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Review Articles

THEORY, HISTORY AND LITERARY CRITICISM

The Victorian Household and Its Mistresses: Social Stereotypes and Responsibilities

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Abstract:

English Victorian era was a period of a series of values and codes of social strict behavior that regulated in every detail the life and the social ranks. By its organization, its architecture, its administration, its role and its purpose, the Victorian house is a clear and complex example of Victorian mentality. On top, Victorian wives or so-called «Angels of the House» are sharp crests of the status of women in the 19th century England, their existence and their daily responsibilities on life, religion, family, sexuality and distinction of classes.

The approach of this book is, therefore, to the portrait of the Victorian middle-class woman, first by the description of her house, then by the analysis of its significant economic and political role and responsibilities, not only at home, in her relationship with her husband, her children and staff, but also on the social scene in industrial cities and changing out of his private domain.

Keywords: Victorian, code social, wife, mentality

Becoming a Wife in Victorian Times

The road from the status of an unmarried young woman to becoming a wife was perceived as a ritual worthy of all attention and dedication during the reign of Queen Victoria in Britain. Motivations for marriage included romantic love and the longing for companionship and children, but most Victorian women got married as a consequence of social and financial pressure: many girls were pushed into marriages by parents who searched for men with wealth and titles, thus securing their own position and social advancement. Nevertheless, Victorians insisted that especially among the middle classes, marriage should mean a lifetime commitment based on love.

A Victorian woman's career was marriage and, in order to acquire this much desired position, girls and young women had to train in the true sense

of the word. Thus, during their preparation for *courtship* and marriage, girls learnt to sing, to play an instrument and to speak the modern languages of the time. Furthermore, it was an imperative that they be innocent, virtuous, dutiful and, in most cases, ignorant of intellectual opinion.

At the end of adolescence, around the age of 17 or 18, a young woman's education was considered complete and she was now officially available for the marriage mart. The courtship season was generally regarded as open between the months of April and July, four intense months during which the debutante went into society under her mother's wings, who acted as her chaperone. If another woman was designated as a young lady's chaperone (a young aunt, a family friend or an older sister), she needed to be someone with experience of Society, for she would have to give advice as well as protection (Paterson, 2008: 207). During courtship, the new couple carefully went through a series of stages in their behavior: at first, they could only speak to each other, then walk out together and finally keep company after mutual attraction had been confirmed.

If courtships were successful and feelings were mutual, the engagement was the next level in a young couple's relationship. *Engagements* lasted between six months and two years, depending upon ages and circumstances and were symbolized by a ring given to the future bride. At this time, the couple could visit alone behind closed doors and give each other chaste kisses. The *wedding* came next, with most brides aged between 18 and 23. The wedding ceremony was generally held in church, in the girl's parish. The bridal couple usually left for their honeymoon after the wedding breakfast. In the early 19th century, it was customary for the bride to take a female companion along on the honeymoon. The best man preceded the couple to the train or steamer to look after their luggage. No one asked where the bride and groom were going. It was bad taste. Only the best man knew, and he was sworn to secrecy. Finally, upon their return from their travels, one final custom required that the groom carry the bride over the threshold to their new house. This would ensure that the bride did not stumble, which would bring bad luck (www.literary-liaisons.com).

As for the social status of the two members of the couple, marriage with someone of higher social status was considered an upstart, while marrying someone with a lower position was considered as marriage beneath oneself.

Being a Wife in Victorian Times
During the Victorian era, the legal rights of married women resembled those of children: women were not allowed to vote, to own property, to have savings accounts, to hold a job or to sue other people. The law regarded a

married couple as one person. The husband was responsible for his wife and bound by law to protect her.

While the middle-class husband usually spent long hours professing as a doctor, clerk or banker, the wife had her own perfectly defined occupation at home. Household management and motherhood were regarded with sanctity by the Victorians and were treated with the utmost seriousness and devotion. Thus, the Victorian mistress would get up as early as her husband and would start her work with punctuality, because responsibilities abounded and many people relied upon her decisions, choices and activities.

The Victorian era was a period of great scientific progress, technology and industrialization, so it was no wonder that cities came to be regarded as dangerous and corrupting, as opposed to the idyllic and traditional rural settlements. Respectable women couldn't be part of the public sphere of city life, because they thus risked becoming corrupted by the transgressive values of the urban environment. The Victorian house was consequently perceived as the opposite of the rapid change of the city; it was a symbol of stability and tranquility.

In terms of architecture, most Victorian houses were influenced either by the Regency style, or later on, by the Italianate style and the gothic revival. They were generally built in terraces or as "classical, creamy" (Porter, 2000: 250) detached houses and incorporated elements such as bay windows, sash windows, projecting porches and grey slate. This period actually marked the increasing demand for the segregation and privacy of sexes and classes in the interior of Victorian homes. "Spaces were coded as masculine or feminine. Drawing rooms, for example, were regarded as feminine and usually decorated with spindly gilt or rosewood, and silk and chintz, while the dining rooms, considered masculine, required massive oak or mahogany and Turkey carpets. The male domain expanded into smoking rooms, billiard rooms, and bachelor suites, a result of a "remember-there-are-ladies-present-sir" attitude. Feminine spaces extended from the drawing room to sitting rooms and boudoirs. The masters' establishment was separated from the servants' quarters where the arrangement of rooms also segregated the sexes" (Langland, 1992: 295). Charles Dickens's house in Doughty Street, London, is an example of a common urban house of this period. The five-storey terraced building was organized as follows: in the basement there was the kitchen, and the storage room, on the ground floor there was the dining-room and the morning room, on the floor above the drawing room and the writer's study, on the second floor two bedrooms and a dressing-room and the attic contained the servants' rooms and the

nursery.

One of the most significant tasks of the middle-class Victorian mistress was consequently that of *tending to her home and keeping it in optimal conditions*, without bothering the husband with her domestic matters. The house and its mistress in fact served as a significant adjunct to a man's business endeavors. Whereas husbands earned the money, wives had the important designation of administering the funds to acquire or maintain social and political status (Langland, 1992: 249). The men depended on them to *display the signs of the family's status*, which the women did by guiding themselves after manuals of etiquette that highlighted the way social rank could be indicated through a minute control of social behavior.

An example of such a manual is the renowned "Mrs. Beeton's Book of Household Management", published in 1861. In her publication, Isabella Beeton calls the Victorian wife the "household general" and she enumerates her primary prerogatives: to organize, delegate and instruct servants, to organize parties to bring prestige to her husband, to devote time to the children, to improve her abilities and knowledge and to tend to the ill members of the family. "Constantly on the watch to detect any wrong-doing on the part of any of the domestics, she will overlook all that goes on in the house, and will see that every department is thoroughly attended to, and that the servants are comfortable, at the same time that their various duties are properly performed. Method, too, is most necessary; for when the work is properly contrived, and each part arranged in regular succession, it will be done more quickly and more effectually. A necessary qualification for a housekeeper is that she should thoroughly understand accounts. She will have to write in her books an accurate registry of all sums paid for any and every purpose, all the current expenses of the house, tradesmen's bills, and other extraneous matter. As we have mentioned under the head of the Mistress, a housekeeper's accounts should be periodically balanced and examined by the head of the house (www.mrsbeeton.com)".

Similarly, Elizabeth Langland used the phrase "The Angel in the House" to refer to Victorian wives, who actually performed, in her opinion, a significant and extensive economic and political role in their households. This aspect leads to another central task of the Victorian angel, that of *managing the servants*, a responsibility symbolized by the housekeeping keys in Victorian novels. The middle-class wife found herself interacting with the servants and regulating their behavior in the interest of maintaining middle-class control much more than her husband. "In large households there would be a hierarchy, reaching from the butler at the top through the footmen to the "boots". Among the women, the housekeeper was at the

top, with below her a cook and a range of ladies' maids, chambermaids and kitchen maids. Outside, there would be a head gardener and a number of helpers. The keeping of a carriage would require further staff – a coachman and at least one groom" (Paterson, 2008: 44). Thus, in a very wealthy town house there might be up to about twenty servants, who lived their lives and performed their chores in total communities which were highly structured, largely self-sufficient and independent of the rest of society. "The sensible master and the kind mistress know, Mrs. Beeton wrote, that if servants depend on them for their means of living, in their turn they are dependent on their servants for very many of the comforts of life; and that, with a proper amount of care in choosing servants, and treating them like reasonable beings, and making slight excuses for the shortcomings of human nature, they will, save in some exceptional case, be tolerably well served, and, in most instances, surround themselves with attached domestics (www.mrsbeeton.com)".

Moreover, the wife used two important strategies to *mediate class differences and to manage lower-class dissent*. First of all, the entire household was summoned every day for the family prayer, a custom that became increasingly popular during the 1830s. "Philanthropy, particularly in the form of house-to-house visiting, was a wife's second strategy: middle-class women approached the poor not merely as spiritual missionaries, but as managers and employers of labor in their own right. Great advantages, they claimed, may result from visits paid to the poor… there will be opportunities for advising and instructing them, in a pleasant and unobtrusive manner, in cleanliness, industry, cookery, and good management" (Langland, 1992: 296).

Apart from her practical duties in the house, the Victorian wife had a set of duties regarding her husband exclusively. She behaved in a serene and pleasant manner with her husband on his return home from work and was expected to have a positive influence over him by exuding the virtues of devotion, purity and selflessness. *Sex* was considered an expected and necessary part of marriage provided that it was moderate in its frequency and did not incite sensuous desires, because to elevate the role of sexual expression in marriage would degrade the husband and wife to "the level of an animal" (Seidman, 1990: 51). A woman's worth before marriage rested in her chastity, and once married she was expected to only engage in conjugal acts when necessary (www.cwrl.utexas.edu). Given the fact that a married woman's body was seen as pure and clean, sex for pleasure was prohibited by church in Victorian times; it could only be used for reproduction. Even in their preparation for this aspect of the marriage

institution, men and women were shaped differently in their views on sexuality. Women were taught to be less carnally motivated; their sexual feelings were held to revolve around the desire to love and to be loved, while men's pivotal passion was the sexual one. It is thus no surprise that the relations between husband and wife were generally emotionally distant, cold and formal (Seidman, 1992: 48). Furthermore, during most of the Victorian era, the wife couldn't refuse forced sex by her husband and could be beaten if she refused. Similarly, the wife had no legal say in how many children the couple would have.

In the 1870s, most families had five or six children. "Faced with a rapidly changing world, English society clang to the idea that family might provide stability and access to eternal values" (Nelson, 2007: 6). The father was, of course, the head of the family and the bread winner. He spent many hours working outside the home and, when he returned to the house, he had a room called "study" where *children* were frequently not allowed without special permission. Fathers were strict with their children; the children learnt to obey their fathers without questioning them, to treat them with respect and politeness and call them "sir". The mother and the father both took great responsibility in ensuring that their children were brought up in the best way possible to make sure that they would mature into a respectable, thoughtful adult (www.victorian-era.org). The Victorian mother rarely questioned her husband's decisions and guided the children's education according to her husband's principle and ideals.

Children in Victorian England didn't spend much time with their parents. Most of their time was spent in the nursery with their nannies, who had the responsibility to supervise, educate and take care of the children. They provided amusement, emotional and physical care and contributed to their education. As the children grew older, governesses and tutors were employed.

In terms of formal education, boys and girls were still separated, regardless of the 1870 Education Act, which provided elementary education for children aged 5–12 and few of them were sent to learning institutions to perfect their studies. In his 1859 work entitled "Self-Help", Samuel Smiles wrote: "Whatever may be the efficiency of schools, the examples set in our homes must always be of vastly greater influence in forming the characters of our future men and women. The Home is the crystal of society – the nucleus of national character; and from that source, be it pure or tainted, issue the habits, principles and maxims which govern public as well as private life. The nation comes from the nursery". Generally, only boys were accepted to attend schools, learning basic things like arithmetic,

reading and writing, while *the girls were instructed* to stay home with their mothers and learn the roles of good wives and home makers. In this case, the Victorian housewife would start the training of her daughter just as she herself had been taught a generation before, by teaching her to sew, knit, dance, design menus according to seasons and occasions – "the elegance with which a dinner is served is a matter which depends, of course, partly upon the means, but still more upon the taste of the master and mistress of the house", Mrs. Beeton wrote – etiquette and child rearing. Social living and decorum was one of their most important subjects, since both mother and daughter knew that proper conduct was not only a measure of social standing, but also a means for social advancement.

Since Victorian society was obsessed with etiquette, the complex procedures of giving and receiving social codes preoccupied all Victorian mistresses. One of their main leisure activities were *house calls* and they never did this without leaving their cards first, an important social rite that stated one's social credentials. The proper time for making house calls was mid-afternoon and they usually lasted a quarter of an hour. If the Victorian mistress was the host, she would initially let her circle of acquaintances know the days of the week when she could be found at home. "She, and often her relatives, would sit in the drawing-room waiting to be visited, while a maid, or in grander houses a butler, would be stationed by the front door" (Paterson, 2008: 197). If, on the other hand, she was the one to visit, the Victorian wife would be specially and smartly dressed for visiting and could be accompanied by a sister or daughter. Calls were usually made to show hospitality, to offer congratulations or condolences and they had to be returned within a week. Regarding the aspect of a family's relationships outside the home, Mrs. Beeton wrote in her manual that: "the choice of acquaintances is very important to the happiness of a mistress and her family. A gossiping acquaintance, who indulges in the scandal and ridicule of her neighbors, should be avoided as a pestilence. If the duties of a family do not sufficiently occupy the time of a mistress, society should be formed of such a kind as will tend to the mutual interchange of general and interesting information".

While men gave lectures or taught at mission school in their free time, the women of the mid-Victorian middle-classes were also involved in *church-related charity work*, that is, they did many acts of kindness that filled their idle hours. Dickens approaches this aspect with gentle fun in "Sketches by Boz": "In winter, when wet feet are common, and colds not scarce, we have the ladies' soup distribution society, the ladies' coal distribution society and the ladies' blanket distribution society; in summer,

when stone fruits flourish and stomach aches prevail, we have the ladies' dispensary, and the ladies' sick visitation committee…" (Dickens, 2004: 20). Moreover, in their free time, Victorian women started participating in sports activities like skating and croquet; some of them rode horses and mastered the art of archery.

Last, but not least, a Victorian woman also had the responsibility to *tend to the ill* and to her parents in their old age. In order to achieve this task successfully, she learnt treatments and cures from her mother and from the household management manuals of the time. Thus, her main requirements were: "good temper, compassion for suffering, sympathy with sufferers, which most women worthy of the name possess, neat-handedness, quiet manners, love of order, and cleanliness. With these qualifications there will be very little to be wished for; the desire to relieve suffering will inspire a thousand little attentions, and surmount the disgusts which some of the offices attending the sick-room are apt to create" (www.mrsbeeton. com). In cases of danger and gravity, she would call a doctor and employ a professional nurse.

Conclusions

The Victorian era was one of the greatest and most flourishing periods in the history of England. Apart from imperial expansion, the second half of the 19th century witnessed an unprecedented scientific progress, industrialization and, towards the end of the epoch, the emancipation of women (a "mad folly", as the Queen called it). The Victorian etiquette and stereotypes in most fields of life were the basis of the ideals and principles which shaped generations and which led to important changes in British mentality and daily existence.

The Victorian mistress was one of the pillars of this society and her role and responsibilities were a significant contribution to the contemporary and future state of things. She was (or was supposed to be) a centre of kindness and pleasantness and she created an environment of stability and tranquility where whole families would gather, live, learn and socialize. She coordinated the activity of servants, she represented her family, house and wealth in front of the outsiders and she prepared and helped educate the future generations for their own lives and their own battles.

The last years of the Victorian era witnessed the emancipation of women, who now started to proclaim their rights, their strengths and their unquestionable abilities, which made them not the inferiors of men, but worthy and capable equals of their husbands, fathers and sons.

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Une hypostase représentative des relations culturelles et littéraires entre la France et la Roumanie

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A Representative Hypothesis Regarding Cultural and Literary Relations between France and Romania

Abstract:

This study is a demonstrative chapter of the former and vibrant history of the cultural and literary French-Romanian reports from their origin until the second half of the XIX-th century, when Vasile Alecsandri and his generation fought with responsibility for the development of these reports. Truly European the Romanian writer, knew that the happy meeting between the national component and the modern side of the European mind lies at the basis of all his literary success, the sustainability of his work, and the cultural relationship between his people and the Latin France.

By sending in Montpellier, *Le chant du Latin* (*The song of the Latin*) to the jury of the Floral Games of 1878, the poet won the grand prize awarded by the „Society of the Roman languages". His work selected from more than five hundred fifty poems became the anthem of the latin world. His coronation was the effect of calling the attention of the world on the history and culture of the latin-oriental country, Romania. It was his dream, that of a Latin spiritual brotherhood, to which he remained faithful until his death.

Keywords: interference and analogies, the XIX-th century, national component, European spirit, Latin spiritual brotherhood

L'existence et le fonctionnement du *concept de concordances* dans la littérature comparée qui se trouve, de la sorte, confirmée et manifestée dans des interférences et des analogies, nous offre la chance d'illustrer, à notre satisfaction avouée, les relations spirituelles existantes entre les cultures et les littératures, fondement solide du triomphe de l'idée d'humanité et de solidarité intellectuelle et morale.

Un chapitre illustratif de cette solidarité nous donne l'ancienne et la

féconde histoire des rapports politiques, culturels et littéraires franco-roumains dès leur origine jusqu'à la deuxième moitié du XIX-ème siècle, quand Vasile Alecsandri et sa génération littéraire ont lutté, avec ténacité et responsabilité, pour le développement et la diversité de ces rapports.

Rénovateur de la littérature roumaine moderne, authentiquement nationale, pionnier audacieux et auteur d'une œuvre vaste et variée, Alecsandri, en exprimant, dans le contenu et les formules littéraires, le caractère spécifique du peuple roumain, a compris qu'en matière d'art les grandes valeurs représentatives d'une collectivité ne peuvent s'affirmer que si le filon national rejoint l'esprit moderne de l'époque. De là, sa décision ferme d'adhérer à l'esprit et au mouvement intellectuel de l'Occident. Alecsandri fut un des premiers écrivains roumains véritablement européens, dont la physionomie moderne c'est formée pendant ses années d'études a Paris, pendant ses nombreux et longs voyages en Europe, et par les relations personnelles liées avec un grand nombre d'étrangers (français surtout), d'hommes politiques, artistes, lettrés européens de son temps. Cette heureuse rencontre entre *l'élément national* et le côté moderne de *l'esprit européen* se trouve à la base de tous ses succès littéraires, de la durabilité de son œuvre, des rapports culturels noués entre son peuple et la France latine. Car nous pouvons dés à présent le dire, la rencontre d'Alecsandri avec la France, avec les poètes provençaux et Mistral surtout, n'est ni tout à fait accidentelle, ni tout à fait spontanée. Sa structure morale moderne, sa formation intellectuelle, sa doctrine littéraire, sa croyance ferme en *l'idée de la fraternité spirituelle* des peuples latins, ont préparé et ont facilité cette rencontre. Il y a, aussi, sans doute, des raisons plus particulières qui ont fait naître des liens si étroits entre le poète roumain et les écrivains du Midi de la France. Tout ce qui pouvait les unir les a rapprochés. Et l'amitié qui naît entre les écrivains, entre simples individus, gagne toujours les peuples. Alecsandri, Mistral, Roumanie, Provence, c'est dans la patrie de la latinité qu'ils se rencontrent et fraternisent.

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Les auteurs des grands événements ne voient pas toujours à quel résultat aboutira l'impulsion qu'ils donnent aux hommes et aux choses. Les causes, dont ils croient avoir la plus entière connaissance, renferment, quelquefois, des puissances qu'ils n'avaient pas soupçonnées.

En envoyant, à Montpellier, *Le chant du Latin* au jury des Jeux Floraux de 1878, Alecsandri nous paraît avoir compris la nécessité des relations avec le monde latin, les buts de ces relations et leurs effets sur le développement de la culture de son peuple, sur le prestige international de celle-ci.

Suivant l'historique de ces rapports, nous insistons, surtout, sur le concours de poésie, de prose et de philologie organisé, en 1875, par la „Societé des langues romanes" de Montpellier, ce foyer de poésie et de science linguistique, qui a rendu de grands services à la cause de la Renaissance méridionale. Pour la première fois, il s'agissait d'adjoindre, au concours, la philologie à la poésie et à la prose, pour la première fois, aussi, on appelait dans la lice, non seulement le dialecte provençal, mais tous les grands dialectes du Midi de la France. Le concours fut remarquable, tant pour la qualité des œuvres envoyées, que par la notoriété des membres du jury. Dans la composition de ce jury, on a fait appel aux érudits et aux littérateurs, les présidents en étant deux: Egger, un des maître de l'érudition française, et Mistral, la personnification la plus haute et la plus vivante de la poésie provençale. Le caractère latin des fêtes a été avec soin mis en valeur, tout les participants en saluant, avec une vive satisfaction, les efforts qui tendaient à raffermir la fraternité spirituelle des peuples latins et à rétablir l'unité romane du sentiment et de la pensée.

Mais le fait qui conférait à ce concours une autre valeur que celle qui s'attache, en général, à de telles manifestations, consistait en une dépêche expédiée par *Albert de Quintana*, fervent apôtre de l'idée latine. Il écrit à Mistral: « Je suis absent à regret, mais mon âme entière est avec vous. Offrez en mon nom un *prix* pour le prochain concours de la Société. Le thème sera *La chanson du Latin.* Toutes les langues romanes seront admises à concourir » (« Revue des langues romanes », 1875: 31).

La dépêche de Quintana répondait aux idées des partisans de l'idée latine, qui manifestait la pensée d'un chant commun à tous les peuples d'origine latine, leur servant de ralliement en Europe, en Amérique, en Asie, partout où l'histoire a jeté quelque membre de la famille romane. C'est du message du poète catalan, Albert de Quintana, que sortirent les *fêtes latines de 1878*, c'est lui qui créa, pour une large part, la conjoncture favorable d'où résultèrent les relations entre la Roumanie et le Midi de la France et l'amitié entre Mistral et le poète roumain V. Alecsandri. Dans l'amitié des poètes du Midi de la France, les Roumains trouvèrent un réconfort, une révélation à savoir que, leur langue, remise en honneur devait être le lien sacré entre les membres séparés de la famille latine.

Montpellier, lieu de rendez-vous, non seulement par sa position géographique, mais encore par sa réputation littéraire et scientifique, a été désigné comme le siège de la future olympiade néo-latine. On a décidé que la fête serait célébrée avec le plus grand éclat, parce qu'il s'agissait d'une chose d'autre signification qu'une pure manifestation scientifique. Le grand prix, qui consista en une coupe symbolique en argent, offerte

par Quintana, sera décerné à l'auteur de la meilleure pièce de poésie sur *Le chant du Latin.* La poésie qui aura été couronnée sera traduite dans toutes les langues romanes et deviendra un hymne commun à tous les peuples, qui parlent un idiome dérivé de l'ancienne langue de Rome.

Le lauréat du concours du *Chant du Latin* fut le poète Vasile Alecsandri, le créateur de la poésie moderne roumaine. Sa pièce *Cântecul gintei latine* (*La chant de la gent latine*), choisie parmi plus de cinq cents cinquante poésies, est devenue *l'hymne du monde latin*. Le lauréat ne put pas assister à cette fête des peuples latins. Mistral reçut la coupe en son nom et Albert de Quintana lut la pièce couronnée.

La nouvelle de son succès à Montpellier a profondément touché Alecsandri, parce que son couronnement a eu l'effet d'appeler l'attention du monde latin sur l'histoire et la culture du pays latin oriental. L'acte de Montpellier dépassait les limites d'une fête de la poésie. Il eut une portée politique, dont Alecsandri a parlé le premier. Dans une lettre du 1er juin 1878, adressée à Mistral, le poète roumain écrivait: « La Roumanie a tressailli de joie en voyant ses sœurs latines lui envoyer, sous la forme d'un succès littéraire, la manifestation inappréciable de leur sympathie dans les circonstances difficiles où elle se trouve. La grande et vaillante famille nous a reconnus. Mon cœur me dit que nous demeurerons dignes d'elle, quelles que soient les épreuves qui nous sont encore réservées » (Mistral, 1967: 395).

Dans son propre pays, Alecsandri a été l'objet des manifestations les plus vives de sympathie et d'appréciation. Jamais un poète roumain n'a été si fêté par son peuple comme le barde de Mircești à cette occasion. La gloire du poète a été considérée une gloire nationale.

Le barde national et populaire Alecsandri fut flatté par les témoignages d'estime et d'admiration venus de l'étranger et de son pays. Flatté, premièrement, pour son peuple, pour le prestige international de celui-ci. C'est pourquoi il accorda une place de choix aux lettres, aux articles, aux manifestations qui célébraient les relations existantes entre la Roumanie et les autres pays de langue néo-latine. Faire de la poésie l'instrument privilégié de la langue, et, grâce à celle-ci, essayer de provoquer le réveil du sentiment national, de la fierté d'une noble origine, c'était lier indissolublement la poésie et la politique.

Les années qui suivirent consolidèrent les relations entre les Roumains et le Midi de la France. Sous l'impulsion surtout de Roque-Ferrier, la secrétaire de la „Société des langues romanes", cette amitié, scellée en 1878, suscita d'incessants échanges littéraires. On saisit toute occasion pour resserrer les liens, on écrivit, on traduisit des poésies, on publia des

études sur les deux littératures. Le couronnement d'Alecsandri révéla aux Français non seulement un grand poète, mais une „sœur latine" bien méconnue.

Jamais le mouvement latin ne s'était manifesté d'une façon aussi générale et puissante qu'en *1882*, aux Grands Jeux Floraux de Provence. En obéissant au sentiment de la fraternité, tous les pays latins de l'Europe et de l'Amérique avaient envoyé les hommes les plus renommés à ces grandes réunions de famille. Vasile Alecsandri, le poète roumain, a été nommé *président d'honneur* des fêtes et, cette fois-ci il n'avait pas hésité devant les fatigues d'un long voyage à venir connaître, de près, ses amis lointains.

Au début du mois d'avril 1882, le poète se prépare pour son voyage. Il emporte avec lui la version roumaine d'un chant de *Mirèio*, l'épopée de Mistral, pour faire plaisir au génie de Maillane et à ses confrères, version réalisée par Anton Naum, un poète moldave de Iasi, et encore deux traductions: l'une du poème *Le Tambour d'Arcole*, l'autre, du *Chant de Magali,* réalisées par le même Naum sur le conseil d'Alecsandri. Le barde de Mircești emporta aussi avec lui sa comédie en un acte, en vers français, *Les Bonnets de la Comtesse*.

Les Jeux Floraux eurent lieu dans quatre villes: Montpellier, Forcalquier, Gap et Albi. Montpellier eut l'honneur d'ouvrir les fêtes, le 7 mai 1882. La première réunion se tint dans le Château de Clapiers. Alecsandri y lit sa poésie *Ronsard à Toulouse*, dédiée à Roque-Ferrier, le secrétaire de la Société. Pourquoi Ronsard ? Parce-que ce „poète des rois et roi des poètes" est *d'origine roumaine*, d'après l'auteur de la poésie. En 1580, aux Jeux Floraux de Toulouse, Ronsard fut couronné comme lauréat pour une poésie, dans laquelle il chantait son aïeul, *Hanul Maracine*, „né sur les bords verts du Danube". Au banquet offert au poète roumain, celui-ci lit un „brinde" en vers roumains et français, car Alecsandri est poète dans les deux langues, dans laquel il salua les écrivains du Midi au nom de son peuple, et chanta la beauté de la Provence:

Sous le beau ciel de la Provence
Où tout poète est un élu,
Chers maîtres de la Gaie-science,
J'arrive et vous dis: salut!
Vous maîtres de la Gaie-science,
Aimez, chantez sous le beau ciel.
La Roumanie à la Provence
Porte ce brinde fraternel.

À la demande générale, Alecsandri récita en roumain *Le chant du Latin.* Une statue, représentant la déesse Calliope, a été offerte au poète. Sur la statue on avait fait graver un sonnet dédié au poète roumain. C'est un éloge du „glorieux chantre de la race latine", dont la renommée a été portée partout par Calliope.

Mistral, le maître de Maillane, resta chez lui. Alecsandri part pour le rencontrer. Dans les lettres envoyées à sa femme, à sa fille et à son frère, le poète roumain décrit l'émouvante rencontre: « J'ai eu l'occasion de connaître personnellement tous les poètes du Languedoc, de la Provence et du Dauphiné. Celui qui m'a le plus séduit, *c'est Mistral*, qui joint à un immense talent une belle figure toute franche et toute sympathique. C'est un des meilleurs souvenirs du voyage » (Bogdan, 1929: 160).

Alecsandri prit part à toutes les fêtes. Partout il était, comme il écrit, le clou des réunions; partout il récita des poésies, tint les plus haut discours de sa carrière „d'ambassadeur de la cause roumaine". Partout, où le poète roumain passa, il a laissé des traces, a donné quelque chose de lui-même. Il servira de prétexte à un heureux réveil d'une vivante amitié entre le Midi de la France et la Roumanie.

La foi du poète roumain dans l'avenir de l'idée latine resta plus grande encore après son voyage, après la rencontre avec Mistral et les autres poètes. Dans une lettre envoyée au maître de Maillane, après son retour, le 20 Juillet 1882, il écrivait: « Vous poursuivez victorieusement une grande idée, celle de la résurrection auréolée de la poésie provençale; je travaille depuis ma jeunesse à celle de la poésie roumaine, et tous deux nous nous berçons d'un rêve sublime: *la reconstitution de la famille latine* en un seul et puissant faisceau. Rêve sublime, effort héroïque auquel l'avenir réserve un digne couronnement » (Jouveau, 1970: 80).

Pour le triomphe de cette idée dans son pays, Alecsandri a travaillé avec enthousiasme. Il fait paraître dans les plus importantes publications littéraires périodiques de l'époque des biographies de quelques-uns des se nouveaux amis. Il obtint des titres et des ordres pour Mistral (l'Ordre de la Couronne de Roumanie). Il refléta sa foi latine dans des grandes œuvres littéraires (*Fântâna Blanduziei* et *Ovidiu*); il encouragea de nombreuses traductions faites d'après les poésies provençales et des études consacrées aux rapports culturels franco-roumains. Toutes les actions d'Alecsandri mettaient en évidence le souffle unique qui les anima: la continuité de la fraternité spirituelle latine et la conviction d'une légitime communauté de sentiments et d'idéaux.

<p style="text-align:center">*   *
*</p>

Après la mort d'Alecsandri (en 1890), la flamme allumée (en 1878), à Montpellier est entretenue vivante, car ce que le poète roumain et Mistral ont construit sous le soleil doré de leur idéaux communs ne s'effondrera jamais. La continuation de l'héritage culturel a représenté l'un des aspects les plus intéressants de l'époque qui suivit les dernières décennies du XIX-ème siècles. La conviction que les nations issues d'un même sang, nourries de mêmes traditions culturelles, et faites pour se respecter et s'entendre ne devaient avoir entre elles d'autres contestations que les luttes pacifiques et fécondes de l'esprit, a guidé le programme humaniste des successeurs de Mistral et d'Alecsandri.

Ce qui paraissait un rêve de poète est devenu une réalité précise. Car le monde évolue, mais la culture mondiale de notre siècle fait, on le sait, une place de plus en plus large, dans ses préoccupations, à l'idée des liens littéraires et politiques, au souci de conserver et promouvoir les conquêtes de la pensée et de la sensibilité roumaines. Loin de perdre de leur actualité, les idées de Mistral et du barde de Mircesti sont restées vivantes. D'ailleurs, l'échange des valeurs culturelles et littéraires répond toujours à un besoin constant de confrontations artistique et fortifie le sentiment de la solidarité chez les écrivains de tous les pays, qui, par de-là les frontières géographiques et politique, les unit *l'idéal suprême du progrès et de l'entente entre peuples*.

C'est dans cet esprit qu'il convient de terminer, en évoquant la „Weltlitteratur" de Goethe, et en rappelant ce que l'auteur de *Faust* disait à son ami, Eckermann: „la poésie est le bien commun de toute l'humanité".

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Disillusionment in Kingsley Amis's works

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Abstract:
During his thirty-five-years career, Kingsley Amis amassed a wide-ranging body of work that rightly earned him a place among the most entertaining of contemporary writers. In four decades Amis authored twenty two novels, six volumes of poetry, two collections of short stories, thirteen volumes of non-fiction, one biography, and hundreds of essays and reviews. Not all of Amis's works have met with critics' praise, nor do they deserve it. But it is obvious from these and other assessments that Amis earned himself a constant place among the most distinguished British writers of the twentieth century.

Keywords: unhappy, frustrated, death, fiction, satire

In 1961 Kingsley Amis left Swansea and was appointed to a fellowship at Peterhouse College, Cambridge, as first Director of Studies in English, for what poet Donald Davie has called a "brief but eventful and unhappy period" (Salwak, 1992: 129). Amis went partly because of another of his friends, George Gale, who had been an undergraduate there, and there was a kind of Peterhouse network or connection in which Amis was involved. The first year, he lived with his family in West Wratting, a few miles outside Cambridge in an old cottage, large, warm and convenient enough for comfort. By the following year, they had moved into a home he bought in Madingley Road at the northern end of the city.

