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CONTENTS

ETHICS IN THE ROMANIAN ACADEMIC ENVIRONMENT – A MUST

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*Abstract: The present paper is pointing at the curricula novelty in the Romanian academic environment, which is the compulsory topic on **Ethics and academic integrity,** within both master and doctoral studies, starting with the very 2018-2019 university year. With a view to the reason of introducing the issue in the educational curriculum, may we delimit epistemically between the academic ethics and the scientific research one. The case study is meant to mark the experience of Bucharest University which boasts of an ethics infrastructure at academic standard levels; the institution introduced that curriculum in 2017-2018. The paper is meant to present Bucharest University as a good practice model.*

Keywords: academic ethics, research ethics, integrity, transparency, professional academic deontology.

In Romania, the academic year 2018-2019 starts with a curricula novelty, with regard to the compulsoriness of a master and doctoral topic on *Ethics and academic integrity*, a new discipline, according to the Minister of Education Order - OM 3131/Jan. 30 2018-.[1] Introducing courses on ethics and academic writing in the educational curricula is one of the

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major recommendations which the Romanian Academic Society (SAR), and the National League of the Students' Organization in Romania (ANOSR) made, within the Coalition for Clean Universities, at both the national academic system level and the local one, by means of the requirements addressed to a number of 14 universities in the whole country.[2]

In this context, here is the Minister of Education motivation with a view to taking that decision: "Starting 2018-2019, that kind of lectures become compulsory for the academic master and doctoral studies, because at those levels the individual creation and the scientific research have a major weight. For the academic undergraduate studies, the course has an optional character, at the moment, as the creative part holds a lower share".[3]

The adoption of this Order is intended to provide, in a structured way, for future promotions, starting with the first year of studies, the knowledge and skills necessary for academic and research activities, in accordance with the requirements of university ethics and deontology. In this context, the order complements the existing normative framework, which up to now has provided only the mandatory evaluation of scientific papers, in terms of university ethics, without having to acquire the required skills for the authors. The document was elaborated with a view to a coherent and unitary implementation of the National Anticorruption Strategy for the period 2016-2020, and is based also on the provisions of the National Education Law no. 1/2011, as amended and supplemented. According to the law, "higher education institutions adopt a code of university professional ethics and professional deontology", which compulsorily includes "educational, administrative and technical measures taken to guarantee the originality of bachelors', masters', doctors', scientific articles or other similar works, as well as associated penalties".[4]

Also, the Law on Quality Assurance in Education regulates the functioning of education providers, "so that the quality of their work satisfies public confidence, and education can be said to be a public good". According to the Ministry of Education, the quality of the study programs is ensured by specific strategies and procedures, as well as procedures for initiating, monitoring and periodically reviewing the

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[2] www.romaniacurata.ro/cursuri-etica-integritate-academica-obligatorii

[3] Minister Valentin Popa- Press release-, January 30, 2018: https://www.agerpres.ro /.../men-cursurile-de -etica-si integritate-academica-pentru-stud

[4] National Education Law no. 1/2011 – updated in April 3, 2018 https://edu.ro/ legislatie-organizare-si- functionare-0

programs and activities carried out, which generate both the necessity and the possibility of implementing the provisions of the recently signed order, starting this very university year.

Academic ethics and ethics in scientific research

Although the title of this new academic subject seems a bit redundant, it actually means a discipline which refers to the ethics applied in the academic environment. The concept of ethics is a universal one, and it covers the entire human activity, plus all the aspects of academic activity, in general. It is well known that this Ministry initiative did not come out from nothingness, it was generated by the need to more clearly regulate the epistemic and morality standards with a view to writing doctoral papers, to avoiding plagiarism etc. So, introducing this discipline hints at the scientific research work within academic environment, though the critical issues in academic environment are not limited only at scientific research activity. It is thus appreciated that one should make an epistemic difference between **Academic Ethics** and **Scientific Research Ethics.** These are two different domains**,** for different academic levels. While **Academic Ethics** deals mostly with issues related to the academic background and activity- such as the relation between teacher and student or teacher and teacher, assumption of ideas in an essay or paper, ways of presenting some topics in the light of prejudices or cultural factors, liberty of expressing in academic context, academic behavior etc.- **Scientific Research Ethics** focuses strictly on scientific work: from the development of scientific experiments by using human and non-human individuals, till publishing research outcomes in scientific publications, from printing scientific volumes or magazines, till the researchers' concern in working out some public policies, from presenting research results in the public space (through mass-media or social media), till financing research with private sources. The scientific research requires exquisite moral qualities, being a school of morality in itself. It devolves –as N. Bunge acknowledged- qualities and attitudes such as: intellectual honesty or the *"worship of truth"*, that is the contempt for high-aimed thinking and lies, the freedom of thinking, intellectual courage when approaching difficult or even embarrassing issues, truth searching, errors criticism, exposing mystification, the sense of right

(Science and Philosophy, 1984).[5]

All those working in the academic field do know-or should know-that scientific research activity is the fundamental measure for our work, which requires professionalism, skill, creative effort, strictness, intellectual honesty and morality. We thus positively appreciate the Ministry of Education Order which should be treated seriously and with much competence. Somehow, a course of moral philosophy should be included with all specialism studies, and why not, in other domains than the strictly high educational ones. The need for ethical education inside a society with a critical deficit of morality can be but a saving chance.[6] New axiological marks are needed, to help the adaptability of the pragmatic and very dynamic present generation. Back to the reason of introducing this discipline, we think that the level of integrity in the academic and scientific area is not solved only by means of specialized courses for students, master and doctoral studies. There are a lot of many other things to do: from academic commissions of ethics and commissions for the ethics of functional research work, till specialized departments within each university, from debated on academic ethics issues-on scientific research ethics respectively-, till the use of ethics expertise in developing public policies, from the manifestation of the Minister's integrity, till discussing the leader's model integrity and competence, one with a real moral authority. Plus other aspects which are the selection of the academic community members, their promotion, or the promotion of members of councils, commissions, committees or ministry commissions. We may also add the acute issue of research work insufficient financing or the one of vulnerability present inside the academic and research work environment. Academic integrity is defined by the Centre for Academic Integrity in U.S.A[7] as a commitment to five fundamental values for both the professional and the moral conduct: honesty, trust, correctness, respect and responsibility. In the vision of the Centre for Academic Integrity, integrity can be built based on some permanent debates about these values included or not included in the activity of the respective institution. These discussions are interconnected with the institutional

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[5] M. Bunge, *Scince and Philosophy (Ştiinţă şi filosofie)*, 1984, apud. Elena Emila Ştefan, *Ethics and academic integrity* Bucharest, Prouniversitaria Publishing House 2018.

[6] G. Pohoaţă - *The need for ethics in Studies in Moral Philosophy*, Bucharest, Prouniversitaria Publishing House, 2015.

[7] The Centre for Academic Integrity is a consortium opened in 1997, consisting in 200 Colleges and Universities in U.S.A.

mission, with its politics and strategies, and thus a climate of integrity is encouraged to be developed based on the mentioned values, to obtain and maintain integrity at the level of the teaching and training processes.

All the academic community- students and teaching staff- should be aware of the implications the lack of academic honesty might cause for personal and institutional reputation. The great universities fight constantly for limiting such attitudes, by promoting their own policy and by exposing values that individualize the academic environment, such as honor, trust, correctness, respect and responsibility.

Promoting academic integrity principles and performance aims at generating correct behavior and attitude, which students should adopt in their everyday life, accounting for the fact that universities educate students for their future careers.

The failure in achieving that mission might have long term consequences for the individuals, for the educational institutions, as well as for the whole society. The social outcomes of lacking authentic values could be materialized, in a very concrete way, as follows: depreciation of educational quality, a negative perception at the level of society about what academic learning means, devaluation of the teaching staff status, stigmatizing scientific research, under-valuating doctoral studies.[8]

When the institutions activating in the educational sector and their teaching staff adopt and responsibly apply integrity standards, one could state that both the educational system and society benefit together from the fundamental grounds for future citizens, responsible for a society focused on real values.[9]

The impact of including this discipline in the Romanian academic environment

Even if at national level the discipline of **Ethics and academic integrity** will become compulsory starting with this very university year, there are good practice examples in the Romanian academic area in terms of this

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[8] Emila Şercan - *Practice Guide*-achieved within the project on Institutional Fund of Development (FDI) CNFIS-FDI-2017 -0245-*Promoting academic ethics and deontology in Bucharest University*, financed by the Ministry of Education through the National Council for Academic Education Financing (CNFIS).

[9] *Guide with a view to integrity standards applicable in the educational sector, 2013,* achieved through the project *on Preventing corruption in education, by informing, forming and making responsible,* co-financed from FSE, through the Operational program *on Developing administrative capacities.*

issue. Thus, here is a study case with regard to Bucharest University. From the first semester of 2017-2018 university year, lectures on ethics and academic integrity were hold for master and doctoral studies.

Within the project on "*Promoting academic ethics and deontology in Bucharest University*", a number of more than 50 teachers and research workers of the University debated on aspects about the intellectual work ethics in the academic area, in order to promote the institution values to master and doctoral students, through a special course dedicated to an issue of major interest for the Romanian and international education at present. Last but not least, items on plagiarism and auto-plagiarism, standards and regulations in these respects, as well as anti-plagiarism measures available were debated, accounting for advantages and limits. Over 4,000 master and doctoral students were guided by the Bucharest University teachers to write academic papers, about the academic deontological norms, about originality in scientific research, authors and co-authors, about the team work deontology, and aspects of ethics in the various research methods, by the specificity of each discipline. The project was financed by the Ministry of Education through the institutional Fund of Development (CNFIS-FDI-2017-0245). The Bucharest University Management intends to extend that course, starting with 2018-2019 university year at also the undergraduate level programs, thus making it permanent for study levels. The project was capitalized through a practice guide[10] and a curriculum format[11], consistent academic landmarks for the Romanian academic environment. The Bucharest University experience might be a good practice model for the analyzed issue, and it is worth following by other academic institutions in Romania. There are academic specific moral principles and/or values. Their social acceptance on a large scale today is the outcome of a tumultuous process which is not lacking asperities.

Most often, they refer to academic liberty, researcher's intellectual autonomy, and the acceptance of opinions and convictions diversity. Bucharest University Code of Ethics has a list of fundamental values including academic liberty, personal autonomy, equitability and fairness, academic merit and professionalism. For each of these there may be a justification, starting from general principles of ethics, like the one of the Kantian inspiration with regard to respect for human dignity.[12]

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[10] www.ftcub.ro/doctorat/Ghid-Practic-Deontologie-Academica.pdf

[11] *Ibidem*

[12] Imm. Kant, (1999), *Critique of Practical Reason*, Bucharest, Iri Publishing House.

Also, each value has its own interpretation or limited conditions. For example, the academic liberty could not be called to justify fabricating or altering research results; similarly, accepting a diversity of opinions could be limited with regard to intolerable, racist opinions etc. The academic environment, in both teaching and research activities assumes free, rational and critical debates. Any personal values and moral principles are legally topics of debates. Reexamination and further discussions may continue, while their upgrading and nomination when needed keep them in vivid attention, increasing their power to generate adequate attitudes from the moral point of view. [13] All facts presented above state clearly that Bucharest University holds an adequate infrastructure of ethics to implement such a discipline within its university curricula, a fact which allowed it to be a pioneer in this respect. Two years ago, in Bucharest University they opened an Office for Ethics. It is the only Romanian university boasting of that department. The University Rector considered that ethics in the academic environment could not be implemented only through a commission or a code of ethics. Bucharest University approach on that aspect completes the provisions of the Law of Education. The Office for Ethics calls for a proactive approach, its main function being to prevent undesirable cases and attitudes. There also is a Research Centre in the field of ethics applied at the Faculty of Philosophy within the same university. It is obvious that ethics in this university regards all the aspects referring to the academic life moral specific. Here is an example. At the end of the last year, the Romanian Academic Society published "Discrimination in the university environment: perceptions, mechanisms to fight and reflect the phenomena in mass-media", the most ambitious study ever made in universities. The study analyzed the most important local documents and practice in ten universities: Bucharest University, Babeş-Bolyai University in Cluj-Napoca, Craiova University, Alexandru Ioan Cuza University in Jassy, Oradea University, Universitatea de Vest in Timişoara, Petru Maior University in Târgu Mureş, "Carol Davilla" University of Medicine and Pharmacy in Bucharest, "Dimitrie Cantemir" Christian University in Bucharest, Polytechnic University in Bucharest. The documents analyzed were: University Cartae, Codes of Ethics, and Students' Code of Rights and Obligations in those universities. At the end of the study, Bucharest University was mentioned in the good practice

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[13] E. Socaciu, *Academic deontology, Curriculum format*, cord. by Liviu Papadima, Bucharest University, 2017

chapter. The "Program for an upright university" developed in this institution has contributed to improve the activity of the Commission for Ethics by means of trainings to make the academic management sensitive with regard to ethics as well as by means of institutional research in terms of the university moral condition diagnosis.

Concluding

University corruption phenomenon is not limited only at the Romanian reality, as the forms it manifests are diverse, depending on countries, organizational cultures, academic environment. Also, the ways to fight against this phenomenon are in connection with the educational system performances in each country.[14] *Including in the Romanian university curricula such a discipline means, never the less, an indirect acknowledgement of academic corruption, plagiarism being only one aspect of it. The importance of the whole issue of ethics and academic integrity seems limited, through the media echo, only at unveiling plagiarism, an incorrect and incomplete attitude. Plagiarism is only a part of the issues of Ethics, Transparency, and Integrity in a University. The latter does not do what it should, and that is why ETI remains an effort for which one should be better prepared.* The Romanian academic environment needs now a qualified staff, specially trained to prevent and eliminate not only undesirable situations, but also to determine a major change inside the academic culture, in terms of correctness, transparency and integrity in the university environment. In the new context, given the Order of the Minister of Education for the academic environment, we consider that the academic institutions in Romania might create the **instruments, the functional context of ethics, integrity and transparency which could orientate studies, guide students and those at doctoral level, in both teaching and scientific research work, towards the right direction. Taking into account the analysis in this paper, may we consider that the first steps have been already done towards that direction.**

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[14] G. Pohoață- *Ethics and decisional transparency in public administration*, Bucharest, Prouniversitaria Publishing House, 2018

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THE FUNDAMENTAL POLICIES OF ETHICS AND ACADEMIC INTEGRITY IN TURKISH UNIVERSITIES

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Motto:
"Every craft and every line of inquiry,
and likewise every action and decision,
seems to seek some good"
(Aristotle, *Nicomachean Ethics,* I.1 1094a1–2).

Abstract: This paper focuses on ethics in Turkish universities and its importance for their good functioning starting with the description of the major policies and rules provided by the Academic Ethics Code that makes clear what is permitted and what is not, as information and prevention. Once they are spread to everyone, they take responsibility of their acts. Since ancient times, ethics has been associated with happiness and goodness, the ideal of humanity across ages. Besides the natural propensity of people to be moral and happy for the security of themselves and of the community they live and work in, it is teachers' 'sacred' duty to educate the young generation in the sense of being or becoming ethical. The paper also tries to demonstrate the need of rules for ethics, either as prevention or a basis for sanction, by exemplifying with the situation of our university in terms of the developed framework that requires correct behaviour and moral principles. This is what we expect of our leaders, colleagues and students, a reason why ethics code integrates the core values for anyone to be a good citizen and professional within a institution and in the society.

Keywords: ethics, academic integrity, Turkish universities, responsibility, ethics code

Our university is committed to fostering truthfulness and academic integrity from personal ethics to the entire campus community's ethics. The Academic Ethics Code establishes the rules and prescribes the values that all the staff are required to adhere to in awareness of social responsibility of each of us, either for individual or cooperative work.

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In the policies there is also provided the obligation to inform administrative officers concerning any act of dishonesty we witness in order to protect our educational institution against any form of infringement, violence, cheating, plagiarism or misconduct. The fundamental values of academic conduct revolve around morality issues such as trust, professional probity, mutual respect, sense of responsibility and fair treatment of everyone. 'Academic ethic defines the values that should be followed conscientiously based on the social and scientific responsibilities'.[1]

Violations of these policies and principles that constitute the core values of our university may result in sanctions from warning to suspension and loss of privileges. Among the good practices in Turkish academia there are mainly:

1. formalization of expectations, that is, stating what is acceptable or unacceptable for staff and students in terms of behaviour, as key ethical standards developed by the policy makers;

2. making sure that top to bottom managers act morally and fairly in exercising their profession as best models;

3. accountability of the entire staff for a better and reinforced organizational culture;

4. being proactive by promoting preventive measures concerning research activities, organization of examinations, intolerance for cheating, lying, irreverence, indiscipline, conflict of interests;

5. application of sanctions according to the severity of offence

A particular attention in our university is given to undergraduate and graduate students, who are constantly informed about consequences of infringing regulations. All their papers to be presented for courses and MA or PhD theses are checked for plagiarism with the Turnitin programme. Exams supervision is so strict that cheating becomes impossible, though the proctors are careful de prevent any such attempt. In all their activities, students have to pledge not to get or give any help with written work or examinations. No matter what their reasons may be (generally the desire to get a better grade), they are discouraged to break the rules either it is classwork or homework.

