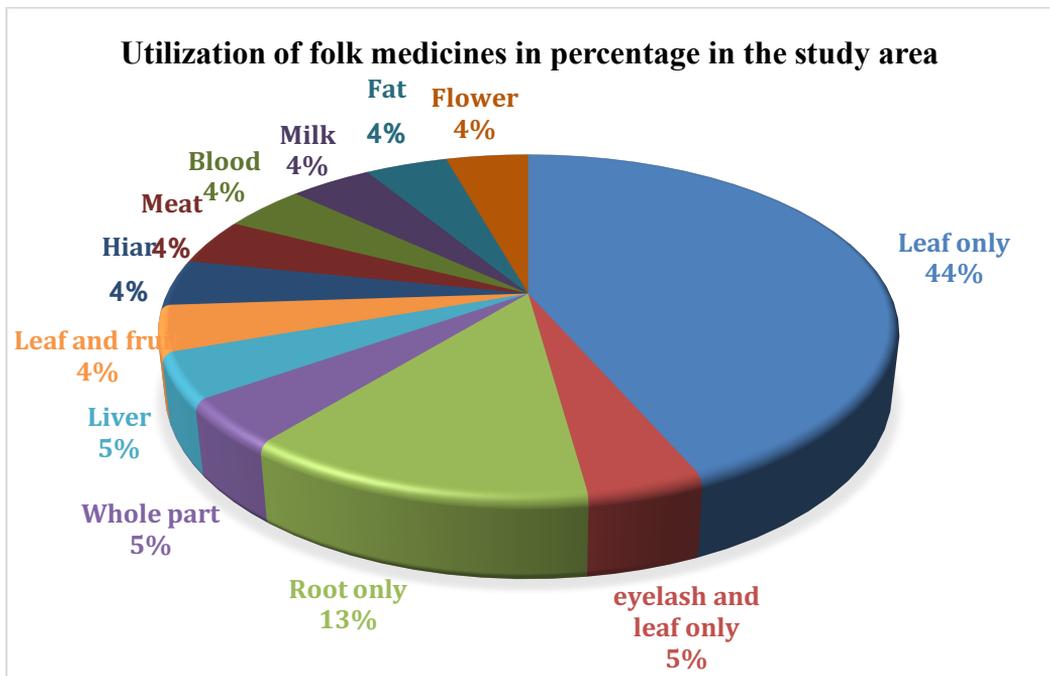
*Table 1: Table Illustrating indigenous Medicinal Plants and animals, scientific name, Mode of Preparation along with part used for treatments among the Maccaa Oromo*

| Local name of Medicinal Plants & animals | Scientific Name                       | Parts used | Mode of Preparation  | Diseases Treated               | Type                   |
|--|---------------------------------------|------------|----------------------|--------------------------------|------------------------|
| Bakkanniisa                              | Englerina Woodfordioides              | Leaf       | Boiling              | Malaria                        | Wild                   |
| Banjii                                   | Stereospermumkunthianum               | Root       | Burning & fumigating | Mouth gum & toothache          | Uninhabited            |
| Beeroo                                   | Unknown                               | Leaf       | Boiling and mixing   | Ear ache                       | Wild                   |
| Ceekaa and Atara                         | Calpurnia aurea<br>Crotalaria pallida | Root       | Crushing and         | Amoeba & combat human tapeworm | Wild & Domestic        |
| Dhummuuga, a                             | Justicia                              | Leaf       | Grinding & mixing    | Dogs with rabies               | Both wild and domestic |
| Eebicha                                  | Vernoniaamygdalina                    | Leaf       | Cooking & drinking   | Malaria                        | Wild                   |
| Gurrahantuutaa                           | Unknown                               | Flower     | Crushing & mixing    | Uterine infection              | Wild                   |
| Haqalaa                                  | Calpurnia aurea                       | Root       | Crushing &           | Stomach                        | Wild plant             |

|                  |                               |              |                                |  |                 |
|------------------|-------------------------------|--------------|--------------------------------|--|-----------------|
|                  |                               |              | mixing with milk               | ache                                   |                 |
| Harree           | <i>Equusafricanusasinus</i>   | Milk         | Dousing                        | To ward off asma and breathing problem | Domestic animal |
| Illeettii        | <i>Oryctolagusuniculus</i>    | Hair         | Tying on wounded body          | To cure series wound especially burn   | Wild animal     |
| Laaftoo/Garbi i  | <i>Acacia abyssinica</i>      | Leaf         | Grinding and mixing            | Wounded body                           | Wild            |
| Maxxannee        | Unknown                       | Fruit & leaf | Chewing                        | Stomach ache                           | Wild            |
| Mukafoonii       | Unknown                       | Leaf         | Crushing                       | Stop vomiting                          | Wild            |
| Reejjiadii       | <i>Vernoniaauriculifera</i>   | Leaf         | Massage on palm                | Tetanus                                | Wild            |
| Roobii           | <i>Hippopotamus amphibius</i> | Fat          | Drenching and sometimes tie on | Prevention of skin infection           | Wild animal     |
| Sanaamakii       | Unknown                       | Leaf         | Ashing and spray               | Snake bite                             | Wild            |
| Saree            | <i>Canis lupus familiaris</i> | Liver        | Drenching                      | Treatment of rabies sickness           | Domestic animal |
| Simbirahalkan ii | Chiroptera                    | Whole parts  | Dousing                        | To prevent bat disease                 | Wild animal     |

|            |                |                  |                          |  |             |
|------------|----------------|------------------|--------------------------|--|-------------|
| Tambooadii | Unknown        | Leaf             | Squeezing and concoction | Internal problem (livestock)             | Both        |
| Walensu    | Unknown        | Leaf             | Crushing                 | Skin irritation                          | Domestic    |
| Waraabessa | Crocutacrocuta | Eyelash and coat | Drenching                | To ward off evil spirits and witches     | Wild animal |
| Weennii    | Kikuyu Colobus | Hair             | Drenching                | Preparations to diseases of back animals | Wild animal |

The above table shows that Macca Oromo used various natural resource for medicinal purposes to cure from illnesses. They use leaf, root, fruits and flowers of plants, liver, hair, milk, meat, fat and blood of animals and so on. This indicates as there is a close link between the life of the Maccaa Oromo and their natural environment. Besides, these people can get these medicines so long as they protect their environment. Protecting the environment means, getting the resources you want to have. Based on the above table, the following pie chart shows Utilization of folk medicines in percentage in the study area.



As you can see from the above pie chart, leaf and root of plants are mostly used for medicinal purposes in the study area. Besides, the figure 44% of the medicines are from leaf only shows that the Maccaa Oromo have a closer link to the natural environment in relation to forest in particular. Any leaf would not serve medicinal purposes. Medicinal leafs are peculiar, and grow in a protected area. The above chart also shows the life of the Maccaa Oromo is linked with animals as well.

## 6. CONCLUSION AND RECOMMENDATIONS

IK system though many people especially from the west thought as traditional, useless, out fashioned, and associated with poor low and middle income countries, in reality and undeniably have been used to cure various illnesses in the developing world. These can of practice is proved and inherited from generation to generations for centuries. IK developed as a result of human interaction with their natural environment. Indigenous medicines have the

ability to cure diseases which beyond science such as *Bird* (disease caused by cold weather), *Mich* (caused from an exposure to sunlight while eating fatty/oily foods), *Kifu menfaists* (psychological disease caused by Satan), *Ayne tila* (caused from fear to see crowd of people) etc. Since the source of these medicines is the natural environment, for the sake of getting an accesses to these medicines many native community protect wisely their environment, able to keep their forest area well preserved up to date. The same is true with Maccaa Oromo. On the one hand they protect their environment, on the other hand they protect their environment. This shows there is a closer link between utilizing traditional medicines and environmental protection. But, these practices are facing a clear threat on non-existence as a result of science, deforestation and the recent expansion of Christianity and Islam in these Zones of Jimma and Illu Abba Bora. Thus, based on research findings, the researchers recommend the following points:

- ✓ It is highly advisable that policy makers need to incorporate the good practices of Maccaa Oromo in their environmental policies and strategies as a role model to the whole world how they protect their environment sustainably for centuries.

- ✓ Developing agents, scholars, Medias, and related cultural experts should promote and work with local elders hand in hand to ensure the sustainability of IK among the young generation.

- ✓ Anthropologists, environmental activists, philosophers, Folklorist and cultural experts should also focus on identifying, recording medicinal plants and promoting their utilization and cultivation in collaboration with the local administrators and folk healers.

### **Acknowledgement**

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### **Conflicts of interest**

The authors have not declared any conflict of interests.

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**APPENDIX 1: MACCA ELDERS WHO PARTICIPATE  
IN FGDS**

| <b>S. No.</b> | <b>Name</b>          | <b>Sex</b> | <b>Age</b> | <b>Date</b>    | <b>Place of FGDS</b> |
|---------------|----------------------|------------|------------|----------------|----------------------|
| 1             | Mohammed<br>weggarii | M          | 56         | May,11/2016    | Gabaa Guddaa         |
| 2             | Sh/Nasir<br>Muhammed | M          | 54         | May,12/2016    | Mattuu town          |
| 3             | Kedir Beyena         | M          | 76         | May,10/2016    | Gabaa Guddaa         |
| 4             | Abdu Kedir           | M          | 46         | Augist, 9/2016 | Gabaa Guddaa         |
| 5             | Getaecho Gelata      | M          | 51         | Augist,8/2016  | Gabaa Guddaa         |
| 6             | Gishu Kamal          | F          | 52         | Augist,7/2016  | Mattuu town          |
| 7             | Hajii Ibrahim        | M          | 67         | Augist,7/2016  | Mattuu town          |
| 8             | Dadhii Sagni         | M          | 53         | Augist,7/2016  | Mattuu town          |
| 9             | Waqjira Amenu        | M          | 54         | Augist,7/2016  | Gabaa Guddaa         |
| 10            | Fatuma Jemal         | F          | 53         | Augist,9/2016  | Gabaa Guddaa         |
| 11            | Biru Jarra           | M          | 74         | Augist, 9/2016 | Mattuu town          |
| 12            | Wami Dinqa           | M          | 61         | Augist, 9/2016 | Gabaa Guddaa         |
| 13            | Abdela Kasim         | M          | 47         | Augist,7/2016  | Mattuu town          |
| 14            | Hirpha Gurmu         | M          | 67         | May,10/2016    | Gabaa Guddaa         |
| 15            | Ismael Kedir         | M          | 45         | Augist,7/2016  | Mattuu town          |
| 16            | Guta Jarra           | M          | 43         | Augist,7/2016  | Gabaa Guddaa         |
| 17            | Hawwaa Bulti         | F          | 37         | Augist,7/2016  | Mattuu town          |

## THE FEMALE STEREOTYPE IN THE MEDIA

Alexandra IORGULESCU<sup>1</sup>, Mihaela MARCU<sup>2</sup>

<sup>1,2</sup> Associate Professor, University of Craiova, CCSCMOP, Romania

### **Abstract**

We all recognize female stereotypes promoted in the media: la femme fatale, the sexy bomb, the supermom or the career woman. Regardless of where they stand, television, magazines, commercials abound with idealized images of women that represent physical perfection.

In this complex network of influences and interferences, the media, whether they are a mirror of society (giving the public what they expect, want or demand), or a symbolic construction thereof, play a fundamental role in our preferences for a particular normative model of gender, influencing our opinions, decisions, criteria for evaluation and reporting to certain social situations or categories.

**Keywords:** femininity, stereotype, media

**JEL classification:** A12

# 1 THE PICTURE OF BEAUTY IN THE MEDIA

Pictures of women are found everywhere. Women and their bodies can generally sell any product starting with food and ending with cars. Successful actresses and television presenters are increasingly young, tall and slim. Some of them often faint on the movie sets because of the drastic diets they are on to “look good on screen”. Women's magazines are full of articles claiming that weight loss will fulfil the dreams of all readers who will have the perfect marriage, loving children, extraordinary sexual life, and a wonderful career. In spite of the diversity in their personal or public life, women are invariably seen as the aestheticized genre, that type of person permanently attentive to her own image.

We wonder why these standards are imposed so often on women who generally do not have a perfect figure or have not reached adulthood? The causes of this phenomenon are, according to analysts, economic in nature. By presenting a feminine ideal hard to reach and maintain, the cosmetics and aesthetic industry in particular have a steady growth of profits ensured. It is also not an accident that youth is increasingly promoted alongside a slim figure as an essential criterion for a woman to be considered attractive. Even though not all women are overweight or willing to lose weight, all of them are certainly getting old, according to the 2001 report Quebec Action Network for Women's Health called *Changements sociaux en faveur de la diversité des images corporelles*. According to beauty industry specialists, aging is considered a disaster for a woman who makes money from her image. Hence, human frustrations and anxieties are speculated.

The stakes are very high. On the one hand, women who feel disadvantaged are likely to buy beauty products, new clothes, to resort to weight

loss diets, or aesthetic surgery. It is estimated that the weight loss diet industry alone has an annual profit of over 100 billion dollars. On the other hand, research shows that continued reporting to an idealized image of a woman can lead consumers to depression, loss of self-esteem, and the adoption of an unhealthy lifestyle. The direct connection between aesthetics and consumption is obvious; publications help the fair sex with products and services, turning it into an active consumer. These publications play an important role in the development of the consumer society, especially through specialized editions aimed at a well-defined audience with specific interests and needs.

According to research by the specialists working with the American Institute Anorexia Nervosa & Related Eating Disorders Inc., one in four girls aged 18 to 22 uses at least one unhealthy method of losing unwanted kilos - eliminating main meals, over-exercise, laxative abuse. The Canadian Life Style Research Institute also warns that there are cases of slimming diets in very young girls. Statistics in the United States are similar, and in 2003, *Teen* magazine reported that 35% of girls aged 6 to 12 had at least one slimming diet, and between 50 and 70% of them think they are overweight. In addition, according to JJ. Brumberg, over 78% of adolescents aged between 12 and 17 say they are dissatisfied with the way they look, aspire to perfect bodies, to successful careers that provide them with visibility and material guarantees.

Jean Kilbourne, a prominent US women's rights activist, concludes: "Women are basically sold to the beauty industry by the magazines they read and the television channels they watch, most of them making them feel overweight or old".

## 2 INTANGIBLE BEAUTY AND PERFECT FIGURE CULTURE

In Romania, there has not yet been any accurate statistics on the proliferation of this type of femininity, but the trends are becoming more and more obvious.

Perhaps the most important issue is that advertising and the media generally promote a feminine ideal that most women cannot reach. A group of researchers who computer-generated a woman with the Barbie doll's proportions concluded that her back is too fragile to support the upper body, and the size of the waist would not allow her to have more than half a liver and a bladder of a few centimetres. A woman of these proportions would suffer from atrocious back pain and eventually die from malnutrition.

However, the number of women and girls who want perfect size is growing, with devastating consequences for their health, but the aspiration to enter the media is a mirage that deserves any sacrifice.

Advertisements in women's magazines are presented in two forms: a *direct* one (traditional advertising) and an *indirect* one (with a double subclass: paid or unpaid). They resort to subtle discursive techniques through which messages are transmitted by means of visual elements and a specific rhetoric, in other words a way to transfer prevalent *patterns* from magazines into everyday life, behaviour, and value judgements.

The message promoted here about the impeccable image is different for women than it is for men. In the case of women, unlike men, emphasis is placed on the physical image, where a slim body is equivalent to beauty, high ability to attract the opposite sex, and a successful career.

To reinforce this claim, researchers Anderson and DiDomenico conducted a comparative analysis study of ten women's magazines and ten men's

magazines. They wanted to find out if there was a match between the number of articles focused on diets and the increasing number of those who were suffering from eating disorders. The results showed that the ten women's magazines contained much more articles and advertisements focused on diets than those focused on men. The ratio between the number of such articles in men's magazines and women's magazines was 1:10, identical to that of men and women who suffered from eating disorders at the time in the United States. The two researchers have shown that the articles in men's magazines that touched upon physical image focused on body modelling, whereas the same type of articles in women's magazines focused on body weight.

Also, over three quarters of the women's magazine covers contain at least one title on how to change the body - through diet, exercise or cosmetic surgery.

Cinematographic and television productions also highlight the importance of a slim body as a measure of a woman's value. Canadian researcher Gregory Fouts, head of the Department of Psychology at the University of Calgary, says that over three quarters of women appearing in TV series are underweight and just one in 20 is overweight. In addition, the characters interpreted by overweight women often receive ironic replies about the circumference of their waist by male characters ("What would you say if you were wearing a bag?"), and more than 80% of these comments are followed by the registered laughter of the audience.

Actions have been taken, although isolated, to change the tendency of showing only beautiful women. For several years, the Canadian magazine *Coup de Pouce* has consistently published, in the fashion column, photographs of women of normal weight or overweight and the *Châtelaine* magazine has assured readers that it will not publish any retouched photographs or models under 25 years.

However, advertising leads the market and shapes consumers' preferences, and in advertising the slim woman is “fashionable”, which is increasingly visible in Romanian media as well. 25 years ago, an average model weighed 8% less than a normal woman, but now models weigh 23% less than a regular woman. Advertising people think slimmer women sell their products better. When the Australian magazine *New Woman* published the photo of overweight model on the cover, many letters were received from the readers praising the initiative. However, the “advertisers” complained about this measure, and the magazine was forced to go back to publishing photos of slim models. Representatives of the magazine specialized in advertising, *Advertising Age International*, said that this incident “has clearly shown the influence of strong advertising companies whose specialists are still convinced that only slim models increase sales for beauty products”.

The stereotypical image of womanhood is promoted, as shown, through advertising. The media dictate the needs, attitudes and behaviour of each consumer.

This is why the attributes of a quality life remain just an illusion for the kind of consumer who has a unique dream to identify with the promoted models.

### **3CONCLUSION**

In this article, we highlighted the role of stereotypes, especially feminine ones, the direct expression of values and beliefs in a society in which the psychic clichés approached operate on the principle of self-motivating predictions that can form prejudices and discrimination against certain categories of people. That's why it is good to know them and to be aware of them.

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## REINTEGRATION OF MIGRANT STUDENTS IN THE DOLJ REGION

Janina-Elena VAȘCU<sup>1</sup>, Mihaela Aurelia ȘTEFAN<sup>2</sup>

<sup>1</sup>Teacher, Deputy General School Inspector

Dolj County School Inspectorate, Romania, [jvascu@yahoo.com](mailto:jvascu@yahoo.com)

<sup>2</sup>Senior Lecturer, PhD, TSTD

University of Craiova, Romania, [stefan.mihaela25@yahoo.com](mailto:stefan.mihaela25@yahoo.com)

### **Abstract**

Identified as a major problem, specific to the social and economical environment we live in, re-migration aims, mainly, at the readaptation of students to social and educational life.

The study is centered on the situation of Dolj county children who suffered a failure, on one hand due to migration and on the other hand, due to a poor social and economical background. According to statistical data, in less than a school year, 200 students had received certificates for studies equalization. Out of these, 102 are girls and 98 boys, most of them re-migrating from countries like Spain (30) and Italy (134). The phenomenon of children's re-migration and its consequences justify specific measures both from their families and the children's social environment, and also from schools and social services. There is a need for an adequate information of parents who intend to return to

their home country together with their children or they just send home their children alone.

Important aspects concerning the direct intervention on children are the individual, family and community factors which imply the correction of any aggressive behaviour, the immediate solving of conflicts during classes, the stimulation of learning motivation, the development of self-esteem and resistance against disruptive factors, the protection of emotional attitude, the improvement of peer and student-teacher relationships, the encouragement of group integration, the redefinition of relationships inside the family.

**Keywords:** re-migration, motivation, self-esteem, redefinition of family.

**JEL Classification:** A2

## **I. PROBLEM DESCRIPTION**

To be better understood the subject of this study, we will consider the situation of the children in Dolj who suffered failed experience, on the one hand the emigration and on the other hand a socio-economical condition of natural family life. Based on statistics provided by the commission equivalence studies for the School Inspectorate of Dolj County, site of the County Council and the research conducted by the Social Alternative Iasi will identify major situations which have a negative influential regarding the integration and the reintegration of the children in the Romanian educational system. In this presentation the phrase „the re emigrated child” refers to a child who was returned to Romania after moved to/with emigrant parents in a foreign country in order to be brought up, educated and cared for by them.

Because of the massive migration that happened in the 90s and especially after 2007, when Romania joined the European Union, we have identified a complex problem regarding re-emigration of the Romanian children. Freedom of movement in Europe in the world, the possibility to work in another country, the Romanians could benefit it after 1989 and especially after 2007. There is a right of an extraordinary value, and yet (ASA 2012). Migration as a phenomenon has brought changes in the values and in the cultural perceptions (Anghel 2009), becoming a major economical alternative not being for the person aware of the situations of inadequacy, of no integrating and wear psychological those who believe that leaving the country is a solution to financial problems. The reverse of this phenomenon, re-emigration is often a bigger problem than the initial one which is identified leaving the country. If at some point the major problem was the economic status of a family and was relocated in a third foreign country if identified problems can be much more difficult. We propose to determine the causes of the adaptation/rehabilitation problems, impediments and determine expectations.

## **II. THE APPEARANCE OF THE RE-EMIGRATION**

The consequences of freedom of the free movement in Dolj we also identify the phenomenon of the re-emigration children, with all the sentimental problems. A major change in socio-political generated a new social problem, unknown until then, that the society as a whole, we need to pay more attention. The available statistics clearly show that children in Dolj County the phenomenon of the re-emigration becomes a major problem. As a social phenomenon, is part of a broader issue, the rights of the child in this case, the rights of the „Doljan” child, a migration to and from Europe and beyond it.

To be better understood this phenomenon identified in the Dolj county is required a diagnosis and a cognition of the quantitative data regarding the number and the ethnic composition of the population in general school population in particular, the economy, the social services and the education.

Dolj County is the largest area in South-West Oltenia and one of the most important in Romania (eighth place). Population density is over the regional and national averages. Our county faces a greater reduction of the population compared to regional and national average, losing about 100,000 people in the last 25 years. Population decline is due to both the negative natural increase and the internal migration and especially the external.