Although he found Peterhouse "an oasis of good nature and common sense" (Salwak, 1992: 129), and almost everyone was very kind to him, there came a precise moment when Amis finally decided that Cambridge was not for him. He had been drawn to Cambridge in part by "this idea that Cambridge would be full of bright and interesting people. It turned out to be, intellectually, socially, and in every other way, markedly inferior to Swansea" (Salwak, 1992: 130). Amis was disillusioned to find that his colleagues denigrated him calling him a pornographer and a homosexual because he had the habit of spending time with the students

in pubs. However what really drove him out, he says, was that he found it increasingly difficult to work as both an academic and a writer. And so he left Cambridge in anger and disappointment after two years, saying about it:

> A town whose most characteristic images-King's chapel, say, at dusk in a thin mist-seemed cold and lonely, a setting more appropriate to an unhappy love-affair than the bustling exchange of ideas that is supposed to go on; inhospitable despite the ceaseless ceremonial parade of hospitality. Arrival at that curious railway station, with its endless single platform like something out of Kafka or Chirico, ought to tip off the sensitive. (Salwak, 1992: 130)

In 1963 Amis felt confident enough regarding his career as a writer to resign from teaching. While he knew that he would miss the company of students and the opportunity to discuss literature, the demands of effective teaching were irreconcilable with the demands of a writing career. Among his five published novels Amis was able to supplement his income by a good deal of reviewing for *The Spectator*, *The Observer*, as well as by writing for television and radio.

The manuscripts of all his novels survived. Amis composed each draft at his manual typewriter from notes made the previous days, weeks or months, typing about 300 words a day, sometimes up to 1000, revising sentences and choosing words. In that first year of full time writing he seriously thought of moving to Majorca, where he had visited Robert Graves the year before. Nevertheless, this was a difficult time in his life, and the isolation and the solitude were not to his liking. Along with his unhappy period at Cambridge, his marriage with Hilly was at its final inrush; further, in 1963 his father died in a nursing-home, leaving him with a deep sense of loss and with an intense preoccupation with death.

About this time, too, Amis's political affiliation changed. The pro-Labour Party attitude adopted by the author and his earlier fictional protagonists (Jim Dixon, John Lewis and Patrick Standish) was shifting to a more traditional, Conservative viewpoint, although Rubin Rabinovitz points out that: "In reality, Amis was only very hesitantly committed to the left. His allegiance to the Labour Party was week; Labour to Amis, was only the lesser of two evils. Before the 1959 election he wrote, 'My vote will be anti-Tory, not pro-Labour'" (Salwak, 1992: 132). His real reasons for changing sides had nothing to do with the British economy or Britain's position in international politics. Throughout his life he remained committed to elements of Labour policy that corresponded with his specific personal beliefs.

The fiction born out of this period reflects that growing disillusionment. The circumstances in which it was composed would not inspire encouragement in any author, and Amis had always been predisposed to melancholy. In *One Fat Englishman*, *The Anti Death-League*, and *I Want It Now*, life is often an absurd game in which the characters are suffering, often lonely individuals, with little chance for leading the good life, a life free from anxieties and doubts. Kingsley Amis's novels in the 1960s continue to trace the era established by his work in the 1950s. The books continued to be predominantly comic, but with a darkening tone. Though they continued to have at their centre characters whose morality was challenged by the events they faced, particularly the morality of relationships between men and women, the novels are also concerned with "more specific themes" (Moseley, 1993: 64).

Forty-year-old Roger H. St John W. Micheldene, the fat Englishman of the title, arrives in America in late October 1962 on a business holiday. There, as an editor, he hopes to find manuscripts for his publisher, to give an occasional lecture, but above all to renew an affair with his ex-mistress Helene Bang, the Danish-American wife of a visiting linguist at Budweiser College, Pennsylvania. Roger Micheldene, the main character of the novel *One Fat Englishman* (1963) besides being "one fat Englishman" (the phrase is used by a woman who is recuperating from a sexual bout with him) has many characteristics in addition to being fat - he is also "swinish" (Moseley,1993: 62).

For the second time Amis sets a novel outside the United Kingdom. This one was a chronicle of only sixteen days in the lives of a gallery of unattractive characters. Roger Micheldene represents a new departure in Amis's vision. He has affinities with the earlier central characters, and, as Richard Bradford suggested, Amis decided to bring together all their "tastes, prejudices, faults and shameful excesses… and see how this individual operates not only in his own fictive circumstances but also a link point between the world and the reader" (Bradford, 1989: 46). Roger knows that he is hateful, but he is unable to do anything about it. There is in Roger the same ugly appearance, with the same unpleasant habits, the offensive attitude of superiority found in Bertrand Welsh, except here that personality is portrayed *in extremis*.

In its narrative structure, as in *I Like It Here*, *One Fat Englishman* conforms to popular conceptions of the travel book, in which the main character is immersed in a foreign setting to learn about it and himself. As such the book is based at least in part on Amis's year at Princeton University (1958–59) as visiting creative writing expert. He explained that

the house in which he lived at Princeton and the neighbourhood itself gave him material for his novel. Some readers saw *One Fat Englishman* as a satire against Americans. They pointed to Roger's stridently anti-American sentiments, his angry denunciations of American life. Malcom Bradbury calls Roger the second in a line of what he terms "the Amis-shit hero", (Salwak, 1992: 134) and compares the novel to Evelyn Waugh's *The Loved One*, saying that, like Waugh, "Amis responds to the image of booming, materialist, liberation-hungry, opportunistic America with a good deal of suspicion. Like Waugh he presents this by having his hero out-exploit the exploiters, and the book, like several of Waugh's later novels, is a conflict of unattractive opposites" (Salwak, 1992: 134). However, mention should be made of the fact that these are merely the protagonist's attitudes, and that Amis clearly and explicitly distances himself from these views.

After returning home from Princeton, he wrote an essay in which he praised American energy, intellectual life, landscapes, and treatment of the British, the topics that Roger denounces. In a 1974 interview Amis affirmed: "I'm very pro-American by instinct and by experience, and like any Englishman of my time, about a third of my culture is American – something which I don't mind at all" (Salwak, 1992: 134). The same year in another interview, he added: "On the whole I've found Americans very good-mannered, jovial, instinctively, fair and courteous, much more than any they're given credit for" (Salwak, 1992: 134).

Rubin Rabinovitz observes that Amis uses "a double satire" in *One Fat Englishman:* "Roger Micheldene mocks American customs, many of which are valid targets for satire. However Roger is himself such a snob, bore, and hypocrite that it soon emerges that Amis is satirizing both American and anti-American Englishmen" (Salwak, 1992: 134). In England, perhaps, Roger can rely on his advantages, but in America he is another character, like Jim Dixon, John Lewis, or Jenny Bunn, who encounters difficulties when trying to function out of his usual habitat. Jenny Bunn survives in a New World because she has moral centre, but Roger fails in a New World because he has none. The novel is focused on Roger, not America. The book is a satire against Roger himself:

> *One Fat Englishman* was written because I'd been in America and liked the Americans, and I'd got fed up with the criticism of the Americans by the English people. The idea was to turn the criticism around to present an Englishman as badly as the Americans were supposed to behave. (Salwak, 1992: 135)

Several references are made to Micheldene's snuff-taking, which is

partly a compensation for his having given up smoking. Amis, too, in the late 1950s was trying to cut down on cigarettes and had begun using snuff. Micheldene likes jazz but much prefers its pre-war practitioners to more recent trends – the same holds true with Amis. There was an intriguing incident during Amis's year in the United States which he adapted for his novel. Amis, because of his job at the *Esquire*, made frequent trips from Princeton to New York. On occasion of one of these, to attend an *Esquire* office party, he ended up at a jazz club. It was too late to get the train back to Princeton, so a journalist, Gene Lichtenstein offered him a room in his flat, a place used by Lichtenstein when not needed by its owner, W.H. Auden. Wandering around the place in the early hours Amis started looking through the bookshelves and found an edition of Crabbe. On the flyleaf was "To Whystan. We must love one another AND die. Cyril." In 1958 Auden's homosexuality was well known in literary circles but could only be referred to in print. Amis never mentioned his discovery to his friends (Bradford, 1989: 202).

When Micheldene, too, visits New York, it is not for an office party, but to pursue Helene Bang. He spends the evening in a jazz club listening to players he can tolerate and borrows the flat of another Budweiser academic, Strode Artkins. There he discovers a notebook containing juicy details about the private life of Swinburne, including precise documentation of his tastes for flagellation and detailed descriptions of sexual degeneracy. Micheldene steals the notebook, because he feels he can use it and make money from it.

Nevertheless after Amis had been in Cambridge for a year and was about half way through the novel, something else occurred that was far more disastrous than his change of place and job and which would have a much more far-reaching influence upon his writing. In late summer 1962 Amis met the writer Elizabeth Jane Howard at the Cheltenham Arts Festival, and soon afterwards they began an affair. In the summer of 1963 Hilly took the children and left him for good. He finished the novel in the flat he had moved into with Elizabeth in London.

Micheldene is a combination of inclination and circumstances. He is the first of Amis's protagonists to be and remain in this state. Amis moved in with Elizabeth Jane Howard and began a long-term relationship with her about a week after Hilly's departure. When Hilly left him he had not been planning anything permanent with Elizabeth. He resigned from Cambridge and was intending to move with Hilly and his family to Majorca and to live there entirely from his writing. However circumstances he had created had altered his life and something similar happens to Micheldene.

The final chapters of the novel were influenced significantly by the break of Amis's marriage. Micheldene declares his love for Helene and asks her to come away with, and eventually to marry him. The parallels between Helene's clever assessment of his character and the feelings which caused Hilly to leave Amis are evident. Both men had lived and behaved in ways that satisfied their own inclinations, irrespective of the effects of those attitudes upon the women they claimed were special to them.

Around the same time Amis changed publishers. For a while, he had been unhappy with Gollancz, but out of personal loyalty to Victor himself he had stayed. A clause had been added to this contract stating that "these options will remain in force as long as Victor Gollancz remains in active control of the firm", and when he left the firm, so did Amis. He changed wives at about the same time he changed publishers. There was a connection: one reason Amis chose editor Tom Maschler at the publishing house of Jonathan Cape was that he was about to marry one of their authors.

The following work included a collection of seven short stories (*My Enemy's Enemy*, 1962) he had first published in the 1950s and early 1960s; a modern version of *The Duchess of Malfi,* presented as a full-length television play; five anthologies of science fiction (*Spectrum*, 1961–65) co-edited with Robert Graves; and a critical study of Ian Fleming's novels, *The James Bond Dossier* (1965). His next novel was *The Egyptologists* (1965), collaboration with Conquest, who provided the original draft. Amis devised the plot: a comedy about a band of husbands who form a London club to discuss Ancient Egypt but in fact use it as an alibi for going out with their girlfriends, who are frequently the other members' wives. The work was light, commercial, and of little consequences to the Amis canon.

 Amis's next novel *I Want It Now is* a romantic love story plotted along the lines of a "fairy tale in modern dress"(Salwak, 1992: 155). Like its predecessors, it focuses upon the tumultuous relationships between a man and a woman, while also reflecting ambivalent views on politics, race, class, and the state of contemporary society. The experience that would play the most significant part in its construction was the period he and Jane spent in the United States from October 1967 until March 1968.

In spring 1966 he accepted an invitation, delivered in person by an embassy official, to give a lecture at Prague University on "The Literature of Protest in Great Britain". Apart from the attractions of an expenses-paid trip, Amis was intrigued by the prospect of seeing the place that might have become his home. In 1948, a few months before his appointment in Swansea, he had applied for a lectureship in Prague and been turned down.

The Czech experience reinforced Amis's right-leaning, anti-socialist

tendencies and also played a part in his construction of Ronnie Appleyard, the male protagonist of *I Want It Now*. Amis's female character, Simona Baldock (Simon) is a rich girl who is eventually rescued from the tyrannical oppression of her wicked mother and unkind suitors. The rescuer, Ronnie Appleyard, through determination, devotion and courage, does what Amis calls "a kind of Sleeping Beauty" operation on Simon and, at the time, discovers that he is a better person than she thought. Thirty-six-year-old Ronnie is described as a dedicated yet apolitical social climber, who has three announced vices: money, fame and sex - and like Patrick Standish, he enjoys playing practical jokes. As a columnist for the *Sunday Sun*, he is portrayed also as a sophisticated and trendy announcer who exposes without care fashionable socialist causes. Although not yet rich, he lives up to his television image by driving an expensive sports car, wearing smart clothes and attending snobbish parties thrown by exhausted socialites. Malcom Bradbury adds that Ronnie is "a television interviewer, a specialist in contemporary mores, and a self-described shit" (Salwak, 1992: 156).

Lady Juliette Baldock is Ronnie's principal opponent, a married woman from whom her own daughter is trying to break free. She is selfish, destructive, and capable of anything. Ample evidence shows that Lady Juliette is a more extreme female version of Bertrand Welsh in her dependence upon "strategies of distortion and appearance" (Salwak, 1992: 156) – she is an egotistical and jealous woman, embittered by her own failure as wife and mother, and envious of her daughter' youth. She persecutes her daughter while pretending to care for her.

Although the novel's title implies that its subject is money and sex, *I Want It Now* concerns itself with a great deal more than that. Most obviously, the focus on money leads into considerations of class, social values and public morality, exemplified in part by the observations Ronnie makes about the rich people he meets and aspires to emulate. Lord Baldock tells Ronnie: to be rich means to have one's intelligence and value assured. To be poor implies that one is stupid, inferior and valueless. The worst sin, the novel suggests, is that these people exercise immense power without any moral responsibility. Ronnie says in the novel that you can afford to abandon reason, justice and good manners whenever you want, if you are rich.

Much of the novel is devoted to demonstrate the truth of this affirmation as the reader meet characters that like Roger Micheldene, Bertrand Welsh and Elizabeth Gruffydd-Williams are materialistic, selfish, and hypocritical. Malcom Bradbury notes: "What is important in the book is that Amis clearly is seeking, generally, to widen the confines of the social and moral novel,

and attempt a new range, one that will capture the flavour of contemporary culture in its fashionable, frantic, elusive turnover" (Salwak, 1992: 157).

Amis maintained a large number of friends and contacts during his year in Princeton. One of them, Russell Fraser, had become head of the English Department at Vanderbilt University, Nashville. Fraser contacted Amis at the end of 1966 and suggested that he spent the first part of the following academic year there – partly as Writer-in-Residence and partly as replacement for an academic on sabbatical. The Amises boarded the Queen Mary in October 1967 from what would be her final transatlantic voyage. In Nashville, Amis had become an eccentric Tory. He had announced his support for the US policy in Vietnam, against all other writers in Britain, even suggesting that Britain should join in. This was the context in which he invented his character, Ronnie Appleyard.

Ronnie is a successful seducer, at least until he meets Simona Quick at a London party. The event is another reworking of Amis's and Jane's meeting at the Cheltenham Festival. Amis changed a large number of things, places, partly to hide the personal element from reviewers and journalists. Simona is nineteen and her personal characteristics are completely different from Jane's. She is spoilt and selfish, she takes drugs and she began her sexual activity at the age of fourteen. She told Ronnie that she had slept with forty-two men, none of which she enjoyed and none of whom she even liked. The title of the novel is her response to Ronnie's unnecessarily sophisticated opening chat-up. These characters are interwoven with a love story that is an indulgently romanticized version of the one Amis was in, suggesting parallels between himself and Ronnie and Jane/Simona.

Jane was aware of what Amis was doing. As with *The Anti Death-League*, she would read his drafts of *I Want It Now* and offer suggestions. The model for the Lady Baldock was provided by Jane, who on one occasion commented that it was fortunate for a human being not to have become the son or daughter of her childless friend Dolly Burns, a wealthy self-indulged socialite and daughter of Lord Duveen. Apart from his friendship with Violet and Anthony Powell, Amis's life with Hilly and before that he had involved a social network that was comprised largely of the professional middle classes, alongside his experiences of working-class South Wales. Jane had friendships that were a little further up the social scale, including Dolly, and Amis used these in the representing of the Lady Baldock.

In the end of the novel, Ronnie sums up his individual change when he tells Simon, "I was a shit when I met you, I still am in lots of ways. But because of you I've had to give up trying to be a dedicated, full-time shit.

I couldn't make it, hadn't the strength of character." Malcom Bradbury argues:

> Amis ends the book the contemporary moralist, as he always was, trying to capture the temper of the times but also trying to relate it to a conception of decency, responsibility and virtue. So, if his heroes were now becoming less bastard-detector than themselves, they retained a capacity for self-improvement and permitted the story to provide a moral gratification. (Salwak, 1992: 160)

In the end, Lord Baldock comes to believe that Ronnie truly loves Simon (not for her money), and in defiance of his wife he brings the lovers together in the best tradition of romantic novels of development. Malcom Bradbury writes of Amis's reluctance to reject a moral universe altogether:

> Amis's heroes from the start had been heroes of prejudice, excused because they are attractive, have history and the spirit of change, as well as the muse of comedy, on their side, and possess the gift for exposing bastards far greater than themselves, instincts and prejudices in the basic linguistic tone of the book, and make them sound like the voice of a truth. But it seems just to suggest that by the later 1960s Amis was finding it harder to construct convincing contemporary heroes, delineate them with cultural precision, and still give them some moral authority… The novel ends not on some strong emotional discovery but in accordance with the familiar habits of comedy, as Ronnie defeats the wicked mother, releases the sleeping beauty, lose the base inheritance but acquires a happy romantic relationship in a conclusion of classic comic and moral shape. (Salwak, 1992: 160–161)

With the exception of *The Anti Death-League*, maybe, in none of Amis's earlier novels are the characters so lonely, so frustrated, or so obsessed with thoughts of mutability, lost opportunities and death.

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LINGUISTICS, STYLISTICS AND TRANSLATION STUDIES

The Romanian Language under the Impact of Globalization

Rodica Pioariu

Abstract:

Under the influence of globalization which is prevalent and rather emblematic of the 21st century, all speakers of human life have undergone a tremendous change, language included.

Language cannot be separated from other domains of human life. It is a living organism that develops, grows, changes or declines, on the one hand, according to its own internal rules and, on the other hand in accordance with a complex of external factors that cannot be controlled or directed at will, by outsiders.

Thus, speaking English today has become the key to success in Romanian society-an essential condition for social advancement in a number of important positions, quick and easy access to the best paid jobs in private and state companies, in the media, the banking system, a.s.o. A radical change has occurred in the perception and attitude to English as a foreign language at political, educational and community level.

Keywords: English, languages, vocabulary, perception

Under the influence of globalization which is prevalent and rather emblematic of the 21st century, all spheres of human life have undergone a tremendous change, language included.

People have become aware of the fact that what happens abroad can affect them directly. The spread of technological innovations (mainly the Internet and the modern telephone networks) brought about improved means of communication and increased mobility, not only at economic level, but also in terms of information and cultural or linguistic products. Under such circumstances we witness the so-called "convergence of cultures and languages", an obvious openness of nations towards each other and consequently, a constant inter-weaving, transformation and re-evaluation of values. That is due to the individuals' natural desire of taking advantage of the general human progress, the well-known benefits

of science and technology, and, ultimately, to their strong inner need of getting access to knowledge.

Language cannot be separated from other domains of human life. It is a living organism that develops, grows, changes or declines, on the one hand, according to its own internal rules and, on the other hand in accordance with a complex of external factors that cannot be controlled or directed at will, by outsiders. There are tendencies that cannot be stopped and are sure to make their impact on people's minds and speech, which proves to be extremely sensitive to each transformation society is subject to. Such is the case of the Romanian language which has registered and reflected the whole state of mind, turmoil and renewal of life in Romania during the last decades, as a result of globalization.

Thus, speaking English today has become the key to success in Romanian society-an essential condition for social advancement in a number of important positions, quick and easy access to the best paid jobs in private and state companies, in the media, the banking system, a.s.o. A radical change has occurred in the perception and attitude to English as a foreign language at political, educational and community level. The demand and motivation for the study of English increased even at an early age and it keeps being encouraged and supported both by families and educators. At school level there is a greater number of English classes, and a wider range of activities meant to stimulate and develop this interest for language learning in children have been performed. No wonder that under such circumstances the young generation was the first to get aware of the strong need for learning English steadily and seriously both at school and at home, conscious of the immediate benefits it brings nowadays. Educational policies have supported this orientation of Romanian youngsters trying to develop and encourage their honest keenness for language study and their constant preoccupation with making great quick progress in it.

Undoubtedly, the young generation proved to be the real' *engines of change'* in language, enriching it with a great number of foreign words – mainly English – which step by step replaced Romanian ones or filled a gap when such a need was present. The main ways by which English is being transmitted in the 20th century and has become a global language are advertising, movie and television broadcasts, the Internet, technology and international communication. Last but not least, English also prevails in international scientific and cultural events all over the world.

Some consider languages to be ''natural, other say they are ''conventional'', but most regard them as important national assets, true reflections of long-term human experience, mode of thinking ,mentalities,

lifestyles, traditions and habits, in a word, they reveal specific manners of reacting to a diversity of internal and external stimuli. Yet, no matter how fond one is of one's mother tongue, one cannot place it in an "ivory tower" in order to keep it "pure" and avoid "corruption" or "contamination" with other languages. It is only natural that languages coming into cultural contact should borrow words from each other rather easily (Lyons 1995: 450–453) since there is a tendency for words to cross geographical or linguistic boundaries together with the objects and the customs they designate. It is but common sense to admit that old words die, fall out of use while new ones come in getting partially or completely assimilated.

The impact of English upon the Romanian vocabulary is mostly felt in the speech of teenagers and youngsters, familiar with every novelty occurring in society, and free of any constraints or prejudices connected to language.

In this paper we will make an attempt of highlighting the spheres of activity where the presence of English words is a fact and their usage rather frequent, namely in TV talk shows, music channels and magazines, the world of fashion and design, financial and technical reviews, fashionable circles, intellectual milieus etc. We will try to bring to light a great variety of community member viewpoints and to explain the difference of opinions on account of age, education or context.

The process started in the 1990's when words like *manager, management, marketing implementation, job, talk-show, blue-jeans* (under the Romanian form: *blugi*) *broker*, *stock exchange, video-clip, live* etc. were first used on TV, but they sounded rather strange and exotic to most Romanians non-speakers of English. At the beginning it was only rarely that such terms were heard, being used mainly by professionals who found them indispensable for their field of activity. Little by little the number of Anglicisms rapidly increased and their use expanded to a lot of other categories of Romanian speakers boosted by radio, TV and advertizing. Through imitation and out of a desire of being "in fashion" and "up-to-date", connected to the new times and adjusted to the young society in transition, such terms were repeated frequently and came to be known by a great many people in Romania. Thus, more and more Romanians adopted English words in their everyday speech, not necessarily speaking English and despite the fact that there were equivalent terms for the respective notions in Romanian, as well. Here are some of the most popular ones: *job*, *cash*, *weekend*, *look*, *O.K.*, *cool*, *show*, *showbiz*, *cartoons*, *shopping*, *fresh*, *trend*, *brand*, *design*, *funny*, to mention just a few.

Under such circumstances statements like "Ti-ai schimbat *look*-ul", "Ce

show!”, “Un *show* de excepție”, “Parfum cu aromă ușor *fresh*, ușor *spicy*”, “*Brand* clasic”, “*Locație* nouă”, “Totul e *O.K.*!”, “*Weekend* plăcut!”, “E minunat să lucrezi în *showbiz*”, “Am *forwardat* (pronounced *forvardat)* toate informațiile prin *attach files*”, “Avem un nou *trend* în modă”, “E un tip *trendy*” etc. are no longer considered alien or restrictively used. On the contrary, they seem to be familiar to more and more people, especially young ones. Later on, such English terms got to replace Romanian ones at shop entrance – *closed/open* instead of *închis /deschis* – or on shop signs (*Rooms to let*, instead of *Camere de închiriat*; *For sale* instead of *De vânzare*; *Rent a car* instead of *Mașini de închiriat* etc.) on billboards and slogans (*The Future's Bright; Keep Walking; The Next Generation Network; Just Do It; Let's Make Things Better*, and so on). After the year 2000 the Romanian young generation made a great difference in this respect, speeding up the process and enriching it considerably. He who does not make frequent use of English words in his /her discourse is sure to be looked upon as “*uncool*” and “*not trendy*” at all.

The tendency grew up to such an extent that some Romanian intellectuals among whom late Professor George Pruteanu, then senator of the Romanian Parliament took up an attitude and started a series of discussions on television with respect to unjustified excessive usage of foreign terms where the Romanian language already had its own ones. He also had a *blog* in which he shared his opinions with other Romanian people eager to do that.

Moreover, he was the author of the so-called **Romanian Language Protection Law** adopted by the Romanian Parliament in 2004, according to which any public-interest text written or spoken in foreign languages, slogans included, should also contain the appropriate translation into Romanian. Similar laws seem to have been promoted in France (in the 1970's, modified in 1994), the Baltic States (1989), the Spanish region of Catalonia (1997), the Czech Republic and Poland (1999), Hungary (2003), etc.

The domains most favourable to English usage are music, business, fashion, modelling, talk-shows and entertainment TV channels, as well as modern technology. A number of Romanian magazines and newspapers in these fields of activity are likely to provide a real hint about the dimension of this tendency, visible from their very titles. Here are some of them: “Look”, “Joy”, “Prevention”, “Bravo”, “Popcorn”, “Clever Travel”, “Capital”, “Computer Bild Romania” etc. Let's take a short look at the headlines of “Look”, a fashionable magazine, very popular with young Romanian ladies:

News	**Star style**
De la editor	La shopping cu…
	Look special
Look Like	
Look Star	**Beauty**
Style Story	Beauty report: Must have
Beauty News	**Info Look**
Look Event	
Hair News	**Life style**
Fashion News	Love & sex
	Dieta & fitness
Best of	
Look in stil	**Fashion**
	Office look
Accesorii	Look special
Hot List	

For a person less familiar with these English terms it will be a little difficult to understand what it is about, because out of the 25 items mentioned above, 20 are purely English, 3 are in between English and Romanian and only 2 are genuine Romanian terms. If we skim through the magazine we'll read: "Cele mai *cool* accesorii şi *gadget*-uri te aşteaptă în aceste pagini" (p. 50); "Nu ezita să mergi la *shopping* pentru a-ţi completa colecţia de cămăşi *casual*.Ţi-am pregătit cinci moduri *cool* de a le combina cu *jean*şi." (p. 53); "Pantofii cu toc şi cu platformă […] sunt în *trend* în acest sezon şi pot fi purtaţi în orice moment al zilei!"(p. 90); "Poţi alege o pereche cu toc stiletto, pentru o ţinută elegantă sau cu aplicaţii pentru un *look* mai lejer!" (p. 93) etc. The whole magazine is full of such examples mirroring in fact a tendency that will soon become the norm ,not only in fashion but also in music and business.

Among the various music bands in Romania names like "Heaven", "Body and Soul", "Smiley", "Candy", "Spicy", "Sexy", to mention just a few, have become rather common. In fact**,** the whole music industry i.e. music television, music magazines and music websites is dominated by English used excessively by teenagers and people working in the field. It is rather frustrating for a grown-up Romanian who has never learned English before to come across so many foreign words he does not understand.

An investigation undertaken at academic level, with some former graduate students has revealed interesting results in terms of the impact of English upon Romanian vocabulary. They focused upon "Bravo" and

"Popcorn", two of the most popular teenager music magazines that contain an important overdose of Anglicisms. Words like *fresh, cool, top, wow, under cover, outfit*, *hot* , etc. seem to be just as common as any Romanian word throughout the magazine. In "Bravo" *news* we can read: "*Wow*, Britney şi-a dat un *refresh* la *look*, Beyonce s-a apucat de făcut hainuţe pentru copii, iar Activ îşi uimesc *fanii* cu veşti bune una şi una. *Check out the hot news*!"(p. 4).

The excessive usage of such English terms turned the Romanian of this field into a sort of mixed language, a new social variety, or jargon forbidden to the common middle- aged Romanian. The same is true of the economic or technological domain in which the effect of globalization is more obvious than in any other field. "Capital", a famous Romanian economic and financial weekly provides lots of samples in this respect. We chose to take a closer look at the issue of July 31st, 2008, where in the "Business section" it reads: "Franciza săptămânii" – Caroll: "*Brand* vestimentar pentru *locatii* premium", "După lansarea mărcilor Minelli şi Andre pe piaţa autohtonă, unul dintre cele mai mari grupuri de *retail* vestimentar din lume,Vivarte,se extinde cu o nouă *franciza*, *brandul* Caroll" etc. (p.18).

"Computer Bild România", on the other hand, one of the best computer science magazines informs its readers that hackers managed to infest over 10000 web pages by launching an invisible attack from China. In Romanian that sounded like: "*Hackerii* au reuşit să infecteze peste 10000 de pagini *web*" and went on with "*Site-urile* infectate arată identic, doar că atacatorii au adăugat un mic *script java* care redirecţionează *browserele* utilizatorilor către un atac invizibil lansat de pe *servere* aflate în China" (no.4, April, 2008).

There are also Romanian television channels which prefer to use English names instead of Romanian ones without any justification at all, as for instance "The Money Channel", "Breaking News", "Briefing", "Blockbuster", "Management trainees" or "Coaching". They simply keep ignoring the fact that there are corresponding words in our language that could render exactly the same meanings.

Words like *a brandui, a se upgrada, să updatăm, am updatat, blogger, bloggriţă, a forwarda, a downloada, am downloadat* and so on, started to be adapted to the rules of Romanian grammar, being conjugated, pluralized or declined like any other Romanian word of the same grammatical category. So, they speak of "Cele zece legi ale *branding-ului*", "*Upgradează-te* cu ştiri de ultimă oră", "*Aplică* pentru o bursă", "Fii *cool* şi cu părul în vânt", "*Brokerul* zilei", "A fost cel mai interesant *coaching*; mult mai util decât

coaching-ul precedent", "*Team-building*-urile din afara Bucureştiului", "*Joburi* noi", "În general *coach-ii* sunt liber-profesionişti şi au venituri variabile", "Grupul X are statut de importator pentru cinci *branduri* şi o reţea proprie de *dealeri*", "Există multe *situri* noi pe Internet", or "Csilla şi Barna Kiss deţin *site-ul* tenerife-online.ro". ("Proprietatea", weekly supplement of "Gândul" – the 3ʳᵈ of November, 2008**)** etc. Some of the items mentioned above have preserved the English pronunciation, especially in their singular form, other have not.

We agree to George Pruteanu s opinion that a clear-cut distinction should be made between what he called "xenisms", that is to say, words of Anglo-American origin that have not been fully assimilated in our language since they continue to be pronounced and written in their original form, and Anglicisms like, for instance, "tramvai", "locaţie", "lider", "fan", which have been completely adopted becoming Romanian words.

A mixture of English and Romanian seems to have come into being in the last two decades, making up a hybrid modern urban dialect that could possibly be called "Rom-English" or better "romgleză"/ "rogleză" in Romanian. This fact aroused controversies in Romanian society, some of them hosted by the daily "România liberă online" in its "Opinion" section. The author complains about the way the Romanian language is used in articles, on billboards or shop signs and doubts whether the Romanians have ever had a language of their own. He expresses his bitter disappointment with the so-called "professional reporters" meant to promote correct standard language, but who, on the contrary, have proved to be careless and rather ignorant of this requirement. Here is his opinion stating the possible "death" of the Romanian language in our country:

> Limba română este pe cale de dispariţie în România. Limbajul din articole, reclamele de pe stradă, denumirile diferitelor construcţii noi, numele date unor magazine, lipsa de noţiuni de gramatică şi vocabular al aşa-zişilor reporteri, te fac să crezi că românii nu au avut o limbă proprie niciodată.

However this phenomenon is not exclusively a characteristic of the Romanian spoken in Romania. Something similar happens with the Romanians who immigrated to Canada or the USA, but one could hardly regard it as being out of place if one takes into account their living in a new linguistic background whose influence is more than natural. In an interview published by "Observatorul" online- a newspaper founded in1990 in Toronto, Canada – in its issue of 7|2|2006, the idea that Romanian Americans/Canadians should encourage their children to strive

not only to learn English better, but also to maintain their native culture and language prevails. As far as the Romanian language spoken in America is concerned , two important aspects are revealed: its turning into a kind of "Rom-English", when a great deal of the words used in a sentence are neither English nor Romanian, but just a mixture of the two. Under such circumstances sentences like "Am avut o inundaţie în *basementul* meu şi îmi trebuie *carpet* nou" or "Am lovit *trockul* şi va trebui să-l *pentuiesc*" are more than usual in people|s speech. The other aspect insisted upon is that the reverse is also possible: there are Romanians in the States who continue to speak Romanian perfectly whereas other families 100% of Romanian extract get to speak English even at home at the expense of their mother tongue.

But if such attitudes seem only natural in Canada or the States the unavoidable question that arises regards the Romanian language at home. So "Where to?" We have requested the opinions of a number of people in our community with varied backgrounds and reactions, being interested to know how they felt about the presence of English in our language. Their answers differed on behalf of age, social background and education.