Here, teachers are instructed in specially designed training sessions

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[1] Bulken N.Ö., (2006), Türkiye Öğneğinde Akademik Dünya ve Akademik Etik (Academic world and academic ethic in Turkey), *Hacettepe Tıp Dergisi, (37)*, pp. 166.

how to tackle cases of dishonesty they encounter during class practice, and requested to show zero tolerance to any form of infringement and treat all students equally. Fortunately, indiscipline has a very low rate in our university, on the one hand it may be so because of the rules strictness or on the other, because respect for teachers has been embedded for centuries in the Turkish culture, where teaching is the 'sacred profession'. Even so, ethics is a major preoccupation and gives positive effects for the academic achievements and the proper academic climate we all try to maintain without sparing any effort in this direction. Needless to say that these effects are extended on the society that receives the young professionals, graduated from our institution. Like all the universities in the world, we all work to keep our reputation among educational institutions by doing the best to improve the moral profile of our students, where the case may be, by taking appropriate actions.

While there is a great deal of research dealing with ethical codes of students, and their effects on students' behaviors, there is a scarcity of research that examines what the ethical responsibilities of academicians should be and the extent to which academicians adopt these responsibilities. It can be argued that national and international studies only reveal the opinions of a limited number of academicians from certain specific fields. These studies focus on which behaviors are viewed as ethical and which are not in the academic world by academicians and where the violation of academic ethics is mostly observed.[2]

Indeed, more concern is needed in universities for the teachers to know and assume their ethical responsibilities, sometimes neglected or treated as secondary. With a strict and strong Code of Ethics everybody feels secure and valued, being able to focus on personal and professional development with individual and social benefits unless the teachers consider it as a purely theoretical matter. They should have knowledge about how to apply those rules and how to act as prevention or in case of infringement before deference of the cases to the Discipline Committee. If ethics fails, everything else is expected to fall. No educational institution can function outside a very well-framed Code to regulate activity. These are guidelines for a large array of situations from minor to the most serious ones. The Discipline Committee judges such cases and makes

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[2] Kelley, P.C., Bradley, R.A., & Demott, J., Mapping our progress: Identifying, categorizing and comparing universities ethics infrastructures. *Journal of Academic Ethics*, *3*, 2005, pp. 205.

decisions accordingly.

On the other hand, stimulations for research and hardwork are at the highest level and examples are set and praised to make us be devoted to and proud of our place of work.

High ethical standards are a guaranty for successful work and academic achievements. For most of us, they are the pass to welfare and happiness as much as they are a lifestyle. That is why we take part actively in maintaining the status quo in order to achieve excellence in our work and try to have the best culture of integrity and ethics. Above all, the most important thing is that we act united as a community engaged in teaching and research while channelling our efforts to make it thrive, sharing responsibilities for a common ideal and grounding it in trust and mutual respect.

By strengthening awareness of ethical issues every year and on each necessary occasion, we encourage fairness and honesty in interactions, the cornerstones of our work and life. Even if dishonesty is not a substantial problem in our university, we take ethics as our governing principle to safeguard ourselves and the institution from regrettable incidents.

All the issues tackled in this paper show the importance of ethics and integrity in the academia as well as the huge responsibility the teachers have towards each other, the ones we educate and the society.

In conclusion, more emphasis on ethics may assure the future we want to have, from generation to generation.

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DESCARTES ON EDUCATION: AUTODIDACTICISM OR THE TRADITIONAL MORAL METHOD?

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Abstract: The purpose of this paper is to analyse Descartes' concept of education. In the history of Philosophy, scholar such as Norman Kemp Smith (1952), Leon Roth (1937), Paul J. Bagley (1996) and Anthony Kenny (1972) who have extensively studied Descartes' philosophy did not pay adequate attention to an integral part of his conception of education especially the area of self-education. Even Sergio Garcia who did some studies along this line focused on the moral philosophy of René Descartes. This paper intends to fill this gap. The aim of this paper is to philosophically engage the discourse of Descartes' conception of self-education and examine how his methodology had opened another approach to education in a way that is different from the traditional approach which is based on moral. The philosophical importance of this autodidacticism cannot be overemphasised because it is even more obvious in modern scientific invention where good number of inventors were self-educated. Our aim in this paper is to revisit and analyse Cartesian philosophy in a way that will reveal how the formal, informal and autodidactic methods of education are derived from his works. This paper concludes by showing how and why Descartes valued self-education because of the practical wisdom that is obtained through real-life experience that comes from personal learning.

Keywords: Descartes, Moral Education, Self-education, Autodidacticism, Scientific education.

Introduction

The questions; 'what is knowledge?', 'how do we come to know?', 'what is the relationship between education and knowledge?', and 'what is the aim of education?' are fundamental questions that have been attempted at different epochs by scholars. The ancient Scholars such as Socrates, Plato and Aristotle have at one time or the other addressed these questions.

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Nevertheless, it should be noted that these same questions are still in search for answers up till the present moment. In the modern time, Rene Descartes' description as a phenomenon in this age is no exaggeration because of the way he had done justice to the above questions in his philosophy. In fact, Descartes may be better described as a modern time intellectual giant due to his works, achievements and contributions to the world of intellectualism, education and entire body of knowledge.

To many, Rene Descartes is regarded as the founder of modern philosophy because he performed a great service to philosophy, and one which makes him still useful to all students of the subject. As a matter of fact, Cartesian contribution to Mathematics brought him fame among the students of Mathematics due to his invention of Cartesian graph. Descartes ontological proof for the existence of God could not be overemphasized in anyway. Even in the World of Science, Descartes also have scientific inventions to his credit. All the above intellectual process were demonstrated in Descartes Conception of education.

My objective in this paper primary is to philosophically investigate Descartes' conception of education. The paper is divided into four main sections. Section one considers the crisis of defining education. Section two discusses the traditional and moral arguments on education. Meanwhile, section three focuses on how self-education is derived from Descartes' work. The last section mainly engages brief critical reflections.

Crisis of Defining Education as a Concept

Defining the word or concept "education" is a problematic task for scholars either in the contemporary time or in the ancient period. But one thing is essential, that education involves learning or being schooled in a particular way. Etymologically, education as a word came from a Latin word *e-ducere*, mean "to lead out". Arguably, this may be the reason why Descartes prefer the system of education that will lead one out of ignorance, dogmatism and mere opinion of one's teachers. The New International Webster's Comprehensive-Dictionary defines education as the systematic development and cultivation of the mind and other natural Powers. According to P.M. Lohithakshan; Education is the process of developing the potentials of man to the optimum level in order to enable him to lead a productive and happy life in society.[1] For Confucius (S51-

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[1] Lohithakshan, P.M., (ed.), *Dictionary of Education*. (New Delhi: Kanishka Publishers), 2002, p. 130.

478BC); The aim of education according to him is to prepare individual for noble living. In John Dewey's conception; Inquiry is a problem solving activity, and education focuses on inquiry and continuous experimentation aimed at furthering the development of individuals and at helping them meet their individual needs.[2]

For Fafunwa,

> Education is the aggregate of all the processes by which a child or young develop the abilities, attitudes and other forms of behaviour which are of positive value to the society to which he lives; that is to say, it is a process of transmitting culture in terms of continuity and growth for disseminating knowledge either to ensure social control or to guarantee rational direction of the society or both.[3]

On a general note, education could be described as information about or training in a particular-subject. Education is an enlightening experience as well as the theory and practice of teaching. Education is the systematic development and cultivation of the mind and other natural powers. Education is the impartation of knowledge as well as the knowledge and skills resulting from instruction, training and studying.

Education: Traditional and Moral Stand Point

Traditionally, education is mostly conceived from a moral stand point. That is, education is closely linked with moral upbringing or it is a means to a certain ends which is good and moral life. In other words, there are moral education and mental education. However, mental education is also expected to lead one to moral education. In Turan's analysis of Plato, Plato's educational thoughts cannot be separated from his other works. Education should be understood in the context of ethical and political consideration in his ideal state that all men entitled to happiness and good life. His educational views are philosophical and theoretical.[4] When Williams was making his own comment on Plato's theory of education, he argues that "The role of education in this state is 'to assure the success and perpetuity of a state'[5] From the above view, it is

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[2] Pablo I., ed., *Dictionary of World Philosophy,* (London: Routledge), 2001, p. 408.

[3] Fafunwa, A.B., *History of Education in Nigeria*. (London: George Allen.), 1974, p. 17.

[4] Turan, S., "Plato's Concept of Education in 'Republic' and Aristotle's Concept of Education in 'Politics'". In *Education and Science,* Vol. 30. (2011):31-38.

[5] Williams, S.G., *The History of Ancient Education*, (NY: C.W. Bardeen), 1903, p. 165.

obvious that Plato's idea of education has a direct link with ethics. According to Aristotle as quoted by Perry; anyone who is to listen intelligently to lectures about what is noble and just and generally, about the subjects of political science must have been brought up in good habits[6]. The import of the above quotation is that an educated person is a fellow with goods moral upbringing. However, should learning process be limited to moral upbringing? Or is moral education the hallmark of education? This I think is not true because there are other forms of education. Plato at some point describes education in terms of gymnastics and music. According to him, "What is the education? Isn't difficult to find a better one that discovered over a great expanse of time? It is, of course, gymnastic for bodies and music for the soul." -"Yes, it is." -"Won't we begin educating in music before gymnastic?" -"Of course" (Plato, 1991, 54). Analysing the definition above, one will discover that Plato's definition of education also tend towards formal traditional or moral education. This is so because it is believed that physical exercise has a way of making the body light which could in turn affect human behaviour. Meanwhile, music is also there to educate the soul which could also tell on human behaviour as well.

Even Aristotle also established a link between education and ethics in Chapter two of BKVIII. According to him, "if we look at the actual practice, the result is confusing. It throws no light on the problem whether these should be training in those pursuits which are useful in life, or which make for goodness, or those which go beyond the ordinary run [of knowledge]." (Aristotle, 1995, 229, 1337a33)

P.M. Lohithakshan sees education in a similar light. For him; Education is the process of developing the potentials of man to the optimum level in order to enable him to lead a productive and happy life in society.[7] In Pablo's analysis of John Dewey's conception, inquiry is a problem–solving activity, and education focuses on inquiry and continuous experimentation aimed at furthering the development of individuals and at helping them meet their individual needs.[8] Dewey's notion of education is akin to Kofi Annan's comment on education. For Annan,

"Literacy is a bride from misery to hope. It is a tool for daily life

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[6] Perry J., ed., *Introduction to Philosophy* (Oxford: Oxford University Press), 1986, p. 618.

[7] Lohithakshan, P.M., (ed.), *Dictionary of Education*. New Delhi: Kanishka Publishers), 2002, p. 130.

[8] Pablo I., ed., *Dictionary of World Philosophy,* (London: Routledge), 2001, p. 408.

in modern society. It is a bulwark against poverty, and a building block of development, an essential complement to investments in roads, dams, clinics and factories. Literacy is a platform for democratization, and a vehicle for the promotion of cultural and national identity. Especially for girls and women, it is an agent of family health and nutrition. For everyone, everywhere, literacy is, finally, the road to human progress and the means through which every man, woman and child can realize his or her full potential."- Kofi Annan

Is Annan comment above correct? I think it is correct because every society is now placing emphasis on the education of the citizens. You discover that it is your level of education that will determine how much you could fit-in in the contemporary society.

Descartes' Conception of Education

According to Toran, Plato and Aristotle are the founders of the theory of education.[9] But a deep search into Descartes' works reveals that his contributions to education cannot be overemphasised. Education in Cartesian conception has an epistemological foundation and explanation. It does not rely on ethical foundation like the traditional type. Descartes conceived education as that which is founded on certainty and which is universally true since universal truth is founded on universal premise for knowledge and knowledge claim that is true in all places. To be educated in Cartesian conception is to live a life that is beyond doubt and to be identified with that which is certain. That is, to attain a level where everything doubtable is removed. The method of doubt as it were is a powerful weapon use by Descartes with which he was able to establish that which is certain and indubitable. According to Descartes; I shall proceed by setting aside all that in which the least doubt could be supposed to exist, just as if I had discovered that it was absolutely false; and I shall even follow in this road until I have met with something which is certain.[10]

For Descartes, education, knowledge and information are gotten through reason since senses could be deceptive. Thus, clear and distinct

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[9] Turan, S., "Plato's Concept of Education in 'Republic' and Aristotle's Concept of Education in 'Politics'". In *Education and Science,* Vol. 30. (2011)31-38.

[10] Alston, W.P., (ed.), *The Problem of Philosophy*, (Boston: Allyn and Bacon, Inc.), 1967, p. 386.

idea furnish us with what we claim to know. Descartes pick out his first piece of certain knowledge which is *Cogito – Ergo sum* (I think, therefore, I exist), and use it in the formulation of his criterion for knowledge. According to Descartes, "I think, therefore I exist" is our foundation stone, our first certain truth.[11] Thus, Descartes seems to suggest that education must have a firm foundation-upon which our knowledge claim and information acquired can be based.

In Cartesian Epistemological inquiry and philosophical investigation of that which is certain and indubitable Descartes seems to conceive education in two phases. This I will like to call information and formal education in my own construction.

Descartes on Informal and Formal Types of Education

Formal education is the process of acquiring and developing quality or skill through formal system of schooling. Meanwhile, informal type of education could be a form of home training, cultural or religious education where moral will be thought. The informal education in Cartesian conception are those things or beliefs that we have earlier held as truth from our childhood days mostly from parents, religious background, and so on. In other words, since education involves culture and nurture, this informal type of education consists of the belief that culture furnishes or nurtures us with. This kind of education and belief, for Descartes must be subjected to doubt. According to Descartes in Meditation I; it is now some years since I detected how many were the false beliefs that I had from my earliest youth admitted as true, and how doubtful was everything I had since constructed on this basis.[12] This involves all the beliefs that are constructed on the senses.

Descartes on Self-education

Self-education as we understand it is a form of autodidacticism. Self-directed learning. That is education without the guidance of masters. Descartes regarded this type of education to consist of the belief that is founded on certainty. This is a self – acquired belief that is indubitable. Descartes claimed that his own formal schooling provided him with very little substance other than a foundation of mathematics.[13] The above

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[11] Butler, R.J., ed., *Cartesian Studies*. (Oxford: Basil Blackwell), 1972, p. 11.

[12] Alston, W.P., (ed.), *The Problem of Philosophy*, (Boston: Allyn and Bacon, Inc.), 1967, p. 507.

[13] Bell, D. 1937.

quotation is a clear indication that Descartes valued self-education than other types of education. Why is this so? The reason is simply that it allowed him to survive, be independent, and have enough background knowledge to engage in deep, meaningful solitary study. It should however be noted that education involves the process of acquiring and developing qualities or skill. Thus, there are several methods by which education can be acquired. In Cartesian conception, the best method by which we can acquire education is through the "method of doubt". That is, we subject all things all beliefs to sceptical doubt in order to arrive at a conclusion that is absolutely certain true and indubitable. Notably, Descartes was able to carry through his project of deconstruction with this method of doubt, and he was able to establish or arrive at Cogito with this same method.

According to Descartes,

> But inasmuch as reason already persuades me that I ought no less carefully to withhold my assent from matters which are not entirely certain and indubitable than from those which appear to me manifestly to be false if I am able to find in each one some reason to doubt.[14]

Thus, Descartes was able to adopt the method of doubt to discard all forms of beliefs and education he had earlier acquired through senses so arrive at the belief or knowledge of that which is certain and indubitable through reason.

In other words, to be educated in Cartesian conception is to remove everything that can be doubted in order to arrive at the knowledge of that which is certain and beyond doubt. In Descartes' view, the journey to certainty starts somewhere and what he adopted as a way to certainty is the method of doubt, whereby, separating what is certain from what is probable and separating what is probable from mere customs and superstitions.

According to Paul Bagley, In part one of the *Discourse on the Method*, Descartes argued that his education (I think both formal and informal that is gotten from parents or religious background) had failed him by not providing a clear and certain knowledge of all that is.[15] The import of this

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[14] Descartes, R., *The Philosophical Writings of Descartes*, tr. J. Cottingham, R. Stoothoff, D. Murdoch and A. Kenny, (Cambridge: CUP.), 1984, p. 204.

[15] Bagley, P.J., "On The Moral Philosophy Of René Descartes: Or, How Morals Are Derived From Method" in *Tijdschrift voor Filosofie*, (1996):673-696.

is that it is the traditional informal and even formal type of education that is founded on false belief are subjected to doubt. The formal type of education is founded on certainty and universal truth takes the process of deconstruction. In other words, since education involves cultivation, this type of education involves the process of refinement. This kind of education is a product of rationality and thought experimentation. For this singular reason, Descartes was regarded as a deconstructionist. According to Descartes;…I was convinced that I must once for all seriously undertake to rid myself of all the opinions which I had formerly accepted, and commence to build a new from the foundation, if I wanted to establish any firm and permanent structure in the science.[16]

Thus, Descartes' intention to build a permanent structure for scientific education or knowledge of science culminates in his inclination to create a universal truth and idea that will be acceptable in all places due to its clarity and distinctness.

Intuition is another relevant factor in Cartesian conception of education. Intuition is the ability to understand something immediately without the need for conscious reasoning. Intuition is relevant in Descartes conception of education since Descartes is looking for what is universally true in all places. According to Descartes in Cartesian Studies written by Alexander; the truth of particular intuitions is never called in question, only the universal trustworthiness of intuition, and in vindicating this universal trustworthiness only individual intuitions are utilized.[17] Thus, it can be concluded that one can be educated through the power of intuition since education is the development of the mind.

Central to the heart of Cartesian concept of education is the proposition; "Cogito ergo sum". I think therefore, I exist". For Descartes, he that thinks necessarily exists. This for Descartes is the first known truth and the foundation of any proper education that is absolutely certain, true and indubitable. According to Descartes; "I think, therefore I exist" is our foundation stone, our first certain truth.[18] Thus, he claims he has discovered not only an example of certain knowledge, but distinguishing mark of certain knowledge. In Descartes' view, education that is founded

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[16] Descartes, R., *The Philosophical Writings of Descartes*, tr. J. Cottingham, R. Stoothoff, D. Murdoch and A. Kenny. (Cambridge: CUP.), 1984.