Regarding the number of inhabitants in the 2011 census, Dolj County include:

1. a very large city: Craiova (between 200,000 and 300,000);
2. four towns (10 to 20,000 inhabitants): Calafat Băilești Filiași and Dăbuleni;
3. two very small cities (under 10,000 inhabitants): Segarcea and Bechet;
4. two villages (over 7,000 people): Poiana Mare Sadova;
5. 9 large villages (5000-7000 inhabitants): Moșăței, Podari, Daneți, Calarași, Valea Stanciului, Amărăștii de Jos, Cetate, Ciupercenii Noi and Ostroveni;
6. 33 medium villages (3000-5000 inhabitants);
7. 49 small communities (1500-3000 inhabitants);
8. 11 very small villages (under 1,500 inhabitants): Gogoșu, Botosesti-Paia, Seaca de Camp, Tălpaș Maceșu de Jos Secu, Verbita, Măceșu de Sus Radovan Plesoi (Portal CJ Dolj 2017).

About 25% of the county population live in poverty, a share that has increased in recently, especially during the economic crisis. The most exposed settlements to risk of poverty are those with a large population such as RRoms and in the west, south and east villages of the county, with poor accessibility and aging population. In Dolj county there is a large number of persons receiving social benefits (first place nationally in terms of number of beneficiaries of the guaranteed minimum income).

Although the census of 2011 only 4.5% of the county population was declared Rroms in fact the number is much bigger. The most important Rroma communities are in: Catane (43.8% of the resident population) Negoii (40.8%), Salcuta (35.7%), Cerat (34.1%), Lipovu (33.8%), Bechet (32.6%), Caraula (30.5%) Cotofenii din Fața (27.8%), Vârtop (27.5%), Amărăștii de Jos (22.2%) Urzicuța (22.1%), Bârca (20.4%), Calopăr (18.3%), Sadova (17.6%), Cetate (17.1%) and Bistreț (16.1%) ([www. cjdolj.ro](http://www.cjdolj.ro)). Regarding the demographic situation in the last two decades, it is expected that Rrom population becomes the majority in some of these places until 2020. These communities are exposed to risk of poverty and social exclusion, which led to migration due to the economic problems. Also among these communities we often meet the phenomenon of the re-emigrated children, the consequences being from maladjustment to leaving the school.

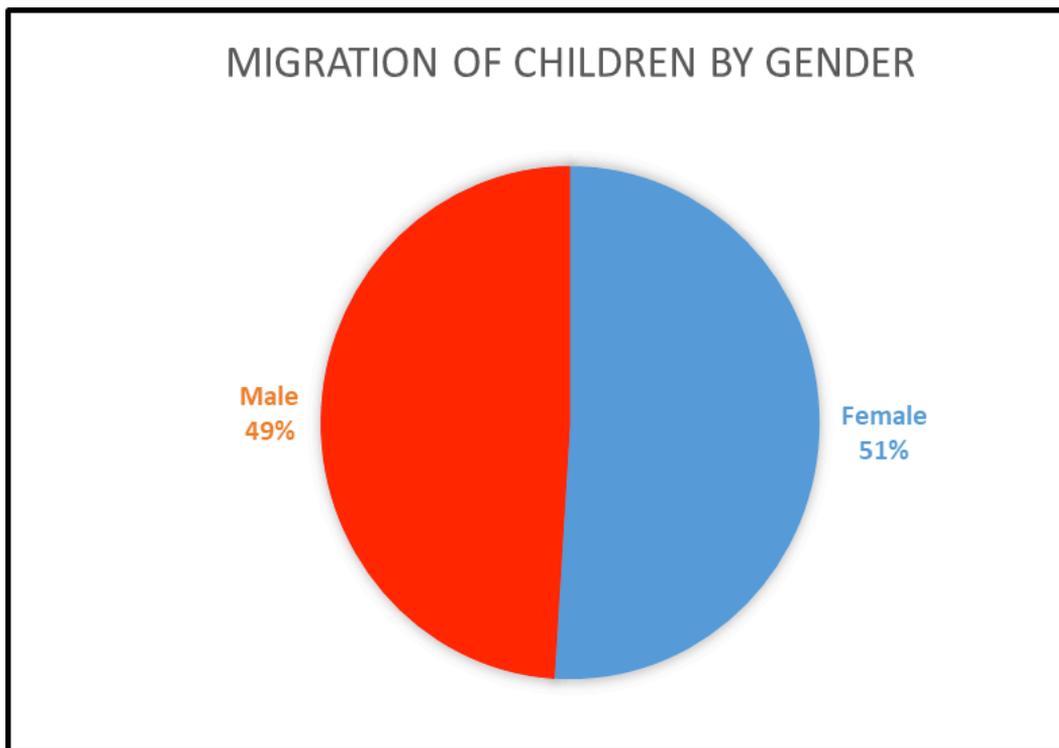
Since 01.10.2015 entered into force O.M.E.C.Ș. no. 5268 approved the methodology for the validation by School county institutions and I.Ș.M.B periods of studying abroad and at educational organisations, these one carry out educational activities in Romania appropriate an educational system in another country, ARACIP entered in the register and approval certificate of equivalence studies abroad and in Romania. According to this order, the assessment and equivalence commission studies abroad within IȘJ Dolj issued in the period

10.01.2015 - 31.08.2016, a total of 200 certified. For the study we conducted statistics of the children’s re-emigration according to the following criteria:

1. Sex

- Female – 102

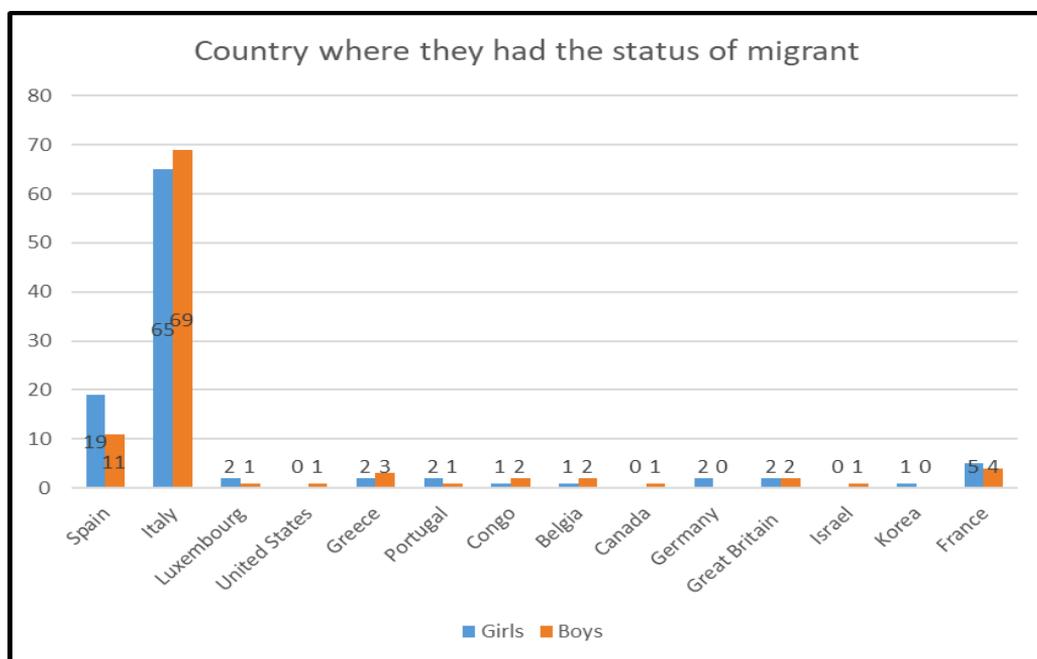
- Male - 98



2. Country where they had the status of migrant

| Nr. crt. | Country    | Girls | Boys |
|----------|------------|-------|------|
| 1.       | Spain      | 19    | 11   |
| 2.       | Italy      | 65    | 69   |
| 3.       | Luxembourg | 2     | 1    |

|     |               |   |   |
|-----|---------------|---|---|
| 4.  | United States | 0 | 1 |
| 5.  | Greece        | 2 | 3 |
| 6.  | Portugal      | 2 | 1 |
| 7.  | Congo         | 1 | 2 |
| 8.  | Belgia        | 1 | 2 |
| 9.  | Canada        | 0 | 1 |
| 10. | Germany       | 2 | 0 |
| 11. | Great Britain | 2 | 2 |
| 12. | Israel        | 0 | 1 |
| 13. | Korea         | 1 | 0 |
| 14. | France        | 5 | 4 |



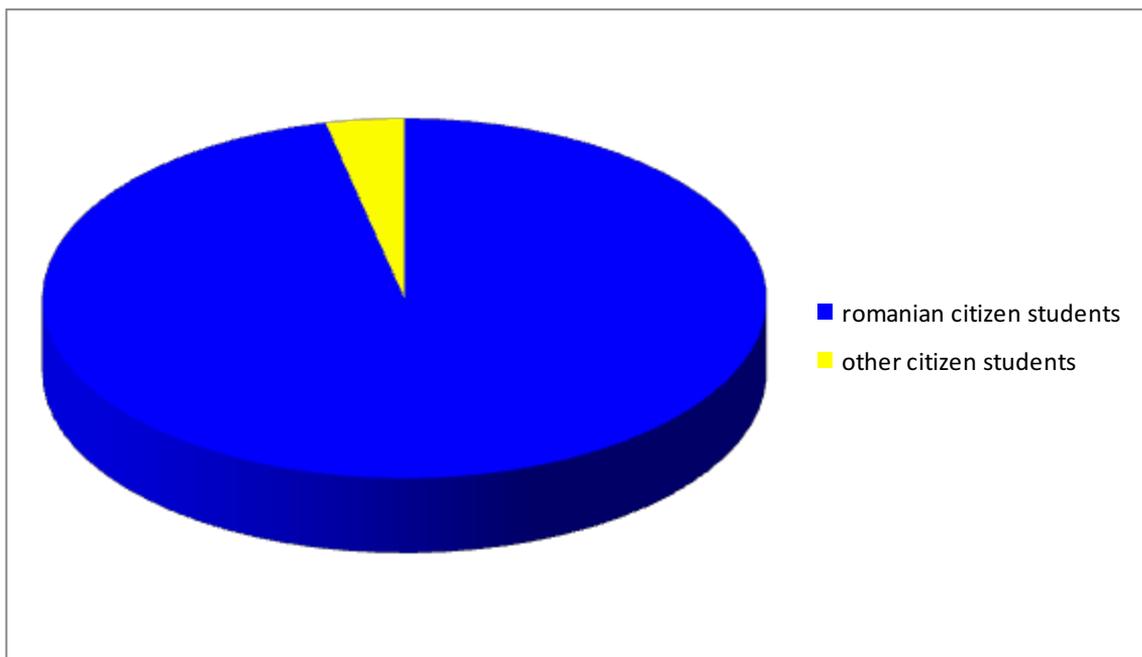
As it can be seen in less than a school year (in the period up to 10.01.2016, equivalences were made by the committee from the ministry) have equivalent studies 200 children. Since the study by ASA Iasi for more than four years

between 2008 to 2012, when there were 660 children re-emigrated children in the Dolj county, it can be concluded that the phenomenon becomes problem in terms of numbers, the average in the previous school year is higher. The magnitude of this phenomenon justifies the focus on providing the necessary support for the academic and social rehabilitation of re-emigrated children. One thing is certain: annual the children who re emigrated be add to the list of those requiring prompt intervention from specialized psychological services, social and school because there is a major risk of difficulties and readjustment. These children live alone with one or both parents, and the psychological sheets of the tutor and the school counselors.

Returned home, they do not think about the future, they are not enthusiastic and have no life projects because they have already experienced failure with their emigrant family. Family rarely talk about afflictions, sorrows and their frustrations. The teachers and the students in the same classroom are strangers to one another.

According to the information from the county Committee of the Dolj County School Inspectorate whose task is to equate the periods of studying abroad and at another organizations that provide the education, from the 200 students that were enrolled in the pre-university education in the period November – September 2016, 193 of them are Romanian and the rest of 7 have nationality of the country they have made their studies in until that moment of time. (Republic of Korea, Israel, Canada, Democratic Republic of Congo, U.S.A).

The adaptation of the 7 children was much more difficult, although one of their parents is a Romanian language speaker and was born or has ever lived in Romania. For the 193 Romanian students, the period they were considered unattached students was maximum 30 days, as the effectual legislation says.



Not the same thing can be said about the children with different nationalities, because, in their case, the period they were considered unattached students was longer, because they needed to learn the language first. Against the expectations, the easiest students to accommodate were the ones from the Democratic Republic of Congo, the enthusiasm for our education system, the wish they had to adapt which was easily seen in their behaviour, the speed of learning our language, being essential elements in their educational success.

In all of this special cases, where students equate their studies without being Romanian citizens, there are imposed some legislative changes, in the sense of the introduction of the compulsoriness of crossing a session of preparation to be easy for them to acquire the Romanian language in the pre-academic system, in merged system to reduce their period they were considered unattached students.

In order the students without Romanian nationality to obtain performances in studying Romanian language, it imposes the instruction and specialization of some teachers to complete this task. The comparison between the two categories of students emphasises different problems, different solutions, different specialized departments.

Until now, the weight is owned by the Romanian students, re-immigrants, that had a very big need of affective support because, in most of the times, they don't have near them both parents to help them, and they are left in care of their relatives and wear the burden of the fail of the immigration that that their family submitted them to.

### **III. RISKS**

Returning to Romania, the support of the child in his efforts of rehabilitation can be providing by both parents, one parent, that parent is more often the mother than the father, other relatives up to the fourth degree, but there are situations in which the child must cope alone with the reintegration difficulties.

The readjustment difficulties that some children feel are mainly due to the life abroad and forgotten the Romania lifestyle factors dependent on time spent abroad. Re-emigration a country with less developed Romanian community (compared with countries such as Italy and Spain) is a risky factor in the occurrence of a general negative affective states and should be considered when assessing the need for specialized support for the rehabilitation of a child who return to Romania (Iași ASA 2012). Life in the community school, the rules imposed by the Romanian education system, the lack of involvement in decision-making regarding the emigration or out-migrate with their families, they are risky factors in the rehabilitation of the children returned home alone,

with one parent or both parents. A major risk for children for the re-emigration children is that they have difficulties in identifying their strengths and develop prosocial behavior type, requiring specialized intervention.

1. The emergence of difficulties coping: emotional difficulties, behavioral problems, hyperactivity, attention deficit, difficulties in relationships.

2. The emergence of the school abandon and the crime.

#### **IV. INTERVENTION. RECOMMENDED ACTIONS**

The extent and the consequences of the re-emigrated children justify specific interventions both from the family and social environment of the child and from schools and social services. First, it is necessary to adequately inform parents that take into account their return with the children or just children back in Romania. This information should refer to the events associated with psychosocial re-migration (how homecoming is subjectively experienced by the child) and the difficulties of readjustment. Taking into account the psychology of the age, the young schoolchildren are immature and dependent on their parents, so that a separation of these can lead to tragedies, generating in the subconscious of the child conflict zones (Augusto Cury 2007). Father will know the potential risk factors on rehabilitation, resource factors of the child and the practical application can facilitate reintegration of the child will be able to identify potential situations that need specialized support and the institutions that can address. It is necessary that each teacher involved to know the particularities of the situation of the re-emigrated children, but also the responsibility of other institutions or other professionals. Schools and childcare institutions must consider specific actions carried out directly with the re-emigrated children beginning with the individual screening for early identification of potential

risk on rehabilitation, to coherent strategies of child difficulties and facilitate the reintegration in school. The specialists from the public institutions should intervene there where the intervention requires a level of expertise that can not be reached by parents and teachers. The services to protect children and families, and schools should consider developing and providing parent education programs on intervention in cases of hardship rehabilitation of the child returned home, using particular methods for boosting resilience (ASA Iași 2012). It is very important to correct the aggressive behavior of the child to solve the immediate difficulties that arise in class, we show affection and intelligence, because only then can we heal the wounds of the soul of those who will be tempted to isolate both in schools and in the family. If you passed by the experience of the emigration does not mean that these children are already ready to explore the unknown, not afraid of failure, unfortunately they give up trying after a failure. Safety, peace and joy are concrete solutions in specialised intervention or not, underlying the success in the children's educational who have suffered of separation trauma from family or parental home at an early age, they have been integrated into the social, economic and cultural completely different and not only gave them „A SECOND HAND " life.

## **V. CLEAR ACTION PURPOSES**

On a personal level:

- developing self-confidence of these children and the resistance to the disturbance;
- stimulation of learning motivation in order to lead to the formation of relatively stable in the field of behavioral skills;
- improving the relationship with parents and teachers;

- psychotherapy sessions for in-depth analysis and redefining family relations;

- acceptance of the migration failure, the acceptance of re-emigration ;
- identify and develop their own value system.

The team of students:

- promoting integration and networking group with as many participants in the group;

- the potential of each child;
- additional activities of learning Romanian language;
- protecting the emotions of the children;
- the experience gained during migration activities to capitalize the

strength and opportunities of such a challenge;

- involvement in extracurricular activities, projects and educational programs.

The local community:

- cooperating with the family doctor, school counselor and mediator;
- requiring a higher number of coaches and school counselors;
- involving children in activities in collaboration with the local

community hall, library, police, foundations or NGOs;

- feedback received from community representatives regarding conduct, exchange of best practices on the relationship that had the foreign communities with our students.

## **VI. THESE FACTORS INFLUENCE POSITIVELY THE CHILDREN'S REHABILITATION**

- knowing the lifestyle of Romania, the cultural and the social space in which they began the growth and development;
- the agreement regarding the children about accepting failure and emigration;
- wellbeing offered by the presence of colleagues and friends who have gone through the same experience of life;
- re-establishing bonds of old friendship that had a strong emotional impact on them;
- involving teachers in social reintegration, not only in the school;
- specialized support provided by authorized institutions;
- full equivalence studies in a much faster due to the facilitation of this service, without repeating any classes, more times;
- permanent existence of at least one parent in his life when they emigrate;
- children rely on the community and on the extended family in the rehabilitation process, their main landmark being parents.

## **VII. FINAL RESULTS USED IN SCHOOLS**

1. Solving the crisis of identity and development of the prosocial behavior type;
2. Increase selfrespect, self-confidence of re-emigrated children
3. Continuing education path;
4. Integration in the collective and positive relationships with the classmates;

5. Collaboration in the tasks of the team;
6. Improving the situation of the family;
7. Develop fundamental characteristics of the children” personality
8. Educate children so emotional well-being provided by family migration does not represent a priority for him;
9. Finding real solution to this difficult situation such as school abandon and crime.

Regarding the resiliency factors (Ionescu, 2009, Grothberg, 1995) child's perception is that its success in terms of rehabilitation is mainly due to the individual factors (knowledge of life in Romania, self-confidence, ability to ask for help, courage, ability to make decisions by himself, responsibility, good luck), followed by family (care and support offered by family, including extended) and the community (colleagues, teachers, neighbors).

With ambition, confidence and desire Dolj can succeed in such an action becoming a real success.

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## PSYCHOLOGICAL ASPECTS OF PERSUASIVE LANGUAGE IN EDUCATIONAL COMMUNICATION

Aurel PERA

Associate Professor, PhD, University of Craiova, Romania

### **Abstract**

It is known especially the role of language and symbols in educational communication. The problem that we put in this article is the psychological role of persuasive language in educational communication.

The use of language is to persuade or "shock"? What is the power and efficient use of the word in communication? What is the role of language in the mental maps or persuasive communication? To what semantic extent approach facilitates differentiation sign language symbols? It is effective renunciation of emotional connotations of words in an educational communication or not? How persuades human symbolic behavior cognitive behavior and to what extent the use of language as a means of persuading people, guaranteeing "action" accordingly? What is the persuasive power of language, and persuasion discover what discursive and presentational methods to discover the means employed in creating a state identification? What analysis tools in order to detect the language used symbols persuasive verbal and non-verbal? What role persuasive

language in shaping mental image of the world? What is the difference between persuasion and manipulation in educational communication?

**Keywords:** persuasive language, educational communication, symbols persuasive, non-verbal symbols, semantic approach, the power of symbolic expression.

**JEL Classification:** I10, H10, O52

## **1. CONCEPTUAL DELIMITATIONS**

Not incidentally Genesis reminds us that, „ In the beginning was the word ... " We do not aim for ontological aspect here, but the communication, educational communication increase efficiency after analyzing psychological aspects of persuasive language in educational communication.

As R. Lederer (1991) stated, the man has always been gifted with language, because before word we were human beings. On the other hand, the words warn us that we must never take for granted the miracle of language. Miracle of at least three reasons: the emergence of the spoken word has facilitated the development of the ability to use symbols for communication; use verbal symbols, painterly gestures, music, etc., is the essence of persuasion; the use of symbols made accessible for man a less constructive behavior (cheating, reprimand, lying, breach of promises), but especially persuasive.

## **2. MYSTIFICATION OF SYMBOLS BY USING OF LANGUAGE**

With the advent of language it was revealed what is called negotiation and, as we know, especially today, the language becomes a surrogate of action - words hurt, stones kill. How meaningful is expressed Kenneth Burke (1986),

people are creatures „creator, user and mystifying of symbols ". Therefore, educational communication requires that a requirement sine qua non necessity, as receptors, to get all the meanings persuasive, combined with careful analysis of the use and mystification agents by symbols persuasive.

Such analysis helps us appreciate as Ch. U. Larson (2003, p. 116), to discover the use and symbols mystification by any persuasive agent; to find stylistic preferences, but also what they reveal in terms of goals, of the aims; Anticipating probable types of messages provided by a source in the future.

If we take into account that persuasion beyond the gift of convincing, is an activity to influence the attitudes and behaviors of individuals, in order to produce changes that are consistent with the purposes and interests of general agents, and especially that it with the conditions that take into account the characteristics of responsiveness and reactivity of people affected, we understand what R. Lederer said (1991), how we're all creative use of language.

The way language is used to generate dramatic reactions to certain symbols (eg, „guns do not kill, people does "). This means that every message is a symbolic act that makes disclosures about the user. On the other hand, persuasive messages receptors learn about goals persuasive agents, especially if you pay attention to every single word (eg, Hitler about Hebrew: vermin, garbage, drones, etc.).