Most of them agreed that it is a reality one cannot ignore,but while older people regard the phenomenon as exaggerated and rather frustrating since they have never learnt English at school before, and feel however entitled to a minimum of respect and consideration themselves-which is perfectly right-the young seem not to care about the other. They exibit a selfish attitude, sort of "We do not care. Our time has come. It is only our generation that counts as we are most useful these days. The rest does not matter", and so on and so forth, seeming not even to perceive any excess whatsoever.

The older generations, on the other hand, persist on the feeling of marginalization and dissatisfaction, ranging from caution to resignation. They are not completely rejecting this objective process of language enrichment and renewal but advocate for more measure and discernment. The more educated add that it will be usage and communities that will have the final decisive role in the matter, modern Romanian adopting and assimilating only what it really needs as indispensible.

In conclusion Romanian society remains open and eager to adjust to the state of mind of the contemporary world, aware of its own part and able to make its voice equally heard and understood among the other nations.

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Types de protases introduites par le même connecteur

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Types of Protases Introduced by the same Connector

Abstract:

The types of protases introduced with the same connector are analyzed in the semantic-structural plan because according to L. Tesniere's theory there do not exist structural connections without semantic connectors.

The logic-semantic and functional relations that exist between the apodosis (principal) and protasis are analyzed in dependence of the morphological nature of the support from the apodosis as well as the verb from the protasis and its distribution because of the fact that the nature of the logic-semantic report and the type of protasis depends on these elements. This permitted us to establish new relations between the apodosis and the protasis. We propose new principles of classification of the subordinate clauses and distinguish the protases introduced with the same connector.

Keywords: protasis, apodosis, connector, support, verbal, logic-semantic relation, attributive, appositive, subject, predicative, completive, completive-interogative, temporal, conditional, concessive subordinates

Dans les grammaires françaises traditionnelles les protases (= les subordonnées) introduites par le même connecteur sont analysées dans différents thèmes portant sur les subordonnées, fait qui rend difficile la mise en évidence des rapports existant entre l'apodose (= la principale) et la protase ainsi qu'à déterminer correctement le type de protase qui découle de ces rapports. Outre cela certaines classifications des protases données par beaucoup de grammairiens français ne peuvent pas être acceptées. Ainsi M. Grevisse présente trois types de protases dépendant de la nature morphologique du mot de l'apodose auquel la subordonnée se rapporte:

1. Les subordonnées substantives;
2. Les subordonnées adjectivales ou relatives;
3. Les subordonnées adverbiales (1975: 1111).

On ne peut pas nommer toutes les subordonnées *substantives*, si elles

se rapportent à un nom de la principale, car ces protases peuvent être différentes sous le rapport logico-sémantique existant entre l'apodose et la protase, le connecteur étant pronom ou conjonction, d'où il découle la forme de la subordonnée: relative ou conjonctive.

Cf. 1) L'idée, que sa mère lui avait donnée, lui semblait importante. (F. Mauriac)

2) L'idée qu'il allait partir me faisait oublier les punitions. (A. Daudet)

Les deux subordonnées de ces phrases se rapportent au nom « idée » et ont comme connecteur « que ». Tout cela confirme les traits communs de ces protases. La différence entre elles est la suivante: la subordonnée de la première phrase est pronominale dans sa forme, car le connecteur « que » est un pronom relatif qui remplace l'antécédent « l'idée ». Mais selon sa fonction, c'est une subordonnée complément de nom, car le rapport existant entre l'apodose et la protase est attributif. La subordonnée complète seulement le nom « l'idée », le caractérise, le détermine, mais la protase de la deuxième phrase est conjonctive d'après la forme, car le connecteur « que » est conjonction et la subordonnée fait fonction d'apposition, parce qu'elle exprime la même notion que le nom « l'idée ».

Si l'on analyse les noms auxquels se rapportent les protases appositions, on constate que ces noms sont toujours abstraits et d'origine verbale dans la majorité des cas. Par exemple: La pensée et son synonyme l'idée; le désir, le sentiment, la crainte, la preuve, la conviction, etc.

Cf. La pensée que son fils y reviendrait la poursuivait sans cesse. (G. de Maupassant) /J'avais le sentiment qu'il souhaitait être seul... (F. Mauriac)

Ce qui est intéressant c'est que les protases des deux phrases peuvent faire fonction de subordonnées complétives (complément d'objet) si l'on transforme les noms la pensée, le sentiment en verbes:
-    Elle pensait que son fils y reviendrait.
-    Je sentais qu'il souhaitait être seul.

C'est probablement pour cela que N. Steinberg considère les protases en rapport appositif comme « subordonnées complétives » et les introduit dans le thème « Phrases comprenant une subordonnée complément d'objet » (direct ou indirect) (Proposition complétive)

N. Steinberg signale plus loin que « la proposition qui à la forme d'une complétive peut dépendre non pas d'un verbe, mais d'un nom ou d'un adjectif: elle remplit alors la fonction de complément déterminatif du nom ou de complément d'adjectif » (1963: 100).

La grammairienne cite les exemples suivants:
1. L'idée qu'il serait un jour forcé de leur obéir serrait Cristophe à la gorge.

(R. Rolland)

2. Paul eut le sentiment que c'était fini. (Vaillant- Couturier)

3. Sans vouloir le lui demander [...] Germain laissait voir le désir anxieux qu'elle demeurât. (R. Rolland)

4. ... j'avais toute liberté de regagner la maison sans crainte qu'on s'aperçût de rien. (Carco) (*idem*)

Nous considérons que les protases de tous les exemples cités par N. Steinberg sont des subordonnées appositions et pas complétives parce qu'elles ne complètent pas seulement les noms auxquels elles se rapportent, mais ces protases expriment la même notion que les noms. N.Steinberg se contredit parce qu'en analysant le complément appositif ou apposition elle écrit: « La particularité de l'apposition est qu'elle exprime toujours le même être ou la même chose que le nom qu'elle complète: ce n'est qu'une autre façon de désigner l'être ou la chose dont on parle » (1963: 34).

Donc, il faut appliquer le même critère et pour les types de protases.

La subordonnée apposition se rapproche de la protase attribut du sujet qui exprime aussi la même notion que le mot auquel elle se rapporte si c'est un nom, un adjectif ou un adverbe transposés en nom.

Mais elle diffère de la protase apposition par le fait qu'elle suit le plus souvent le verbe copule de l'apodose.

Cf. 1. Protase apposition: Le fait qu'elles arrivent ainsi dans son esprit lui apparaissait comme une preuve que le démon était entré en lui (Clavel)

2. Protase attribut du sujet: Le fait est que j'ai deux frères (E. Zola)

Donc, pour distinguer les types de protase apposition ou attribut du sujet, il faut prendre en considération le côté sémantique ainsi que le plan formel. La subordonnée attribut fait partie du prédicat nominal qui est original puisque le verbe copule se trouve dans la proposition principale, mais l'attribut du sujet est exprimé par une protase introduite, le plus souvent, par la conjonction „que". Mais la subordonnée attribut du sujet peut avoir comme connecteur la locution pronominale « ce que ». Pour distinguer ces subordonnées d'autres qui sont introduites par le même connecteur il faut faire attention au verbe de l'apodose de la nature duquel découle le type de protase. Si le verbe est employé comme copule, alors la subordonnée qui le suit est toujours une protase attribut du sujet. Mais si le support de l'apodose est un verbe d'une autre nature, alors le rapport existant entre l'apodose et la protase peut être objectif ou prédicatif, d'où il découle le type de protase.

Protases:

1. Attribut du sujet: Il redevenait ce qu'il n'avait jamais cessé d'être... (G. Perec)

2. <u>Complétive interrogative</u>: Je <u>ne sais</u> vraiment <u>ce que</u> vous voulez dire.
    (A. Dumas)
3. <u>Complétive complément d'objet direct</u>: Il serait digne d'elle de se <u>reprocher ce qu'</u>elle a fait pour moi. (Stendhal)
4. <u>Sujet</u>: Et déjà <u>ce qu'</u>elle avait prévu s'accomplissait (F. Mauriac).

Un autre connecteur assez souvent employé pour introduire ~~de~~ différentes protases est le pronom relatif « qui ». Certains grammairiens comme M. Grevisse, E. Référovskaïa et A. Vassiliéva, N. Steinberg, P. Gherasim emploient pour ce type de protases le terme <u>subordonnées relatives</u>. Cette dénomination est employée pour les subordonnées ayant comme connecteur les pronoms relatifs *qui, que, dont, lequel, laquelle,* etc. Nous considérons que ces subordonnées sont relatives seulement d'après la forme, mais au plan sémantique les types de protases introduites par ces pronoms dépendent de la nature morphologique du support de l'apodose et du rapport existant entre la protase et l'apodose, qui peut être attributif, objectif ou prédicatif.

Cf. <u>Protases</u>:
1. <u>Complément de nom</u>: La Restauration, *qui* rendit à ma mère des biens considérables, ruina mon père. (H. de Balzac)
2. <u>Complément de pronom</u>: Quelques-uns même, *qui* s'étaient levés dès l'aube, n'ayant pas vu clair à se faire la barbe, avaient des balafres en diagonales sous le nez. (G. Flaubert)
3. <u>Complément d'objet direct:</u> ... prend garde que tu as une dangereuse science de faire souffrir *qui* tu aimes.(R. Rolland)
4. <u>Sujet</u>: *Qui* sert bien son pays, n'<u>a</u> besoin d'aïeux. (Voltaire)
5. <u>Complétive interrogative</u>: La seule <u>question</u> était <u>de savoir lequel</u> dans cette première attaque conservait le dessus. (A. Dumas)

Le connecteur « si » introduit le plus souvent des protases conditionnelles qui se divisent en conditionnelles hypothétiques et conditionnelles à valeurs temporelles.
1. Raimond savait bien que son père se fût montré généreux s'il en avait eu le droit (F. Mauriac).
2. Si quelqu'un se plaignait trop, il lui offrait aussitôt ses services. (H. de Balzac) = Quand quelqu'un se plaignait.

L'adverbe « **même** », en précédant le connecteur « si », transpose la phrase à conditionnelle hypothétique en phrase à protase concessive hypothétique dans laquelle l'action de la protase n'empêche pas l'action de l'apodose de se produire, tandis que dans la phrase à protase conditionnelle hypothétique la réalisation de l'action de la principale dépend de celle de

la subordonnée.

Cf. 1. Il eût pensé qu'elle dormait, s'il n'avait vu briller ses yeux.
(G. de Maupassant)

2. Rivière, <u>même si</u> les heures étaient pires, aurait suivi de télégramme en télégramme, sa marche heureuse. (A. de S. Exupéry)

La phrase à protase concessive comporte une espèce d'opposition entre le fait exprimé dans la subordonnée et celui qu'énonce la principale. L'apodose exprime toujours une opposition à la conclusion logique qu'on pourrait tirer du fait de la protase.

Ex.: <u>Même si</u> l'on ne m'avait pas averti, j'aurais deviné. (A. Maurois)

Les protases introduites par le connecteurs « si » peuvent avoir comme support dans « l'apodose un verbe transitif direct qui, par son sémantisme, par sa distribution ou par le mode auquel il est employé, suggère aux protases de différents sèmes ».

Cf. Protases:

1. Complétive interrogative: Il <u>ignorait</u> *si* le monde s'étendait encore loin derrière les arbres qui avaient toujours borné sa vue. (G. de Maupassant)

2. Je <u>ne</u> savais <u>pas</u> *ce qui* m'était arrivé. (G. de Nerval)

3. Il <u>voulait</u> voir *si* ce père Goriot était son père Goriot. (H. de Balzac)

Les traits communs et les traits distinctifs de la phrase à protase conditionnelle hypothétique et la phrase à subordonnée concessive hypothétique peuvent être représentés schématiquement de la façon suivante:

Phrase à protase conditionnelle hypothétique		Phrase à protase concessive hypothétique	
Protase	Apodose	Protase	Apodose
Faits irréels sans opposition		Faits irréels liés à une opposition	
M O D E S			
Indicatif	Conditionnel	Indicatif	Conditionnel
P L A C E			
En tête de l'apodose ou après		En tête de l'apodose ou après	
C O N N E C T E U R			
Si		Même si	

Présentation schématique des protases introduites par le même connecteur:

Nr.	Le connecteur	Le support dans l'apodose	Le type de protase
I	1.Que conjonction	1. Nom verbal 2. Pronoms: cela, ceci 3. Nom; adjectif ou adverbe transposés en nom 4. Verbe transitif direct ayant son sujet 5. Verbe sans sujet	Apposition apposition attribut du sujet complément d'objet direct sujet
	2. Que pronom	Nom Pronom	complément de nom complément de pronom
II	3. Qui	1. Nom 2. Pronom 3. Verbe sans sujet 4. Verbe transitif direct ayant son sujet	complément de nom complément de pronom sujet complément d'objet direct
III	Si	1. Verbe régissant le sème interrogatif 2. Verbe de l'apodose au conditionnel ou au futur 3. Verbe de l'apodose et de la protase à l'indicatif (présent, imparfait, passé composé)	1. Complétive interrogative 2. Conditionnelle hypothétique 3. Conditionnelle à valeur temporelle
IV	Même si	Verbe au conditionnel dans l'apodose	Concessive hypothétique

- En conclusion, on pourrait signaler que les protases introduites par le même connecteur sont assez différentes et leur type ne dépend pas seulement de la nature morphologique du support de l'apodose, fait mentionné par beaucoup de grammairiens français, mais aussi du rapport logico-sémantique existant entre l'apodose et la protase dont découle une nouvelle classification des protases.

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Der Nominativ und das Subjekt in der rumänischen und deutschen Sprache

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The Nominative Case and the Subject in Romanian and German

Abstract:

The study is a contrastive analysis of the Nominative case and the syntactic function of subject in Romanian and German. It focuses on similarities as well as on differences between German and Romanian. We have noticed that, although they belong to different language families, the number of similarities outruns the number of differences. We have identified the similarities in both languages and then we have focused on differences, considering that the awareness of both of them is a useful tool both for language learners and for translators. The theoretical aspects have been exemplified by quotations from literary work.

Keywords: contrastive analysis, the Nominative case, subject, syntax

Das Nomen ist eine wichtige morphologische Kategorie, sowohl in der deutschen als auch in der rumänischen Sprache. Die Lerner haben Schwierigkeiten wenn sie Deutsch lernen möchten wegen der Unterschiede im Genus zwischen den zwei Sprachen. Unsere Studie behandelt den Nominativ als Kasus des Subjekts und die syntaktische Funktion von Subjekt. In unserer Studie haben wir versucht die Ähnlichkeiten, aber auch die Unterschiede zwischen Deutsch und Rumänisch zu identifizieren und analysieren anhand von Beispielen aus literarischen Werken. Der Nominativ ist ein selbstständiger Kasus, weil in diesem Kasus die syntaktisch unabhängigen Substantive stehen. Die Form des Nomens ist dieselbe, die man in einem Wörterbuch findet, die aber von einem Determinativ begleitet ist. Der Nominativ drückt den Ausgang einer Tätigkeit aus, im Gegensatz zum Akkusativ, der die Ankunft ausdrückt (Constantinescu-Dobridor: 66).

Die syntaktischen Funktionen des Nominativs sind: Subjekt in Verbindung mit einem Verb, meistens mit der syntaktischen Funktion von Prädikat, Subjektsprädikativ in Verbindung mit einem Kopulaverb und

einem Nominalsubjekt, Apposition in Verbindung mit einem prädikativen Attribut. In der deutschen Sprache finden wir die syntaktischen Funktionen von Subjekt, Subjektsprädikativ, Apposition, der absolute Nominativ und der Appelativ – Nominativ, der Korrespondent des Rumänischen *Vocativ*. Die syntaktische Funktion *der absolute Nominativ* steht nicht in allen Grammatiken als selbstständige Funktion (Bertelsmann: 143). Diese Funktion gibt wenn wir ein Nomen im Nominativ haben, das ausserhalb eines Satzes steht oder kommt als unabhängige Ergänzung im Satz vor. Meistens wird es im Jurnalismus benutzt. Desweiteren geben wir Beispiele von syntaktischen Funktionen im Nominativ anhand von literarischen Werken.

- Subjekt

Mama cunoaşte cântecul, *soţia* îl cântă în fiecare dimineaţă în bucătărie.

(*Vulpea*, S. 29)

Meine Mutter kennt das Lied, *die Frau* singt es jeden Morgen in der Küche.

- Subjektsprädikativ

*Conu Iorgu a devenit **proprietarul** celui mai rentabil local de noapte, iar moş Costache a încasat parale bune.*

(*Enigma Otiliei*, S. 274)

*Das bleibt **mein Geheimnis**.*
(*Acesta rămâne **secretul** meu*.)

(*Effi Briest*, S. 188)

- Apposition

*El, **Pascalopol**, ţinea la Otilia până la sacrificiu şi se bucura de afecţiunea neanalizată, dar sigură, a ei.*

(*Enigma Otiliei*, S. 391)

- Prädikatives Attribut

*Se credea **Eminescu**, însă poeziile lui nu spuneau nimic.*

- der Nominativ als Vokativ in der deutschen Sprache

*Ja, **lieber Freund**, ich soll wiederkommen, und es ist sogar verabredet, dass ich spätestens in einer Woche wieder in Kessin bin."*

(*Da, **dragă prietene**, mă voi întoarce şi chiar s-a stabilit că în cel

târziu o săptămână voi fi din nou în Kessin.)

(*Effi Briest*, S. 192)

Die Determinativen für den Nominativ der deutschen Sprache sind **der** für Maskulinum, **die** für Femininum, **das** für Neutrum und **die** für alle Pluralformen.

Normalerweise sollte es negative Interferenz zwischen der zwei Sprachen erscheinen. Wie wir schon beobachtet haben, gibt es Korrespondenz zwischen Deutsch und Rumänisch.

Es gibt aber, kein sogenanntes *subiect subînţeles* auf Deutsch. Der Terminus bezeichnet ein Subjekt, das im Satz nicht vorkommt, aber die Form des Verbs, bzw. des Prädikats zeigt uns worüber es die Rede ist. Ein solcher rumänischer Satz wird folgendermassen auf Deutsch übersetzt:

Se aude spunându-i Clarei, ştiu eu ce ştiu.

(*Vulpea*, S. 119)

Er *hört sich zu Clara sagen, ich weiß, was ich weiß.*

(*Der Fuchs*, S. 156)

Weiter in unserem Studium möchten wir über das Subjekt, als syntaktische Funktion im Satz reden.

Das Subjekt ist der Satzteil, der uns zeigt wer, die von einem aktiven Prädikat ausgedruckte Handlung durchführt, auf wem die von einem passiven Prädikat ausgedruckte Handlung wirkt oder zeigt eine von einem nominalen Prädikat ausgedruckte Eigenschaft. Das Subjekt beantwortet folgende Fragen: was? (*ce?*) und wer? (*cine?*), wobei die letzte Frage uns hilft, Verwirrungen mit dem Akkusativergänzung, Subjektsprädikativ und Apposition zu vermeiden.

Ein erster Unterschied zwischen Deutsch und Rumänisch finden wir, wenn wir über das auf Rumänisch sogenanntes *subiect subînţeles* reden. Der Terminus beschreibt subjektlose Sätze, die nur in der rumänischen Sprache zu finden sind. Obwohl auf Rumänisch ziemlich viele subjektlose Sätze gibt, finden wir in der deutschen Sprache keine solche Sätze. Die deutschen benutzen das sogenennte Scheinsubjekt (wie das *es* bei *regen*). In jedem Satz muss das Subjekt klar geäußert werden. Zwischen dem Subjekt und dem Prädikat gibt es eine Beziehung, die sich durch gegenseitige Einschränkungen charakterisiert. Das Prädikat setzt dem Subjekt das Nominativ durch, während das Prädikat Übereinstimmung im Numerus und Person.

GALR II şi *DUDEN* klassifizieren die nominalen „Subjektivierungen" in verschiedenen semantischen Rollen. Die Klassifikation ist gültig für beide Sprachen, obwohl es auch einige Unterschiede gibt.

- Agens

Aurica privi ţintă în duşumea, pătrunsă de argument.

(*Enigma Otiliei*, S. 217)

Die Schneiderin nannte die Zimmer WERKSTATT.
(**Croitoreasa** numea camerele ATELIER.)

(*Der Fuchs*, S. 15)

- Instrument

Mâna pe care o retrăsese cu sentimentul vinovăţiei de pe Lili voia s-o întindă legal spre nevastă-sa.

(*Enigma Otiliei*, S. 321)

Seine **Hand** ist rauh, er lacht und schluckt seine Stimme, der Panzer steht heute noch draussen am Wald, sagt er, komm in den Hof.

(**Mâna** lui e aspră, râde şi-şi înghite glasul, tancul mai stă astăzi lângă pădure, spune el, hai să mergem în curte.)

(*Der Fuchs*, S. 189)

- Kraft, Ursache, Stimulus

Nu intră **vântul** în casa mea. Mă duc să văd.

(*Enigma Otiliei*, S. 447)

Der Schlaf schüttet den Kopf zu, bevor das Bett warm ist.
(**Somnul** cuprinde capul, înainte ca patul să se încălzească.)

(*Der Fuchs*, S. 276)

- Patiens

Bolnavul şedea pe spate ca un om care a luat un narcotic greu şi nu poate să se deştepte.

(*Enigma Otiliei*, S. 359)

Die Kranken leben am längsten.
(**Bolnavii** trăiesc cel mai mult.)

(*Effi Briest*, S. 180)

- Thema

Ţi-e **foame**, nu-i aşa?

(*Enigma Otiliei*, S. 39)

In dieser Situation, beobachten wir ein Unterscheid zwischen Deutsch und Rumänisch. Die semantische Rolle von *Thema* finden wir in der deutschen Sprache nicht, weil anstatt des Nomens ein Adjektiv benutzt wird. Auf Deutsch wird ein Akkusativobjekt benutzt um dasselbe durch ein Nomen zu äußern.

Ich bin **durstig**. (*Mi-e* **foame**.) sau *Er hat* **Durst,** sagte Irene, er hat nicht gelogen. – obiect direct (Îi este **sete**, spuse Irene, nu a minţit.)

(*Reisende*, S. 94)

- Empfänger

Bătrânul *n-o să vrea să fie examinat.*

(*Enigma Otiliei*, S. 164)

Die Wand *stand zerschossen und leer.*
(**Peretele** *era plin de gloanţe şi gol.*)

(*Der Fuchs*, S. 277)

- Experimentator

Felix *se miră că la masă nu se mai afla decât un alt tacâm, acela în faţa căruia se aşeza de obicei.*

(*Enigma Otiliei*, S. 184)

- Nutzniesser

Stănică *primea cu jovialitate şi plecau amândoi de braţ.*

(*Enigma Otiliei*, S. 156)

Innstetten *darf nichts davon wissen, und auch Dir gegenüber muss ich mich entschuldigen* [...].
(**Innstetten** *nu are voie să ştie nimic, şi trebuie să mă scuz şi faţă de tine ...*)

(*Effi Briest*, S. 100)

- Lokativ

Strada *era pustie şi întunecată şi, în ciuda verii, în urma unor ploi generale,*
    răcoroasă şi foşnitoare ca o pădure.

(*Enigma Otiliei*, S. 25)

Die Fabrik *lag vor und hinter der Brücke ohne Wasser, sie war groß.*
(**Fabrica** *era în faţa şi în spatele podului fără apă, era mare.*)

(*Der Fuchs*, S. 12)

- Besitzer

 Are **omul** *o fată căreia îi rupe turta şi a găsit pretext să dea o masă necunoscuţilor, în vederea că a devenit proprietar.*

(*Enigma Otiliei*, S. 272)

Solche **Kranken** *haben ein sehr feines Gefühl und wissen mit merkwürdiger Sicherheit, was ihnen hilft und was nicht.*
(*Astfel de* **bolnavi** *au un simţ foarte fin şi ştiu cu o precizie extraordinară ce îi ajută şi ce nu.*)

(*Effi Briest*, S. 292)

Sowohl auf Rumänisch als auch auf Deutsch, kommt das Subjekt mit dem bestimmten Artikel vor. Die Benutzung des Nullartikels ist möglich,

aber sehr selten. Der Nullartikel im Plural ist häufiger und meistens mit zählbaren und *pluralia tantum* Nomen benutzt.

Soldaţi de la aprovizionare umblă, de acolo până acolo, pe cărăruie, cu câte un sfert de bou pe umeri.

(*Ultima noapte*, S. 214)

Im Falle der Benutzung des Nullartikels im Singular, haben beide Sprachen feste Regeln von syntaktischer, lexikal – grammatischer und semantischer Begrenzung. Übereinstimmungen gibt es auch auf dieser Ebene, aber wegen der Besonderheiten jeder Sprache finden wir auch Unterschiede in der Benutzung des Nullartikels. Die Übereinstimmungen sind die folgenden:

- Eigennamen, die wegen ihrer sonderbaren Benutzung, nur mit Nullartikel stehen können

Georgeta luă un napoleon dintr-o cutie şi i-l aruncă. Stănică îl prinse din zbor.

(*Enigma Otiliei*, S. 242)

Von Pastors ging Effi auch zu Kantor Jahnkes;
(*De la familia Pastor, Effi s-a dus şi la cantorul Jahnkes*;)

(*Effi Briest*, S. 18)

- Nomen mit einem Determinativ

Acest stângaci compliment încântă totuşi pe Georgeta.

(*Enigma Otiliei*, S. 191)

Dieser Flügel und dieser Teppich , ich glaube gar, es ist ein türkischer, und das Bassin mit den Fischchen und dazu der Blumentisch.

(*Acest canat şi acest covor nu cred ca sunt turceşti şi nici bazinul cu peşti şi masa de flori.*)

(*Effi Briest*, S. 50)

- unzählbare Nomen, bzw. Abstrakta und Stoffnamen

Oţet să fie în inima duşmanului.

(*Enigma Otiliei*, S. 283)

Sie gefiel sich nämlich darin, Kessin als einen halbsibirischen Ort aufzufassen, wo Eis und Schnee nie recht aufhörten.

(*Îi plăcea să interpreteze Kessin-ul ca un loc pe jumătate siberian, unde gheaţa şi zăpada nu dispăreau niciodată complet.*)

(*Effi Briest*, S. 145)

- zählbare Nomen, die in einem bestimmten Bereich benutzt werden

Firmă angajează şofer TIR.

(www.megaanunturi.ro)

- zählbare Nomen, die meistens in Sprichwörtern vorkommen

Ochi pentru ochi, dinte pentru dinte.

- Nomen, die Gewitterungspersonalia bezeichnen

Se anunţă ploaie şi descărcări electrice la ora meciului Steaua – Genclerbirligi.

(www.gsp.ro)

Außer der oben genannten Situationen, verwenden wir in der rumänischen Sprache das Nomen mit Nullartikel als Subjekt des Satzes auch in den folgenden Situationen:

- Nomen, ungeachtet der Subklasse, das in dem Gefüge *nici* + Nomen vorkommen und die, eine kleine Menge ausdrücken

Nici strop de ploaie nu căzuse în vara acelui an. (*Kein Tropfen Regen*)

- Nomen, im Gefüge wie *a fi/a se face* + Nomen

Dragă, ţie ţi-e foame, că eu n-am poftă deloc!

(*Enigma Otiliei*, p. 156)

- Nomen aus Weihnachtslieder oder Volksgeschichten

Domn, domn să-nălţăm.

(www.versuri.ro)

Typisch für Deutsch sind die folgenden Gefüge:

- Nomen, die Kontinente, Länder, Städte, Gebiete bezeichnen

Ja, Kessin nimmt sich auf.
(*Da, Kessin-ul înfloreşte.*)

(*Effi Briest*, p. 48)

Englisch war die erste Fremdsprache, die er gelernt hat.
(*Engleza a fost prima limbă străină pe care o învăţase.*)

- Nomen, die die Tage der Woche und die Monate bezeichnen

Montag *traf ich sie auf einer Terasse.*
(***Luni*** *am întâlnit-o pe o terasă*.)

- Diminutiva, die die Familiemitglieder bezeichnen

Oma *kam auf Besuch letzte Woche.*
(***Buni*** *a venit săptămâna trecută în vizită*.)

Die Satzstelle des Subjekts ist frei, so wie bei den meisten Satzteile der Fall ist. In der Regel, steht das Subjekt vor dem Prädikat. Die Nachstellung wird meistens im stilistischen Sinne benutzt. Dem Satzzeichen bezüglich, wird eine Komma zwischen Subjekt und Prädikat nur dann benutzt wenn zwischen den zwei, andere Satzteile verwendet werden, zum Beispiel eine Apposition oder ein untergeordneter Attributsatz.

Marina, *oprită în uşă, privea ca la panoramă, dar bătrânul era încântat.*"

(*Enigma Otiliei*, p. 413)

Johanna, *während das Gespräch so ging, sah über die Schulder der jungen Frau fort in den hohen schmalen Spiegel hinein, um die Mienen Effis besser beobachten zu können.*

(***Johanna***, *în timp ce discuţia continua aşa, privea în oglinda înaltă şi îngustă peste umărul tinerei femei, ca să vadă mai bine mimica lui Effi.*)

(*Effi Briest*, p. 53)

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Uncountable Nouns in Romanian and in English

Simona Redeş

Abstract:
This article is intended to be a brief presentation of the class of uncountable nouns in Romanian and English. We focused our study on the subclasses of uncountable nouns that exist in both languages, but we also analyzed the subclasses specific for each language. There are uncountable words that have only a form, for singular, thus called *singularia tantum*, and others that have only a plural form, called *pluralia tantum*.

Keywords: countable, uncountable, singularia tantum, pluralia tantum, singular, plural

The number is the grammatical category of the nouns that shows the distinction between one item and two or more items of the same object class or entity.

Most of the nouns in both Romanian and English belong to the class of countable nouns which have distinct forms for expressing singular and plural. The other nouns that cannot be counted belong to the class of uncountable nouns that have either a singular form (called *singularia tantum*) or a plural form (called *pluralia tantum*). The meaning of the nouns changes when they are rarely used as countable nouns.

Some of the nouns in both languages studied do not usually have a flexion dependent on the category of number, as they posses a single form, either for singular or for plural (Carabulea, 1968: 373). They denote objects whose existence we perceive only as *a unique item* of the category, on one side, and, on the other side, there are others whose existence we perceive as *a multiplicity of items* of the same category (Gălăţeanu-Fârnoagă, 1997: 89). The linguistics studies usually name these classes of nouns as *singularia tantum* and *pluralia tantum*.

Because of their single form, the uncountable nouns can be considered either singular or plural. Both in Romanian and in English there are more classes of uncountable nouns that are rather *singularia tantum* than *pluralia tantum*.

Singularia Tantum

The *singularia tantum* nouns are those nouns that have only a single form, the singular one as the name suggests it, and that always agree with the verb of the sentence at singular, in Romanian, and sometimes even at plural, in English.

The *singularia tantum* category includes the following situations:

a) proper nouns that denote persons, names of animals, names of places: ***Ion, Alexandra, Jack, Rita, România***; ***Paris, The Black Sea (Marea Neagră).***

In Romanian as well as in English, the family names can have a plural form when they refer to the members of the respective family: ***Popeştii, Tătarii; the Smiths, the Blacks***. We notice that in both languages the proper nouns can have a definite article, enclitically positioned in Romanian (**-*i***), and a definite article proclitically positioned in English (*the*). The agreement between such family name nouns and the predicate of the sentence is done at plural:

Ioneştii *au fost întotdeauna oameni foarte punctuali.*

The Jones *have sold their house thanks to a good real estateagent.*

(Familia Jones şi-a vândut casa datorită unui bun agent imobiliar.)

At the expressive level, there are exceptions regarding the names of towns, cities and countries that, in the literate people language, can sometimes have a plural form: *cele două* ***Franţe****, cele două* ***Londre***; *the two* ***Americas*** *(cele două Americi).*

b) common nouns that denote notions belonging to the conceptual level, that is abstract nouns that denote features, status, feelings and qualities *(****cinste, bărbăţie****; ****pity*** *(milă),* ***wisdom*** *(înţelepciune),* ***shame*** *(ruşine))*:

S*-a bucurat de o mare* ***cinste*** *în rândul sătenilor.*

He showed much ***pity*** *and offered to give us a helping hand.*

(El şi-a arătat mila şi s-a oferit să ne dea o mână de ajutor.)

Her ***wisdom*** *amazed the whole audience.*

(Înţelepciunea ei a uimit întreaga audienţă.)

Some of the nouns without plural but having an abstract meaning can have the plural form when they are used in their concrete meanings: ***bunătate – bunătăţi***; ***beauty*** *(frumuseţe) –* ***beauties*** *(frumuseţi)* etc.

Another category of singularia tantum abstract nouns is made of those abstract nouns that denote doctrines, subjects and schools of thinking: ***artă, chimie***; ***classicism, poetry*** *(poezie),* ***realism*** *(realism),* ***biology*** *(biologie)* etc.

Clasicismul *este perioada pe care micii mei elevi o îndrăgesc cel mai*

mult.

Art makes people better.

(*Arta îi face pe oameni mai buni.*)

As far as the abstract nouns denoting names of subjects are concerned, they can have also a plular form, but once they have it there is a semantic change as well, the meaning of the word becoming the one of a variety of books used for that subjects (Chiriacescu, 2003: 60):

The *biologies* are on the top shelf in the library.