[17] Alexander, R.E., "The Problem of Metaphysical Doubt and its Removal" in R.J. Butler, ed. *Cartesian Studies*, (Oxford: Basil Blackwell.), 1972, p. 116.

[18] Ashworth, E.J., "Descartes' Theory of Clear and Distinct Ideas" in R.J. Butler, ed. *Cartesian Studies*, (Oxford: Basil Blackwell.), 1972, p. 91.

on this view must be a proper form of education that is founded on this view must be a proper farm of education that is not error prone.

It has been established earlier that education involves cultivation and development of the mind. Thus, education in Cartesian view consists of the information and the idea that our mind furnish us with. In other words, our mind is developed, cultivated or educated through the idea of external world that is created in us. Descartes employed "Representative theory of perception" to further explain how our mind is being cultivated by of external world created in us. According to E.Z. Ashworth; Descartes adopted a representative theory of Sense perception by which ideas are a necessary intermediary between the mind and what is external to it.[19] Thus, since education involves learning that produces knowledge, Descartes believed that ideas were the only objects with which we were immediately acquainted. In other words, there is a systematic development and cultivation of the mind. Descartes felt that any theory about the external reference to the mind and the nature of their relationship with other realities had to be consequent upon a thorough examination of ideas and their properties.

In Descartes view, to be educated is to think mathematically. That is, to think with accuracy and precision since Mathematical truth are universal truth with accuracy and precision. Mathematical knowledge is very paramount in Cartesian conception of education because Descartes believes that education should be acquired step by step. This made him to embrace mathematics that proceeded step by step to arrive at its truth which is universally valid. According to Alexander, Descartes raised a question that can I doubt two and three are five?[20] Descartes admits in the meditations that the opposite of this arithmetic proposition is a manifest contradiction and, therefore, is itself indubitable.

To further see how Descartes gave primacy to self-education, over and above formal education, he argues;

> The ordinary philosophy which is taught in the schools and universities is by contrast merely a collection of opinions that are for the most part doubtful, as is shown by the continual debates in which they are thrown back and forth. They are

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[19] Ashworth, E.J., (2), "Descartes' Theory of Clear and Distinct Ideas" in R.J. Butler, ed. *Cartesian Studies*, (Oxford: Basil Blackwell.), 197, p. 89.

[20] Alexander, R.E., "The Problem of Metaphysical Doubt and its Removal" in R.J. Butler, ed. *Cartesian Studies*, (Oxford: Basil Blackwell.) 1972, p. 113.

quite useless, moreover, as long experience has shown to us; for no one has ever succeeded in deriving any practical benefit from 'prime matter', 'substantial forms', 'occult qualities', and the like. So it is quite irrational for those who have learnt such opinions, which they themselves confess to be uncertain, to condemn others who are trying to discover more certain ones.[21]

However, does that means Descartes is completely against the formal system of education? The answer is no. Descartes introduced Mathematical truth into his conception of education because such truth is indubitable. However, Descartes pointed out a serious shortcoming even in mathematics. The problem is that mathematical truth does not tell us everything about the whole of reality.

A Reflection
From the above background, Cartesian conception of education basically has an epistemological undertone and epistemological explanation. In Cartesian conception, the aim or goal of education is to acquire the knowledge of that which is certain, universally true and free from every form of doubt. That is, in Descartes' conception, education involves certainty, universally valid truth and indomitability. In other words, to be educated is to cultivate the mind with power of reason in such a way that the mind is capable of holding intuition and universal truth that is founded on certainty.

However, there are some grounds where Descartes' conception of education agrees with the traditional views. It should be noted that both views agreed that education involves cultivation and mental development. Descartes' conception of education also acknowledged the traditional view that education involves learning and training because Descartes himself identified some beliefs or things he had earlier learnt and held to be true from his childhood days training though, they are false.

Bagley argued that Cartesian philosophy has the peculiar characteristic of disowning all previous philosophic enterprises as, useless and uncertain.[22] In the same vein, Garcia had earlier warned that we should be careful of thinking that everything said by Descartes are all

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[21] Skirry, J., *Descartes: A Guide for the Perplexed*. (New Delhi: Bloomsbury), 2008, p. 71.

[22] Bagley, P.J., "On The Moral Philosophy Of René Descartes: Or, How Morals Are Derived From Method" in *Tijdschrift voor Filosofie*, (1996):673-696.

novel ideas that emanate from him. Assessing Descartes' philosophy, Garcia argued that

> Analysing Descartes' correspondence and works, a contradiction can be observed in the issue of the novelty or antiquity of his philosophy. The fact is that Descartes sometimes clearly advances the newness of his project, whereas in other occasions he refuses the innovative character of his philosophy, asserting that it is "nothing new but is extremely old and very common", that is to say, conservative and compatible with Scholasticism. He even claims that his views are a continuation of Aristotelianism, thus he does "not use any principles which were not accepted by Aristotle and by all those who have ever concerned themselves with philosophy". Nevertheless, we will say that this contradiction is only apparent. It is obvious that Descartes did not believe that his philosophy and science supposed a continuity of Aristotelianism; hence he not only rejects the principles of Peripatetic philosophy explicitly, but he was aware that his own philosophy was in fact incompatible with Scholasticism because it destroyed their principles.[23]

In spite all criticisms against Cartesian philosophy, one thing we must not forget is that Descartes' conception of education is an advancement on the traditional Aristotelian and Platonic conceptions of education.

Conclusion

Our attempt to inquire into Cartesian conception of education suggests that, in daily life, we assume as certain many things which on a closer scrutiny, are found to be full of apparent contradiction. This is common through our traditional moral and cultural upbringing, informal learning process, as well as earlier stages of mental development. This assumption of certainty also occur at the level of senses experiences. However, education involves a mental cultivation with the power of reasoning in such a way that the mind capable of holding intuition and universal truth that is found on certainty in Descartes' view.

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[23] Garcia, S., "Descartes on Education: The Cartesian Reformation of the Seventeenth - Century Institutionalized Knowledge" in *Society and Politics*, vol. 11(2017):46-57.

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THE IMPLEMENTATION OF PEDAGOGICAL VALUES IN THE REALITIES OF SCHOOL LIFE

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Abstract: The context of an ongoing changing world requires education to be firstly referred to a certain system of moral, ethical, psychophysical, social values that had always been regarded as constant landmarks in the educational process, as well as for the individual's positive valuation within such process. Connection to this universe shall be done in a responsible manner given that it is heterogeneous, wavering and problematic from the perspective of the values it sends over. This perimeter has undoubtedly got educational valences with however a prerequisite: know exactly where to look for knowledge, how to accede this space, how to use the values we pinpoint, how to connect them to each other, how to signify them, how to structure them so that such acquisition should compose a beneficial instance for knowledge, action, attitude and conduct.

Keywords: pedagogical values, axiological education, educational target, learning values.

The contemporary society by its complexity and rapid rhythm in changing, by the innovations discovered, forecasts and poses in front of humanity problems that are of cultural, scientific, economic but also educational order. in such a society that information wear and tear is ever faster, education is compelled to train a complete, autonomous, free, creative, competent individual so that to be able to adapt to the informational explosion of the future.

Education, under all its forms, shall quickly and efficiently adapt to the society of the future. Each stage comes out with a certain insight related to the educational process. There are also constants as for the achievement of training because by education an individual gets culturally informed, socialised, integrated within the community area where they are to deploy their activity. Referring to the current context, need is by education to form an individual aware of their own identity,

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capable to move self-driven, actively, creatively by involving themselves and be promptly and aware responsive to contemporary challenges and defiances, dispose of the capacity discern, decide, guide themselves in the value dynamics. It becomes necessary for us to form a personality having decision-making power so that to them to decide related to which is validly true, which is good, which is valuable within this flood stream of value challenges assaulting us. We currently witness a mix of values, a crisis in the value models.

The ideal model of personality that education tends to, as well as an entire society at a time of its historical development, is reflected in the educational target promoted by *Education Act.* This personality model stands for a consensus established within society by means of persuasion processes conducted to various levels of individuals and groups co-participation in different social-cultural sectors: economy, politics, creation, etc. Focus is on shaping a personality capable to undertake a value system that could assure the human individuality personal development, social practical value and inclusion in the labour market. *The self-sufficiency* is a pedagogical sense of purpose or more specifically a manner to call pedagogy finality in its capacity of collectively and interactively promoting the free subjects creating mutually the ability to say „I". The personal *autonomy* cannot exist without cultural self-reliance. Acquiring personal self-sufficiency shall be correlated to that of other actors whom an individual comes in touch with and who shall be taken into respect. It is not just an adjustment of the means to fit individual purposes, but rather that predisposition toward asking themselves about the legitimacy of such means, to take care whether maybe other people are used, manipulated, prevented from acting as free beings.

The issue of value judgements cannot be left at each individual's mercy, as any inter-human relationship is determined by same kind of value judgement based on each one's confidence that another would respect them, that there is a modality for them to fight their rights, even if they do not dispose personally of the force necessary to impose them directly. „It is true that *autonomy* supposes detachment from other people, from their power, but a certain reciprocity is assumed in that sense that other people too should not depend on my power of coercion, should make their choices autonomously, state some point of view even if opposite to that suggested by me. Being autonomous means wishing the other people saw

their own interests; to such respect autonomy is a collective conquest. "[1]

If an educational ideal is reflected by summing up the values that society adheres to at a certain time and specified in special documents, it is not found to the individual's level in any formal document. The pursuit of an ideal organises life in a certain manner and gives accurate and adequate sense to all our deeds. The sum of statuses and roles that an individual adheres to social life along their personal history may be testimonials of their personal ideal.

The educational purpose centred on a subject's autonomy seen as „*development potentiality*" against which education and especially the quality of educational intervention is fundamental determining each individual's present and future. The purpose is to circumstantially emphasise the present-day features and needs, and other purposes are to shape their integrating personality, have them professionalised, etc., all of which stay further on valid grounds, given that each human has to undertake, produce, grow-up intellectually and spiritually, achieve an added value for the community. At the present, the outcome of education is to form an autonomous person, at the same time *responsible,* so that to make their choices informed, assumed in good conscience from among several variants undetermined currently; be capable to guide in a possible future. *Autonomy* supposes not just border-less liberty but one to be monitored, built, resized so that answering various requests should frame the positive value spectrum. *Responsibility* assumes a certain philosophy of our answering to an attitude and behaviour level consistent with humanity constants.

In selecting and establishing the purpose of education we shall consider the *individual's values. A*nalysing curriculum and educational reality, they were not at the basis of selecting the purposes of education as long as there is no well defined educational value system on all shapes and dimensions, on value coordinates that could direct the entire instructive-educative process, all leading to encumbrance of the process of forming and developing personality.

Upon careful analysis of the legislation and basic documents in this field, they indicate certain value axes for curricular design of education (truth, good, beauty, sacrament, justice, freedom, etc.); they are however centred almost exclusively on the intellectual side and achievement of

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[1].Bunescu, Gh., *Etica valorii şi valorizarea persoanei în educaţie [Ethic of value and individual's valorizing in education]*, Revista de Pedagogie, [Pedagogy Magazine], no. 8-10, 1994.

curricular targets focused more on the cognitive domain, permanently concerned in highlighting intellectual performances detrimental to the axiological-attitudinal, moral, civic, aesthetic, ethical one. This approach led somehow to an exclusion or marginalization of axiological aspects of education and a diminution of the educative side of the training process. Curriculum authors tried to reinvigorate this educational side of the process by placing in the education foreground the affective targets generating values and attitudes. Including within the curriculum some disciplines having axiological contents (*moral-spiritual education, civic education, etc.)* did not contribute much to increasing morality or civic feeling. Should the values not be explained, recognized, contemplated but also criticized, then they would lead to encumbering the educational process.

Regarding the factors of forming following this line, we claim a necessary complementarity and co-relativity between such to diachronic and synchronous level. The school environment is the instance contributing decisively to outlining the future personality and crossing the lines of evolution. In the literature, theoretical approaches regarding education for values are rare, which means there is no concern for these problems resulting in perception, understanding and limited knowledge in matters of axiological education, promotion and turning to profit the values in the educational process. The need for strategic action is felt, so that to increase theoretical and methodological concerns for value education and especially for *moral education- main dimension of the activity of human personality's permanent formation-development.*

The current period is marked somehow by a personal ideal's crisis shown up in the fact that an individual, though disposing of ever more improved means, does not have clear targets in determining the sense of life. To such respect, the school environment by means of education may intervene and urge students to the „each one's personal target". The educational establishment stands for an axiological space by excellence across negotiation and value validation field. The actors involved in this process show-up various attitudes, preferences, interests, propose desirable behavioural models, debate and make difference between values „entering" and „exiting" this perimeter. School is a space of interpretation. The converting feature of school intervention shall not frighten us as in redefining values. As a matter of fact in an educational establishment the values are discussed, confronted, improved, created. As a rule, the system of social values stands for the premise from where educational values are fed up and educational values infused in

education targets are revealed as well as teaching-learning strategies, principles and methodical arsenal specific to training activities. It is risky that also the system of educational values could register such fluctuation. „Education shall be centred on congruent axiological system, relatively unperturbed related to constant and main values saved from quotidian perishableness and facility."[2]

There are no standardized schemes of recovery for all individuals and all educational contexts. This is a reason for the particularly delicate issues raised by such position in education and had made, at a certain time, that scientific, artistic, philosophic, political values, time and social-cultural context could surpass them or convert them into non-values. Doing education for fixed values or by cert values is good but insufficient for the requirements of an axiological education. Doing in exchange an education for and by valorization, with an aim at, and on the ground of, axiological autonomy, this is the way and the basis for the pro and through value education. Such an education is done not only in the spirit of an existing culture but rather in the perspective of a possible culture generating new aspirations and ideals that have partially been reached ever since today's times.

We try to suggest that the most viable education answering the cultural democratisation is represented by the educated people's access to autonomy and axiological competence. The educational factors are confronted with complex and new processes, assaulted by numerous cultural products under the most varied circumstances. The actuality indicates problems: are we capable to face them? Is our diapason of values large enough and mobile so that these products could find their place in our existence? What guarantee do we have that all these are authentic values? Will we be capable to discern values from non-values? How could we protect ourselves from any possible fake values? Here are some questions we shall pose as teachers and at the same time by us students are going to appropriate them, if not for settlement at least for awareness. Forming an axiological conscience featured by aspirations to values and availability for refining the appetite to transcendence but also for attitudes or behaviours proper to such ideate levels, seem to be targets getting priority nowadays. To the level of educational action, imposing values is not the best strategy, but it is preferable to indirectly act by creating and stimulating the needs for values, so that a student should

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[2] Cucoş, C., *Pedagogie [Pedagogy],* 2014, "Polirom" Publishing House, p. 119.

adhere to them on natural way. A value is not to be proposed/imposed by contrast or to the detriment of another; need is to form the conscience of cohabitation and interdependence of various values even if conflictual by revealing the specific of each.

The school institution needs axiological landmarks to be clearly defined, structured on all sizes and forms of education so that the value education could be achieved not only on the intellectual side and dimension but also on the moral, aesthetic and cultural one.

The legislation in this field concerning the general development trends, curricular development, value dynamics in education indicates us to switch the focus from cognitive values towards the functional ones, to competences and also to humanize education, stress on axiological grounds, promotion to the process level of education authentic values.

According to S. Cristea (2000), the specific values of education are those values consolidating around them the basic pedagogic concepts (*purpose, targets, educational contents, forms of education and especially finalities of education*) thus assuring the epistemic strong nucleus of the education sciences directing the activity of training-development of an individual's personality.

S. Cristea sees the contribution of value education in improving the pedagogic approach in the following three directions of evolution: a) widening the value foundations of education; b) assuming the value stakes of education; c) specify and even operationalize the values to the level of pedagogical messages.[3]

Starting since the requirements of the current set of problems new targets of training can be dedicated and established in order to introduce education within axiological perspective.

- a) Attitude of opening towards values that haven't been known or experimented;
- b) Extent to which student's dispose of instruments for intellectually and spiritually getting closer to reality;
- c) Degree of autonomy for students in learning and teaching process;
- d) Capacity of selection and synthesis of various cultural incentives;
- e) Ability to connect to cultural values and skill to comparatively approach various segments of worldwide culture;
- f) Amplitude and depth of the value diapason acquired by students;

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[3] Cristea, S., *Dicționar de pedagogie [Pedagogy Dictionary]*, Ch., 2000. "Litera" Publishing House, p. 398.

g) Extent to which students get attached and connected to the main values;

h) Courage to produce a judgement of value;

i) Permeability to and admissibility of possible values ;

j) Capacity to reassess a same item, same situation from multiple perspectives in order to reach new or same fact-findings;

k) Possibility of correction or proposal of a new assessment scheme;

l) Creating educational situations of large autonomy and strong accountability.

At practical level we could dispose of several possibilities of action:

- actual use of self-assessment, inter-assessment and semi-assessment; direct involvement of students in assessment;

- suspend the scoring grades in certain circumstances and certain subject matters (drawing, music, etc.) ;

- abandon „objective" positions in scoring grades (assessment -= measurement) in exchange for a more flexible, contextual, „subjective" notation;

- move towards formative assessment strategies in order to develop the operational functions of school acquisitions;

- implement in verification questions referring to query, comparison, estimate.[4]

The educational actuality shows progress to the level of human personality development by cognitive values, less by instrumental, competitive ones, but not also to the level of spiritual construction, morality, patriotism, citizenship, and that is just the substance and quality of the present-day education.