For this reason, it is considered the main weapon inflammatory language dehumanization. We do not agree with these scoring hasty but if Hitler's words lose their real meaning, since entering in action and reveal the brutality. Hence the warning recipients not to joke about „linguistic camouflage". In reality, it can hide the death of proven history, namely the extermination of Jews.

In conclusion, the words causes emotional reactions and sometimes vilify people: for example, the phrase „Mrs. doctor" and not „Mr. doctor".

Otherwise, the language turns into an art of seduction in an accusatory weapon: „ is like an animal “; „ is quite some “(Dan Hahn, 1998). So we feel justified the interrogation on language use in order to persuade, or to scandalize.

We can not talk about power and efficient use of the word in communication and immediate power of linguistic symbols without taking account of Suzanne Langer (1951), which indicates the ability of signs and symbols to experience feelings and emotions (eg, red light indicates a danger that generates the feeling of fear), hence the conclusion that even illiterate people can not avoid using symbols. Some common symbols have meaning and he calls them concepts, which stand concepts (meaning private) to discuss and propose three meaning terms: meaning, denotation and connotation.

Significance is the meaning of the sign and the signs are phrases that have a specific meaning. Therefore, the sign is an expression that has a meaning. If we want to determine which phrases are signs must determine the nature of meaning. For this purpose it have been developed various models of the sign, which must realize the acts of communication, must be able to answer the question: "How exactly is communication possible?" (I. Narița, 2007, p. 13).

Denotation is the common meaning that holds for the concept of "danger" and the connotation is particular about the design concept.

### **3. SIGNIFICANCE OF PERSUASIVE LANGUAGE**

Use and meaning of persuasive language became a subject of general semantics. The aim is to improve understanding of issues related to human communication and encourage the correct use of language. Attention was drawn to the use of stereotypes as pitfalls in communication. In this regard, Alfred Korzybski, in his *Science and Sanity* (1947), warns mental maps (internal perceptions) in full communication accuracy.

The concept of mental map of Korzybski can be equated with the term "design" used by Langer. Thus, our maps are expressed in a wrong conventional language, created by us. The problem arises when people act in educational communication as would be identical map of the territory and get to transform reality into it. In this case we are not talking about persuasion but gross manipulation.

Mental or linguistic maps are a big problem for communication in general, and the particularly persuasive because the persuasive agent is forced to reveal the pool of ideas that we can persuade to adopt his views. He has only two choices: either play with the mental maps, trying to identify the essence or try correcting them. We react as if they were true representations of imaginary territories.

From a psychological perspective, side-signal is emotional reactions caused towards symbolic acts, including the use of language, as they would occur in reality. Therefore appreciate Charles U. Larson, "semantic approach to language training senders and receivers trying to differentiate signals symbols" (2003, p. 123).

In this context, specialists in semantics suggest using so-called processes of expansion, as techniques to renounce emotive connotations of words: the indexing (eg identifying traits of students), by dating (some claim to be strictly reported at a time) or quotation marks (using the words with a special sense).

The conclusion that Korzybski suggests is to accurately weigh the emotional meanings of the words and the purpose of expanding use of processes, imaginary maps as similar, if not identical, to the territories to which we refer. Thus, in case of persuasive language in conveying educational messages it should generate extensional careful, specific, concrete, when using words with emotional or abstract terms, bearing multiple meanings. But in reality, agents are

unprincipled persuasive ethical and deliberately use words to achieve their manipulative goals. It has no sense to talk about effects in this context.

#### **4.        PERSUADING                    THE                    ACTIONAL IDENTIFICATION**

Kenneth Burke who passed away in November 1994, was concerned with human symbolic behavior, in particular the study of language use as a means of persuading people to take action. He understands persuasion as "the use of language as a symbolic means of inducing cooperation between beings, by their nature, react to symbols" (1950, p. 43). He believes that the critical receptor persuasion should pay special attention to words, images and metaphors chosen by the persuasive agent to create identification. Identifying with others is achieved insofar as symbolic share beliefs, attitudes and values. We identify with those who have the same conception of life that we, same style, same type of activities etc. If we identify with persuasive agents, we tend to believe what they say and we have to follow the advice.

For Burke, the identification is equivalent to persuasion because he argues, most acts of persuasion tries to describe "our critical parts". All words have an emotional and revealing feelings, attitudes, values and judgments of the user. Therefore, psychological examination of persuasive language reveals a lot about ourselves and about persuasive agents who ask interest, help or commitment.

Therefore, we can appreciate that human insight into the relationship of symbols, their use and mystification helps in revealing the persuasive power of language in educational communication in particular. It should be noted the existence of the multitude of meanings revealed by critical analysis of the symbols persuasive verbal and non-verbal, and to discover persuasion discourse

and the presentational to identify the means used to create a state identification like to highlight the discrepancy between the map and the territory, it takes time and psychological insight.

## **5. THE ROLE OF SYMBOLS PERSUASIVE VERBAL AND NONVERBAL COMMUNICATION**

In any communication, we need to know exactly what are the words? what they mean ?, and especially how we feel the words? For this we must analyze the functional dimension, the semantic and the themed words. Regarding the first issue, for example, the expressions "leave me alone" or "Let it go sir" that may function? Obviously, tasks, functions or tasks are important for the size persuasive words of the language, especially in educational communication.

Referring to explain the nuances of meaning that they connote words, semantic load size, persuasive agents must choose the right word, proper semantic context, accounting for their load receptor to focus on the choices of terms. Thus, choosing a certain period provides valuable clues about the credibility of a source or hidden intentions. You must keep in mind, nominative power of words because those who communicate using persuasive language, might experiment with different words and ways subtle shade of meaning because their choice of language and semantic dimension (Balica, 2016).

Regarding thematic dimension of language - how we feel words - we must pay particular attention to both structure style agent persuasive, which is achieved using powerful metaphor, as did Winston Churchill, who used the metaphor archetypal light, being characterized on British soldiers and the darkness, when referring to the Nazis. In educational communication should be considered symbolic power of expression that can affect us physically and

mentally, generating even dramatic effects. Symbols strengthen relationships within school groups, society and culture. Power functional dimensions, the symbols and thematic semantic reveals a number of reasons and at the same time, self-image, cultural ideals expressed or national character (Ch.U. Larson, p. 139).

## **6. INSTRUMENT ANALYSIS OF PERSUASIVE SYMBOLS**

Besides the three dimensions of language, nonverbal symbols have a big role to becoming responsible receptors of persuasion.

Linguist Richard Weaver (1953) found two tools for analyzing the functional size of the symbols in the persuasive language: grammatical categories (types of sentences) and estimating consequences in word order sentence (or syntax).

The author noted warned that some type of preferred sentence by a person, the way they use information and how to reach a conclusion, offer clues about his perspective on the world. Not using simple sentences usually express a judgment and does not perceive the world as a complex phenomenon. Persuasive agent that uses such a sentence does nothing to highlight the subject and object to the verb: he sees the causes which act to reach an effect. In this case, we should aim at persuading the obvious, what effects and why the action takes place.

The composite process using persuasive phrases reveals tensions solved or not, for which most persuasive suggestions should identify completeness or symmetry.

Those who use complex phrases usually sets out basic principles and relationships, portraying a composite world, causes and effects simultaneously and, as Weaver said, it "is serving a reflective minds" (1953, p. 121).

In terms of syntax, as an analytical tool, it can be concluded that some agents or surprising emotional persuasive words placed before the sentence to augment the impact of the following evidence. In this case, the public is alerted emotional call to focus on the details given evidence. Hence, we conclude that the functional dimension of language bears verbal and non-verbal ways, but most incorporate semantic meanings for most messages. For example use of ambiguity as the persuasive aims to complete the list of meanings or connotations personal of a word or symbol. Ambiguity is created by juxtaposition or combination of words and phrases in different ways or presenting issues in a new perspective.

There are two ways to avoid ambiguous language: first suggested by specialists in semantics, advises us to use specific and concrete terms instead of ambiguous; the second offered by specialists in semantics, supports the search of the meaning of persuasive texts, searching signifiers both verbal and non-verbal those to determine what is signified in fact.

Charles U. Larson stated that although thematic dimension of language is the quality of words to produce a certain sense, the most important aspect lies in the persuasive ability to create a mood, a feeling of enabling development (2003, p. 149) .

Mood can be generated by using a metaphorical style: repeat sounds and images in an appropriate setting, using archetypal metaphors light-dark dichotomy repeated use etc .; or a sensory language used by some lawyers in particular; or proliferation families terms, for example, related terms of God or the devil related terms.

Finally, the pragmatic style used in persuading listeners do not support the view, trying to determine change of mind, only reinforce beliefs and style of unifying practiced where convictions have re-strengthened to raise the enthusiasm of attachment and encourage.

From the perspective of psychological aspects of persuasive language in educational communication bear in mind the following conclusions:

- It should be educated the attention paid to linguistic clues;
- Identify persuasive style and content of the plea persuasive language;
- Decoding and analysis persuasive psychoanalytic agents;
- Reporting to the language chosen by a persuasive agent;
- Consideration of the words chosen semantic connotations;
- Referral degree of ambiguity persuasive agent used;
- Applying semiotic approach in interpreting persuasive messages, identifying as many signifiers of messages of this kind.

Following these steps facilitates protection system that we find emotionally poured in cognitive behavior as an expression of the quality of the educational process effectively.

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## **MOTIVATION - THE FACILITATOR FACTOR OF THE INCULTURATION PHENOMENON IN SCHOOL**

Emil LAZĂR

Lecturer PhD. Training Teacher Department – University of Craiova

E-mail: [lazaremile@gmail.com](mailto:lazaremile@gmail.com)

### **Abstract**

The present study proposes an analysis of motivation, in the context of its development within the fundamental institution that produces, manages and disseminates knowledge: namely, school.

Within the (de facto) present context we wanted to reflect on the importance of the motivation in implementing the socio-cultural factors of the reference background (school), these playing an essential role in shaping and structuring the individual in terms of psycho-behavioral and with ideological value, resulting in the process of enculturation. In the circumscribed area of pedagogy, there is a conceptual approach, as a reflection of shades of the terms: acculturation, enculturation, inculturation, highlighting commonalities or differences as opposing to the approached situations, offering useful coordinates for thorough analysis of the interaction processes.

A conclusion and also an objective, finally emerge by finding strategies, methods and pedagogical techniques, to reduce current problems, that lead to a higher demotivation, which are to be validated by the results obtained in schools,

and they remain cultururation factors insofar that the values they promote keep their high standards.

**Keywords:** motivation, inculturation, school, culture.

**JEL Classification:** A2

## **DEFINING AND CLARIFYING THE PROBLEM**

The study starts by identifying the framework within which the human development occurs, seen as a reality that we all live, but of whose importance we are rarely aware. School is an environment that has a strong impact in the socio-cultural and psychological development of the individuals, through the interactions assembly that occurs between these and the members of the group they belong to. Seen from a significant point of view school represents, on one hand, an axiological space, par excellence, and on the other hand, it is a place of communication and communion (Cucoş, 2000, pp. 51-53).

In this sense, are alike important both the interactions between teachers and students and (those) within the group of students. School is a social institution with a special status, it itself constitutes an institutional value, in that it is especially preoccupied with the human being, the availability and the human value, being revealed within and through it. Therefore, the human being culturalization in school is an unmatched work, as one that is the finality of any educational act (Cucoş, 2000, p.18).

### **Previous investigations**

The concept/notion of educational values was introduced in connection with (taking into account of) the finality or the purpose of education, the most important educational value – after Dewey – being culture "simply because it

suggests in fact the entire growth process of life itself and not something isolated, specific" (Dewey, 2007, p. 27).

As the final purpose of education and also as target, culture has an important role in the educational process.

Here steps in the inculturation, which represents the process through which the socio-cultural factors of the reference environment, shape and structure the individual from the psycho-behavioral and ideological point of view (Glava, 2012, p. 27). In other words, the inculturation is the process through which the culture grounded in a given environment, is assimilated by the individual, so that he raises the accepted norms and values in the society he lives in. The individual may become an accepted member of the group and can accomplish the necessary functions and roles within it, the main aspect of the inculturation being that of knowledge and establishing a context of accepted behavioral limits, which dictate what is or isn't acceptable within the society (apud Kottak, 2001, p.199-217).

## **RELATIONS, CONTRADICTIONS AND GAPS IN THE LITERATURE**

This one shouldn't be mistaken for the enculturation process – through which the human being internalizes the norms and values of the group where he is born and lives. Some authors (Alan R. Beals, George and Louise Spindler) prefer the expressions such as: "cultural transmission" or "culture acquisition". The sociologists use the "socialization" concept with the same meaning having high-ranking incidents, primarily with education and then with tradition and culture (Zamfir & Vlăsceanu, 1998, p. 214).

Education is, therefore, the process through which the individuals learn to function in their social environment, by transmitting social norms and explicit or implicit rules of national culture.

In its turn, culture consists of implicit or explicit patterns, in order to gather and provide behaviors through symbols, being a distinctive acquisition of human groups (Cucuș, 2000, p. 57). It is a very large concept consisting of a great number of aspects: we may speak of general culture (materialized in a base of general knowledge), civic culture, culture understood as artistic values (orientation towards beautiful: art, music, theatre, movie, literature), as material or spiritual values (faith, aspirations, spirit of justice, virtues), expertise (skills, abilities). Therefore, without doubt, culture implies something valuable, material or spiritual. But, when two cultures or two types of cultures are in a mutual contact for a while, there is the interaction process of the two, called "acculturation", which manifests itself by changes either in both cultures, or in one of them, namely the less defined, less evolved and less spread (Zamfir & Vlăsceanu, 1998, p. 18). The professor Emil Păun (1982, p. 90) underlines the fact that, in some limits, the process of school education may be interpreted as an acculturation process as "within school there is an extended and systematic contact between school culture (socially penalized) and the culture of students (resulted from inculturation and from interfamilial or extra familial processes)". The result of school education as acculturation is concretized in the transformation of individual culture and its gradual reconstruction (sometimes till its total annulment), (Rîșnoveanu, 2010, p. 35). An acculturation case is that of inserting a young man from the rural environment in the urban culture (to study, for example).

## **STEPS IN SOLVING THE PROBLEM**

Student's skills constitute a factor for promoting culture. Not all children with different talents, come into schools that cultivate these skills and therefore, their chance in a non-vocational school is in the intuition of their teachers and insofar as they help them to develop their aptitudes. In a personal opinion, this specific aspect can be considered an inculturation factor: the focus is not on competition, but on promoting competence, on skills development, that may lie at the foundation of the future painter or musician. Then, school becomes a cultural instance, within which the student motivation and the motivation of the teacher have an important part, facilitating the inculturation.

Also, another aspect that lies in the teacher's competencies and which, on long term, can promote a certain type of value, therefore a sort of culture, is the way he teaches students/pupils to develop purposes: to focus on developing competence or on skills demonstration, which later on, may have a valuable shade. This motivation coming from teacher is a trigger – through the strategies that he proposes – of the motivational phenomenon, when the latter is necessary (Pânișoară & Pânișoară, 2005, p. 24). Thus, in relationship with goals, lies the student motivation for learning: is an extrinsic motivation that aims immediate external rewards, not showing a direct interest for what is taught, or, on the contrary, an intrinsic motivation that aims personal development, whether learning and gaining knowledge, directly interests the pupil.

The theory of the psychologist Deci (Deci & Ryan, 1985, p. 48) and of partners will help us understand the fact that we shouldn't see motivation in a dichotomous way, namely a student/pupil who is not intrinsically motivated, is necessarily extrinsically motivated. There are intermediate levels between the two poles. It is desirable that at least the level of identification should be

achieved, being known the fact that we generally perceive school activities as being imposed and we don't engage in them with pleasure (Pink, 2011, p. 48).

The definition area of the motivation is very large in literature, the definitions proposed by some authors emphasizing one or another of the aspects considered essential:

1. Motivation is what energizes, directs and sustains a behavior (Steers & Porter, apud Saal, Knight, 1988, p. 256);

2. Motivation relates to the individual internal factors that stimulates, maintain and direct the behavior towards a purpose, (Huffman, Vernoy & Williams, 1991, p. 381);

3. Motivation refers to the behavior dynamics, to the process of initiating, supporting and directing the body activities, (Goldenson, apud Coon, 1983, p. 45).

The three definitions underline (Pânișoară & Pânișoară, 2005, p. 17):

❖ The dynamics:

The motivation:

1. Initiates/energizes/stimulates;

2. Directs/canalizes;

3. Supports/maintains a behavior, everything being a fluent dynamic process.

❖ Motivation „is molded” by some forces that exist inside us.

❖ Behavior generated by motivation is oriented towards satisfying some needs (generally called "purpose").

A more used framework for studying motivation and satisfaction is that given by the self-determination theory, (Deci & Ryan, 1985; Ryan & Deci, 2000). This takes into account the increasing tendencies and the fundamental psychological needs to explain motivation, these being: of competency, bonding

and autonomy, that seem essential for socio-cultural development that has its origin in inculturation, facilitating it. It is important though, that all three types of needs to be satisfied so that the wellbeing and adaptation to be fully manifested. The theory sustains that the mentioned needs are universal, but their way of manifestation may differ according to the environment or the type of culture they apply to (collectivist or individualistic).

Self-determination theory has advantages in the study of motivation, proposing a multidimensional conceptualization of this process, makes the distinction between intrinsic and extrinsic motivation, providing a complex typological framework for examining the dynamics of different motivational orientations, each motivational form being able to be placed in a continuum of self-determination.

### **Opened issues regarding the strategies to stimulate the motivation of students/pupils:**

❖ Any teacher who wishes to stimulate the students' motivation for learning should begin by self-analyzing and self-assessing his own motivation, as well as the way he carries on the teaching-learning-assessing activities;

❖ If you want to motivate someone you have to be motivated yourself;

❖ Rolland Viau considers that teacher should think the teaching strategies according to the knowledge he must transmit to the students, declarative and procedural knowledge (Viau, 1997, pp. 128-133)

❖ Viau considers that teachers should accustom their students to be aware of the steps that have to be made in problem solving, regardless the field. The teacher himself may serve as a model, by resorting to the protocol of thinking aloud, for the students to observe the ways within which the type of

problem is identified, hypothesis about solving strategies are expressed, a certain strategy is chosen;

❖ The way the teacher realizes the assessment may also have effects on students' motivation. If we want the evaluation to be really motivating for students, is necessary that the evaluating act to focus more on students' progress, on recognizing the effort each of them made to improve their own performances and not only to observe the knowledge level.

❖ Assessing students' progress should be positively.

❖ Other research showed that students who had a better opinion about their competence in solving some learning tasks, were disappointed when they had been rewarded for activities they considered easy (Pink, 2011, p. 39).

At the present time, a global, innovative education is required, aiming not only to inform and transmit, but also to form and renew. "An education that allows students to become aware of the realities of their time and of their environment, that fosters the enrichment of their personality, that teaches them self-discipline, respect for others, the social and international solidarity [...], that incites to renewal and stimulates creativity" (The Declaration of Mexico, 1982, p. 7).

This declaration acknowledges the many facets of culture, defining it as: "the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a social group... not only the arts and letters but also modes of life, fundamental rights of the human being, value systems, traditions and beliefs".

It includes sections which consider cultural identity, the cultural dimension of development, culture and democracy, cultural heritage, artistic and intellectual creation and art education, the relationship of culture with

education, science and communication, planning, administration and financing of cultural activities, and finally, international cultural co-operation.

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## **PARTICULARITIES OF ORGANIZATIONAL COMMITMENT IN THE SPECIFIC CULTURE OF THE ROMANIAN COMPANIES**

Oprea-Valentin BUȘU<sup>1</sup>, Antonia-Ioana LUCHICI<sup>2</sup>

<sup>1</sup>Assistant, PhD, TSTD, University of Craiova, Romania,

[valentin\\_busu@yahoo.com](mailto:valentin_busu@yahoo.com)

<sup>2</sup>Student, Faculty of Psychology and Education Sciences, Psychology  
Specialization, University of Bucharest, Romania, [antonaluchici@gmail.com](mailto:antonaluchici@gmail.com)

### **Abstract**

Organizational culture and organizational commitment represent two of the most important concepts to be considered in a well-functioning organization, having a direct influence over employees' lives in that company. Organizational culture, a scientific concept appeared in the field literature at the end of 1980', in an increasingly unstable business environment, could be defined as a defined series of collective attitudes, ideas, beliefs, symbols and meanings, values and ideologies, rules and norms, feelings or behaviors, as a model and structure of stable practices shared by all the members of that organization and which, by being implemented, come to merge with the structure of organization and its control systems, with the purpose of producing behavioral norms, this

way keeping the unit of organization. In the same time, organizational commitment represents the feeling of membership, of belonging felt by the employee toward the company he/she works in, reflecting the degree to which those characteristics and organizational perspectives are internalized and adopted in his behavior by the subject. Commitment could be also seen as a model of thinking of an employee taking into consideration the level to which personal values and goals are congruent with those of the company. On the other hand, behavioral commitment refers to the process of one employee becoming committed or even stacked into the organization and the way he manage the situation.

Our motivation for choosing the theme of this research lays on one hand in the desire to understand the construct of organizational culture and the organizational development, field which I`m interested in, and on the other hand because the lack of similar research regarding the Romanian companies. The research We have made revealed that there are many studies linking the two concepts with the organizational development in companies from other countries, but only two studies realized in our country, and neither of them for the private field of business (both being conceived for public institutions).

**Keywords:** culture, organization, organizational culture

**JEL Classification:** I12, I19

## **1. INTRODUCTION**

The premises which motivated me in starting this study were that a certain type of organizational culture is associated with a specific type of commitment present for the majority of the employees in the organization in

question, due to common traits in each subtype subordinated of the two concepts, making them to be linked.