(*Cărţile de biologie sunt pe primul raft de sus din bibliotecă.*)

Don't forget your *chemistries* at home.

(*Nu-ţi uita acasă cărţile de chimie.*)

We must also identify there are abstract nouns that have only a singular form in English while they have the two forms in Romanian: *advice (sfat), abuse (abuz), applause (aplauze), business (afacere), evidence (dovadă), laughter (râs), information (informaţie), knowledge (cunoştinţe), homework (temă), shopping (cumpărături)* etc.

In English they have a global meaning but when we want to refer to only one of the composing elements we can use the constructions *a piece of* (un/ o) or *an item of* (un/ o), according to the context. Thus, in an informal language *a piece of* is usually used, while *an item of* is more appropriate for a formal language:

Give me a piece of *advice*, please!

(*Dă-mi un sfat, te rog!*)

What the manager demands is an item of *information*.

(*Ceea ce solicită directorul este doar o informaţie.*)

c) nouns that denote names of materials: *aur, miere*; *sugar (zahăr), milk (lapte)*.

Many names of materials can also have a plural form if they denote sorts or certain portions of that material:

Aurul este bogăţia ţării noastre.

He likes *coffee* with no *sugar* but he hates *milk* and *honey*.

(*Îi place cafeaua fără zahăr, dar urăşte laptele cu miere.*)

Am găsit în pod multe *arămuri* de pe vremea bunicii.

He decided to buy nothing but two *beers*.

(*S-a definit să nu cumpere nimic în afară de două beri.*)

d) nouns that denote sports and games: *tenis, şah*; *basketball (baschet), pool (billiard), dominoes (domino)*:

Tenisul de masă s-a dezvoltat spectaculos în ultimii cinci ani.

Basketball involves more than height and physical force.

(*Baschetul înseamnă mai mult decât înălţime şi forţă fizică.*)

e) nouns that denote illnesses can be used at plural only when they refer to different types or varieties of that illness: ***amigdalită, rahitism***; ***measles*** *(pojar),* ***mumps*** *(oreion):*

***Rahitismul** trebuie tratat imediat ce este descoperit.*

***Mumps** is difficult to diagnose in the early stages.*

(Oreionul este greu de diagnosticat în fază incipientă.)

The plural defective nouns*,* called *singularia tantum,* denote entities that cannot be seen as unique entities from the point of view of their content.

Some of the *singularia tantum* nouns can have plural forms in different contexts but then they refer only to different types and sorts of the respective entity, not to the entity at its generic meaning.

Pluralia Tantum

The *pluralia tantum* nouns are those uncountable nouns that have only a plural form and they agree with the nouns at plural. Those nouns denote elements that are made of two identical parts which cannot be separated, on one side, or elements that are so well stuck together that they cannot be divided into smaller components.

The category of *pluralia tantum* includes the following types of nouns existing both in Romanian and in English:

a) names of mountain chains: ***Urali***; ***the Carpathians*** *(Carpaţii),* ***the Balkans*** *(Balcanii)* etc.

***Uralii** sunt situaţi în Rusia.*

*Where are **the Carpathians***? *I'm not very sure.*

(Unde se află Carpaţii? Nu sunt prea sigură.)

b) names of objects made of two equal parts, either tools or clothes: ***chiloţi, foarfece, ochelari, pantaloni***; ***pliers*** *(cleşti),* ***shorts*** *(pantaloni scurţi),* ***pyjamas*** *(pijamale):*

***Pantalonii** au costat mai mult decât ochelarii.*

*My **glasses** are on the table, next to your **scissors**.*

(Ochelarii mei sunt pe masă, lângă foarfecele tale.)

The nouns that denote objects made of two parts can be counted using *o pereche*, *a pair of (o pereche)*: *o pereche de şosete*; *a pair of **trousers** (o pereche de pantaloni)*.

Besides these two types of *pluralia tantum* nouns that we find in both analysed languages, each language has other types of nouns, specific only to that language and that have only a plural form.

For example, in Romanian the toponyms formed with the *-eşti*, *-ani* and *-eni* suffixes are considered *pluralia tantum*: ***Bucureşti***, ***Ploieşti***, ***Petroşani***. The plural forms are explained by the fact that the semantics of

the name is still analysed and it means "descendants of …" (Avram, 1986: 39).

Within the class of uncountable nouns, having only a plural form, there is another subclass made of names of botanic species and names of animals and plants classe: *zorele, clopoţei, cefalopode* etc.

The last subclass of *pluralia tantum* nouns that we find only in Romanian is represented by the nouns that appear only in some expressions such as: *mendrele (aşi face mendrele), şoşele (cu şoşele)* etc.

In English we notice the existence of other classes of *pluralia tantum* nouns that always agree with the verb at plural.

The first class of such nouns that we do not find in Romanian is that of nouns usually ended in -*s*. Some of these nouns belong to the class of variable nouns in Romanian

Among the nouns that have only a plural form in English we mention: *annals (anale), bowels (intestine), colours (drapel), damages (despăgubiri), fireworks (artificii), manners (bune maniere), savings (economii), surroundings (împrejurimi)* etc. All these nouns have a plural form in Romanian, as well. We continue with a set of examples of nouns which are *pluralia tantum* in English but they are countable in Romanian: *archives (arhivă), customs (vamă), earnings (câştig), goods (marfă), minutes (proces verbal), outskirts (periferie), wages (salariu)* etc.

Some of these *pluralia tantum* nouns can be sometimes easily confused with the plural form of certain countable nouns. Each of these two forms has a different meaning.

The most usual such situations are shown in the table below:

Substantive numărabile Singular	Substantive numărabile Plural	Substantive nonnumărabile
colour (culoare) compass (busolă) custom (obicei) damage (avarie) effect (effect) glass (pahar) ground (motiv, cauză) letter (scrisoare, literă) minute (minut) pain (durere) quarter (sfert, cartier) receipt (chitanţă) scale (solz, gamă) term (termen, trimestru)	colours (culori) compasses (busole) customs (obiceiuri) damages (avarii) effects (efecte) glasses (pahare) grounds (motive) letters (scrisori) minutes (minute) pains (dureri) quarters (sferturi) receipts (chitanţe) scales (solzi) terms (termene)	colours (drapel) compasses (compas) customs (vamă) damages (despăgubiri) effects (haine) glasses (ochelari) grounds (zaţ) letters (literatură) minutes (proces verbal) pains (osteneală) quarters (locuinţă) receipts (încasări) scales (cântar) terms (relaţii, condiţii, raporturi)

*Fortunately we had an insignifiant **damage** to one of the pipes.*
(Din fericire am avut o avarie minoră la una dintre conducte.)
*Unfortunately, we had several **damages** to the pipes.*
(Din nefericire am avut mai multe avarii la conductă.)
*We asked for **damages** situation report.*
(Am solicitat procesul verbal cu situaţia despăgubirilor.)
*Put the **glass** into the sink.*
(Pune paharul în chiuvetă.)
*The child broke all the **glasses** from the cupboard.*
(Copilul a spart toate paharele din dulap.)
*Where are my **glasses**?*
(Unde îmi sunt ochelarii?)

The second class of *pluralia tantum* nouns is that of nouns that do not mark the plural. They have only a plural meaning, even if they are not formally marked for this number: **clergy** (*preoţimea*)**, people** (*poporul*)**, youth** (*tineretul*)**, police** (*poliţia*).

***The youth** gather in the square to celebrate New Year's Eve.*

(Tineretul s-a adunat în piaţă să sărbătorească revelionul.)

The police *were looking for the robber but they haven't caught him yet.*

(Poliţia căuta tâlharul, dar încă nu l-au găsit.)

A third class of *pluralia tantum* nouns are the substantivized adjectives and participles such as: **the injured** *(răniţii),* **the poor** *(săracii),* **the disabled** *(handicapaţii)* etc.

The rich *never accept a poor among them.*

(Bogaţii nu aceeptă niciodată un sărac în rândul lor.)

The injured *were moved to another hospital as there were no more free beds there.*

(Cei răniţi au fost mutaţi la alt spital deoarece nu mai erau paturi libere acolo.)

The uncountable nouns are though fewer than they seem to be if we take into consideration the "exceptions" when the number is however used even if it is usually absent. The status of the invariable nouns is still not strict as some nouns vary from having a single form to two different forms for singular and plural. As shown before, there is a difference in meaning according to the noun being considered countable or uncountable.

As a conclusion of this brief presentation of the uncountable nouns, we can notice that most classes of such nouns are similar in Romanian and English. We insisted more on the different noun classes in the two languages, words that are *singularia tantum* in English for example, but they are countable in Romanian (*advice* (*sfat*), *abuse* (*abuz*), *business* (*afacere*), *evidence* (*evidenţă*), *information* (*informaţie*), *shopping* (*cumpărături*)) etc. When we want to focus on a particular component of such a noun, we use the construction *a piece of, an item of*, according to the context.

The class of *pluralia tantum* contains two different components: a group of nouns that are *pluralia tantum* in both languages (names of mountains *Ural, the Carpathians*, names of objects made of two parts *foarfece, ochelari; scissors, glasses*, etc.) and another one that does not rely on this similitude *bowles* (*intestine/ intestin*), *damages* (*despăgubiri/ despăgubire*) etc.

Another important aspect that we had in view was the possibility to take a *pluralia tantum* noun for the plural form of a countable noun: *colour* (*culoare*) *– colours* (*culori*)*/ colours* (*drapel*); *effect – effects* (*efecte*)*/ effects* („*haine*"); *glass – glasses* (*pahare*)*/glasses* (*ochelari*) etc.

Some nouns are *pluralia tantum* without being marked by any desinence (*clergy*, *people*, *youth*, *police*), but they request the agreement with the verb at plural. The same syntactic behaviour is specific for pluralia

tantum nouns that come from adjectives and participles: *the disabled* (*handicapaţii*), *the injured* (*răniţii*), *the poor* (*săracii*) etc.

We also emphasized the idea that being countable or uncountable is not something extremely strict as the situational context may have such a big influence that a change of form and meaning appears seldom.

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Dinamica vocabularului limbii române

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Vocabulary Dynamics in the Romanian Language

Abstract:

The concept of dynamics of language is associated with the representation of time intervals during which significant changes occur in the verbal means we have to communicate. The Romanian vocabulary is on a course of modernization and internationalization. The relation between language and society is reflected in the vocabulary, ages of great transformations in the life of a society are ages of great transformation of the currently used forms of linguistic expression. The progress of the humankind has been primary reflected at the level of the lexicon.

After the 90's, the Romanian vocabulary has undergone a strong influence from the English language, so thus the Romanian language is passing through a stage of modernization and internationalization. Such loans concern a very important problem, namely their adjustment – adjustment at the phonetic, lexical and grammatical levels. The linguistic calque is one significant means to enrich a language's vocabulary. Depending on the loaned linguistic segment, several types of calques may be distinguished: semantic calque; lexical calque; grammatical calque. The relation between the linguistic calque and the translation is highly important for the exactness of a translation from a foreign language into Romanian, "traddure, mai non tradire!".

Some calques are international and they are met in several languages of culture, without a certain determinaion of the source-language for the Romanian language: *mărul lui Adam* (fr. *pomme d'Adam*; germ. *Adamsapfel* etc.), *Renaștere* (fr. *Renaissance*; it. *Rinascimento*), *război rece* (engl. *cold war*; fr. *guèrre froid*; rus. *holodnaia voina* etc.), and even such a well known compound such as *floarea-soarelui* (lat. *helianthus*; engl. *sunflower*; germ. *Sonnenblume*; oland. *zonnenbloem* etc.).

Such formal and semantic evolutions triggered by an external correspondent (having the same indirect etymology) should be considered in terms of a lexicographic perspective, unquestionable means of enrichment, classification, modernization and systematization of the current vocabulary of the Romanian language.

Perioada de după revoluţie s-a evidenţiat printr-o totală libertate în sfera limbajului şi a comunicării, termenul *libertate* putând fi definit, în noul context sociolingvistic, drept o descătuşare a cuvântului după o perioadă de tăcere îndelungată, o (re)descoperire a diverselor modalităţi în comunicare. Discursul cunoaşte o dezvoltare fără precedent. Românii simt nevoia să emită şi să recepteze mesaje, fie scrise, fie orale. Această *foame de informaţie* (Robert Turcescu, Realitatea Tv./ aprilie, 2005), stimulată prin canale media de ultimă generaţie, a devenit o trăsătură dominantă a omului modern. În contextul social dat, jurnaliştii îşi asumă un rol important prin furnizarea de informaţii . Ei devin principalii emiţători ai momentului actual, declarându-se „formatori de opinie". Conştientizând sau nu, jurnaliştii sunt nu numai formatori de opinie, ci şi „făuritorii" limbii române actuale. Andrei Pleşu subliniază câteva din trăsăturile discursului acestei perioade, insistând asupra agresivităţii prezente în limbaj: „Comunismul, sub toate aspectele sale, la noi şi aiurea, a fost ucis la nivelul discursului, nu şi al realităţii"şi, mai târziu, „Limba noastră zilnică e, prin urmare, atât victima totalitarismului agresiv, cit şi aceea a prostiei generale".

Modificările postrevoluţionare s-au manifestat în comportamentul uman la toate nivelurile existenţei sale. Dar, poate, cel mai puternic s-a simţit la nivelul discursului. Românul a descoperit „arta conversaţiei" cu rapiditate. A apărut, astfel, un tip nou de discurs, grefat, însă, pe vechile cutume, care nu puteau să dispară, în mod miraculos, peste noapte. Evoluţia noastră într-un alt sistem social a modificat relaţiile interumane, dar lipsa de experienţă în a utiliza dialogul civilizat drept instrument esenţial în actul de comunicare a determinat apariţia unor forme discursive noi.

Despre aceste modificări comportamentale, Magda-Manu afirmă: „Trecerea abruptă la un sistem democratic a impus instituirea unor tipuri de interacţiune socială şi comunicativă radical diferite, grefate inevitabil pe mentalităţi, cutume şi rutine comportamentale vechi. Această realitate, dezbrăcată de discurs, a trebuit să fie reajustată cu forme discursive noi, adecvate. Ignoranţa, inabitudinea de a dialoga civilizat după atâţia ani de egalitarism în regimul de democraţie populară constituie rezultatul vizibil al funcţionalităţii parţial distorsionate a codurilor interacţionale comunicative subiacente diverselor sectoare ale vieţii sociale".

Lexicul poate fi definit ca „totalitatea cuvintelor unei limbi". La prima

vedere. Această definiţie pune în faţa lexicologiei o sarcină imposibil de realizat: cercetarea şi clasificarea tuturor cuvintelor dintr-o limbă din momentul constituirii acesteia ca idiom de sine stătător şi până în momentul în care se face demersul ştiinţific respectiv. Din punct de vedere teoretic, această definiţie poate fi acceptată, dar din punct de vedere practic ea se referă la un domeniu al limbii care nu poate fi prea exact delimitat, deoarece nu există mărturii despre toate cuvintele limbii române. Acest aspect nu se referă doar la perioada veche, când limba română nu a cunoscut decât relativ târziu o manifestare scrisă, ci şi la cea actuală. În afara cuvintelor care au o frecvenţă mare în limbă, în orice perioadă există numeroase creaţii lexicale de moment, unice chiar, a căror existenţă în limbă este efemeră, dar care, potrivit definiţiei date, fac parte din lexicul limbii române. Înţeles ca totalitatea cuvintelor unei limbi, lexicul are deci unele zone clar delimitate, a căror investigare este sigură, dar şi unele zone obscure, pentru care se pot face numai evaluări aproximative.

Limba română, în care se însumează constant, de la origini până în prezent, istoria şi destinul acestui popor, se află într-un continuu proces de creaţie, de receptivitate activă faţă de nou, fapt ce îl atestă şi *Dicţionarul de neologisme*, care de la o ediţie la alta, s-a îmbogăţit, marcând marile direcţii ale pătrunderii neologismelor. Direcţiile de dezvoltare a societăţii dictează direcţiile de îmbogăţire a lexicului. Prin neologisme, din perspectiva actuală, se înţeleg cuvintele împrumutate sau create în limba noastră începând cu sfârşitul secolului al XVIII-lea. Într-un studiu consacrat sufixelor neologice, I. Iordan considera neologismele „elemente lingvistice împrumutate, începând cu primii ani ai veacului al XIX-lea, câteodată poate şi ceva mai înainte, din limbile de civilizaţie occidentală", iar Al. Graur afirma „S-a luat obiceiul, şi nu fără dreptate, să se considere neologisme cuvintele internaţionale care au pătruns la noi începând de pe la sfârşitul secolului al XVIII-lea".

Istoria românei literare moderne reflectă profundele transformări petrecute de la 1780 încoace în viaţa politică, socială şi culturală, cultivarea limbii fiind de fapt înţeleasă ca act fundamental de afirmare naţională, prin care trebuia să se rezolve condiţia esenţială a progresului, perfecţionarea instrumentului lingvistic. De peste două secole, procesul de înnoire a lexicului limbii române a constat în împrumutarea din limbile de circulaţie internaţională a numeroşi termeni din diverse domenii: ştiinţă, cultură, literatură, artă, comerţ, industrie, precum şi în înlocuirea multor cuvinte din fondul lexical vechi cu sinonimele lor neologice. Recunoaşterea caracterului istoric şi sistematic al limbii conduce spre o interpretare dinamică a sistemului. Conceptul *sistem dinamic* implică atât acceptarea

istoricităţii, a caracterului schimbător al limbii, cât şi a dinamicităţii, a prezenţei „schimbării în desfăşurare”, deci şi în sincronie, în orice moment al istoriei unei limbi. În perspectiva acestei concepţii, E. Coşeriu defineşte limba ca „sistem în mişcare”, care se construieşte şi se reconstruieşte fără încetare.

Dinamica sensului, mobilitatea limbii, se manifestă în interiorul sistemului prin prezenţa *zonelor instabile*, al căror specific îl reprezintă *relaţiile laxe*, relaţii care presupun, unilateral sau bilateral, prezenţa mai multor legături, aceasta acceptând concomitent, la nivelul unuia sau al celor doi termeni corelaţi, două sau mai multe realizări. Prezenţa variantelor posibile, a mai multor termeni compatibili în acelaşi punct al sistemului, relativizează relaţia făcând-o mai puţin strictă prin acceptarea, în anumite limite, a mai multor soluţii. În aceste condiţii, dinamica apare ca rezultat al tendinţei permanente a limbii spre echilibru şi se realizează prin transformarea naturii relaţiilor care reprezintă structura: relaţiile laxe tind spre stabilitate, la care se ajunge prin reducerea treptată a termenilor opţionali. Zonele stabile se pot, la rândul lor, destabiliza prin includerea în corelaţiile existente a unor elemente altădată excluse sau inexistente.

Dinamica limbii este percepută atât ca istorie, ca schimbare în timp, cât şi ca mişcare realizată sub forma coexistenţei – la nivelul comunicării sociale ca ansamblu, dar şi în uzul fiecărui utilizator al limbii date. Conceperea limbii ca sistem dinamic conduce la o mai adecvată înţelegere a mecanismelor sociale ale comunicării, iar considerarea limbii din perspectiva funcţionalităţii sale sociale dezvăluie o altă faţetă a sistemului lingvistic: lipsa de omogenitate, diversitatea ipostazelor, a variantelor lingvistice prin care se realizează comunicarea la nivelul unei limbi unice, utilizate în condiţiile unor largi comunităţi umane, dar şi în vorbirea individului, compatibilă cu variaţii determinate de convenienţele circumstanţiale ale actului de comunicare. Dinamica, schimbarea limbii, are deci un caracter discontinuu, dacă se ia în considerare zone izolate, dar capătă aspectul unei mişcări continue dacă se are în vedere limba ca ansamblu. Existenţa permanentă a unor zone instabile, variabile în timp, asigură evoluţiei structurii lingvistice caracterul de continuitate, deplasarea graduală a limitelor dintre zonele stabile şi cele instabile, realizată printr-o lentă modificare a frecvenţei diverselor relaţii, elimină hiatul dintre sistemele succesive.

În evoluţia istorică a unei limbi, delimitarea unor etape distincte reprezintă o operaţie dificilă şi întotdeauna discutabilă. Dificultăţile derivă din anumite particularităţi ale limbi. Suficiente pentru a susţine şi explica afirmaţia aceasta sunt:

- Caracterul lent şi punctual al modificărilor lingvistice: deşi, considerată în ansamblul său, limba se înfăţişează mai mult sau mai puţin diferit de la o epocă la alta, delimitările globale nu sunt posibile, căci schimbarea presupune coexistenţa sub forma variaţiei libere a faptelor lingvistice care reprezintă noul şi vechiul, iar ritmul schimbării şi limitele acestui interludiu obligatoriu variază de la caz la caz. Această particularitate asigură continuitatea procesului, ceea ce explică conservarea posibilităţii de comunicare între generaţii.

- Condiţionarea, în acelaşi timp, individuală şi socială a schimbării: deşi orice modificare de organizare lingvistică are ca punct de plecare un act individual – conştient sau întâmplător, reprezentând o creaţie sau o greşeală –, nu orice asemenea conduce la o schimbare a limbii: rolul ei în evoluţia limbii depinde de gradul de socializare, de acceptarea şi preluarea ei de categorii diverse de vorbitori.

- Raporturile multiple şi complicate între limbă ca instituţie socială şi viaţa comunităţii în care o anumită limbă serveşte ca instrument al comunicării: oricare dintre factorii lingvistici şi extralingvistici implicaţi în comunicare poate favoriza sau contraria o modificare, o schimbare în starea limbii.

Considerată retrospectiv, istoria unei limbi permite identificarea motivaţiilor şi explicarea condiţiilor unor schimbări de mai mare sau mai mică anvergură, fără a asigura însă şi a garanta discernerea în interiorul procesului a tuturor factorilor implicaţi/responsabili de realizarea lui.

„Deşi se vorbeşte adesea despre româna comună, româna veche şi româna contemporană, totuşi istoria limbii române n-a fost încă împărţită în perioade precise" afirma în 1958 I. Coteanu în lucrarea *Epocile de evoluţie a limbii române*. În lucrarea amintită, el propune o periodizare care distinge trei etape principale: *româna veche*, durând până în secolul al VIII-lea, deci până la încheierea bilingvismului slavo-român, *româna medie*, până în secolul al XVIII-lea, cuprinzând două faze, separate prin secolul al XVI-lea şi *româna actuală*, acoperind toată evoluţia de după secolul al XVIII-lea, a cărei caracteristică este considerată modernizarea vocabularului. Periodizările diferă prin delimitarea cronologică a etapelor şi prin criteriile pe care se întemeiază. În interiorul etapei „limba română contemporană" se pot distinge următoarele faze: faza de pregătire (1840–1860), faza de consolidare (1860–1916) şi faza actuală (1944). Deşi larg acceptată, această delimitare comportă variaţii datorate viziunii diferiţilor cercetători asupra începuturilor fazei respective. Aşa, de pildă, I. Gheţie, utilizează în 1978 termenul în legătură cu etapa 1881–1960, pentru ca în 1982 să-i modifice cuprinderea prin situarea în 1960 a începutului acestei

faze: „epoca modernă continuă cu o perioadă pe care putem să o numim *contemporană* caracterizată prin păstrarea şi consolidarea unităţii câştigate, totodată, printr-o din ce în ce mai intensă difuzare a normelor limbii literare în graiuri".

Factorul dezvoltării tehnico-ştiinţifice este determinant în îmbogăţirea neîntreruptă a vocabularului care trebuie să se adapteze la noile realităţi. Modul în care limba română va reuşi să ţină pasul cu modernizarea fără a-şi pierde identitatea ei specifică va fi definitoriu pentru existenţa sa viitoare.

Termenul de *globalizare* este creat recent la noi, prin procedeul derivării, pornindu-se de la radicalul *glob/global* după o serie de modele străine: fr. *globalisation,* engl. *globalization, germ. Globaliesirung* şi care îl plasează în sfera vocabularului *internaţional*; până în momentul de faţă, ultimele dicţionarele româneşti apărute. În lingvistică, ideea de globalizare a apărut ca o urmare directă a situaţiei din economie, deci ea ilustrează o anumită faţetă a relaţiei dintre dinamica societăţii şi necesităţile comunicării. Acest mijloc de comunicare necesar în procesul de mondializare al economiei contemporane are o serie de caracteristici impuse de tipul special de comunicare în care este utilizat. Limba aleasă pentru comunicare în relaţiile economice, în acest proces de mondializare, trebuie să se limiteze la utilizarea / preluarea numai a anumitor procedee din sfera de registre aparţinând acelei limbi naturale selectate. Vor fi, astfel, preluate numai acele mijloace care răspund exigenţelor unei comunicări *concise, exacte, care nu permite ambiguitatea în decodarea informaţiei.* O limba naturală odată acceptată pentru îndeplinirea acestei funcţii cerută de o situaţie de comunicare determinată, va fi limitată la o anumită «constructă» extrasă din ea, din care vor fi eliminate elementele de *expresivitate.* Un exemplu ilustrativ, dar având şi un anumit caracter aleatoriu îl constituie situaţia macro-anunţurilor cu oferte de angajare din România Liberă din 10 iunie 2002, unde există 4 oferte în limba engleză (făcute de *United Nation Development Programme* care caută *a full-time Project Manager,* p. 8, de o companie multinaţională care caută *Marketing Manager* ibid. şi de o altă companie internaţională care anunţă procesul de *recruitting energetic, responsible young women with excellent English and computer skills* ibid.; o altă publicitate face cunoscut că *International law firm seeks candidates for switchboard operator position* id. P. 15) şi 3 oferte în limba română (o ofertă este făcută de Multimedia Music Distribution SRL care angajează *Reprezentanţi vânzări Iaşi, Braşov, Cluj, Timişoara* ibid., o alta de Eurial Invest SA Importator Peugot care angajează *Şef atelier mecanic* id. p.15., iar o a treia provine de la o *Companie de prestigiu* care *angajează Reprezentanţi vânzări şi Ingineri mecanici* ibid.).

Dacă fenomenul globalizării economice este un fapt pe care majoritatea statelor naţionale îl acceptă azi, ca pe o evidenţă, şi deja lucrările de sinteză şi-au făcut apariţia (vezi *Globalisation Guide*), în materie de globalizare lingvistică am spune că reacţia principală este, îndeosebi, una adversă de teoretizare, în special, a strategiilor de apărare şi dezvoltare a pluralismului lingvistic, a «prezervării» statu-quo-ului lingvistic, a conturării unor politici lingvistice de apărare a patrimoniului şi diversităţii culturale. Intervenţiile teoretice dezbat mai ales acest aspect (Cf. de exemplu *Le rôle des nouvelles communautés luinguistiques au sein de la globalisation*) evidenţiind mai ales ideea că globalizarea «tend vers un traitement dédaignant de la pluralité, notamment la pluralité et diversité culturelle et linguistique». In acelaşi sens trebuie citate şi intervenţiile lui Pierre Georgeault „pour une gouvernance linguistique et culturelle”.

Din analiza de mai sus rezultă că atât globalizarea lingvistică, cât şi răspândirea în diverse limbi a anglicismelor sunt fenomene actuale care au tendinţa să se internaţionalizeze. Faptele şi argumentele discutate arată, pe de o parte că globalizarea lingvistică trebuie interpretată ca o consecinţă a mondializării economiei care pe planul schimburilor verbale a dus la crearea unei noi situaţii de comunicare în care se cere utilizarea de către parteneri economici a unei singure limbi ca unic instrument lingvistic de comunicare, iar pe de altă parte că alegerea limbii engleze pentru această funcţie este un fenomen istoric conjunctural. Globalizarea lingvistică poate fi raportată din punct de vedere teoretic la *bilingvism* văzut nu sub aspectul său colectiv, ci sub aspectul său *individual,* căci în relaţiile şi schimburile economice părţile sunt interesate de cunoştinţele de engleză ale partenerului numai în măsura în care acestea trebuie să asigure o comunicare eficientă. Globalizarea lingvistică, atunci când acţionează într-un domeniu mai limitat sau mai extins nu este obligatoriu să aibă repercusiuni asupra limbii care a adoptat-o. Utilizarea exclusivă a limbii engleze de la un anumit moment în domeniul comunicaţiilor în navigaţie sau în activitatea aeronautică nu au avut vreun impact asupra sistemului lingvistic al utilizatorilor.

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SOCIAL AND EDUCATIONAL STUDIES

Concept Mapping: Implementation in an EFL Classroom

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Abstract:
This study looks at the impact of student-generated concept mapping on the performance of 12th grade EFL students in the reading comprehension of texts. In doing so, 14 grade 12 EFL students were selected from a high school in Israel. These students were tested on three separate occasions. First, the students were given a tutorial on how to create a visual aid during the reading, more specifically, concept maps. Then the students partook in three lessons; whereby, they employed concept mapping strategies. After each lesson, the students completed reading comprehension tests based on the text that they had read. In addition, following each test, the students were interviewed in order to assess their disposition towards self-generated concept mapping. Results indicate that self-generated concept mapping by low-knowledge students had a significantly greater influence on the students' text comprehension than did the self-generated concept mapping by high-knowledge students in both control groups. In addition, the students' disposition toward self-generated concept mapping had a progressive positive change, regardless of the students' level.

Keywords: Concept mapping, EFL, self-generated

Reading is a process that involves numerous metal activities; therefore, in order for students to understand the main idea of a text, they need to employ tools which can advance text comprehension (Kang, 2004). Research has shown that visual displays have the potential for making content information more understandable to readers and offer assistance in making connections between concepts (Schnotz, 2002; Winn, 1994). Furthermore, the use of visual displays may be used as a tool which utilizes information from a text (Kang, 2004) and ultimately support the comprehension process while reading (Kang, 2004; Winn, 1994). In other words, visual displays, such as diagrams, maps, graphic organizers, and pictures (Hayati & Shariatifar, 2009; Kang, 2004) can be used as a type of reading strategy by possibly converting difficult information into a

simplified layout (Kang, 2004).

Particularly, when reading in a foreign language where texts can be complex, there is a need to promote learning by using cognitive tools (Tergan, 2005). External, representations of text-relevant knowledge in visual form are proposed to aid readers' ability to deal with comprehensive texts in the EFL classroom (Kang, 2004). Notwithstanding the importance of students' active participation in the classroom, the nature and quality of visual displays is of paramount importance for the benefit of classroom experience that is intended to produce gains. Therefore, students' self-generated external representations are important in learning as it can aid students in developing strategies to organize their knowledge which may affect their academic achievement (Tergan, 2005).

This study will focus on students' generated visual displays while they engage in reading texts in the EFL classroom. In particular, students will generate concept maps which represent EFL texts that students have read in the classroom.

Visual displays

A self-generated visual display highlights the relationship between the object and its domain of reference (Kang, 2004; Winn, 1994) in an organized and explicit form (Tergan, 2005). Each individual feature may act as a representation of an idea of a larger construct (Schnotz, 2002; Winn, 1994), subsequently providing a structure for the integrations and subsequent recall of information (Winn, 1994). In the realm of education, a particular framework has the potential to aid students' learning through interacting with their background knowledge and the learning environment (Kang, 2004). In other words, visual displays, such as self-generated concept maps, can be a useful educational tool which assists in learning and facilitating students' acquisition of meaningful and important information (Novak, Gowin, 1985; Schnotz, Kulhavy, 1994; Schnotz, 2002) as students actively build and interpret information (Kang, 2004).

The students' background knowledge is instrumental in determining how visual displays will be generated while reading a text. Through schematic representation, students begin to fine-tune their comprehension as they make connections with their background knowledge and the text at hand (Kang, 2004; Schnotz, 2002; Kalyuga, Ayres, Chandler, Sweller, 2003; Verdi, Kulhavy, 2002). Eventually, students learn how to educate themselves which can lead to a progressive change in their learning (Novak, Gowin, 1985). Hence, "Every activity, when carried to a point of sufficient proficiency, creates its own… ways of thinking" (Novak, Gowin,

1985: 10).

Classroom interaction is linked to language learning; therefore, linguistic and cognitive knowledge are tied to students' active participation in socioculture events and activities (Hall, Walsh, 2002). Furthermore, effective learning which comes from active student participation can ultimately shape their language development (Vygotsky, 1978). Effective learning and increased motivation for a subject rely on educational experiences, appropriate subject matter and connecting previous schemas to new learning (Bruner 1978; Gardner, 1978) when knowledge is related to concepts already known (Novak, Gowin, 1985). Thus, the emphasis on students' prior knowledge is important in determining how students generate and process visual displays (Verdi, Kulhavy, 2002) during reading comprehension in an EFL classroom.

In determining educational objectives, emphasis should be put on the teaching method (Garret, Shortall, 2002; King, 1971). Recent research suggests that students need to be taught how to use language in ways that surpass prior experience; thereby, promoting growth (Poehner, 2007; Sternberg, 2007). Therefore, successful learning may occur when teachers supply students with diverse experiences, which cause them to actively toil over a task (Ghaith, Bouzeineddine, 2003). Previous studies have found that students who were using learner control with choices pertaining to instructional events in a lesson often outperformed students who were not in control of their studies (Craft, Chappel, Twinging, 2009; Klein, Keller, 1990; Schnackenberg, Savenye, 1997). Consistent with the link between diverse classroom experience and successful learning, Mason (1995) employed the use of students' original analogies in a science class. In addition, the study revealed that when students use self-generated analogies there was an increase in learning. Understanding the influence in learning through the use of multimedia, such as in visual displays, is essential to developing teaching methods (Butcher, 2006). Butcher (2006) extended the use of multimedia by investigating students' learning outcomes and processes when including diagrams. Shariatifar (2009) expanded the link between self-generated special displays and mapping strategies in an EFL university course. The research showed that the graphic displays used in mapping strategies included the most important topics in the text. However, the results showed no gains were made by students who included mapping.