Analysing the school activity, the conclusion goes clearly to the findings that the axiological education or the education for values fails to be achieved today in the school environment. Even if general and specific values of education were designed in the *Basic Curriculum*, in conceiving the subject matters, they are not known and appropriated by the teaching staff - promoters of the educational process. Their main concern is directed on achievement of the training side, while the educational side is

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[4] Cucoş, C., *Pedagogie şi axiologie [Pedagogy and Axiology]*, Buc., 1995. Didactic & Pedagogic Publishing House, p. 160.

deemed the weak link of the educational process.[5]

In the basic documents concerning the reform in education but also to the level of school practice the axiological education is however designed, but there is no document of educational politics or curriculum design methodological document to clearly and strategically explain the mode how education should be achieved *through* and *for* values in order to form students' clear value direction and even axiological competence. In conclusion, even if the basic values of education (*scientific truth, moral beauty, justice, freedom, equality,* etc.) were set out in normative documents, they have not reached to also be transposed in educational practice, but they stayed up there, to the level of design and not to that of achievement in educational process.

There is need to transpose such values to the educational practice circuit, need for presence of value coordinates, implementation through curriculum, need to have an education through and for values promoted with main contribution by teaching staff, for the development of axiological competence necessary to young people for their integration within a world being in permanent change.

Under the circumstances that society faces an acute crisis of ethical, moral, social values and school institutions face incertitudes regarding the educational value system required to be formed, education ought not to be only concerned with the intellectual dimension of education that stands for only one segment of the *integral education*, but especially with spiritual education – focusing on forming spiritual qualities of an emerging personality, *character* development, education by identity, education for moral, social, physical values, all of which stand for real needs in young people's education and at the same time the basic components of the activity of *integral* training-development of personality.

Within the organised and systematic context in the institutionalised educational process an individual may be directed so that to become able to envisage an ideal inspired by their own will that could assure them a harmonious integration in society, good relationship with themselves, capable to offer them a positive status.

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[5] Curriculum de bază. Documente reglatorii [Basic Curriculum. Regulatory Documents], Tipcim, 1997

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Cucoş, C., *Pedagogie [Pedagogy]*, 2014, "Polirom" Publishing House.

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"Education 2020" Strategy, www.edu.md

DOMESTIC VS. PUBLIC POWER: JAPANESE WOMEN THREE DECADES AFTER EQUAL EMPLOYMENT OPPORTUNITY LAW

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Abstract: The present paper examines the problem of female participation to decision-making process from the viewpoints of public power and domestic power. First, it examines the current representation of Japanese women in leadership positions, and the benefits equal gender participation would bestow on economy and society. Second, it seeks to demystify the western image of Japanese women as "powerless" and "exploited" and argues that, given the culturally gendered division of work, the absence of public power does not necessarily reflect a lack of influence on the domestic stage. The author argues that, as the androcentric organizational culture and political leaders continue to strongly adhere to traditional gender segregation in the public sphere, women's wider access to positions of public power remains a remote goal, albeit an ongoing task for future generations.

Keywords: equal opportunities, public power, domestic power, female leaders

Japanese women are underrepresented in public leadership positions. The third largest world economy, Japan continues to be among the lowest ranking countries in terms of gender equality, and the lowest ranking among its G7 peers. According to the 2017 Global Gender Gap Report, Japan ranks 123rd out of 144 countries in political empowerment and 114th in economic participation and opportunity.[1] Although Japan offers equal access to health or education, it fails to attain parity in female employment and participation to political and public life.[2] Three decades after the enactment of the Equal Employment Opportunity Law (passed in 1985, enacted in 1986, and revised in 1997), the ratio of working women

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is only 66.4% of the total, compared to 85% for men. Japanese women are not only underrepresented, but also underpaid (Table 1). Women earn notably less than men, and this is due to the fact that almost 40% of the working women are in low-paying part-time employment.[3] Moreover, women work without pay more than 50% of the day, as compared to men, whose unpaid work time amounts to only 12%.

	Rank/144	Female (%)	Male (%)	f/m
Economic participation and opportunity	**114**			
Labor force participation	79	66.4%[4]	85.0%	0.78
Estimated earned income (US$)	100	28.724	54,818	0.52
Legislators, senior officials and managers	116	12.4	87.6	0.14
Professional and technical workers	101	39.5	60.5	0.65
Workers employed part-time	-	38.6	13.4	2.88
Proportion of unpaid work per day	-	59.2	11.6	5.10
Educational attainment	**74**			
Literacy rate	1	99.0	99.0	1
Enrolment in primary education	1	100.0	100.0	1
Enrolment in secondary education	1	99.4	98.7	1.01
Enrolment in tertiary education	101	60.9	65.7	0.93
Health and survival	**1**			
Healthy life expectancy	1	77.2	72.5	1.06
Political empowerment	**123**			
Women in parliament	129	9.3	90.7	0.10
Women in ministerial positions	88	15.8	84.2	0.19
Economic Leadership				
Boards of publicly traded companies	-	3.4	96.6	0.04

Table 1. Gender gap in Japan
(Source: WEF Global Gender Gap Report 2017)

Table 1 above shows that Japan is one of the countries with the fewest female politicians. Japan seems to lack "alpha females" in politics comparable with Angela Merkel, Hillary Clinton or Madeleine Albright. Apart from former High Commissioner for Refugees Sadako Ogata, former Lower House speaker Takako Doi, retired politician Makiko Tanaka or current Tokyo Governor Yuriko Koike, Japanese women have kept a low profile in politics. Unlike the US, which has 20% women in Congress and

[3] *Ibid.* WEF, Global Gender Gap Report 2017.
[4] As of July 2018, in the 15-64 age group 68.5% of women were employed (Source: Nikkei Asian Review https://asia.nikkei.com/Economy/Ratio-of-working-women-jumps-to-record-in-Japan).

23% in the Senate[5], Japanese women occupy only 9.3% of the seats in the Diet, and 15.8% hold ministerial portfolios. Unlike its Asian neighbor and rival South Korea, Japan does not have a gender quota system, which makes women's access to positions of power considerably more difficult. In absence of gender quotas or regulations, female appointment in governing bodies is left at the discretion of LDP[6] male politicians, who rule the political roost. It appears that politics is not a woman's business. Mikiko Eto points out that some of the reasons why women are hesitant to involve themselves in politics (which is considered a typically male occupation) are lack of interest, the (still) ingrained breadwinner style which discourages women from pursuing careers, and prejudice against women in politics.[7] Some of the well-known female politicians, such as Makiko Tanaka, Yuko Obuchi or Seiko Noda, have either inherited their positions as heiresses of political dynasties,, or, like Tomomi Inada or Sanae Takaichi, are favorites of leading politicians.[8] Public opinion has a stronger bias against women in prominent positions. Although there are more male politicians involved in sex or corruption scandals, female politicians tend to be judged more harshly for similar peccadillos.[9]

Many authors and international organizations have stressed the benefits of increasing the economic and political participation of women. Recent estimates suggest that gender parity would add US$ 550 billion to Japan's Gross Domestic Product.[10] Goldman Sachs Japan chief strategist Kathy Matsui estimates that more women in the workforce and in leadership positions would help boosting the country's GDP by as much as 12.5%.[11] In a 2012 report, the International Monetary Fund predicted that an increase from 63% in 2010 to 70% by 2030 would add 4% to the

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[5] Women in the US Congress 2018. Rutgers Eagleton Institute of Politics. http://www.cawp.rutgers.edu/women-us-congress-2018 (accessed 12 Sept. 2018).

[6] Liberal Democratic Party.

[7] Mikiko Eto, "Women and representation in Japan", *International Feminist Journal of Politics*, 12(2), 2010, 177-201, doi: 10.1080/14616741003665227.

[8] Japan Today, "Where are Japan's women leaders?" Feb. 4, 2016, https://japantoday.com/category/features/kuchikomi/where-are-japans-women-leaders.

[9] Japan Today.

[10] WEF, Global Gender Gap Report.

[11] Kathy Matsui, Hiromi Suzuki, Kazuno Tatebe, Tsumugi Akiba. *Womenomics 4.0: Time to Walk the Talk. Goldman Sachs Japan Portfolio Strategy Research*, Tokyo: Goldman Sachs Japan http://www.goldmansachs.com/our-thinking/outlook/womenomics4-folder/womenomics4-time-to-walk-the-talk.pdf (accessed 22 Jul. 2017).

GDP.[12] Referring to research which indicates that an injection of female talent would help Japan's slow economy, Christine Lagarde, director of IMF expressed her belief that Japanese women could actually save Japan, a country which is currently confronted with ageing and rapid decline of working age population.[13]

The benefits of gender parity in politics are manifold. The Alliance of Feminist Representatives, a group which fights for equal gender representation, believes that a society in which women represent 40% of legislative councils and public decision-making bodies will be "a mature society where people with disabilities, children and the elderly will not be disadvantaged as minorities."[14] In the UNESCO Global Monitoring Report for 2017 it is suggested that gender quotas help increasing the number of women in positions of power and contribute to better qualified elected officials.[15] Research indicates that the women elected in local administrations after implementation of quotas tend to be more educated than the men.[16] Women in decision-making positions can make a positive impact upon the well-being of their communities by contributing to the improvement of education or health, and even serving as role models for young girls.[17] As career women and mothers, female politicians are better connected to the pulse of the society, and are thought to be more aware of the problems and needs of women and children. Li-Ju Chen found that increases in the female representation quota are reflected in increased government expenditure on health and social welfare to GDP.[18]

In recent years, as a signatory to the UN Convention on the

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[12] Chad Steinberg and Masato Nakane, "Can Women Save Japan?" *IMF Working Paper*. Asia and Pacific Department, 2012. Cited in Emma Dalton, Womenomics, 'equality' and Abe's neoliberal strategy to make Japanese women shine, *Social Science Japan Journal,* 20(1), 2017, doi: 10.1093/ssjj/jyw043, 96.

[13] Ahram Online, *Women could save Japan's economy*: IMF's Lagarde, 13 Oct. 2012, http://english.ahram.org.eg/NewsContent/3/12/55509/Business/Economy/Women-could-save-Japans-economy-IMFs-Lagarde-.aspx (accessed 19 Sept. 2018).

[14] Emma Dalton, "Japanese politics still a man's world", *East Asia Forum*, 9 June 2016, http://www.eastasiaforum.org/2016/06/09/japanese-politics-still-a-mans-world-2/ (accessed 10 Sept. 2018).

[15] UNESCO, Global Education Monitoring Report 2017, https://gem-report-2017.unesco.org/en/chapter/gender_monitoring_leadership/ (accessed 5 Sept. 2018).

[16] Baltrunaite, A., A. Casarico, P. Profeta, and G. Savio (2016). "Let the voters choose women". CESifo Group Munich.

[17] UNESCO Global Education Monitoring Report.

[18] Li-Ju Chen, "Do gender quotas influence women's representation and policies?", *European Journal of Comparative Economics*, **7**, (1), 2010, 13-6.

Elimination of All Forms of Discrimination Against Women, Japan has come under pressure to address the issue of female underrepresentation in public positions of influence. Three major political initiatives can be mentioned here. They are the Equal Employment Opportunity Law (EEOL), the Basic Act for a Gender Equal Society, and the "30% Target" of women in leadership positions by 2020. The year 1985, when the UN Convention was ratified[19], coincides with the enactment of The Equal Employment Opportunity Law (EEOL), which outlaws gender discrimination and grants equal employment rights for men and women.[20] However, what appeared to be a big step forward for gender equality was actually a double-edged sword. EEOL guaranteed gender equality, granting access to career-track employment and equal working conditions; however, women's chances to occupy such jobs were quite low. Career track jobs offer security, promotion and benefits, but require long working hours and relocations at the discretion of the employer. As a result, many women were sidetracked in low-end employment, with lower pay and no benefits, but with relatively more flexibility to focus on house and child care duties. Assmann considers that EEOL has functioned more as a guideline rather than a policy enforced by law, as many private companies have managed to circumvent the legal provisions and maintained the dual track employment system with no penalties.[21]

The Basic Act for a Gender Equal Society (男女共同参画 *Danjo kyoudou sankaku*) went into effect in June 1999. Followed by four Basic Plans for a Gender Equal Society (adopted in 2000, 2005, 2010, and 2015), the Act claims to promote gender equality, as a "male female joint participation".[22] The intentional avoidance of the term "equality" (平等 *byoudou*) in the Japanese title of the Act reflects conservative politicians' wariness of possible confusions with the Western meaning of the term, which would suppose practices like affirmative action and gender quotas.[23] However,

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[19] The Convention was ratified in 1980, then approved by the Diet on 24 June 1985, and ratified by the Cabined on 24 June 1985 (https://www.nichibenren.or.jp/activity/international/library/human_rights/woman_ratification_en.html).

[20] Ayako Kano, "The gender fault-line in Japan", *East Asia Forum*, 3 November 2012, http://www.eastasiaforum.org/2012/11/03/the-gender-fault-line-in-japan/, (accessed 15 Sept. 2018).

[21] Assman 2014.

[22] Ayako Kano, "Backlash, fight back, and back- pedaling: responses to state feminism in contemporary Japan", *International Journal of Asian Studies*, 8(1), 2011, 43.

[23] Mari Osawa. "Government Approaches to Gender Equality in the Mid-1990s." *Social Science Japan Journal 3:1 (2000), pp. 3–19.*

the undeclared motive behind this "joint participation" seems to be attracting more women into the workforce, not granting them equal access to positions traditionally held by men.

The target of 30% women in leadership position by 2020 is another much-discussed initiative. It took shape during the former PM Junichiro Koizumi cabinet, and was taken over by PM Abe, who pledged to make Japan a female friendly society. Included in the Third Basic Plan for a Gender Equal Society, the initiative, dubbed "30% by 2020", called political parties, local organizations, and so on, for positive action programs with the aim of promoting more women in managerial positions in politics, judicial field, private corporations, science and technology (S&T) and academia.[24] The Act on Promotion of Women's Participation and Advancement in the Workplace, which came into force on April 1st, 2016 is one of these positive action programs. The Act obliges public and private companies with more than 300 employees to set numerical targets and disclose the number and positions of their female employees, as well as the measures they have taken to promote women's access to senior positions. However, as the numbers of women in decision-making positions had not grown as expected, in 2016 the 30% target was lowered to 7% for senior government positions and 15% for companies.[25]

These measures and initiatives reflect politicians' eagerness to mainstream gender equality issues and an increasing awareness that utilizing female potential and talents could benefit the Japanese economy and society. Nevertheless critics (Assmann, Kano, Dalton) express doubts regarding the effectiveness of top-down measures, and consider them "weak" and lacking in coercive power. The dismal effects of this so-called "state feminism" point to an ambivalent attitude of politicians and businesses who need more women in the workforce but refuse to grant them equal access to public power. Despite a certain progress, without a stronger feminist movement and a more vigorous opposition, Japan is unlikely to meet the goals of empowering women in the near future.[26] As Tan concludes, "[u]ltimately, party leaders are the gatekeepers to equal political representation. It is up to them to field more women and ensure

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[24] Tsujimura Miyoko, "Promotion of positive action : aiming to attain the target of 30% by 2020", http://www.gender.go.jp/english_contents/pdf/ewp2011.pdf.

[25] "Reality Check: Has Shinzo Abe's Womenomics Worked in Japan?" BBC News, 17 Feb. 2018, https://www.bbc.co.uk/news/world-asia-42993519 (accessed 19 Sept. 2018).

[26] Alisa Gaunder, "Quota nonadoption in Japan: The role of the women's movement and the opposition", *Politics & Gender*, 11 (1) 2015.

they stand a good chance of winning office."[27]

Yet, do Japanese women think it important to accede to positions of public power? Western cultures appear to consider it a sign of gender equality. In recent years, as women have increasingly taking up jobs once considered "masculine", the bias against female leaders appears to be less strong.[28] But do Japanese women find it necessary to become public leaders, or are they content to exert their influence on an entirely different stage? Before elucidating this issue, we should briefly refer to the notions of leadership, power, and how cultures differ in their representations of gendered leadership.

Power and leadership have been traditionally associated with masculinity. Gender stereotyping has made leadership an almost exclusive attribute of men. The expression "think manager - think male" is suggestive of the thinking which has pervaded organizational culture during the 60s and 70s. This stereotyping is thought to be caused by the influence of societal gender roles upon organizational roles.[29] Jonsen and Maznevski point out that, "When we use stereotyping because it makes our life easier, we stereotype based on familiar women's roles (mothers, wives, nurses, etc.) and the characteristics they embody, which are currently inconsistent with those that traditionally define a good business leader."[30] For a long time, the education and socialization of men nurtured breadwinner qualities, such as competition, leadership, initiative, decision-making and innovation, while women have been socialized in household-centered occupations, such as homemaking and childcare. However, apart from female leaders' propensity of being more communal, nurturing and people-oriented compared to more agentic, or instrumental males[31], empirical evidence suggests that there is little gender difference in leadership.[32] Alvesson and Due Billing consider that more women leaders can contribute to organizational culture in ways men cannot. The supporting arguments

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[27] Netina Tan, "Are gender quotas helping female politicians in Asia?" *East Asia Forum*, 24 June 2016, http://www.eastasiaforum.org/2016/06/24/are-gender-quotas-helping-female-politicians-in-asia/, (accessed 16 Sept. 2018).

[28] Karsten Jonsen and Martha L. Maznevski, "Gender differences in leadership – believing is seeing: implications for managing diversity", *Equality, Diversity and Inclusion*, Vol. 29 (6), pp.549-572, 2010, DOI 10.1108/02610151011067504.

[29] Jonsen & Maznevski, 551.