Organizational culture has been recognized as a way for an organization to withstand the constantly changing business environment, as a manner of innovation in management and as an aid in organizational development. In Romanian business culture yet, the term has been introduced not until the 1990-2000. Commitment for organization and work is just another concept that has raised concerns and questions to managers in their quest to retain employees and to cease the phenomenon of drop-outs in the organizations they ran (Teodorescu, 2015; Colhon, Cerban, Becheru & Teodorescu, 2016).

Various researchers have looked at the concept of organizational commitment from different perspectives (economic, behavioural, psychological, etc.); but the difficulty in defining the process also comes from the fact that much of the research conducted in the 1970s and '80s, that contains the mass of theories used by current research, have taken into account various ways of defining of the concept as having multiple sources and is characterized by various indicators.

Extended knowledge and understanding of the link between the two concepts mentioned above, adapted for the specific cultural context of Romanian companies – an environment obviously different from other European countries, american or canadian, where most of the research were conducted, is an essential aspect in the process of organisational development, helping in the process of consolidation and support of performance.

## **2. ORGANIZATIONAL CULTURE**

Generally, according to Alvesson (apud. Joseph, 2002), "the concept of culture is divided into a number of different collective attitudes, ideas and

beliefs, symbols and meanings, values and ideologies, norms and rules, emotions, or behavior patterns, structures and practices that can be studied and developed on an individual basis." Slowly but surely, over time, the organizational culture has become an important part in the existence and management of any organization, including non-governmental organizations.

Martin and Siehl (1983) define organizational culture as being what maintains the unity of the organization by the meaningful contents and models that it provides. „Culture focuses on the values, beliefs and expectations that members of the organization come to share."

According to Peters & Waterman, apud. Lee, Raschke and Louis (2016) culture is what "encourages employees to accept and embrace the objectives and values transmitted by the organisation's leaders, while promoting a sense of belonging". In conjunction with the employee's personality, "a certain kind of culture sets the tone, expectancies and achievements to be reached by an employee, through selective stimuli." (Birnberg and Snodgrass, 1988, apud. Lee, Raschke and Louis, 2016)

It is important to remember that a well structured organizational culture is builded over time (Ali Taha, Sirková & Ferencová 2016), based on the repeating procedures and elements that have proved useful and positive and the elimination of the proved negative ones during the experience in economic environment. Of course, organizational culture, once forred, may and should not remain rigid to changes occurring in the organization or in the economic environment. As the above mentioned authors follow, "influential individualities influences decisively, in turn, the standards and beliefs of the organization." (Pânișoară G. & Pânișoară I.O, 2016, p. 75). Moreover, it happens oftenly in organisations that, while changing in the structure of organisation or its board occurres, a new type of organizational culture will be brought in the

company or a new method of implementation of the old ones will be implemented. Without knowing the principles of implementation of good practices regarding organizational culture, it is possible that the new culture brought in organization to be even more dangerous than the old one and to fail bringing the expected change in the organization.

Is also important to note that the continuous exposure of employees to similar factors in the organisation will, ultimately, make them to introiect, to take in space of their personality these factors, in order to be able to remain in the organization, and to acquire a common way of understanding problems, solving of problems, depending, however, on the resources and personal differences, in addition to the standards required.

### **3. ORGANIZATIONAL COMMITMENT**

Organizational commitment refers to the membership feeling an employee feels towards the organization he works in. It is the "relative force of identification the employee feels for the Organization and its involvement" (Mowday et. al, apud. Avolio et. Al., 2004). After O'Reilly & Chatman (1986), the notion of commitment is designed as state of psychological attachment felt by a person for the organization, reflecting the degree to which the individual also internalizes and adopt the characteristics and perspectives of the organisation. According to Burud & Tumolo (2004), when an individual feels commitment to the organization, he/she accepts and believes in its values and goals, it is willing to invest considerable amount of effort for the benefit of the organization and he even wishes to remain a member of it.

In defining and correctly understanding of this construct is important to take into account the difference between behavioral and attitudinal commitment, so as Meyer and Allen draw attention in the paper in which they

present the theoretical model used in this paper (Meyer and Allen, 1991). The model presented by authors proposes to describe the commitment as a psychological condition itself and not merely as an attitude or as a pattern of behavior.

Before all three types of organizational commitment (affective, continuance and normative) to be defined by the authors in this theoretical model with great explanative power (Vlăduțescu & Tomiță, 2014; Siminică, Motoi, Dumitru, 2017), therefore being used in most investigations taking into consideration this construct, each type of commitment has been described and taken into account separately by other authors (Kanter, 1968; Buchanan, 1974; Mowday, Steers and Porter 1979; Porter, Crampon and Smith, 1976; Mowday, Porter, and Steers Boulian 1974; Mowday et al. 1979; Cook and the Wall 1980; Becker, 1960; Kanter, 1968; Stebbins, 1970; Etzion 1975; Alutto Hrebiniak and 1972; Stevens, Beyer, and Trite, 1978; Farrell Rusbult, 1981; Marsh and Mannari 1977; Wiener, 1982; Prestholdt, Lane and Mathews, 1987; Schwartz, 1973; Schwartz and Joelle Tessler, 1972; Triandis, 1975; Fishbein and Ajzen, 1975, apud. Meyer and Allen 1990).

Offering our own interpretation regarding this differences, We think We might rather distinguish between commitment and attitudinal and behavioural involvement, work progress through action.

However, according to O'Reilly and Chatman (1986), the main theme that continues to occur in most of these investigations is the individual psychological attachment towards companies, reflecting the degree to which the individual also internalizes and adopt characteristics and perspectives of organisation and incorporate them into his cognitive responses.

Trying to appropriately understand what is actually the concept underlying commitment an organization, researchers have determined that the

most important mechanism in the development of the commitment of the organization is identification (Bowlby, Sanford, Stoke, Tolman, apud Kagan. O'Reilly and «Chatman, 1986, pp. 492-493).

The sure thing about the definitions listed above regarding this concept is that they all evidence a link between commitment and the leaving the company rate (turnover). Employees who have the greatest commitment in relation to the company are therefore those less willing to leave.

#### **4. MODELS AND THEORIES OF CULTURE AND ORGANIZATIONAL COMMITMENT**

Observing - by considering some meta-analyses and available research at that moment -that values, rules and interpretations in an organisation you can group together into clusters, numerous attempts were made in subsequent research for the development of some theoretical models and multidimensional scaling processes. (Quinn and Rohrbaugh, 1983, apud. Lee, Raschke and Louis, 2016)

Historically, there were a lot of classifications over the types of organisational cultures, according to the authors. Kimberly and Quinn (1984) identified, on the basis of the criteria of flexibility and degree of control, four types of organizational culture, in order to facilitate focusing on both subjective internal forces (human factors), as well as on the external forces (business organisation in orientation) acting in organizations. Culture types identified are, as follows:

**Group culture or human relations culture** –internalist orientation, flexible guidance, emphasizes the need for affiliation of employees; collective cooperation and performance matters more than the individual, is encouraged a friendly and familiar atmosphere; HR team focuses on creating and developing

team spirit and maintaining a high level of the moral in the team; This type of culture is passive to environmental changes and lacks diversity - all members look alike, they are somehow as a family.

**Bureaucratic or hierarchical culture/culture of internal processes** - internalist orientation, put great emphasis on the structure and mechanism, and norms of administrative structure which implies clear roles and procedures for each employee; this culture promotes organizational stability, control orders based on hierarchy and rules; the organization tends to be bureaucratic and with a low level of creativity on the part of the employees, but a sense of stability sent and felt by the employees.

**Culture based on innovation and development or "open system culture"**-externalist guidance based on flexibility; this emphasis on creative responses, on the need for permanent development in response to changing organizational environment, resource acquisition and business development; It is oriented towards change, creation, novelty and challenge; employees should feel prepared for the development and growth of businesses through research, discovery or even assumption of risks.

**Rational or competitive culture** – externally oriented, control based, and results-driven; It is systematic and based on effectiveness, competence, performance management and reward achievement; but, unlike the hierarchical culture, in this case there is a great responsiveness to changing organizational environment.

Typology of Meyer and Allen (1990), contains the following types of **organizational commitment**:

**Affective commitment** - implies a desire on the part of the employee to be part of the organization in which he works and assume that he has a positive

feeling towards it, he identifies and is committed to the achieving of goals, evolving alongside with it, and remaining its member because he wants.

**Continuance commitment** -implies a need felt by the employee, meaning that he remains devoted to the organization as long as he thinks that the it is more profitable to stay in the organisation in terms of opportunities and costs, than to leave the organisation; he considers the costs of leaving the organisation and, if these are greater than the actual winning from staying as a member, he will remain in the organization "by need".

**Normative commitment**- implies an obligation felt by the employee towards the organization; He remains devoted to the organisation from ethical duties and not from logical personal reasoning; employees who exhibit this kind of commitment will make the sacrifices and efforts to meet the goals of the organization without taking into account the material rewards, feeling to be required to do so.

What all the three types have in common is that they characterize the relationship that the employee has with the organisation, and have major importance in an employee's decision to remain a member of the organization or for a leave. From our research regarding the findings of the literature, affective commitment seems to be the most effective to encourage performance, being most often taken into account in building programmes and HR practices, some research focusing exclusively on affective commitment even. Thus, Cohen (2003) defines as "positive affective condition related to the organization, as reflected in the employee organization's desire to succeed in achieving the goals and the feeling of pride that is part of the organization." However, the same author admits that taking into account only affective commitment might be a limited conceptualization and a more complex model should be taken into account, such as the one above (Vlăduțescu, Negrea & Voinea, 2017).

## 5. CURRENT RESEARCH

Considering the intensive try to understand the implication of the human factor, with its subjective nature, in the functioning of organizations, understanding the concepts presented above becomes essential. Thus, Briskin (apud. May, Gilson and Harter, 2004) stated: "Exploring challenges that the human spirit encounter in an organization means building bridges between the personal field, subjective and sometimes even unaware of individual experience, and world of organisations characterised by rationality, efficacy and personal sacrifice. (...) It is necessary to be prepared to permanently change our perspective between what the organisation wants people and what can be considered the complexities of human nature: sometimes contradictory requirements, wishes and experiences". In recent years, even companies in Romania have started to notice and to emphasize the importance of the concept of organizational culture, noting that it is increasingly important that those components of the organizational culture as well as the values, the visions and goals of the organization to match the structure of personality of employees, reducing the costs of integrating employees and risk losing employees (Man, Vladutescu & Ciurea, 2009; Teodorescu & Călin, 2015; Voinea, Negrea & Teodorescu, 2016; Forte, 2017).

For example, in a research regarding organizational culture diagnosis and motivation and understanding the relation between these structures in case of 102 teachers from a state University from Romania, the authors revealed in this institution, the existence of the types of culture based on power and position in the institution, in disagreement with the types of desirable cultures, i.e. based on support and on work tasks.

As part of a meta-analysis on studies about organizational culture within public organisations, Hudrea (2015) found that in the majority of companies

involved in the studies, organizational culture was based on exaggerated conventionalism, competitiveness and compliance with formal rules, as well as self-development.

Organizational commitment has also become a concept of interest for researchers lately, since important number of studies have reported the existence of positive consequences in relation to the behaviour of employees and desirable labour outcomes in the presence of commitment in relation to organization (Bartlett, apud. Jo, Joo, 2011).

On the other hand, as few studies have focused on the link between the two concepts, presented above, within the framework of Romanian companies, and I consider that is a real importance in enlarging the knowledge and understanding in this direction, both from theoretical considerations, but especially practical, to support the performance of the companies.

Moreover, research in other countries has shown that the expression of both constructs differ depending on the existing culture in the region and time period, because obviously, time changes may occur; they have attributed such differences between levels of commitment, satisfaction and other associated constructs cultural differences (Clugston, Howell, Dorfman, in press panorama II; Kanungo & Wright, 1983; Lincoln, 1985; & Kalleberg Luthans, McCaul, & Dodd, 1985; Near, 1989; Palich, Hom,Griffeth, 1995; panorama II Sommer, Bae, Luthans, 1996; panorama II Verkuyten, de Jong, 1993, apud & Masson. Kirkman, Shapiro, 2001) Panorama II. For example, Luthans and colleagues (1985) found that during that time, contrary to popular belief, the U.S. had an organizational commitment level higher than in South Korea or Japan. On the other hand, Palich and his colleagues (1995) have 15 research companies by heightening European and multinational Canadian affiliates of American and some have found that their culture is the trend towards individualism

(promoting one's own interest in favour of the interest of the sausocietății group) and uncertainty avoidance (world-level at which a society feels threatened by uncertainty and high-risk situations of ambiguity).

Moreover, the link between a geographical culture and organizational values what is formed still remains a vast and incompletely understood concern, despite the number of existing research. In fact, according to Hartnell et al. (2011), apud. Lee, and Louis, Raschke (2016), there are more than 4600 studies concerning the effect on the organizational practices and culture, however, the author concludes that "the link between culture and values still lacks a comprehensive theory". Meta-analyses show that, regardless of the typology and classification variables used for the quotas should be taken into account, the kinds of culture are in connection with the organizational values, and with mediators and moderators in their HR practices, such as the commitment, leadership, satisfaction at work, or behaviors "turnover", explaining the creation of organizational values (e.g., Pinho Rodrigues, & Wingman , 2014; Wilderom, van den Berg, & Wiersma, 2012, apud. Lee, Raschke and Louis, 2016).

## **6. CONCLUSIONS**

Therefore, it is necessary to do a study to try to capture the expression of the two constructs and the link between them in the context of Romanian companies, considering that this is a real importance for ensuring sustainable organisational development and to encourage performance. As Kaliannan and Adjovu (2015) noted in a case study about organizational commitment, HR practices and organizational success, "Although the concept is there for some time, rigorous work don't really existed, although the commitment is one of the essential tools in talent management, especially considering the current direction of talent retention." From empirical observations, this trend of talent retention

in favour of recruitment of talents is materialized lately and in companies. Practices of on-board-ing are given more importance in the organizational development programmes and that is why we consider it important to understand the forms of manifestation of the two constructs measured in the context of research and understanding of the link between a particular type of organizational culture and a specific type of engagement.

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## **PERSPECTIVES ON MEDIA REPRESENTATION OF CHILDREN**

Davian VLAD

Assistant Professor, University of Craiova,

CCSCMOP (Romania)

### **Abstract**

The fundamental human rights must always be taken into consideration by the media, because one of the major duties of a journalist is to observe whether the rights of each and everyone are respected in the society. But the battle for rating sometimes leads to unfortunate compromises and the disregard of the ethical principles and even the laws. Such undesirable situations are to be noticed also when events involving children are covered by the media. Because of the pressures constantly made by the institutions and organizations with expertise and responsibilities in the field, such as UNICEF, things have improved significantly lately. But there are still issues to be solved and the good practice guidelines are still needed in order to correct the journalistic misconducts and avoid the occurrence of what is usually referred to as “secondary trauma”.

**Keywords:** media, children, representation, ethics, guidelines

**JEL Classification:** A12

## **INTRODUCTION**

One of the main responsibilities of journalists is to depict reality in a correct and unbiased manner, to analyze and decode the events taking place in the society. It is a mission not easy to carry out, but the journalist must have always in mind the fact that their acts have consequences. That is why they should understand that an unswerving approach when dealing with the representation of reality is mandatory, if they really want to gain a good reputation and be referred to as reliable sources of information. And, of course, not to get into collision with the laws or the moral code. To feel like doing the right thing at the right time. To be certain they do their duty with honesty and professionalism.

The same principles must be taken into consideration when children are subjects of media representation. Even more, we may say, because the underage persons are to be presented in relation with several national and international acts and resolutions meant to protect them as vulnerable individuals. It is a delicate situation that should be tackled with extreme caution and great responsibility because the legal, social and psychological consequences of a flawed and/or dishonest representation can be damaging for both sides, the children involved and the media institution that presented incorrectly a certain situation or event. Taking into account their obvious sensitivity and vulnerability, the minors are the ones that will definitely suffer more under such circumstances.

The recent researches, analyzes and surveys show that, despite some significant changes of attitude from part of the media, there are still too many situations in which the minors are presented in a way that violates the fundamental rights of the child and the very essential rights of the human being,

especially the right to a private life. It is a matter of most importance and a problem which should be tackled with great responsibility because of the fact that all the news with or about underage persons have to comply with the standards, regulations, laws and guidelines that regulate the media activity regarding the persons who are very vulnerable mainly from the psychological point of view, persons who must get a more efficient protection from all the institutions that are meant to watch over them. Thus, media must cover with significant precaution the events involving minors, as UNICEF and Media Monitoring Project recommends: “Children are often associated with innocence, purity and vulnerability but may also be vulnerable to poor treatment and human rights violations. Such events are newsworthy and should be covered by the media, yet this coverage has a potential to expose child victims to secondary trauma. Issues affecting and involving children do need to be reported and the Media Monitoring Project encourages the media to continue doing so. However, every effort must be made to ensure that the best interests of the child are not compromised”

([https://www.unicef.org/southafrica/SAF\\_publications\\_childrending.pdf](https://www.unicef.org/southafrica/SAF_publications_childrending.pdf)).

## **MEDIA REPRESENTATIONS**

Media has had an essential role in emphasizing the significance of human rights ever since the adoption of the Universal Declaration of Human Rights on December 10, 1948. Its importance in defending the children’s human rights and its contribution to the development of the individual were stressed in the Convention on the Rights of the Child, adopted and opened for signature, ratification and accession by the United Nations General Assembly resolution 44/25 of November 20, 1989, entering into force on September 2, 1990 (Article 17):

“States Parties recognize the important function performed by the mass media and shall ensure that the child has access to information and material from a diversity of national and international sources, especially those aimed at the promotion of his or her social, spiritual and moral well-being and physical and mental health. To this end, States Parties shall:

(a) Encourage the mass media to disseminate information and material of social and cultural benefit to the child and in accordance with the spirit of article 29;

(b) Encourage international co-operation in the production, exchange and dissemination of such information and material from a diversity of cultural, national and international sources;

(c) Encourage the production and dissemination of children's books;

(d) Encourage the mass media to have particular regard to the linguistic needs of the child who belongs to a minority group or who is indigenous;

(e) Encourage the development of appropriate guidelines for the protection of the child from information and material injurious to his or her well-being, bearing in mind the provisions of articles 13 and 18” (<http://www.ohchr.org/EN/ProfessionalInterest/Pages/CRC.aspx>).

The press must not only pinpoint the importance of respecting the basic human rights, but it should also reveal the abuses committed in the society by individuals and/or institutions. The media activity can lead to a change of perspective and attitude towards the most vulnerable members of society, especially the children, and it can also trigger serious debates that can be followed by changes of laws and regulations in the states. Especially now, when the speed of transmitting information is unbelievably high and media can rapidly spread the facts and notions from everywhere to anywhere on this planet, bringing people and ideas together in the blink of an eye: “With media as a

product of globalization, they (people) are now being able to convey their ideas all over the world. Media has undoubtedly revolutionized the world by literally bringing the whole world in our living room. Media, both mainstream and social media, provides us with news from everywhere in the world and prepares us to gather together and fight against anything violating basic rights of an individual or community. Media has also spotlighted various social discriminations that had happened around us silently since long. (...) Human Rights activists are now aware of anything and everything related to violation of rights of individual and are always prepared to take necessary actions against such crimes” (Akrivopoulou, 2017, p. 9).

So, media acts like a reliable whistleblower for the modern societies, having all the means necessary to detect and spotlight the violations of human rights, but the institutions authorized to take the appropriate measures must make their moves accordingly. Media gives the alarm so that other entities can become aware of a problematic situation and subsequently act in order to solve it and prevent the occurrence of other similar situations. And, when children are involved, the actions should be fast and efficient, because of the significant potential of long lasting undesirable effects that a harmful event can cause to the underage subjects. But, as we may easily notice, there exists cases of doing more harm than good with an inappropriate manner of covering an event. Because if the journalists are not aware of the consequences of their way of relating to the sequence of events that represent the foundation of the news, if they are overzealous or they simply don't pay attention to the details, if they overlook the sensitivity of the subject and neglect the laws, rules, regulations and guidelines related to the media representation of children, they can cause additional trauma to the victims of the events depicted.

Looking for rating at all costs, some media institutions give no importance whatsoever to the possible consequences of their ways of covering events involving children, they only want to attract, even shock their viewers/subscribers and sell their media products as much and as fast as they can. The legal and ethical implications of a media product must be taken into consideration permanently and the deontological principles should govern the activity of each and every media endeavor. In theory, this is exactly the case. But there are still slippages and misconducts in the media that can cause long-term noxious consequences to those who have already been hurt and abused in the events covered by the news.

The issues regarding the media representation of children are extremely complex and they have been constantly targeted by studies conducted or commissioned by the institutions which have the necessary expertise and the responsibility of monitoring and supervising the way in which the rights of the underage persons are respected in the media as well, and UNICEF is definitely one of the most important. This institution has emphasized the negative and stereotyped way in which children are represented in the media, based on the most comprehensive surveys and analyzes. In this regard, UNICEF cited a 2004 survey realized by MORI for Young People Now magazine that demonstrated that young people were increasingly represented in the media as 'problems'. Likewise, in November 2003, MediaWise analyzed the content of some of the most important British newspapers. The results presented a bleak picture of the way in which children were portrayed. Out of a total of 32 items with or about children, only two were positive. Other research projects have shown that this stereotyping of children is an international phenomenon, as UNICEF stresses. Glocal Youth's research, which accuses the media of failing to focus on young

people's civic engagement, has detected similar trends among mainstream media across Europe.

This negative tendency is to be found almost everywhere in the world. The Media Monitoring Project (MMP) analysed in 2003 the representation of children and the way in which their rights are respected in the South African news media. The Empowering Children & Media (ECM) project included participatory workshops with the children, a three-month monitoring period and specialized training with journalists. Both adults and children monitored the news media and every media product containing references to children was noted and counted over a two-week period. According to UNICEF, the key findings of this research were:

*✓ Children are under-represented in the news media*

Children feature in only 6% of news items according to adult monitors, while the child monitors found that only 26% of their monitored stories contained children.

*✓ Children are predominantly represented as victims*

In the adult monitoring, more than 25% of the items portrayed children as victims. On the whole, children are portrayed most often in negative terms and in limited roles. The children's monitoring confirmed these trends. The children commented that the media should make an effort to represent children in more positive roles.

