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CONTENTS

"THE PHILOSOPHY OF LAW FROM ENLIGHTENMENT TO THE CONTEMPORARY PERIOD"

International Conference at "Dimitrie Cantemir" Christian University

Born in the Middle Age but reaching a relevant level of high interest during the time of the Enlightenment, the academic law started to be taught in universities, as an autonomous knowledge, different from the knowledge of positive laws. It was then that the European Enlightenment launched a new era in the philosophy of law, thus turning law into a science founded on human nature, following Immanuel Kant's motto "Sapere aude! Have the courage to use your own understanding!"

It was a great occasion for the "Dimitrie Cantemir" Christian University leadership, and at the same time a challenge to organize and host, in May inst., a forum dedicated to legal philosophy, to demonstrate its importance in the academic law education, as well as its value in everyday practice life. The Faculty of Law Sciences and Public Administration has paid a great attention to the philosophical education of its students, who attend, in their first and third year of their studie, courses on Fundamentals of Philosophy and the Philosophy of Law, a fact that attracted students to participate in the Conference and present interesting paper.

The conference was honoured by the presence of great personalities from Romania and abroad: Mr. Mortimer Newlin Stead Sellers PhD., Regents Professor of the University System of Maryland, President of International Association for Philosophy of Law and Social Philosophy (IVR), the Honorary President of the Conference – (U.S.A), Prof. Michael Heather PhD. (Universities of Cambridge and Northumbria - IVR member, United Kingdom), Prof. Lorenz Schulz PhD., M.A. (Goethe University Frankfurt am Main, IVR Executive Committee member, Germany), Prof. Alexander Bröstl PhD. (Pavol Jozef Šafárik University of Košice, Slovakia), Stephen Boulter, PhD. Senior Lecturer (Oxford Brooks University, United Kingdom), Prof. Marja Liisa Tenhunen PhD. (High-end Foreign Expert, Finland), as well as a great number of Romanian professors and researchers in the field of law, philosophy and other contiguous domains, coordinated by Prof. Ion Craiovan, PhD., President of Romanian Association of Philosophy of Law.

There were over 70 papers included in the Conference program, most of which

presented both in the plenary session and in the three panels focused on "The philosophy of law and its historical evolution. Dimitrie Cantemir and the Enlightenment", "The juridical doctrine, from the Enlightenment to the contemporary scientific rationalism", and "The philosophy of law today". The papers will be available in the Conference volume.

Many relevant and rich ideas evolved from both the authors' papers and the audience fruitful comments and remarks. Here are some of them in a nutshell.

- The modern philosophy of law began when lawyers returned to reason as the basis of law and justice, and sought to control arbitrary authority by constructing an "empire of laws and not of men". The Enlightenment sensibility rested on three fundamental principles of truth, reason, and humanity, which generated the issue of searching which laws were most just, and which institutions would best find, make and maintain just laws, a turn to constitutionalism, as a characteristic of the modern era. Philosophers and statesmen seek justice, but they also have to test their own perceptions, and make justice a reality, a project they should work on today.

- Law is logic, but logic in the context of human society at a specific place and time. At this moment, globalisation ushers us in a new postmodern age which tries to extend our understanding of Logic, so that even Truth itself may not always be true. Law is relational held together by natural intuitionistic logic, but the global whole consists of many local interacting dynamic parts that control human destiny.

- The American Pragmatism as an Enlightenment movement evolved in the so-called "Metaphysical Club" centered in Massachusettes. Holmes' prediction theory of law presented first time there, corresponds to the objective theory in contract law, taking solely outward manifestations. That is in accordance to the externalism in tort law, the center of Holmes' legal theory, meaning that "acts should be judged by their tendency under known circumstances, not by actual intent which accompanies them".

- Legal theory or legal philosophy was focused on understanding and describing the concept of law, while rules and principles were, maybe, the most common and often - but not the only - genus proximum; they were used in defining law (verbal realism and conceptual pragmatism). The major jurisprudential paradigm shifted from the legal positivist paradigm to a natural law paradigm of rights, with an impact on the new judicial philosophy. The latter was based on main positions, meaning that in

democracy a judge should not advance the intent of an undemocratic legislator, his/her task being to avoid giving expression to undemocratic fundamental values, not that of a person who produces the words of law; he/she should protect the Constitution, democracy and human rights, as a partner in creating law.

- Legal liberties are a phenomenal expression of human existence whose legitimacy and motivation are conferred by the ontological dimension of human freedom. The main features of the legal freedoms and the practical importance of the ontological meaning to be found in the freedoms enshrined in law.

- The compulsion force of the state is also present in the relations of social communication between partners trying to regulate social norms and moral laws existing in society. Religious morality varies according to the norms present in different cultures, as well as how these social norms are present in the legal plan.

- The fundamental entity of law is the juridical norm. The complexity of social reality in relation to the normative vocation specific to law, to impose rules in an imperative and susceptible manner of public constraint calls for a legal normative pluralism.

- Law is a discipline that has as aim the establishing of order in society, par excellence, which observance by the individual members of society is assured by means of material coercion. At the same time, the affirmation and assuring of spirituality as supreme social value is a necessary consequence of the existence of law.

- Law is a cultural product, and this legitimizes the acceptance of legal meanings through - out culture, including literary artistic values. The great master pieces of culture are inexhaustible resources for legal spirituality.

- The question of equality belongs to the fundamental philosophical, ethical, political, legal and economic issues. Nowadays they postulate rejection of various ideological clichés and interpretation of equality as exclusively material category.

- The philosophy of law is strongly connected with other sciences. The most interesting and, at the same time, the most sustainable relation is between the philosophy of law and history. The philosophy of law focuses on the

- universal essence of law, while history offers cultural models of human coexistence and concerns to acknowledge law inside those models.
- The role of rationality in law and its current dynamics are sine qua non conditions of social order. The law – a set of facts and relationships, encoded in norms, integrates social communication processes, in order to form the personality of the individual, from the point of view of the conscious citizen.
- The philosophy of law refers to essential interrogations in the judicial field, connected with different institutions, branches and judicial orders.
- The philosophy of law remains a forum for debate on its scientific status and claims, made either by lawyers or by philosophers, each side entitled to assume the ownership over the field, but with a gap in its scientific promotion and strengthening, that could prove its usefulness and necessity in professional training and personal development.
- In Cantemir's work, humanist ideas led him to affirm the dignity of man, even though he distanced himself from the church doctrine of a certain corruption of human nature.
- Nowadays, law acquired a prominent position becoming regulatory instance of social life. Equally, communication is the social binder. Any interaction in the social sphere means the use of a communication way, regardless the agreement or disagreement through which one reports to law elements.
- The philosophy of law is searching relevant meanings for the law in all the spirituality of a historical time.
- The eternal controversy with a view to the priority of law as against state generated, in its turn, the emergence of the two types of philosophy, one of law, and the other one of state. During the two millenniums that the human civilization traveled, there were numberless events that illustrated the foremost social role of the philosophy of law, and its outstanding power to changing the world.
- The rule of law, particularly invented by Pythagoras and then reinvented by Plato, is the philosophy of law final goal.
- The legal norm is the only social norm enforced by the state. The law has to be clear, for people to know what the desirable conduct is.
- Dimitrie Cantemir through his entire activity can be considered one of the first Romanian lawyers. His writings demonstrate a thorough knowledge of public law and international law.

- Law is considered a specific normative system, but it must be viewed and developed from different perspectives. The transdisciplinarity of law époques its vocation to be present in various areas of spirituality. There is a close link between the law and the supreme values of the legally protected society.

- Dimitrie Cantemir's political and juridical thinking is the expression of a multilateral whole of the social life of Moldavia at that time. It develops, on a higher level, the political ideas of the ancestors such as Grigore Ureche, Miron Costin, Constantin Cantacuzino.

- The constitutional declaration of democratic traditions or insurrectional ideals at a constitutional level is legitimate and explicable as an element of public law philosophy and social psychology, but also of national identification, especially in situations where the Constituent Assembly establishes a democratic political regime, opened to the aspirations of a nation that has liberated itself from the authoritarianism of a tyrannical government system.

- History of philosophy is hermeneutic, analyzing the relationship between this modern type of interpretation of the philosophical text and the method of research in knowledge, prefigured by Plato in the "Phaidon" dialogue.

- When put into practice, the constitutionalization of law is entailed by the principle of the Constitution supremacy, according to which the norms established by the Fundamental Law have superior legal force and prevail over the other juridical norms organized in the hierarchy, as they are used to regulate the whole activity and even more than the legal, political, social life, in perfect accordance with the trend towards Europenization and globalization.

- The right to peace, to happiness, to equity are natural rights derived from a natural law, transcending any human law. They are based on justice.

- The architecture of a national system of sources of law is not a mere child of hazard, the predominance of law indicating a certain intensity of State power.

- The presence of the "good" is the essence of humanity, and in law the analysis of the idea of "good" and the understanding of the principle cannot be eluded, because one of the objectives of law lies precisely in the realization of the "good", the good of society.

- Law cannot function without ethics in a rule of law state; moreover, law must be subordinated to ethics in order to fulfil its function of justice objectivity. Therefore, justice is a moral virtue. The very idea of justice is, first of all, the

privileged articulation of morality and "good morals", also of the virtue of the individual, as well as the virtue acquired by everybody in the social space.

- The Enlightenment generated the basis of the modern political structure in the world, which has been accepted to date, even if the political ideologi, which have been lately acknowledged along with the mankind evolution, have come with new approach perspectives, in both continuing and disputing the principles and values of the Enlightenmnet thinking.

- The philosophical categories of essence, content and form have specific connotations in the field of legal knowledge. The essence is revealed in the depth of existence, and existence is the mode of being of essence. Law is an inviolable will. The content of the law has as its main component the legal normative system. By norm, law gives its content, energy, and expresses its form to become known.

- A universal spirit, a scientist with a scientific vision on the world, with a profound knowledge and superior understanding of the great determinants, anchoring at any becoming in the universe, Cantemir remained essential and necessarily related to the philosophy of natural law and the delicate content of vocation of the Romanian nation.

- Legal culture is a complex phenomenon. Cardinal analysis poles can not overlook defining features, spheres and levels.

- A powerful State requires a constantly changing law, set up by the three distinct and interdependent categories: the natural environment, the social-political environment and the human environmnet which must be in constant harmony with itself and with the others, to the right to determine the correspondence of the legal norma created with and for each of them.

- Philosophy retains hypostases such as material truth, formal truth, metaphysical truth, religious truth, correspondence truth etc. In the science of law, there is a great hypostatic and fragile diversity of the notion of truth, which can be absolute or relative, totally or partially, a complexity that undoubtedly calls for in-depth analysis in any legal process.

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It was the aim of the International Conference organized, on these topics of critical and up -to -date importance, by "Dimitrie Cantemir" Christian University.

A great event for the University and for the international and national legal world, which meant a real valuable and rich contribution, opening new issues of debate in this field.

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QUO VADIS? JAPANESE YOUTH
AND THE BURDEN OF LIVING

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Abstract: *The present paper attempts to shed light on some of the causes of Japanese youth's social anxiety, or ikizurasa, which is a recurrent theme when discussing social phenomena such as hikikomori (social withdrawal), NEETs, futoko (refusal to attend school) and so on. The author argues that Japan's transition from an industrial economy towards a service-centered economy by juxtaposing new values upon traditional cultural practices to protect its elites has led to the marginalization and pauperization of a considerable portion of the society, and has deepened the sense of alienation and pessimism of the younger generation.*

Keywords: *Japan, youth, ikizurasa, ibasho.*

> "There is a feeling among young generations that no matter how hard we try, we can't get ahead. [..] Every avenue seems to be blocked, like we're butting our heads against a wall."[1]

In a previous paper we have discussed some of the characteristics of the Japanese young generation, the so-called Millennials, who were born or came of age during the 1980s and 1990s. They are currently confronted with serious problems such as unstable employment, poverty and, most importantly, the dissolution of the values that Japan Inc. had once stood for.[2] Unlike their peers in other developed countries who are generally perceived as more optimistic and outward looking, Japanese youth are withdrawn, pessimistic and disoriented. A 2014 survey conducted by the

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[1] Shigeyuki Jo, co-author of "The Truth of Generational Inequalities", cited in Martin Fackler "In Japan, young face generational roadblocks", *New York Times*, Jan. 28, 2011, retrieved from http://www.nytimes.com/2011/01/28/world/asia/28generation.html [May 2018].

[2] Niculina Nae, The more they change the more they stay the same: Japanese Millennials and their attitude toward work and family. *Euromentor*, VIII (7), Dec. 2017, 57.

Japanese Ministry of Health, Labor and Welfare among people between ages of 20 to 80 years old indicates that happiness levels are lower in younger respondents than in elderly ones.[3] This suggests that younger generations, who are at the receiving end of the radical job market reforms conducted during the past two decades, are not exactly optimistic about what lies ahead. The document shows that 79.2% of the respondents aged 20 to 39 reported constant feelings of anxiety and worry. 35.7% of the men in this age group felt stressed about their relations with co-workers.

Against the background of an aging society marred by a multitude of issues like dismal fertility rates, stagnating economy, job market insecurity and increasing polarization of workforce, Japanese youth's anxiety about the future is surfacing in a number of phenomena such as *NEET*s (people not in education, employment or training), *hikikomori* (socially withdrawn), *futoko* (children who refuse to attend school), and *parasite singles* (single people who live with their parents beyond their late 20s or 30s[4]), which became mainstream after the 1990s.

According to an OECD report, in 2015 Japan had a NEET rate of 10.1 percent, or 1.7 million, which, although lower than the OECD average of 14.7 percent, is still high compared with other developed countries in western or northern Europe.[5] A survey of the Japanese Ministry of Internal Affairs and Communications estimates that in 2017 the number of NEETs aged between 15 and 34 years old was of 540,000 people, that is 2.1 percent of the total population in the same age bracket.[6] The document shows that, despite the fact that the total number is on the decrease, 30-34 years olds are the most numerous unemployed group (170,000 people), followed by 25-29 year olds with 150,000 people.[7] This may appear intriguing, especially since Japan is one of the countries with the lowest

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[3] Japan for Sustainability, Younger generations showing lower happiness levels – Caused by stress from work? *JFS*, January 21, 2015, Retrieved from https://www.japanfs. org/en/news/archives/news_id035151.html [Apr.2018].

[4] https://en.wikipedia.org/wiki/Parasite_single [Jun.2, 2018].

[5] OECD, Investing in Youth: Japan, OECD Publishing, Paris, 2017, 7, http://dx.doi.org/10.1787/9789264275898-en [May 20, 2018].

[6] Ministry of Internal Affairs and Communication). *Roudouryoku chosa. Heisei 29 nen heikin (sokuhou). Nenrei kaikyuu betsu wakamono mugyousha no suii* (Workforce Survey, 2017 average (quick estimation). Estimation regarding unemployment of young population by age group), 2018, 15. http://www.stat.go.jp/data/roudou/sokuhou /nen/ft/ pdf/index1.pdf. [May 15, 2018].

[7] *Ibidem.*

unemployment rates in the world (2.8 percent in 2017).[8]

Many of those who are not involved in the workforce or education are socially withdrawn, forming a social category called *hikikomori*. The Japanese Health, Labor and Welfare Ministry define the term *hikikomori* as "people who haven't left their homes or interacted with others for at least six months".[9] As of 2015, a government white paper estimates 541,000 people aged between 15 and 39 years old were considered socially recluse or "hikikomori".[10] Out of these, 34% have spent seven years or more in self-imposed isolation, and 29% have been withdrawn from society for up to five years.[11] Another government document mentions among the most frequent causes for social withdrawal not adapting to the workplace (23.7%), unsuccessful job search (20.3%), dropping out of school (11.9) or not getting along with people (11.9%).[12]

1. Socio-economic factors

Toivonen et al. point out that young adults are more "likely to feel the pressures of globalization more directly and acutely than many other age-groups.[13] Brinton (2011) seconds this opinion, stressing that, compared to other Western countries Japanese youth is more likely to bear the brunt of economic stagnation and the cost of labor market reforms.[14] What is the reason why such a great number of young people fail to adapt to their workplace environment, attend school or even leave their homes? There is

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[8] "Japan's ultra low jobless rate masks grim reality", *Inquirer.net*, May 31, 2017, Retrieved from http://newsinfo.inquirer.net/901254/japans-ultra-low-jobless-rate-masks-grim-reality [June 2018].

[9] Lila MacLellan, In Japan, hundreds of thousands of young people are refusing to leave their homes, *Quartz*, Sept. 23, 2016, https://qz.com/789082/the-hikikomori-problem-in-japan-hundreds-of-thousands-of-young-people-are-refusing-to-leave-their-homes/ [Jun. 13, 2018]

[10] Cabinet Office, Government of Japan, (2017), Heisei 29 Nenban kodomo wakamono hakusho (2017 White paper on children and youth), 2017. http://www8.cao.go.jp/youth/whitepaper/h29honpen/pdf/b1_03_02_01.pdf. [Jun. 13, 2018].

[11] *Ibid.* MacLellan.

[12] Cabinet Office, Heisei 26-nen ban Kodomo, wakamono hakusho [White Paper on Children and Youth, 2014 edition]. Retrieved from http://www8.cao.go.jp/youth/whitepaper/h26honpen/b1_04_02.html [Jun 14, 2018]

[13] T. Toivonen, V. Norasakkunkit, Y. Uchida, Unable to conform, unwilling to rebel? Youth, culture, and motivation in globalizing Japan. *Frontiers in Psychology*, Vol. 2, Sept. 2011, doi: 10.3389/fpsyg.2011.00207, 1.

[14] Brinton, M., *Lost in Transition: Youth, Work, and Instability in Postindustrial Japan.* (New York: Cambridge University Press, 2011).

a legitimate reason why generation born between 1980s and 2000 is also called the "lost generation". With the Japanese economy slowing down the in early 1990s, there came the post industrial period, in which Japanese economy transitioned from a high-tech industrial economy to a service-based economy, a period which also affected the most vulnerable social categories.[15] The end of the "bubble economy" was accompanied by the dissolution of social and cultural values, which had a negative impact on young generations. First, from the social point of view, the ideal of the "*salaryman*", who worked faithfully in the same company from graduation until retirement, became almost a thing of the past. Anne Allison (2015) describes the "family corporate" system in place after the war, and points out that one did not merely worked for a company, he "belonged" to the company, and this sense of *belonging* gave him his identity.[16] Company interests came before one's own family and, in turn, the faithful employees were rewarded with lifelong employment and seniority-based promotion system. Triandis notes that, "one's superior in Japan is often like a father, one who is obliged to attend to the needs of his subordinates".[17] Men were basically "married" to their company and co-workers, together with whom they spent more time than with their own families. Francis Fukuyama considers that this workplace bonding was beneficial, as it generated trust in the workplace.[18]

Deregulation of employment markets caused massive layoffs, and more people employed in low-paid, dead end jobs with no security or advancement prospects. However, despite the necessity of keeping abreast with the fast pace of globalization and with the new values of the global culture, Japan chose to protect some of its elites, at the expense of other less privileged categories, such as youth and women. Thus the "lost decade" of the 1990s saw the advent of new (and poorer) social categories, such as "freeters" (part time workers) or "parasite singles" (single adults over 20s or 30s still living with their parents), which divided the society between "the fortunate ones", those who managed to enter core

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[15] Elizabeth Studlick, Japan's lost generation, *Brown Political Review*, January 28, 2016, http://www.brownpoliticalreview.org/2016/01/japans-lost-generation/ [June, 15, 2018].