[30] *Ibid.*

[31] C.B. Gibson, ''An investigation of gender differences in leadership across four countries'', *Journal of International Business Studies*, 26 (2), 1995, 255-79.

[32] Jonsen & Maznevski, 551.

in favor of this opinion are, (1) necessity of gender equality; (2) women's competencies should be utilized more; (3) women's values, experiences and behaviors as leaders should be taken into consideration; and (4) women's values enrich organization and work life.[33]

Gender roles and their importance in family and society differ across cultures. According to Cho *et al.*, Asian cultures have different perceptions of female leadership because of different traditions and religious beliefs.[34] It is suggested that in countries with strong Confucian traditions, such as Japan and South Korea, despite increased female workforce participation, the bias against women in decision-making positions remains strong.[35] Lebra comments that in Confucian gender ideology the interaction between men and women is based on complementarity of rights and obligations, attached to their assigned roles and statuses.[36] She considers that the structuralism of Confucian gender ideology is governed by dichotomy in role spheres, gender hierarchy, and social distance.[37] Thus, the major role of the woman should be that of wife and mother, and her sphere is that of "*ie*", the household, or the backstage, rather than the public one. In fact, one of the Japanese terms when referring to an interlocutor's wife is "*okusan*" (奥さん), literally translated as "the person at the back", while one speaks of his own wife using the term "*kanai*"（家内, which literally means "in the house". Japanese appellatives are suggestive of the strict gender hierarchy; thus, while the wife is "the person in the house" or "at the back of the house", the husband is the "head of the household" (*shujin* 主人 or *setainushi* 世帯主 in official documents), in a literal translation, "household master" or "proprietor".

Lebra points out that Japanese women's early socialization has been notably different from that of men. In order to fulfil their roles of good wives and wise mothers, Japanese girls undergo something that Lebra calls

[33] Alvesson, M., & Due Billing, Y., *Understanding gender and organizations*. London: Sage (1997).

[34] Yonjoo Cho, Gary N. McLean, Iratrachar Amornpipat, Wei-Wen Chang, Gertrude I. Hewapathirana, Mayuko Horimoto, Mimi Miyoung Lee, Jessica Li, Nisha N. Manikoth, Jamilah Othman and Siti Raba'ah Hamzah, Asian women in top management: eight country cases, *Human Resource Development International*, 18(4), 2015, 407-428, http://dx.doi.org/10.1080/13678868.2015.1020717.

[35] Young Lan Kim, "The change of women's social status in Korea". *Asian Women,* 27 (1), 2011, 1–39.

[36] Takie Sugiyama Lebra, "Confucian gender role and personal fulfilment for Japanese women". In Walter H. Slote and George A. De Vos (eds.) *Confucianism and the Family: A Study of Indo-Tibetan Scholasticism*, State University of New York Press (1998), 210.

[37] *Ibid.*, 210.

"femininity training".[38] Femininity is a behavior women are expected to display in what Geert Hofstede calls "masculine cultures". Hofstede, the author of the six dimensions of national cultures, argues that societal, national, and gender cultures are acquired early, are deeply rooted in the human mind, and explain why people tend to "prefer certain states of affairs over others.[39] He classifies cultures according to the six dimensions of power distance, uncertainty avoidance, individualism/collectivism, masculinity/femininity, long-term/short-term orientation, and indulgence /restraint.[40] According to these cultural dimensions, Japan scores high in masculinity (95), uncertainty avoidance (92), and long term orientation (88).[41] The high masculinity of Japanese society is considered an indication that "the society will be driven by competition, achievement an success, with success being defined by the winner/best in the field."[42] Hofstede adds that the masculine traits of the organizational culture of Japan, such as competitiveness and workaholism make it difficult for women to climb up the corporate ladder.[43] He also points out that societies which display "masculine" traits expect men to be assertive whereas women should be "feminine", that is, modest and submissive.[44]

During the years of rapid economic growth, Japan adhered to the sole breadwinner model, so popular in the US in the 50s and 60s. After graduation young women were encouraged to work full time until around the age of 25, which was the age around which they were expected to marry. After marriage they dropped out of employment to dedicate themselves to their families. Some of them would return as temporary workers after children grew up, and worked until their late fifties. This is the female employment pattern known as the "M-shaped curve". It has two peaks - before marriage and after children are grown. However, women's participation to the workforce has been underestimated as unimportant, transitory and unreliable. Because women would quit to

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[38] Takie Sugiyama Lebra, *Japanese Women: Constraint and Fulfillment*, Honolulu: University of Hawaii Press (1984), 42.

[39] Geert H. Hofstede, *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations*, 2nd ed., Sage Publications, Thousand Oaks, CA (2001), 5.

[40] Geert Hofstede, "Dimensionalizing cultures: The Hofstede model in context". *Online Readings in Psychology and Culture, 2(1), 2011*. https://doi.org/10.9707/2307-0919.1014.

[41] Geert Hofstede, Insights, Country Comparisons: Japan. https://www.hofstede-insights.com/country-comparison/japan/ (accessed 15 July 2018).

[42] Hofstede *Insights*.

[43] Hofstede *Insights*.

[44] Hofstede, *Culture's Consequences.*

marry or have children, employers were reluctant to invest in training and entrust women with decision-making jobs. Usui et al. point out that Japanese women's "tight embeddedness in the institutions of family and community that is built upon the traditional gender division of labor inhibits their aspirations in pursuing non-family careers and has the effect of limiting women's access to channels of leadership."[45] However, they point out that Japanese women's potential remains invisible because they operate in spheres which are different from those of men.[46] Some authors suggest that, although to Western observers Japanese women may appear powerless and oppressed, the domestic sphere in which they function is their "strong basis of power and influence".[47] In spite of Japan's industrialization, being a full time housewife is still regarded as a socially valued "career", which, although unpaid, is comparable to men's work.[48]

Lebra makes an interesting point and argues that, in fact, in matters pertaining to household and child care, it is women who lead men, and not the other way around.[49] Kato suggests that the situation of Japan is paradoxical, as, in spite of their apparently low status in society, women play a vital role in the formation of character and society.[50] Several authors see Japan as a country "dominated by the maternal principle".[51] This principle does not only apply to the children, but also to the husband, who is seen as "helpless" and relying on wife's help for "around the body care" like a child.[52] By virtue of their different spheres of function, men and women in post-war Japan are rarely considered equal, but rather complementary for each other. Their roles appear to function along the *uchi/soto* dichotomy, with women leading the domestic, but more intimate realm of "*uchi*" (literally meaning 'household', but also 'inside')[53], and men functioning in the public sphere of "*soto*" (meaning 'outside', or even 'public'). Their functions are not only

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[45] C. Usui, S. Rose, R. Kageyama. Women, Institutions, and leadership in Japan. *Asian Perspective*, 27, 85. (Jan. 2018). http://www.jstor.org/stable/42704422.

[46] Usui et al., 86.

[47] Ryoko Kato, *Japanese women: subordination or domination?* International Journal of Sociology of the Family 1989, Vol. 19 (Spring), 49.

[48] Yuko Ogasawara, The gender triad: men, women, and corporations. In Gill Steel (ed.) *Power in Contemporary Japan*, Palgrave Macmillan (2016), 169.

[49] Lebra 1984, ix.

[50] Kato, 50.

[51] Haruo Kawai, *Boseishakai Nihon no byori.* Takyo: Chou keronsha (1976), cited in Kato, 50.

[52] Lebra, 1984, 133.

[53] Lebra 1984, 128.

localized in space, but are also subject to a hierarchy, with men going out doing the "important jobs", and women taking care of the things around the house, not as important as their husbands'. The phrase *otoko wa shigoto, onna wa kaji, ikuji, kaimono*[54] (a man should work while a woman should tend to the household, care for children, and do shopping), quite popular throughout the 1950s to 1970s, when full time housewives (*sengyou shufu*) were the norm, is illustrative for this gender divide, which is still very much ingrained in the Japanese mentality.

Some authors have discussed the role of dependence in Japanese family and society. In his Anatomy of Dependence, Takeo Doi discusses the dependence relationships that pervade Japanese society. Kato suggests that one of the most enduring dependence relationship is between mother and child. Children enjoy the mother's full attention and dedication during infancy.[55] However, the mother has her own instruments of controlling and correcting the child's behavior, such as shame and empathy. The relationship between wife and husband is also based on dependence. As mentioned earlier, the husband depends on his wife to run the household and provide him with full care. In doing so, the balance of power is heavily tipped in favor of the wife, who can make him "spontaneously follow her will".[56] In the same vein, Lebra observes that "role obligations went hand in hand with role prerogatives".[57] Women were found to play an important decision-making role in the family, from child-rearing, children's education, and managing the household budget.[58] The husband would hand out all his earnings to the wife, who would give him some pocket money, in the form of a monthly allowance. Ogasawara regards it as a sign of women's domestic autonomy, and comments ironically that life in Japanese households "seems to go the way wives rather than husbands want it to go".[59] Iwao considers that, in spite of their exclusion from decision making roles in the public domain, women appear to enjoy more freedom than men, who, as breadwinners,

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[54] Wikipedia, *Seibetsu Yakuwari Bungyou* (Gender Labor Division). (Feb. 2018) http://ja.wikipedia.org/wiki/%E6%80%A7%E5%88%A5%E5%BD%B9%E5%89%B2%E5%88%86%E6%A5%AD

[55] Kato 1989.

[56] Ezra Vogel, *Japan's New Middle Class: The Salary Man and His Family in Tokyo Suburbs*, Berkeley: University of California Press (1963), cited in Kato, 1989, 52.

[57] Lebra 1998, 221.

[58] Ogasawara 2016, 170.

[59] Ogasawara 2016, 169.

are expected to work long hours on their jobs.[60] Kato points out that, far from being "enslaved", as Western observers have depicted them, Japanese wives can "remote-control" their husbands' behavior into submission through guilt feelings.[61]

Three decades after the enactment of the equal employment opportunity law, and in spite of attempts to ensure gender equality, the gender gap continues to widen as Japan holds on to a traditional but no longer viable image of gender relationship, which regards men and women as complementary agents rather than equal partners. Japan is currently struggling with demographic decline and economic stagnation, and the answer to the question of who will save the country has to be seriously and earnestly approached. Recognizing and utilizing women's potential is one of the few viable options Japan has left. Yet, for this to become possible, political parties should acknowledge not only the differences between men and women, but also how they can both contribute to restoring some of Japan's lost greatness.

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TRANSLATION AS A WAY OF EDUCATING THE NATION. THE CASE OF MEIJI JAPAN

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Abstract: The present study aims to assess the educational value that translation had in the process of modernization, of the promoting Western culture in Japan. We do not dwell on linguistic aspects of translation, but rather on the choice and content of translated literature. Beginning in the Meiji Era, Japan had a unique approach to translation, which aimed to disseminate reading and foreign culture among all the social classes, and which eventually made it a Great Power of translation (hon'yaku taikoku).

Translation may have shortcomings, as some foreign concepts cannot be perfectly translated and understood even today, because the context of those original terms gets lost in translation. Another approach would be to learn about foreign cultures directly in the foreign languages, and this has been the case in many European countries, but such an approach can have the fallacy of ultimately being too elitist, as one cannot impose the learning of foreign languages on the same scale as the one on which one can disseminate translations. To prove this point we have attempted a comparison between Romania and Japan on their road to modernization at the turn of the twentieth century.

Keywords: translation in Meiji Japan, education, Mori Arinori, translated literature, Fortuné du Boisgobey.

Introduction. A nation's efforts to educate itself in the Western culture

Japan's modernization and opening towards the Western world implied huge efforts on the human scale, starting with the Emperor Meiji (reigned 1867-1912) and his ministers, and leading to a real awakening of the people, to new habits and ways of living[1]. And this radical change was set in motion in a mere fifteen to twenty years, in which Japanese

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[1] These new ways are reflected in many of the popular writings of the period, especially comic books like *Agura nabe*, "The Beef Eater" of 1870, by Kanagaki Rōbun (1829-1894), describing how the eating of meat, especially beef, is introduced to Japan, whose diet had been for centuries mostly vegetarian and sea-food.

officials and intellectuals went abroad to understand and study the West and consequently foreign laws, economic principles, education and culture were translated into Japanese and became the foundation for Japan's new modern institutions. Modernization was sometimes taken to extremes, as in some proposals by prominent intellectuals to replace the Chinese characters, *kanji*, with *rōmaji*, i.e. the Roman alphabet (by Nishi Amane, 1829-1897), or even to replace Japanese with English as official language (by Mori Arinori, 1847-1889).

One of the most "iconoclastic proponents of Western ideas"[2] in Japan, Mori was among the first Japanese to go abroad, in 1865; he studied in the University of London and was called to join the new imperial government in 1870, as an investigator of educational and parliamentary systems, and deputy minister to the U.S.. From 1873 to 1875 he popularized Western ideas together with 15 other prominent intellectuals (among them Fukuzawa Yukichi) through a society called the *Meirokusha*, and the magazine *Meiroku zasshi*. In 1885 Mori was appointed as the first minister of education in modern Japan, and the reforms he oversaw lead to a centralized educational system, with an eight-year primary school, a four-year middle school course and higher levels of education up to a new national university. "These schools not only educated the elite in Western subjects but also indoctrinated the general populace with Confucian ethics and patriotic fervour"[3]. However, Mori met his untimely death at the hands of a religious fanatic, after being accused of desecrating the most holy place in Japan, the Ise Shrine.

Mori Arinori's proposal was not to replace Japanese with English as a national language, as was wrongly interpreted by some scholars (Takahashi Tatsuo, in his 1934 study, *Kokugo kokubun kara mita Fukuzawa sensei* [Professor Fukuzawa, from the viewpoint of Japanese language and literature][4]) but to institute a state of diglossia with a simplified version of English. His proposal was to replace Classical Chinese with a simplified version of English as a written language for Japan, and to use a romanized version of Japanese as a spoken language[5]. His proposal for "a simplified English", namely regularizing the inflection and orthography

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[2] https://www.britannica.com/biography/Mori-Arinori.

[3] *Ibidem.*

[4] In *Shigaku* [History] 13: 381-409, quoted by Teruaki.

[5] Muto Teruaki, "Mori Arinori's Simplified English. A Socio-Historical Examination", in *Forum of International Development Studies*, No. 26, March 2004, (89-101), Nagoya University, p. 94.

of English for the benefit of the Japanese, was much less discussed in Japan, but interestingly enough, it "soon invited some animated discussions as to the worldwide adoption and simplification of English in the 1870s' United States"[6]. Several American linguists, like Coates Kinney, were interested in the promotion of a universal language and acknowledged the "imperfections" of English, and adopted the idea of phonetic alphabets for English and even regularized inflections, based on Mori's idea of simplified English[7].

Even if Mori's ideas seem to radical to modern readers, his concern with the prosperity of his people through education was genuine. While in America in 1870-1871, Mori compiled and edited a book describing American life and institutions, with chapters devoted to "Official and Political Life", "Life among the Farmers and Planters", or "Commercial Life and Developments". Mori describes in detail the way American institutions work, giving interesting data such as: "the total number of men who have served the country as law-makers is about five thousand. Of these the legal profession has sent the largest proportion; the men of letters have numbered only one in every fifty; the eloquent speakers, or orators of special note, have not been more than two hundred. Less than one half graduated at learned institutions; while the balance have been farmers and planters, merchants, and members of various professions."[8]

Even if Mori's political views are largely conservative, the conclusion to his American experience, which he expressed in the preface of his book, is that "a prosperous and happy Republican government can only be secured when the people who live under it are virtuous and well educated"[9], and this is the ideal that he worked to introduce to Japan, and for which he unfortunately died.

Translation as a way of promoting education

Once the borders of Japan were opened to the Western world at the middle of the 1850-ies, translation became their way of learning about the foreign economy, government systems or Western technology. Fukuzawa Yukichi's translations introduced Western thinking and institutions and many new words into Japanese, created on the basis of Chinese

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[6] *Ibidem*, p. 89-90.

[7] Muto, *op.cit.*, p. 95-97

[8] Mori Arinori and Van Sant, John E. (ed.), (2004) *Mori Arinori's Life and Resources in America*, Lanham & New York, Lexington Books, p. 13

[9] *Ibidem*, p. 3.

characters, in order to express new concepts. Some of these words were not very well understood by the general public, and this phenomenon is continuing even today, according to the Japanese linguist Akira Yanabu, who created the "cassette effect theory" to explain the situation. Yanabu maintains that, due to the Japanese tendency to translate faithfully every word of the original, thus creating many new words, readers blindly accept the loan words, or the newly created words, for concepts that they do not really understand. This situation is even mirrored in literary works, like novels of the Meiji period where characters appear not to understand the new official words[10]. Yanabu explains that intellectuals of the Meiji period often used difficult Chinese compounds to express unfamiliar concepts, and this fact was accepted as such because of Japan's long history of being influenced by the more advanced Chinese culture. Even if many people did not exactly understand the exact meaning of the Chinese compounds, they assumed it was something important because it was Chinese. This assumption is called by Yanabu the „cassette effect", the term cassette here referring to a jewel box whose content is hidden and unknown, but captivates people. Moreover, just like a new jewelry case is empty, new words have little meaning at first. However, they fascinate people just like a jewelry box, so people come to use them, and in time those words acquire rich meanings. Yanabu concludes that if words didn't fascinate people by their mystery, they would not come to be fully used[11].

Whatever the shortcomings of translation, most Japanese scholars agree, and some assert it very bluntly[12], that modern Japan owes its development to translation, translation of Western concepts as well as of a

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[10] Such an interesting case appears in Mori Ogai's novel „The Wild Goose" (*Gan*). Suezō, who cheats on his wife, a simple woman, used complicated „newspaper words" in order to mitigate her. The author observes how the woman is dazed by such difficult words:"Yet, she was looking at Suezō's face, listening attentively. Just like when she'd been told about the judgment of society, whenever Suezō used difficult words taken from the newspapers, she would become tamed, and surender to him as if she hadn't understood anything."