*✓ Children are represented mostly in negative stories*

Both the adults' and children's monitoring revealed that news stories in which children appeared were predominantly negative. According to the adult monitoring, one in two stories featuring children related to negative topics such as crime, violence, abuse or disasters.

✓ *Male and female children are equitably represented, but are still stereotyped*

Despite this apparent equality, further analysis showed a perpetuation of gender stereotypes in how children were represented. Girls were more likely to appear in stories about child abuse, while boys appeared mostly in sports-related stories. This reinforces the stereotypical portrayal in the media of women as victims and men as empowered” ([http://elearning-events.dit.ie/unicef/html/unit1/1\\_5\\_2.htm](http://elearning-events.dit.ie/unicef/html/unit1/1_5_2.htm)).

The following table summarizes the issues identified by the children as most important during while monitoring the media ([http://elearning-events.dit.ie/unicef/html/unit1/1\\_5\\_2.htm](http://elearning-events.dit.ie/unicef/html/unit1/1_5_2.htm)):

| <b>Top Ten Children’s Issues</b>   | <b>%</b> |
|--|----------|
| Children notice/ don't like death and killing                            | 15       |
| Children should be included in the news                                  | 13       |
| Children are victims   | 12       |
| Children are not represented in the media                                | 10       |
| Children have a right to protection, education, provision and healthcare | 9        |
| Children enjoy sports and entertainment                                  | 9        |
| Child abuse is horrible  | 4        |
| Children notice crime  | 3        |
| Helping needy children/people is good                                    | 2        |
| Criminals should not go unpunished                                       | 2        |

The results of the Empowering Children & Media project confirmed the results of another research conducted in 1998 by the charitable organization

Save the Children focusing on the opinions of the children about their representation in the media. These are the practices in the media that children dislike most:

the use of children's serious comments to make adults laugh

the use of 'cute' children to add charm appeal

the use of photos and descriptions of children in miserable situations to evoke emotion, even though this does nothing for children's self-respect or for the audience's respect for them

children being patronized and spoken down to

adults speaking for children, when the children know more about the subject

children being made to perform like circus animals

adults showing off children's ignorance

adults putting words in children's mouths, or interrupting them

children being made to look passive when they are not

young people being lumped together as a problem group

([http://elearning-events.dit.ie/unicef/html/unit1/1\\_5\\_2.htm](http://elearning-events.dit.ie/unicef/html/unit1/1_5_2.htm))

In Romania, although due to a series of measures taken against the ways in which media covers, especially in the news reels, the events involving children, the things have improved significantly, there are still many issues that must be solved as soon as possible. That is why good practice guidelines are needed, as journalists must understand they should comply with the regulations and the recommendations issued by all the institutions and organizations involved in the contextualization of social conduct. A very useful and compelling guideline was recently issued (June 2017) by the Center for Independent Journalism – Centrul pentru Jurnalism Independent (CJI) and UNICEF Romania, “The Good

Practice Guidelines Relating Media Reports with and about Children” in which we can find several useful principles and recommendations, as well as examples of good or bad practice from the Romanian media. The guide has four components:

- A set of ethical and practical principles and recommendations regarding the reports with and about children;

- The draft of an ethics code for the journalistic reports with and about children;

- A series of case studies on subjects covered by the Romanian press that triggers exercises of critical thinking and may lead to putting into practice the ethical principles displayed;

- An inventory of laws and legal norms, as well as a selection of their texts that can have an impact in the reporters and editors’ daily work ([http://www.cji.ro/wp-content/uploads/2017/06/GHID-UNICEF\\_DESPRE-COPII\\_ONLINE\\_13IUNIE.pdf](http://www.cji.ro/wp-content/uploads/2017/06/GHID-UNICEF_DESPRE-COPII_ONLINE_13IUNIE.pdf)).

According to the authors of the guide, the subjects treated by the Romanian audiovisual media that caused the most flawed reports were the economically exploited children and those related to the access to education. The most common problem identified in that context was the presence of the elements which permitted the identification of the underage persons. Compared to the situation in 2014, the authors notice that the TV journalists have started to avoid the depreciatory language used as a direct reference to the victim, the subjectivism and stereotypes, including those of racial and ethnic order ([http://www.cji.ro/wp-content/uploads/2017/06/GHID-UNICEF\\_DESPRE-COPII\\_ONLINE\\_13IUNIE.pdf](http://www.cji.ro/wp-content/uploads/2017/06/GHID-UNICEF_DESPRE-COPII_ONLINE_13IUNIE.pdf)).

## CONCLUSION

Media must continue to improve the way of approaching the events involving children. Serious steps forward have been taken also in Romania, as the studies confirm, but there are measures yet to be taken in order to not affect anymore the dignity, the sensitivity and the rights of the children when making a media product. The journalists must permanently think of the consequences of their actions and they must understand that giving up principles in order to achieve rating is not acceptable anymore in the modern societies.

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## THE CHARACTERISTICS OF THE INFORMATION CONTAINED IN THE SYNTHESIS REPORTS

Aurelia DUMITRU<sup>1</sup>, Andrei Bogdan BUDICĂ<sup>2</sup>, Adrian Florin BUDICĂ<sup>3</sup>

<sup>1</sup>**PhD Candidate, University of Craiova (Romania)**

<sup>2</sup>**Assistant Professor, University of Craiova, FEAA (Romania)**

<sup>3</sup>**PhD, University of Craiova, FEAA (Romania)**

### **Abstract**

This study aims to highlight the main qualitative features of the information to be included in the synthesis accounting reports. The prerequisites of the paper are the fact that the synthesis financial reports are cardinal documents of all economic entities and the fact that the quality of the information retained in these reports depends on the competitiveness, efficiency and good activity of the economic entities. The conclusion to be reached is that the information contained in the synthesis reports must be opportunity, comparability, intelligibility, verifiability.

**Keywords:** synthesis report, economic entity, qualitative information

**JEL Classification:** M40, M41, F21, F36

## INTRODUCTION

The elaboration of the annual financial reports and their handing in to the authorized institutions is imposed by law. The big, middle and small enterprises develop a profit-and-loss Account and Balance Sheet (Ristea, 2010, p.25). The balance sheet stands for a financial instrument that dates back to the ancient times, and that has been improved together with the increase in the information requirements.

It overtakes the data registered by the accounts, by means of the trial balance and presents them briefly. It functions according to the principle of the double representation of the patrimony, rendering the equilibrium between the economic means and the financial resources, according to the relation: Active balance sheet = Passive balance sheet, (the total liabilities)

“In accordance with the international accounting referential, the financial reports must allow for the evaluation of the financial position, of the economic performance of the entity, as well as of the evolution of the financial position used in order to help the investors make their own decisions of investment and disinvestment” (Feleagă & Feleagă, 2007, p. 19). The form and content of the balance sheet must observe the principles of the European Community. The balance sheet must offer an accurate image of the financial situation of the enterprise; the interpretation of activities must be carried out according to the juridical and economic concept of the patrimony; the evaluation of the patrimonial elements within the balance sheet must be made according to historical costs; middle and small enterprises must present the balance sheet according to a simplified system. The accounting audit can be

elaborated in horizontal or vertical format (Iacob, Ionescu & Goagă, 2007; Siminică, 2008; Iacob, Ionescu & Avram, 2011).

## **FINANCIAL REPORTS**

The financial reports are a structural representation of the financial position and performance specific to a commercial society, economic entity. Their objective is to offer information on the financial position of the company, its financial performance, the treasury flows whose information is useful within the process of making financial and economic decisions by the multiple users.

Consequently, these situations of synthesis of the company offer information on the assets, total debts, the subscribed and paid-in share capital, their modification, the policy of investments, personal and permanent capital, the treasury, operating, investment and financial flows.

All the information contained by the financial situations helps the users of the financial situations, to estimate, by budgeting and forecasting the future treasury flows or the general economic analysis, by means of the financial situations that must be carried out periodically in the public, economic and administrative institutions, with a view to observing the performance, the financial position and the financial management of these public institutions. The accounting international standard IAS 1 is a component of the European legislation, that must be observed by the financial institutions of the commercial societies.

The financial reports of the companies must observe the conformity, that is to comprehend an explicit mention of conformity with this standard. This standard describes the basic hypotheses in the elaboration of the financial reports, the continuity of exploitation, the independence of exercises, the

permanence of the presentation methods, the threshold of significance and grouping of the elements, the comparative information.

The individual or consolidated financial reports make reference to: a balance sheet, a profit-and-loss-account, a situation of the variation of the proper capitals, (equity), a balance sheet of the treasury flows, the annexes for the description of the significant accounting policies and the explanatory notes (Sirkova, Taha & Ferencova, 2016; Kovács, 2017).

Ordinance no.1802/2014 for the approval of the accounting regulations concerned with the yearly individual and consolidated financial statements

- The accounting regulations stipulate

- The format, the content of the yearly financial report;

- The accounting principles and rules of evaluation, emphasis and presentation of the elements specific to the annual individual financial reports;

- The rules of elaboration, auditing, approval and verification, in accordance with the law and the publication of the annual financial reports;

- The general chart of accounts;

- The content and functioning of the accounting accounts;

Rules concerned with the elaboration of the annual consolidated financial reports. OMPF, (Ordinance of the Ministry of Public Finance) no 65/2015 concerning the main aspects related to the elaboration and handing in of the annual financial reports and of the annual accounting reports of the economic operators for the territorial units of the Ministry of Public Finance, published in the Official Journal no 69 since 27.01.2015. OMPF 123/2016 concerning the main aspects related to the elaboration and handing in of the annual financial reports and of the annual accounting reports of the economic operators for the territorial units of the Ministry of Public Finance, published in the Official Journal no 81 since 4.02.2016.

## **OBJECTIVES OF ANNUAL FINANCIAL REPORTS**

The objectives of the annual financial reports focus on the provision of information (OMPF no. 1802 from December 29, 2014) and data concerned with the financial position of the company, the performances and modifications of the financial position. Both the external and internal users are interested in these pieces of information, that they use to make current and future economic decisions, more precisely when they should buy or sell, maintain parts of the company's capital, distribute the dividends, reinvest the obtained profit, or determine the fiscal policies.

An economic enterprise presents annually a complete set of financial reports, that contains comparative information of two consecutive years, whereas the presentation and classification of certain elements within the financial reports, must be consistent from one period to another (Bojian, 2001; Sălceanu, 2012).

The principle concerned with the continuity of activity lies at the basis of the elaboration of the financial situations. It starts from the premise that the society does not dissolve or goes into payment default during the future financial exercise. The compensation of the elements related to the financial situations is not allowed, that is the assets with the liabilities and the income with the expenses.

As to the accrual accounting (<http://www.scritub.com/economie/contabilitate/BILANTUL-CONTABIL-DOCUMENT-DE-23113221124.php>), the financial statements are elaborated on the basis on the accrual accounting principle, that is the admission of the assets and liabilities, of the income and expenditure, when the transactions take place, not when we make the payments and receipts corresponding to the transactions carried out by the enterprise.

The financial situations bring information on the policies related to the investment of the economic entity, that represents an immobilization of the assets, the employment of human and natural resources, the initiation of partnerships, their maintenance by companies from different fields of activity (Ristea, Dumitru & Ioanăș, 2009; Munteanu, 2012; Pântea & Bodea, 2014).

The financial reports bring information on the financial structure and costs of the capital. The financial structure of an enterprise reflects the structure of its capital and in its turn, the structure of the capital indicates the proportion of the personal capital, (equity) in the total amount of the capitals. There are companies that finance themselves from personal resources, but there are also companies that ask for internal financing, leasings (Bačík, Fedorko, Kakalejčík & Pudło, 2015; Stefko, Fedorko & Bacik, 2016; Ferencová, Kakalejčík & Kot, 2017). The financial reports bring information on how the dividends are distributed, or how the profit is reinvested; the main factors that influence the dividend policy are the financial reports of the company and the preferences of the shareholders and investors.

According to OMPF no. 1802 from December 29, 2014, for the approval of the accounting regulations concerning the individual and consolidated annual financial reports: the Ministry of Public Finance, published in: The Official Journal no. 963 from December 30, 2014, the fundamental qualitative characteristics are relevance and the accurate representation.

Relevance represents that quality by which the financial reports have the capacity to help the information users in the process of decision-making. They can help the users if they have a predictive value, the value of confirmation, or both. They have predictive value when they can be used as parts of the processes enforced by the users in order to forecast the future results.

The predictive and confirmational values of the financial information are closely related. Those pieces of information with predictive value often have a confirmational value (Stefanescu, Pitulice & Mihalcea, 2017; Neacșu & Feleagă, 2017). The information on the income of the current year can be used to forecast the incomes of the following years.

The threshold of significance is an aspect of relevance, specific to an entity, based on the nature and size of the elements the information reported by the entity refer to (Kot, Ferencová & Kakalejčík, 2016; Ferencová, Ślusarczyk, Kot & Mišenčíková, 2016). The current regulations do not specify a quantitative level of the threshold of significance and they do not predetermine what would be significant in a certain situation.

The accurate representation. The annual financial reports describe economic phenomena and information by means of words and especially numbers. An accurate description must be complete, neuter and correct. It must include all the necessary pieces of information so that a user can understand the described phenomenon, the explanations.

A complete description of certain elements from the balance sheet contains the description of the nature of those particular elements, a numerical description. For some elements, a complete description can ask for explanations concerning the significant facts on the quality of those factors that could influence the elements' quality, nature and the process used to determine the numerical descriptions (Ferris, Eckstein & DeHond, 2017). A neuter description does not accept influences when it comes to the presentation of the financial information, it is not distorted, it is balanced, emphatic and it does not include useless information. The relevant pieces of financial information are defined as those pieces of information that bring about a difference in the decisions made

by the users (Quffa & Voinea, 2013; Negrea & Voinea, 2016; Vavrek, Kotulic, Adamisin, Sira & Vozarova, 2017).

The correct representation means that there are no errors or omissions in the description of the phenomena and the process used for the generation of the reported information was selected and correctly enforced.

## **CONCLUSION**

The implementation of the fundamental qualitative characteristics such as opportunity, comparability, intelligibility, verifiability, are qualitative characteristics that amplify the utility of the relevant and accurately represented information on the financial reports.

Comparability is that quality by which the pieces of information on the reporting entity are much more useful if they can be compared to similar information on the same entity specific to another period (Man, Vladutescu & Ciurea, 2009; Janmaimool, 2017). This is one of the qualitative characteristics that allows its users to understand the similarities and differences between the elements. Coherence is not identical with comparability, it makes reference to the use of the same methods for the same elements, from one period to another, within the reporting entity, or from one single period, for different entities. The pieces of information are comparable if the similar aspects are presented in the same way and the different aspects are presented differently. An exact representation of a relevant economic phenomenon must have a certain degree of comparability, with an exact representation of a similar, relevant economic phenomenon of the reporting entity.

Verifiability: assures the users that the information represents exactly the economic phenomena that it intends to present. Different, informed independent observers reach agreement with respect to the fact that a

description is an accurate representation. It can be direct and it makes reference to the examination of a value, or indirect, making reference to the investigation of inputs, (inflows), the recalculation of results, or other techniques, by the use of the same methodology.

Opportunity is that quality by means of which the pieces of information are available for the factors of decision making. Decisions must be made in time. The older the information, the less useful they are. It is only a certain type of information that can remain useful a longer time after the end of the reporting period.

Intelligibility is that quality by which the accurate classification, characterization and presentation of the information, make the information intelligible.

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## **CENSORSHIP AND MYSTIFICATION IN THE ROMANIAN DOCUMENTARY DURING THE COMMUNIST ERA**

Ionuț SUCIU

### **Abstract**

The purpose of this study is to analyse the impact that the communist regime in Romania had on documentaries and on the way film directors were influenced when doing a documentary. It is well known that before 1989 this genre was used mainly for the propaganda, but there were filmmakers who tried to overcome barriers imposed by the censors, using different subtle methods in order to freely express their ideas. Laurențiu Damian and Copel Moscu were two of them, but their films did not pass the test of censorship and were either drastically modified, or banned, while they were relegated. The reasons were multiple, but were all connected to the way those films would directly or indirectly affect the image of the regime. However, there was also a different category of directors – those who had their homework done even before starting to shoot for a film. This category would sacrifice truth and authenticity in order to have a film that would look good in front of the censors and of the leaders of the regime. In any of those three cases, the result was similar, as the documentary loses its main role – to inform, to analyse, to challenge the viewer.

**Keywords:** documentary, film, censorship, mystification, Communism

**JEL Classification:**

## **INTRODUCTION**

Prior to the 1989 Anticomunist Revolution, the Romanian documentary was used mainly for the propaganda of the unique party. The work was praised, the system was glorified, and the filmmakers were forced to capture on the film a faded reality that did not exist in the Socialist Republic of Romania. Everything had to look triumphant in order to be approved by the party's censors. On the screens were only allowed beautiful people, workers were compulsory dressed in bibs and wearing protective gears and they were filmed in full swing of building the socialism. Extreme situations appeared, such as the famous top-model cows, washed with shampoo before filming, in order to use the pictures to illustrate documentaries about the achievements of that era. The interdictions aimed at everything that could have touched in any way the communist system: from the crosses, the church towers and the tombs, to the dust, the stray dogs and the poor neighborhoods. Images of printed jerseys, plastic bags, bearded men, or women wearing short skirts were also forbidden. Creative directors intentionally introduced such elements that did not matter in the economy of the film, being aware that they will be eliminated, but with the intention to draw censors' attention from the deep sense of the film. Even so, dozens of documentary films from the communist era have fallen prey to the drastic constraints of the regime, which has influenced them either by modifying reality, or by censoring or even forbidding them.

## THE PARTIAL CENSORSHIP OF THE DOCUMENTARY

In 1986, director Laurențiu Damian started a project whose aim was to create the portrait of Maria Tănase, through the eyes of those who met her. It all started from the lack of video recordings about and with the famous artist. There were made interviews with several friends and acquaintances of Maria Tănase, from various categories, from her driver to guild colleagues, actors and relatives. The result was the documentary *Maria Tănase*, lasting 43 minutes. But only eight minutes got on the screens. What happened between the first finished product and the broadcasted one? The film has been watched over 50 times in just six months by the regime's censors. Out of zeal excess, each has intervened in one way or another over it. Each time he has the opportunity, the director tells that the film had so many cuts, that one could not even stick it with adhesive tape. But what was the official motivation of censorship? "They said that the film brings out damage to the memory of the Romanian artist, showing a degraded image of it. It's a ghastly film, with old and sick people talking about Maria Tanase, instead of presenting wheat fields and green grass over which nightingales sang"<sup>1</sup>, says Laurentiu Damian.

Not only the film has suffered from censors' intervention. The director was relegated for six months, and he was offered an electrician position at Sahia Studios. The original film was preserved by Laurentiu Damian, who transposed it on DVD after 1990. There is a series of clear elements that differentiate the original from the final version accepted by the Communists. A comparison between the two films points out the positive light in which the director placed

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<sup>1</sup>Cobuz, Dana, *Film uitat*, Jurnalul Național, 16<sup>th</sup> of July 2008. Retrieved from: <http://jurnalul.ro/editie-de-colectie/maria-tanase-16-iunie-2008/film-uitat-315607.html>

the singer in the original version. Interviews (then removed altogether) are eloquent. On the one hand, there are the direct praises for Maria Tanase: "She was a young woman of extraordinary distinction. She was beautiful. He had a very interesting voice "(Gică Petrescu - musician); "When she was singing, she was no longer earthly" (Natalia Gorcea - girlfriend of the artist); "Many girls came to me to ask me to give them lessons of Maria Tanase. She is formidable as a phenomenon. What does Maria Tănase mean? All! For them it meant everything!" (Harry Brauner - composer, music teacher). Under the conditions of a strict regime in which any eulogistic words publicly spoken about other personalities except Ceausescu husbands were considered almost blasphemous, this last part could have been interpreted as an affront to the two tyrants.

On the other hand, the film contained criticism of how artists as Maria Tănase had been treated. "It was an extremely poor quantity of what Maria Tănase sang that was kept", explains the composer Henry Mălineanu, who also narrates an attempt to censure the artist at the Concert of the Peoples in 1953, on the occasion of the World Youth Festival: "She was singing the song *Dragi miș cântecele mele*. They announced that Maria does not have the right to sing that night, because that song was not allowed. 100,000 people stood there for 45 minutes, and until Maria Tanase came, the concert did not begin." The tone is also used by the interpreter Ioana Radu, considered "The Lady of Romance", but also a rival Maria Tănase: "Why was so little filmed about Maria and me? I asked myself the same question. I'm surprised that our old directors did not remember. They do not know what I did for Romanian music, neither me, nor Maria ... What was the reward? There are not even two meters of film with us. You're gonna have a deal with the world! The world will ask you... "

But perhaps the most difficult thing to digest by the censors was the interview with priest Dan Nasta. In the original film there is a statement whose

end would have surely disturbed the regime's rulers: "When she burst into her voice, she was loaded with the aura of the spirituality of a people who were raped by injustice." Adding to this the closed attitude that the communist regime had for religion, it is understandable the decision to remove it from the film. In fact, any reference to Christianity and spirituality was censored. This is why disappeared from the film the images with the painting of Jesus Christ, from the dome of a cathedral, as well as the the inside images from the church, the candles lit, the cross in the background, the sounds of the drawn bells, the name of Maria Tanase written on the grave cross, etc. Even the photos of young Maria Tănase were removed, as well as the pictures with the singer's house, which was demolished by the Communists, to the dissatisfaction of the people (publicly unmanifested at that time). The 50 views made by the censors also eliminated the metaphors used by Laurentiu Damian. In the original production, it stands out the contrast between the Obor market in Maria Tanase's days, with a lot of people, joy and feast; and the images then used with the same place but during the days of film making – a naked, deserted, dark, and sad one - just like the perceived difference between the previous and the current regime.