Tools employed in teaching methods are of critical importance to students' development (Hall, Walsh, 2002; Vygotsky, 1978); therefore, students' visual displays can assist students in noticing, ordering, and remembering items from the text (Novak, Gowin, 1985). One example of

a visual display is concept-mapping which is used to present information. A concept map is a graphic representation that transits basic information in addition to presenting hierarchical relationships and structures which may not be observable initially to the reader (Shariatifar, 2009). Maps make it possible to re-use and retrieve information, represent ideas and the relationships between them, as well as illustrating the way the reader perceives interrelationships (Chang, Chen, Sung, 2002). According to Novak, Gowin (1984), a concept map consists of nodes, representing concepts, and links that represent the relationships between concepts. The nodes are the main ideas and the links specify the relationship between the nodes as well as offering students a "skeletal representation" of the text (Hayati, Shariatifar, 2009: 55; Novak, Gowin, 1985; Tergan, 2005).

The main goal of concept maps is to assimilate new information with previously learned material which may lead to higher comprehension and possibly exceed difficulties in comprehending texts (Novak, Gowin, 1985) across a variety of frameworks (Chang, Chen, Sung, 2002; Shariatifar, 2009). Concept maps, can serve as a scaffold to cognitive development as they may lower cognitive load, enhance connections between complex constructs, and offer paths for retrieving and accessing knowledge (Novak, Gowin, 1985; O'Donnell, Dansereau, Hall, 2002). Moreover, concept maps can make the macrostructure of at text more salient by providing a visual roadmap showing ways to "connect meaning to concepts", (Novak, Gowin, 1985: 20) as it allows previous knowledge to be incorporated into new ideas (Adema-Hannes, Parzen, 2005). This finding is consistent with other research (Hall, Danserau, Skaggs, 1992; Rewey, Danereau, Peel, 1991), indicating that students who employed the use of concept maps recalled more information.

Consistent with the link between concept maps and higher comprehension, students' self-generated concept maps can be used as a mediating tool in order to raise students' performance to a level that they could not have achieved on their own (Vygotsky, 1978). Nesbit and Adesope (2006) reviewed 55 quasi-experimental studies in which students learned by creating, changing, or viewing node-link diagrams. The review argued that the use of concept maps was associated with elevated knowledge retention across an extensive scope of educational levels and subject areas.

In addition, research (Novak, Gowin, 1985; BouJaoude, Attish, 2003; Brandt, Elen, Hellerman, Heerman, Couwenberg, Volckaert, Morisse, 2001; Stensvold, Wilson, 1990) has shown that concept mapping is a skill that needs time for mastery and improvement. Furthermore, it is most effective if used continuously over the course of instruction (Brandt, et

al. 2001). BouJaoude and Attish (2003) claim, that when students create concept maps repeatedly, they may acquire skills to revise and modify their mapping techniques which can lead to better understanding. Taken together, research provides emerging evidence that visual displays assist students in creating learning schemas which support connections between what is already know and what is learned in the classroom (Craft, Chappel, Twinging, 2009; Ghaith, Bouzeineddine, 2003; Klein, Keller, 1990; Schnackenberg, Savenye, 1997). However, there is a lack of research which studies the effects of concept mapping in EFL high school classes. The present study attempts to fill the current literature gap by including students' self-generated concept mapping in a grade 12, EFL class, in Israel.

Congnitive load and instruction

Traditional methods of teaching may heighten cognitive demand, which can lead attention away from important aspects in learning (Chandler, Wales, 1991). Furthermore, not all learning activities appropriately direct attention for better learning and lower cognitive load. The cognitive load theory proposes that effective learning material aids achievement by directing cognitive resources toward activities that are pertinent to learning instead of towards activities that do not promote learning (Chandler, Wales, 1991). In the case of reading comprehension, students begin to interact with the text in order to further their comprehension. However, some students may be subjected to cognitive overload as they strive to integrate new semantic elements with the text's meaning (Coots, Snow, 1980). Cognitive overload may occur because students do not possess cognitive strategies for text organization skills which can occur in any reader, yet more likely among poor readers (Garner, Alexander, 1989). Poissant, (1994) obtained results in accordance with students' lack of cognitive strategies which can decrease cognitive overload insomuch as low- literate readers had difficulty finding similarities between concepts in reading comprehension as opposed to the literate readers. Thus, students' attention may become misguided and cognitive abilities could be directed at tasks which are not advantageous to learning (Chandler, Wales, 1991).

Low-literate readers may lack the schemas necessary to process information in their working memory; therefore, guidance in the form of concept maps can act as a surrogate for the missing schemas (Kalyuga, Ayres, Chandler, Sweller, 2003) Furthermore, without any form of instructional guidance, low-literate readers may succumb to cognitive load, which can lead to inefficient learning (Artino, 2008). However, high-

literate learners are able to use relevant schemas; therefore they don't necessarily need added instruction (Svensvold, Wilson, 1990). If, however, high-literate learners are provided with instruction and they are unable to evade using the information which is in the form of redundant instruction, they may face cognitive overload (Artino, 2008), resulting in expertise reversal effect (Kalyuga, Ayres, Chandler, Sweller, 2003). Thus, it might be more beneficial for high-literate learners to be exempt from instructional guidance, which may reduce cognitive load, thereby improving learning. Kalyuga, Chandler and Sweller (1998) proposed that for more experienced learners, removing repetitious material is more beneficial because it lowers the cognitive load that is related to processing repetitious information. Kalyuga (2007) provides an explicit example of expertise reversal effect by suggesting that comprehensive external guidance given to knowledgeable learners can hamper their learning in relation to the degree that they could have attain with nominal instruction. Moreover, teaching methods and tools that are optimal for low-knowledge learners may obstruct the performance of more knowledgeable learners (Kalyuga, 2007).

This research attempts to fill the literate gap pertaining to the use of cognitive strategies, more specifically, concept mapping, which can elevate grade 12, EFL students reading comprehension.

Purpose of the study

The purpose of the study presented here is to investigate the impact of the adoption of student, self-generated concept mapping while reading texts in a grade 12, and EFL high school. To this end, two questions will be addressed.

1. How has students' reading comprehending developed throughout the process of student-generated cognitive mapping in a foreign language?

2. What are students' dispositions toward self-generated cognitive mapping while engaged in reading comprehension in a foreign language?

Method

In order to ensure the use of triangulation and to improve validity and reliability in the research (Patton, 2002); the sources of data included semi-structured interviews, a focus group, and document analysis-assessment of three tests completed after every lesson. Transcriptions were written from semi-structured interviews and focus group.

The search for meaning from the transcribed data began with identifying

smaller units of meaning in each individual source of data (Creswell, 2003; Maykut, Morehouse, 1994) by highlighting key units and writing relevant notes pertaining to each data source From all sources of data, reoccurring concepts, phrases, topics, patterns, and themes were generated in order to discover what is relevant in the data (Maykut, Morehouse, 1994). In addition, SPSS was used for the descriptive analysis of tests.

Participants for this study were recruited from a grade 12, EFL classroom in Israel. The participants produced maps composed of concepts which represented the content of comprehensive texts in an EFL classroom. In the experimental group, student generated concept mapping was used. The participants were divided into two groups according to their levels: low-knowledge learners AND high-knowledge learners. The control group, which did not partake in self-generated concept mapping, was divide into two groups, which represented both low and high knowledge learners.

Procedure

The training in concept mapping included a twenty minute presentation of mapping techniques, followed by one guided practice lesson. The mapping technique demonstrated was a modification of Novak and Gowin's (1984) educational application of concept mapping. In this approach, students were introduced to the construct of a concept and the connection concepts have to them personally. Next, students were shown procedures that aided in sorting out particular concepts from the text in order to identify relationships between them. Novak and Gowin (1984) stress the importance of maps which "present a way to visualize concepts and hierarchical relationships between them" (Patton, 2002).

In all three sessions, participants were given ninety minutes to create a map according to the text that the class read. Low-knowledge learners and high-knowledge learners were given different text which reflected the specific levels of the students. While the participants worked on their maps, the researcher was available to answer any questions about the texts and to offer advice about creating self-generated maps. Upon completion of the self-generated concept maps and reading the texts, students were given a test. During the tests, students were privy only to the text and the researcher did not answer any questions about the test or the text. The tests were comprised of a reading comprehension text in English. Each test consisted of open ended and multiple choice questions, in addition to writing a composition of 120 words on a specific topic. In addition, students partook in an interview after each session in order to achieve the effect of mapping on their academic achievement and their disposition toward self-

generated mapping while reading a text in English. The duration of the research was over a three week period.

The self-generated concept maps were used to provide data in charting the relationship between students' academic achievement as they were involved in self-generated mapping. The maps were analyzed hermeneutically, whereby the emphasis was placed on expressions of comprehensible meaning (Ghahremani-Ghajar, Mirhosseine, 2005) and no formal grade was given to the maps.

Results

The data collected and analyzed included: (a) scores for reading comprehension tests; (b) focus group prior to research; and (c) students' responses to interviews following each test.

Students' mean scores and standard deviations are presented in Table 1. It is evident that for all three tests, mean scores for self-generated concept maps in low-knowledge students were higher and students' achievement was more homogeneous, compared to self-generated concept maps in high-knowledge students. Furthermore, whereas a marked improvement from test1 to test 3 (53, 66, 77) characterizes the achievement of low-knowledge students who engaged in self-generated concept mapping. No such improvement is evident for the high-knowledge students, from test1 to test 3 (68.2, 63.4, 65.4), who employed self-generated concept mapping. This difference in improvement over three tests indicates that the self-generated concept mapping for low-knowledge students set a different learning process compared to high-knowledge students.

Table 1: Means and Standard Deviations for Low and High Knowledge Students

Students' Level		Test1	Test2	Test3
Low-knowledge students	M	53.0	66.0	77.0
	N	4	4	4
	SD	7.34	4.69	8.20
High-knowledge students	M	68.2	63.4	65.4
	N	4	4	4
	SD	12.9	11.0	9.60

Note. N=Number of subjects; SD=Standard Deviation; M=Mean

Table 2, reveals that high-knowledge students' test scores for test 4 (70.8) increased more significantly then when they did not engaged in

self-generated concept mapping. There is an increase of 5.4 points when high knowledge students did not employ self-generated concept mapping.

Table 2: Means and Standard Deviations for Test Scores of High Knowledge Students

Students' Level		Test1	Test2	Test3	Test4
High-knowledge students	M	68.2	63.4	65.4	70.8
	N	4	4	4	4
	SD	12.9	11.0	9.60	10.5

Note. N=Number of subjects; SD=Standard Deviation; M=Mean

The scores for both control groups, low-knowledge (64.0, 76.6, 55.6) and high-knowledge (57.5, 66.0, 61.0) students, did not demonstrate any significant influence on students' text comprehension (see Table 3).

Table 3: Means and Standard Deviations for Test Scores of Control Group

Students' Level		Test1	Test2	Test3
Low-knowledge students	M	64.0	76.6	55.6
	N	3	3	3
	SD	9.64	13.86	6.11
High-knowledge students	M	57.5	66.0	61.0
	N	3	3	3
	SD	9.19	5.65	8.48

Note. N=Number of subjects; SD=Standard Deviation; M=Mean

In conclusion, self-generated concept mapping by low-knowledge students had a significantly greater influence on students' text comprehension than did the self-generated concept mapping by high-knowledge students or both control groups. In other words, in comparing the mean scores of the three groups, low-knowledge students, high-knowledge students and two control groups, on the reading comprehension tests, a significant difference among students' performances in the three groups occurred. Low-knowledge students, scored the highest and made the greatest gains throughout the testing followed by high-knowledge students and the control groups respectively. This suggests that the use of student self-generated cognitive mapping during reading comprehension has significant outcomes on students' performances, when they are engaged in reading a text in a

foreign language, particularly English.

Students' responses to the interviews were used to determine their disposition towards self-generated cognitive mapping. In a focus group, prior to students' use of self-generated concept mapping revealed that low-knowledge students had lower self-confidence (100%), felt that they needed additional help (100%), thought that mapping would improve their understanding of text (66.6%) as well as possibly causing them to think differently while reading (33.3%). In addition, none of the low-knowledge students thought that their attendance would improve or that mapping would not cause improve in their grades. Conversely, high-knowledge students stressed less that they needed additional help (66.6%), thought that mapping would improve their understanding of text (33.3%), and had lower self-confidence (33.3%). In addition, high-knowledge students stated that self-generated mapping would not increase their grades (33.3%) and their attendance would improve class (33.3%). Furthermore, students did not think that self-generated mapping would cause them to think differently while reading a text. In addition, both high and low knowledge students stated that they were excited about self-generated mapping (33.3%- see Table 4).

Table 4: Students' Dispositions Concerning Self-generated Concept Mapping Prior to Instruction

Group	Need additional help	Show low self-confidence	Think differently while reading due to mapping	Grades will not improve as a result of mapping	Excited about mapping	Attendance will improve as a result of mapping	Understanding of text will improve as a result of mapping
Low knowledge students	100%	100%	33.3%	0%	33.3%	0%	66.6%
High knowledge students	66.6%	33.3%	0%	33.3%	33.3%	33.3%	33.3%

In the first interview after students engaged in self-generated concept mapping both low and high knowledge students were in agreement pertaining to their negative disposition concerning self-generated mapping. Students in the low knowledge group stressed that mapping was "a waste of time" and "very hard". Similarly, high knowledge students acknowledged

that, "… personally it didn't help… It mostly disturbed me than to help me, I am used to a certain method when I do unseens. I just do unseens and this interrupted me". In addition another student stated, "I hate this… it takes more time". In addition, one representative from each group showed a positive attitude when involved in self-generated concept mapping: "Yes it helped me understand more". Only high knowledge students stated that self-generated mapping hindered their ability to read the text. This can be seen in the following examples, "Yes it was a lot of load on me but not only, because I got used to doing it differently and now it is something new" and "… but it takes more time to read and more pressure". Both low and high knowledge students stated that self-generated mapping may have positive reading benefits. High knowledge students stated, "I read deeper, better… to find something for the mapping in the text" and "I understand it better… the truth it is better to read this way". Similarly, low knowledge students said: "… first I read more comprehensively and do the mapping. Then read again and check what I did" and "I will read every paragraph and summarize and check. Summarize every paragraph and write a sentence to summarize what the main idea is in general for all".

In the final interview, all low-knowledge students expressed a progressive change in their comprehensive reading throughout the research (see Table 5). All low-knowledge students stated that they did not read the text comprehensively in test1; however, in test 2 and test 3 students proclaimed that they read the text in a more comprehensive manner. This can be seen when D. stated: "I must read it [text] again because I need to do the mapping. And I need to understand the text in order to do it [mapping]. In contrast, there was no change in high-knowledge students' comprehensive reading". This is shown when one high knowledge student showed no significant change in the way the text was read: "I am just reading and answering the questions", as opposed to R, who said, "now I read all and write the main idea of each part (map)".

Table 5: Comprehensive Reading of Text

Group	Test1	Test2	Test3
Low knowledge students	100% - no comprehensive reading	100% - comprehensive reading	100% - comprehensive reading

	66.6% - comprehensive reading 33.3% - no comprehensive reading	66.6% - comprehensive reading 33.3% - no comprehensive reading	66.6% - comprehensive reading 33.3% - no comprehensive reading
High knowledge students			

In the final interview (see Table 6) both low and high knowledge students were in agreement pertaining to their improved understanding when they were involved in self-generated concept mapping. This can be seen in the following examples: "I understand the text more from the mapping", and "it helped me to understand the material better". In addition, both groups stated that self-generated mapping caused them to read differently because "… if you don't understand the text, you can't do the mapping. If I can't do the map then I failed". Another student claimed that self-generated mapping helped him read more comprehensively and without mapping he wouldn't have read the text he would "read the questions and then look for the answers in the text". Students in the low-knowledge groups had higher positive dispositions about self-generated mapping than the high-knowledge students (66.6%/ 33.3%). However one low knowledge student felt that "it (mapping) is a waste of my time". In addition, low knowledge students stated that as a result of self-generated mapping they read the text more than once (66.6%); however 66.6% of the high knowledge students said that they only read the text once. Finally, both groups created comprehensive maps. For example: "I read … and wrote the main idea (in the map)" and "I wrote that he (Armstrong) created the organization (points to map)….then I extended the idea (points to the arrows in the map) that he (Armstrong) helps people…"

Table 6: Students' Reponses to Self-generated Concept Mapping after Research

Group	Disposition Positive/ Negative	Read text differently	Read text many ti-mes	Improve understan-ding	Created Com-prehensive Map
Low knowledge students	66.6% Positive	100%	66.6% Read text more than once	100%	100%
High knowledge students	33.3% Positive	100%	66.6% Read text once	100%	100%

Discussion

Using student-generated concept mapping resulted in better achievement in comprehending EFL texts in grade 12 for low-knowledge learners as opposed to high-knowledge learners. Results showed that the mean scores for three progressive tests were higher for the low-knowledge learners than that of both the high-knowledge learners and the control groups.

The technique of student, self-generated concept mapping as a tool, placed students in a novel experience which involved them in an active process of comprehensive reading. This would lead to the conclusion that self-generated concept mapping might be favorable for all students, but this is not the case. The significant benefits of using self-generated concept maps with low-knowledge learners and elevated grades can be interpreted by suggesting that concept mapping may provide students with a way to attend to difficult information by incorporating new information with previously learned material (Novak, Gowin, 1985) in a comprehensive EFL text. Moreover, concept maps may offer low-knowledge students guidance in necessary schemas that are important in learning (Kalyuga, Ayres, Chandler, Sweller, 2003). Conversely, high-knowledge learners showed no significant effect from concept mapping in their learning. This result is similar to other research where a treatment may interfere with students' customary approach to learning and comprehension (Brandt, et al., 2001; Stensvold, Wilson, 1990).

What deserves attention is the lack of achievement for the high-knowledge students when they were engaged in self-generated concept mapping. The mapping may have caused high-knowledge students to direct their cognitive resources toward activities that are not pertinent to learning (Chandler, Wales, 1991) as they already possess the relevant schemas that are effective in learning (Stensvold, Wilson, 1990). This can be seen when because high-knowledge students' achievement level elevated when they did not engage in self-generated concept mapping. High-knowledge learners may prefer to use a different style of learning from that required which may ultimately improve their learning (Kalyuga, 2007). In other words, self-generated concept mapping might be a form of redundant instruction which can hinder advancement (Artino, 2008). In this study, generated concept maps for high knowledgeable students may have limited their understanding of the text (Kalyuga, et al., 2003). The same results were found by Stensvold and Wilson (1990) when comprehension tests were lower for high-knowledge students who created their own concept

maps than those that did not. Conversely, low-knowledge students, who constructed their own concept maps scored higher. Hence, research suggests that concept maps may have a limited effect on high-knowledge students (BouJaoude, Attieh, 2003; Stensvold, Wilson, 1990).

Studies have shown that construction of concept mapping is a difficult (BouJaoude, Attieh, 2003; Novak, Gowin, 1985; Stensvold, Wilson, 1990) and that students need extensive training to master the technique (Novak, Gowin, 1985). Both groups expressed initial difficulty in creating self-generated concept maps. The low-knowledge learners, despite initial difficulty in creating concept maps, revealed a progressive advancement in their test scores. In addition, it is possible that self-generated mapping caused the low-knowledge learners to increase their repeated readings of each text. As opposed to the high-knowledge learners, who did not increase the number of times that they read each individual text and showed no advancement in test scores.

Other findings emerged when analyzing the data from students' interviews. Analysis of students' answers during the final interview revealed both groups created comprehensive maps regardless of students' level. These results indicate that all students mastered concept mapping skills, despite either group's test results. As concept-mapping was a new and different technique, students developed an understanding of it; however, the mapping may have complicated rather than facilitated knowledge acquisition for the high-knowledge learners (Brandt et al., 2001).

This study revealed that students' disposition toward self-generated concept mapping had a progressive positive change, regardless of students' level. One reason posited for this is that effective learning and increased motivation for a subject rely on educational experiences, appropriate subject matter and connecting previous schema to new learning (Bruner 1978; Gardner, 1978). In determining educational objectives, emphasis should be put on the teaching method (Garret & Shortall, 2002; King, 1971). Therefore, successful learning may occur when teachers supply students with diverse experiences. Furthermore, real development transcends learning only when students toil over a task (Ghaith, Bouzeineddine, 2003). Recent research suggests that students need to be taught how to use language in ways that surpass prior experience; thereby, promoting growth (Sternberg, 2007). Confirming this perspective are results indicating that cognitive mapping aids students in identifying main ideas in the text and ultimately gaining information from the text (Hayati, Shariatifar, 2009). Thus it is possible that self-generated concept mapping caused students to process the text at a deeper level.

Conclusion

This study provides some insight into the use of concept mapping as a tool in the EFL classroom. It offers significant results concerning the differentiated effect on low and high knowledge students' performance in comprehensive reading of texts in English for non-native speakers. In so much as, self-generated concept mapping by low-knowledge students had a significantly greater influence on students' text comprehension than did the self-generated concept mapping by high-knowledge students or both control groups. In addition, the results of this research exposed students' progressive affective change pertaining to self-generated mapping, regardless of advancement in grades. Although there is ample research pertaining to the use of concept mapping in many classrooms (BouJaoude, Attish, 2003; Chang, Chen, Sung, 2002; Novak, Gowin, 1985; O'Donnell, Dansereau, Hall, 2002; Shariatifar, 2009), there is a lack of empirical research in the EFL classroom. In addition, to the best of my knowledge there is no research that compares students' self- generated, concept mapping and their disposition towards this activity in the EFL classroom.

However this study is not without limitations. First, it is difficult to draw strong generalizations from one study with a small population. Secondly, the duration of the study took place over a short period of time; whereby, students produced only three concept maps. Students may have needed more time to get a better command of generating concept maps. Moreover, both groups did not read each text the same amount of times, which may have caused a difference in test scores.

The results of this study showed that students increased their understanding of comprehensive texts English, as well as an elevation in students' positive disposition regarding self-generated concept mapping, regardless of improvement in their grades. In addition it showed that students, self-generated concept-mapping had a differential effect on achievement in reading comprehension for low-knowledge learners. Consequently, self-generated concept-mapping can be used to engage students in constructing and altering their own knowledge schemas. Nevertheless, self-generated concept-mapping may become more effective in helping high-knowledge learners too, if they are encouraged to repeatedly reread each comprehensive text while they are engaged in mapping. If after repeated attempts at mapping and there is no significant advancement it may be wise to heed to previous research and not use self-generated mapping with high-knowledge students.

From a theoretical perspective, little attention has been paid to students' comprehensive development and dispositions toward the process

of student-generated cognitive mapping in a foreign language. Therefore, more research needs to be done on the use of self-generated concept-mapping, in the EFL classroom. In addition, future research should focus on self-generated mapping and high-knowledge students so that they do not encounter the expertise reversal effect. Moreover, new studies should be done to further test the effects of self-generated concept-mapping with larger number of students, at different levels, and at different schools. Another recommendation is to use this technique in other subject levels.

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Teaching with Concept Mapping Instructional Strategy in Nigeria Secondary Schools

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Abstract:

The research investigates the effects of teaching with Concept Mapping instructional strategies on learning achievement in Nigerian Secondary Schools. The study adopts the Quasi-Experimental Research design. The population consists of a sample of 168 Senior Secondary School Class-two Physics students specifically selected from Senior Secondary Schools across Ekiti State, Nigeria. The Instrument used consists of two parts: (a). a Motion Concept Map developed for the research study and; (b). printed materials in the form of tutorial test items developed and used to elicit responses to the treatment. The research hypotheses tested are: there is no significant effect of treatment on students' learning achievement; there is no significant effect of treatment on students' retention; there is no significant effect of treatment on students' learning attitude. The research study revealed that: the Concept Mapping Instructional strategy contributed to learning achievement in physics; there is significant effect of treatment on students' retention of learned materials; there is significant effect in students' learning attitude. Results establish that the instructional strategy, when integrated with any method of instruction, results in improved learning achievement.

Keywords: *CM* – Concept mapping, *Cm* – concept map, *CMIS* – *C*oncept mapping instructional strategy, *Motion* – generalized notion of movement of particles or objects, *MCM* – Motion Concept Map

Science has brought to education many valuable new instruments of learning and teaching, of which considerable emphasis is being placed on the importance of the visual approach to teaching. According to Clarence (1944), and Dean (2008), all around the world teachers are becoming more aware of new teaching strategies and tools that can be used in the classroom with initiatives in teaching-learning that integrates the inquiry based learning with Information Communication Technology, Audio-visual interactivity packages, Visual models, and Concept mapping instructional strategies in an effort to aid and effect student-centred learning. Several research

in education show the efficacy of these new teaching strategies (Nahum, 1987; Cañas, Novak, and Gonzalez, F. M., 2004; Choi, and Gennaro, 1987; Edward, 1996; Hay, Kinchin, and Lygo-Baker, 2008; Kathy, Wendy, Noah, Christopher, Carl, Mike, Krista, Ron, Sam, and Noah, 2006). Despite these advances, physics teaching and learning in Nigeria still retain the old and conservative approach to teaching and learning. According to Aladejana, (2007), for *the old and conservative approach to teaching and learning to* change *to contemporary approach*, there is need for a diagnostic study.

This research study is therefore conceptualized on exploring the effects of the use of Concept Mapping Instructional Strategy, CMIS, in the teaching and learning of motion, based on the fact that Motion is fundamental and basic in the understanding of several aspects of physics, and indeed the sciences in general. The instructional strategy so conceived is believed to be an innovation especially when integrated with conventional lecture method of teaching. It is also an attempt at introducing to the Nigerian physics teaching-learning audience that the instructional strategy is a veritable tool and an effective innovation in the teaching-learning process.

Why use Concept Mapping in teaching and learning?

CMIS falls into the broad family of graphic organizing tools that include mind mapping and spider diagrams, and was first developed by Novak and his research group in Cornell University in the early 1970's as an approach to identifying knowledge structures of an individual learner. The outcome of the procedure of concept-mapping a particular concept is called a Concept Map, *cm*, which is a visual representation of knowledge structure of the concept in a two-dimensional, hierarchical, node-linked diagram that depicts declarative knowledge in succinct graphic form (Novak (1990); Cañas, Novak, and Gonzalez (2006); Novak (1991); Uniserve (2009); Valadares, Fonseca and Soares (2004)).

According to MERLOT (2006), Zollman and Robert (2008), learners can only think critically about contents of subject matter to be learnt if they understand the basic terms and the relationship between associated concepts, in this way, learning a particular subject matter becomes a mental building process. *Thus* CM enable learners to actively construct a conceptual framework to which new ideas and knowledge are added, related, and refined thereby improving on their learning capability and strategy. All and Havens (1997), affirmed that unless there is understanding of the contents of materials to be learnt in terms of the basic concepts, students are bound to commit unassimilated data into short-term memory and so no meaningful learning occurs, according to the authors, meaningful learning occur when

information is presented in a potentially meaningful way, and the learner is encouraged to anchor new ideas with the establishment of links between old and new materials.

In particular, CM offers a technique for revealing students' cognitive structure, and involves the following systemic steps:

   (i). Identifying the major components of the concept (of motion)

   (ii). Arranging the concept's components in hierarchical order

   (iii). Linking the components with linking phrases

   (iv). Making cross links with directed lines

The components of Motion used in this research study were:- Definition of; cause of motion; guiding principle; characteristics; types; respective equations; as shown in figure CMIS I below.

Fig. CMIS I – Basic components of Motion

The cm of CMIS developed for the research study using the systemic steps highlighted in (i) - (iv) above is shown in figure CMIS II below

Motion

caused by

A Force

Motion is Guided by Newton's Laws of motion

Characteristics of Motion

i. Displacement
ii. Time
iii. Velocity…..
iv. acceleration

Types of Motion

Linear Motion

Examples

moving Car on a straight road

Have equations of motion Of the form

$V = u + at$
$S = ut + \frac{1}{2}at^2$
$V^2 = u^2 + 2as$

Random Motion

Example

Motion of gas particles

Has no specific equation of motion

Oscillatory or Vibratory Motion

Example

mass loaded spring

Has equation of Motion of the form

$F = kx$ *or*
$a = \omega^2 x$

Circular or Rotational Motion

Example

Motion of the wheels of a moving bicycle

Have equations of the form

$s = r\theta$
$v = \omega r$
$a = r\alpha$

Fig. CMIS II - Typical Motion concept map

Research Hypotheses

The hypotheses that were tested in the research study are:

1. There is no significant effect of treatment on students' learning achievement

2. There is no significant effect of treatment on student's retention of learned materials.

3. There is no significant effect of treatment on students' attitude to learning physics.

Research Methodology

The research design adopted is the quasi-experimental research design. The population comprised of Senior Secondary School Class-II Physics Students in Ekiti State, Nigeria, and a sample of 168 students purposively selected. There were two activity groups, the experimental group, and the control group. The instruments used in the research study are of two types, mainly: - (i). Uncomple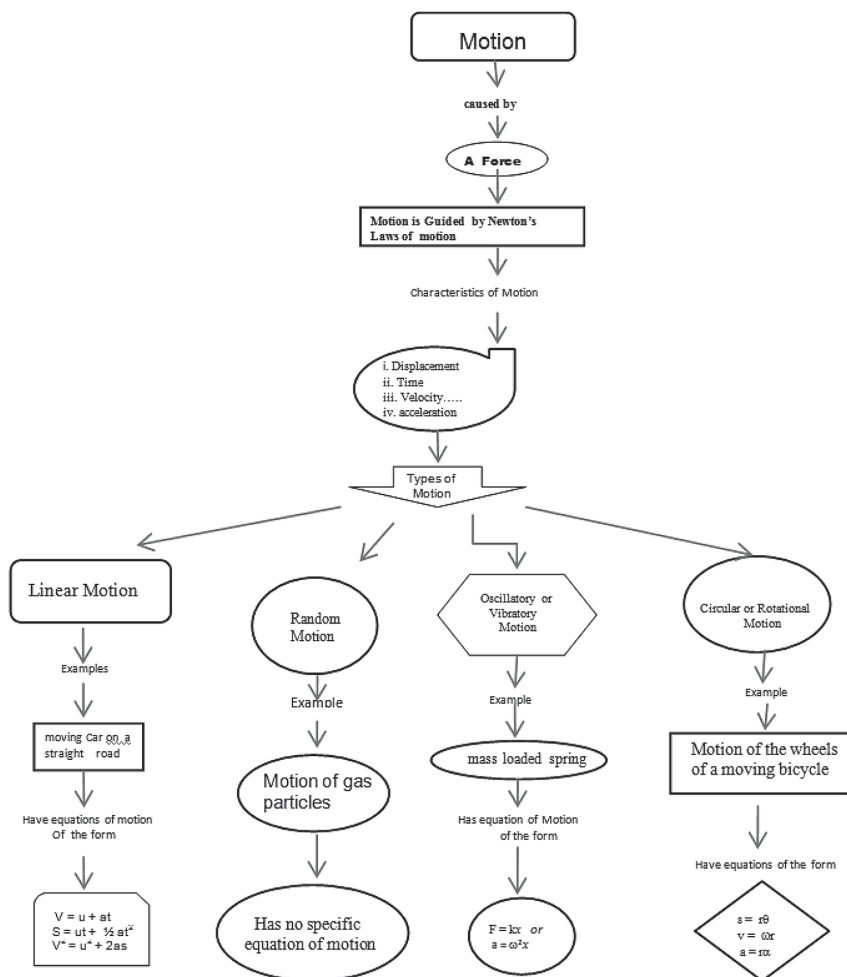ted *MCM* which the experimental group were required to complete, used as pretest and posttest respectively (ii). printed materials which comprised of two parts; part *a* consisted of 20 simple structured sample questions relating to the knowledge of the presented concept and used to measure level of cognition, administered to both groups as pretest and posttest respectively, and part *b* which consisted of 10 structured questions administered as posttest to the experimental group only and used to elicit attitudinal response to the treatment. The post-test for both groups was administered two weeks after the treatment. The treatments lasted only 40 minutes in each case. The method of statistical analysis used for the research study is the T-test.

Results

The summary of statistical analysis and test of hypotheses is summarized in the tables below:

Table 1: Summary of the effect of treatment on students' learning Achievement

Variables	N	Mean	t – cal.	Df	t-tab	Inference
Treatment on students' learning achievement	168	8.28	29.05	167	1.96	Significant
	168	7.60				

From the table t-cal is greater than t-tab at significant level $p < 0.05$. The null hypothesis is rejected. We therefore conclude that there is a positive significant effect of treatment on the learning achievement in physics.