[16] Anne Allison, Precarity and hope: Social connectedness in postcapitalist Japan. In Frank Baldwin and Anne Allison (eds.) *Japan: The Precarious Future*. (New York and London: New York University Press, 2015), 39.

[17] *Ibid.* Triandis, 3.

[18] Francis Fukuyama, *Trust: The Social Virtues and the Creation of Prosperity* (New York: Free Press, 1995).

workforce with lifelong employment and other benefits, and "the others", or the "precariat", who failed to enter the system and for whom the future does not bring much hope or reason for optimism.

The second factor is represented by what Chiu and Cheng (2007) see as a "clash of cultures", or a juxtaposition of elements of global culture upon traditional culture, which shapes perceptions.[19] The juxtaposition of cultures is likely to elicit two distinct reactions. These are "cool", or integrative reactions, and "hot", or exclusionary ones. Norasakkunkit et al. (2012) exemplify these two kinds of reactions with labor market reforms, whose institutional reaction can be "cool", when companies work towards the optimization of production, encouraging initiative and welcoming qualified employees, or "hot", when they seek to maintain the traditional cultural practices, such as seniority system, stifling any possible initiative coming from somewhere else but the top, at the expense of competitiveness in the global market.[20] Toivonen et al. show that Japan's central labor market institutions have had a "hot" reaction to the pressures of globalization, as they resist them by continuing to favor senior elites while forcing young people to face the reality of an increasingly insecure labor market.[21]

Norasakkunkit et al. (2012) advance the idea of a cultural rift, in which the social goals or expectations no longer match the means. On the one hand there is traditional Japanese culture, which values interdependence, conformity, harmony, hierarchy, and selfless dedication to one's job, and expects that the individual not deviate from the mainstream career and life path of getting a stable job, having a family, and perpetuating this model. On the other hand, there are the modern values of a post-industrial, global culture, which prioritizes independence, competition, competence, meritocracy, efficiency and innovation.[22] The current Japanese society sends mixed messages about interdependence and independence; its members are expected to conform to a (still) rigidly hierarchic system, accessible only for graduates of top/brand name universities, while others are pushed towards the periphery the labor market, in temporary jobs. Norasakkunkit et al. point

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[19] C.-Y. Chiu, S.Y. Cheng, S.Y., Toward a social psychology of culture & globalization: Some social cognitive consequences of activating two cultures simultaneously. *Social & Personality Psychology Compass*, 1, 2007, 84–100.

[20] Vinai Norasakkunkit et al., *Caught Between Culture, Society, and Globalization: Youth Marginalization in Post-industrial Japan,* Social and Personality Psychology Compass 6/5 (2012), doi 10.1111/j.1751-9004.2012.00436.x, 361–378.

[21] *Ibid.* Toivonen.

[22] *Ibid*. Norasakkunkit et al., 372.

out that Japanese companies still prioritize conformity, harmony, hard work and rigid hierarchy over "efficiency, flexibility, meritocracy, and permeability"[23].

2. Psychological factors – *ikizurasa* or the burden of living.

The psychological impact of the social changes discussed above is considerable. First, in a country where the declining working age population must work until death to support an increasing elderly population, the term which best describes the feeling of isolation, anxiety and disorientation is *ikizurasa.* According to Yukiko Hijikata (2010), the noun *ikizurasa,* a compound of the verb *ikiru*, meaning "to live" and the noun *tsurasa*, which means "hardship, difficulty", has been first used in the 1980s to denote the discriminatory treatment and the hardship impaired pupils suffered in schools.[24] Later on, in the 1990s, it was used to cover a wider array of issues, from the so-called "adult children" to *futoko*, school-related problems, bullying, minority and gender issues, or NEETs.[25] The concept of *ikizurasa,* which Anne Allison translates as "hardship of life"[26] is thought to affect people of various ages and backgrounds, from school age children until senior citizens. Many authors attempted to grasp the essence of this concept. Yukiko Hijikata defines *ikizurasa* as a "nested agony", or "plural agonies, invisible in daily situations, ... hard to understand for both oneself and others, all of which amplify one's difficulties".[27] Kido (2016) defines *ikizurasa* as "feelings of solitude, anxiety, low self-esteem, hopelessness and or/anger".[28] Amamiya and Kayano (2008) point out that *ikizurasa* basically stems from an inability to "read between the lines" or "to sense the mood" of the interlocutors.[29] They also consider that *ikizurasa* is "connected to poverty

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[23] *Ibid.* Norasakkunkit et al., 364.

[24] Yukiko Hijikata, *What is ikizurasa of children? The nesting angst of school non-attendance in the risk society,* Nara Women's University Digital Information Repository 17, 2010, 261.

[24] *Ibid.* Allison, Precarious Japan, 67.

[25] *Ibid.* Hijikata, 2010.

[26] Anne Allison, Precarious Japan (Durham and London: Duke University Press, 2013).

[27] Yukiko Hijikata 2010, cited in Rie Kido, The angst of youth in post-industrial Japan: A narrative self-help approach, The Japan Foundation, 2016, https://newvoices.org.au /volume-8/the-angst-of-youth-in-post-industrial-japan-a-narrative-self-help-approach/

[28] Rie Kido, The angst of youth in post-industrial Japan: A narrative self-help approach, *New Voices in Japanese Studies*, Vol. 8, 2016, 98-117, http://dx.doi.org/10.21159/nvjs.08.05, 99.

[29] Karin Amamiya and Toshihito Kayano, About Ikizurasa: Poverty, Identity, Nationalism (「生きづらさ」について：貧困、アイデンティティ、ナショナリズム), 9, cited in Allison, Precarious Japan.

and labor issues. But, first, it's a problem of *ningenkankei* (human relationships)."[30] Hijikata suggests that *ikizurasa* is a complex concept which goes beyond communication issues and eludes any existing framework.[31]

One important facet of ikizurasa is the spiritual feeling of uselessness, or "annihilation of the spirit (*seishintekina ikizurasa*)".[32] *Seishintekina ikizurasa* is a combination of factors, and is triggered by the country's post-industrial, post-bubble economy issues, which affected the society at large. The anxiety is amplified by the economic polarization of workforce, leading to the marginalization and stigmatization of misfits. As Yamada (2012) puts it.

Because changes in Japan's labor environment have not been matched by changes in employment practices of Japanese companies, the nation's young people confront a world in which life is stable and good for those who manage to find a position inside the traditional system. Those on the outside feel all but abandoned (p. 178).[33]

Ikizurasa is closely connected to the concept of self-esteem, defined as "the positivity of a person's global evaluation of the self".[34] Ogihara, Uchida & Kusumi (2016) found a decrease in self-esteem in young Japanese between 1999 and 2006.[35] In a study conducted between 1984 and 2010, Oshio et al. (2014) had pointed out that self-esteem was negative in students (middle school, high school and college), and adults (aged 18 to 60).[36] These findings are surprising as proponents of

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[30] *Ibid.* Amamiya & Kayano.

[31] *Ibid.* Hijikata, 2010.

[32] *Ibid.* Allison, Precarious Japan, 67.

[33] M. Yamada, *The young and the hopeless.* In McKinsey & Company's (Ed.), Reimagining Japan: The Quest for a Future That Works (pp. 176–180), cited in Vinnai Norasakkunkit et al., Caught Between Culture, Society, and Globalization: Youth Marginalization in Post-industrial Japan, Social and Personality Psychology Compass 6/5 (2012), doi 10.1111/j.1751-9004.2012.00436.x, 361.

[34] Roy F. Baumeister et al., *Does high self-esteem cause better performance, interpersonal success, or healthier lifestyles?* American Psychological Society, 4(1), 2003, 1-44.

[35] Yuji Ogihara et al., *Losing confidence over time: Temporal changes in self-esteem among older children and early adolescents in Japan,* 1999-2006, *Sage Open,* 6(3), July-September 2016, 1-8, https://doi.org/10.1177/2158244016666606.

[36] A. Oshio et al., Age and survey-year effects on self-esteem in Japan: A cross-temporal meta-analysis of scores on Rosenberg's Self-Esteem Scale. *Japanese Journal of Educational Psychology*, 62, 273-282.

modernization theory saw a tendency of individuals from collectivist societies (like Japan) to become more individualistic, and therefore to display increased self-esteem when exposed to modernization and modern institutions. Inkeles (1975) and Sachs (2005) show that economic prosperity triggers shifts in the individual decisions regarding one's own life.[37],[38] In his discussion of modernization theory, Hamamura (2011) admits that the link between societal development and individualism is consistent and present in many cultures, but points out that the theory fails to explain the case of East Asian countries which continue to hold on to collectivistic values.[39] Inglehart and Oyserman (2004) show that it is cultural heritage and not modernization that drives a culture's orientation towards collectivism or individualism.[40] Self-esteem is an example in point. Analyzing several samples of college students in the US, Twenge & Campbell (2008) found that a shift from collectivism to individualism in Millennials is accompanied by increased self-esteem and narcissism, but also implies higher anxiety, depression, and lower need for social approval.[41] This was found to be only partially true for Asian students, whose cultures disapprove of narcissism,[42] but who have a higher need for social approval than their Western peers.

Social approval, or rather the lack thereof, is another issue which makes life increasingly difficult for Japanese "precariat". The concept of "*ibasho*", which can be translated literally as "whereabouts", but also as "a place where one belongs or fits in", denotes a place in which the individual establishes meaningful social connections with others, a place

[37] Sachs, J., *The End of Poverty: How Can We Make It Happen In Our Lifetime* (London, UK: Penguin, 2005), cited in Takeshi Hamamura, Are cultures becoming individualistic? A cross-temporal comparison of individualism-collectivism in the United States and Japan, *Personality and Social Psychology Review*, 2012, 16 (1), doi 10.1177/ 1088868311411587, 3-23.

[38] A. Inkeles, *Becoming modern: Individual change in six developing countries.* Ethos, 3, 1975, 323-342.

[39] Takeshi Hamamura, Are cultures becoming individualistic? A cross-temporal comparison of individualism-collectivism in the United States and Japan, *Personality and Social Psychology Review*, 16 (I), 2012, 3-24, DOI: 10.1177/1088868311411587

[40] Ronald Inglehart, & Daphna Oyserman, *Individualism, autonomy, self-expression: The human development syndrome.* In H. Vinken, J. Soeters, & P. Ester (Eds.), Comparing Cultures, Dimensions of Culture in a Comparative Perspective (pp. 74-96). Leiden, Netherlands: Brill.

[41] Jean M. Twenge and Stacy M. Campbell, Generational differences in psychological traits and their impact on the workplace, *Journal of Managerial Psychology*, 23(8), 2008, 862-877, http://dx.doi.org/10.1108/02683940810904367.

[42] *Ibid.* Twenge & Campbell, 865.

in which the individual's existence is validated, and in which one identifies with one's self. In the past, the individual was connected to a vast social network, which included (extended) family, community, classmates, or co-workers. The societal changes in post-industrial Japan brought about a rapid disintegration of most of the connections which defined the Japanese self, leading to something similar to a "social death". Guenther (2013) defines social death as follows:

Social death is the effect of a (social) practice in which a person or group of people is excluded, dominated, or humiliated to the point of becoming dead to the rest of society. […] To be socially dead is to be deprived of the network of social relations, particularly kinship relations, that would otherwise support, protect, and give meaning to one's precarious life as an individual.[43]

In her book *Precarious Japan* (2013) Anne Allison defines the absence of *ibasho* as [a] state of non-ness: not feeling quite right, not sufficiently secure, noticeably not human. A slippage from a time when things were (remembered or fantasized to be) better. When home meant social security – the stable job, steady income, middle-class lifestyle, a place in society, and a future – through one's kids."[44]

As Toshihito Kayano puts it, "[b]ecause we rely on others for confirmation, this becomes tricky when there is a strain or void in human relationships. [...] Everyone needs a place, identity, affiliation: we need an *ibasho* that finds us necessary."[45] For Japan's "disposables", or the *precariat*, who are "irregularly employed and insecurely waged" or who have no job at all, there is no place they could fit in. Toivonen et al. (2011) notes that the increased pessimism and anxiety of Japanese young generation is caused by their inability to adapt to an increasingly individualistic social order, while at the same time being unwilling to rebel against the system which brought about their situation.[46]

In conclusion, it was shown that among the causes of youth alienation are the weakening of the social ties which used to validate the existence of the individual within the group and the rigidity with which Japanese labor market institutions understand to respond to the needs of a post-industrial society. As Japan will continue to struggle with the

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[43] Lisa Guenther, *Solitary Confinement: Social Death and Its Alternatives*, London: University of Minnesota Press, 2013, xx-xxi.

[44] *Ibid.* Allison, Precarious Japan, 175.

[45] *Ibid.* Allison.

[46] *Ibid.* Toivonen et al., 2011.

socio-economic and cultural issues discussed above, it will also need to address the complex problems of younger generations and take positive action to prevent youth marginalization and help vulnerable social categories reconnect with their local communities.

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TEACHING THE JAPANESE LANGUAGE FROM A CULTURAL PERSPECTIVE

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Abstract: *The present study analyses the way in which Japanese is taught to foreigners in certain contexts, explaining its peculiarities in their historical context, pointing out the connection between the language and its culture. Teaching the language through its culture occurs in many contexts, as diverse as teaching Japanese as a heritage language, or teaching it abroad in other cultures like China, Korea, etc., or even as a practice of cultural exchanges for native Japanese studying abroad.*

We will focus on the way in which the language was taught at Osaka International University's School of Japanese Studies for Foreign Students, under the guidance of Professor Emeritus Yoshikazu Matsui, whose two seminal books written in this context we will analyse in more detail.

Keywords: *Japanese language education, Osaka International University, Japanese culture.*

Introduction

My present study started from the question: Is the Japanese language worth studying today outside of a purely economic, functional interest, for anyone, as a way of improving themselves, as the classical languages - Latin and Greek – were once part of a general education in Europe? Japanese has been very popular internationally, in the last few decades, due to Japan's economic success, or because young people want to watch *anime* in Japanese, ever since the great movies of director Miyazawa Hayao. The recent statistical surveys conducted by the Japan Foundation show us that in 2015 there were 3,651,715 learners of Japanese in 16,167 educational institutions from 137 countries[1]. This places Japanese among

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    [1] We refer to figures from "*2015 Nendo kaigai Nihongo kyōiku kikan chōsa kekka*", quoted by Sachiko Takasaki and Eunjin Do, "Kaigai no Nihongo gakushūsha ni Nihonbunka wo

the seven most studied languages in the world, with English, French, Spanish, German, Mandarin Chinese and Italian. Compared to Japan Foundation's statistical data for 2012, in 85 countries there was an increase of 20% in the number of learners, with China, Korea, Indonesia having the largest numbers of learners.

A cursory look at the trends among young people on social media in 2017-2018, shows a growing appreciation of Japanese culture, an interest towards it as a place of utmost respect for the other, as well as responsibility and independence since early childhood, which can be a good starting point for a more than economic appreciation. Japan seems to be moving from being an exotic or weird place to a place of a culture worth admiring. The Japanese language, which had the reputation of being the most difficult language in the world, next to Chinese or Arabic, may become accessible, viewed from the perspective of *anime* and explained through its rich and long cultural background.

1. Current trends in teaching Japanese language and culture in a close connection

As Japanese is not an easy language to learn, teachers have often resorted to songs, poems or other cultural elements in order to make it more fun to learn and to explain some of its peculiarities. In the 1980-ies the readers that accompanied the textbooks for foreigners produced by Tokyo University of Foreign Languages included texts such as *Suzuki san no ichi nichi* ("A day in the life of Mr. Suzuki") or the series *Nihonjin no issho* ("The Lifeline of the Japanese"), presenting the customs and traditions that accompany the life of the Japanese. Japanese food, *mingei* or handicrafts, or scenes from the modern city life became the subject of educational *kami shibai*[2], or plates with photographs and explanations on the back, which the teachers used in the classroom to explain Japanese life and society.

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dō oshieru ka – akutiburaaningu wo toriireta jugyō no kokoromi" (*How to Teach Japanese Culture to Overseas Japanese Learners – Practice of Active Learning Method*), in *JSLA* (*Journal of the School of Liberal Arts*, Ohgakuen Daigaku), Volume 8 (2016), 115-127, p. 118.

[2] *kami shibai* (lit. "paper drama") is a long standing Japanese custom of explaining things with images. Its roots come from the early medieval period *etoki*, "explaining paintings", which refers to the custom of monks to explain religious mandalas or the history of Buddhist temples by showing painted scrolls and telling the story at the same time. Similarly, a famous novel of the classical period, *Genji Monogatari*, was read and explained to the young princesses while showing painted illustrations of the respective scenes, from the Painted Genji Monogatari Scroll (*Genji Monogatari Emaki*), much like today's *mangas*.

These were methods used by the native Japanese teachers, working with the support of the Japan Foundation, mainly abroad. With the internationalization of education and the economic globalization, since the 1990ies, many Japanese universities developed departments for teaching Japanese to foreign students who were going to pursue further studies in Japan or were just long-term exchange students. The same period witnessed the opening of many Japanese language departments in Asian countries (China, Korea), Europe and the U.S. We have surveyed some reports by teachers of such departments and the conclusions were very interesting. For example, a non-specialist's perception could be that, because of the common kanji, the Chinese students can learn Japanese easily. However, the reports of Japanese teachers from China stress the fact that, besides pronunciation and grammar, which are very different, in order to improve students' language acquisition capacity, they must also explain the specific ways of thinking and culture that are embedded in the Japanese language[3]. According to Professor Wang Yu Shan from Dongbei University of Finance and Economics, "how to let students comprehend the essence of culture in the language and how to improve the students' cross-cultural communication skills have been regarded as the essential matter for teaching staff of Japanese language in Chinese higher learning institutions"[4]. From a long teaching experience, Professor Wang knows that it is necessary to introduce *Nihon bunka jijō*, or elements of Japanese culture into the Japanese language classes if one wishes to have the students understand the content of the classes and to gain higher communicational competence. I think that this is a view shared by many teachers of Japanese everywhere, however, it is not easy to develop teaching materials to accommodate this ideal.

Furthermore, despite the fact that both China and Japan share the same basis of Confucianist, Buddhist or Taoist ideologies, there are big differences between the continental Chinese culture and the Japanese insular culture. A tendency of Japanese language education everywhere is to concentrate on the teaching of grammar (pronunciation, language patterns, etc.) in order to develop the comprehension of language, to the detriment of actual usage skills, in a real language environment, of non-

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[3] Wang, Yu-shan, "Nihongo jugyō ni okeru 'Nihon bunka jijō' donyū ni tsuite" (*Research Related to the Introduction of Culture in Japanese Lessons*), p. 31.

[4] *Ibidem*, p. 39.

verbal communication skills, or intercultural communication skills[5].

Other studies show the mistakes made by students as they bring their own cultural habits in learning the new language, making mistakes in word selection and in honorifics selection, even if their grammar is good[6]. This shows that one cannot realize the aim of language learning – which is cross-cultural communication – without understanding the culture of the language we are learning.