The original film, somewhat dramatically, but abounding in testimonies and information, is radically transformed. The new version is based only on a part of Maria Tanase's letter, read by a voiceover, and, along with the soundtrack built on the artist's songs, it brings a poetic mark to the film, but eliminates the strong aura originally generated. The difference between what the director did and what communist censorship kept was so big that one would hardly mistake if ventured to say that we are dealing with two different films.

## FORBIDDING THE DOCUMENTARY

If Laurentiu Damian was able to see his film in cinemas before 1989, not the same can be told about Copel Moscu and his production *Va veni o zi (A day will come)*. Made in 1985, at the command of a poultry farm in Bacău County, the film was originally called *Într-o zi ca oricare alta (A day like any other)*. In order to have his scenario approved, the director used a summary that "spoke in wooden language about the great achievements of socialist agriculture, about bird farms that exceed the plans."<sup>2</sup> The film had to show the development of socialist agriculture, as a modern and competitive one. The final result was totally different. Copel Moscu alternated sequences filmed in the farm with pictures from the kindergarten of the factory, projecting his vision on the reality of a Communist Romania segregated by gender, a world of violence and absurdity, in a 12-minute film. His work is practically an analogy with the Romanian society of the time. The selection of the interview fragments, their placement in a certain context, in a certain order, and overlapping with the illustration generates subversive effects.

The film is made 17 years after the famous 770 decree that banned abortion. Not by accident, Copel Moscu inserts the sequences with sexing, accompanied by an employee's explanation: "We separate the chicken, the male from the female. Female chicken is used for eggs, while males are used for middlings, or sold to the population in the summer." The parallel with the contemporary society, where the obligatory role of woman is maternal, is obvious. It is not the only dramatic allegory in this sequence. With subtlety, Copel Moscu also refers to the condition of disabled children, unwanted by the state, and sent to orphanages of horror or to real extermination centers, such as

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<sup>2</sup> Moscu Copel, în Lucian Ionică, *Documentar și adevăr*, București, Institutul European Publishing House, 2013, p.65

the one in Cighid; But this may also be a reference to the infant mortality rate in Romania, the largest in Europe at that time. The parallel chicken-children appears more than once during the film. The images of the shining eggs in the incubators alternate with those of the farm's kindergarten, where the children kept throughout the week and left home only on weekends, so that their parents can focus on raising hens and turkeys. The director thus provokes the viewer to a meditation on the human condition, in a society in which it is desired man's artificial creation according to the requirement and the project of the leader. The absurd is transposed with the help of the director of the farm, who says he even brought hairstylists "specialized in giving a childhood note ... by a hair that expresses a good living."

The metaphor continues in the same way, because the purpose of the system is extended to the macro level, and the ideology taught in the kindergarten goes beyond the boundaries of the farm: "they began to become authoritative in the family, starting asking for discipline, educating their brothers in a certain note and requesting a certain order at home." No interviews appear in video format during the film. Each such fragment is illustrated with metaphoric images. For example, the story of the education and formation of children after the model of *new man* is illustrated with the grimaced faces of babies who cry, are scared, seem lost... and with a cartoon about a man who tries to model a dog, pulling on his body, elongating him, deforming him.

Although almost half of the film's sequences are with turkeys, the documentary is not about birds, but about human destiny, about human condition. Copel Moscu explores the statements made by the director of the farm about the "social behavior" of the turkeys, about the conflicts that arise when a hierarchy is disturbed and the need for a leader capable of ensuring "the

evolution or the advance of that population. Someone has to make sure they are going in the right way." The "man-turkey" analogy is also created by overlapping the images with the employees in uniform, always in an ordered group, with the sound produced by hundreds of turkeys in the hall. The metaphor goes beyond the boundaries of the farm, also through the discourse of an employee in the institution: "In larger shelters, social conflicts can lead to more serious problems. It is very important for a specialist to intervene and stop this advancement. "

The regime would certainly have been disturbed by the negative remarks of simple employees on the way they were working. In a system where production was more important than anything, people's performance in the factories had become robotic: "All these feelings, do not think about anything, stay focused ... Make 8 moves in 4 seconds, in a flash! That's at least 800-900 chicken an hour!" The description of the procedure of separating the chickens, one in which the movements must be accurate and fixed, without leaving room for thinking, is just a pretext, as it can be extrapolated at the macro level. Work without perspective described the society in which Romanians were living, one in which "You entered but you did not know if you were able to come out". In fact, this metaphor of the system that wants a man as similar as possible to a tool that produces almost robotic, without letting him use too much of his own thinking, without letting him the freedom to choose a set of values, is also the one that concludes the film, with the image of the chicken hanging just like human-shaped headless profiles.

With a grandeur and lucidity that makes you think deeply, Copel Moscu creates not only a documentary, but a true manifest of his generation. His subtleties would have brought a serious touch to the image of the regime. However, the reason given by the censors committee for banning its film was another - one related to the immense amount of meat and eggs that appeared in

the film, but it was totally absent from the stores, which could have generated questions or even riots among the population. The film *A day will come* resisted, however, because with the remains of the first montage, another film, with the same title, was created at the request of the Sahia studio director, who asked for it in order to have it for the inventory. The film passed the barriers of the ideological commission, it was put in a box with the mention "do not play" and so the original was saved. Even though the film did not receive any broadcasts before 1990, the director did not escape unpunished for his "daring." For a while he was only allowed to make commanded films.

## **DISTORTION OF REALITY IN DOCUMENTARIES**

The film *Nunta Pădurenească*, directed by George Deriețeanu in 1978, is the example of "custom" production, one in which reality is falsified on the one hand in order to avoid elements that contradict the regime, or for introducing details that would please the superiors from the unique party; and, on the other hand, according to the personal interests of the director or of an important man in county's governance. The film was produced by the Romanian Television, following the winning of the 1st prize at the Festival *Cântarea României (Song of Romania)* by the folkloric ensemble of Dăbâca, Hunedoara County, for the adaptation of the custom on the stage. Contrary to the definition and basic concepts of the documentary, this film has deeply lacked authenticity, and the presentation of the ceremony has undergone changes to the actual version. In fact, the documentary does not even contain scenes from an authentic wedding, but it is a reconstruction of the wedding ritual, made after two weeks of filming, with 130 villagers fulfilling different wedding roles.

The ethnologist Rusalin Ișfănoni, who led the folk ensemble of the village at that time, was the scientific consultant of the documentary. He offered

the filmmakers all the information about habit and rituals, and according to him, there was no prior documentation of the director and no prospecting in the field. Besides, there was no dialogue with the other locals, who could have offered precious information on what a traditional wedding involves. The film was made on the basis of what was staged at *Cântarea României* Festival and based on a script written by Rusalin Ișfănoni. However, this scenario was harshly modified by the shooting team. It has resulted in a film that is abundant in ambiance but lacking key moments, and the concrete information is too few, leaving questions to the unfamiliar viewer.

The film suffers from not having any linearity and even the average viewer can see leaks from one scene to another without any link between them. The film begins with a two-minute assembly that contains short sequences from the most important moments later on in the movie: bride's preparation, groom's group heading to the bride's house, the duo dance, the bride's dance, the bride's tree, the ritually wash on hands – all those, while in background can be heard *Brâul Pădurenilor*, a traditional group dance, the specific to this area, and also to the wedding ritual. We are witnessing a first intervention on the traditional habits, because the song, as described in the book *Pădurenii Hunedoarei: o viziune etnologică*, has a slow rhythm. "It is the most captivating and, at the same time, the most relaxing dance, having a therapeutic function."<sup>3</sup> In this case, however, the rhythm of the song is much more alert, at the request of the filmmakers, who have ignored the reality in order to show on TV a cheerful people with a beautiful life.

This is not the only form of manipulation introduced into the film. Communist propaganda has also felt its presence in other sequences. For

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<sup>3</sup> Rusalin Ișfănoni, *Pădurenii Hunedoarei: o viziune etnologică*, București, Mirabilis Foundation, 2004, p.330

example, presenting the traditional religious wedding song *Nunta în Cana Galilei* was avoided, and although the filming took place in the summer, men were not allowed to wear the hat on their head, as they used to, but they were asked to wear a fur cap (a fashion object they only wore in winter), because it was specific to the Dacians. Moreover, the first information provided in the form of text read by the voiceover refers to the Dacian origins of the Romanian people, to the geographic proximity of this land to the area of Dacian fortresses, but also to the similarities between the traditional clothes of the locals and the ones Dacians used to wear, visible on Trajan's Column, in Rome.

The complexity of the shooting equipment, its size, as well as the low capability of filming under difficult conditions have created a hindrance to the authenticity of an important part of the film. Many moments that were happening inside were omitted because of the difficulty of filming, or they were moved outward. It is the case of the sequence of evening sitting in which girls and women prepare the bride's dress, while she was working on the groom's shirt in the meantime. Here are also two songs, one specific to the ritual, performed by the women's choir and a second, introduced at the request of the shooting team.

The last part of the film is dominated by ambiances with songs and shouts specific to that area, with *Ardeleana* and *Brâul*, sang and danced, as we mentioned from the beginning, in a faster rhythm than the traditional one. A new song performed by another singer brought by the filmmakers is introduced here. This is another falsification of reality, because the presence of the soloists was not specific to the weddings in this area, and people used to dance only on instrumental music.

The aesthetic changes, made due to director's aim to build an attractive film combine with the influences of the communist regime on the way of

presenting the custom. Due to their desire to appear on television, at a time when the TV program was only two hours, the locals have overlooked the counterfeiting of reality.

## CONCLUSIONS

The documentary refers, as its own name says, to the *document*, that is, a testimony that serves to know a real or actual fact in the past; but also to *documentation*, that is somehow similar to *information* – the basic element that is used when making such a film. The aim of the documentary is not only to inform, but also to analyze: "It is an exploration behind the obvious, because it investigates not only the happenings, but also the reasons behind them, the attitudes and feelings of those involved, the interpretations of the experts."

In communist Romania, the purpose of the documentary film is changing - it is no longer a form of journalism, or of art, but it becomes an instrument, like a lathe, a plow or a tractor - a tool of the state. Under these circumstances, it has to reveal his usefulness, so it becomes the way of projecting *the new man*, carved by regime with the director's hand and put on TV screens so that the people can see him and follow his example. It's a time when directors are trying all sorts of strategies in order to tell what they want to say, in a deafening battle with the committees that were formed by more and more censors so that the viewer will no longer get the possibility to interpret or think beyond what he sees on the screen.

However, apart from the hundreds of kilometers of film on which the propaganda of the regime was recorded, there remained courageous innovations of the directors of the time, testimonies of the communist period, awarded after 1990 at national and international festivals. Regardless the way there were made of their note of subjectivism, they do not devalue. And each of them retains its

quality of witness of time, "remains a testimony of an age, no matter how it is done. [...] Documentary remains valuable through its very own quality as a document and can even be reused, because the images remain forever."<sup>4</sup>

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*Maria Tănase*, 1986, regia: Laurențiu Damian

*Nunta pădurenească*, 1978, regia: George Deriețeanu

*Va veni o zi*, 1985, regia: Copel Moscu

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<sup>4</sup> Moscu Copel, în Lucian Ionică, *Documentar și adevăr, op.cit.*, p. 110

## THE PENTECOST IN ROMANIAN CONTEMPORARY SOCIETY

Bianca TEODORESCU

PhD Candidate, University of Craiova (Romania)

### **Abstract**

The article represents a research on the Pentecost, (Whitsuntide), in the Romanian contemporary society. The Christian holiday of Pentecost stands for the Christian festival celebrating the descent of the Holy Spirit on the disciples of Jesus after his Ascension, held on the seventh Sunday after Easter. We have resorted for this article to the meta-analytic research method, trying to study carefully the perception that people have on the Pentecost. Although the feast relies on religion, nowadays Romanian people feel more connected to the urban environment, where the rituals have a commercial role. This the reason why during the feasts, the Romanian society leads a continuous fight between what is new and what is old, intending to convince the city dwellers that the traditional elements must remain pure. Tradition is the one that makes the connection between the sacred and the profane.

The traditional Romanian dancers have a special role and they turn into the actors that connect the fantastic world to the real world. By the ritual of the traditional Romanian dancers, people become familiar with their customs and are introduced into a state of liminality. Nowadays, Romanians consider the

Pentecost to be a reunion of them with God and with all kinds of entities from the times when the traditional village represented the center of customs and traditions. The Christian holiday of Pentecost is also seen by the Romanian people as a reunion with their old self. It is important to know the way of getting familiar with and accepting the creation of a new universe, compatible with the Romanian traditions.

**Keywords:** feast, tradition, anthropology, Pentecost, traditional Romanian dancers, custom

**JEL Classification:** Z13, Y80

## **INTRODUCTION**

Nowadays, Romanians get back to their daily routine, they no longer fast and they even resort to the profane values. However, on the eve of the Pentecost, they begin to perceive the essence of religious symbolism in the contemporary Romanian society. They return to the rituals, the myths and to the desire to remain somehow connected to traditions. Currently, Romanians are interested in turning from modern people into simple Christians. In our Romanian tradition, there is a series of rituals performed especially in the villages.

In the absence of the villages, traditions would disappear or they would lose from their essence. Knowing the fact that the contemporary society is inclined to the profane (Hill, 2016; Jarvis, 2016; Pierce, 2016), to everything that is commercial, we have tried to discover the magic within the present space. Beyond the rituals, the magic and the stories of our ancients, it is us, an old, but at the same time, new society. The Christian holiday of Pentecost is celebrated by both of the societies, but each in its own way. The village focuses on traditions, on the return to the old values, while the city dwellers consider this

feast to be a modality of going on vacation again. There is however, in the urban environment, in a continuous progress, focused on the commercial development, something specific to superstitions, to everything that is magic. Actually, the essence remains alive. Even the biggest “atheist” hides something of the magic sphere in his thoughts. This can be observed especially on the eve of the Pentecost.

## **PENTECOST**

The Christian holiday of Pentecost continues the spiritual preparations in the Romanian society, but its effects are not those expected. The current society knows and accepts the importance of this holiday and it considers it to be almost as important as Easter. In this period, the society gets ready to celebrate the myth of the Ascension of Jesus Christ. These preparations acknowledge the importance of holidays for the Christians. The latter acknowledge Jesus as the symbol of rebirth, of revival and of the forgiveness of sins. The continuation of this aspect determines a revival, in the area of myths, of a special symbolism. The Romanian Christian knows his values and traditions and he even fights for their maintenance. The holiday of Pentecost is seen through the recovery of the lost values.

Being aware of the rituals in the current society leads to a new wish of the Romanian people to remain somewhere in the area of the folklore. “On Pentecost, the treasures are burning. The fires are seen only by the good-hearted people. These can also see the fairies “floating gently” through the air. On Pentecost, the water is and the girls wishing to marry wash themselves with this water. People drink wine with wormwood to be healthy during the whole year. If the weather is fine on Pentecost, it will be fine during the whole summer” (Rusu-Pășărin, 2005). During the Pentecost, these words can be heard from people, that

admit that there is a series of traditions, or better say superstitions that connect them to everything that is magical. They become more connected to the traditional values, while the girls, that are the most exposed to these ritualic processes, admit that they do their best to observe at least one of the customs, the most important one being that related to predestination. We have noticed that this custom is still observed by the girls, even in the urban environment. Regardless of the fact that some of them observe the ritual just for the pleasure of it, the fact that they take part in it helps them penetrate into another, different environment. They grow away from the real space they live in and get into that magical time, they take part to the rites of passage, spiritually preparing themselves for a change. It is that that the man destined to them, meant to them, appears under different forms, during other holidays as well and the girls have this thing in view. This superstition relies on the symbolism of magic, of the time when people believed that observing these rituals, they would come to discover the things searched for. Although our society is trained to live in a reality where nothing is believed to be true, unless it is demonstrated, the power of magic remains somehow strangely located and it turns into a power itself.

Actually, the tradition can lose its importance with time, as long as we do not make the most of it by observing the various rituals. These rituals can be noticed all over the country and they are intertwined with the values that people bring out into bold relief by their participation in the rituals. People must become aware of the phenomenon related to the Romanian traditions and implement their experience in the future. Romania relies on the folklore. If the latter loses its essence, the country will experience the alienation from its ancestors, from the perception they had on the establishment of a new vow. The ordinary Romanian people need to return to their roots, acknowledge their

values and associate them with good causes. This is the reason why the folklore must live through us.

The traditional Romanian dancers turn into the main actors in our world. The profane becomes captive and it can no longer be distinguished in front of the masks that hide the secret of tradition, of the ancient customs. The traditional Romanian dancers are perceived as gods by the ordinary people. They revive the long-forgotten or lost mystery. The traditional Romanian dancers connect the neutral spirit of the ordinary Romanians to the magic of a sacred society and by their ritual, they bring peace again among their fellows. The dead persons are seen as some entities disposed to bring about chaos in our world and the traditional Romanian dancers turn into our protectors. By evoking dances and songs, they give shape to real rituals meant to clean the magical space of our society from demons and other bad entities. The traditional Romanian dancers bring us peace and people must show them respect, according to traditions. Thus, we have noticed that nowadays, people admire the traditional Romanian dancers, they are fascinated by their ritual and they relate them to God. Their sending to earth and the getting through several rites of passage meant to clean the world from gloomy values, is the best way to acknowledge that God takes good care of us. We turn back to religion, because in the absence of religion, the traditional holidays would lose their essence.

The liminal space is represented by those people that live estranged from religion and from everything that is related to traditions. They do not admit their affiliation to certain religious spirits, but surprisingly, on the eve of and during the Pentecost, they return to the old customs. This is due to the fact that the religious spirit becomes moral (Colhon, 2015; Федотова, 2016; Ланцова, 2017; Meyer, Meyer & Kot, 2017). They feel guilty if they do not accomplish those things that they learnt during their childhood, if they do not feel a calling,

or if they do not actually believe in these rituals. Moral guilt determines them to keep on learning things about the Romanian traditions. The simple presence at the dance performed by the traditional Romanian dancers carries them into a world that they finally accept, willingly participating in the phenomenon of the rites of passage. This participation offers them a new series of creeds and maybe the most important one is related to the fact that the Romanian people, regardless of the moral, financial or spiritual value, acknowledge or try to return to the places that embody the old traditions.

On the eve of Pentecost, the traditional Romanian dancers get ready for this ritual and they assume the responsibility to share the mysteries of a magical world. No matter whether we consider the current society to be laic, or more commercial than traditional, when the holidays draw near, the Romanians begin to remember that the traditional values still exist and that they did not lose their essence. They know everything about the traditional things and if they do not, they are interested in learning about them. This is the reason why, numberless manifestations of the traditional rituals have been noticed lately, together with the wish to shape a Romanian future deep-rooted in traditions and rituals. On the eve of Pentecost, the myth becomes a way of acknowledging that something different is going to happen for the society.

Presently, the traditional Romanian dancers no longer go to each house to dance, they dance in the public spaces, such as markets, being convinced that people can better understand the values there. The traditional Romanian dancers try to find other ways of remaining close to people. The organization of festivals for example helps them to carry the people back into the past, in a magical world. Suddenly, the markets turn into sanctuaries meant to connect the profane to the sacred, an altar and a gate to another world. It is important that the participants know the value of this dance and accept the fact that it

represents a spiritual salvation. The essence of this dance is to help us remain magical in a profane world.

During the rites of passage, the housewives prepare traditional food, to give away for the dead, shaping thus a connection between the reality and the imaginary. In our culture, the dead play a role. The Christian holiday of Pentecost consists of the preparation of a holiday meal to celebrate the connection between the dead and the living people (Buşu, 2015; Călin, 2015; Villa, Goncalves & Villy Odong, 2017)). The holiday itself divides time into two distinct moments: on the one hand, there is the natural moment, concerned with the creation of rituals meant to bring forward the traditions and celebrate the folklore, (especially by the traditional Romanian dancers) and on the other hand, the acquirement of a gate that can carry them into a world totally different from ours, a world we will all penetrate into, at a certain moment: death. Mister Nicu Panea was mentioning in his book entitled “The bread, the wine and the salt” that: “the death of our fellows makes us become aware of our responsibility towards them; death reveals the fact that man dies to be reborn” (Panea, 2005, p. 131). Thus, during the Pentecost, the dead are unleashed and they can “attack” the living people. Here, the role played by the traditional Romanian dancers is primordial. Death is seen as a revival in this case, but under a macabre, not innocent and cheerful form, as it happens with the Jesus Christ the Savior. Death is seen as one more tradition of the our nation. It is considered that the dead persons have powers, being able to harm the living people. This is the reason why, our tradition knows so many superstitions related to ghosts and demons. However, on the eve of Pentecost, even the dead are subjected to a rite of passage. According to the tradition, they are taken out of their time, unknown to the living people, and they are brought into the real world, totally different from what they had experienced. The powers of the dead people are negative. They

have the possibility to harm the living people (Ferencová, Ślusarczyk, Kot & Mišenčíková, 2016; Popescu & Stefan, 2014; Kot, Tan & Dragolea, 2017).

## **CONCLUSION**

The Christian holiday of the Pentecost revives the revitalizes the symbolism of some old traditions, of a time different from the one we are familiar with. The various manifestations of the rituals arouse the people's wish to learn more. We have noticed that people are curious and they are more willing to discover their culture as it is, without the modern aspects that transformed it. The folklore is revived. By the rituals observed on the eve of Pentecost, the folklore acquires even more importance. We have tried to notice the people's way of receiving these holidays, as well as the way they conserve their energy in order to keep step with the things they need for the rituals. On the eve of Pentecost, people are subjected to different rites of passage, necessary to help them become aware of the symbolism related to customs and traditions.

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## **FREEDOM AND DIGNITY: A BOOK REVIEW**

Ștefan VLĂDUȚESCU

**Professor, University of Craiova, CCSCMOP, Romania**

### **Abstract**

This review focuses on a synthesis book on human freedom and dignity. Contributors are reputed specialists in theology, philosophy and law. The issue is centered on freedom, dignity and the model created by the sacrifice of Martir Constantin Brancoveanu, but it has inductions and in related areas such as education, human value in theology, cultural policies. The research methodology that is largely used is inter-, multi- and transdisciplinary; the perspectives of the approach are varied: the perspective of the monotheistic tradition, the Lutheran perspective, the anthropological perspective, the philosophical perspective, the legal perspective, the epistemological perspective. The ideation of the studies finds convergence in the polyvalent and polyhedral irradiations of the concepts of freedom and dignity. The book is remarkable by its high scientific and theological endowment and represents a significant cultural event.