Table 2: Summary of the effect of treatment on students' retention of learned materials

Variables	N	Mean	S.D	t – cal.	df	t - tab	Inference
Test of treatment on retention	84 84	8.76 6.41	1.25 1.47	11.32	166	1.96	Significant

From table 2 above t-cal is greater than t-tab at significant level $p < 0.05$. The null hypothesis is rejected. We therefore conclude that there is a positive significant effect of treatment on the students' retention of learned materials

Table 3: Summary of the effect of treatment on students' learning attitude

Variables	N	Mean	S.D	t – cal.	df	t - tab	Inference
Test of treatment on learning attitude	84 84	8.79 6.78	1.25 0.57	6.17	83	1.96	Significant

From table 3 above t-cal is greater than t-tab, at significant level $p < 0.05$. The null hypothesis is rejected. We therefore conclude that there is a positive significant effect of treatment on the students' learning attitude to physics

Discussion, Conclusion and Recommendation

The findings revealed by the research study show that post-test mean score of the experimental group (8.28) is higher than the post test mean score of the control group (7.60), thus there is a significant effect of the instructional strategy on students' learning achievement. Result also indicated the experimental group was able to recall a higher percentage of learned materials after the two weeks interval than the control group, which shows a positive significant effect of treatment on student's retention of learned materials. This finding is in agreement with research findings by Clarence (1944) and Abimbade (1997). Furthermore, the study showed that students in the experimental group were favorably disposed towards the instructional strategy, as they took active part in the class activity. This finding is also in agreement with previous research findings by (Kathy, et al

(2006); Jegede, Okebukola and Ajewole (1992); Choi and Gennaro (1987) and Wendell, (1970)) in which they asserted that learners learned better with concept mapping.

In general, the instructional strategy seemed to have a lingering effect that prompts recall even two weeks after treatment. This might not be unconnected with the ideology that what is heard is often forgotten, what is seen is remembered, and what is practiced is easily remembered, thus making the instructional strategy effective, and complementary to any method of instruction.

However, the observed singular effect may have been as a result of novelty and the excitement of learning with a new method of instructional strategy, and perhaps these feelings might wear off over time. These effect and the effects of some other intervening variables are arguments to support further future study on the strategy, which will serve to establish the efficacy of CMIS in learning.

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Two Cases of Divorce in the Town of Arad in the Eighteenth Century

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Abstract:
The two documents, which are the subject of the present study, made to share property in the event of divorce, help to form an image on various aspects of daily life, poorly known from other sources: household size, land property, earnings in marriage furniture, tools, animals, prices, food, secular and religious involvement of the private life etc.

In addition to legal information, both inventories, which stood at the base of documents on which the property was to be divided, reveal another perspective on social history of Arad in the late eighteenth century.

Keywords: marriage, divorce, daily life, household, Arad, eighteenth century

Many things have changed since the eighteenth century in the city of Arad. The old medieval town stagnated under Ottoman rule. At the end of the seventeenth century, neither in terms of population, nor in terms of urban character Arad was not comparable to other cities.

The eighteenth century marked a split from the past. The Habsburg domination took over the Ottomans, while the new authorities have brought new methods and principles in the organization and development of the urban infrastructure of Arad. The town was a place where several ethnicities and religions intersected throughout the century. People of German origin were preponderant. They had been brought in the town by the new rule in an undisguised policy of becoming official political mediators in the area. I am not referring here mainly to a preponderance of numbers – until the middle of the eighteenth century there were also many Serbian, Romanian, Hungarian and Hebrew families – but in a political and administrative sense, meaning that leading functions were in the hands of German ethnics.

Among many other things, the newcomers brought with them a new conception of government that was based on an important bureaucratic apparatus. Its work resulted in the preparation and maintenance of

many types of papers and documents relating to the most various fields, historical sources which can highlight aspects of daily life and beyond. Firstly, historians and demographers have pointed out the importance of notarial documents in the archives. Although these documents were not very numerous in the eighteenth century in the county of Arad, they finally reveal the attitude of the contracting parties in terms of social relations.

Notarial acts were not compulsory, but have since emerged as necessary to resolve various disputes in accordance with the rules of law. While drafting such documents implied certain rigidity (immutable rules, introductory forms, conclusion, presentation of witnesses, notary seal), their content covered a broad range of issues in different categories: dating, inheritance, family relationships, relationships between siblings, etc. At DJAN Arad (National Archives of Arad County), there is a significant amount of such title deeds from the eighteenth century: wills, marriage contracts, wealth inheritance, baptismal certificates, divorce inventories, etc.

The number of marriage contracts and divorce inventories at DJAN Arad (from the eighteenth century) amounts to several dozens of such documents totaling over 200 pages. For this paper, I have chosen two inventories of divorce from the late eighteenth century, while in another paper (Ghiţă, 2009: 777–791) I have analyzed several marriage contracts from the same period.

The backside of marriage has always been the divorce. The Church has always condemned the violation of the holy marriage. The mutations produced in Europe in the XVIIIth century after the process of secularization brought a new optic towards the possibility of disposing of marriage. This secularization meant implicitly waiving the supervision of the church and taking it into the state's possession, a phenomenon that occurred at the end of the XVIIIth century (Goody, 2003: 103).

This is also noticeable in the town of Arad at the end of the XVIIIth century. To emphasize some aspects related to the divorce problem, but especially to highlight the nuances of daily life we have chosen two documents regarding the sharing of goods in case of separation or dissolution of marriage. Both acts, on sharing of the wealth, derive from the end of the XVIIIth century. At the basis of election stated the criterion of information wealth and a special appearance for each.

The two documents, which are the subject of the present study, were made to share property in the event of divorce. They give us insight into various aspects of daily life, poorly known from other sources, such as household size, land property, earnings in marriage, furniture, tools,

animals, prices, food, secular and religious involvement, etc.

It is a divorce, dated 15 May 1798, (DJAN Arad, 7/1792: 8–9) between the Orthodox Martha Onn – probably a Romanian – and his wife Ana (Anna), about whom we have no direct information on ethnicity, and another divorce, between Mathias Albrecht and Ursula Tuskanitzin, dated 8 January 1799 (DJAN Arad, 7/1792: 10–13). About the latter case, we know that a few years ago they married, primarily in order to attain a certain financial strength (Ghiţă, 2010: 21). We can thus derive the logical conclusion that their relationship was based more on a type of resource management than on other values, such as feelings. Any flaw in this type of marriage reveals resentments that inevitably lead to the expected denouement – separation or divorce, which actually happened in this case.

The provisions of both documents reveal two families who had relatively high income and households. This is why the local institutions actively involved in providing a legal framework for the sharing of wealth. Perhaps the status of the subjects also contributed to this.

In the case of Martha Onn, the Orthodox bishop himself made a request to the Town Magistrate to investigate the conditions of divorce. To this was charged Georg Jankovitsch, who had to lay down a sort of report on property and divorce causes. Turning to ethnicity or better said the woman's confession, the document speaks of "Thoro et Mensa" (Stuart, 1994: 39) separation of the two. This means that Ana was of Catholic religion, being known that this kind of separation was practiced by Romano-Catholic church. Separation of "Bed and Table" entitles the spouses to live separately, but the marriage was considered legal further and the partners are not allowed to marry again.

Such a request from the Orthodox bishop could not be made unless the person regarded had a certain social status or anywhere it wanted to come to the aid of a parishioner of his who has suffered an injustice. A possible condition of the male figure can be inferred from another document where Martha Onn was responsible for one of the 84 streets of the town of Arad. More specifically, he was responsible for one of the 15 streets of the "Romanian neighborhood" named in the document *Wallachaei* (DJAN Arad, 3/1783: 7). In that year, he was newly married.

The councilor Georg Jankovitsch has compiled the inventory of goods to be shared only after a trip to the scene, after the findings made by him and in accordance with the "words and avowals of the two". The list includes things of the most diverse: land properties, livestock, tools, harness, wood, seeds, grains, fruits and other foods, etc.

Their household's size was quite significant: 10 *iugăre¹* of land and 5 *iugăre* of pasture, 5 oxen, 3 cows, 1 heifer, 1 calf, a cart, important quantities of fruit, flour, corn, hay, various tools (shingles, flour measure, shovel, braided baskets, one saddle with all accessories, forks, scythe), wood etc. All of these were owned by the man, the woman taking just the bedding, 5 wire links for sacks and 3 bags. During the period of separation, before the divorce is over and before the sharing of goods, the man sold some animals, hay, straw, corn, and fruit valued at 226 florins and 46 farthings. Part of the amount – 26 florins – was given to the wife in the previous year but the remaining assets of more than 200 florins were to be divided or quantified in the sharing of wealth. The document expressly mentions the "significant loss of livestock in inventory", practically 166 of the 226 florins being obtained from the sale of 4 oxen and 3 cows.

I do not know to what extent secular authorities were involved in stopping the phenomenon of family dissolution through divorce, but the context of the document shows clearly that the one in charge with the investigation of their situation makes consignments and even recommendations based on what he found. His sentence is clear when he says "as regards the life of the two, it cannot expect an improvement", living under the same roof being unrealistic in his view. Moreover, he considers that "to prevent any danger it is better that the two separate for ever". To strengthen his statements, he claims that the neighbors confirmed what he said. The conclusion was that the two spouses had different tempers and "could not get along particularly from the husband's guilt". The document does not refer to any concrete blame as conjugal violence or adultery, but notes that after 16 years of marriage the two must separate.

The second case is more complex because of the assets held by the two. The marriage of Mathias Albrecht with Ursula Tuskanitzin had place a few years ago, more precisely in 1791. What happened in this family so that living together in 1799 could not be possible anymore we could not learn in a concrete way. However, a possible cause could be related to some debts of the widow which initially were overlooked in the contract and that is why later was added an additional item. Failure to comply with their own promises was a major cause of divorce also in other parts of Europe (Goody, 2003: 93).

The inventory of assets of the two highlights a family with above average resources, with properties and substantial income. This is observed inclusive in the marriage contract (DJAN Arad, 7/1792: 1–2) where the

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1   iugăr (lat. jugerum, germ. Joch) – unit of area equivalent to 0.57 of a hectare.

future bride's dowry was 1900 florins, more than any other dowry listed in the similar contracts (Ghiţă, 2009: 782–784). Her former husband – Mathias Albrecht – was a carpenter, who certainly enjoyed foraging, judging by the revenue he had to receive from various persons or even official institutions of Arad and Pecica. The amounts of money collected could have been loans, but taking into account the profession practiced by Mathias Albrecht and that organs were among the borrowers we excluded this fact.

Probably after some performed works, he had to receive payments from 30 debtors. The values of these sums were very varied, ranging from 2–3 florins for some people to 279 florins that he had to receive from the pay office of Arad or 159 florins from Pecica authorities. Other sums were to be received from various people such as Mr. Nemiro – 100 florins, Mr. Warsteiner – 78 florins, Mr. Henter – 50 florins etc. In total, these revenues amounted to 1169 florins and 7 farthings and were to be part of the category of amounts that were to be divided. Their properties prove, once again, that we are facing a wealthy couple. They owned two houses – one of 3000 florins and other valued at 2600 florins – a vineyard of 1000 florins in Minis, a dwelling with house and garden of 200 florins, a small house in the old fortress of 80 florins etc. the total value amounting to 7373 of florins, also to be divided.

Other sums, entered in question, came from the sale of goods or properties that Ursula Tuskanitzin inherited after the death of her former husband and brought in her new family. These accounted for a total of 3240 florins and 14 farthings. At one simple addition the amount of wealth, which was to be divided, raised to 11.782 florins and 21 farthings. From this sum was subtracted 1900 florins, which was brought by the woman as dowry, remaining 9882 florins and 21 farthings as net value, i.e. 4941 florins and 10,5 farthings apiece. This document, dated as of January 1799, is drafted in the purpose to evaluate as accurately as possible the assets to be divided.

The price of immovable and various products in the epoch are not to be neglected. Hereby, we learn that 2 large bullocks worth together 77 florins, a cow – 19–22 florins, a measure[2] of corn – 1 florin and 32 farthings, a measure of fruit – 2 florins and 32 farthings, a house of a well off family – 3000 florins, a vineyard in Minis with the afferent outbuildings – 1000 florins etc.

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2   Measure used in this period is called *câbla* or *cubul* (lat. cubuls, germ. Kübel, magh. köböl). In Arad county this measure had a volume of 124.9 litres (Cf. Ciuhandu 1940: 111).

In addition to legal information, both inventories which led to the compilation of documents on which was to be divided the wealth reveal a different perspective on the history and daily life in Arad at the end of the XVIIIth century. Beyond the matrimonial problems, the documents give us the complete picture of what meant a certain type of household and its structure back then. In the first case, we are facing an average household with obvious agricultural purposes judging by the number of animals, tools, implements, and products at home and in the second, we deal with an important artisan's family, a richer family, given the number and value of properties and income.

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Integrating Self-paced E-learning with Conventional Classroom Learning in Nigeria Educational System

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Abstract:

The advances in Information and Communication Technology (ICT) and its rapid growth are changing the way people use, develop, process and disseminate information and instruction {technology. There is no doubt that ICT used in the classroom increases student's motivation to learn, engages in learning and gives independence in learning. Evidence shows that there is a correlation between using ICT in schools and students academic achievement across a range of courses. Students are comfortable and fulfilled in an ICT environment, so that integrating the conventional classroom learning with a self-paced student centered learning will largely improve learning, thereby increasing the academic performance of the students at large. This paper explores the potential of self-paced e-learning alongside with conventional classroom learning and the positive impact that integration of the two systems can have on the student's academic performance when incorporated into the Nigeria Educational system.

Keywords: Information and Communication Technology (ICT), Self-paced e-learning, Conventional Classroom Learning, Integration, Nigeria Educational System

1. Introduction

ICT has been used in educational settings since its beginnings, but recent empirical research has affirmed that it plays a vital role in high-quality learning and teaching. Such research insights have shown that advances in technology have opened up new possibilities for the way in which teachers educate their classes, giving potential for innovative ways to encourage students to become more engaged in their schooling. To enable the best possible outcomes for their students, it is vital that schools be able to keep up with this progress (Condie, Munro, 2007).

In an extensive review of the ICT and performance levels in the UK,

Cox, Abbott, Webb, Blakeley, Beauchamp, Rhodes (2003) found evidence of positive effects on achievement levels in students across a wide range of subjects, which particularly indicates that in European schools ICT has positively enhanced performance in the primary years, particularly in the primary language of the country. Schools that have greater ICT infrastructure perform more highly than schools with less developed ICT infrastructure. Higher motivation is reported, particularly for primary students, with the use of ICT such as interactive whiteboards.

The majority of teachers report that students are more highly motivated, which in turn affects behaviour and communication when using computers and the internet in class. In order to reach European targets set for the year 2010, the numbers of computers in schools have increased dramatically in recent years (Balanskat and Blamire, 2007). Two thirds of teachers report being very confident in their usage of word processors, and a third feel that they have the necessary skills to develop electronic presentations. Almost all teachers in the UK and Denmark report using ICT regularly as a teaching aid, whereas in other countries such as Greece or Latvia, only a third of teachers report doing so.

Greater gains of achievement in students are seen when the teacher uses ICT in a planned, structured way that is integrated effectively into their lessons (Higgins, 2003).

2.1. Conventional Classroom Learning

According to Martin and Eugenio (1992), conventional classroom teaching is conceived as the transmission of "knowledge" or "information" from the teacher to the student. The teacher in this instance prepares for the lesson to be taken, therefore takes the most active role in the classroom [provide and guide] and students are required to listen, take notes, memorize, and be able to demonstrate their knowledge by filling in the proper blanks or choosing the appropriate alternative on the test.

Knowledge, in this view, is a set of beliefs that accurately mirrors the world. The emphasis in the classroom is on transmitting these beliefs clearly and precisely. Rarely, then, is interaction between teacher and student genuinely initiated by the latter. The teacher not only has all of the answers but also all of the relevant questions. Students are not, at the first instant are presumed to know nothing and may not necessarily contribute or ask questions to which the teacher can give clear and definite answers.

The conventional classroom has a certain theory of knowledge, in this view, is acquired passively rather than actively, is more the product of

observation than of exploration. Principally, education has two aims: first, the transmission of the knowledge that has been acquired firsthand by those who have preceded us (which Bertrand called "knowledge by description"), and, second, to make sure that the student's mind remains accurately aimed and highly receptive- so that it is itself capable of acquiring "knowledge by [direct] acquaintance" (Bertrand 1946).

The most vital relationship in a conventional classroom is between the teacher and student, and this is so, because the teacher transmits what he has learnt in the past and in tune with the present to the student. The tutor-students ratio is kept low to be able to produce the best result [the ideal learning situation is one to one]. Schools teach students in groups only because it is financially impossible to have a one-to-one teacher-student ratio. Keeping the ratio very low will improve teachers productivity and also beneficial to students with slow learning prowess.

Underlying the conventional wisdom, as Richard Rorty (1979) has emphasized, is a certain metaphor, or picture, that has dominated epistemology since Descartes. This is the picture of the mind as a great mirror containing various representations--some accurate, some not--of nature. It is the task of epistemology to identify the foundation and to provide a method that, when properly employed, will "polish" the mirror and ensure that all that is represented on it accurately reflects, or is true of, the world.

There is an important difference between students learning in a group and learning as a group. Students in conventional classrooms learn in groups largely because financial considerations make it impossible for each student to have his or her own tutor. The emphasis is on the transmission of "knowledge" from active teacher to passive student, and the (financially prohibitive) ideal is a one-to-one teacher-student ratio. In contrast, the sort of classroom envisages – what is characterize as a "community of inquiry"– regards group learning as essential to education. Members of a class who work *as* a group learn to see themselves as active participants in the discovery, analysis, and justification of claims to knowledge. As such, they constitute a model of the nature and structure of knowledge as it exists outside of the classroom. The emphasis is on dialogue, interaction, and a joint cooperative undertaking guided by a skilled and sensitive teacher who is him – or herself an interested inquirer.

Conventional learning typically takes place in an identifiable classroom space, usually in a school or in an institution dedicated to learning. A traditional classroom usually has a number of specific features, including:
  • an instructor/trainer who delivers information to students

- a number of students/learner who are all physically present in the classroom and regularly meet at a specific time
  - student participation in lectures and discussions
  - a set of chairs and desk arrange in rows and columns

2.2. Advantages of Conventional Classroom Learning

The following are some of the advantages of Conventional Classroom Learning

- Provides interactive classroom setting that promotes the open exchange of ideas: Having numerous students learning in the same classroom has the added benefit of allowing students to exchange ideas and questions with one another providing another valuable learning medium that online environments cannot replicate. First-hand interaction with the educating professor also allows for ideas to be exchanged freely and without any communication barriers.
- A classroom creates an environment of learning. While a student is attending a class s/he learns how to behave in an appropriate manner, how to make friends and interact with people. Such learning is not possible in online courses as the individual would interact with computer.
- In a classroom the teacher decides the important areas of study and imparts the same knowledge to all the students, though the way each student absorbs information is different. The teacher can also identify learning issues with particular students and provide support. Such an environment is absent in online learning programs as the students are left on their own to study and have to develop the necessary skills alone.
- Exchange ideas with peers, not only about the training course but about other current issues.
- Benefit from a face-to-face learning approach that allows learners to address any difficulties or areas of confusion immediately. A classroom environment offers students the opportunity to have face-to-face interactions with their peers and instructors. This is an added social benefit as well as an educational aid. Because students see the same peers in class every session, they get a chance to form friendships. In the case of higher learning, pupils can find potential lifelong professional connections. On the educational side, students get a chance to participate in a lecture or class discussion physically. If something is not understood, interrupting to ask for clarification is always an option. The best classes not only include, but also insist that students get hands-on experience with the subjects being taught. This is particularly useful for those preparing for certification exams because analysis and problem-solving skills are learned best through trial

and error, with access to a helpful mentor as needed.

• Access to a savvy, experienced instructor permits students to apply what they learn to real-world needs by asking questions and looking for connections to the job. Because learning works best when materials are relevant, good instructors add real value (Ed, 2003).

• In some cases, the classroom environment is the only style of education the students know, and the change of pace online classes offer may prove difficult to adjust to. Students get the opportunity for hands-on, structured learning instead of being presented with the course books, written lectures and self-directed activities distance learning provides. Suddenly straying from the standard learning experience may add unexpected strain academically, making the class material more difficult in the process. At this point, they enjoy the interaction between them and their teachers.

2.3. Limitations of Conventional Classroom Learning

Like other instructional methodologies, conventional classroom learning has its limitations.

• Neglect of problem solving, of critical thinking and higher order learning skills: The classroom setting can also hinder one's ability to learn by allowing other, more vocal, students to dominate the bulk of the discussion environments. Quieter personalities are limited in their communication options for exchanging ideas and information

• Encourage passive learning: Depending on the level of interaction in the classroom setting, shy students may be allowed to attend classes without providing alternative ways to communicate ideas. Forcing students to learn by vocal exchange with a professor may limit their ability to learn.

• Ignore individual learning differences between students: Classrooms environments tend to group students together in large number often making it difficult for instructors to isolate learning deficiencies and provide the necessary close attention that individuals may need to learn.

• A campus-based learning experience means the class schedule is predetermined and not subject to change. Students must shape their personal schedules around school instead of the other way around. If plans unexpectedly change or an emergency comes up, the student cannot adjust the class schedule to turn in the work at a different time. If a scheduling conflict arises between work and school, students are forced to choose between their education and their income.

• Knowledge conveyed in the classroom tends to be situated in the context of the classroom and the school rather than the context in which the knowledge was created (Henning, 1998). This contextual dichotomy has

been shown to negatively impact the learning process, adversely effecting learner motivation in particular.

- The teacher is the center of attention, not the students. That was the way education was, and still is in many regards. Learning follows whatever pace is dictated by its training materials, by the time allotted for the class and the instructor's approach.

- With classroom learning, students must physically attend the courses to get credit for attendance. Those who must travel long distances to get to school must allot enough time to arrive punctually, particularly in instances where inclement weather is involved. A long commute may also mean a hefty transportation cost over a long period of time which, when combined with the cost of education, may present an issue to financially challenged students.

3.1. Self-Paced e-Learning

As cited by Gurmak, John and Harvey (2005), e-Learning is construed in a variety of contexts, such as distance learning, online learning and networked learning (Wilson 2001). In the context of this paper self-paced e-learning is the one that utilizes information and communications technology (ICT) to promote educational interaction among students and their teachers [content provided]. Volery (2000) argues that the fast expansion of the Internet and related technological advancements, in conjunction with limited budgets and social demands for improved access to higher education, has produced a substantial incentive for universities to introduce eLearning courses.

Self-paced or individualized learning is defined as learning directed by the individual in order to meet personal learning objectives. Although self-paced learning and individualized learning have essentially the same meaning, there are some subtle differences. In self-paced learning, the learner controls the pace of the learning process. For example, in a self-paced computer-based course, two students might begin the course on the same day but one may finish days ahead of the other. By contrast, in individualized learning, there may be some time parameters. For example, a structured on-the-job training (OJT) course may require the individual to reach specific points in the course at specific times. The learning is still targeted to the individual, but the pace of learning may be partially controlled by the trainer or facilitator. Here, the term self-paced learning is used to describe both approaches.

Self-paced courses provide a convenient alternative to the traditional classroom. In fact, recent meta analysis (Means, 2009) research is showing

that online distance education students outperform campus based students.

Spring (2004) proposed five teaching and learning modes in which e-learning can provide gains in effectiveness, quality and cost benefits:

• Classroom interactive learning: between students and teachers and among students

• Independent learning: where students or teachers are learning and studying alone in a variety of environments and modes including aspects of self directed lifelong learning;

• Networked learning: through contact with groups, individuals and sources where quite different influences and experiences are creating a qualitative difference to both standard and blended teaching and learning;

• Organizational learning: including learning communities, learning precincts and learning cities; and

• Managed learning: where education technology is creating, through computer managed communication and learning management systems, capability to enable teachers to negotiate and provide individualized curricula and learning experiences for each student.

3.2. Examples of Self-Paced Learning

In self-paced learning, the content, learning sequence, pace of learning and possibly even the media are determined by the individual. Examples of self-paced learning include:

• Reading a book to acquire new information about a topic.

• Reading a book, listening to accompanying audiotapes and completing exercises in a workbook.

• Reading a reference manual and watching a video.

• Completing a computer-assisted learning (CAL) course that uses interactive computer modules for knowledge transfer and one-on-one work with the clinical trainer for skills transfer, first with models and then with clients.

• Completing a CAL distance learning course on the Internet (knowledge transfer only).

• Participating in a structured OJT clinical skills course that involves reading assignments in a reference manual, completing exercises in a workbook and working one-on-one with the clinical trainer for skills transfer, first with models and then with clients.

3.3. Advantages of Self-Paced e-learning

According to Anderson (2005), Self-paced e-learning maximizes individual freedom. Rather than making the obviously incorrect assumption

that all students learn at the same speed, have access and control over their lives to march along with a cohort group of learners or are able, despite divergent life circumstances, to begin and end their study on the same day, self-paced study correctly puts the learner squarely in control.

In most group-based (conventional classroom) courses, the trainer attempts to present the information to the typical or average learner. The more capable learners may become bored or frustrated, while the less capable learners may feel lost or overwhelmed. By contrast, a self-paced approach allows the learner to make many of the decisions about when, where, what and how quickly to learn. The trainer functions as a guide and facilitator of learning.

The other advantages to this approach of learning are:

- Learners can learn information and skills when they need them.
- Learners are not as dependent on the structure and pace established by the trainer.
- Assuming control of the learning process is highly motivating for many learners.
- Each learner has the same level of participation in the learning process. Participants are active rather than passive, and assume greater responsibility for their own learning.
- Because most self-paced learning courses allow participants to begin and end a segment of the training course at any time, it is an efficient use of training time and resources.
- Learning activities can be organized sequentially, because each component in a self-paced course has objectives that must be met before proceeding to the next component.
- Self-paced learning provides trainers with the time to focus more attention on participants who need assistance. Although participants who are not having difficulties certainly should not be neglected, this approach allows the trainer to spend time with participants who do require assistance.
- Essential equipment, materials and supplies used can be kept at a minimum because only one or two participants may be involved in training at any one time.

3.4. Limitations of Self-Paced e-Learning

As with any approach to learning, there are also limitations to consider:

- Most learners have not learned this way before, so they may feel uncomfortable with learning on their own.
- Students may lack the necessary motivation to work independently.
- Learners may have poor reading skills, because most self-paced

learning approaches require reading, this can be a major limitation.

- Learners may possess poor time management skills. Procrastination may make the self-paced learning process less effective than it can be.
- Trainers may feel that they do not have time to manage a self-paced learning system.
- It may be challenging and time-consuming to design and develop the appropriate learning materials, in either print or electronic format.
- Without good planning, it may be difficult for the trainer to arrange for times to meet with the participant.
- Trainers may find that documenting, evaluating and updating Students progress is very time-consuming.

4. Advantages of the Integration of Self-paced e-learning and Conventional Classroom Learning

The following are some the benefits that would be derived from integrating self-paced e-learning and conventional classroom learning:

- The Self-paced e-Learning is not an exclusionary alternative to the traditional classroom, but really are an extension of that classroom into cyber-space and global networking. Traditional classroom teaching and learning are addressed with the leverage provided by technology-based instruction and testing.
- The power of the integration is in sequencing the activities, engaging the learner in different ways, and then optimizing the combined learning effect. The content of the course will be made interactive, graphical, voice enabled and with real life simulations.
- The student can make use of the advantages of self-paced e-learning by going through beforehand the course modules to be handled in the next class, making use of the interactive sections available in form of quiz. When such students appear in class, treating the same course module will be simplified and the student can learn better from the lecturer by asking questions on those aspects that were not clear on the self-paced e-module.
- The learning process in some people takes quite a bit of time, so a self-paced e-learning setting is ideal for the patience and environment required. Such people can now make use of the advantage of going through the module online moving at their own pace to comprehend what was initially taught in class.

5.   Conclusion

This research proposes a combination of online, intranet and internet (self-paced e-learning) and conventional classroom learning style for

courses. This will allow the benefits of both types of learning to be realized. The truth of the matter is that there are advantages and disadvantages to every type of learning environment. It is best to use the advantages that each method offers to their fullest extent. It is obvious from this research review, that a combination of self paced e-learning and classroom learning to convey subject matter to students will be the best teaching method. This will on the long run translate on their overall performance of students in school.

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Achieving Human Capital Development in Nigeria through Vocational Education for Nation Building

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Abstract:

Human capital development is something that must exist or happen for National development. In addition, human capital development teaches people how to utilize the power of diverse thinking styles (analytical and intuitive) so that they achieve a holistic practical solution. Human capital development, or training and development, are basically the same. Human capital development presupposes investments, activities and processes that produce vocational and technical education knowledge, skills, health or values that are embodied in people. It implies building an appropriate balance and a critical mass of human resource base and providing an enabling environment for all individuals to be fully engaged in and contribute to the goals of an organization or a nation. This paper aims to X-ray the essence of human capital development in relation to a nation's building. In the paper, the authors take a cursory look at the concept and survey the issues facing the application of human capital development in the country. Possible recommendations are also suggested.

Keywords: Human capital, development, vocational education

Human Capital

Various authorities have attempted to define human capital. There is need for us to look at the definition of Oxford Dictionary of Finance and banking; the concept is conveyed as the skills, general or specific, acquired by an individual in the cause of vocational and technical education training and the industrial work place after training. Human capital otherwise, human resources in vocational and technical education is an inevitable issue that need attention of both the government and spirited individuals. Human capital development is something that must exist or happen for National development. In addition, human capital development teaches

people how to utilize the power of diverse thinking styles (analytical and intuitive) so that they achieve holistic best practical solution. Human capital development and training and development are basically the same. It takes human capital to organize and rationalize the contributions of other factors of production before a result oriented productive goal can be achieve in any industrial setting. Therefore human capital development is about supporting cum investing in human capital, coaching, training, internship and human capital management.

Fundamentally, it is that intangible factor of the production that brings human intellect, skills and competencies in the production and provision of goods and services. It is that human capability and productivity engendered through knowledge and skills acquired from vocational and technical education, training and experience and facilitated by an environment. Elements of human capital would include knowledge, skills, attitudes and motivation belonging to an enterprise or society and engaged in the development of that enterprise or society to fulfill its objectives. The concept of human capital was introduced.

Human capital development presupposes investments, activities and processes that produce vocational and technical education knowledge, skills, health or values that are embodied in people. It implies building an appropriate balance and critical mass of human resource base and providing an enabling environment for all individuals to be fully engaged and contribute to goals of an organization or a nation. Any effort to increase human knowledge, enhance skills, productivity and stimulate resourcefulness of individuals is an effort human capital development (Erhurua, 2007).

Human capital development as a process of increasing human knowledge, enhance skills in vocational and technical education for increase in productivity and stimulate resourcefulness of trainees should be systematic, sustainable and strategic. The process should be systematic to the extent that there should be a plan for which previous activities will provide support for upcoming activities while facilitating the attainment of set goals. The process should be sustainable since the product (human capital) must make desired and enduring impact on the organization or society. The process should be strategic to the extent that there are well-defined goals and targets whose attainments are time bound. It should be dynamic, responsive and result oriented; continually evolving and proactive to address emerging challenges. Akingbola further stated that there should therefore be an effective monitoring system to inform further necessary improvements in the process.

Concept of Vocational Education

Several views and opinions have been in the past years argued on the meaning and the place of vocational education both at the levels of primary, secondary and university respectively. These developments have created moves in the inclusion of some vocational subjects and courses in the curriculum of both pre-primary, post-primary and even tertiary institutions all with a view to achieve the needed employable skills in the development of the youths and the society at large. The term vocational and technical education is a comprehensive term referring to the educational process when it involves, in addition to general education, the study of technologies and related sciences and the acquisition of practical skills and knowledge relating to occupations in various sectors of economy and social life. The broad educational goals of vocational and technical education distinguish it from "vocational training: which is directed to developing the particular skills and related knowledge required by a specific occupation or group of occupations UNESCO, (1978) in Anya and Neukar (2004).

Okoro (1993) used the term vocational education to refer to a form of education whose primary purpose is to prepare persons for employment in recognized occupations. Here, vocational education is seen as a precursor of skills, knowledge and attitudes necessary for effective employment in specific occupations. Nevertheless, Okorie (2001) sees vocational education as that type of education, which develops the mental and physical qualities of people thereby increasing their skills, knowledge and attitudes required for utilizing the natural resources needed for economic development of the nation and for their own self-employment.

According to Enyekit and Enyenili (2007), vocational education includes preparation for employment in any occupation for which specialized education is required, for which there is a societal need, which can be most appropriately done in schools. It is concerned with the whole hierarchy of occupations from those requiring relatively short periods of specialized preparations such as clerks, typists to occupations requiring two or more of specialized such as inhalation therapist: thus it includes the whole spectrum of labour force from semi-skilled to technicians and paraprofessionals.

The definitions above show that vocational education has some peculiar characteristics and features that tend to enable or make great landmarks in the development of the individual citizens in particular and the economy at large.

Vocational education is also ensured in the national policy on education

(2004) and includes the following goals:

1. To provide trained manpower in the applied sciences, technology and business particularly at craft, and advanced craft and technical levels
2. To provide the technical knowledge and vocational skills for agricultural, commercial and economic development
3. To give trained and impart the necessary skills to individual who shall be self-reliant economically

In consonance with the assertions and visions above, vocational education will achieve the following:

1. Full employment for the youths
2. Technological advancement and economic development
3. International economic and political independent
4. Reduction of crime and social vices
5. Effective supervision and administration of vocational programmes and institutions by vocational experts.