[11] Yanabu Akira, *Nihongo towa nanika. Nihongo to honyaku bunka*, Tokyo, Hōsei Daigaku Shuppankyoku, 2011, p. 24-27

[12] Nishikawa Nagao says, in his study *Problems of Translation in Contemporary Japan* (*Gendai ni okeru „hon'yaku" no mondai"*), that „the modern Japanese nation and state are, in a broad sense, a consequence of translation and of their specific approach to translation", referring to the translation of modern concepts and to the role that translation had in the creation of a national culture.

wide range of literature describing the West.

Translation had a very important role in the first years of the Meiji Era (1868-1912), being perceived as „a vehicle for conveying important knowledge"[13], the bulk of translations from the first ten years of the era being European books on economics, politics, history, geography, or the military areas.

Japanese researchers have identified several phases in the translation activity, an analysis of the 4509 translations[14] made between 1868-1912 yielding the following results[15]:

- in the first ten years (1868-1878) less than ten translations per year, mainly from English and French, such as French Civil and Criminal law, English economics
- between 1879-1887 the number of translations rises, and translations from Russian, German and other languages appear
- a relatively stable period between 1888-1901, with a peak of 100 translations a year in 1901
- from 1902 a massive surge in translations, from 240 in 1902 to a maximum of 350 in 1905. The number of translations from English diminishes in favour of those from German and Russian.

By country of origin, a comparison of translations made between 1868-1912 offers the following image:

Table 1: Translations of foreign literature by country of origin

Total	England	France	Russia	Germany	America	Other countries
4509	1115	859	756	536	425	717

In the twenty years or more, from 1912 till 1937, when French Japanologist Georges Bonneau conducted an important survey of contemporary literary works and translations of literature in Japan, the

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[13] Akiko Uchiyama, "The Politics of Translation in Meij Japan", in Evans, Jonathan and Fernandez, Fruella (eds.), The Routledge Handbook of Translation and Politics, Routledge, 2018, p. 457

[14] Kawado Michiaki, Nagabayashi Yoshio, Sakakibara Takanori (eds.), *Meijiki honyaku bungaku sōgōnenpyō*, Tokyo, Ōkusha, 2001, p. 3

[15] Wang Kō, "Deta kara miru Qing matsu minshō to Meiji no honyaku bungaku", in *Nagoya Daigaku Kokusaibunka Kenkyūka Kokusaitagen Bunkasenkō*, 2007, pp. 151-165 (at Japanese Institutional Repositories Online, http://jairo.nii.ac.jp/0002/00004932/en)

number of translations had almost doubled. In the *Bibliography of Contemporary Japanese Literature* which he published in 1937 in Tokyo, Bonneau identified a number of over 8000 translations of Western literary works[16]. The number of literary translations steadily increased, as well as the areas of the authors' origins. Scandinavian, Italian, Spanish, Latin and Greek literatures were steadily being translated, in an effort to widen the cultural education of the Japanese people.

Equally impressive is the Japanese effort to translate the complete works of all major writers, such as Shakespeare, Anatole France, Moliere, Hugo, Balzac, Proust, Gide, Thomas Mann, Herman Hesse, etc., and to create popular editions of world literature masterpieces - *Sekai Meisaku Bunko* was the first of such series, comprising 429 volumes in 1937[17]. Georges Bonneau, who studied contemporary Japanese literature in the 1920ies and 1930ies in Japan, and befriended many of the giants of the age, distinguished between promoters of Western culture, such as Fukuzawa Yukichi (author of *Seiyō jijō,* or *Things Western,* 1866-1870, and *General Study of Civilization*), Tsubouchi Shoyo (introducing the Western type novel in his *Essence of the Novel*), adaptators who sought to introduce a great number of works, but were less concerned with the exactness of translation, such as Mori Ogai (translating from German but also introducing and adapting Andersen, d'Annunzio, Ibsen, Strindberg, Maeterlink, Wilde, etc.), Ueda Bin (introducing French, German, English and Italian poets in three successive volumes, in 1901, 1905 and 1920), or Osanai Kaoru (adapting for the theatre Andreev, d'Annunzio, Bjornson, Gorki, Hauptmann, Maeterlink, Murray, Shakespeare, Strindberg, etc.).

There were also many great translators who, concerned with the readability of their work as well as with the exactness of translation, really modernized and changed Japanese, unifying the spoken and written language. We can name four such great pioneer translators, who specialized each in the culture and literature of a major European country. Hasegawa Futabatei (1864-1909), translator of Gogol, Gorki, Tolstoi and Turgeniev, was a writer himself, and had a significant contribution to the modernization of the language. Mori Ogai (1862-1922), equally a great writer and translator of German literature, was also a military doctor and

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[16] Bonneau, Georges, *Bibliographie de la litterature japonaise contemporaine*, Tokyo, Maison Franco-japonaise, 1938, p. xxxvi-xxxvii

[17] Bonneau, Georges (1940) *Histoire de la litterature japonaise contemporaine* (1868-1938), Paris, ed. Payot, p. 39.

important bureaucrat of the Meiji administration, introducing German legal knowhow in the field of medical and army administration.

England is connected to the name of Tsubouchi Shoyo (1859-1935), who is remembered as the translator of Shakespeare's complete works, but also for his critical work, *The Essence of the Novel* (1885) and his attempt to put into practice his theory, by writing his own novel, *Tōsei Shosei Katagi,* "Portraits of Contemporary Students" (1885), one of the first original novels of the Meiji period.

The translation of French literature started with the works of Jules Verne, in 1880, by Inoue Tsutomu, continued with Morita Shiken's translations from Hugo and J. Verne, but finally found its great master in Horiguchi Daigaku (1892-1981), who translated symbolist poetry and contemporary poetry (Baudelaire, Apollinaire, Rimbaud, Samain, Rostand, Valery, Verlaine), but also Cocteau, Saint Exupery, Gide, Morand, R. de Gourmont, Maeterlink, F. Jammes, Martin du Gard, Montherlant. Horiguchi Daigaku was also a great poet himself, publishing more than twenty volumes of his original poems.

As the purpose of our study is to assess the educational value of translation in modern Japan, we will not dwell on the linguistic aspects of translation, which have been thoroughly studied in recent years by a number of both Western and Japanese scholars. Such studies have unveiled how complicated was the linguistic situation in Japan at the beginning of the modern period[18], with at least a diglossia between Classical, written Chinese and the Japanese vernacular, as well as the degree to which the creation of modern Japanese is indebted to the translation of Western literature during the Meiji (1868-1912) and Taisho (1912-1926) Eras[19]. In the following we will discuss the content of translations and the reasons for the selection of translated works.

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[18] Arokay, J.J. Gvozdanovic and D. Miyajima (eds.) (2014) *Divided Languages?: Diglossia, Translation and the Rise of Modernity in Japan, China and the Slavic World*, Cham: Springer International Publishing or Clements, R. (2015) *A Cultural History of Translation in Early Modern Japan*, Cambridge: Cambridge University Press.

[19] Indra Levy, *Translation in Modern Japan*

Table 2: Titles of translations from French in the Meiji Era

Author	Total number of translated titles – novels, plays or short stories
Guy de Maupassant	148
Alphonse Daudet	64
Moliere	45
Jules Verne	44
Fortuné du Boisgobey	44
Victor Hugo	41
Emile Zola	33
Alexandre Dumas	20
Gaboriau	12
Anatole France	12
Jean Jacques Rousseau	10
Honoré de Balzac	9
Dumas Fils	8
Gustave Flaubert	8
Pierre Bourget	7
P. Souvestre	6
Eugene Sue	5
Goncourt	5
Fenelon	5
R. Bazin	5
Pierre Loti	5

From a survey of the titles of translated literature we can notice that many popular authors of the age, mainly of detective or adventure stories, or of *romans de moeurs*, were translated almost integrally, together with some of the present-day canonical authors. A modern researcher could wonder about the success of the so-called minor European authors in Japan. However one should not overlook the fact that, in educating themselves in the spirit of Western civilization, the Japanese were interested not only in its masterpieces and extraordinary achievements, but probably most particularly in the manners and ways of thinking of the Europeans. We know this for sure because the Japanese translators sometimes explained the choice of their translations. Such is the example of Niwa Jun'ichiro (1851-1919), who translated in 1878 Bulwer Lytton's 1837 novel *Ernest Maltravers*, in a language full of difficult Chinese compounds, which gave it an air of importance, but also omitting details about climate, or changing the names of plants, animals etc., that is,

domesticizing many aspects of the original[20].

In 1884 Niwa published a new version of his translation, entitled *Tsūzoku karyū shunwa*, which softened the language into something more accessible to the average readers and closer to the spoken Japanese[21]. The translator also explained the reason for choosing the work, stating that "there are three types of history: histories of laws, histories of wars, and histories of manners. The novel, which takes place within the world of British manners and customs, provides a look at that history from the inside. The **translation therefore had much to teach the Japanese about the customs of the West** (…) In other words, **Niwa saw translation as having a pedagogical function**[22], one that allowed the reader to access information about the ways people live and behave."[23] Japanese critics even coined a term for this interest in the Western ways of feeling and behaving, namely *jōteki seiyō* (情的西洋), "emotional West"[24].

Another case that we would like to discuss here is that of translations from French. As we can see from **Table 2**, on the fourth and fifth places are two popular novelists, Jules Verne and Fortuné du Boisgobey (1821-1891). If Jules Verne novels are widely read even today, and have been turned into many movies, because they are considered educational literature and are popular with young people, Boisgobey has been almost forgotten today. He was hugely popular for his detective novels, much like Conan Doyle with Sherlock Holmes, or Eugene Sue with *The Mysteries of Paris*, but while Sue and Doyle were famous mainly for one work, or character, Boisgobey wrote many novels which all have a very well-defined set of characteristics. In a way, we could say that he discovered a formula for success to which he kept throughout his long literary career. These characteristics are:

- a well-knit suspense story, that keeps the reader hooked until the final page

- there is always a psychological conflict that doubles the story

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[20] the translated title is *Ōshū kiji: Karyū shunwa* 欧州奇事：花柳春話, *"Strange things from Europe – A tale of Spring flowers,* a far cry from the original, thus reflecting the massive changes operated by translators of the period

[21] J. Angles, "Translation Within the Polyglossic Linguistic System of Early-Meiji Period Japan" (pp. 181-206), p. 201, in Arokay (2014) *Divided Languages?: Diglossia, Translation and the Rise of Modernity in Japan, China and the Slavic World*

[22] my underline.

[23] *Ibidem.*

[24] Shinkuma Kiyoshi, cited by Angles.

- the characters are not flat, there is a rich variety of human types throughout his novels, which gives the reader a fair picture of French society in the latter 19-th century

- there is always a moral issue, an important moral choice that the characters have to make

- the values of the French, or European society are well described: honour, whether it is a magistrate who decides to abide by the law and respect the principles of justice, even though his family has to suffer (*The Blue Veil*), or a rich lady of the *beau monde* who turns her fortune to the poor on finding out that it had been acquired with dishonest means (*The Cat's Eye*); honesty and loyalty in friendship (characters often collaborate to defend themselves and uphold a good cause); the romantic dimension is not lacking, as there is always at least a pair of characters who fall in love at first sight

- there is no strict hero - anti-hero structure, or main versus secondary characters. There are always two, three, or even four characters of equal standing, which give the novels the complexity of life itself.

The description of Parisian streets, clothes, habits, entertainment is present in every novel, but descriptions are not lengthy, and readability is one of the strong points of Boisgobey's novels. Much like Balzac, Boisgobey recreates a world, and his books must have been an interesting read for the Japanese, even if translators used to cut many unfamiliar elements.

We can observe from Table 2 that French *romans des moeurs* were very popular among translated literature in Japan. The French term *moeurs*, unlike the English *manners*, implies a connotation of moral judgment, due to its being cognate with the Latin term for morals. Although this kind of connotation is lost in translation, reading Boisgobey's novels would have given the Japanese a good feeling of European moral sense.

Conclusions

We can see from the all the elements discussed above that when the Japanese embarked on learning from the West, they chose to do so by reading in their own language. The decision to translate into Japanese, rather than impose English as a second language had the consequence that every Japanese could learn in his native language. This was the strongest argument given by Tatsui Baba against Mori Arinori's proposal. Baba argued that adopting a second language would divide the nation in two, as English could not easily be mastered by everyone. A gap between

the few educated elite and the people at large arises when one reads in a foreign language, or in a foreign space. At the other end, you can read in your own culture, translations into your own language.

Major cultures tend to translate everything into their own language, and more, to domesticate those translations. The Anglo-saxon space is a good example of this phenomenon. Minor cultures usually have learn the languages of those spaces where they want to penetrate, and try to translate their own culture into those languages (if they want to be known).

As a conclusion, I would like to draw a comparison between Japan and Romania regarding the attitude towards learning and translation. To the extent that, at the middle of the 19-th century both Japan and the newly united Romanian Principalities (they became the Kingdom of Romania in 1880, after gaining independence from the Ottoman Empire) wanted to become Westernized and modernize, the comparison was drawn even by some Romanian intellectuals at the turn of the 20-th century.

The desire to learn from, and become a member of Western civilization was present in many of the minor European kingdoms at the beginning of the 19-th century, a time of enlightenment throughout Europe. The Romanian Principalities of Wallachia and Moldavia, ever since the 17-th century, had been under foreign rule, and had consequently lost the feeling of freedom and independence, slowly receding into a kind of Oriental indolence and passivity[25]. At the beginning of the 19-th century, some aristocratic families in Wallachia, such as the Golesco, started to advocate the advantages of Western civilization and tried to save the countries from the routine in which the "interested hostility of the Phanariote regime had plunged them."[26]Iordache Golesco (1768-1848) wrote a Grammar of Romanian and a Romanian dictionary, and, being charged with the supervision of public schools in 1818, worked to establish the first schools with teaching in Romanian language. The sons of aristocratic families started to go and study abroad, mainly in Paris. Many reforms followed the unification of Wallachia and Moldavia in 1859, and the European countries from whom Romania learned most were France and Germany. The best Romanian intellectuals were schooled in the Parisian or German universities, while the first modern Romanian university was founded in Bucharest in 1864.

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[25] Bengesco, Georges, *Les Golesco, Une famille de boyards lettrés roumains au dix-neuvieme siècle*, Paris: Librairie Plon, 1921, p. ii.

[26] *Ibidem.*

However, the approach towards education was the elitist one, namely of learning in the foreign languages and in the foreign cultures of Europe. Thus were formed a large number of intellectuals, some of whom became French diplomats, writers, or poets (Antoine Bibesco, Marthe Bibesco or Anne de Noailles), and in 1921 a Romanian writer could open a monograph dedicated to the Golesco family with the following phrases:

"Showing to our French friends how, in less than a century, Western, and especially French culture penetrated and developed in Romania, and rendering at the same time due homage to the memory of some great Romanians who have always turned themselves towards France for learning from its traditions and its example, was the double purpose of our work."[27]

This is what I would call reading and learning in a foreign space, and this approach seems to be the opposite of the one adopted by Japan in its process of modernization. In other words, Japan behaved like a major culture, translating everything into its language, sometimes domesticating, sometimes foreignizing those translations, while Romania behaved like a minor culture, trying to appropriate the foreign languages of Europe and to express itself in those languages. There are advantages and disadvantages to both approaches[28], but this constitutes the subject of another research.

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[27] Bengesco, *op.cit.*, p. i.

[28] For the shortcomings of translation into Japanese, Yakushiin Hitoshi speaks about a language barrier which arises because when a foreign word is translated in Japanese its meaning and context are not necessarily conveyed, in his 2012 book *Nihongo no shukumei* (*The Fate of the Japanese Language*), and the problem was also mentioned by Maruyama Masao and Kato Shuichi in their *Ideologies of Translation* (*Hon'yaku no shisō*, 1991) and *Translation and Japanese Modernity* (*Hon'yaku to Nihon no kindai*, 1998). Major difficulties arise in translating foreign concepts in Japanese exactly because one cannot translate the connotations of the European words expressing those concepts, like "right", vs. *kenri* and *seigi* (see Nae, 1998 and Yanabu, 2011).

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FORMING TERMINOLOGICAL COMPETENCE OF FUTURE SPECIALISTS OF THE AGROINDUSTRIAL AND ENVIRONMENTAL BRANCHES BY FOREIGN LANGUAGE MEANS

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Abstract: The article deals with some aspects of the formation of terminological competence for the future specialists of agro-industrial and environmental protection industries in the process of learning the discipline "English for professional purposes". The principles of selection of professionally oriented texts are considered. Methods and techniques of terminological vocabulary are described in this article. Means of term semantization and difficult cases of transfer them into Ukrainian are examined. Relying on the general system of exercises, the author gives examples of tasks developed for students aimed at forming terminological competence.

Keywords: terminological competence, future specialists, agro-industrial and environmental protection industries, English terminological vocabulary

Introduction

In the conditions of the intensification of the study of a foreign language a great deal of attention is paid to the conformity of the level and qualification of a future specialist to European and world standards, since with the expansion of international cooperation, the possession of a foreign vocational language became an obligatory part of professional competence[1].

Modern needs for integration into the European educational space are aimed at targeting training programs for training specialists in acquiring key competencies and creating effective mechanisms for their achievement. One of these competences is terminology, because for future professionals the free knowledge of terminology is a condition for

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[1] *Zaghaljnojevropejsjki Rekomendaciji z movnoji osvity, vyvchennja, vykladannja, ocinjuvannja.* (2003). Viddil suchasnykh mov. Strasburgh, Kyiv, Lenvit, p. 258.

successful professional activity.