From the experience of teaching Japanese in American universities - where the study of Japanese has become very popular in recent decades[7] - it has become apparent that the difficulties of Japanese for Western students are not only grammatical but they stem from the fact that many aspects of Japanese culture do not translate easily into the Western thinking. According to Professor A. Kumayama, who has been teaching Japanese as a second language in the United States for more than 30 years, often "the students' learning process was hindered by culture rather than grammar … students' greatest challenge to successfully communicating in Japanese has been their own cultural bias. Often, in order to act appropriately in the Japanese culture, American students may have to conduct themselves in a fashion completely opposite to what their upbringing in America would deem appropriate."[8] This is why, in order to improve the learning process, many Western universities and business schools teaching Japanese as a second language have incorporated the study of language and culture together.

One of the major difficulties that Professor Kumayama points out comes from the difference in communicational approach: while Americans have a direct communicative approach and a low context culture, the Japanese appreciate indirect communication and have a highly contextual type of culture (and language).

Differences for example appear between American and Japanese

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[5] Wang, *op.cit.*, p. 34.

[6] Li, Yemeng. "Discussion on Culture Introduction In Japanese Language Learning", *International Conference on Education, Language, Art and Intercultural Communication*, Atlantis Press, 2014.

[7] An increase of 94.9% in the enrolment in Japanese between 1986 and 1990 according to the American Modern Language Association, cited by Akihisa Kumayama. See Kumayama, Akihisa (2010) "The Interrelation of Japanese Language and Culture," *Global Business Languages*: Vol. 2, Article 6, p. 50. Available at: http://docs.lib.purdue.edu/gbl/vol2/iss1/6

[8] Kumayama, Akihisa, (2010), "The Interrelation of Japanese Language and Culture," *Global Business Languages*: Vol. 2, p. 51. Available at: http://docs.lib.purdue.edu/gbl/vol2/iss1/6.

employers regarding what they value the most when interviewing candidates. One can epitomize these differences in an American interviewer's question: "What can you do for us?" versus the Japanese "Can you get along with us?", which means that Japanese employers value cooperation among employees and a good integration with the company's values[9]. According to Kumayama, "The Japanese interviewer considers that he has a higher position than the student interviewee. As a result of this perceived difference in status, it is expected that at least 70% to 80% of the interview will be initiated by the interviewer and that the remaining 20% to 30% will be comprised of responses by the candidate. In a Japanese interview, the candidate should only ask questions when asked to do so by the interviewer. It is important for the candidate to maintain a modest, reserved attitude. In contrast, American students often feel that their role should be more proactive in an interview. By asking questions at least 50% of the time, they attempt to maintain an equal balance between themselves and the interviewer."[10] The giving and receiving of gifts in business contexts, or the exchange of business cards also imply differences. In Japan gifts should not be opened upon receipt, in front of the giver, because what is important is not the content, but the effort made to present it[11]. Business cards should be given and taken politely with both hands, and a slight bow, and kept by the recipient on the table, during all the period of discussions. And the more a foreigner understands the language and fluently speaks the language, the more the Japanese will expect him to act Japanese[12]. This is why MBA programs in American universities, such as Thunderbird - The American Graduate School of International Management, where Professor Kumayama teaches, require that students become proficient in languages as: Arabic, Chinese, French, German, Italian, Japanese, Spanish, Portuguese, or Russian. Cultural training is incorporated into the curriculum of all language classes, and full linguistic immersion, such as by living abroad for an extended period, to fully appreciate the subtleties of a people's language and culture is recommended. Because Western and Japanese cultures are so different, it is necessary to study the language in the

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[9] *Ibidem*, p. 53.

[10] *Ibidem*.

[11] *Ibidem*.

[12] Nakajima, S. "*Performing Japanese Business Culture: Developing Sociolinguistic Competence through*"Application Performance." Unpublished manuscript. Oregon State University, 1992, quoted by Kumayama, p. 54.

context of the culture, in order to identify subtleties that might otherwise go undetected. As Professor Suzuki wrote in *Language and Culture*: "When it comes to foreign matters, one has to go and see them in a foreign country"[13], which is a typically Japanese attitude, proven also by the proverb *A look is worth one thousand words* (*Hyakubun wa ikken ni shikarazu*, 百聞は一見にしからず).

In Indonesia, which is one of the countries with a growing number of Japanese language learners, the importance of cultural education was also recognized. Together with this trend, there was another important development, namely the shift from unilateral teaching methods to active learning methods (*jissen jugyō*, 実践授業). According to a report from 2016 on the cultural classes conducted through the active learning method[14], students in the Department of Japanese Language at Ganesha University of Education in Bali were introduced to a general outline of Japan, its seasons and annual events, cities and culture. Japanese culture was defined not as a set of data to be remembered, but as knowledge about society, politics, economics, ideals that one can become aware of, and compare with one's own familiar environment. The classes were organized so as to be interactive, to stimulate students to compare Japan with their home country, make them aware of their environment. Group activities alternated with teacher lectures and the use of songs, games, and dialogue created more opportunities for the students to express themselves in Japanese. As a result, the majority of the students were able to increase their proficiency in Japanese.

Another important aspect of cultural education is the content of the teaching, which comprises data about Japan's history, geography, customs, politics, or economy, or what is called in Japanese *Nihon gaikyō* or *Nihon jijō*. Various Japanese organizations and publishing houses have produced books that introduce general data about Japan to foreigners. From *One Hundred Things Japanese* (1976), which is a collection of essays about "the things, traditional and modern, that make up contemporary Japan"[15], to E.O. Reischauer's encyclopedic books introducing Japan[16], to the bilingual editions of *Nihon jijō* dictionaries, there are many materials that enable the foreign student of Japanese to acquire comprehensive knowledge about all aspects of Japanese life.

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[13] Suzuki Takeo, *Language and Culture*, Tokyo: Iwanami, 1987, p. 125.
[14] Takasaki and Do (2016).
[15] ***One Hundred Things Japanese*, Tokyo: Japan Publications, 1976.
[16] E.O. Reischauer, *The Japanese*, Harvard University Press, 1977, and Belknap Press, 1981

Such materials have been used successfully in many departments of Japanese, two bilingual books that students in Romania have enjoyed being *Nihon marugoto jiten – Japan at a Glance*, produced in 2003 by the International Internship Program and *Japan As It Is – Nihon tate yoko*, first published by Gakken in 1985 and reissued in 1990, 1997, 2002.

Nihon marugoto jiten – Japan at a Glance is based on the experience of more than 10,000 Japanese interns sent to various countries as Cultural Ambassadors and is intended both for Japanese "to use as a handbook for their own re-discovery as well as for introducing Japan" and for foreigners "as a guidebook about Japan"[17]. The editors of *Japan As It Is – Nihon tate yoko* state in the English Preface that the book is intended for two major audiences, both Japanese nationals who want to explain japan in English and foreigners who want to know about Japan, especially students of Japanese and business people "who know that understanding Japan better will help them in this very competitive market."[18]

These dictionaries comprise geographical/topographical data, climate and seasons, national symbols and holidays, everyday life items like clothing, housing, food, ceremonies, gestures, transportation, banks, hospitals, police, vending machines, and then culture, which includes traditional arts, literature, music, religion, architecture, traditional sports and crafts, games, songs, old folktales, but also recommended sightseeing spots, Japanese English, and finally, contemporary Japan's politics, economics, mentality, industry, trade, agriculture and internationalization, or foreign policy. A table with the Chronology of Japanese history and maps complete the picture of Japan that these books aim to give, in both English and Japanese. Students of Japanese language certainly gain a lot from such a broad perspective on Japan. Teachers of Japanese can find in them an exhaustive list of topics to introduce in their teaching, as was done in the Program of teaching Japanese culture through active methods at Ganesha University in Bali, and in many other universities in Europe or America.

2. Japanese language and culture at Osaka International University

Many Japanese universities offer courses of language and culture for foreigners and have interesting programs. Meiji University in Tokyo has

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[17] International Internship Program, *Nihon marugoto jiten – Japan at a Glance*, Tokyo: Kodansha International, 2003, Preface.

[18] *** *Japan As It Is – Nihon tate yoko*, Tokyo: Gakken, 2002, p. 2.

the Student Exchange Nippon Discovery Program (SEND), in partnership with the Japanese Ministry of Education, Culture, Sports, Technology and Science (MEXT), whereby Japanese students go to high schools or universities in ASEAN countries, where Japanese is studied. The aim is double, to support the study of the Japanese language and the introduction of Japanese culture abroad, as well as to expose the Japanese students to experiencing and understanding a foreign culture. The program aims to foster the future experts bridging Japan to ASEAN.

Osaka International University (OIU) – with whom the author's university had a long-term cooperation, has a very good Department of Japanese Language and Culture for Foreign Students within the Faculty of International Communication. Professor Emeritus Yoshikazu Matsui, with an extensive experience in teaching Japanese abroad, in various foreign cultures (in Europe and Asia), has been leading the Department since the mid 1990-ies until 2016 and has authored several books that dwell on the connection between Japanese language and its culture, as well as introducing Japanese culture to foreigners and students of Japanese. In the following we will present some of these books which have been of utmost importance in teaching Japanese with a cultural perspective both in Romanian universities and in Osaka International University.

The first one was published in Romania and was used extensively in teaching Japanese language and culture in several universities from Bucharest, beginning with Bucharest University in the 1980-ies. *A Guide to Understanding the Japanese People and Culture* (University of Bucharest Press, 1982) was a bilingual book, presenting important texts of and on Japanese culture, in the Japanese original and Romanian translation, together with Professor Matsui's commentaries. The texts range from fragments of *Kojiki Monogatari*, *Tsurezuregusa*, or *Hojoki*, to texts about kanji and language, excerpts from *Tate shakai* (*Japanese Society*) by Nakane Chie, or from Yukio Mishima's *Bunsho dokuhon* (*A Manual of Style*) or Junichiro Tanizaki's *In'ei raisan* (*In Praise of Shadows*). The selection of texts was very well balanced, so as to present all aspects of culture, from aesthetics, social concepts like group, uchi, soto, and vertical hierarchy versus horizontal caste, to linguistic, historical or religious ones, like Buddhism or Shintoism.

Professor Matsui's next books dealt with Japanese thinking and *nihonjin ron* (*Nihonjin no kangaekata – Nihonron he no annai*, 1990) or Japanese as seen by foreigners (*Gaikokujin kara mita Nihongo*, 1993), but the

most interesting for us are *Nihongo to Nihonjin no kangaekata* (*The Thinking of the Japanese and of their Language,* 2001), *Nihongo gakushūsha no tame no Nihon bunkashi* (*A History of Japanese culture for the Japanese language learners,* 1995). The latter two books have later become *Nihongo hyōgen to Nihonjin no kangaekata*, 2007, a very complex yet practical and easily readable presentation of Japanese language peculiarities and their historical and cultural explanation.

The book's complexity lies in the fact that it deals with all aspects of language (spelling and writing, vocabulary, grammar, morphology, phonetics, polite expressions, etc.), explained from an historical and cultural perspective, including the concepts of *uchi*, *soto*, *wa* (harmony), *amae*, and adding explanations and lists of proverbs, compound words, idiomatic expressions or four kanji compounds of Chinese origin (*shiji jukugo*), as well as an extensive bibliography of reference books on the topics covered. Explanations are in English (partially) and Japanese, it offers explanatory excerpts from reference books, as well as lists with the various items, and its encyclopaedic character makes it a wonderful tool for teachers who want to include a cultural perspective in their work.

The book has been used extensively at the Japanese Departments in "Dimitrie Cantemir" Christian University in Bucharest, as well as in the University of Bucharest, enabling students to gain a solid cultural education, and providing teachers with a broader perspective on their field.

3. Conclusions

From the author's experience of more than thirty years in teaching Japanese language and culture in Romania, as well as from the many reports on Japanese language education all over the world, it is obvious that only by including a cultural perspective, by giving the students a true image of the everyday, social context in which Japanese is used, can one help them to achieve communicative efficiency, to learn and use Japanese correctly and maintain their motivation. For many young learners the study of Japanese begins as a pastime connected to anime or manga, but with the right support it may turn into a lifetime goal and provide them the strength to achieve successful careers in many fields.

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NEW CHALLENGES IN LANGUAGE TEACHING: THE CULTURALLY-BASED SPEAKING CLASSES

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Abstract: *This paper starts from the premise that any classroom should be regarded as a social and cultural environment that confers a specific profile to students rather than viewing it as a group of learners with whom we can apply general methodology without any concern for such differentiation. While generalization may work within the theoretical frameworks only, practice gives evidence of a need for customized approaches. This is the bottom line idea of how I describe culturally-based speaking classes after experiencing classroom management in some universities from Romania, Greece and Turkey. As every trainee instructor, at the beginning of my career, I was tempted to think that giving similar lessons in different countries would produce the same results, until I acquired more experience as a teacher in the field. Thus, my paper proposes to elucidate why and how the change of social and cultural context also requires a change or adjustment of methods for teaching spoken skills and tutoring language students.*

Keywords: *speaking, classroom management, culture-specific learning, education.*

Currently teaching in Turkey, I have realized so far that the only possible way to choose the most suitable approach in teaching English as a foreign language is to test the feasible methods according to students' learning needs and to keep adjusting them until they work at their best. The trial and error experimentation took a while but it was worth doing things gradually and methodically for better results.

This is a brief account of context-adjusted teaching spanning over eight years on the basis of the collected lecture notes, questionnaires, and other research materials that contained useful and practical observations or deductions to be considered for the further practice through both

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individual and collaborative tasks. From among the alternative interactional language functions used in social interaction, in a clear-cut cultural context and with a particular group, the most conspicuous ones turned out to be commanding, giving instructions, requesting and suggesting, which imply various degrees of control ranging from strict authority to some guided freedom.

Language of classroom management while supervising students' engagement in group or pairwork usually took the form of short instructions, directing attention, giving feedback, encouraging or stimulating conversation. When situational, communication sounds genuine, and understanding is easier. The medium was always taken into account for its specificity. With a term coined by Stephen Krashen, *comprehensible input* is the language used by the lecturer that learners can understand because they know it or because it is presented contextually, on the condition that the cultural component is clear or previously explained.

Interactionists emphasize the role of negotiation for meaning in conversational interactions. This perspective and the sociocultural perspective provide insights into the ways in which learners can gain access to new knowledge about the language when they have support from an interlocutor.[1]

Disambiguation of culture-specific expressions and the social or cultural gestures associated with them is essential in getting the message across without error. In a task-based instruction checking learners' understanding of spoken language is facilitated by all classroom activities based on interaction. Feedback will further help straighten any misunderstandings. Accuracy of oral production proved to be linked to affective attitudes, inasmuch as it assure self-confidence or, on the contrary, when the speakers are aware of their making mistakes of pronunciation or grammar they become hesitant or anxious, they may feel apprehension and self-doubt. There were cases when a student's speech was not intelligible right away due to mispronunciation. At this point I will differentiate between Greek students that pronounce *th* in English with no difficulty and quite clearly since in their mother's tongue there is a similar sound called theta (Θ). As to the Romanian and Turkish students, a lot of practice was necessary in order to get the accurate voiced sound [ð] and the voiceless sound [θ]. Additionally, Turkish

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learners of English had the tendency to pronounce W sound as V. Since in Turkish complements come before the verb normally, and the predicate is at the very end of the sentence, speaking in English had sometimes errors in word order.

Then I have to mention the content of the coursebooks published in England that we use successfully at the university, only that they are first perceived by learners from other cultures as an alien thing to work on. Some topics explore cultural values through proverbs, idioms, rituals that are not fully familiar to them, since behind those words there are concepts and world outlooks that need time to comprehend, and not only time, but also intercultural competence and a deep experience with the language. Many expressions were misinterpreted on account of such lacks of knowledge. All this makes evaluation stage more complex, however the issues to be assessed in a speaking examination were finally established at the following levels:

- resource of grammar: accuracy of the sentence structure;
- resource of vocabulary: suitability of words and expression, collocations;
- management of discourse: capability to connect ideas logically and ordering them appropriately;
- pronunciation: should be comprehensible at the level of sound, word, and sentence;
- interactive communication: active participation in a talk.

Another aspect that I found challenging is the way in which students are used to interact with teachers in Turkey, as opposed to their fellows from other countries was their expectations and shyness in expressing opinion, asking questions or making comments. This can mostly be explained by the differences in the educational system and the way in which the position of a lecturer is considered here within the society. Essentially, the Turkish culture is based on respect and formal politeness, which certainly reinforces teacher's authority accordingly.

Communicative, content-based, and task-based instructional environments also involve learners whose goal is learning the language itself, but the style of instruction places the emphasis on interaction, conversation, and language use, rather than on learning about the language. The topics that are discussed in communicative and task-based

instructional environments are often of general interest to the learner.[2]

Having in mind learners' interest when teaching may increase their desire to study English. Students' motivation though also differs from country to country as well from group to group, but I venture to say that the Romanian students are higly motivated. In Romania and Greece English is used widely for professional reasons or by interaction with foreigners or in other ways. People are exposed to the language through Mass Media and computer technology. In Turkey computer language is fully translated into Turkish, most films are dubbed, in short students of English do not have as many opportunities as the others to listen to or to practice the language too much outside the classroom. Therefore the English lecturers feel the pressure of their responsibility. It is still challenging how we can increase Turkish students' motivation for a correct communication in English and how we can help more.

Teaching foreign students implies a readjustment of methods and instructional activities based on careful planning and selection of materials in consıderation of the contextual factors. Quality of language teaching improves with practice in the current transformative ways. It is this view that has stimulated more research into classroom management theories, culture-specific learning and teaching for an integrative approach of culturally-base speaking classes. The training process seems never to end, even though lecturers are ever more responsive to the new challenges of an educational climate change. Speaking effectiveness is still to be researched in what affects it for language proficiency for correct cultural interactions with native speakers of English, besides accurracy and fluency.

Learners must also acquire the knowledge of how native speakers use the language in the context of structured interpersonal exchange, in which many factors interact. […] Speaking a language is especially difficult for foreign language learners because effective oral communication requires the ability to use the language appropriately in social interactions.[3]

To sum up, Communicative competence is actually the result of many interactions of language components: psycholinguistic, sociolinguistic, grammar and so on. Audio and video stimuli can increase efficiency of communication with cultural awareness. The production of spoken language may be elicited with the use of authentic materials and

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[2] *İbidem*, p. 124.

[3] Jack C. Richards and Willy A. Renandya, *Methodology in Language Teaching. An Anthology of Current Practice*, UK: Cambridge University Press, 2002, p. 204.

naturalistic aids for the practice of specific functions and features of the language such as requesting, expressing opinion, asking for directions, asking for permission, etc. Hence, the main concern of teaching speaking is to foster communicative competence as a final achievement.