**Keywords:** freedom, dignity, theology, philosophy, law

**JEL Classification:**

## 1. CONTENT

United Europe's society is one of the values of freedom and dignity. Therefore, a book like „The Dignity and Freedom of the Human Person: Interdisciplinary Approach” (Editor Nicolae Răzvan Stan) (Craiova, Publishing House / Publishing House of the Metropolitan of Oltenia, 2016) is a vehicle for the promotion of these fundamental values, and a proof of opening to multiculturalism and progress. The volume of a high scientific and typographical content includes the communications held in the framework of two international symposia organized by the Faculty of Orthodox Theology of the University of Craiova through the Center for Theological and Interreligious Studies and carried out under the blessing of the High Priest Prof. univ. Dr. Irineu Ion Popa, Archbishop of Craiova and Metropolitan of Oltenia. It is the international symposium „The Paradigm of Human Dignity, Between Simplification and Mystification: Theological, Philosophical and Legal Analysis” (Craiova, October 6, 2014) and the symposium „Human dignity and freedom, reality and ideal. Model of the Holy Voivode Martir Constantin Brâncoveanu „(Tismana Monastery, 7-10 October 2014).

The book has an explanatory preface signed as editor of the Conf. Dr. Nicolae Răzvan Stan and a modeling introduction made by His Eminence Prof. Univ. Dr. Irineu Ion Popa; It is structured in three parts: „Human dignity and freedom: the theological paradigm” (18 communications), „Dignity and human freedom in interdisciplinary analysis” (18 communications) and „The Holy Martyr Constantin Brâncoveanu - model of dignity and freedom”).

The study with which the High Priest Prof. Dr. Irineu Ion Popa, Archbishop of Craiova and Metropolitan of Oltenia, opens the volume, entitled „Human dignity and freedom, reality and ideal. The model of Saint Voivode Martir Constantin Brâncoveanu”, is of great theological, methodological and

synthesis relevance. In this, it defines the thematic and methodological framework in which the other 42 studies are generically subsumed as a sign of cohesion and spiritual altitude. The irradiating themes, the major issues in the debate are clarified to be the freedom, dignity and model of the Martirian Voivode Constantin Brâncoveanu. On the other hand, the methodological working principle is incidentally specified: „The explanation of these problems is done through a reasoned argumentation of practical examples and reasons” (Popa, 2016, p. 25).

Although it is made up of research from areas, and tremendous fields of thought, knowledge, spirituality and faith, the volume has an admirable convergence and consistency that make it unitary and homogeneous. What gives first of all and obviously the cursivity, compactness and cohesion of the book is thematic. Each of the nuclear themes gets comparative, analytical and synthetic developments and extensions. In the painting of freedom and dignity are called: the knowledge (in the study „Knowledge and freedom from a philosophical perspective, by Prof. Dr. Ion Popescu), the martyrdom („The Martyrdom as an Affirmation of Freedom and Love in Christ”, by Assoc. Prof. Dr. Teofan Mada), the destiny („Freedom and destiny at Plotin”, by Prof. Dr. Adriana Neacșu), the responsibility („Freedom of choice as a gift and responsibility, according to the teachings of Philocalia” by Assoc. Prof. Nicolae Răzvan Stan).

The methodological framework includes a multitude of research perspectives: the anthropological perspective (in „Anthropological Mutations in the Context of the Ideologies of Modernity”, by Prof. Dr. Cristinel Ioja), the Lutheran Perspective (in „Religion and Human Rights: a Lutheran Perspective”, by Prof. Dr. Gunnar Heiene), the patristic perspective (in „The Patristic Study of Man”, by Metropolitan Hilarion Alfeyev), the perspective of the monotheistic tradition (in „The issue of freedom in monotheistic tradition”, by Assoc. Prof.

Dr. Nicolae Morar), the philocalistic perspective (in „Freedom of choice as a gift and responsibility, according to the teachings of Philocalia”, by Assoc. Prof. Dr. Nicolae Răzvan Stan), the philosophical-legal perspective (in „Human Freedom - Philosophical-Legal Aspects”, by Prof. Dr. Gheorghe Dănișor), the Epistemological Perspective (in „The Crisis of Society and Human Dignity: an Epistemological Perspective”, by Prof. Dr. Ana Bazac), the perspective of criminal regulation (in „Protection of Human Freedom is through criminal regulations”, by Assistant Prof. Dr. Raluca Voinea), the historical perspective (in „The Brâncoveni Holy Martyrs - the Lord's Family and Her Sacrifice for Belief in God”, by Assoc. Prof. Dr. Emilian Lovișteanul), the ethical perspective (in „Pride, pride, dignity”, by Assoc. Prof. Dr. Ioan Lascu). These perspectives are underpinned by theological hermeneutics, theological hermeneutics and legal hermeneutics (Федотова, 2016; Ланцова, 2017) .

## **2. CONCLUSION**

The book is of high scientific, theological and typographical importance and is a cultural event. It is instructive and productive; that is why it is read with pleasure.

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## **FREEDOM OF PRESS IN CURRENT SOCIO-POLITICAL ENVIRONMENT IN ROMANIA**

Georgiana STĂNESCU, Ionuț SUCIU  
University of Craiova

### **Abstract**

This study analyses the way journalists' freedom of expression is protected in current socio/political context. It has started from the fact that Mass Media is the guarantee of any modern democracy, and respect for freedom of expression is essential in the current European environment. We have shown that Romania guarantees through the Constitution, but also through other international treaties to which it is a signatory, the freedom of expression of every citizen, and, implicitly, the freedom of press. But in laws and treaties things seem simple, while in reality in the courts, the situation is completely different and, above all, extremely complicated. The study highlights the case of a journalist from Constanța, who was sued by the former mayor of the city on the grounds that his image was damaged in a TV show on a local television station. Thus, the views of the Romanian institutions, on the one hand, and the one of the European Court of Human Rights on the other, were analyzed. The ECHR ruled for the journalist in the case against the former mayor of Constanța (Ghiulfer vs. Romania), instead, two Romanian courts forced the journalist to

pay moral damages and make him publicly apologize in a large circulation newspaper.

**Keywords:** freedom of expression, mass media, process, democracy, jurisprudence

## **INTRODUCTION**

"Freedom of expression is the fundamental right of man to express his thoughts, opinions, religious beliefs and spiritual creations of any kind (...) Considered in the complexity of its legal content, freedom of speech is one of the oldest civil liberties, a traditional freedom, known either under its name or under its aspects' names, freedom of words or freedom of the press." (Dănișor, 2009) Almost all the world's countries have an ideal proclaimed to ensure respect for human rights for each of their citizens. Freedom of expression is considered to be the essential condition of any democracy (Turpin, 1998), and under this idea it has been defined in both domestic and international law. However, in the current constitutional environment, such a fundamental right is flagrantly violated by two Romanian courts (the Constanța Court and the Constanța Court of Appeal). Although this case has ended in failure in Romania, the case can still give hope to journalists who practice in good faith and especially in the interest of the citizen, that after exhausting all internal remedies, the ECHR can be reached, which truly guarantees free speech.

## **GHIULFER VS. ROMANIA**

The „Ghiulfer vs. Romania” case, questioned here, targets a journalist from Constanța, who has been sued by the former city mayor, who felt injured by her in a TV show on a local television station. The journalist presented the

results of some investigations, demonstrating the mayor's relations with controversial characters from the underworld. "The information was the result of an investigation by a team of 12 investigative journalists who drafted a monograph of organized crime in Constanta." (Obae, 2008). In court, the politician asked through his lawyers that the journalist should be obliged to apologize publicly and he demanded damages totaling 200,000 lei. At the merits, the magistrates of Constanța Court dismissed the action as unfounded after the journalist provided evidence to support her claims. Moreover, it is apparent from the court's explanatory statement that magistrates have taken account of ECHR jurisprudence in resolving the case. (Decision in File No 12769/2006)

The mayor appealed and the magistrates of Constanța Court approved the request. Thus, the journalist was obliged to publicly apologize in a large circulation newspaper in Constanța as well as in a national one, and was additionally obliged to pay the mayor moral damages amounting to 50,000 lei and court costs. The journalist appealed against this decision, but the Court of Appeal Constanța maintained the judgment of the Court (Decision in File No 2405/212/2006).

In 2009, the journalist notified the European Court of Human Rights. She called for defence for her freedom of expression by showing that Article 10 of the European Convention on Human Rights was violated in Romania. The judges' decision at the ECHR was favorable to the journalist. The court found that her right to free speech had been violated and would receive 18,500 euros from the Romanian state. In the defense of the journalist, her lawyer also used ECHR jurisprudence and based her plea on an older case, in which the city's mayor himself, at the time journalist as well, was defended in a case with similar accusations.

The Romanian Government's defense attorney specified to the ECHR that "the interference in a journalist's freedom of expression is admissible when his claims are not real, the journalist does not take all steps to document and substantiate or fails to do so in good faith" . (Hotnews.ro, 2017) The Government's lawyers also told the Court that during the televised broadcast the journalist had made statements that were related to private life rather than the public position of Constanta mayor at that time, thus attempts were made in order to denigrate him.

## **INTERNAL AND INTERNATIONAL LEGISLATIVE FRAMEWORK**

The journalist was convicted by two Romanian courts, in the context in which the mayor himself participated in the respective tv show, so he had the opportunity to respond directly to the allegations and to protect his image. Moreover, she was condemned in the current constitutional context, in which the fundamental law guarantees citizens' rights and freedoms. Thus, Article 30 of the Constitution of Romania defines freedom of expression as follows: "Freedom of expression of thoughts, opinions, or beliefs, and freedom of any creation, by words, in writing, in pictures, by sounds or other means of communication in public are inviolable."

However, the Constitution of Romania provides a specific legal framework only for the freedom of expression, not also for the freedom of the press, as other constitutions of many democratic countries do. So, freedom of expression represents the general framework that includes freedom of the press, but the two cannot be equated. Probably this is the premise used by the magistrates who judged the journalist's trial in Constanța. "Unlike other means of expression, expression through the media has certain peculiarities regarding

the object, the holders, the means of exercising and the finality. These are, of course, included in the generic content of freedom of expression, but they determine the specificity of freedom of the press. "(Ionescu, 1999)

Opinions in the sense of recognizing a distinct constitutional right have also been expressed in the Romanian doctrine. Victor Ionescu says that there may be conflicts between the two rights, and in the media there are restrictions and limitations that are not to be found in the content of the freedom of expression. This is due to the fact that the press has immunity only if the published information is compatible with the constitutional order. In conclusion, freedom of expression and freedom of press are not equivalent, despite the fact that the former includes the latter. But we cannot underestimate the importance of press freedom. It is the guarantee of the democracy of any state, and via media, people can form their own ideas and beliefs based on the information provided by journalists. That is why perhaps the best solution would be the constitutional recognition of this freedom.

Thus, the media has an overwhelming importance in ensuring the good progress of the democratic society, both for its evolution and that of the individuals that are part of it. The importance of freedom of expression can be explained on two separate plans. As an individual freedom, "it is obviously a necessary condition for the development and activity of each individual, the means that one uses in order to make his own thoughts, opinions and feelings known to others" (Rădulețu, 2006). On the other hand, as a social freedom, it is one of the primary conditions for guaranteeing a state's democracy. In a country like Romania marked by "corruption, conflicts of interest and fraud" (MCV report of the European Commission, 2017), the press plays a key role - the fourth power in the state that genuinely guarantees the coherent existence of the three others. But, by its overwhelming role in society, it can turn into an enemy of

power, and an example is the strategy of the Supreme Council of Defense of the Country, which included in its content, in June 2010, at the chapter referring to vulnerabilities, "the phenomenon of press campaigns that have as a purpose the disparagement of state institutions by spreading false information about their activity, the pressures exerted by some press trusts on political decision, in order to obtain economic advantages or in relation to other institutions of state" (<http://www.presidency.ro/>, National Defense Strategy of June 2010). That is why politicians are interested in weakening the influence of the media, as the former mayor of Constanta tried and partially succeeded in Romania, in the case of the journalist.

Internationally, the Council of Europe has developed a series of laws on freedom of expression and on free access to information, its fundamental law being the European Convention on Human Rights. Freedom of expression and information is extensively regulated in Article 10 of the ECHR. The Convention for the Protection of Human Rights and Fundamental Freedoms, as amended by Protocols no. 3, 5 and 8 and completed by Protocol No. 2, signed in Rome on the 4<sup>th</sup> of November 1950 (published in the Official Gazette No 135 of the 31<sup>st</sup> May 1994), in Article 10, paragraph 1, provides: "Everyone has the right to freedom of speech. This right includes freedom of opinion and the right to receive or communicate information or ideas without the interference of public authorities and without taking into account the borders."

Freedom of expression occupies a special place in the category of fundamental rights because it is the basis of any democratic society. The importance of this freedom was reflected for the first time in the Handzside case against the United Kingdom, in 1976 and then resumed several times in subsequent cases. "Thus, freedom of expression is one of the essential foundations of a democratic society, one of the fundamental conditions of its

progress and the individual fulfillment of its members. Subject to paragraph 2 of article 10, it covers not only information or ideas that are favorable to the public, or which are considered harmless or indifferent, but also those that offend, shock or worry the state or a particular segment of the population." (Press Monitoring Agency, 2001) Freedom of expression serves a double desideratum. On the one hand, it ensures the fulfillment of each individual, representing an aspect of the principle of individual autonomy, and on the other hand, in relation to society, freedom of expression is an extremely important means of ensuring its functioning and it is also important for guaranteeing democracy.

Freedom of expression is not absolute. Paragraph 2 of Article 10 restricts this right when the use of freedom is directed against values or even democracy itself. In the present case, we are dealing with a possible damage to the dignity of the former mayor, a value protected by paragraph 2, but it should be noted that the restrictions on freedom of expression are controlled by the Court by applying principles of interpretation of article 10, and the prominent role of the freedom of expression, affirmed at least at the basic level, has often been observed. Thus, the Romanian courts had all the necessary ways to protect this fundamental right.

Moreover, Romania ratified the European Convention on Human Rights and the Additional Protocols by Law 30/1994 and was published in the Official Gazette No 135 of the 31<sup>st</sup> of May 1994 and took effect on the 20<sup>th</sup> of June 1994. The Convention's statute in Romanian domestic law is covered by two articles of the Constitution of Romania. According to art. 11 "the treaties ratified by the Parliament, according to the law, are part of the internal law", and according to art. 20 "Constitutional arrangements on the rights and freedoms of citizens will be interpreted and applied in accordance with the Universal Declaration of Human Rights, with the covenants and other treaties to which Romania is part

of." If there are inconsistencies between the covenants and the treaties on fundamental human rights to which Romania is part of, and internal laws, the international regulations take priority."

So the articles in the above-mentioned Constitution incorporate the text of the Convention into Romanian law, while providing a legal force superior to domestic law. In parallel, it allows the application of the provisions of the Convention by the Romanian courts. The role of the Convention in interpreting the constitutional provisions on fundamental rights and freedoms is also important, and this role has been expressed on numerous occasions, its decisions containing references to the jurisprudence of the European Court or the text of the Convention

## **CONCLUSIONS**

The case of the journalist in Constanța, the limitation and the violation of the right to free expression, underlines an increasingly pressing issue of the Romanian Justice, namely, the non-unitary practice of the courts. It is easy to observe how the Constanța Court took account of the jurisprudence ECHR, while the Tribunal and the Constanța Court of Appeal ignored it. Everything happens in the context in which Romania incorporated the provisions of the Convention into national law and by ratification, it automatically created a series of rights in favor of individuals, rights which can be invoked before the national courts, which are competent to judge them from the perspective of the Convention's text and ECHR jurisprudence. So, there are still major problems in guaranteeing free expression in Romania. However, the journalist's case in Constanta can give hope to any journalist who does his job in good faith. He can hope that no matter which are the political pressures exerted on the country by Justice, the European Court of Human Rights remains a categorical guarantor of

this freedom. Moreover, with the ECHR settling this case, an important judicial precedent was created in the freedom of expression that can be invoked in the courts in Romania, hoping that in the future the magistrates will take into account the jurisprudence existing in the article 10 of the European Convention Of Human Rights.

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## **COULD EMPLOYEES' MOTIVATION BE INCREASED BY A BETTER ORGANIZATIONAL COMMUNICATION? A SOCIOLOGICAL PERSPECTIVE**

Gabriela MOTOI

PhD Lecturer, Faculty of Social Sciences, University of Craiova

E-mail: [gabrielamotoi@yahoo.com](mailto:gabrielamotoi@yahoo.com)

**Abstract:** This article is presenting the results of a sociological research among employees of private organizations to see how internal communication works and how works the relationship between employee's communication and motivation. Although the theoretical framework falls within a broad field, in the first part of the article we have chosen to present only those perspectives that refer to internal organizational communication and the way in which it influences employee motivation. For the research part of the article, we have presented the results of some questions from an applied opinion questionnaire, which may be useful for explaining the fundamental idea of this article, namely that in any organization, the development of employee motivation is very important as it contributes to the realization of a dynamic and efficient professional community, based on a common objective - achieving the goals of the organization.

**Keywords:** *organization; internal communication; needs; motivation; strategy.*

## **INTRODUCTION AND CONTEXT**

In every organization, the internal communication plays a very important role in promoting the various ethical initiatives undertaken by the organization (managing emotions, motivation, employees' socialization, promoting leadership etc.). When it circulates efficiently, information favours communication, and therefore cohesion, motivation, creativity, and making effective decisions. Therefore, identifying informational corporate systems is a force for the employees, allowing them to position themselves within the organization and to hold useful information at the right time.

At the same time, in any type of organization, "managerial positions can be described as communication centres" (Longenecker, 1969, p. 461), managerial communication being subject to specific ethical rules, that can be found in organizational culture, organization policy and, obviously, in the individual ethics of managers. In any organization, "the manager must understand and use well the language, both verbal and nonverbal one, for efficient management of its company. Without understanding the power and effects of the language, he cannot operate optimally to adjust and synchronize individual efforts of his subordinates" (Voinea, Busu, Opran, Vlăduțescu, 2015, p. 174)

The process and the products of managerial communication are based on concepts, principles, standards and rules, and take different forms. Managerial communication can be defined as "the form of communication used by managers and leaders during their working activity. In order to successfully accomplish this task, companies hire communications specialists as counsellors of the leadership team, who train them in communicating with all types of audiences, including the internal ones" (Iacob, 2001, p. 10).

The efficient organizational communication that appears “when the right people receive timely the adequate information” (Cândea, 1996, p. 182) represents an important part of communication management, if we consider the fact that nowadays the motivation and management style applied in businesses are closely linked. Moreover, management has evolved greatly, moving from a vision focused on authority and constraint to a more human vision, based on interpersonal relationships and communication. In many specialized studies, we find the issue of *participatory management*, that type of management whose main objective is to correlate the objectives of the employees with the company's objectives. And this correlation can be done very easily through the transmitted messages, because “a second objective of the communication, after the communication itself, is to configure a message and this message to have an interpersonal, group, organizational, social effect” (Vlăduțescu, 2013, p. 277).

This article analyses the results of a quantitative research, starting from the hypothesis that in any organization there is a strong link between communication and motivation, managers needing to know how to transmit and present certain situations (issues) in such a way as to motivate and maximize results. Being motivated, employees will never have the feeling that they are just plain executives within the organization, developing, therefore, a “proactive motivation” (Parker, Wall, Jackson, 1997, p. 902)

## **SOCIOLOGICAL APPROACH ON ORGANIZATIONAL COMMUNICATION IN THE CONTEXT OF EMPLOYEE MOTIVATION. THEORETICAL FRAMEWORK**

Although the concept of communication has been approached from many perspectives (Dragan, 2007, McQuail, 1999, Marinescu, 2003) in many specialized papers, with many schools and currents of thought (Palo Alto

Communication School, School of Frankfurt, School of Chicago), it basically refers to “a process of communicating intelligent information, ideas, between individuals or groups; any social activity from simple to complex cannot function outside this basic concept” (Tran, Stănciugelu, 2001, p. 4).

In order to be considered as organized, “communication must have the following characteristics: (1) being goal-oriented, that is to say, reflect an overall plan and the objectives of the organization; (2) being multidirectional, that is to say from top to bottom, horizontally, vertically, etc.; (3) being instrumental, to rely on a variety of media according to the objective; (4) being adapted, i.e. to use the information systems specific to each sector of activity and to be consistent with the promoted organizational culture; (5) being flexible, to integrate informal communication and create structures that favour it” (Iacob, 2001, p. 51).

If we take into account the neo-durkheimist perspective of organizational analysis, then we will consider that any organization is reduced to a division of labour and to a process of coordination-integration. According to this perspective, in the defining characteristics of organizations, there are elements that refer either to the process of division of labour - division and distribution of tasks), or elements that refer to the coordination-integration process - communication, payroll, control systems etc (Bernoux, 1985, p. 108).

From the point of view of organizational sociology, organizational communication refers to “the process through which the exchange of messages takes place in order to achieve the individual and common objectives of its members” (Zorlențan, Burduș, Căprărescu, 1996, p. 153).

In any organization, the internal communication has the primary role of promoting a common goal-building. It is a social dialogue tool that is used to organize and manage the flow of information within the company and to

disseminate information clearly and efficiently. Through this type of communication, the information is managed, organized, disseminated in every company (Peretti, 2008, p. 20). Most of the time, it is related to the way that organization is structured. For example, in an organization that has a centralized structure (the Taylorist model), communication is often formal and written.

Information is differentiated by compartments and is transmitted downwards - from superiors to employees, and its transmitter is the only competent person in the organization to handle complex issues that he (she) has to decompose into simple elements and to identify specific and clear solutions. Thus, “communication, the discourse and the message are inseparable, especially because they are constituent elements of the same order” (Vlăduțescu, Voinea, 2016, p. 134).