That is why in the process of studying English for professional purposes the student faces the task to learn commonly used terms and concepts, as well as highly specialized agricultural vocabulary. The mastery of terminological vocabulary shows a profound understanding of professional concepts and phenomena, an indicator of the culture of professional speech, a guarantee of the success of a specialist in the modern labor market and ensuring its competitiveness.

And for a teacher it is important to find effective methods of memorizing and practical mastering of terminology. This makes it relevant to study the processes of formation and development of terminological knowledge of future specialists in agro-industrial and environmental protection industries, with which experts associate the development of the labor market.

The analysis of the scientific literature

The problems of forming the vocational and terminological competence of future specialists attracted the attention of many scientists, namely: D. Bobov, Z. Girich, N. Golub, G. Onufrienko, I. Drozdova, M. Guts. Problems of the formation of terminological competence were researched by L. Baranovska (created a didactic-methodical system of phased training of students on professional communication, researched the role of knowledge on special terminology in the professional training of future agrarians); V. Borshchovetska (developed a methodology for teaching foreign-language vocabulary of students of economic specialties); L. Viktorova (proposed a methodology for mastering professional veterinary terminology of Latin and Greek origin), A. Dyomin (substantiated the process of assimilation of new terms at the psychophysiological level, developed ways of optimizing the training of students-agrarians of professional terminology).

An important contribution to the development of issues of the formation of terminological vocabulary was made by G. Bondarenko, N. Borodina, S. Vovdtsova, I. Vlasyuk, L. Holovat, E. Kopitsa, N. Kostritsa, J. Krasnozhan, L. Luchkina, V. Myhaylyuk, L. Prokopenko, T. Rukas, T. Stasyuk, N. Totskaya, V.Yukalo and others.

Having analyzed the modern theory and practice of speech training of students of institutions of higher education, we note that the problem of forming the terminological competence of future specialists in agro-industrial and environmental protection industries has not yet been the

subject of a separate scientific study. The problem of enriching professional speech of students of agrarian and environmental educational institutions in English terminology needs to be highlighted. It is necessary theoretical substantiation and practical recommendations for the solution of this problem.

The purpose of the article

The purpose of the article is to describe the concept of terminological competence of future specialists and outline the system of work for its formation during the study of discipline "English for professional purposes".

The concept of terminological competence

A criterion for the quality of graduate high school qualification is professional competence. The International Department of Standards on Education and Education addresses the notion of professional competence as the ability to perform qualifications, perform tasks or work in a qualified manner.

There are many approaches to outlining the structure of professional competence, among which the following competencies distinguish: general cultural, educational, cognitive, informational, communicative, social and labor, personal self-improvement (A. Khutorsky), speech, language (linguistic), pragmatic, subject, sociolinguistic, terminological (M. Pentilyuk).

Under the terminological competence we understand the ability to select terms according to the theme of the statement, to take into account the differences of the paronymical terms, to prevent the replacement of one terminology unit from another, to use terms according to their definition, to distinguish terms and professionalism, to distinguish biotechnological terms from the terms of other branches of knowledge, to translate normatively the terms and terminological phrases of the agrarian sphere into Ukrainian.

The work system of formation of terminological competence *in the process of learning* **course "English for professional purposes"**

J. Janush believes that the definition of the role of terminology in the formation of professional competence of specialists is a central problem of

modern education[2].

Analysis of this problem suggests that terminological knowledge should be formed on the general-didactic principles (communicative, scientific, systematic, situational, text conformity, visibility, the principle of connection theory with practice, individual approach to students) and specify the specific principles of learning (interdisciplinarity, modularity, creativity, individualization, orientation to future professional activity)[3].

Formation of terminological competence of a future specialist is a systematic, well-organized, purposeful work, connected with all sections and themes of the language course in agrarian and nature-protective higher educational establishments.

Terminological vocabulary is necessary for students, first of all, when reading special texts on a specialty in a higher education institution for the purpose of obtaining professional information, for conducting a professional-oriented conversation or discussion with foreign experts, as well as when writing annotations, essays or reports. Therefore, the teacher of English for special purposes must understand what the basic properties of terminology, how to semanticize its meaning in special texts, with which the exercises activate its further use in oral and written speech.

Obviously, the study of terminology in the teaching of foreign language for special purposes will be the more successful and effective, the better the choice of foreign-language professional material, which is involved in the educational process. Such basic material is, above all, professional texts, which are considered "a source for the expansion of vocabulary"[4].

The use of professional authentic texts, the content of which reflects the actual broadcast of the carriers or competent users of the language, will help students to operate the basic terms of the professional direction, to formulate the language skills and skills vital for real professional communication.

The work on the text on the specialty begins with the filing and

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[2] Yanush, Y.A., Rol' terminolohiyi u formuvanni movno-profesiynoyi kompetentnosti fakhivtsiv ekonomichnoho profilyu. *Ukrayinska terminolohiya i suchasnist: zb. nauk. pr.*, K.: KNEU, Vol. 4, 2001, p. 15.

[3] Vlasyuk, I., Formirovaniye professional'no-terminologicheskoy kompetentnosti budushchikh ekonomistov. *Pedagogika i psikhologiya professional'nogo obrazovaniya. Nauchno-metodicheskiy zhurnal*, L'vov, 1, 2012, p. 53.

[4] Luchkina, L., Formirovaniye professional'nogo slovarya v budushchikh uchiteley tekhnicheskikh spetsial'nostey. *Nauchnyye zapiski TDPU im. V. Gnatyuka Seriya Pedagogika*, Vol. 3, 2002, p. 104.

phonetic processing of terms and terminological phrases in isolation, as well as in sentences in the performance of speech and speech exercises receptive and reproductive in nature.

Actually, the reading literature on a specialty enriches the terminological vocabulary of students, which, in turn, makes it possible, according to K. Kusko, to "transpose terminological units into oral or written texts in the specialty", that is, to build unprepared statements on professional subjects, to conduct documentation, etc.[5]. Some terminology researchers believe that it is on the basis of professional texts that you can work out definitions, definitions for each term.

The efficiency of the assimilation of terms and their active use in oral and written professional speech depends in many respects on the appropriate system of exercises consistently aimed at both thorough understanding of terminology and the enhancement of speaking and listening skills necessary for the application of this terminology in specific situations.

Among the large number of reproductive exercises is the use of the following: to give an oral definition of professional terms in the Ukrainian language, to pick up the terms for the proposed definitions, to compile the terminology dictionary into a text from a professional textbook.

Means of term *semantization*

In order to semanize the term, to establish existing links with other terms that are part of a defined set of terms, it is necessary to give its interpretation in a certain context, which in turn helps to guess the relevant meaning of the term without resorting to its translation. In isolation from the context, according to some researchers, the terms inherent in multidimensional and conceptual complexity, they appear polysemy and synonymy, even an expressive color. All of these factors add special difficulties for students in terms of semantics, in order to subsequently correctly use them in speech acts.

It is advisable to use the following methods for semantics of terms:

1) definition of derivative terms; 2) derivation of terms; 3) explanation of terms by means of English language; 4) the selection of terminological synonyms; 5) selection of antonymic terms; 6) comparison of the terms of the British and American versions of the English language; 7) translation.

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[5] Kusko, K., Lingvistika teksta po spetsial'nosti. Lingvodidaktichna organizatsiya uchebnogo protsessa po inostrannym yazykam v vuze. *Kollektivnaya monografiya*, L'vov, Mir, 1996, p. 13.

In order to correctly determine the term of a particular industry, you need to focus on specific contexts whose content should not go beyond the scope of the industry. Consequently, the term acquires a concrete meaning in the context and helps to guess the relevant meaning of the term without resorting to its translation. In isolation from the context, according to some researchers, the terms inherent in multivariate and conceptual complexity, they appear "ambiguity and synonymy." These factors add special difficulties for students in terms of semantics, in order to subsequently correctly apply them in speech acts. Therefore, it is expedient to define a derivative term for the semanticization of terms and expansion of the terminological vocabulary.

Let's look at examples of tasks designed for students to semanticize terms. For example, by defining the components of word-building elements of the terminologies based on the Latin and Greek root foundations *(eco-, bio-, micro-)*, the students semantize the following terms: *ecobiotic, ecotype, ecocatastrophe, ecoclimate, ecosystem; bioconversion, biocontrol, bioaugmentation, bioleaching, biofuel, biogas, biodiversity, biodegradation, biopesticides, biosphere, bioremediation; microclimate, micronutrient, microorganism, microspore.*

Another way of semantics and quick memorization of terminology is derivation of terms. In order to reveal the meaning of terms when reading texts of professional direction, it is recommended to analyze the word-making elements. By derivation of the term, you can build a number of derivative terms and terminological phrases, as well as learn how to combine them correctly with other words and terms. For example, from the base of the word *pollute* students together with the teacher form the word form *pollution, pollutant, polluting, polluted*; from the basics of *eccology - ecological; environment - environmental; explant - explantation; fertile - fertilization, fertilizer, fertility*.

As the term is a special word or phrase, which serves as the exact designation of the concepts of a particular branch of science, it is not interpreted, but defined[6]. Therefore, students should be taught to use typographic and electronic industry dictionaries that have powerful terminology bases and are most popular. The next method of semantics and quick memorization of terminology is the selection of antonymic terms. For example, the biotechnological terminology system has a large

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[6] Kochergan, M., *Vvedeniye v yazykoznaniye*. M.: izdatel'skiy tsentr Akademiya, 2004, p. 122.

number of terms in its arsenal, which are contradictory antonyms formed with the use of prefixes *anti- (anti-antibody, anti-freeze); de- (deforestation, degradation, depression, desertification, desalination); re- (removal, regeneration, reproduction, rearrangement, reselection, reaction); dis- (displacement, disbalance, distribution, disposal, disorder, discharge).* Defining and remembering such terms does not pose difficulties for students.

Let's consider another important method of semantics of terms – translation. The translation method of disclosing the values of lexical units includes: one-word translation (environment – navkolyshnye seredovyshche, pollutant – zabrudnyuvach, waste – vidkhody); bahatoslivnyy pereklad (consumers – konsumenty, spozhyvachi; producers – prodycenty, vyrobnyky).

In modern scientific literature, as L. Rytikova notes, in particular on agrarian problems, we often encounter such a phenomenon when the term has two or more values in one branch: ***meal — boroshno hruboho pomelu; amer. kukurudzyane boroshno; crop - urozhay; zhnyva; posiv; s.-h. kul'tura (industrial crops - tekhnichni kul'tury), crop rotation - sivozmina, yeild - urozhay, zbir plodiv, rozmir vypusku, food − 1) yizha, korm; 2) produkty kharchuvannya, prodovol'stvo; 3) pozhyvni rechovyny; 4) pozhyvnyy***[7].

Such ambiguity, in the opinion of the scientist, creates the fuzziness and substitution of one term for others. And here it is especially important to take into account the context, that is, the lexical and grammatical environment of the given term[8].

Special attention should be paid to the translation of terminological combinations, which consist of two or three words, since without the help of the teacher students are not always able to correctly translate the following combinations *food safety – bezpeka produktiv kharchuvannya, food security – bezpeka produktiv kharchuvannya, human and environmental safety – bezpeka lyudyny ta navkolyshn'oho seredovyshcha, herbicide−tolerant crop – s/h kul'tura, stiyka do herbitsidiv, insect free crop – neinsektytsidna s/h kul'tur; plant protection measures – zasoby zakhystu roslyn, ecosystem equilibrium state – stan rivnovahy ekosystemy.*

Methods of semantics of vocabulary are accompanied by performance

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[7] Oliynyk, A.D., Rytikova, L.L., *Anhlo-rosiys'ko-ukrayins'kyy hlosariy terminiv ahrarnoyi ekolohiyi ta ekobiotekhnolohiyi*, Kyiv, Vyd. tsentr NAU, 2008, p. 106.

[8] Rytikova, L.L., Spetsyfika perekladu anhlomovnykh terminiv biotekhnolohiyi u tekstakh profesiynoho spryamuvannya. *Materiały VIII Międzynarodowej naukowi-praktycznej konferencji «Europejska nauka XXI powieką – 2012»*, Vol. 11, Filologiczne nauki, Przemyśl. Nauka i studia, 2012, p.25.

of exercises: substitution, transformation, completion of sentences with corresponding words, grouping of lexical units on certain features, filling of passes, construction of phrases and sentences with new words.

We considered only the first stage of working with terminological vocabulary, the purpose of which is to provide the process of perceiving the sound and graphic form of the word, its semanticization. Conformity of the word of the context indicates the correctness of its semantics.

Conclusions

Adherence to the aforementioned principles for the selection of professionally oriented texts and taking into account the specifics of the agrarian specialty in the development of a methodology for the semanticization of terms will contribute to the formation of terminological competence, the availability of which will enable future specialists in agro-industrial and environmental industries to develop and achieve professional success in these areas.

Consequently, there are many ways of semantics of terms, disclosure of their meanings when reading special texts, in order to further intensify them in oral or written speech. The task of the teacher is to find such forms and methods of filing and processing the semantics of terms that would make this process more interesting for students. First and foremost, it is the use of modern information technologies, interactive methods and teaching methods that promote the active use of terminological vocabulary of students in all kinds of speech activities. Methods of work on the formation of vocational and terminological competence of future specialists in the process of teaching a foreign language in a professional direction require constant improvement in connection with the rapid development of the agro-industrial and environmental branches of the industry and growing requirements for specialists in these industries.

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Yanush, YA., (2001), Rol terminolohiyi u formuvanni movno-profesiynoyi kompetentnosti fakhivtsiv ekonomichnoho profilyu. *Ukrayinska terminolohiya i suchasnist: zb. nauk. pr.*, K.: KNEU, Vol. 4.

MORPHOLOGICAL ANALYSIS OF ONE-COMPONENT ENGLISH TERMS OF VETERINARY MEDICINE

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Abstract: *The article is devoted to the word-forming analysis of one-component terms that are part of the veterinary terminology. The most productive methods of term formation, as well as their structural types, are determined. Morphological ways of formation of one-component English terms of veterinary medicine are described. On the basis of the analysis of existing forms of one-component terms, the most productive methods and models for their formation, using a large number of Latin and Greek elements, are established. We hope that, through a better awareness of the inner structure and roots of veterinary specialized terms, students in this field will have a better perception upon their field of specialization.*

Keywords: *one-component terms, terminology, morphological features, term formation, terminology of veterinary science.*

Introduction

This article is devoted to the study of modern terminology of veterinary medicine on the material of the English language. Veterinary terminology is one of the specific layers of vocabulary, because of the structural-semantic, word-formative and stylistic features, it differs from commonly used words and, therefore, takes a special place in the lexical system of language. Veterinary terminology is a system of standardized notations built on the interrelation of the concepts mentioned above, which are revealed in the process of communicative and cognitive activity in this field of science.

The analysis of the scientific literature

The study of veterinary terminology in the English language is devoted to many scientific works. Thus, Y. Timkina[1] carried out the

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[1] Timkina, YU. YU. (2017). Klassifikatsiya veterinarnoy terminologii v angliyskom yazyke. *Filologicheskiye nauki. Voprosy teorii i praktiki*, 6.

classification of veterinary terminology in English, the eponyms in veterinary medicine in English and the Greek-Latin basis of veterinary medical terminology were examined by L. Komarova[2], the analysis of the linguocognitive approach to the study of terminology in veterinary medicine and the study of aberration types in the terminology of veterinary medicine was carried out by Y. Rozhkov[3], terminological abbreviations in the original texts in English on veterinary medicine were the subject of research by S. Yakovleva[4] and L. Komarova. Despite the large number of works devoted to the terminology of veterinary medicine in the scientific literature, the linguistic aspect of the study of terminological vocabulary still requires a deep study. The inexhaustibility of the problems of the existing lexical layer continues to attract the attention of linguists today to the discovery of its new sides, qualities, characteristics and features as a sub-language of veterinary terminology. The volume of the article does not allow analyzing all aspects of the formation of a veterinary terminology system, therefore the object of research within the framework of this article is one-component terminological units of the language that are used and productive in a branch of knowledge such as veterinary science. The subject of the study is the morphological properties of one-component terms of veterinary medicine.

The purpose of the article is to reveal the peculiarities of the formation and structure of one-component veterinary terms in English, as well as to identify the most productive ways of their formation, which is necessary for a more complete understanding of their significance. The material for the study was the English-language terms for veterinary medicine, collected from the texts of special literature (English-Russian Veterinary Dictionary, vocabulary for veterinary medicine in English, scientific articles of specialists in the study area). To achieve this goal, the following research methods were used: the method of linguistic observation and description, comparative and structural analisis, generalization, systematization. Veterinary terminology is understood as a set of scientific names of processes and phenomena related to veterinary disciplines. Veterinary

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[2] Komarova, L.N. (2016). Eponimy v veterinarnoy meditsine na angliyskom yazyke. *Prioritetnyye napravleniya razvitiya nauki i obrazovaniya*, (4-2), p. 119-120.

[3] Rozhkov, YU. (2017). Linhvokonityvnyy pidkhid do vyvchennya terminolohiyi veterynarnoyi medytsyny. *Naukovi zapysky Natsionalnoho universytetu «Ostrozka akademiya»* , p. 75-77.