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CRITICAL THINKING AND CREATIVITY

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Abstract: *This article is a continuation of the previous one, entitled "Advocacy for the study of critical thinking". Here, I shall emphasize on the benefits of critical thinking in the improvement of creative thinking, in the creative enhancement of individuals, at any age and regardless of their professional background. I shall refer to several authors who tackled this topic in their works; as such, I shall focus on some additional arguments in order to support the introduction of Critical Thinking courses in any university curriculum – not only in the humanities-oriented faculties, as well as in schools and high schools. In this way, I hope that my advocacy for critical thinking gains more substance and produces an echo in our academic community.*

Keywords: *argument, creativity, critical thinking, method, reasoning.*

> **Motto:** „An experimentalist is like a hunter who doesn't wait for the prey to appear in front of his shotgun, but he chases the prey with beaters."
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> (Francis Bacon)

In my previous article, I have provided several arguments in support of the introduction of Critical Thinking courses in the pre-university and university education. I could add that the critical thinking skills help us develop a social awareness allowing us to become better citizens, driven by better substantiated beliefs, and protect us against the manipulation mechanisms; in addition, the quality of the acquired knowledge determines the quality of those acquired in the future. In fact, the mature conscience and reasoning are the main abilities contributing to our self-accomplishment as human beings.

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It goes without saying that the critical thinking skills can be trained at any age and this is why the continuous education programs can initiate such courses, boosting the personal development process; on the other side, the critical thinking courses and trainings can be approached in a self-teaching system.

I shall further present arguments meant to pinpoint the contribution of critical thinking in the development of individuals' creativity, at any age and with any professional background.

1. Symbolic thinking

Critical thinking, as it is currently promoted, is useful in several aspects and domains of the real which demand rational approaches, objectivity, spirit of justice and equity, unbiased attitude, devoid of disquieting emotions. However, it is the subtlety of the spirit which makes us assess the areas in which the critical thinking should give place to another type of thinking; it is named by certain theoreticians the *symbolic thinking*.

This symbolic thinking operates with symbols rather than with generally accepted signs and with concepts which explore, however unclearly, the discursive elements which do not fit into the true/false, correct/incorrect, logical/illogical etc. antagonisms. The symbolic thinking is imprecise and hesitant, marked by subjectivity, but it is more in tune with the non-rational domains of the mind and human production.

It is worth noting that these non-rational domains are not necessarily irrational, i.e. they do not have an indubitable negative connotation. For instance, experiences, feelings, intuition, inspiration cannot be rational. They are non-rational, they belong to another part of our mental and spiritual activity. Among them, some can be beneficial, other maleficent and it is only the latter that we call "irrational". There are uplifting feelings of love, respect, admiration, joy, gratitude, happiness, beatitude; and there are their negative counterparts, the trivial feelings of hate, envy, contempt, sadness, resentment, unhappiness, despair.

Moreover, inspiration and intuition which have been neglected by scientific research, seem to designate a way of thinking and reaching creations or beneficial, feasible solutions bypassing the usual route of deliberation, of rational analysis; they are a direct leap to an inspired solution, without explanations, and often defying appearances or the conditions pointing toward other solutions.

I have already emphasized that, in the exercise of the critical thinking, non-rational elements are taken into consideration. After all, values are themselves non-rational, since they are dependent on the appreciation of the individuals and this entails, first of all, feelings and then a part of the reason as well. As the French philosopher Blaise Pascal stated, "the heart has its reasons which reason knows nothing of".

Creativity is a realm in which critical thinking has its limits; it can nourish creativity by broadening the overall vision of the reasoner in order to mentally grasp aspects beyond the rational, assimilating and managing them. Moreover, he can better identify the "well-trodden paths" and the white areas on the mental map and, eventually, the circumstances which led to certain solutions and why.

In addition, although the main role in creativity belongs to imagination, to inspiration, intuition, fantasy, nonconformity, critical thinking encourages the "out of the box" approach postulated by ordinary, traditional, insipid, conformist thinking.

2. Heuristics

Creativity can extend a lot its sphere of applicability, from IT to household appliances, from arts to gastronomy, from fashion to robotics, from new branches of research to electronic games, from new sports to new languages etc. In the theoretical domain, it is productively connected with heuristics[1], a study and scientific research method oriented toward the discovery of new facts, phenomena or events, their analysis and the acquisition of new knowledge.

From an etymological perspective, the Greek term *heuriskein* means "to discover" and, in other contexts, heuristics implies the finding of the truth in a debate, in a controversy. Of course, any fertile debate presupposes the confrontation of different or even opposing opinions of the participants, based on arguments and counterarguments, thus using the instruments of critical thinking.

It also encompasses the rational strategies of weighing arguments, examples, analogies and of establishing which are valid, justified, relevant, convincing and which are more or less so. Depending on such assessments, a common ground can be reached – either an agreement or a

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[1] Angela Botez, *Euristics and Structure in Science*, Bucharest, Academia Publishing House, 1978, pp. 115-140.

useful compromise – and well-informed choices can be made, decisions and responsible actions can be taken.

Viewed as an innovation and discovery method, in the theoretical domain, heuristics developed numerous specific intellectual techniques. It also theorized on the particularity of the creative act, of its stages, on improvement possibilities. Nevertheless, creativity remains a mystery. We may describe it either as a materialization of inspiration, or as the individual's ability to produce something new, ingenious or to improve an existing product. It is, at the same time, a way to fundamentally change a domain, an activity, to use more wisely a circumstance, to look at a series of elements, a context, certain consequences differently, uncommonly.

We cannot explain or foresee when and how the bursts of inspiration are translated into facts. Moreover, the predisposition of being creative can be more powerful or vaguer, can be exercised or neglected; it varies from one individual to another and from a life stage to another for the same individual. Being creative does not necessarily mean always creating amazing works of art, but rather being constantly concerned with a more in-depth understanding of things, with seeing the outside world differently, with identifying its perfectible elements. The "sparkle" of a surprising creation takes shape on this background.

From the perspective of critical thinking, creativity implies not only the quality of bringing something new into the world, but also providing a more satisfying, efficient and ergonomic answer to an issue, or simply settling an issue for which others see no solution.

3. How to connect critical thinking with creativity

The conclusion we may draw from the contemporaneous discourse on creativity is that anyone can try to develop his/her skills in order to be more creative; indeed, creativity can be taught.

Anthony Weston, a writer concerned with the connection between critical thinking and creativity, states: "Creativity is the art of expanding possibilities. It is the art of finding unexpected space in problems that may seem totally stuck to everyone else. It is the ability to think "out of the box" while the rest of us barely recognize we are in a box. Contrary to popular belief, creativity in this sense is an easy-to-learn skill."[2]

The author has been tackled the subject of creativity before, in his

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[2] Anthony Weston, *Creativity for Critical Thinkers*, Bucharest, All, 2008, foreword.

book named: *Creative Problem-Solving in Ethics.* Now, talking about his book dedicated to creativity, Weston says that it „intends to teach creativity for critical thinkers. The term "critical thinkers" refers to certain skills already taught on a wide scale, as well as the keen eye for arguments, the ability to discover examples and remarkable, albeit maybe erroneous, analogies as well as the power of thinking honestly when our favorite beliefs are called into question. All these are vital skills, skills that I myself cherish and teach. Too often, however, especially for those who have just started to learn it, "critical thinking" is reduced to *criticism* – a particularly negative and emphatic attitude, which embraces new ideas as cautiously as possible, if at all, and which surely is not endowed enough to generate new ideas by itself. This book offers a broader vision. Being able to perceive the world in the light of what is possible is also a vital ability of thinking."[3]

As Weston suggested, we can learn to be creative; this depends on the ability to look at the problems requiring solutions or at the events or situations requiring new solutions from a different angle. The phrase "thinking out of the box" suggests that the ordinary, routine, pattern-driven thinking seems confined in a closed space in which it cannot extend and develop.

Furthermore, the author suggests that the ability to see the world not only as it looks in the present but also in the light of what is possible to happen in the future is a vital ability. At the level of critical thinking, even the best argument or the best explanation must be assessed having in view not only what it is, but also what would be possible. "Showing us how the world or a part of it could be, creativity offers us a completely new vision on the world-as-it-is. […] After all, it is not so hard to learn to ask the question «Are there other options possible?»"[4]

Edward de Bono is another author who theorizes on critical thinking which he calls "parallel thinking"[5]. He argues against the efficiency of the traditional Western way of being reflexive and of philosophizing. In de Bono's view, it is an obsolete method not tuned to the new aspects of civilization and culture of the world we live in. It is a glowingly complex and interconnected world which can no longer be approached according

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[3] *Ibidem.*

[4] *Ibidem.*

[5] E. de Bono, *Parallel Thinking from Socratic Thinking to de Bono Thinking*, Bucharest, Curtea Veche, 2017.

to the antique wisdom of the Greek philosophy (Socrates, Plato, Aristotle).

I agree with de Bono's rejection of the tacit, widely adopted conception according to which the mere evolution of society and our capacity to judge will help us create new ideas and come up with new solutions[6]. At least, not to any new problem. In my view, this conception represents a reflex of an ungrounded trust in the irreversible progress of humankind, in the exponential course of masses' humanization.

De Bono criticizes the traditional competitive attitude embraced by the Western thinkers when dealing with a problem; he proposes a cooperative attitude, leaving aside sterile, vain, sometimes purely theoretical adversities and brings to light the solution of "parallel thinking"; for the two attitudes, Edward de Bono offers two different images: in the first one – in order to carry a weight set on a sleigh, several penguins pull the sleigh in different directions; in the second one – all the participants pull in the same direction[7].

In order to unveil the specificity of "parallel thinking", the author provides several features and principles that show both elements of critical thinking and of symbolic thinking, as I shall further quote: "no politics and no games of power"; "prudence, at its place"; "expression of emotions"; "seeking values"; "thinking about thinking"; "removal of the ego"; "full use of intellectual power"; "one thing at a time"; "reduction of the meeting duration" etc.

In the feature "time and space for creativity", the author proposes the replacement of the aggressive attitude of "pulling out" an novel idea with the more permissive attitude of granting freedom of action to the one who deliberately and knowingly gets involved in the creative process.[8]

A rational individual will always be concerned with a critical and lucid approach of his/her surroundings, whereas a creative individual will always be focused on renewal, both as regards the environment and his/her own being. An individual who has acquired both creativity and critical thinking skills, as he/she comes to know himself/herself better, will be more willing to explore the sphere of imagination and of the reason, as domains of his/her freedom to act as superior human being.

Creativity is an almost magical realm because we cannot fully explain and understand its specificity, its potentiality which becomes,

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[6] *Ibidem*, pp. 291-296.
[7] *Ibidem*, pp. 62-63.
[8] *Ibidem*.

mysteriously, a creative act. The creation itself, as well as the process leading to it, offer incomparable spiritual rewards. Moreover, the exercise of reason and the maturity of conscience places man on the highest levels of humanization. This is why, the creative dimension of man, along with the rational one, as opposed to his spatial and temporal limitations, indicate man's heroic value in history, his aspiration and his possibility of gaining access to a perennial, superior world.

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TEHNOLOGY MEDIATED COMMUNICATION IN EDUCATION

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Abstract: *The educational activity carried out in universities is increasingly using ICT tools (web mailing, e-mail, virtual campus – electronic platforms, the range of Google Apps for Education). These tools perform the function of communication offering students the information they need immediately.*

Our study is looking at two correlated aspects of the educational phenomenon carried out in the academic environment.

A first aspect covers the technology mediated communication between the agents of education (teacher-student, student-student). Our interest is to find out if this communication has educational valences and how it could be optimized.

The second aspect concerns the use of ICT tools in the direct instruction to students, in particular the objectives pursued and the effects achieved.

Keywords: *Technology mediated communication; Training aspect of communication; Educational characteristics of ICT tools; Personal development.*

Introduction

The learning performed in the academic environment, like any other type of learning, is a building, development generating process. Fully assumed by the students, it involves organization, drive, control, assessment, in particular self-organization, self-assessment, self-adjustment, independent and team work. While learning, the students use the specific methods induced by their teachers through teaching or selected by themselves among the self-training methods they are provided with.

A teaching method is defined as the way a teacher follows to cause, drive, control, adjust the students learning, while a self-training method is the way a student takes in order to discover/rediscover social knowledge products (concepts, ideas, theories/models, principles) and form his/her own skills and competences. As the teaching/learning/self-training

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method is a component of the educational strategy, an important role (but not the only one) in determining a method is played by both the teacher's and the student's concept about learning and development, the training objectives (on both short and long term) of the student, his type of intelligence and intellectual characteristics. Ultimately, the method determines the relation between the contents received or acquired, between the objectives assumed and the results achieved, as well as the skills and competences formed.

In university education, a teacher is not a mere source of information and experience – whether cognitive, affective, active, but mainly a mentor and animator/organizer of inter-learning and inter-communication. Knowing their students' interests and needs, teachers involve them in establishing and determining the hierarchy of their own objectives, in choosing their training methods, in procuring the various multiple information resources. Responsibly assuming the individual development and the progress of the society, teachers promotes the active and interactive learning, the learning by action and exploration and the reflexive, the innovative as well as the creative learning.

Fully engaged both cognitively and emotionally in their own professional training, students are interested in self-assessment; therefore they use assessment tests, assessment by reference to objectives or to external requirements, inter-assessment. Assuming their own development, they use rational-cognitive strategies (learning through discovery, learning through problematization, learning based on projects etc.), social-cognitive strategies (learning through cooperation, role-play), strategies based on practical action (learning in the laboratory/workshop/field and intellectual action (theoretical exercise, reflection).

Furthermore, both teaching and learning require a range of educational means or tools or instrumental complexes which, being subordinated to methods, support the efforts of those involved, providing them with opportunities to present and understand knowledge, to exercise their skills, to assess and correct, to optimize their use of their available time. Including the new information and communication technology among these means is a must. Insufficient personal time to rediscover the already discovered truths, the limited training time related to the complexity of scientific knowledge, the different learning paces, the employability of many students are a few factors which make the use of such technology necessary in the academic environment.

As long as, in their free time and for other objectives than learning,

students use means such as virtual library, social networks, electronic mail, discussion forum, web sites, blogs etc., such use is also required as learning environment and learning means. The virtual space provides students with multiple opportunities: individual learning at personal pace, cooperation, fast and flexible inter-communication with various people (teachers, colleagues, unknown persons with expertise in the field of interest for students), the optimal use of the available time etc. It also provides them with information that they could share with others and, at the same time, enables them to express their own opinions. That is why technological progress can be used in the educational activities within the university environment.

Theoretical foundations

Throughout our research we operated with two basic concepts: the learning concept and the communication concept.

We define learning as a system of actions and operations whereby individuals, using their social and personal experiences, produce deep and stable transformations in themselves, expressed in new adaptive behaviors. Fundamental during growth stages but continuous during the whole life, learning is going on by processes, involving all psychic mechanisms. In our opinion, the important stages are the targeting, the receiving, the decoding of new contents and their integration in the cognitive system of individuals, the reorganization of this cognitive system, its application in similar situations (specific transfer[1], I. Nicola), in new and different situations (non-specific transfer[2], I. Nicola). The psychic mechanisms participate in different ways from one stage to another. The whole learning process is supported by the energetic mechanisms (motivation and emotional feelings) and regulated by adjustment mechanisms (attention, will, verbal indications). The same characteristics can also be found in on- learning.

In defining communication, we started from the opinion expressed by J.C. Abric: "communication can be defined as the whole process of exchanging information and meaning between people in a given social situation"[3] (J.C. Abric, 2002, p. 14). It is conducted in stages (coding, transmission, reception, decoding, feedback), supported by complex

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[1] Nicola, I., *School Pedagogy Treaty,* Bucharest, E. D. P. R. A. Publishing House, 1996.
[2] Nicola, I., *School Pedagogy Treaty,* Bucharest, E. D. P. R. A. Publishing House, 1996.
[3] Abric, J.C., *Psychology of Communication*, Iaşi, Polirom Publishing House, 1999.

adjustment mechanisms, it is irreversible and circular (the initial act of communication returns enriched, developed, therefore changed), involves interaction and information reunited in an indissoluble unity. Although educational communication is a specific type of communication, each act of communication has an educational character, because it causes changes (of opinion, behavior) in collocutors.

A student's personal development also depends on the characteristics of educational communication. Effective communication in teaching favors learning experiences, it develops communication skills, satisfies and enhances the social needs of the collocutors. Any failures caused by the characteristics of the collocutors or the features of the space where communication takes place must be identified and overcome. Effective communication requires the appropriate transmission of messages, active learning and positive attitudes (towards oneself as well as towards the collocutor and the communication). The use of combined verbal, non-verbal and paraverbal actions is a first prerequisite for ensuring effective communication in the academic environment.

Investigation of online educational communication

Methods of investigation

Our study concerns two correlated aspects of university education. A first objective was to identify the benefits and the limits of technology-mediated communication between the agents of the educational act (teacher-students, student-student). A second objective concerned the use of ICT tools in the direct activity with the students. The sample included 150 students from the Faculty of Energetic of the Polytechnic University in Bucharest and 150 students from the Faculty of Geography within the University of Bucharest.

We applied the following methods of pedagogical research: questionnaire-based survey, interview-based survey, analysis of the academic results of the students.

Description of the investigation data

Our attempts at using technology tools were totally subordinated to education in the physical space. The Psychology of Education course was taught to the students in the first year at the Polytechnic University of Bucharest and at the Faculty of Geography within the University of Bucharest. The harmonization of the teaching in the real physical space

with that in the virtual space was carried out in two variants: for the students from the Polytechnic University the online presentation followed that made in the classroom, while for the students from the Faculty of Geography the presentation made in the classroom was prepared using an online presentation. In both variants, the first step was to build up the platform for each group.

In the first variant, the online presentation included:
- whole course;
- the pyramid of concepts;
- references;
- questions, applications, homework.

The second type of presentation proposed: topic, case studies, the fundamental concepts with their significances, but not structured in a pyramid, a short video which introduced a problem-situation, the course summary, references.

In both cases, the students were given the opportunity to ask questions and explanations using the discussion forum or the electronic mail. The most important questions or those which were asked by several students were presented on the platform together with the answers provided by the teacher.

The teacher proposed to the students in both samples topics, mini-projects to be achieved by them either individually or in group, in a clearly specified and determined time.

In both cases, efforts had been required to prepare the material for the online presentation. The following requirements were respected:
- the content was essentialized, summarized and structured;
- the content was adapted to the needs and potential of the students;
- the content was assesses by testing in order to ensure its scientific correctness, adequate and suggestive form of electronic presentation;
- the scientific correctness and relevance of the content was ensured, as related not only to the students' needs, but also to the (scientific, economic) progress, clarity, concision;
- the content was presented in such forms as to be relevant for an effective learning: theoretical and methodological knowledge, case studies, examples, practical exercises;
- the text and the image were combined so that they would give the students the opportunity to read/see (thus favoring reception, decoding,

conceptualization) and do/apply/solve (thus favoring organization, reorganization, transfer);

- the training in the virtual environment was supplemented by the training in the physical space, also to ensure effective learning.

We should note that the educational activity carried out in the classroom (course, seminar) was always interactive. We can say that this characteristic was enhanced when the students could find online some information about the topic which was to be discussed.

The answers given by the students show the advantages and disadvantages of the training performed carried out in the virtual space. All the students admit that they could enlarge their knowledge by accessing the information made available by the teacher directly, through the material presented on the platform and indirectly, through the references indicated, but also through the forum discussions with their colleagues. 85% of them say that such knowledge enlargement does not always correspond to the deepening of their knowledge, the full proper understanding of the information. Until students receive additional information, explanations, arguments from their colleagues or from their teacher, they may experience (though temporarily) a state of uncertainty or frustration with an effect of extinguished or diminished interest.