On the other hand, in small organizations, communication is predominantly oral, through direct contacts (face-to-face), both horizontally and vertically, all participants having equal access to information; written communication is more used in relations with the outside organizational environment. From this, we can conclude that the more the number of departments in an organization grows, the more complex is its structure and communication network (Roussel, p. 54).

The aspect that is analysed with in the research part of this article is the relationship between communication and employee motivation, motivation being a cyclical process (Castañeda, Toulson 2013) of “allocating energy to meet the needs of the individual, which is based on the individual-company collaboration, that is the dedication by the individual of his time and energy in return for a reward, mainly a material reward” (Pritchard and Ashwood, 2008, p. 6-8).

In this sense, the organization's role is to promote and manage the motivation of all employees, and to do this through internal institutional communication.

The employee motivation management (which must include also elements of behavioural psychology – people always choose the behaviours that will bring them the greatest rewards) must take into account several aspects, such as work organization, employee involvement, and the specific objectives of organization, which have to be known and appropriated by each employee.

One of the motivations considered to have a strong force to influence people's behaviour in any organization in order to increase work performances is reportable to material incentives and rewards. It is obvious that “this type of motivation is focused on the work environment or “hygiene factors” (Herzberg), as it is equally obvious that the supposition underlying the adoption of this motivation strategy is based on the economic model of human behaviour” (Vlăsceanu, 2003, p.251).

On the other hand, employees of any company show the need for social relationships (Aldelfer), a need that can be expressed by the desire to integrate into a work team, to have contacts with other employees, to develop congenial conversations other colleagues, to participate in trade union activities etc.; this type of need corresponds to the superior needs that we encounter also to Abraham Maslow - the need for self-esteem and the social need (Roussel, 1996, p. 35).

## **METHODOLOGY**

The applicative part of this article is presenting the results of a sociological quantitative research among 118 people working in multinational companies from the following fields of activity: banking, insurance, sales, the

automotive industry, IT. The aim of the research was to highlight the acute need for new organizational communication strategies, in order to increase the sense of belonging to the organization and, implicitly, to increase the productivity of work, but also to emphasize the role of the organizational climate in the labour productivity.

The type of sampling that we have used was non-probabilistic, convenient sampling. Non-probabilistic sampling occurs if “it is not possible to determine the probability of a member of the statistical collectivities to be selected in the sample” (Chelcea, 2009).

We have used as methods of research the sociological survey and the statistical analysis of the resulting data. The research tool was the opinion questionnaire, consisting of 29 questions (22 close-ended and free-form answer questions and also 7 factual questions).

As we may see in Table 1, regarding the structure of the exploratory group by sex and age, this was relatively balanced, the questionnaires being applied to persons aged 18-55 (the highest proportion being in the 26-35 age group), of which 48.3% were women and 51.7% were men.

**Table 1: Structure of the exploratory group, by sex and age category**

|    |                         |               |
|----|-------------------------|---------------|
| 1. | Feminine                | 48,3%         |
| 2. | Masculine               | 51,7%         |
|    | <b>Total</b>            | <b>100,0%</b> |
| 1. | Between 18 and 25 years | 18,3%         |
| 2. | Between and 26-35 years | 41,7%         |
| 3. | Between and 36-45 years | 18,5%         |

|              |                         |               |
|--------------|-------------------------|---------------|
| 4.           | Between and 46-55 years | 21,5%         |
| <b>Total</b> |                         | <b>100,0%</b> |

In order to get a clearer picture of the organizational climate in the companies where we have conducted the research, we have chosen to apply the questionnaires especially to people who have been in the company for more than 1 year. Although, as it can be seen from the table below, the questionnaires were applied to all categories of employees, the highest weights were recorded for the respondents who worked in the company for a period of 5 to 10 years - 41.6%, followed by those from '1-5 years' category - 27.8%. We opted for this stratification of the respondents, starting from the idea that full integration within an organization and, implicitly, assuming its goal is a process that ends after at least 1 year from starting work.

**Table 2: How long have you been working in this organization?**

|              |                    |              |
|--------------|--------------------|--------------|
| 1.           | Less than 1 year   | 18,3%        |
| 2.           | 1-5 years          | 27,8%        |
| 3.           | 5-10 years         | 41,6%        |
| 4.           | More than 10 years | 12,3%        |
| <b>Total</b> |                    | <b>100,0</b> |

The first question's goal was to get an image of how respondents perceive the role of internal communication within an organization, mainly from the point of view of the effects it has at the organization level. From the responses we may observe that in the respondents' view, internal communication helps to create an organizational climate, which is beneficial for the development

of motivation (42.4%) and for increasing the cohesion and belonging of the individuals to the organization - 29.8%. In fact, in our respondents' view, communication cannot be limited to creating an information dissemination network - only 5.1% indicated this response

**Table 3: Generally, what is the role of internal communication within an organization?**

|              |  |               |
|--------------|--|---------------|
| 1.           | Promoting a better organizational climate that is a source of motivation   | 42,4%         |
| 2.           | Increasing cohesion and belonging to the organization                      | 29,8%         |
| 3.           | Communicating and explaining the organization's strategy                   | 14,5%         |
| 4.           | Encouraging adhesion of external collaborators to the organization's goals | 8,2%          |
| 5.           | Creating only a network of information dissemination                       | 5,1%          |
| <b>Total</b> |  | <b>100,0%</b> |

The respondents being employed in companies from different areas of activity, of different sizes, the internal communication methods used most often are also different. Thus, as we have shown in the theory of the article, in small organizations, communication is mostly done through the notice, meetings or oral. Oral communication facilitates direct and rapid communication between agencies and departments, but the information is not always reliable and formal. There is a risk of rumours, and the transmission of false information, because the source of the information is not always known. In larger organizations,

communication is done more through the Internet (Email, Skype), Intranet, fax, or through meetings (within the same department).

As a whole (regardless of the size of the organization), the most commonly used means of communication and, implicitly, the transmission of information are: Internet (29.8%), meetings (27.3%), notice board (10.6%), fax (5.2%), oral communication (5.2%).

**Table 4: What are the most common means of internal communication within your organization?**

|    |                          |               |
|----|--------------------------|---------------|
| 1. | Internet (E-mail, Skype) | 29,8%         |
| 2. | Meetings                 | 27,3%         |
| 3. | Phone                    | 22,1%         |
| 4. | Notice board             | 10,6%         |
| 5. | Oral communication       | 5,2%          |
| 6. | Others*                  | 5,0%          |
|    | <b>Total</b>             | <b>100,0%</b> |

*\* Under 1%, each: fax, internal mail, service note*

We can say that in the companies in which we conducted the research, internal communication is an efficient one, given that the respondents indicated in a share of 77.7% that they have access to all the information necessary for their activity within the organization. The percentage of those who indicated that they do not have access to all the information is 17.5%, more than three quarters of those who have said this are working in the banking field, where the

access to some confidential information is only allowed to those who are at a high management level (especially decision-making level).

**Table 5: Do you have access to all the information needed for your activity within the organization?**

|    |              |             |
|----|--------------|-------------|
| 1. | Yes          | 77,7%       |
| 2. | No           | 17,5%       |
| 3. | N/A          | 4,8%        |
|    | <b>Total</b> | <b>100%</b> |

Thus, access to information is equal; no person in the company has the ability to make information management a source of individual power, which means that in the case of the companies that were part of our research, the communication networks are flexible. The efficiency of communication is also represented by the fact that it operates at all levels, including bottom-up communication, as confirmed by the data presented in the table below, which shows that only 21.8% of respondents' superiors do not take into account the suggestions for improving the activity within the organization.

**Table 6: Does your direct superior take into account your suggestions for improving the activity within the organization?**

|    |                      |       |
|----|----------------------|-------|
| 1. | Yes, sometimes       | 38,2% |
| 2. | Yes, but very rarely | 26,7% |
| 3. | No, never            | 21,8% |

|    |              |               |
|----|--------------|---------------|
| 4. | Yes, always  | 13,3%         |
|    | <b>Total</b> | <b>100,0%</b> |

Although most of the times a person's selection within a company is a decision of the recruiter/HR specialist and of the director/manager of the company, this decision is brought to the attention of the other persons hired, before the new employee arrives (47.3% of respondents said that this practice is always used in their organization). This practice not only contributes, to some extent, to maintaining effective internal communication, but can also facilitate the organizational integration of newly employed people.

**Table 7: When a person is employed in your organization / service / department, are you informed about this before he (she) arrives?**

|    |                      |            |
|----|----------------------|------------|
| 1. | Yes, always          | 47,3       |
| 2. | Yes, sometimes       | 38,7       |
| 3. | Yes, but very rarely | 8,8        |
| 4. | No, never            | 5,2        |
|    | <b>Total</b>         | <b>100</b> |

Because meetings are one of the most important ways of internal communication, we have tried to observe how effective is the vertical way of transmitting information, both from top to bottom (superior-subordinate) and bottom-up (subordinate-superior).

As we may see also from the table below (*Table 8*), both types of communication are efficient, superiors manage to make themselves understood

within the meetings ‘to a large extent’ (57,5%), while 50,8% of our respondents (as subordinates) have indicated the same answer category (‘to a large extent’)

Thus, within the companies from the research group, downward vertical communication is efficient; the affective and emotional components of the employees are not neglected. This is particularly important aspect because “in situations where the subordinate does not have too much information besides the order to perform certain activities, he applies himself to a position of executioner, which can be frustrating for him and may have a negative organizational impact” (Pânișoară, 2005, p. 280).

**Table 8: The efficiency of the top-to-bottom and bottom-up communication**

| <b>To what extent do you think that your superiors manage to be understood by the participants (you, by default) during work sessions?</b> | <b>%</b>   | <b>To what extent do you consider yourself able to be understood by your superiors when speaking during work sessions?</b> | <b>%</b>   |
|--|------------|--|------------|
| To a large extent  | 57,5       | To a large extent  | 50,8       |
| To a small extent  | 20,0       | To a small extent  | 26,7       |
| To a great extent  | 17,5       | To a great extent  | 14,2       |
| They fail to be understood   | 1,7        | They fail to be understood   | 2,5        |
| N/A  | 3,3        | N/A  | 5,8        |
| <b>Total</b>   | <b>100</b> | <b>Total</b>   | <b>100</b> |

Regarding the level of satisfaction with the job descriptions, we consider that this is a relatively high one, 58.3% of the respondents affirmed that they do not consider that they have too many attributions in the job description. It is

also interesting to note that among those who appreciated that they have too many attributions in the job post, 64.3% communicated this to their superior. This percentage highlights the fact that there is an efficient communication within the organizations of the respondents, which, in general, has significant effects on both productivity and the working climate.

**Table 9: Attributions in the job description: evaluation and satisfaction**

| <b>Do you think you have too many job assignments and its should be reduced?</b> | <b>%</b>     | <b>If so, did you communicate this to your immediate supervisor?</b> | <b>%</b>     |
|--|--------------|--|--------------|
| Yes  | 34,0         | Yes  | 64,3         |
| No   | 58.3         | No   | 33,6         |
| N/A  | 5,0          | N/A  | 2,1          |
| <b>Total</b>   | <b>100,0</b> | <b>Total</b>   | <b>100,0</b> |

Respondents' motivation also arises as a result of the good communication relationships they have with both their immediate superiors and their colleagues with whom they work directly. In assessing communication relations with direct superiors, 89.8% said they were 'good' and 'very good' and only 4.9% considered them 'slightly tense'. At the same time, relationships with colleagues were rated 88.5% as being cordial.

**Table 10: Communication with immediate superiors and colleagues**

| <b>How do you appreciate the relationship with your immediate superiors?</b> | <b>%</b> | <b>How do you appreciate the communication relationships you have with your colleagues whom you</b> |  |
|--|----------|---|--|
|  |          |   |  |

|                |              | <b>work directly?</b>   |              |
|----------------|--------------|-------------------------|--------------|
| Very good      | 37,1         | Cordial, in general     | 88,5         |
| Good           | 52,7         | Tense with some of them | 5,2          |
| Slightly tense | 4,9          | Of indifference         | 1,4          |
| Tense          | 0,7          | N/A                     | 4,9          |
| N/A            | 4,6          |                         |              |
| <b>Total</b>   | <b>100,0</b> | <b>Total</b>            | <b>100,0</b> |

The data in the above table shows why internal communication should be considered as the engine for the exchange of information between employees, whatever their position or function, in order to better integrate and complement the actions that contribute to the organization's goals. An efficient communication is the source of motivation and therefore a tool for improving performance. At the same time, poorly managed communication is a source of institutional crises, which are very damaging to the development of any organization.

## **DISCUSSION**

Through this article, we have analysed one of the most important aspects that lead to the achievement of an organization's goals and meet the needs of employees, namely, we wanted to find out what the impact of internal communication on employee motivation is. As a result of our research, we found that organizations have well-defined internal communication strategies in order to influence employees in terms of motivation

We must not forget that any company is an organization, a well-structured set of well-structured interaction systems whose primary objective is profit (in order to survive in an increasingly competitive economic market) and

therefore any organization must adopt a good internal communication strategy to motivate employees, meet their needs, increase their cohesion, thereby delivering effective and efficient human resources and therefore a plus value to the company.

Thus, as can be seen from the results of our research presented below, the development of intrinsic motivation is very important as it contributes to the realization of a dynamic and efficient professional community in which all have a common goal - the goal of the organization. This goal can be successfully achieved when people in the system feel the need for recognition and self-realization, and they feel professional fulfilled due to the activities they carry out within the organization.

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## **JOURNALISM, BETWEEN AN AVANT-GARDE PROFESSION AND A PROFESSION IN CRISIS**

Dan Valeriu Voinea, Xenia Negrea  
Journalism Specialization, University of Craiova

### **Abstract**

In this article we analyze the professional status of the journalist, in the context of more and more frequent problems. We have touched all the important moments in the history of the profession and faced two ideological ideologies: the avagard and the crisis. Our findings show that, despite so many changes in substance in journalistic logistics, the essence of journalism has remained the same, because journalism is not just a channel, an informational support, it is a science, a set of procedures to collect, process and distribute information. Journalism is at the forefront of knowledge, not in the ariergard. It informs, not educates. It captures all the technological changes and assimilates them, to become more powerful, more efficient.

**Keywords:** Journalism, education, information, crisis, avant-garde, acceptability

**JEL classification:**

## **INTRODUCERE**

Perhaps journalism has never crossed such a stormy area as it did after the economic crisis of 2008. The retrospective shows that journalism has always faced profound changes. Journalism has always been the profession of open, sheltered spaces open to the deepest mutations. Journalism is at the forefront of the mentalities of society. This has no way of not structurally marking it.

## **INFLUENȚĂ SAU EDUCARE**

Through novelty and addressability, through this right of preemption on information, journalism was (and is still) an extremely powerful source of influence and social change. We could even say that this is another undisclosed feature among researchers. This influencing function can compete with the educational function. It is already a canonical observation that journalism is attributed the function of education in society.

We consider it a quite optimistic view, far removed from the targets and possibilities of current journalism. It has also departed from the deeper sense of the term "*education*".

How realistic is the claim that journalism should educate its audience? Is the journalist an educator? Does he have the necessary general skills, the time and resources to do what is called education?

Perhaps the only point on which journalism could have such a profound impact is democratic education - education of freedom of expression, education of pluralism of opinions, in the sense of exercising the acceptance of the other's opinion and the tolerance of the other.

How can journalism educate as long as the act of communication can be temporarily or permanently suspended at any time? How can a journalist educate as long as the act of education involves certain skills and abilities that teachers must have? The audience's expectations of journalism are too high in this regard. The fact that it increases knowledge can be a sufficient function for journalism. We no longer truly met such belief in the mission, or, better said, in the role of the press. Hegel once remarked that society is modernizing when it changes its point of reference and authority from religion to something more current, more in line with the evolution of social norms.

In this direction, we have interpreted and present here the impact that Alain De Botton recognizes for reading journalistic material, "*news*," he says. Alain de Botton believes that "*we suspend our lives*" when we look to see, to find out "*what's in the news*". The philosopher believes that this is the journalistic stake, in a way: letting journalists tell us what is important and what is not, what happened, and how it happened.

In this professional monopoly, the "*science*" of the press would tell us what is important to us and what to think about. But de Botton goes further, considering that from this monopoly that "*news takes over the role of the teacher*" (de Botton, p. 12).

For these reasons, it is an ideal news agency, because „*the challenge is to transcend the current dichotomy between centers that offer quality but impotent instruction, on one hand, and those who deliver sensationalism that is relieved of responsibility, on the other*” (de Botton, p. 33). Ignorance and indolence would keep us in the informational pivot, which is a constant conflict. (Charaudeau).

In our opinion, the journalist is neither a teacher, a mentor, nor an educator. Journalists do not have the necessary training, the necessary material resources and the necessary time.

In response to this need for the public to find an alternative source of evolutionary ideas, journalism can rely on its power of influence through novelty, notoriety, the authority of its sources. Journalism can influence the direction of a society, but it can not be relied upon to educate the public. In fact, we can say that all ideological mutations at the level of society are largely due to journalism by propagating the novelty, by supporting one or the other, by collecting information from one direction or the other. Journalism is the one that has made and continues to make links between types of societies, mentalities, always others and others, new and provocative.

## **JOURNALIST OR WRITER**

Because of the continual search of the new that we must go through, crisis is somewhat a structural part of journalism. In retrospect, we see how journalism first suffered a crisis of fictional discourse, a crisis still unresolved in some areas of the world. In Romania, for example, the artistic talent, the ability to write in a certain way, imitating almost the rhetorical discoveries of literature, remains a significant asset for employment and for career development. Powerful careers are developed not necessarily through the information discovered, but depending on the way that information is transmitted (at the level of discursive structures) and commented.

Coming from the rank of writers, from the harsh world of artistic creation, the journalist has had to face his own demons, his own frustrations, in the passage from that personal world, the world you discover and build on your own, to the existing world, the real world, which must be discovered and explored.

Not once, the interpretative skewers are more colorful (perhaps even more grotesque, certainly further away from the truth) this more clear, prozaic

world, caught in the struggle for survival, for existence, not for aesthetic pleasure.

We have described what we call the first existential crisis of journalism, the crisis of its birth.

## **JOURNALISM IS WHAT WE ACCEPT**

We continue with the crisis in the social accreditation of this profession. By its specificity, journalism is a profession that seeks to bring to light things that wish to remain in the dark. Jacques Derrida talked about „*le droit au secret*”, the right to privacy, to privacy, to hiding. This right, however, falls into the place of the relativistic debates regarding of the territory that other two dictums which are not yet fully dispensed with, "*the public space*" and the "*private space*". From this research, in this struggle for the preservation, respectively the un veiling of secrets, this profession of revelation and indiscretion is born.

This bias is accepted almost as a rule, when we refer to the bias of *life as an open book*, which seeks to place the subjects of journalists in the open field of absolute readability, a field on which the public is called through the promise of meaning and systematization.

The conflict between our right to secret and the claim of the other to be as open as a book sets the professional principles and expectations of the public from journalists as a permanent, impossible-to-reach target, bringing upon a constant crisis.

*Nos blessures* (Hélène Cixous) vs. *vos blessures* are the open limits of the conflict of interpretation on what journalism is and what it should do, but they also give us a measure of what we can accept as objectivity.

Objectivity begins where our private space ends. Journalism transmits information that some people do not want to say, and sometimes others do not

want to hear. It is in the human nature to seek and accept only those things we want to listen to and ignore, refuse to listen, to things that bother us, even when we are talking in the name of truth and objectivity. Hard truths are tough to hear. Certainly, the claim of truth and objectivity (or at least honesty) is required in this profession. But how important is it to the public?

If we look at the audience figures of the different channels that declare or not their partisanship, we see that not many people expect an objective truth, but that almost everyone expects a certain confirmation of their own beliefs and expectations, a confirmation they await spoken or written to them in a certain way, bringing journalism somehow closer to the seduction techniques of the show, and further away from what we would call the morgue of *hard* journalism as it would be understood normally.

As long as it does not say what the audience expects it to say, journalism can not be accepted. This immanent narcissism instantly transforms to Procust's irreconcilable riddle.

Between pressures for a sober ritual of information and aesthetic expectations, journalism often loses control of what it is - the profession of accurate information of the public. In fact, this crisis has not yet found a satisfactory, usable answer.

## **CHANGE THE VOICE, NOT THE AGENDA**

Another crisis (equally structural to the one above) is given by technological evolution. Journalistic information had to face the promises of radio, television, the Internet, and social media. Every time, we asked about the resilience of the essence of journalism, but also about its role and purpose. What does journalism mean when you can hear the king in your living room? Is

journalism anything but a simple channel? It turned out that not every channel, not every journalist, could bring the same king into the public living room.

The shock of the television picture again questioned the false issue of role of journalism. What role could journalism have as long as the public itself can see the perspiration of a presidential candidate, or can hear and see directly an ongoing event or another? It was then (re)discovered that what the public had the impression that it could see by itself was, in fact, shown to it. The selection of journalistic information is not just a summary presented at fixed hours, it means the selection of information, gestures, states, quotes that are worth showing to the public.

Bringing us to seemingly contemporary, current crisis. Today, the role and purpose of journalism in the context of social media is debated. What's the point of paid information in the context in which anyone can collect any information they want and need online, for free? Anyone in the public can find information and write it on their personal page, publishing it by through his own strength and the will of the internet and social networks. This activity has also been given a name: *citizen journalism* - and many people, many researchers have once again announced the disappearance of the journalist profession.

However, we noticed during this brief presentation that in the middle of each crisis, there was the journalist who decided what to include on the public attention agenda. Every individual has to face not only individual, personal limits, but also those of the human nature. If it does not follow a set of procedures for approving information, if it does not go through a professional selection process, the personal publication of a text can not pass the status of a personal impression.

In moments of maximum interest, of maximum tension, those who are called to approve and verify information are all journalists.

## CONCLUSIONS

Journalism has to face the problems that a profession so dependent on novelty, of change, has to face. Any change means disconnection, renunciation, reconfiguration.

The essence of journalism is not to educate or simply to collate information, but to identify a direction in the unexplored space of tomorrow. An avant-garde profession by excellence, journalism does not offer canons, but ways of walking.

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