Roles of Vocational and Technical Education for Human Capital Development

Vocational and technical education is a vehicle upon which the skills of workforce are built. Without effective implementation of vocational and technical education, we cannot hope for a future self-reliant graduate with the required skills and flexibility for sustainable human capital development in the global age. Vocational and technical education as an instrument for change and development and a provider of service oriented skills, which play a significant role in economic revival for sustainable human capital development. It is on the recognition of these needs that the National policy on education places on vocational and technical skills at the secondary and tertiary institution (Awotunde, 2004). Effective utilization of vocational and technical education and implementation of the programme will inculcate the necessary skills and competencies that would help the youth to be self-reliant. This would lead to the much desired human capital development in the economy. Also Amaehule and Enyekit (2010) went further to explain that vocational and technical education equips youth with technological skills and managerial skills to manage human and material resources of their own business through the acquisition of skills and competencies in areas of vocational and technical education.

The teaching of vocational and technical subjects requires integrated application of teaching methods and creative approach to their selection and structuring. The specific nature of this kind of teaching requires

the application of methods based image and performance, rather than methods solely based on discoursed, hence, Toby (1988) in Onojetah (2010) listed methods used for instruction in vocation technical subjects as: demonstration, lecture, discussion, simulation, direct research, visual presentation, supervised performance as the work station, trips, conferences, homework, written and practical examinations.

The complexity of the instructional process coupled with a variety of facts and problems associated with the teaching of vocational subjects, requires skill in making the correct choice of methods in a specific teaching situation. As a matter of fact, theoretical explanations should be accompanied by, diagrams, drawing, graphs, demonstrations as well as schedules and tables for effective teaching and understanding of vocational subjects.

Re-evaluation of the vocational curriculum and programmes

The curriculum course content and programme of vocational subjects/ courses should be reviewed and compared to the standards of other countries in making sure explained that curriculum evaluation mean the evaluation of the educational goals to find out how far they satisfy the needs of the society. These projection of vocational education: Cost Benefit Analysis (CBA) programme evaluation review technique, cost-effectiveness analysis on the follow-up studied.

Training and re-training approach: The use of the Technical Teacher Training Programme (TTTP) is also seen as a method or approach that could be used for the achievement of the projection of vocation education in Nigeria for the next 25 years of the 21st century. Technical teacher training is an education exposure that assists interested individuals to acquire manipulative skills in their chosen occupations, Olaitan (1997). The individual technical teacher is specifically trained r competency in classroom and workshop.

The needs and importance of training of the vocational teacher can never be over stressed as these objectives are geared towards the preparation of human and material resources for industrial and self- employment. Training function, therefore, proceeds from the assumption that the gap between required and actual performance, which calls for a bridge via training, is the result of inadequacy of knowledge, skills and attitudes, Okorie (2000).

Re-orienting Societal Values for Vocational Education:

The society needs to be re-oriented about the values of vocational education as a special field of human discipline that has its contribution

to the development of the economy. It has been the views of the layman on the streets and even some educated men on general education that vocational education is meant for dropouts and no-do-wells. Against these backgrounds, the society should accept that fact that there geniuses and good brains in vocational education who have contributed immensely to the development of the society.

Challenges of Human Capital Development through Vocational Education

1. The occurrence and prevalence of involuntary unemployment – retrenchments, redundancy, underemployment, and reduction in the workforce and employment.
2. Declining production in the industries
3. Sharp cuts in human resource training budgets
4. Reduction in wages and salaries, voluntary and involuntary
5. Uncertainties and the attendant low morale among the existing workforce
6. Inflation as a result of decline in production of goods and services.

In stating the key challenges of human capital development in Nigeria, Gumbel and Wartzman (2005) in Anygom (2010) noted thus:

Environment
Rise of the internet
Workforce diversity
Globalization
Legislation
Evolving work and family roles
Organization
Downsizing
Decentralization
Organizational restructuring
Organizational culture
Outsourcing
Competitive position, cost, quality
Individual
Matching people and organization
Empowerment
Brain drain
Job insecurity
Ethnical dilemmas and social
Furthermore, Okoroafor (2010) also noted that:

The main problem: the lack of sponsorship

The management of the tertiary institutions finds it difficult to sponsor the lecturers to seminars, Conferences and short courses claiming a lack of funds. This has reduced the rate by which lecturers are upgraded.

Inadequate infrastructure:

The Lecturers do not have the opportunity to put into practice what they have learnt due to lack of infrastructure. According to Nwachukwu (1998) in Enyekit and Obara (2009) noted that many of the development programmes are not properly planned and there are no sequences to the courses offered from year to year.

Inadequate Timing: Time should be provided for lecturers to go and upgrade themselves. Work load should not be so demanding that they preclude lecturers from research and time to develop new skills, abilities and knowledge through research and innovation. Intellectual properties are developed to enhance socioeconomic growth and competitiveness as globalization heightens.

Lack of reward for Excellence: All academic staff should be inspired to initiate inventions and seek resources for research. There should be promotion reward for scholarly excellence.

Conclusion

Reforms in education often come about when the current practices are challenged and questions are asked about the way things are done. The search for a more efficient way of achieving educational objectives may lead to proposal for either a new way of doing the same thing, or restricting the current provisions to enable achievement of the same set of goals. Education has played and continues to play a vital role in human and material capital development. Teachers should have the potential to be major contributors in the training and retraining of employees. Teachers should be skillful in facilitating the entire instructional process, include assessing student needs, developing a framework for instruction, creating the appropriate environment and evaluating learning. These skills are transferable from the school setting to the training environment in business and industry. In other words, given its desired impact on the development of any nation, reform is more often than not, undertaken after very intensive and extensive research, policy analysis and postulations.

Recommendations

1. Adequate infrastructure services that support the full mobilization of all economic sectors.

2.   A sound, stable and globally competitive economy with a GDP of not less than \$900 billion and a per capita income of not less than \$4000 per annum.

3.   A modern, technological enable, agricultural sector that fully exploits the vast agricultural resources of the country, ensures national food security and contributes significantly to foreign exchange earnings.

4.   A vibrant and globally competitive manufacturing sector that contributes significantly to GDP, with a manufacturing value added of not les than 40%.

5.   A health sector that supports and sustains a life expectancy of not less than 70 years and reduces to the barest minimum the burden of infectious diseases, such as malaria, HIV/AIDS and other debilitating diseases.

6.   Manufacturing a vibrant and globally competitive manufacturing sector that would contributes significantly to GDP with a manufacturing value added of not less than 40%.

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The Impact of Innovation and Change on Contemporary Teaching and Learning as an Advancement from Myth to Reality

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Abstract:

The paper addresses the impact of innovative change on contemporary teaching and learning as an advancement from myth to reality, highlighting the importance of creativity, of change and innovation in education and viewing teachers as catalysts in improving critical thinking skills. Also from myth to reality in teaching and learning, the paper approaches the goal of conventional instructional design: types of learners and contemporary teaching and learning are analyzed. Since society is dynamic and needs to move from imagination to reality so as to stand the test of time, it is therefore suggested that modern approaches to teaching and learning be introduced, with an emphasis on a learner-centred teaching aimed to encourage life long learning, adapted to fit into the digital world by getting acquainted with information and communication technology (ICT), the use of computer and being abreast with electronic-learning and electronic-library for convenience and to reflect modernity.

Keywords: Innovation, change, creativity, teaching, learning

Creativity in education is not just an opportunity but a necessity. First, several emerging trends entail an alteration in the way young people learn and understand. The generation of the "New Millennium Learners" is characterized by multitasking, short attention spans, gaining information in non-linear ways. Teachers have to attract their interest and attention in a new way, and as a result the development of creative approaches is called for (Redecker, 2008; Pedro, 2006; Simplicio, 2000 cited in Ferrari, Cachia and Punie, n.d.).

Change and innovation are probably two major concepts that must be built into an organization that is aiming at standing the test of modern period when dynamism is fastly replacing conservatism. Change has been described as the alterations that occur in persons, structures and technology.

Innovation on the other hand refers to any thought behaviour or thing that is new because it is qualitatively different from existing forms. (Fadipe and Adepoju; Bassey (n.d.) cited in Babalola and Ayeni 2008: 487, 433).

Teaching is to impart knowledge or skill and learning is to acquire knowledge or skill by study (Wiki.answers.com).

Teachers need to be skilled in the specific process necessary to cultivate learner centred environments and changing the focus from teaching to learning. Though existing instructional skills are still potentially valuable in the initial orientation of novice learners, teachers need to appreciate how to work across the spectrum from such conventional guided instruction to self-directed discovery learning. Moreover, teachers are to develop the skills to be able to effectively nurture individual approaches to learning, to design generative and ill-structured learning experiences, to cultivate individual relevance by harnessing the experiences and understandings of learners as they are (and as they evolve) and orientate to an emergent and inductive instructional practice. Consistent with constructivist design, it is critical teachers develop a capability to developing generative topics and related content that build on the existing knowledge, understandings, and emotions of learners. (Darwin, n.d.).

B. L. Brown's *Myths and Realities* attempts to clarify the importance of academic and vocational integration in relation to emerging pedagogy, teaching and learning practices and school-to-work efforts. Current research on teaching and learning supports constructivist pedagogy, which contends that people construct knowledge through their interpretive interactions with and experiences in their social environments. In constructivism, the focus of teaching is on empowering learners to "construct new knowledge" by providing opportunities for them to test academic theories through real-world applications of knowledge in settings that are socially relevant to their lives (Brown, n.d).

This paper therefore seeks to highlight the impact of innovation and change on contemporary teaching and learning as an advance from myth to reality.

The Concept of Change and Innovation

Change connotes something different from what used to be, or a variation in the status quo. Educational change therefore means a variation or deviation in educational policy, practices, objectives or methodology from what it used to be. The change may be quantitative or qualitative and it may be an improvement (positive) or deterioration (negative) in the existing status quo. Also, it can either be deliberately brought about

(planned) or accidental (unplanned), all that matters is that there is something new.

Innovation on the other hand is a positive planned and specific change that is initiated to facilitate the achievement of some defined goals. Educational innovations are planned changes in the educational objectives, policies, programmes, methods or practices with the intent of improving educational goal achievement. It is a type of educational change designed to modify only some feature of the educational system (Agabi cited in Agabi; Okorie, 2002: 1).

Teachers as catalysts in improving critical thinking skills

Articulation and Reflection (A&R) are methods of instruction connected to cognitive apprenticeship and fall under the umbrella of situated cognition theory. The methods are associated with a move away from viewing the learning process as mechanistic and towards the conceptualization of learning as something "emergent and social". More directly, Articulation and Reflection are two parts of cognitive apprenticeship that strive to "place teaching and learning and within a rich and varied context that is meaningful and authentic to students". Articulation and reflective work together as a pedagogical　strategy. Reflection skills promote critical thinking and students construction of knowledge, articulation skill give students the ability to　communicate that knowledge with others. These methods of instruction give students the opportunity to express what they are learning as it relates to their own learning experiences and to self-evaluate their process (Brill, 2001; Brill, Kim, Galloway, 2001: 20 cited in Harkness, Porter, Hettich, n.d).

Articulation and Reflection can be used to improve learner's critical thinking skills. Students should be able to ask questions, solve problems, investigate, analyze, and develop new knowledge. Reflection and Articulation are methods which are designed to help learners focus. By allowing them to focus, the teacher encourages the learner to more closely observe expert problem solving and to understand their own problem-solving strategies. This process encourage students to "develop a reflective practitioner" stance and to think critically about what they do. (Kraus, 1996: 20 cited in Harkness, Porter, Hettich, n.d).

From Myth to Reality in Teaching and Learning

Beane (1998) in Brown (n.d) highlights several factors reflecting support of the pedagogy of construction:

(1) Growing support for active learning and knowledge construction in

place of rote memorization and the accumulation of knowledge constructed by others.

(2) Interest in patterns of brain functioning as related to learning.

(3) An emerging awareness that knowledge is socially constructed, influenced by one's prior knowledge and social, cultural, and academic experiences.

Student centered teaching, project-oriented instruction, problem based learning and contextual teaching and learning are currently promoted as strategies for implementing constructivism. However, they also reflect the philosophy upon which academic and vocational integration is based: that education must forge connections between knowledge development and its application to workplace. Learning in context and constructing knowledge through socially based experiences are two teaching/learning concepts that draw upon principles of curriculum integration. When these reformed pedagogical approaches are incorporated in cross-disciplinary, multidisciplinary, interdisciplinary and work-related integration models, they not only help students to see the connections between subject areas, but enable them to recognize the interrelated aspects of all learning and life experiences (Brown and Pritz, forthcoming cited in Brown, n.d).

The End of "Conventional" Instructional Design: Teaching – from an Industrial to an Information Age

Conventionally, instructional design as a discipline is understood primarily through its past manifestations: generally behaviourist-cognitivist in emphasis, highly linear in form, abstracted from the teaching/learning process and grounded in systematic rigidity (Darwin, n.d). However, as Smith and Ragan (1999 in Darwin, n.d) assert, instructional design in essence is a "reflective process of translating principles of learning into plans for instructional materials, activities, information resources and evaluation". Hence, as understandings of effective learning has changed, in particular over the last decade with emerging consensus around constructivism, so instructional design has evolved to reflect this changed understanding of learning.

Reigeluth (1999) in *Darwin* (n.d) succinctly characterizes this change in instructional design as moving from "monologue to a dialogue" reflecting a focus on learning (as opposed to instruction), encouraging the exploration of multiple perspectives, centered on social collaboration and the building on individual learning. Inevitably, this change to instructional design represents a significant departure from convention paradigms of systematic practice and notions of controlled learning processes.

Darwin (n.d) opines that the magnitude of change in contemporary and future work place environments has necessarily profound implications for how learning is designed, delivered and sustained into the future. Therefore, this is by necessity a shared change, needing to be manifested equally in the work place as well as learning environments. **Table 1** broadly illustrates the enormity of the challenges presented by this transformation form an industrial to an information age, discussing some of the shared characteristics of the future workplace and, by inference, of the future learning.

Table 1: Teaching from industrial to information age

Industrial age	⇒	Informal Age
Atomized knowledge	⇒	Holistic understanding
Relatively constant and local	⇒	Rapid, dynamic and global
Prescriptive and deterministic	⇒	Prospective and probabilistic
Situational, incidental learning	⇒	Universal, life long learning
Single loop focus (reproduction)	⇒	Double loop focus (continuous improvement)
Planned, structured and homogeneous	⇒	Innovative, ill-structured and diverse
Direct, demonstrated and specific competence	⇒	Multidisciplinary and generic capability
Hierarchal, stable and stand alone	⇒	Networked, fluid and virtual
Privileged singular knowledge	⇒	Shared multiple intelligence
Determined (formal) mode of learning	⇒	Multi-modal (formal/informal) learning

Types of Learners

Mc Carthy (1987, cited in Zhang and Bonk – 2008), extending Kolb's

(1984) experiential learning approach, developed a 4MAT system, which also addresses four types of learners: (1) innovative (2) analytic (3) common sense and (4) dynamic.

Innovative learners are primarily interested in personal meanings and try to connect their learning situations to their daily lives. Instructional approaches that might be effective in this regard include cooperative learning, brainstorming and content integration activities. Such innovative learners deeply appreciate personal reasons and connections within their learning environments.

Analytic learners tend to focus on acquiring facts to understand concepts and processes, they might prefer lectures, independent research projects, opportunities to analyze real-world data and listening to expert viewpoints and advice.

Common sense learners want to know how things work and tend to succeed when practical learning activities are used. Instructional methods for them include the use of manipulatives and other hands-on tasks as well as kinesthetic experiences.

Dynamic learners are primarily interested in self-directed discovery. Popular instructional methods might include independent study or self-selected experiences, games and simulations as well as interactive role-playing and debates.

Even though learners have their preferences, Mc Carthy contends that true learning strengths are evident in a learner who can move from one mode of learning to another depending on the requirements of the particular problem or learning situation. Thus, the curriculum should be designed in ways that allow learners to shine as well as encourage them to stretch to new learning height. In effect, learners should learn within their comfort zones as well as in places beyond or at the edges of their learning envelopes. As a tool for both classroom management and organizational change, the 4MAT system attempt to shed light on learning at the individual, group and organizational levels. It is useful for explaining and demonstrating the diversity of learning approaches.

Contemporary Teaching and Learning

Ferrari, Cachia and Punie (n.d) assert that a major enabler for fostering creative learning and innovative teaching is certainly the teaching and learning format. If technologies for instance, are adopted on a large scale, but their usage is a plain reproduction of old, traditional teaching formats, their impact on creativity will be minimal.

Therefore, current educational systems need to adopt new methods

and formats that are suitable for present and future learners, that grasp and expand students low concentration span that provide them with interesting, up-to-date and engaging materials. In line with this, fostering creativity also requires an active mode of learning and consequently a new teaching format where the teacher is a coach and supporter and learners are empowered to take ownership of their own learning processes.

However, Nwagwu, Ijeoma and Nwagwu (2004: 222) posit that the development of information and communication technology (ICT) has fostered globalization which has literary reduced the world to a global village. It is therefore expected that the engine of change and progress in organization will be partly driven by an intelligent response to available technology and materials. For an organization to develop the skill and competence to meet the challenges of the modern world, it should select and use available information and technology. It should be guided in its choice by issues of relevance, easy applicability, affordable purchase price, low maintenance cost and a high degree of tested and guaranteed efficiency of machines and materials under well trained professional staff.

Summary

The concepts of creativity in education, change and innovation and teachers as catalysts in improving critical thinking skills were addressed, including from myth to reality in teaching and learning and the end of "conventional" instructional design: teaching from industrial to information age. Also, types of learners and contemporary teaching and learning were not left out.

Conclusion

It is therefore concluded that the importance of change and innovation to contemporary teaching and learning cannot be overemphasized, as they enhance knowledge renewal through constructivism, thereby concretizing knowledge as an advancement from imagination/myth to reality.

Suggestions

Change and innovation are twin bedfellows necessary as approaches to teaching and learning that results in a transformative educational experience for both the teacher and the learner. Since society is not static but dynamic, emphasis should be laid on constructing a meaningful learning environment that is consciously learner-centered, rather than instructor-centered, and orientated towards encouraging life long learning.

Globalization has implications for widespread systematic change

and innovation in all aspects of education, from curriculum to teacher preparation, institutional structures, school calendar, teacher certification and government policy.

However, science and technology have further bridged the gap between the imaginary and the real, hence issues are substantiated. Indicators include information and communication technology (ICT), the use of computer, of electronic-learning and electronic-library, among others, hence the digital world.

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Genesis 15: 6 in the Light of Different Schools of Interpretation

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Abstract:

This paper tries to trace the trajectory followed by the different schools of interpretation, during the history of the intepretation, concerning the problem of establishing the origin and the time of the composition of *Gen.15:6*. Our task is important, especially, because of the theological content of the verse, and because of the theological implications which come out, with respect to the interpretation of the Patriarchal Narrative.

This article can be taken as a case study for the way, the biblical scholars, in the history of interpretation, were approaching the biblical text. By trying to discuss the date for the composition of this particular verse from the Old Testament, we intend to inform the reader concerning the way, the Old Testament scholars, in the Modern period (approx. 200 years) were approaching the problem of establishing the origin and the date of the composition of the biblical text.

Keywords: *Genesis 15:6*, Patriarchal Narrative, Schools of Biblical Interpretation, Literary Criticism, Documentary Hypothesis, Fictional Narrative

Our purpose, with this essay, is to try to provide an answer to the problem of establishing the time of the composition of *Gen.15: 6*. Our task is important, especially, because of the theological content of the verse, and because of the theological implications which come out, with respect to the interpretation of the Patriarchal Narrative (PN), and of the Pentateuch, in general, if we eventually change the date of the composition of *Gen.15: 6*.

On the other hand, this article, can be taken as a case study for the way, the biblical scholars, in the history of interpretation, were approaching the biblical text. By trying to discuss the date for the composition of this particular verse from the Old Testament, we intend to inform the reader concerning the the way, the Old Testament scholars, in the Modern period (approx. 200 years) were approaching the problem of establishing the origin and the date of the composition of the biblical text.

We will see different methods of approaching the biblical text, starting

with the representatives of the Literary Criticism, and continuing with other literary hypotheses proposed by Van Seters, and T. L. Thompson. We will evaluate the approaching of the sacred text, namely the verse from *Gen.15: 6*, from the Rhetorical Criticism point of view, and form the Canonical criticism perspective, in order to see the different perspectives of interpreting this particular verse. However, using this particular case, our paper will inform the reader, indirectly, concerning the general principles, used by different schools of interpretation, for analyzing the biblical text.

The importance of establishing the date for the composition of *Gen.15: 6*, is strongly supported by the fact that Paul, in the New Testament, uses this verse, as the basis for the doctrine by which God justifies the Christian, by personal faith (see *Rom.4: 1–11*, and *Gal.3: 6–8*). To prove the historicity of this verse is important with reference to the way Paul makes exegesis on *Gen.15: 6*. He starts with the premises that Abraham received personally, from Yahweh, the words recorded in this verse. The debates among the theologians, concerning the date of the composition of *Gen.15 :6*, points out to a more extended problem of the historicity of the whole PN (*Gen.12–50*).

The lack of consensus concerning the date for the composition of *Gen.15: 6*, is given between the supporters of the traditional view, and between the scholars who argue for a different date. Those who maintain the traditional view, consider that *Gen.15: 6* is part of a larger unit from the Old Testament (OT) Scripture, namely: Torah (Young, 1952: 109–153; Kitchen, 1966; Hamilton, 1990: 37; R. K. Harrison, 1969: 542).
On the other hand, some other theologians, beginning with the eighteenth century B.C., provided a different approach concerning the composition of OT writings. We will discuss here especially the Documentary Hypothesis concerning the interpretation of OT[1], and the compositional theories of J. Van Seters (Seters, 1983; Millard, Wiseman, 1983: 113) and T. L Thompson (apud Millard, 1983: 101).

The supporters of these new theories reached different conclusions than those who accept the traditional view. Saying all these things, we observe the problems the scholars encountered, concerning establishing, even with approximation, the dates for the composition of the canonical books, and in our case, of the *Gen.15: 6*, which is one of the verses over which there is not yet a consensus concerning its writing. The conclusions reached by the supporters of the fragmentary hypotheses affected the theological

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1   Among the leading representatives of the fragmentary hypotheses, we can mention J. Wellhausen, who is considered the founder of the Literary Criticism's school of interpretation, and H. Gunkel, who is considered the father of Form Criticism.

interpretation of *Gen.15: 6*.

We will approach the subject, analyzing firstly, the way the supporters of the Documentary Hypothesis, interpreted *Gen.15: 6*, with respect to its date of composition. We will continue to review the theories suggested by J. Van Seters and T.L. Thompson. They proposed a different view concerning the composition of *Gen.15: 6*.

We will continue, then, to review the new trends in the theological circle, concerning our subject. In this section, there will be listed the main arguments in favor of the historicity of the verse, and also, the conclusions of these scholars concerning the date for the composition of *Gen.15: 6*. Finally, we will record our own conclusions concerning the composition of this verse.

A. *Genesis 15: 6* from the Documentary Hypothesis' Point of View

1. Genesa 15: 6 and the E source. As we already mentioned, beginning with the era of Literary[2] and Form Criticism's (Gunkel, 1901, 1970; Armerding, 1988:43) methods of interpreting the Old Testament, the results of OT studies were very different than before that time. Those who supported the literary criticism method, argued that the author of Genesis used three main sources for the composition of the Patriarchal Narrative, namely, J, E, and P.

Concerning *Genesis 15*, Wellhausen and his followers argue that the author used two sources for the composition this chapter. He says that *Gen.15: 1–6* belongs to the E source, and *Gen.15: 7–21* to the J source. They consider that the final form of the *Gen.15* was given later, by a redactor during the time of monarchy (Westermann, 1981: 58, 214).

There were some others theologians, such as H. Gunkel, who argued in favor of the Documentary Hypothesis, but they considered that behind the four sources, JEDP, we can identify some other small literary units which were composed earlier than the four literary sources proposed by Wellhausen[3].

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2   The leading representative of this method of OT interpretation is J. Wellhausen, who published in 1878 a book entitled *Prolegomena to the History of Ancient Israel, (Trans.* Mr. Menzies & Mr. Black, (reprint*), Gloucers, Mass.: Peter Smith, 1983). This book marked the beginning of the Literary Criticism. Certainly, Wellhausen built his theory of interpretation upon the results of other theologians who investigated the mater before him, such as Jean Astruc, A. Kuenen, de Graf, W. de Wette. See Clements, 1976: 1; Armerding, 1988: 1.

3   Gunkel asserts that the authors of the documentary sources used small literary units which had their own Sitz *im Leben* before they have been included into one of the four literary sources JEDP (see Gunkel, *The Legends of Genesis*, and R.E. Clements, *One*

Claus Westermann observes that the majority of scholars who supported the Documetary Hypothesis accepted that *Gen.15* is composed of two independent sources (Westermann, 1981: 214).

One of the main reasons for which Wellhausen and other theologians divide *Gen.15* in two sections, is the content of verse 6. G. von Rad[4] argues that the sections *1–6* and *7–21*, are different from their origin and from their literary composition. He accepts that *v. 1–6* were composed in a later period, when the necessity of faith was considered an important aspect in the religion of Israel. The section *1–6* contains a theological reflections, while for the following section, *7–21*, has been proposed an earlier date of composition, possibly in the Patriarchal Period (von Rad, 1972: 190).

Von Rad accepts the way Wellhausen divided *Gen.15*, but he does suggest any specific date for the composition of 1–6. Von Rad does not share neither the opinion of those who assert that verses *1–6*, form the beginning of Elohist source (E) (von Rad, 1972: 190). In fact, Westermann maintains that this opinion has been almost totally abandoned (Westermann, 1981: 214).

For von Rad, the lack of historical events encountered in *1–6*, makes difficult the dating of this section. The argument brought by von Rad in order to provide an estimative date for the composition of *Gen.15: 6*, was the similarity which exists between this passage and the discourses which belong to a later period, in the Priestly document, in the Israelite cult (compare *Gen.15: 6* cu *Lev.7: 18, 17: 4*, etc.). Von Rad's conclusion concerning a correct identification of the sources which were used, for the composition of *Gen.15*, and also for the establishment of the date for the composition of *Gen.15: 6*, through the Literary Criticism method of interpretation, it is a definitely impossible task (Von Rad, 1972: 183).

2. Genesis 15: 6 and Genesis 15: 7–8. Those who accept the Documentary Hypothesis, assert that verses *7-8* were added later, together with the verse *6*, by a redactor, who gave the final form to *Gen.15*.

Hundred Years of O. T. Intrepretation, p.12). Gunkel sustains that Gen.15: 6 together with 1a, 2a, 3b, 4, 9, 10, 12aa, 12b, 17, 18a, ba, etc, belong to J source; verses 1bab, 3a, (2b?), 5, 11, 12ab, 13a, 14a, 16 belong to E source, and verses 7, 8, 13b, 14b b, 15 ,18bb, 19–21 were added later, by an editor (R). See Victor P. Hamilton, *The New International Commentary on the Old Testament: The Book of Genesis,* Chapters 1–17, eds. Harrison, Hubbard, 1990: 16.

4   Gerhard von Rad, 1972: 185. Here, von Rad argues that Gen.15: 6 is the climax of the section 1–6. For him, v. 6 has almost the power of a general theological doctrine. In von Rad's opinion, the theology of verse v. 6 belongs to a much later period.

Skinner (1930: 277) suggests that, verses *6, 7–8*, seemed not to be the best connection between the two sections, *1–5* and *9–18*.

If we would take off verses *6-8* from *Gen.15*, we would observe that there is a logical continuity between verses *1–5*, where it is recorded the promise of God, made to Abraham, concerning a son, and verses *9–18*, which relate the covenant between God and Abraham. In this way, we can interpret the covenant from *9–18*, as a confirmation of the promise from *1–5* (Skinner, 1930: 277).

G. von Rad accepts also the hypothesis, that verses *6–8* were added later. As we already mentioned, a strong argument in favor of this theory, which is shared also by von Rad, was the content of verse *6*. Von Rad asserts that, in verse *6*, the author communicates very essentialized theological reflections, without mentioning the real context (*Sitz im Leben*) in which they appeared (Von Rad, 1972: 184).

Von Rad suggests that the time of the composition of verses *6–8*, can be estimated by recalling the period when, for the Hebrews, the faith was very important in their religion (Von Rad, 1972: 190). Concerning the composition of verses *7–8*, von Rad accepts that a later editor inserted them into the chapter, in order to make the harmonization between the two sections of *Gen.15* (Von Rad, 1972: 186).

An argument, brought by von Rad, in favor of this theory, is the expression "I called you out of Ur of Chaldee", from verse 7, which is an expression which can be find in the vocabulary of the Priestly source, from the 6th century B.C. (See the similar expression from *Exodus 20: 2*, "I called you out of Egypt").

Von Rad's literary argument in support for a later addition of verses *7–8*, can be refuted, and interpreted differently, namely, in terms of similarities of events, and not necessary that the author of *Gen.15: 7*, borrowed the vocabulary from a later document.

3. Other Arguments Brought by Those Who Support the Documentary Hypothesis.

a. The Structure of *Genesis 15*. Gordon Wenham, in his commentary on Genesis asserts that another argument used by those who support a later date for the composition of the final form of *Gen.15*, is the structure itself, of this chapter. In Gen.15, we have a double self introduction of God (see *v. 1* and *v. 7*), and a double answer of Abraham (see *v. 2–3* and *v. 8*) (Wenham, 1987: 326)[5].

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5   Hamilton observes that in Gen 15: 1–5 it is recorded the first dialog between God and Abraham. Until the chapter 15, God spoke, and Abraham listed and acted without giving a verbal answer. For the first time, God spoke to Abraham was in Gen.12: 1–3 (1990: 419).

The actual structure of the chapter, favors the hypothesis that a later editor gave the final form to *Gen.15*. He arranged the chapter in a certain type of literary parallelism structure. The parallelism between the two sections (*1–6*, *7–21*), has been taken as an argument for supporting the theory, that an editor used older traditions, which he organized, following his own structure.

b. Apparent Contradictions in the Narrative. The supporters of the Documentary Hypothesis, argued against the historicity of *Gen.15*, seeing in this sense some apparent contradictions in the narrative (Wenham, 1987: 326). For example, we may observe that the dialogue between God and Abraham, took place during the night, while in verses *12* and *17*, the narrator mentions that the actions was happening at the sunset. We read also, in verse *6*, that Abraham believed God, and later in the narrative (*v. 8*), we read that Abraham doubted concerning God's promises. How it was possible that Abraham oscillated so soon, from a strong faith approved by God himself (*v. 6*), toward doubt (*v. 8*)?

These apparent contradictions could be explained in a different way. We may consider that these two narratives, *1–6* and *7–21*, record two events which could take place in two different sequences of time, not in the same day. We can make this supposition, because there are not evident proofs into the narrative, to argue in favor of the idea that those two dialogues were taking place in the same day. The only counter-argument, we can find in verse 7a, וַיֹּאמֶר – "and he (Yahweh) said." Here, the conjunction -וְ (waw) and," placed at the beginning of verse 7, may suggest that the dialogue from *1–6*, continues in 7ff.

G. Wenham observes that these kinds of arguments, concerning the dating, and the composition of *Gen.15*, are only presuppositions, therefore we cannot rely on them, in order to establish the date and the composition of the whole chapter, and also of *Gen.15: 6*, especially (Wenham, 1987: 326).

c. The Rite of Covenant Making from *Genesis 15: 7–18*, and from *Jeremiah 34: 18–19*. M. Noth accepts the idea that *Gen.15* is the oldest narrative from Abraham's narrative (*Gen.11: 27–25:11*). He considers also that Isaac and Jacob's cycles are the oldest from the PN. He says, that many of the passages which initially belonged to Isaac and Jacob's narrative, such as *12: 10–20*, *21: 22–35*, *21: 8–21*, *16*, *21: 1–7*, *24*, were assigned, later, to Abraham.

M. Noth considers that *Gen.15* is the original introduction to the original PN. He agrees with the fact that the promise of the land, which was the basis for the cutting of the covenant (*7–21*), and the promise of

descendants, from *Gen.15: 1–6*, represented two basic elements of the Hebrew written tradition (Wenham, 1987: 326).

G. von Rad considers also that, the narrative of the cutting of the covenant from *7–21*, is an older tradition, belonging to the patriarchal period. However he accepts the idea that the original text suffered some changes during its transmission (1972: 23; Klein, 2004: 99).

M. Noth and von Rad accept, partially, that the PN is an historical record from the patriarchal period. Their reserve concerning the historicity of some parts of the PN, is due to their allegiance with the Literary and Form Criticism Schools of interpretation, which favor a later date for the composition of *Gen.15: 6* (Hamilton, 1990: 19; Selman, 1983: 102–103).