98% of the students show that, in comparison with other courses where other strategies are used, they felt a higher responsibility for preparation and a higher interest in the topic approached in the physical space.

The use of the virtual space in education brings the students a larger freedom as related to their personal budget of free time. 65% of them admit that sometimes, having so many, even if not all, materials available, they are tempted to miss courses. We should note that 15% of them missed classes, even if their time budget would have allowed them to attend courses.

A great advantage of online training is the observance of the student's pace of work. In teaching, a teacher must also take into consideration other characteristics of the students, such as their general culture, their specific prior knowledge, intellectual skills, motivational-affective characteristics, areas of interest. Therefore, individualized teaching is only sequential.

The teaching mediated by information technology is truly focused on the student: students read, corroborate information, analyze examples, seek arguments or do homework. However, the informative character prevails, because some students, knowing that they will clarify their

knowledge during the course carried out in a physical space, will only read the teacher's online presentation. Indeed, many students, reflecting on the cases and examples given by their teacher, doing the exercises and resolving the tasks indicated or required by the latter, develop their intellectual skills, interests and scientific competences.

A great disadvantage is the absence of the immediate feedback. The delay of the teacher's confirmation/refutation of the student's understanding can generate a negative state of affairs. However quick the teacher's answers are, they still reach the students with a relative delay.

The greatest disadvantage is the absence of nonverbal and paraverbal forms of communication, the two being subordinated to and supporting verbal communication. This time the nonverbal and paraverbal forms serve verbal communication. Due to such great absence, it is more difficult for the students to gain their ability to correctly decode intonations, gestures, signs in their daily life.

Equally bad is the absence of an emotionally charged face-to-face relationship, the effects of which are the mobilization of our knowledge and communication.

CONCLUSIONS

We consider that in the university environment where there is no requirement for distance learning, the harmonization of the educational activity carried out in the physical space with that from the virtual space is, at least for the moment, a prerequisite for ensuring the real and full development of the students and preparing them for life. It is necessary that, taking into account the scientific progress and the social reality, all the teachers should make use of that progress, to the benefit of their students.

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THE ASPECTS OF COMMUNICATION IN THE EDUCATIONAL ORGANIZATION.
THE COMMUNICATION CONTRACT

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Abstract: *Communication is the result of the permanent exchange of messages, thus generating by harmonizing the knowledge about goals, new ways and means of reaching these goals, but also by the tendency of homogenization of the groups from the affective point of view, motivational and emotional, the unit of vision and action. Communication can have a variety of meanings or features, depending on how it relates to different actions and situations, or phenomena and also takes into consideration the level of human relationships. Educational Institutions are organizations where communication is an essential process and manifests itself in all its forms. The teacher, as a participant in the communication process, has to master the techniques of transmitting information, but in particular, he must apply all methods of interaction.*

Keywords: *communication, educational institution, communication contract, process of education, types of communication.*

Seen as an indispensable part in the optimal functioning of any human community, **communication** is the result of the permanent exchange of messages, thus generating by harmonizing the knowledge about goals, new ways and means of reaching these goals, but also by the tendency of homogenization of the groups from the affective point of view, motivational and emotional, the unit of vision and action.

Besides the fact that it allows people to exchange messages, communication makes it possible, at the same time, to achieve agreement or disagreement, to express and even enforce power, as well as reaching negotiation and consensus (agreement). *To communicate* means not just uttering sounds and words, it also means thinking and knowing. Communication can have a variety of meanings or features, depending on

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how it relates to different actions and situations, or phenomena and also takes into consideration the level of human relationships. Educational Institutions are organizations where communication is an essential process and manifests itself in all its forms.

The teacher, as a participant in the communication process, has to master the techniques of transmitting information, but in particular, he must apply all methods of interaction.

"... the educational institution is the place where communication is taught and learned; where communication is mastered and improved; where communication is being developed; where communication is cultivated. Here, communication has the significance of a human and social value, which is why, the education of communication is an aim in itself, a major objective of the process of education, to which all disciplines have to make their own contribution."[1]

The notion of "*communication contract*" belongs to the French linguist Patrick Charaudeau[2]. He regards communication as a contractual activity based on mutual recognition and the right of everyone to say whatever he / she thinks. "The permission to have" the right to speak "and recognition of the" identity "of the speaker are two facets of the same currency that circulate among the partners of an act of communication." (Patrick Charaudeau). There are two types of partners in the classroom: the teacher and the students, who, together, form a collective identical entity.

As in any communication situation, even in the classroom the partners share the same contract as well as some of the values and knowledge developed within it.[3] Like any contract, the communication one requires the presence of the following criteria:

The parties involved in the contract:
A. The teacher is the person who has a socio-professional status and a relationship of dependence on the educational institution;
B. The student, a participant of the educational system, is in a "do not know" position.
The object of the contract: COMMUNICATION, "to let students know", "to inform".

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[1] Cerghit, I., *Methods of teaching*, Polirom Publishing House, Iaşi, 2011.
[2] (n. 1939) Professor of Language Sciences at the University of Paris, is one of the most well-known representatives of the French speech discourse school, who built the concept of the communication contract, the latter being defined as the set of conditions by which the act of communication is accomplished.
[3] Brule, A., *How do we talk and how do we convince?*, Polirom Publishing House, Iaşi, 2000.

The rights of the parties involved:

A. Teacher: a) **to train**, it is an activity by which the knowledge is transmitted, so that in the teacher-student relationship and the teaching subject, the student goes from „do not know" situation to the condition of having „knowledge"; b) **to evaluate**, - activity by which the results are checked, organizing and scheduling the work according to the school curricula and the progress registered by students (by grading students and / or assessments); c) **choosing** - an activity to overcome the obstacles that may arise during the teaching/learning process, which may come from a student's „not wanting" or „having no power" (intellectual or psychological incapacity).

B. The pupil: a) **to learn** („Learn more!"), Acquiring knowledge; b) **to prove** („Demonstrate"), **to provide** evidence of the acquisition of knowledge.

The Obligations of the Parties Involved:

A. Teacher: a) for training: documents, themes; b) for evaluation: devising the working instructions, corrections (through grades and assessments); c) for choice: justification and valorization of knowledge to give students a reason to learn, clarifying some notions.

B. Student: a) to learn: to listen, to repeat; b) to prove: to answer questions or demands, to repeat, to ask.

The Term: course class.

The communication is not an aim in itself. Its existence cannot be conceived beyond the support of a general policy aimed at achieving the goals assumed by the educational organization. In this situation, the educational organization and communication should be seen as complementary tools and not as independent teaching techniques. This is why **the organization** needs to be **communicative** and **the communication** very **well organized**.[4]

Communication at the "Mircea Scarlat" National Pedagogical College in Alexandria

Analyzing the types of communication[5] that are mostly used at the level of the "Mircea Scarlat" National Pedagogical College in Alexandria, whose principal I am, I have identified the following situations:

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[4] Păuş, V.A., *Communication and Human Resources*, Polirom Publishing House, Iaşi, 2006.
[5] Candea, R., Candea, D., *Managerial Communication*, Expert Publishing House, Bucharest, 1996.

Depending on the direction:

a) the written communication, made by the school documents which ensures the smooth running of the activity in all the units of the college: evaluation / self-evaluation sheets for the activity of the teaching staff, auxiliary or non-teaching staff; teacher support sheets in class; volumes of presence; catalogs; matriculation registers; the portfolios of the methodical commissions or the working commissions; teachers' schedules; pupils' psycho-pedagogical records; event announcements taking place in the unit; the correspondence with parents; admission or baccalaureate files; the organization and operation rules, etc.

b) oral communication, which is relatively easy to do in the school unit. The most common type of such communication is the meeting, which allows to the directors / managers to bring to the attention of staff certain aspects of their work and also allows them to be involved in decision-making. The sessions take place on various levels: the teaching council, the board of directors, functional compartments (methodical, administrative, accounting, library, boarding-house, hostel). The relationship between teachers / masters and students' parents relies on permanent communication. In the oral communication between the director and the teachers, or between the teacher and the pupils an important role is played by the feed-back. The Director must provide a clear feedback to the assisted teacher, which in turn justifies the assigned grade, the teacher must provide clear feedback to each student, both on the acquired knowledge and their assessment, as well as on the behavior and the student's attitude towards class and teacher. Paralanguage and non-verbal communication are equally important in oral communication.

c) vertical communication, which can be ascended (reports, information, free talks, or in the official session of staff meetings where the staff draws the attention of the director to some issues that might affect the organization, can provide solutions to solve them, thus consolidating the group) or descendant (when information is sent from the higher departments, or the management of the unit/ college communicates information about the policy, goals and chosen strategy to the school staff).

d) the horizontal communication, which is established between the teaching staff in the institution, between the teachers of the same methodical working groups, among the teachers from the board of a class where certain problems have arisen and, in order to be solved, tight cooperation is needed.

e) Diagonal communication, when a teacher addresses directly to the

director, without discussing with the person responsible with the methodical group.

Depending on the degree of officiousness:

a) formal communication, which contains all the official information necessary for the achievement of the objectives of the organization and which circulates on the following way: school - teachers - pupils - parents, either in written or verbal form. For the good development of the educational - training process, the school - family - community relationship is of great importance, both for a better management of the space in which the educational process is carried out and to obtain the best results for the pupils.

b) Informal communication, between the teachers closest to each other, who have known each other for a long time and who communicate even after their classes are over, thus discussing informally about personal problems and also about problems related to working with students.

Depending on the way communication is done:

a) direct communication, face-to-face, unilateral or bilateral communication. The teacher-student relationship is the most conclusive example of direct communication during the school year. They are constantly interacting, with particularly important educational consequences.

b) indirect communication, achieved through certain ways which do not allow the feed-back (written documents, phone calls, e-mail).

Within our College there are also established certain relations between leading departments and employees, such as: relations between the directors and the teachers, which impose ascending or descending channels of communication (so we are talking about vertical communication), or relations between teachers, horizontal relations, in order to ensure the smooth development of the instructive-educational process.[6]

Improving the communication process can be accomplished by:

a) active listening, which implies the listener's ability to understand what he is told by placing himself in the position of his interlocutor;

b) constructive feed-back, giving interlocutors signals about what we think and feel about a message or a situation. For this, the feed-back must be straightforward and based on mutual trust between the issuer and the

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[6] Gamble, T., Gamble, M., *Communication works*, McGraw-Hill Publishing House, New York, 1993.

receiver, it must also take into consideration the situations where the receiver can react, have a specific character (not a general one), and it must not overload the receiver with information and therefore it has to be transmitted sequentially.

c) Developing upward communication ways/ channels, which involve direct communication with staff, spending more time next to them discussing issues related to their work.

d) Understanding cultural differences, ethnocentrism being a major source of difficulties concerning communication.

e) organizing the space needed for communication, knowing that effective communication is also influenced by the ambience or the comfort felt by the interlocutors in the place where the message exchange takes place.

f) the use of advanced technology in the field of communications, e-mail, using mobile phones for conferences, social networks, etc.

By ensuring a good quality communication, which also ensures a good quality education, we can respect the principle of life of the pupils and teachers at CNPMS "Only by Giving You Will Be Given!"

The ultimate goal of the activity in our institution is the quality education for pupils, thing which can only be achieved with the help of a quality communication, with the directors, the teachers and all the factors involved.[7]

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FORMATION OF HUMANISTIC VALUES OF THE FUTURE SPECIALISTS
OF AGRARIAN SECTOR BY MEANS OF FOREIGN LANGUAGE

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Abstract: *The article deals with the concept of humanistic values and values orientations; the influence of the value system on the formation of the personality of the future specialists of agrarian sector is determined. The author considers the educational potential of the discipline "Foreign Language", which influences on the development of the person's motivation and value sphere. Forms and methods of teaching with the use of value-oriented didactic materials intended for teaching a foreign language at agricultural universities are presented.*

Keywords: *values, values orientations, humanistic values, experts of the agrarian sector, forms and methods, education, foreign language.*

Introduction

One of the distinguishing features of the modern educational space is its axiology, that is, the installation on the formation of a value relation to himself, people, the world around him and his professional activities.

In this regard, the humanistic values that the specialist of the agro-industrial complex guides to the humanistic effect of their achievements are gaining special significance**.**

The training of a qualified specialist of the agrarian sector, a entire person with a priority of common to mankind values is the main task of higher education.

In the training of specialists in the sphere of agrarian production the problem of the formation of professional and moral value orientations for future farmers is very relevant, because the negative processes of devaluation of cultural wealth have not gone round the field of agrarian culture. Agrarian activity is associated with many problems, the

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determining factor in resolving which should be the priority of cultural and moral values over economic ones. Environmental crisis, inhumane economy, predatory attitude to land, the production of genetically modified products and so on are the range of problems, solution of which depends on what values will be internalized in future specialists of the field of agrarian production. An integral characteristic of a specialist, at the same time with a high level of knowledge and skills becomes a stable system of values of the individual.

All this puts before the teacher of higher education an important task of educating a student, and in this process absolutely all subjects, including foreign language, should be involved.

In this aspect we consider, it is important to study the role of foreign language in the cultural and moral formation of a future specialist.

The analysis of the scientific literature

The analysis of scientific literature gives the conception of the state of development of the problem of formation of young generation's humanistic values. In psychological and pedagogical researches of recent years (L. Arkhangelskii, G. Ball, E. Bondarevskaya, M. Boryshevsky, N. Gannusenko, C. Chorna) the importance of cultural and moral education of modern youth is emphasized and the low level of formation of humanistic values in them is mentioned.

The study of formation of humanistic values, the age patterns of development of value orientations are presented in the works of psychologists L. Božovich, L. Vygotsky, M. Zabrotsky, I. Kon, B. Kruglov, A. Mudrik, S. Rubinstein and others.

The question of the role of foreign language in the cultural and moral development of the individual was covered sufficiently in the domestic and foreign scientific literature. The research by I. Bim, I. Zimnya, G. Kityagorodskaya, B. Korostelov, A. Leontiev, E. Passov, devoted to the study of the role of foreign language in personal development have considerable importance. Axiological aspects of foreign language are revealed in the works of N. Kuzovlev, O. Leontovich, H. Myshak, Pustovalova, L. Rytikova, O. Sirotin, O. Stolyarenko, I. Tymoshchuk.

Studies show that foreign language can become an effective means of forming a system of humanistic values due to its significant axiological potential. However, despite the special significance of this problem, it has not yet found enough coverage in scientific works devoted to determining the potential of foreign language in the formation of humanistic values of a future specialist of agrarian sector.

The purpose of the article

In this regard, the purpose of our article is the substantiation of the educational potential of the discipline "Foreign Language", which should contribute to the formation of humanistic values of a future specialist at higher agricultural educational institutions.

Definition of humanistic values in the scientific literature

In scientific research, priority is given to social values - an important element of culture that provides a general strategic regulation of human behavior. Important components of social values include humanistic values, priority of which is determined primarily by their "rootedness in social life, since the values of humanism are the most fundamental in a social structure"[1].

When understanding the concept of "humanistic values" you must take into account what semantic load is the term "humanistic". The adjective "humanistic" originates from the Latin root humanus - "human" and it is related to the concept of man, respect for his dignity, that is, directed to man as the highest value. Love for oneself, which does not exclude love for others, the affirmation of the human "self" these are the determining values of humanistic ethics.

Taking into account the semantic load of the concept of "humanistic" ("directed to man" as a value), in the context of our study of humanistic values, we understand the values that are realized in the activities and communication of personality for others. From the standpoint of humanistic ethics, people are happy only in their interaction with others. He has only one way to be in unity with the world and in harmony with himself is to realize their abilities. It will be good both for him and for society[2].

The analysis of psychological and pedagogical literature allows us to conclude that the humanistic values of the individual characterize its relation to other people, to themselves, to nature, and also help to comprehend the personal experience of observance of social norms, form the readiness of the individual to a certain kind of behavior, creative self-improvement.

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[1] Shved, M., *Idei humanizmu v suchasnii pedahohitsi.* Dialoh kultur, 1999, p. 107.

[2] Tepla, O. M., Formuvannya humanistychnykh tsinnostey u studentiv ahrarnykh vyshchykh navchal'nykh zakladiv u pozaaudytorniy diyal'nosti: avtoref. dys. na zdobuttya nauk. stupenya kand. ped. nauk: 13.00.07., 2008, p. 18.

Axiological opportunities of foreign language

The most important role in the formation of humanistic values of university students belongs to the subjects of the humanitarian cycle, which includes foreign language. Foreign language has a significant axiological potential and contributes to the effective formation of value orientations as a general humanistic and professional character.

The specifics of studying foreign language are precisely such that these classes have more possibilities for the realization of the developing personality potential. The axiological possibilities of the discipline "Foreign Language" are manifested, first of all, in the content of didactic materials. Valuable content has educational materials (text, visual, etc.) that contain country-specific information (history, traditions, way of life of people), aesthetic information (the art of the countries language of which is being studied), as well as situations, exercises, conversational topics, which reveal the problems of ethics, morality, and humanity. In addition, learning takes place in a constant comparison, a dialogue of cultures, which results in an understanding values of their own country and of common to mankind values.

As mentioned above, the selection and use of value-oriented didactic materials is an important condition for the formation of the personality and professional qualities of a future specialist of agrarian sector in the process of teaching foreign language. The content of the teaching material in foreign language should facilitate awareness and acceptance by students of universal human values, the development of the values of human culture, the formation of personal and professional qualities of a future specialist[3]. The lack of relevant textbooks in foreign language for higher education schools encouraged us to create a curriculum and the selection of modern materials that actualize common to mankind values.

The axiological capabilities of foreign language can be represented not only in the form of linguistic, cultural and professional knowledge, but also in the methods of organizing classes that would promote the free development of personality. Therefore, for the successful upbringing of the humanistic values of the personality of a future specialist, it is necessary to search for such forms and methods of teaching that reveal the axiological potential of the subject "Foreign Language".

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[3] Myshak, H., *Formuvannya humanistychnoyi spryamovanosti maybutnikh biotekhnolohiv u protsesi vyvchennya inozemnoyi movy (metodychni rekomendatsiyi).* Vydavnycho-polihrafichnyy dim «Format», 2014, p. 59.

Forms and methods of teaching with the use of value-oriented didactic materials

The theoretical basis of axiologically directed foreign language learning is a personally oriented approach, which determines the inclusion of psychological mechanisms for the formation of value orientations.

Taking into consideration that the formation of value attitudes occurs as a result of communication, when the mechanisms of interiorization of values, the main of which are emotional reaction, assessment, feelings and experiences, can be argued that the mechanism of formation of value orientations should be based on live communication. Therefore, great opportunities for the education of humanistic values of students in foreign language classes have dialogue forms of work: disputes, discussions, conversations "round-table".

Dialogue is the collaboration of the participants in the educational process, on the one hand, the different groups of students, on the other - the students and the teacher in order to find a solution jointly. Therefore, the dialogue is aimed at finding common denominators, the expansion and possible change of their own sight, openness in relationships[4]. Taking into account the dialogue nature of consciousness, it is the collective discussion of views, judgments, active forms of interaction (imitation, business games, creation of problem situations) contributes to the professional self-identification of students. Dialogue requires the emergence of a position, defending their own views, involves the coexistence of different opinions, initiates a situation of exchange of values, the search for common sense.

In communication, students have the opportunity to identify maximally their value qualities, to master the norms of behavior in interaction with other people, to acquire individual ethical experience, to evaluate the actions and actions of others and to get an assessment of their actions. Indeed, humanity of the student's personality, his humanistic worldview are manifested in relation to other people[5].

To increase the effectiveness of forming the humanistic outlook of future specialists, we have also used discussions as a broad public discussion of the controversial issue. Let's consider an example of such a

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[4] Suvorova, N., *Interaktivnoye obucheniye: novyye podkhody. Uchitel'*, 1, 2000, p. 25.

[5] Bondar, H.O., Formuvannia humanistychnoho svitohliadu maibutnikh uchyteliv u protsesi vyvchennia filolohichnykh dystsyplin *(Doctoral dissertation, Bondar Halyna Oleksandrivna)*, 2013, p. 232.

communicative exercise of a controversial nature, which is a problematic situation, for students of the Agrobiological Faculty of Agrarian Higher Educational Institutions.

Students are divided into two groups, each of which receives a task: one group should find the benefits of genetically modified products, the second - the disadvantages. It is given some time for discussion within the group, then the participants put their thoughts and try to prove the correctness of their position. Such situations encourage a future specialist to perform tasks that require considerations, own evidence, refutation of statements of any provisions, that is, contribute to the formation of value judgments.

There are great opportunities for the upbringing humanistic values of future specialists in foreign classes with the method of solving situational problems (case method). While studying business English, the method of solving situational problems is used in working with authentic texts, which describe the problem (conflict) situation, which requires an extraordinary and positive solution. While working on a particular case (case), students are not in the passive role of recipients of information, but are in the center of the process of solving the problem due to the chosen form of work in mini-groups, in the team. The process of decision-making is organized interactively. Here are examples of situational problems that have been solved: "The transition to sustainable agriculture and the use of effective agricultural practices," "Find modern models of innovative agricultural development," "Find a compromise solution for the use of genetically modified products." Attention was paid to modeling situations that demanded a value choice, intensified the value consciousness of students. Spoken topics and texts for reading and listening texts that have a humanist orientation were selected. Particular attention was paid to the professional and personal qualities of future specialists in the agrarian sector, which are necessary for successful livelihoods.

Consequently, the content of the training is based not on the "passing of educational topics", the study of the finished texts, but on the discussion of vital life and professional problems, the need to express their attitude to events, substantiate and defend their own opinion.

In addition to the discussion, there is a great potential for forming the education of humanistic values of students in foreign language lessons, such a form of work as a conversation at a round table - a group exchange of thoughts between students. During the conversation, students exchange prepared monologues that stimulate unprepared speech of others. This

form of work develops the ability to build monologues logically and consistently, disclose their opinions, express their attitude to the problem of discussion, respond to the statements of others, supplement them, etc.

Thus, during the round tables "Personality and professional qualities of a specialist of agrarian sector", "Problems and tasks of agriculture", "Land is as the basis of agricultural production", "State and prospects for the development of agrarian science", "My future specialty", "Observance of humanity in relation to nature" participants discussed the issue of the correlation of humanistic morality with their future professional activities. Students came to the conclusion that humanistic values are a key component in the professional activities of a specialist in the agrarian sector.

At the final stage of studying each topic, when students already have a sufficient amount of vocabulary, the method of projects is used. The method of projects is a joint work of a teacher and a student, in which language communication serves as a means to achieve the goal of another activity aimed at finding a solution to the problem that has arisen. The method of projects in contemporary interpretation always involves a problem that is subjective or professionally important for students. In addition, this method is not just the consideration and study of the problem, but also the practical implementation of the results. By engaging in any project, the student must study different views and approaches to solve the problem, be able to analyze the results and eventually protect their project. At the same time, in the process of practical and theoretical activity, the student acquires knowledge, and this knowledge becomes his own knowledge, and not abstract thought.[6]

The project method involves the presence of a socially and personally significant problem. For students of agricultural universities it can be a problem of modern technologies in the agricultural domain, the problem of providing the population with quality food, problems of production of genetically modified products, bio-security and many others.

The role of a teacher in the design methodology is to arouse interest in this or that problem, and then provide linguistic and organizational support. From the perspective of values aim of the project is update certain humanistic values selected by a teacher as learning goals and create some personal qualities developed in activities only and can not be learned verbally. These qualities include autonomy, responsibility,

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[6] Polat, Ye. S., *Metod proyektov na urokakh inostrannogo yazyka. Inostr. yazyki v shkole*, 3, 2000, p. 9.

creativity, tolerance. In addition, during the project, students gain experience in cognitive and research activities[7].

None of the most modern educational technology does not give the expected results without pedagogical influence of a teacher, indispensable component personality of whose should be focus on equitable and equal interaction with ability, ability to solve problems of morality, resulting in learning[8].

The role of a teacher in formation of the student's personality is manifested not only in the correct selection of content, technologies, forms and methods of teaching, but also in the systematic, purposeful work of himself, in the development and improvement of moral qualities of his own personality. Pedagogical influence is carried out in the process of various activities and communication as a moment of disclosure, demonstration and transfer of the teacher's personal value relation to what or to anyone.

Conclusions

According to the results of the research, we have established that the axiological potential of foreign language manifests itself in the content of didactic materials (texts, audio and video materials, topics, situations); in methods and forms of training; in foreign language students' activity; personal and professional qualities of a teacher. The process of mastering foreign language promotes the formation of a system of students' value orientations important for their professional development. The foreign language together with other disciplines contained in the curriculum has a profound effect on the qualifications of graduates, by deepening their professional orientation; stimulates the stability and effectiveness of personal qualities of the future specialists.

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THE EMPIRICAL STUDY OF THE SOCIAL IMPLICATIONS OF INSTITUTIONALIZATION IN THE ELDERY

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Abstract: *"This empirical study addresses the issue of the social assistance management system for institutionalized elderly people.*

__The purpose of this study__ is to present the problems of the psychosocial implications of the institutionalization of elderly people.

Older people need special attention; which adds to social factors: the decline in income, the lack of family or the inability to provide supervision and care arise as a consequence of serious disability - the lack of a system of immobilization, incontinence, loss of autonomy and self-service capacity Institutionalization of people aged 3 and 4.

__The research methods__ used have been studied by the case, the observation technique and the comprehensive conversation.

The present study has shown that for the elderly, the most favorable environment remains the family - the vital factor, and for a possible institutionalization a psychological training.

__In conclusion__, regaining the elderly autonomy, a vital tone and social reintegration depends on the qualities of the group in the institutions of institutionalization."

Keywords: *institutionalization, quality of life, elderly people, social assistance, family, social implications.*

The quality of the old people's lives represents one of the most relevant evaluative notions, in order to define not only the aspects of the material life, but also the other aspects involved in the status of an old person, including the personal options and preferences of the older people. There are certain inequalities concerned with the living space conditions, the access to services, the communicational isolation, the absence of an active

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social assistance for the older people[1].

The old persons need a special attention. They need somebody to be there for them whenever it is necessary, to take care of them, to make sure they have everything they need, that they took their medicines in time, that they have the proper food, that they can spend their time in a pleasant way.

As they become older, as a consequence of certain serious invalidities – the immobilisation syndrome, the incontinences, the loss of the autonomy and of the self–service capacity – to which we can add the social factors: the reduction of incomes, the absence of a family, or their impossibility to provide for the person's supervision and care, the increase in the solicitations for long–term hospitalization[2].

The environment inhabited by the people of a community is an ensemble of things and people, a result of their expectations, wishes, aspirations. Spatialization is not a strict projection of the social organization, but we cannot deny the fact that it renders it. Teh social reality is the one we notice in towns, villages[3].

In order to understand, explain and intervene efficiently in teh social environment of an old person, we must notice carefully her habitat, the collation of the objects in the community the person is part of, the walking, informational and recreation possibilities.

If we were to analyse the global context, as well as the ideology and the "visible" behaviours of the institutions and inhabitants, we will easily understand why and how the social problems of the old persons appear.

Case study
The institutionalization of the old persons – an extreme solution with psychosocial implications

The finality of the social assistance offered to the old person is the efficient intervention. Neither theory itself can assume the scientific monopoly, it is not the only one that contains the truth.

In the paper entitled *La recherche en travail social* [4], the research in the field of social assistance destined for the old person is defined as a

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[1] Zamfir, C., *Social Policies in Romania*. Bucharest: Expert Publishing House, 1999, p. 109.

[2] Iucu, R., *Management and management of the class of students. Theoretical and Methodological Fundamentals.* Iasi: Polirom Publishing House, 2000, p. 165.

[3] Dumitru Andrei, *Physiotherapy in pediatrics. Theoretical and Applied Landmarks*, 2016, Craiova, SITECH Publishing House, p. 128.

[4] Joita, Elena, *Educational management*. Iasi: Polirom Publishing House, 2000, p. 121.

methodology for investigating the phenomena, the problematic facts in a dated, localized social situation, whose identification and analysis are carried out in the perspective of an efficient intervention.

From the population aged 65 and more, 4% is permanently hospitalized. According to some authors, this is only a disguised form of the old person's isolation, promoted by the family and the society. We can notice a growing pressure coming from both the families and certain hospital units, (with patients or long and frequent hospitalizations), meant to force the hospitalization in *hospital-nursing homes*. The decision assumes a big responsibility and it must deal only with the medical or social emergencies. The most favourable environment for an old person remains his or her family, (this what the old persons wish), which is the reason why the return home is a desideratum, especially when the residence conditions are good. Just in case, the psychological training of the old person must always be done, in order to avoid the adaptation disorders. In the units destined for the old people, (old-age homes, hospital-nursing homes), the assistance must be provided by a team, (a general practitioner, a pediatrician, a psychiatrist, a psychologist, as well as a physiotherapist).

The main role is held by the medical assistance and the caretakers.

Their moral qualities are indeed necessary in these units. The team must instill confidence and courage in the patient and cheer him up. The old person's future, the recoup of his autonomy, of his vital tonus, the social reintegration depend on the *qualities of the medical team*. This is the reason why the psycho-affective support, the respect for the old person's dignity are basic conditions. The family represents for old persons the vital, fundamental factor. That is why the family's resources must always be exploited. The conflict between the generations exists, but that is not a rule. The phenomena of rejection and the violent acts manifested in relation to the old person must be known, dealt with and disproved as far as possible. In many cases, the hospitalization is not favourable for the old person. Teh stress generated by the removal is a reality. Generally, the family manifests various behaviours: cooperation, hyper protection, culpability, panic, distress, even abandonment and rejection. When there is no other possibility, when the patient is alone, when his life within the family is impossible, the *doctor and the team* he manages must assume all the functions of a normal family: patience, affection and moral support. Due to the poor material situation, the old persons confront themselves with acute problems, such as: the abandonment of the active, social roles, precarious health, loneliness, dependency on the others, the feeling that I

am a "burden" for both family and society. In relation to these problems, the **nonexistence of an institutionalized system of social protection and support**, of residence assistance contributes to the adoption of **institutionalization** as an extreme life solution, most often at the initiative of the old person's family or relatives. The old persons deprived of any kind of resources obtain food directly from *the poor fellow's canteen*, *charitable organizations* that support materially this category. There are several non-governmental organizations in Bucharest and in the country that transport *food* from the Central Canteen *to the houses* of the older persons, but the absence of the means of transportation put an end to this generous activity[5]. Although at the global level, the institutionalization represents an extreme solution. Thus, the veritable social protection of the old people must be provided at home. In Romania, the process of institutionalization is still a necessary solution, as long as the hospitalization solves the need for a home to live in, to provide for the necessary food. In many cases, it confers the old people a feeling of safety. In the Occident, there are systems of protection that make sure the institutionalization is a voluntary act, carried out only at the request of the beneficiaries. However, the specialists warned about the fact that the existence of certain elegant, or on the contrary cheap old-age homes might tempt the families abandon the old people in such institutions.

Such a temptation was called by the French doctors "a perverted effect of gratuity." *The daytime center* is a form of institutionalization where the old people spend their morning, while in the afternoon they are taken home. Such a form was established for the first time in Cluj, within a project developed by the collaboration of the Society of General Practitioners, the Romanian Nursing and Social Assistance Association of Babeş-Bolyai University[6].

In March 2018, a study was conducted in the *Center for the elderly care* and in the *Care center for the old people* in Pitesti - Gavana, where a number of 30 old people were questioned. They answered a series of questions concerned with the conditions of subsistence, the relations between the old people, as well as those between them and the staff involved in the development of the activities in the center and nursing home for the
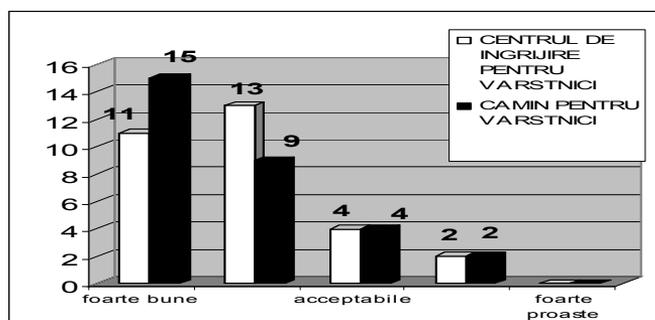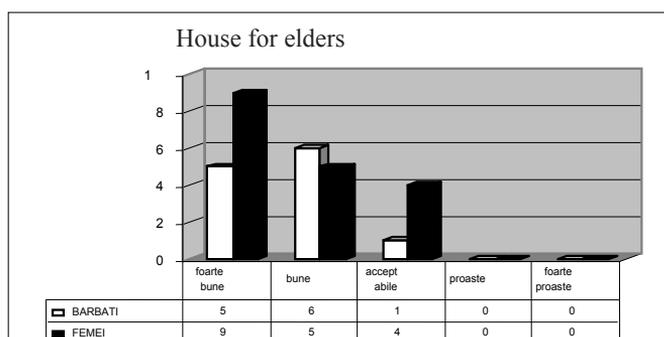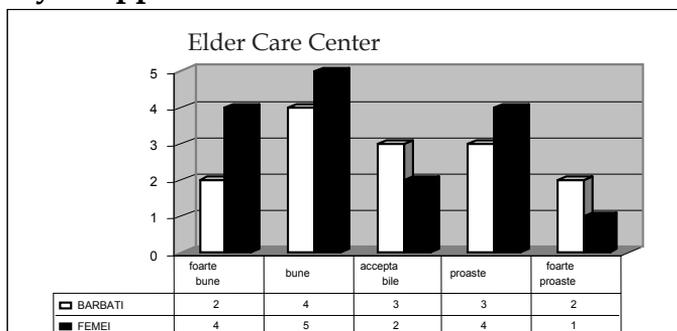
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[5] Kotler, P., *Marketing for Nonprofit Organizations.* NJ Pretince Hall, Englewood Cliffs, 1982, 217.

[6] Enăchescu, C., *Treaty of Psychoanalysis and Psychotherapy.* Bucharest: The Didactic and Pedagogical Publishing House, 1998, p. 155.

elderly. The approach to the relation between the elderly and their relatives and friends was of great interest. We had in view the degree of content with respect to how the older institutionalized people are treated, the psychosocial problems they are faced with and especially the psycho-somatic implications encountered in the special centers destined for the elderly. The comparative presentation of the data is briefly brought forward below, after the data extraction form the filled questionnaires. The questions together with the centralized data are rendered below[7].

1. How do you appreciate the conditions in this institution?

Elder Care Center

	foarte bune	bune	accepta bile	proaste	foarte proaste
BARBATI	2	4	3	3	2
FEMEI	4	5	2	4	1

House for elders

	foarte bune	bune	accept abile	proaste	foarte proaste
BARBATI	5	6	1	0	0
FEMEI	9	5	4	0	0

We have interviewed 30 persons form the care center for the elderly in Piteşti - Gavana and 30 persons from the center for the elderly care with respect to the conditions of life in these centers. Consequently, 50% of the old people in the care center for the elderly stated that they benefited from very good conditions, compared to 33% of the old persons in the care center for the elderly. A third of them mentioned that the conditions were decent, acceptable, while 45% of them stated that they benefited from acceptable conditions, where they could spend the rest of their lives. A small percent of the old people in the center and those in the care center declared themselves to be unsatisfied with the precarious conditions. There are still many things that can be done for the institutionalized system, in order to provide a decent living to the old persons, to confer them an equilibrium and a material and psychological good feeling[8].

2. How do you appreciate your relations with the other old people in the institution?

Elder Care Center

	foarte bune	bune	acceptabile	proaste	foarte proaste
BARBATI	7	4	3	0	0
FEMEI	8	6	1	1	0

House for elders

|	foarte bune	bune	acceptabile	proaste	foarte proaste
BARBATI	6	4	1	1	0
FEMEI	10	5	1	1	1

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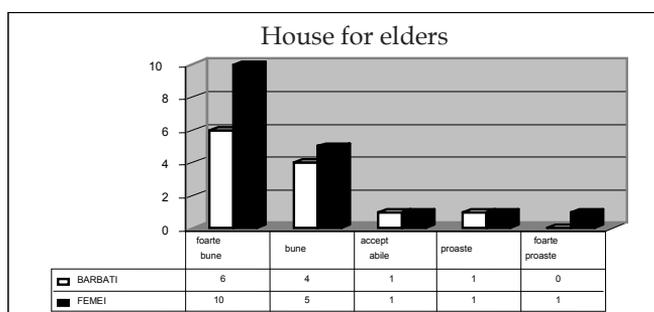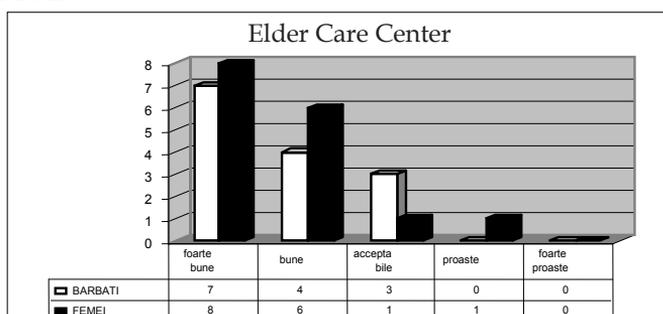
[8] Durkheim É., L'Écuyer, *Méthodologie de l'analyse développementale contenu.* Presses Universitaires de Québec, 1990, p. 234.
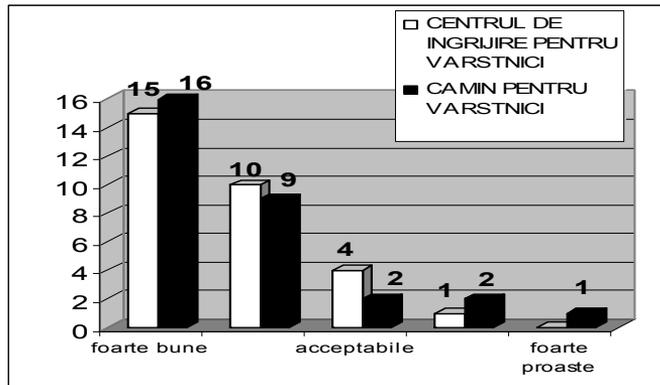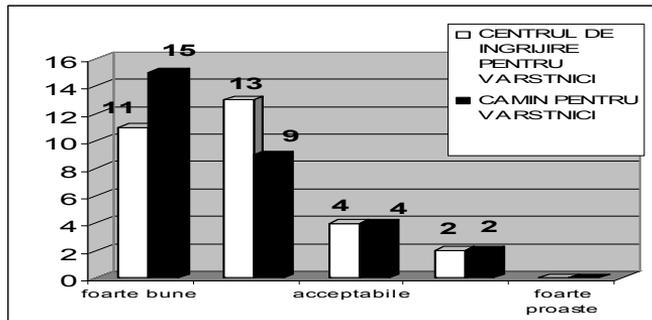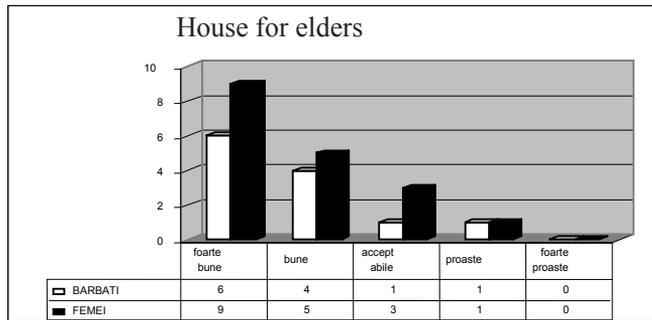
We must not neglect the relation between the old people that are hosted by both the center and the care center destined for the supervision and care of the elderly. We noticed a state of happiness and calm, the communication was efficient, taking into account the similar ages and the common preoccupations. 5% of the old persons interviewed stated that they had communication problems[9]. We should not forget about the fact that they come from different environments, they have different preoccupations and different cultural degrees. Further on, we can notice a good communication in the nursing-home for the elderly, an efficient management that instills to the old persons peace, calm and safety. Thus, the relations between them are not influenced by the adjacent problems[10].