Claus Westermann disagrees with Noth, who accepts the authenticity of the promise of the land, and the promise of posterity. Westermann states that the very promises, mentioned above, are in question, in the theological circle (1981: 124). He argues, also against von Rad who accepts that the ritual of cutting of the covenant from *Gen.15: 9–11,17*, belongs to the period of the second millennium B.C. However the similarities between *Gen.15: 9–11,17*, and *Jer. 34: 18–19*, cannot be taken as a strong argument in favor of the period of the Baylonian Exile (the date when Jeremiah has been written his prophecies), as the date for the composition of *Gen.15: 9–11, 17*.

Some theologians used external evidences in order to argue that the ritual described in *Gen.15*, belongs to the second millennium B.C (Hamilton, 1990: 431–433). Hamilton records some of the arguments in favor of the first millennium B.C., as the correct date for the ritual, and he lists, also, the arguments of those who support the second millennium B.C., as the correct date for this ritual. He reached to the conclusion that the ritual presented in *Jeremiah 34: 18–19*, is of a different kind than that recorded in *Gen.15: 9–11,17*.

In Jeremiah, there is a suveran-vassal treaty, in which there is included also, a curse, pronounced by both parties who entered into a covenant. This type of treaty has been in use during the first millennium B.C. In *Gen.15: 9–11,17*, we have a ritual which was practiced in the second millennium B.C. Hamilton presents some arguments in support of this, last, opinion (1990: 431–433). In the case of the covenant between Yahweh and Abraham, nor Yahweh, neither Abraham pronounced a curse, as a condition for the enforcement of the covenant between the two.

B. *Genesis 15: 6* as Part of a Fictional Narrative

Westermann proposes a different way of approaching the PN, in order

to establish the date for the writing of *Gen.15*. He asserts that in *Gen.15* we have two fictional narrative, *v. 1–6* and *7–21* ((1981: 215)[6]. Westermann calls, also, those two sections, "Promise narratives" (1981: 215) .

One of the main arguments in support of this theory, was the literary parallelism between the two sections (*1–6*, and *7–21*) (Westermann, 1981: 215; Wenham, 1987: 326). In his comment on *Gen.15: 6*, Westermann states that there is no hint in this verse helping us to consider its composition in the patriarchal period (1981: 222).

He endeavors to estimate a date for the composition of *Gen15: 1–6*, by trying to trace the origin of the idea of faith, formulated in abstract terms. Westermann observes that Isaiah, in chapter 7 uses a similar expression. But the formulation of the idea of faith, in *Isaiah 7*, is in negative terms.

Isaiah is refering here to king Ahaz's lack of faith. Westermann asserts that Isaiah wishes to make his audience aware of the importance of faith. Using this argument, we observe, implicitly, that Westermann tries to locate the date for the composition of *Gen.15: 6*, during the time of Isaiah (the eighth or seventh century B.C.).

He analizes the word וְמֶאֱה from *Gen.15: 6*, and he argues that a similar use of וְמֶאֱה with the same meaning, can be find in the deuteronomistic period, seventh century B.C., (Compare also *Deut. 24: 13*, with Isaiah 7) (1981: 223).

There are others, like H.H. Schmidt, who shares the same opinion, namely, that the expression "Abraham believed Yahweh", from *Gen.15: 6*, was borrowed from the book of Deuteronomy, in which the author speaks about faith or lack of faith, with respect to Israel's nation (Hamilton, 1990: 22).

In order to estimate the date of *Gen.15*, Westermann considers also the origins of the promises recorded in this chapter. He considers that the promise of a son, made to Abraham, is authentic, but the promises about descendants and the land were added later[7].

Concerning *Gen.15: 6*, Westermann says that it was, also, added later. The argument in this sense is the content of this verse, which seems to be

6 Westermann defines the fictional narrative, from *Gen.15*, as being an artificial narrative built around, and with the purpose of communicating certain promises. Looking on his commentary on *Gen.15: 5*, we may observe that he treats *Gen.15* as fictional narrative. Here he writes that even a fictional narrative, like that from *Gen.15:1–6*, can contain a beautiful literary style, which is characteristic to a real narrative (1981: 221).

7 Westermann asserts that the promises made to Abraham, suffered some changes during the process of transmission of the patriarchal tradition. He considers that the promise of increasing the descendants, and the promise of possessing the land, were not made to Abraham (1981: 230).

a teaching from the Exile. Based on the supposed addition of the promises of descendants and of the land, and considering that *Gen.15: 6* was added later, Westerman argues in favor of the composition of *Gen.15*, somewhere after the eight century B.C.

However we cannot agree with the idea that those two promises were added later. In fact Hamilton defends strongly the idea, that the book of Genesis was buit upon the skeleton of the promises. Nobody can write a theology of Genesis without taking asserting the authenticity of these promises (Hamilton, 1990: 42).

Speaking of the role of the Documentary Hypothesis for the study of the Pentateuch, we have to admit that it is only a mere hypothesis (Selman, 1983: 112). Therefore in the process of interpreting the Pentateuch through the method of Documentary Hypothesis, we work with a large degree of uncertainty. The idea of multi-editing of Genesis, remains only a hypothesis. Only in the case of discovering some historical documents which were used for the composition of Genesis, could solve once for all, the dispute. But until now there have not been found such documents in in favor of the veracity of the Documentary Hypothesis.

C. *Genesis 15: 6* **in the Light of Other Hypotheses**
In this section we will analyze the opinions of two theologians who do not accept the Documentary Hypothesis in the process of interpreting the Old Testament text. Here we will analyze the theories suggested by J. Van Seters and T. L. Thompson concerning the date for the composition of PN, and especially of *Gen.15: 6*.

1. Genesis 15: 6 in the Interpretation of J. Van Seters. Van Seters is against using of the Documentary Hypothesis for the interpretation of the Pentateuch, The same opinion is shared also by Rolf Rendtorf, who states that this theory cannot be anymore accepted as a proper method for the interpretation of the *Pentateuch* (Rendtorf, 1985: 159; Hamilton, 1990: 25). Van Seters is against the fragmentation of *Gen.15* in small literary units. He argues that *Gen.15: 6* is part of the whole narrative of *Gen.15*. The suggested date for the composition of *Gen.15*, and of PN, generally, is during the time of the Babylonian Exile (Westermann, 1981: 215). Some arguments brought by Seters, in support for the Exile as the time for the composition of *Gen.15*, were: The expression "I am Yahweh, who brought you out of Ur of Chaldeans". In this sentence, the author mentions the Chaldeans, who are the Babylonians. Van Seters asserts that this expression has meaning, only if we consider that the author wrote it during the Babylonian Exile (Westermann, 1981: 215). Another argument in support

for this date, is by stating his own opinion concerning the significance of the promises attributed to Abraham.

Van Seters suggests also, that Abraham's promises had little significance for the Israelites until the Exile, namely, until the days of Jeremiah and Ezekiel. This is an argument in support for the writing of *Gen 15* around the middle of the first millennium B.C.

Another argument brought by Van Seters is the similarity of the prophetical expression from *Gen.15:1* and the expression from Deutero-Isaiah (*Isaiah 40: 9–10*), considered as being written in the sixth century B.C. In both passages we meet the expressions אַל־תִּירָא *al tira* (do not be afraid), and שָׂכָר *sakar* (reward). Van Seters recalls, also, attention to the complain from *Gen.15:2*, which shows similarities with *Isaiah 54: 1–3*. A strong argument used by Van Seters for the dating of *Gen.15*, was the verse six from this chapter. Van Seters agrees with von Rad, whom he quotes in this instance, namely, that the expression "faith reckoned as righteousness,"has been detached from the cultic context of the religion of Israel, and applied to the personal faith of the individual. Van Seters states that this thing happened only when the Hebrews were sent into the Exile, far away from their country, and when the cultic rituals ceassed in Israel. During that time, the place of the religious rituals has been replaced by the personal faith of the individual (Westermann, 1981: 215; Seters, 1983: 47; Seters, 1969: 40).

Analyzing the arguments of Van Seters, Westermann observes that Seters' arguments are not convincing in order to accept the Baylonian Exile, as the date for the composition of *Gen.15* (Westermann, 1981: 215).

Van Seters does not make an important change concerning the date of the composition of *Gen.15: 6*, by comparison with those who support the Documentary Hypothesis. The only news Van Seters brought, was the denial of the historicity of the whole PN. Van Seters argues that Abraham was not an historical figure, but a kerygmatic figure (Hamilton, 1990: 25; Selman, 1983: 106).

2. Genesis 15: 6 in the Interpretation of T. L. Thompson. Reviewing the arguments of the theologians who plea in favor of the historicity of the patriarchs, Thompson asserts that Gunkel's method, the History of Tradition, is the correct method for the interpretation of the PN. Thompson believes that using the formation of tradition approach, we can discover the historicity, or the non-historicity of the PN. Thompson states that *Genesis* cannot be considered history, until we prove that its literature is historiographical (Thompson, 1974: 3; Selman, 1983: 106). Speaking about the role the archeology plays in supporting the historicity of the

PN, Thompson suggests an hermeneutical principle, namely, the literary investigation of a text has to precede, the archeological research, in the process of establishing the historicity of a passage (Selman, 1983: 106).

J. M. Miller, in his article, "The Patriarchs and Extra-Biblical Sources: A Response", (from *JSOT 2, 1977, 62–66*), shares Thompson's opinion, by arguing that the theologians have strong reasons to doubt concerning the historicity of the PN[8].

For Thompson, it is not so important to know if the call of Abraham was only an imaginative invention of faith see J. J. Bimpson, *Archeological Data and the Dating of the Patriarchs*, in *Essays on the atriarchal Narratives*, p. 28. This hypothesis is contrary to G. E. Wright's opinion, namely, that the historicity of these narratives, represents the basis of our faith (Selman, 1983: 108). Thompson believes that *Gen.15: 6*, like the whole of the PN, has been written in the first millennium B.C.[9].

We observed that Van Seters and T. L. Thompson rejected the Documentary Hypothesis, as a method for the interpretation of the PN, They denied, also, the historicity of this narrative, which includes also *Gen.15: 6*. Van Seters accepts the unity of the PN, and he rejects the idea of fragmentation of the text, in small literary units, used by the supporters of the History of Tradition method. We may say that Van Seters is against the idea, that *Gen.15: 6* was added later to the rest of *Gen.15*. Van Seters and Thompson are not bothered with the content of *Gen.15: 6*, as the supporters of the Documentary Hypothesis were, because, in their opinion, the whole of the PN was composed during the first millennium B.C. However, Van Seters, Thompson, and the supporters of the Documentary Hypothesis, agree concerning the composition of *Gen.15: 6*, namely, that it was writen during the first millennium B.C.

D. *Genesis 15: 6* and the Historicity of the Patriarchal Narrative

In the folowing section, we will present the opinion of those who support the historicity of the verse. G.E. Wright states that the historicity of the PN, is the basis for the faith of the believer[10]. Based on this assertion,

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9   Allen Ross writes a commentary on *Genesis*, from a conservatory point of view. However, he prefers to analyze *Gen.15: 6* separately from the rest of chapter 15, because of the problems which this verse rises among the theological circles.

10   See Goldingay, *op.cit.*, p. 28. See also George Ernst Wright, *God Who Acts: Biblical Theology as Recital*, in *Studies in Biblical Theology*, (London: SCM Press, 1952)*.

Wright and other theologians, tried to some arguments in support for the historicity of the PN.

A. F. Albright (A. F. Albright, 1963; Bimson apud Millard, 1983: 53; McDowell, 2005: 211–212) pleas for the historicity of the PN. He argues that the PN is not a fiction narrative, invented by some writers who lived during the Hebrew monarchy. His arguments for the historicity of the PN, were taken from the area of the archaeological discoveries, which were conducted by himself. G. E. Wright suggests that, we cannot anymore prove that Abraham acted in a way or the other, but what we can prove is if Abraham's mood of life belongs to the second millenium B.C.[11]. Based on this presupposition, Albright tries to demonstrate the historicity of the PN.

Another supporter of the historicity of the PN, was John Bright. In his book called, *The History of Israel*, (3rd ed., Philadelphia: Westminster Press, 1981), he states, also that the customs which are mentioned in the PN, were characteristic to the second millennium B.C.

E. A. Speiser, who supports the Documentary Hypothesis, agrees with the fact that, an oral tradition, existed before the composition of J, E, D, P documents. He tries to prove the historicity of that oral tradition, by showing the similarities between PN and the documents from Nuzzi, which belong to the second millennium B.C.[12]

Thompson (Millard, 1983: 101) and Van Seters, came with some contra-arguments in order to argue against the historicity of the PN, supported by Wright, Albright and Bright. However, Thompson contradicts himself, denying the historicity of the PN, when he asserts, like Noth, von Rad, and Westermann, that the PN has at least an historical core (Millard, 1983: 113). How would he determine that historical core from the PN?

Armerding asserts concerning Wright''s position, mentioned above, that the historicity of the biblical narrative is a necessary condition, but not a sufficient one. The theologian must keep in mind, that the Old Testament records, also, the supernatural intervention of God in history. Armerding observes that, in Wright's opinion, God reveals himself only through the ordinary historical events, and through the human interpretation of those events, which have been recorded into the Scripture. For Wright, the Bible is one hundred percent the human answer to the process of revelation. Therefore there are no portions in the Bible, which we can call as being only the word of God coming from Heaven. Armerding observes the neo-orthodox view of Wright, as it is also the case of von Rad, concerning revelation. Wright accepts that God revealed himself to man in history, but he rejects the idea that the Bible contains supernatural revelation (Armerding, *op.cit.*).

11   G. E. Wright in *Biblical Archeology* (1959), argues that in the PN, we find customs which were practiced in the second millennium B.C.

12   There are some others, such as C. H. Gordon, who tries also to demonstrate that the events recorded in the PN, belong to the second millennium B.C., (see Selman, 1983: 94–96).

S. Talmon, in his essay "The Comparative Method of Biblical Interpretation – Principles and Problems", (from VTS, 29, 1977), disagrees with the conclusions reached by Van Seters and Thompson. Talmon asserts that their method of denying the historicity of the PN, based generally on the external evidences, was incorrect. Van Seters and Thompson tried to compare the customs recorded in the PN, with the customs of other nations from the Middle East which were practiced by those societies in different historical periods than the time of the patriarchs.

Talmon asserts that Van Seters and Thompson, had to compare first of all the customs from the PN with similar customs practiced in the Middle East in the same period with that ones recorded in *Gen.12–50*. Only after this investigation, we can go further to compare the customs from the PN with the customs practiced by the surrounded nations in different periods of time (Selman, 1983: 109).

We have to allow the Bible to decide by herself, concerning the historicity and the chronology of the PN (Selman, 1983: 110). There is reminded the statement of the anthropologist Goldschmidt, who asserts that there is always a certain degree of falsification, when we involve ourselves in comparrissons between different cultures (Selman, 1983: 109–110). The extra-biblical sources are negative and falsifying, and not positive and verifying (Selman, 1983: 113).

E.   *Genesis 15: 6*, and the New Trends into the Theological Circles

In this section we will analyze the conclusions reached by the theologians who are reprezentatives of rhetorical criticism method of intepretation, and B. Childs who spports the canonical criticism approach, concerning the date for the composition of *Gen.15: 6*. For example, Muillenburg (1969: 1–18) proposes that the fragmentation of the biblical narrative into small literary units, would have to be abandoned, because the segmentation into small literary units has negative effects over the study of the Old Testament (Millard, 1983: 197). He asserts that, anyway, the process of identifying those literary units out of the biblical text, cannot be done with certainty.

This method of analizing the text as a whole, was called by the theologians, Rethorical Criticism[13]. G. M. Tucker, in his article "Prophets Speech", from Interpretation 32, 1978, p. 32–33, states that it is more advantageous the use of the Rhetorical Criticism for the study of the Bible,

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13   Among the main leaders of the so called Rhetorical Criticism, we may mention Phylis Trible, *God and the Rhetoric of Sexuality* (1978), and Isaac M. Kikawada. See Hamilton, 1990: 29–30.

than the use of the Structural Analysis method. As an application to Gen.15: 6, we may assert that it is indicated that this verse should be studied as part of its close context, namely, *Gen.15*, without being necessary a separate treatment than the rest of the chapter.

We can apply to *Gen15: 6*, a principle formulated by Walter Kaiser Jr. in his book, *Toward an Old Testament Theology*, namely, that every text have to be accepted as authentic, until there are discovered new, clear, evidences which deny its authenticity (1978: 7). In light of this principle we may argue that until there will be discovered clear evidences which will deny the historicity of *Gen.15: 6*, we have to accept the historicity of this verse.

Hamilton reminds that there are some other theologians, argue also in favor of the historicity of the Abraham, Isaac, and Jacob's narratives from *Gen. 12–50*[14]. One of the arguments used for the historicity of the PN, is the epic genre of Genesis, which reached its climax during the second millennium B.C. (Hamilton, 1990: 31). His conclusion is, that we can accept the historicity of the PN.

Brevard S. Childs asserts that we have to analyze the OT text, generally, as a whole entity. His method was called Canonical Criticism. Childs accepts the validity of Literary Criticism, and Form Criticism methods, but he accentuates that it is more important to study the books of the Bible in their final, canonical, form. His argument in support for this method, is that the final form of each book is normative for the Christian community. Therefore the exegesis on a book as a whole, is far more important than the use of methods which propose the identification from a book, of its small literary units, separating them from the later material, added by some editors, who gave the final form to the book.

Childs states that the object of theological reflection is the Canonical Writings, namely, the Hebrew Scriptures (Childs, 1985: 6). In Childs' opinion the pre-canonical evolution of the biblical text, does not have much importance in the interpretation of the Scripture, but the canonical form is the one which is really important (Hasel, 1991: 106, and Armerding, 1988: 19). We can argue, that concerning the exegesis of *Gen.15: 6*, at least from a theological point of view, that the separation of this verse, from the rest of *Gen.15*, and its separate treatment, is of a secondary task, as importance.

Allen Ross observes also, that *Gen.15:6* is one of the main arguments, brought by those who support a later date for the composition of the PN. However he continues by saying that there are no enough arguments to

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14   However one of them, Rendsburg, considers that a compiler who lived during the time of David or Solomon, gave the final form to the PN (see Hamilton, 1990: 31).

deny the traditional view.

Conclusions

In this, last section, we will argue that the debates which have been taking place, in the last two hundred years, concerning the composition of *Gen.15: 6*, cannot be supported with clear evidences. There have not yet been discovered the E source, from which it has been supposed that *Gen. 15: 1–6* is part of, neither the J source, from which some scholars assert that *Gen.15: 7–21* was taken out, and included into the final form of *Gen.15*.

A later date supported by von Rad on the basis of the similarity between *Gen.15: 6* and some passages from Priestly Document (*Lev.7: 18*, *17: 4*, etc.), it is not a very strong argument, because it has not yet been discovered a Priestly source written around the sixth century B.C.

Also, the hypothesis of Skinner, concerning a later addition of verses *6, 7–8*, to *Gen.15*, based on the supposition that the sections 1–5 and 9–18, represent a logical and a whole entity, it is not enough supported. The arguments used by him, are simple presuppositions. There is no historical document in which we have recorded only verses *1–5* and *9–18*. The idea that *Gen.15: 6* was added later in the Exilic period, seems to match very well with the supposed historical context of *Gen 15: 6*, but it remains only an hypothesis, without being supported by the convincing arguments.

The same weakness has the hypothesis which considers that the literary structure of parallelism between the sections 1–5 and 9–18, is an argument in support of a later date, for the writing in the final form of *Gen.15*. We do not have yet a written document organized in a different structure, than the one we have in the canonical text.

The task of identifying the small literary units of *Gen.15*, and of establishing the date for the composition of this chapter, purports a large degree of uncertainty. In fact even von Rad accepts that this is an almost impossible job to be achieved (von Rad, 1972: 183).

The arguments used by Van Seters in support for a later date for the composition of *Gen.15: 6*, based on similarities between the vocabulary of *Gen.1*5, and the vocabulary used by the later authors of the OT, such as Deutero -Isaiah, the mention of the Chaldeans (Babylonians), in *Gen.15*, the origins of the promises during the time of Exile, appearing as an imperative need for the religion of Israel during that time of crisis, or the re-contextualization of of *Gen.15: 6*, which has been taken from its original cultic context, and applied to new circumstances, namely, to personal faith, are not better supportive for the first millennium B.C. as the date for the

composition of this verse. We believe that Van Seters' assertion, namely, that the whole PN is a non – historical narrative, is an extreme one, and it is not very well supported.

In relationship to the opinion of some theologians, who argue that the theology of *Gen.15: 6* belongs to the period of the Baylonian Exile, we agree with Allen Ross who states that the principle of faith from this verse, can be equally valuable for every historical period, including the patriarchal age.

Thompson's re-interpretation of the Archaeological Discoveries, concerning the PN in the light of Gunkel's Form Criticism method, is not helping us any further in supporting a later date for the composition of *Gen.15: 6*. The weakness of his method which consists in the comparisons between the cultures of different surrounding nations, from different periods of time, carries with it a large degree of falsification, which can lead to distorted conclusions, concerning the date for the composition of this verse.

Speaking about the exegesis of *Gen.15*, based on the Form Criticism method, initiated by H. Gunkel, we do not deny the advantages of the method, especially for a better understanding of the text of the OT, but we have to be aware, also, of the limits this method has. In proving the *Sits im Leben* of each small literary unit, i.e. *Gen.15: 1–6* and *Gen.15: 7–21*, there is a danger of trying to interpret the whole text of the Bible, using throughout, a naturalistic approach, and not allowing room for the supernatural intervention of God in the history of man.

In the endeavor of the theologians who tried to establish the *Sitz im Leben* of *Gen.15: 6*, led them to wrong conclusions concerning the real *Sitz im Leben*. They affirm that *Gen.15: 6* was writen during the Babylonian Exile. They ignored the *Sitz im Leben* of Gen.15: 6 asserted by the text itself, and by the NT text (see *Rom.4: 1–11*, and *Gal.3: 6–8*), and they proposed a different one. It is a big error to propose a different life setting for a certain passage, based on certain literary, historical, and theological pressupositions, when the text itself states its Sits im Leben (Armerding, 1988: 63–66).

After we have observed the arguments in support for a later date, concerning the composition of *Gen.15: 6*, and after we have seen also the weaknesses of these arguments, we would like to continue by bringing some arguments in support for the traditional view concerning the composition of *Gen.15: 6*.

We have to admit that the Bible faith is rooted in history, and that the historicity of PN is a necessary condition for the veracity of this

faith. In support for the historicity of the PN, there have been brought archaeological, and other different kinds of evidences, which maintain the second millennium B.C. as the period for the composition of *Gen.15: 6*.

The opinion of many theologians in the area of OT studies is, that it is more important to analyze *Gen.15*, looking for its unity, and it is of secondary importance to identify the small literary units and to establish their *Sitz im Leben,* at least from the point of view of grasping the message which carries out the text as a whole. In fact this approach to the text is in line with the traditional view concerning the date of composition, and the authorship of *Gen.15: 6*, namely, that it was written during the second millennium B.C.

As we mentioned already, the NT comes in support for the traditional view. Paul emphasizes in *Rom.4:1–11*, that Abraham himself received personally, from God, the expression recorded in *Gen.15: 6*. Paul asserts that Abraham was justified before God through his personal faith.

A careful analysis of the theories mentioned in this essay, helps us to observe that, implicitly, their supporters, ignore, or question, the accuracy of Paul's exegesis, on *Gen.15: 6*. Therefore we must accept the life setting given by the context of *Gen.15: 6*, and accepted, also, by the NT wittings.

Therefore, the correct approach concerning *Gen.15: 6*, is to accept the historicity of this passage, reminding only, that Paul considers it as part of an historical narrative, the PN, in which we have recorded historical facts. The PN does not contain fiction, or another literary genre, suggested by some theologians (Westermann, 1981: 215).

Finally, we may re-assert a valid hermeneutical principle for the interpretation of the Bible, in general, namely that, the historical narrative of the Scripture has to be studied, without questioning its historicity, as long as the Scripture itself accepts it as such.

This is, also, the opinion of the reprezentatives of the Canonical criticism approach (see Childs), of the supporters of the Rhetorical Criticism approach (see Muillenburg), of the Narrative criticism (Frei, 1974), including the opinion of the conservator interpreters of the Bible. All those schools of interpretation, contest the benefit of questioning the authorship and the date of the small units of the biblical narrative, such as, the case of *Genesis 15: 6*.

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REVIEW ARTICLES

Semădăii culturii române[1]

Florea Lucaci

Să fie lumea o determinare a limbajului? Dintr-o perspectivă creştină se răspunde indubitabil afirmativ. În argumentarea centrată pe *Da* s-ar invoca prologul Evangheliei Sfântului Evanghelist Ioan, miracolul Cuvîntului. Întrebarea este însă legitimă şi în cadrul laic al culturii. Cel ce răspunde *Da* este *Semădăul,* ne asigură Constantin Noica. În argumentarea sa îl invocă pe Eminescu, respectiv cel ce dă seamă de cuvinte, de rostul şi înţelesul lor. Nu în şi prin limbaj însufleţeşte fiinţa istorică a poporului român?

Dar Eminescu este doar o ipostază din avatarul *semădăului*, acest concept-metaforă ce animă limba şi poporul român în trecerea sa din *timpul rotirii*, a repetiţiei după un tact cvasi-natural, într-un timp *al rostirii*, al continuităţii şi desăvîrşirii culturale. Procesul este descris de Constantin Noica în *Pagini despre sufletul românesc,* operă ce marcheză implicit şi itinerariul său filosofic. Totodată, *Pagini despre sufletul românesc* constituie şi tema ediţiei a III-a a Simpozionul Naţional *Constantin Noica.*

Trecerea şi petrecerea în cuvintele şi prin cuvintele limbii române sunt marcate de acele opere în care se configurează identitatea noastră. La început a fost anonimul ce-şi cîntă în doină şi bucuria şi tristeţea, care gîndea în basme, iar înţelepciunea o prescria în formula normativă a proverbelor. Apoi vine identitatea personalizată prin *Învăţăturile lui Neagoe Basarab către fiul său Teodosie*, operă în care specificul sufletului românesc pare să fie legitimat de credinţă. Prin urmare, românul crede că relaţia sa cu Dumnezeu vizează atât efemeritatea vieţii pământeşti, cît şi eternitatea vieţii de după moarte. Din „momentul anistoric" sau epoca lui Neagoe Basarab se trece în istorie, astfel că *semădăul* ia chipul lui Dimitrie Cantemir. Paradoxal, coborârea în istorie, marchează „primul fenomen de

1   Simpozionul Naţional *Constantin Noica*, ediţia a III-a, *Pagini despre sufletul românesc*, coordonator Alexandru Surdu, ediţie îngrijită de Mona Mamulea şi Ovidiu G. Grama, Editura Academiei Române, Bucureşti, 2011

criză din spiritualitatea românească" afirmă Noica. Apoi, supus unui regim paradoxal al trecerilor şi petrecerilor, cuvintele ce dau seamă de sufletul românesc configurează opera lui Lucian Blaga – un moment de sinteză culturală a secolului XX. Filosoful redescoperă spiritualitatea anonimă românească şi aduce argumente prin care susţine că este matricea culturală ce dă identitatea noastră. Paradoxală este şi caracterizarea ce o face Noica lui Blaga, şi anume „cel mai personal dintre creatorii români de azi face elogiul a tot ce e impersonal, anonim, anistoric în sufletul românesc".

Dar, în devenirea sa, *timpul rostirii* îl include şi pe Constantin Noica, un alt *semădău* preocupat de cuvintele şi sufletul limbii române, de gândul ce se înfiripă în orizontul universalului. Şi Noica dă seama de cultura română.

Se pare că avatarul *semădăului* este controlat de o logică stranie, şi anume o variantă non-sofistică a argumentului cunoscut prin sintagma „al treilea om". Prin urmare, dacă o operă este cunoscută prin interpretarea sa, atunci şi valoarea operei interpretării este afirmată printr-un alt exerciţiu hermeneutic, apoi şirul interpretărilor şi reinterpretărilor continuă. În acest lanţ al relaţionărilor se înscrie Academia Română, care, prin iniţiativa academicianului Alexandru Surdu şi-a asumat condiţia de *semădău* al filosofiei româneşti. Concret, este vorba de organizarea Simpozionului Naţional Constantin Noica într-o formulă inedită, respectiv itinerantă atât în sens cronologic, de la prima carte a lui Noica – *Mathesis sau bucuriile simple* (1934), la ultima – *Scrisori despre logica lui Hermes* (1986), cât şi geografic, prin oraşele şi universităţile din România. Dacă în anul centenarului – 2009, simpozionul care cinstea memoria şi opera lui Constantin Noica a fost organizat la Braşov (n.n. simpozionae dedicate filosofului au fost în aproape toate centrele universitare din România), în 2010, Aradul a găzduit ediţia a II-a, iar în 2011 Iaşul a fost amfitrionul ediţiei a III-a. Cum se procedează? Fireşte, în spiritul filosofului, care şi el a cutreierat ţara în căutarea unor tineri geniali. Prin urmare, academicienii Alexandru Surdu şi Teodor Dima, însoţiţi de cercetătorii de la Institutul de Filosofie şi Psihologie „Constantin Rădulescu-Motru" şi, desigur, profesori universitari din ţară au transformat Braşovul, Aradul, Iaşul (se pare că urmează Constanţa în 2012) în adevărate centre ale filosofiei româneşti. Manifestările ştiinţifice şi desigur, volumele publicate, au ca temă evaluarea operei filosofice a lui Constantin Noica şi rolul acesteia de referenţial în dezbaterea de idei din ţara noastră.

Ediţia a III-a a Simpozionului Naţional *Constantin Noica* a fost axată pe cartea *Pagini despre sufletul românesc*. Comunicările reunite în volum cinstesc memoria şi creaţia filosofului, tematizînd idei din acestă carte, precum şi din alte opere. De la cea dintîi carte publicată, la ultima, ideile

filosofice au fost mereu reluate şi supuse unei analize extrem de laborioase, Noica având însă grija unei deschideri creative. De altfel, această grijă ce este dovada dimensiunii morale a filosofului faţă de cultura romană este convertită şi într-un mecanism al logicii hermeneutice, cunoscut sub sintagma „închiderea ce se deschide”. De aici rezultă şi marea provocare pentru toţi cei ce se încumentă să-şi asume rolul de *semădău* în cultura română, să interpreteze cărţile ce menţin viu sufletul românesc.

Semnificaţiile generate de opera lui Constantin Noica se regăsesc aşadar în substanţa ideatică a comunicărilor de la Iaşi. Semnalez cu regretul imposibilităţii de a intra în conţinutul studiilor ce compun volumul ediţiei a III-a, dar şi cu scuzele de rigoare ce desigur nu înlătură subiectivismul meu, profesionismul, subtilităţile analitice şi interpretative ce caracterizează cele treizeci şi trei de studii. Amintesc cele ce onorează spiritul simpozionului aşa cum l-au gândit organizatorii, ca un itinerar al căutării sufletului românesc şi a părţii sale cugetătoare, cea care menţine vie şi ideea de filosofie, deci a gândirii ce se gândeşte pe sine însăşi. În acest sens, Alexandru Surdu cu *A sufletului românesc cinstire*, mizează pe universalitatea sufletului cugetător (*noetike*) şi, prin urmare, scoate în evidenţă afinităţi ideatice ale grecilor şi traco-geţilor, precum şi reverberaţiile „duhului românesc” ce animă istoria noastră culturală. Apoi Teodor Dima se întreabă *Ce „rost” mai au principiile logicii?* cu scopul evident de a arăta originalitatea gândirii noiciene în proiectul unei logici hermeneutice care nu poate face abstracţie de conţinutul judecăţilor şi raţionamentelor, conţinut determinat şi de suflet. Ştefan Afloroaie în *Ethos al vieţii şi fenomenologie* descoperă în opera lui Noica o „diagnoză a situaţiei timpului nostru”, Mihai D. Vasile în *Universalul sufletului românesc la Constantin Noica* tematizează esenţa sufletului românesc şi relaţia cu fiinţa, operînd asupra unor interesante filiaţii cu filosofia lui Ortega y Gasset şi Martin Heidegger. Ioan Biriş valorifică dintr-o perspectivă logică idei noiciene în consistentul studiu *De la individualitatea culturală la metodologia identităţii*, iar G.G. Constandache în *Tensiunea suflet-spirit* descoperă deschideri pragmatice şi valorificări în educaţia culturală. Cu idei interesante ce au referinţă în opera lui Noica ne provoacă Mona Mamulea – *Pagini din zonele răzvrătite ale firii*, Claudiu Baciu – *Fenomenologia dorului la Constantin Noica*, Dragoş Popescu – *Noica şi Vulcănescu despre eternitate, istorie şi viitorul civilizaţiei româneşti*, Ion Alexandru Tofan – *Cum se citeşte un text filosofic? Lectură şi gîndire speculativă la Constantin Noica*. Şi enumerarea poate continua.

Repet, importantă este semnalarea într-o cronică, bucuria lecturii volumului şi împărtăşirea din ideile comunicărilor ştiinţifice nu se pot

regăsi aici decât ca îndemn. Cert este că simpozioanele au adus în atenţie o idee a lui Albert cel Mare privind cititul Bibliei, respectiv şi în cazul lui Constantin Noica este adevărat că opera sa sporeşte cu fiecare lectură şi interpretare.

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