3. How do you appreciate your relations with the institution's personnel?
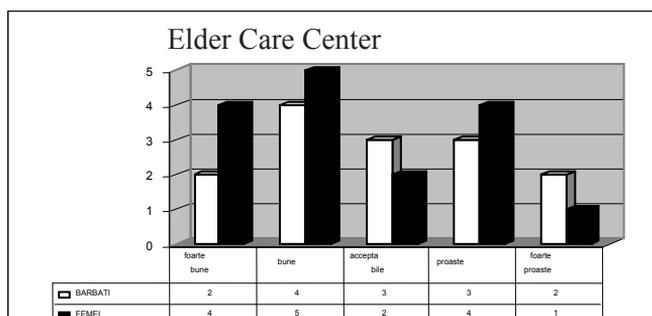

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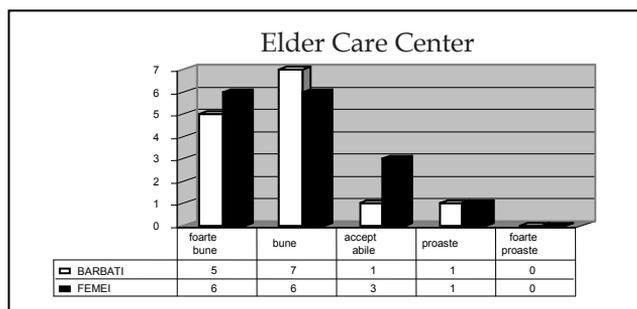
[9] Vlăsceanu, M., *Psychosociology of organizations and leadership*. Bucharest: Paideia Publishing House, 1993, 116.
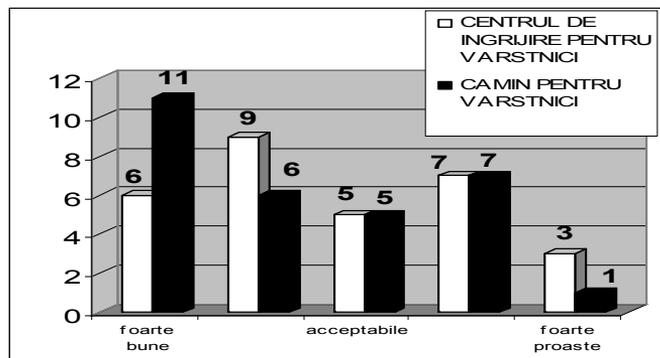
[10] Maddi, S.R., *Personality Theories.* Chicago: The Dorsey Press, 1980, p. 182.

House for elders

	foarte bune	bune	accept abile	proaste	foarte proaste
◻ BARBATI	6	4	1	1	0
■ FEMEI	9	5	3	1	0

(Second chart: CENTRUL DE INGRIJIRE PENTRU VARSTNICI / CAMIN PENTRU VARSTNICI — foarte bune 11, 15; acceptabile 4, 4; foarte proaste 2, 2; values 13, 9 shown)

A significant percent of the elderly in the care center for the elderly in Piteşti - Gavana stated they had very good relations with the constituent members of the unit's personnel, while 23% of them sustained that the relations between them and the personnel were unacceptable. 5% of them rendered their discontent towards the behaviour and attitude of the personnel in the special care centers destined for the old persons. As to the comparative situation of the two centers, we can notice an efficient communication within the Care center for the elderly and less efficient within the Center for the elderly care.

4. How do you appreciate your relations with your relatives, or friends?

Elder Care Center

	foarte bune	bune	accepta bile	proaste	foarte proaste
◻ BARBATI	2	4	3	3	2
■ FEMEI	4	5	2	4	1

House for elders

	foarte bune	bune	acceptabile	proaste	foarte proaste
BARBATI	4	2	3	3	0
FEMEI	7	4	2	4	1

Legend: CENTRUL DE INGRIJIRE PENTRU VARSTNICI, CAMIN PENTRU VARSTNICI

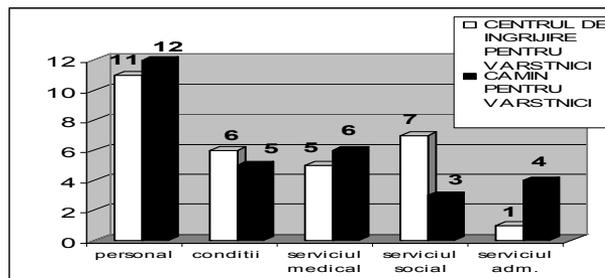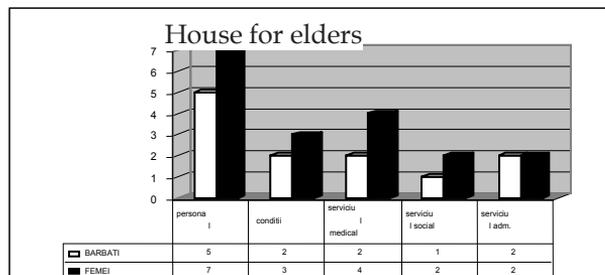|	foarte bune	acceptabile	foarte proaste
CENTRUL DE INGRIJIRE PENTRU VARSTNICI	6	9	5	7	3
CAMIN PENTRU VARSTNICI	11	6	5	7	1

The communication between the institutionalized persons and their family, relatives, those who come to visit them remains very important. The psychic state will be much improved if they do not experience the feeling of abandonment and if they feel that they belong to someone for the rest of their lives, they are not forgotten. 33% of the old persons in the care center for the elderly sustain that the relation between them and the ones that visit them is very good, that they are looking forward to the weekend, to see their nephews and learn about their close relatives and friends. 20% of the old people in the center declare themselves contented by the relation with their family and friends. A small number of old persons feel the state of abandonment. These need a special care and attention, as well as psycho-therapeutic assistance[11].

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[11] Neamu, George, Bocancea, C., *Social assistance elements*. Iasi: Polirom Publishing House, 2004, p. 102.

5. Which of the following services should be changed in this institution, according to you?

Elder Care Center

	person al	conditii	serviciu l	serviciu l social	serviciu l adm.
BARBATI	5	4	1	2	2
FEMEI	6	4	2	1	3

House for elders

	persona l	conditii	serviciu l medical	serviciu l social	serviciu l adm.
BARBATI	5	2	2	1	2
FEMEI	7	3	4	2	2
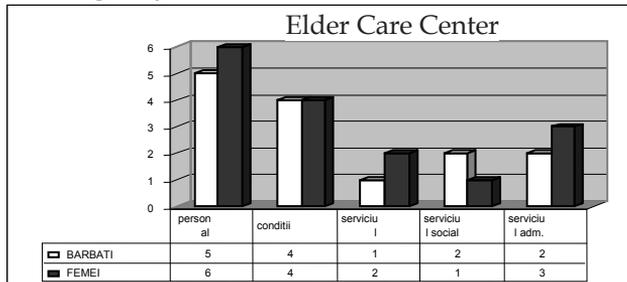
One of the important aspects approached is represented by the services offered to the old people. The services offered to the institutionalized improved a lot after 1989. The impact of the changes both in Romania and abroad was felt at the level of all the regions that have centers destined for the assistance of the old people. 34% of the old people interviewed both in the center and in the care center destined for their assistance declare themselves contented by the services offered within the institutionalized environment. The medical and social conditions improved a lot, which is also valid for the administrative services offered. The personnel that offers assistance is qualified, so that we can state we can make common cause with the EU member countries with respect to the services offered to the old people.

Similar initiatives for the support of the elderly have been developed in several Romanian localities by several **foundations**, whose main objectives are: the deinstitutionalization or semi-institutionalization of the old persons, their protection, recuperation and social integration, the reestablishment of their feeling of dignity.

One reglementation that we consider extremely important makes reference to the evaluation of the medical, social and psychoaffective needs of the elderly, on the basis of a national grid, that is revised every three years. The implementation of the evaluative devices should be associated with interdisciplinary teams consisting of doctors, sociologists, psychologists and other specialists that belong to the socio-medical area.

In the paper entitled **The diagnosis of the quality of life in older age in Romania**, Hildegard Puwak mentions that in the care centers destined for the old persons, women are predominant in a proportion of 70%. According to the age distribution, 80% of the institutionalized persons are over 70 years old and almost 60% are over 77. More than 50% of the level of education of the old persons in these institutions is below the average level. There is a direct relation between this level and the social status of the pensioner.

Although after 1990, many changes have been made with respect to the institutions for the old persons, there are many institutions where the elderly are depressed, unhappy. The studies have demonstrated that they have less vitality and they die earlier than the other persons of the same age, in the society. These are the aspects concerned with the psychological, but also psychosocial implications of the institutionalized old persons. Schultz and Bremmer mentioned in 1977 psychological disorders and sadness in the case of these persons, especially when the transfer from the familial to the institutionalized environment was involuntarily achieved.

Conclusions and recommendations

1. The establishment of *Private care centers* for the institutionalized old persons – offers for a fee proper lodging and food conditions, as well as an adequate medical assistance, occupational therapy and multiple possibilities to spend their leisure time.

For this segment of the population, there must exist a data basis consisting of medical personnel: former or actual medical attendants - medical assistants or nurses, persons with experience in this field, willing to work according to a flexible program, from several hours a day to an extended, day and nightly program, or even at the patient's residence or

in other location, (hospital, etc.).

The choice of such a person depends on the following elements:

- The old person's degree of moving;
- The necessary medical assistance and the assistant's degree of specialization;
- The required working program.

The employee's responsibility aims at an ensemble of activities meant to create an environment proper for the medical status of old person or of the patient, from the observation of the medication, of the hygiene to the alimentation and maintenance and improvement of his or her mental capacity, by conversation and company.

Mission. The private care centers aim at incorporating professionist services, recruit and place the necessary personnel on the segment of low personnel.

Personnel function (the recruitment of personnel), comprehends the ensemble of activities inside the organization necessary for the achievement of the objectives concerned with the provision of the necessary human potential. This includes:

1. the recruitment, selection and promotion of the employees;
2. the professional training and improvement;
3. the organization of a performance evaluation system;
4. the organization of an incentive system for the employed personnel;
5. the evaluation of the degree the human resources are taken into consideration when strategical decisions are implemented.

The team. **The private care centers** need a young and ambitious team, made up of persons with specialized studies in the field of socio-medical assistance, willing to answer promptly and efficiently to the old people's requests.

The private care center aims at:

- offering social services, free food, health assistance, (medical consultations, free treatments) to a big number of old persons.
- creating jobs on determined period.
- arranging and equipping the care center with a physiotherapy cabinet and a library.
- releasing medicines for the old people
- offering informational and medical sessions sustained by private guests.

The beneficiaries can be persons in the third age, that is part of the category of those persons affected by extreme or severe poverty, that are faced with social and health problems, the persons with different degrees of dependency, those affected by social exclusion, being deprived of material and moral support from their families. There are also the homeless old people, the so-called "the old persons living on the streets," or those that live in temporary shelters.

Services.[12] The provision of support is realized strictly according to social-humanitarian grounds, on the basis of the social-medical evaluation, irrespective of the ethnic or religious membership.

The International Ethical Standards of the social managers, established by agreement with the Universal Declaration of Human Rights as well as with other conventions that derive from these. Starting from the basic principle of a social manager, according to which the manager contributes to the improvement of the individual well-being, the International Ethical Standards of the social managers regulate the relations between:

⇨ **the social manager and teh social problema**, where there are stipulated the standards concerned with the identification, comprehension and interpretation of the individual and social needs;

⇨ **the social manager and the client**, that make reference to the principles related to the collection and usage of the information concerning the client's situation, as well as the ways of working with the client;

⇨ **the social manager and the organization** he works in, concerning aspects related to the procedures and practices adequate to the services offered by the organization;

⇨ **the social manager and the colleagues**, where there are stipulated the standards concerned with the promotion of the opportunities of information and experience between the specialists. It regulates the situations when the professional ethics is not observed;

⇨ **the social manager and the profession**, making reference to the modalities of maintaining and implementing the professional values within the practice of the social management.

1. The establishment of **Kindergartens destined for the old people/Clubs** with a view to offering programs that aim at reeducation

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[12] Valentin, V., *Theory and practice in the management of community care*. Iasi: Polirom Publishing House, 2003, p. 62.

and the prevention of the social isolation, the maintenance of family relations, exempting those who are occupied from certain activities.

The Club of the old persons allows the access of both the assisted and non-assisted persons. Those who will frequent the future Club, will be the beneficiaries of various activities – counseling, occupational therapy, re-creation by competitions, balls, literary circles. Within such an environment, the older persons will certainly feel comfortable and those excluded by the society out of various reasons will feel the beneficial effects of a non-hostile treatment. Such a place is first of all a healer of the social wounds.

2. The establishment of an *Agency of social services for the support of elderly people at home* to enable their everyday independence (information services, consultancy, transportation on demand, supply, community care, emergency interventions, teleassistance for those with special needs).

Objectives:

- the revitalization of the feeling of membership inside the community – by the frequentation of the religious services and the facilitation of the access to counseling;

- the organization of elderly meetings every two months – meant to combat loneliness, which most of the times brings about depression. These meetings have the role to encourage, they offer the elderly the opportunity to discuss on different themes and find together solutions to the problems faced by each of them;

- the organization of social activities and walking in the open air;

- the voluntary involvement of the old persons with a good physical condition in meetings and visits paid to the assisted persons' residence.

In France, there are groups of autonomous buildings, equipped or not with collective services, (repairs, laundry washing, medical observation, beauty center, re-creation spaces), whose use if optional. The residents pay a fee for the various services. They can cook in their building and they receive help from the services of domestic assistance. In France, the prices for such services vary from one region to another, while the care is financed by the health insurances.

The methods used for the achievement of this study were:

• *the analysis of the documents* that were made available for us by the information sources from the data bases of the Ministry of Labour, Social

Solidarity and Family, The Foundation of the Old People in Argeş County. The information obtained have been quantitatively and qualitatively systematized and quantified;

- *the interview* and the meeting with older persons, as well as representatives of the public institutions, non-governmental organizations, non-profit associations,
- *the observation* of the old persons in the care centers,
- *the case study* – we have analyzed the problems faced by the elderly in Romania and the UE member states.

The proposals coming from the social research with respect to the reorganization of the *system of management of the social assistance* are concerned with: the global evaluation of the social assistance system destined for the old persons. The evaluation must be founded on a diagnosis of the social assistance needs, the elimination of the system's fragmentation and of its responsibilities, the professionalization of the social services, the orientation towards the prevention of certain crises, the orientation of the social assistance services towards the risk groups, among which the old persons in difficult situations.

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EDUCATIONAL EXTRACURRICULAR ACTIVITIES IN FOREIGN LANGUAGE AS MEANS OF FORMING PERSONALITY OF A FUTURE AGRARIAN SPECIALIST

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Abstract: *The article deals with using the educational potential of extracurricular work in foreign language, while developing personal and professional skills of students at higher agricultural education institutions. The terms of the efficiency of educational extracurricular work are defined and its forms and methods are considered. The examples of different extracurricular events in foreign language aimed at the education of future specialist personality are provided.*

Keywords: *extracurricular work, educational potential, formation, personality, forms of extracurricular work.*

Introduction

One of the priorities of modern education policy of Ukraine is the comprehensive modernization of education at all levels. According to the Law of Ukraine "On Education" "... the purpose of education is the full development of the human personality and the highest values of society, the development of talents and mental and physical abilities, education of high moral qualities, the formation of citizens capable of conscious choice, at enriching this based on the intellectual, artistic and cultural potential of the people... "[1]. This characterizes training and education as a single continuous process and means that the main task of the institution of higher education is not only training highly qualified specialists, but also the formation of individual students with integrated professional, moral, aesthetic, psychological qualities.

All this puts before the teacher of higher education an important task of educating the student, and absolutely all subjects, including foreign

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[1] Zakon Ukrayiny «Pro osvitu»: Za stanom na 8 hrud. 2006 year. *Verkhovna Rada Ukrayiny. ofits. vyd. Ser. "Zakony Ukrayiny",* 2006, p.2.

language should be involved in this process. In this aspect, we consider it is important to study the issue of how to implement education during extracurricular activities using foreign language in higher agricultural education institutions.

The analysis of the scientific literature

Many domestic researchers (R. Abdulov, L. Kondrashov, A. Medvedev, G. Trotsky and others) consider extracurricular activities of the students in the educational aspect. The works of scientists (N. Abashkina, M. Borisenko, N. Huziyeva, T. Levchenko, N. Loshkarova, L. Mikhailov, L. Puhovska), in which the subject of a special study is the combination of foreign language with professionally directed disciplines, acquire special interest in the context of forming the personality of a future specialist.

However, none of them touches on the problem of forming the personality of a future specialist by means of foreign language in extracurricular activities with a perspective projection for professional activity in the agricultural sector.

The purpose of the article

The purpose of the article is theoretical analysis of the educational potential of extracurricular activities in a foreign language in the process of forming the personal qualities of a student required for the future professional activity.

Educational activity is an important component in the study of foreign language

The transition to the information society generates new challenges to the nature and quality of professional activities of specialists in the agrarian sector.

A modern specialist must not have only deep professional knowledge, but also have high moral qualities of the individual, responsible for the consequences of their actions and deeds, have a high level of general culture.

Training at universities should have a close relationship with the professional orientation of the individual, with the formation of a system of values that are characteristic for representatives of the agricultural sector. This system of teaching and educational process should be built on the basis of harmonization of the student's development both as a personality and as a specialist.

Thus, the formation of a future specialist in the learning process is the

formation of a student's personality by means of learning in order to create cognitive, practical skills and skills from a particular field of science or art necessary for establishing social relations and relationships with the world.

We consider that among these means of forming the personality of a future specialist education occupies an important place in the classroom and extracurricular activities in a foreign language.

Educational work is an important component in the study of a foreign language. Under the education we understand the purposeful process of forming the spirituality, culture and physical strength of the student's personality, preparing him for life, and actively participating in the work as a specialist, in particular, using knowledge of a foreign language Thus, at classes a teacher pursues all the required purposes, including educational, but it is not always enough time to immerse a student in another world, a world of learning a language.

Therefore, the organization of educational extracurricular activities in a foreign language is a very important factor in the study of language directly. This type of work does not deepen the knowledge of a foreign language only but also promotes cultural outlook, student erudition, the development of their creative activity, aesthetic tastes, but as a consequence, increases the motivation of students to learn the language and culture of other countries.

Forms of extracurricular activities in foreign language

Extracurricular educational work is especially important in the process of formation of the individual, since it differs from the general educational process by its diversity and extraordinary kinds of its conduct.

By content, the following forms of extra-curriculum work in foreign language are distinguished: competitive (competition, quiz), mass media (wall-paper, announcement, newsletter, oral journal, digest, exhibition-quiz), cultural-mass (evening-holiday, evening-meeting with interesting people, evenings-chronicles in connection with significant events, etc.), political-mass (forum, festival, press conference).

Practical experience in extracurricular activities of students based on the study of foreign language makes it possible to state that such as meetings with native speakers, participation of students in university conferences with the preparation of reports in foreign language, participation in various student competitions, clubs, round tables, contests for the best translation, student forums are effective measures.

In extracurricular work, in terms of forming a student's personality, we

consider the Week of Foreign Language is particularly effective. This form is massive in nature, because it involves the participation of a wide contingent of students and encompasses a complex of different content and forms of events that take place in a certain period and are aimed at achieving the objectives of a comprehensive approach to the education of students.

The Week of Foreign Language as a Comprehensive Form is intended to facilitate the purposeful organization and systematization of all extracurricular work in foreign language, activating the work of scientific circles, for which the week becomes a kind of creative report, the formation of creative relations between students and teachers.

Within the framework of the week, the following events were held: student conferences, wallpapers, quizzes, meetings with native speakers, visiting sessions and excursions, films in English, a competition for writing works in foreign languages (essay, letter to a foreign colleague), a creative thematic evening, vocabulary blitz-tournament, gala-contest of posters "The World of Biotechnology", "Problems and Tasks of Agriculture", "Modern Man and Biotechnology", "State and Prospects for the Development of Agrosphere", "My Future Specialty", etc. Contest for translation of the text in agribusiness, heuristic olympiad.

Meetings with students, who have passed an agricultural practice in Germany, Switzerland and the United Kingdom, have become an effective way to educate students on the feeling of patriotism, the formation of a humanistic attitude towards the world, other people, their profession. Every year the best students are selected for the practice at agricultural enterprises abroad. The selection is conducted in several stages, the main criteria are good knowledge of foreign language, professional knowledge and skills, as well as personal qualities of students. After completing the practice, they arrange meetings with students who come from abroad. Meetings are held in foreign language and organized in the form of a dispute, where everyone has the opportunity to express their views freely, ask questions of interest to them and share their impressions. Practitioners talk about modern conditions and methods of work, about the positive points that they would like to apply in domestic agriculture. The emphasis is done on the need to produce environmentally friendly products, on the introduction of biodynamic management, popular now in Germany and other countries, on the personal qualities needed to work with plants and animals.

As a rule, comparisons arise during the meeting; therefore, it is important not to reach the idealization of a particular culture, for this a

teacher of the course should actualize the feeling of patriotism and internationalism, tolerance. According to S. Rubinstein, respect for a worthy alien is a necessary condition for respect for oneself[2].

The significance of such meetings is that they give students an opportunity to understand the value of foreign language and professional knowledge, promote the creation of motivation to learn foreign language and to learn in general, familiarize themselves with the cultural values of the country, the language of which they study, strengthen the students' desire to take positive foreign experience for the revival of agriculture in their own country, promote awareness of the values of labor, land, nature, form a sense of patriotism and internationalism[3].

The activities of Week of Foreign Language promote the life and professional self-identification of students, develop the individual peculiarities of the personality of the future specialist of biotechnology, in particular the ability to work in the team and awareness of its role in it, the responsibility for choosing a solution, the ability to analyze the results of its activities, to identify autonomy, activity, initiative[4].

Conclusions

Summing up all the above, we can conclude that extracurricular work in a foreign language offers wide opportunities for educating the personality of a future specialist, since it is a special socio-cultural environment, a condition for self-development, the realization of their own creative abilities of students, as well as socio-cultural identification and self-determination.

An important task of a teacher is the use of possibilities of extracurricular work and the conscious and purposeful work on the formation of the student's personality. In various types of extracurricular activities, the teacher has the opportunity to use the desired forms of training and try new technologies and additional material that is lacking in time or not provided by the program.

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[2] Rubinshteyn, S.L., *Osnovy obshchey psikhologii* [Tekst] Piter, 2000, p. 312.

[3] Myshak, O.O., *Formuvannya humanistychnoyi spryamovanosti maybutnikh biotekhnolohiv u protsesi vyvchennya inozemnoyi movy (metodychni rekomendatsiyi).* Vydavnycho-polihrafichnyy dim «Format», 2014, p.48.

[4] Myshak, O.O., Interaktyvni metody navchannia inozemnoi movy yak zasib formuvannia humanistychnoi spriamovanosti maibutnikh biotekhnolohiv. *Mariupolskyi molodizhnyi naukovyi forum: tradytsiini y novitni aspekty doslidzhennia i vykladannia inozemnykh mov i literatury: Materialy II Vseukrainskoi*, 2017, p. 247.

Prospects for further research

The perspective directions of further research should include the issue of systematization of the accumulated experience of extracurricular activities, exactly by using foreign language and determining the pedagogical conditions for the organization of independent extracurricular work of students from a foreign language in higher agricultural educational institutions.

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SOCIAL MEDICINE IN THE TREATMENT
AND RECOVERY OF PARKINSON MALADIA

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Abstract: *"Our scientific approach is an analysis of the issues raised in the literature on Parkinson's disease, which on a global scale increases the number of patients each year. From this perspective, the present article intends to identify with the affections of patients with typical Parkinson's: symptoms, the causes and risk factors, diagnosis, treatment and ways of rehabilitation and recovery as well as the role of the personal assistant.*

Research results show that Parkinson's disease is a degenerative disease that results from the slow and progressive destruction of neurons.

Conclusions of the thematic approach show that positively positioning and maintaining a routine day are essential for the long-term control of Parkinson's disease. With the treatment, optimism and support of the close, the patient can enjoy a relatively normal life for many years".

Keywords: *Parkinson's disease, symptoms, risk factors, lifestyle, personal assistant.*

General information

Because the affected area plays an important role in controlling movements, patients present rigid, jerky and uncontrollable gestures, tremor and postural instability[1].

The first symptoms of Parkinson's disease occur most frequently after the age of 60 but 1 in 10 patients are diagnosed with Parkinson's disease before 50 years and 1 in 20 patients around the age of 40 years.

At first, the symptoms may be confused with the normal aging process, but as the worsening becomes more obvious, the diagnosis

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[1] Hufschmidt A., Lucking C.H., *Full Neurology. From symptom to treatment*, Polirom Publishing House, 2002, p. 172.

becomes obvious. At the time of first symptoms, it is believed that between 60% and 80% of cells in the control area of motor activities are already destroyed.

The severity of Parkinson's disease, the way it progresses and the impact on patient's life vary from case to case, but the treatments available allow disease control long after the diagnosis is established.

Early detection of Parkinson's disease, visits to the neurologist, follow-up of the recommended treatment, at each stage of the disease, proper nutrition and daily physical activity improve the quality of life of patients.

Worldwide, the disease is diagnosed with 300,000 people each year. The incidence and prevalence of the disease increases with age. Parkinson's disease affects 1% of people over the age of 65 years. Rarely, the disease occurs in childhood or adolescence. The incidence of the disease is 1.5 times higher in males than in females.

The stiffening or "rigidity" – manifests when n the muscles are strained and rigid

In the case of those patients diagnosed with Parkinson's disease, we can notice modifications of the handwriting, smaller and smaller letters.

The slowness of movements, for example, difficulties related to the initiation of movements, such as getting up from the chair, ("bradykinesia" or "akinesia")

As the disease advances, the coordination of the action related to the various muscles is more and more difficult. The explanation consists in the delay of the nervous signals from the brain to the muscles. The caretakers must pay attention to the patients' balance, in order to prevent a potential fall.

Balance disorders and the coordination or "the postural instability," belated manifestations of the disease

The balance disorders are explained by the alternation or disappearance of the reflexes that adjust the position of the different segments of the body, with a view to maintaining the balance. These disorders usually appear during the last phases of Parkinson's disease. Balance disorders are dangerous. Thus, the patients need helping devices for walking in order to prevent the accidental falls.

Symptoms that are not related to movement
- depression;
- sleeping disorders;
- speaking difficulties;
- engulfment difficulties;
- the "motor" (movement) blockage;

The nervous cells affected by Parkinson's disease are situated in a certain area called substantia nigra (the black substance) in the center of the brain. These cells generate the dopamine, a neurotransmitter that allows us to control the movements.

By the death of those cells in the black substance, Parkinson's disease brings about a deficit of dopamin. Normally, the control of movements is the result of a balance between the quantity of dopamine and acetylcholine, (another neurotransmitter). The loss of this balance causes the tremor, the rigidity and the loss of coordination.

The cause of the progressive loss of neurons in Parkinson's disease remain unknown. The scientists suggest an association between the environmental and the genetic factors.

Causes and risk factors

The nervous cells affected by Parkinson's disease are situated in an area called substantia nigra, (the black substance) in the center of the brain. These cells produce the dopamine, a neurotransmitter that allows the control of movements.

By the death of the cells in the black substance, Parkinson's disease creates a deficit of dopamine. The control of movements is the result of equilibrium between the quantity of dopamine and acetylcholine, (another neurotransmitter). The loss of this balance brings about the tremor, the rigidity and the loss of coordination.

The cause of the progressive loss of neurons in Parkinson's disease remains unknown. The scientists indicate an association between the environmental and the genetic factors[2].

Diagnosis

The diagnosis is clinical. Parkinson's disease is suspected in the case

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[2] Ovidiu Bajenaru, *Diagnostic and Treatment Guidelines in Neurology*, Amaltea Publishing House, 2005, p. 89.

of the patients aged 55, with rest tremor, rigidity and slow movements. The diagnosis is confirmed by the presence of the specific signals: the absence of the facial expression, rare blinking, alterated postural reflexes, characteristic walking disorders, (small steps, absence of arms' balance while walking).

The history of this disease comprehends questions related to the antecedents of cranial traumatisms, the cerebrovascular accident, hydrocephalia, exposure to toxines.

Treatment

Although there is no curative, healing treatment for Parkinson's disease, its symptoms can be attenuated with the help of medicines, but also by the modification of the lifestyle. Generally speaking, the symptoms can be successfully controlled if the treatment is adapted to the evolution of the disease[3].

Despite the depression and the anxiety caused by Parkinson's disease, we recommend the maintenance of an active lifestyle.

Kinetotherapy and the orthophony

Kinetotherapy is an important therapeutic adjuvant and it consists of: daily physical exercises and gymnastics, functional reeducation, the recovery of the postural balance.

Orthophony allows the treatment of dysarthria, (speaking disorders), generated by a difficult articulation.

PSYCHOTHERAPY

In addition to the treatment of Parkinson's disease, psychotherapy is indicated, primarily for the associated psychological symptoms and, secondly, because of the suspicion of a psychosomatic component.

The patient should be guided to change the basic style of reaction using the psychologist and psychiatrist, using a variety of methods: hypnosis, neuro-linguistic programming, emotional freedom and focusing.

The patient has to resort to "whatever works" and needs adaptability and perseverance to overcome resistance.

The best generic name that can be given to this mixture of therapies is "acceptance therapy".

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[3] McCall, Bridget, Columbeanu, Mihnea, *How to deal with Parkinson's disease*; Publisher: Antet XX Press, 2007, p. 168.

Even in the early stages of Parkinson's disease there may be tremors and / or stiffness that can prevent the person suffering from falling down or standing, walking, doing sports, or writing without mild or moderate pain.

Medication usually controls mid-level discomfort but is something that the patient is always aware of. But there are also emotional or high tension moments with which the patient has to deal, moments when they automatically clutter the trembling hand will be grabbed by the one that does not tremble or is hiding the hand trembling in the pocket. In other situations, the stiffness of a part of a body is so pronounced that for several hours it can not find a comfortable position in sitting or standing, or even lying down.

The patient with the psychotherapist can overcome these moments by relaxing, reducing the number of problems even less.

Control can be achieved, minimizing the stress of this situation by changing the belief system. In the simplest way, you can reach belief in achievements, fulfillment, and contentment which can only be achieved by setting very high standards for both the patient and those around you.

These have been in other standards of trust and, if compromised, may lead to disapproval, reproaches imposed both by the emotionally affected patient and by strengthening the physical symptoms of Parkinson's disease.

Acceptance is like the simplest concepts that can be understood and accepted.

There is no problem of tolerance or the exercise of patience.

There is no forgiveness though this could be a positive side product.

In the absence of better expression, it is about the "lack of rejection".

It is a peaceful coexistence, an agreement to disagree with the world. A deliberate way of accepting it.

The other directive that draws is that blame does not make sense in self-improvement.

Meanwhile, besides remaining optimistic about the efforts of science, the modern patient must be optimistic about the ability to enjoy life.

One can control Parkinson's disease indefinitely if the patient accepts that he is ill.

The control of Parkinson's disease
The healthy alimentation
The correct alimentation together with a corresponding degree of energy are essential for an optimal health and level of activity. A

planification of the meals can be useful for the observance of a balanced diet, based on **fruits** and **vegetables**, on nutriments with a **high content of proteins, lactates and cereals**.

The **hydration** is equally essential. Drink enough liquids, especially **water** and avoid the **excess of beverages with an addition of caffeine or alcohol.**

The **vitamins and the minerals** are an essential component of a healthy alimentation. The optimal resources of vitamins and minerals are represented by fruits and vegetables, **fruit juices, nuts, eggs** and certain **cereal** products. Furthermore, some patients may need nutritional supplements containing **multivitamins and minerals**. The specialized consultation made by the dietitian may be useful in certain cases[4].

Physical activity

The physical exercises must be an integrated part of the general treatment addressed to the patients with Parkinson's disease. The physical activity provides for the amelioration of the force and resistance of the muscular tonus, the flexibility and state of mind. It also plays an important role in taking control of one's own life. You will no longer feel depressed and helpless. The support and encouragements alone received from the members of one's own family and from the relatives will not be able to improve the patient's state of mind[5].

1. An optimal program of physical exercises can indeed help you fight against the disease. Extended sedentarism leads to the aggravation of your general state of health.

2. The regular exercises contribute to the maintenance of flexibility, of the postural tonus, they maintain your muscles toned and the articulations flexible. Furthermore, they improve the blood flow at the level of your heart and lungs. They are equally useful in the fight against the daily stress, conferring you a sensation of fulfillment and reconciliation with your pain.

3. You can discover simple activities that make you pleasure: walkings, gardening, householding, or swimming can be part of your daily program. If you choose swimming, make sure you are monitored by

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[4] Viorel Olivian Pascanu, *Multiple Sclerosis and Parkinson's - natural recipes and treatments*. Publisher: Antet, 2004, p. 112.

[5] Dumitru Andrei, *Physiotherapy in pediatrics. Theoretical and Applied Landmarks*, 2016, Craiova, SITECH Publishing House, p. 188.

somebody, as there is the risk of cramps and muscular blockages) 4. Maintain as many of the pleasant modalities of spending your leisure time as possible. If these become challenging, you can take into consideration small modifications that might reduce their degree of difficulty, rather than abandoning them immediately.

5. Some patients find the organized sporting programs really useful, the group physical activities being an excellent way of socialization.

The role of the social assistant

According to the legislation of the *personal assistant* of the disabled person, this is the person that monitors, offers assistance and care to the child or adult with a serious handicap, on the basis of the individual program of recuperation and social integration of the disabled person, elaborated by the Commissions of medical expertise for the disabled adults and by the Commissions of medical expertise for children for the disabled child[6].

The personal assistant has the following obligations in towards the disabled person he monitors:

A*) to participate* in the yearly training concerned with specific assistance, organized by the town hall within the area of which the disabled person has his or her residence, in collaboration with the specialized personnel within the territorial state inspectorates for the disabled persons;

B) *to carry out* for the disabled person all the activities and services stipulated in the individual employment contract, in the job description and in the individual program of recuperation and social integration of the disabled person, if such a program exists;

C) *to treat* with respect, good faith and empathy the seriously disabled person and avoid the physical, psychic, or moral abuse, taking advantage of the person's state of incapacity;

D) *to inform* the employer or the territorial state inspectorate for the disabled persons on any kind of modifications concerned with the physical, psychic, or social state of the seriously disabled person, meant to modify the conferment of the rights stipulated by the law;

E) *to elaborate* an activity report each semester, approved by the social assistant from the local council within the area of which he has his residence.

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[6] Marilena Kory and Mercea Stefania Kory Calomfirescu "*Physiotherapy of patients with Parkinson's disease*" - Risoprint Publishing House, 2010, p. 77.

The person designed by the employer will collect data concerned with the evolution of the seriously disabled person, in relation to the objectives of the individual program of recuperation and social integration, if such a program exists. The report will be brought into the notice of the seriously disabled person, under the signature of a legal representative[7]. **Fundamental competences:**

- – the planning of the activities in time
- – the continuous improvement of the personal assistant
- – the work in the multidisciplinary team

General competences:

- offering the hygiene assistance to the beneficiary
- providing his or her food and feeding adapting the environment to the beneficiary's needs
- monitoring the beneficiary's state of health

Competences specific to the profession

- the communication between the personal assistant and the disabled person
- the assistance of the disabled person's activity and participation in the family and community
- the assistance of social integration and of the permanent education
- the assistance of the professional integration of the disabled person
- monitor the observance of the disabled person's rights

Conclusions and recommendations

Positive attitude and maintaining a daily routine are essential for long-term control of the disease. The lifestyle of the Parkinson's patient should include:

- a balanced diet, based on vegetables, fruits and foods high in protein (dairy, cereals);
- drinking a sufficient amount of water and avoiding alcohol and caffeinated beverages;
- intake of multivitamins and minerals;
- exercise program - sedentarism worsens the general health. The movement maintains flexibility of the joints and the postural tone, tones

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[7] Ovidiu Băjenaru, *Diagnostic and Treatment Guidelines in Neurology*, 2nd Edition, 2010, p. 133.

the muscles, improves blood circulation and reduces stress;
    - outdoor activities (walks, gardening);
    - as many leisure time as possible to the patient.

A good mental state is essential to the success of the treatment. It is important for the patient to accept his illness and limitations, not to be discouraged, to accept the help of those who are close to him when he needs it, to continue doing what he likes, not to overwhelm depression when routine activities become difficult not to isolate, to continue to have social life. With treatment, optimism and close support, the patient can enjoy a relatively normal life for many years.

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