[4] Yakovleva, S. A. (2011). *Sokrashcheniya kak lingvisticheskaya osobennost' veterinarnykh terminov (na materiale angliyskogo yazyka)*. Magister Dixit, 3, p. 64-66.

terminology is extremely diverse and can be classified into different types according to different criteria. In the veterinary literature, several such signs and corresponding classifications have been suggested, although not all of them are indisputable. The terminology of veterinary medicine consists of 3 main terminology groups: anatomical, clinical and pharmaceutical. Anatomical terminology is characterized by the presence of both separate words-terms, which are expressed by nouns, and terminological phrases consisting of the noun and explanatory words. Veterinary clinical terminology is a set of terms of those veterinary disciplines that are directly related to the treatment of sick animals. The basic language in clinical terminology is Greek. The basic structural and semantic unit in clinical terminology is not a word, but a terminology element. A term element is a regularly repeated component in a number of terms, behind which a specialized value is fixed.

Pharmaceutical terminology is a complex consisting of the terminology of a number of special disciplines, united under the general name of "pharmacy" (Greek, pharmakeia - the creation and use of medicines).The main place in this complex is the nomenclature of medicines - an extensive set of names of medicinal substances and preparations officially approved for use. In the pharmaceutical name, as in the anatomical one, the noun takes the first place, while the second one contains the adjective. Of the 3 main terminological groups in the terminology of veterinary medicine, the word-terms are used mainly in anatomical terminology. Such a relatively small number of single-component terms used is a consequence of the fact that modern science is increasingly seeking to concretize existing terms, and therefore in scientific and technical texts there is a significant attraction to the multicomponent terms that allows to present objects in a detailed and refined form. This is also indicated by research on multicomponent terms[5]. Single-component terms often become part of a multicomponent term, and the total number of single-component terms, compared with multi-component terms, is significantly reduced. This fact causes our interest in the study of single-component terms that are used and function in the terminology of veterinary medicine.

Before we proceed directly to the analysis of the one-component terms of the sublanguage of veterinary medicine, it is necessary to define

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[5] Dyakov, A.S., Kyyak, T. R., Kudelko, Z. B. (2000). *Osnovy terminotvorennya: Semantychni ta sotsiolinhvistychni aspekty*. K.: vyd. dim «KM Academia», p. 208.

this concept.

In this article, we will adhere to the definition of the term given by B. Golovin, defining the term as "a word or phrase that has a special meaning, expresses and shapes a professional concept and is used in the process of cognition and development of scientific and vocational subjects and relationships between them[6]. Like any phenomenon, the term must meet certain requirements. So, the term must satisfy the rules and norms of the corresponding language; the term should be systematic; The term is characterized by the property of definition, that is, each term is compared with a clear separate definition that focuses on the corresponding concepts, the term is characterized by relative independence from the context; the term should be precise; the term should be short; the term should strive for uniqueness; the term is expressively neutral; the term should be euphonious. By one-component terms, after T. Kudinova, we mean term-words that include root terms (the base coincides with the root), affix terms and compositional terms with a fusion or hyphenic spelling[7].

Analysis of the formal structure of the term indicates that the term-word has the usual morphemic word-building structure of the root, derivative or complex word. The composition of single-component (single-word) terms is heterogeneous, nevertheless, three basic structural types of terms are distinguished: 1) root terms - single-word terms, the basis of which coincides with the root; 2) affix terms - single-word terms, the basis of which contains roots and affixes; 3) complex terms - single-word terms, the basis of which contains several root morphemes[8].As for the terminology of veterinary medicine. then the root single-word special lexical units are 7% of the total sample. Examples of such terms can serve as the following lexical units: bile - bile, joint - joint, articulation; lymph - lymph; pancreas - pancreas; pulp - pulp, parenchyma, soft part of the organ; thorax - thorax; trunk - trunk. The affix terms are broader in the terminology in question, namely: the total number of affix terms in the sample is 44% of the total amount of samples. Both suffixes and prefixes

[6] Golovin, B.N., Kobrin, R. YU. (1987). *Lingvisticheskiye osnovy ucheniya o terminakh*. Moskva. Vyssh. shk., p. 100.

[7] Kudinova, T.A. (2006). Strukturno-semanticheskiye osobennosti mnogokompo-nentnykh terminov v pod"yazyke biotekhnologiy (na materiale russkogo i angliyskogo yazykov): *avtoref. diss. … k. filol. n*. Orel, p. 18-20.

[8] Vasil'yeva, S.L. (2015). Morfologicheskiye osobennosti odnokomponentnykh terminov sfery biotekhnologiy v russkom i angliyskom yazykakh. *Filologicheskiye nauki. Voprosy teorii i praktiki*, (2-2), p. 50-51.

are means of system terminology. It should be noted that in the special vocabulary the suffix forms do not have the same meaning as the lack of suffix forms, therefore suffixes are used to create semantically monolithic word-terms in the scientific and technical terminology with different meanings. In the terminology of veterinary medicine, the lexical units formed using suffixes are (18% of the total sample).When studying the veterinarian terminology, it seems possible to identify the most productive suffixes involved in the formation of veterinary terms. The productive ones are those affixes that are the most frequent in the sample under study. The results of the analysis are shown in Table 1 below.

Table 1.
Productive termformation suffixes of veterinarian sublanguage of English

Suffix	Meaning	Example	Actual Definition
-able, -ible, -ble	The power to be	Palpable	Able to feel something
-ac	Pertaining to	Cardiac	Pertaining to the heart
-al	Pertaining to	Neural	Pertaining to a nerve or nerves
-algia	Pain	Arthralgia	Pain in a joint
-ase	Forms the name of an enzyme	Asparaginase	Enzyme that catalyzes the deamination of asparagine
-blast	Designates a cell or structure	Myeloblast	Immature cell of the bone marrow
-cele	Denoting a swelling	Sialocele	Swelling of the salivary gland
-centesis	Denoting a puncture	Cystocentesis	Commonly known as a needle aspirate of bladder contents
-cyte	Cell	Erythrocyte	Red blood cell
-ectomy	Excision	Lumpectomy	Excision of a lump
-emia	Blood condition	Lipemia	An excess of lipids in the blood
-esthesia	Denoting sensation	Anesthesia	Without sensation
Suffix	Meaning	Example	Actual Definition
-gene, -genesis, -genetic, -genic	Denoting production, origin	Angiogenesis	The development of blood vessels

-gram	A tracing, a mark	Echocardiogram	The record produced by sound wave examination of the heart
-graph	A writing, a record	Electrocardiograph	The record produced by electrical tracings of the heart
-ia	Condition	Leukopenia	Reduction of the number of leukocytes (white blood cells) in the blood
-iasis	Denoting a condition or pathologic state	Atelectasis	Collapsed or airless lung tissue
-ic	Pertaining to	Gastric	Pertaining to, affecting, or originating in the stomach
-ist	One who specializes in	Nephrologist	Veterinarian specializing in the study of kidneys
-itis	Inflammation	Pancreatitis	Inflammation of the pancreas
-logy	Process of study	Zoology	The biological study of animals
-oid	Denoting form or resemblance	Opiod	Synthetic narcotic that acts like an opiate
-oma	Tumor, mass	Hematoma	A localized collection of extravasated blood, usually clotted, in an organ, space, or tissue
-opsy	Process of viewing	Necropsy	Examination of a body after death. The term used for animals, synonymous with autopsy (for humans)
-osis	Abnormal condition	Proptosis	Eyeball is either pushed forward in the eye socket or is partially out of the socket.
-ostomosis, -ostomy, -stomy	To furnish with an opening or mouth	Gastrostomy	Surgical opening of the stomach
-plasty	Denoting molding or shaping	Rhinoplasty	Surgical shaping of the nose

Suffix	Meaning	Example	Actual Definition
-rhagia, -rhagic	Denoting discharge, usually bleeding	Hemorrhagic	Bloody discharge
-rhaphy	Meaning	Gastrorhaphy	Surgical repair of the stomach by

	suturing or stitching		suture
-rhea	Meaning a flow or discharge	Diarrhea	Rapid flow of fecal matter
-scope	Instrument to visually examine	Endoscope	Instrument used to view the inside of the gastrointestinal tract, or within another organ.
-scopy	Process of visually examining	Gastroscopy	Visual examination of the gastrointestinal tract
-sis	State of condition	Prognosis	A forecast of the probable course of a patients condition/disease
-tome, -tomy	Instrument to cut, process of cutting	Osteotome	A chisel-like knife for cutting bone

Basically, single-word terms in their composition have one suffix: the suffix Y, formed from the Latin suffix ia, which came from the Greek language, for example: biopsy-biopsia. There are terms that have two suffixes pulmon-ar-y - pulmonary. Among the most productive suffixes that form one-component terms (nouns) are the following: -osis -, tide / -cide, -ance (-ence), -ism), -er, etc. 26% of lexical units from the total sample are formed in a prefix way. It is worth noting that such a way of forming veterinary terms is more frequent in comparison with the suffix. Table 2 presents the productive prefixes that form the terms of the English sub-language of veterinary medicine.

Table 2.
Productive termformation prefixes of veterinarian sublanguage of English

Prefix	Meaning	Example	Actual Definition
a-, ab-, abs	No, not	Agalactia	Partial or complete absence of milk flow in the absence of mammary gland disease
Ad-	Toward, near	Adduct	Movement towards the median or central line
Amb-, ambi-	Both	Ambidextrous	Having the ability to work effectively with either hand
Amphi-	On both sides	Amphiarthrosis	Joint which surfaces are connected by fibrocartilage (allows very little

			movement)
An-	No, not	Anemia	Decreased number of red blood cells (erythrocytes) or the amount of hemoglobin in the erythrocytes
Ant-, anti-	Against	Antibiotic	Destructive of life
Auto-	Self	Autonomic	(Neurologically) – not subject to voluntary control
Ana-	Up, apart	Anatomy	The science dealing with the form and structure of living organisms
Bili-	Pertaining to bile	Biliary	Pertaining to the bile, bile ducts, or gall bladder
Brady-	Slow	Bradycardic	A slow heart rhythm
Broncho-	Relating to bronchi	Bronchiole	The very small branches of the bronchi
Cardi-, cardio-	Relating to the heart	Cardiac	Pertaining to the heart
Cervico-	Relating to the neck	Cervical	Pertaining to the cervical region
Circa	About	Circadian	A daily rhythm or daily occurrence
Circum	Around	Circumference	Measurement around the outside of a structure
Co-	Work together	Coagulant	To cause a clot
Con-	Together with	Concussion	Violent jar or shock that results in severe injury

Prefix	Meaning	Example	Actual Definition
Contra-	Against, proposed	Contralateral	Pertaining to, situated on, or affecting the opposite side
Di-	Twice	Diarticular	Pertaining to two joints
Dia-	Through, complete	Diagnose	To identify or recognize a disease
Dialy-	To separate	Dialysis	Process of separating components of a fluid and maintain viability
En-	Inward	Encephalic	Pertaining to the brain; within the skull
Endo-	Within, inner	Endocrine	Pertaining to internal secretions
Epi-	Above	Epidermis	The outer layer of skin

Ex-	Out	Excise	To remove by cutting
Exo-	Outside of, outward	Exogenous	Originating outside or caused by factors outside the organism
Extra-	Outside of; in addition to	Extra-label	Use of a drug in a way or for a purpose not specified on the label
Fibro-	Relating to fibers	Fibrosarcoma	Sarcoma made of fibrous tissue
Gaster-, gastr-, astro-	Pertaining to the stomach	Gastrotomy	Surgical incision into the stomach
Hemi-	Half	Hemilaminectomy	Removal of a vertebral lamina on one side only
Hemo-	Relating to the blood	Hemogram	Report of the blood parameters
Hepat-, epatico-, epato-	Pertaining to the liver	Hepatic	Pertaining to the liver
Homeo-	Denoting likeness or resemblance	Homeopathy	Study of treating disease in a sick animal with drugs capable of producing the same response in a healthy animal
Homo-	Same, similar	Homogeneous	Of uniform quality, composition or structure
Hyal-	Clear, transparent	Hyaline	Pertaining to a clear/transparent appearance of a cast or membrane

Prefix	Meaning	Example	Actual Definition
Hyper-	Excessive, above	Hypertrophic	Increase in volume of a tissue or organ produced entirely by enlargement of existing cells (over nourishment)
Hypo-	Below, deficient	Hypothyroid	Deficient thyroid gland activity
Idio-	Relationship to one's self or something separate and distinct	Idiopathic	Pertaining to a disease with an unknown origin
In-	Not, in, inside,	Ingesta	Material taken into the body by

	within		mouth
Infra-	Below	Infraorbital	Pertaining to below the eye
Intra-	Within	Intrauterine	Within the uterus
Iso-	Equal, alike	Isometric	Equal measure
Karyo-	Relating to a cell's nucleus	Karyocyte	Nucleated cell
Laryngo-	Pertaining to the larynx	Laryngospasm	Spasmodic closure of the larynx (seen in cats)
Medi-	Middle	Mediastinum	The membranes that separate the thorax into right and left at the sternum and vertebral column
Myelo-	Pertaining to the spinal cord or bone marrow	Myelogram	Injection of a dye into the space around the spinal column to produce a specific image on a radiograph
Ovari-, ovario-	Pertaining to the ovary	Ovariohysterectomy	Surgical removal of the ovaries and uterus
Omni-	All	Omnivore	Animal that eats both plants and meat (i.e. dog)
Peri-	Surrounding, around	Perivascular	Around a vessel
Post-	Behind, after	Postsurgical	After surgery
Pre-, Pro-	Before, in front of, favoring	Prognathism	Abnormal protrusion of one or both jaws, especially the lower one
Pseudo-	False	Pseudopregnancy	False pregnancy
Re-	Back	Recheck	Re-examination of a patient
Prefix	**Meaning**	**Example**	**Actual Definition**
Retro-	Behind	Retrograde	Going backward
Semi-	Half	Semicircular	Half circle
Steato-	Fatty	Steatitis	Inflammation of fatty tissue
Sub-	Under, near	Submandibular	Under the mandible
Syn-	Joined together	Synarthrosis	Essentially a fused joint (skull suture)
Trans-	Across, through, beyond	Transplacental	Through the placenta
Un-	Not, reversal	Unconscious	Not conscious

As you can see from Table 2, the prefixes forming the veterinary terms are dominated by elements of terms borrowed from classical languages. Such elements include, for example, the prefix hyper-, and mega-.Complex terms in the sample of veterinary terms account for 49% of the total amount of samples. The analysis shows that purely complex terms formed by adding two or more pure bases are very few. As an example, the following can be cited: neoplasm - a neoplasm, gonatocele - a tumor of the knee joint. A significant majority of terms of this type are complex derivatives, i.e. terms formed by adding two or more bases, connecting elements, attaching a prefix and a suffix to the stem simultaneously. We illustrate by examples: cholecystitis - cholestitis, ovariohysterectomy - ovariohysterectomy (removal of the uterus and one or both ovaries), nemilaminectomy - hemilaminectomy (unilateral removal of one or several vertebral arches), pyelonephritis - pyelonephritis. It is well known that in the formation of complex terms, there are elements of terms borrowed from classical languages. It should be noted that in the clinical terminology of veterinary medicine the main structural-semantic unit is not a word, but a terminological element. A term element is a regularly repeated component in a number of terms, behind which a specialized value is fixed. The Greek-Latin terminological elements, that is, the structural elements of terms that have a special meaning in the terminological system and serve to form artificial terms, have a special role in veterinary terminology. In the opinion of V. Danilenko, in the case when the element of a compound word can be arbitrarily considered as an affix, affixoid and root, it is more correct to use for its nomination the word "termo-element", considering it "the minimal structural unit in terminology"[9]. V. Novodranova considers the terminology somewhat differently: "The terminology element is a regularly repeated and reproducible element of derived terms that, as a rule, occupies a certain place in the structure of the term and conveys a sufficiently stable generalized meaning"[10].Examples of terminological elements are the word-forming roots: chol-bile, card-heart, alg-pain, ectomia-removal, arthr-joint, gastr-stomach, etc.; prefixes: hyper- above, hypo- below, dys- violation, etc.; suffixes: ids-inflammation, osis-chronic process. For example, the term cardiology - the science of diseases of the

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[9] Danilenko, V.P. (1971). Leksiko-semanticheskiye i grammaticheskiye osobennosti slov-terminov. *Issledovaniya po russkoy terminologii*. M.: Nauka, 56 p.

[10] Novodranova, V.F. (1994). Sopostavleniye sistem imennogo slovoobrazovaniya v latinskom yazyke i sistemy terminoobrazovaniya v pod"yazyke meditsiny. *Terminovedeniye*, 3, p. 18-20.

cardiovascular system consists of the initial terminology cardio - the heart and the final - logy - science, the branch of knowledge. From the first a number of terms related to the heart are formed: cardiopathy is the common name for heart diseases, cardialgia is a pain in the heart area, cardioneurosis is a neurosis of the heart. Thus, the conducted study allowed to determine that in the English terminology of the sub-language of veterinary medicine, the most common are complex and complex derivatives with the advantage of the latter. Complex terms are the most common (49%); Thus, addition is a very productive way of term-formation. Thus, the analysis of the English terms of the sublanguage of veterinary medicine indicates that veterinary medicine is an interdisciplinary science. The composition of its terminology reflects this specificity, demonstrates the close relationship of veterinary medicine with medicine, biology, genetics, chemistry, as well as the development of its own scientific apparatus of the industry, contributing to the understanding of veterinary science as science, and the relationship of sciences.

Accordingly, at the present stage the terminology of veterinary medicine has a heterogeneous composition. The methods for the formation of new terms in the terminology system under study are very diverse. Analysis of the existing forms of one-component terms of the sublanguage of veterinary medicine made it possible to establish the most productive methods and models for their formation using such a productive mode of term formation, as addition, on the basis of classical terminological elements.

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CLASSIFICATION OF ENGLISH BIOTECHNOLOGICAL TERMINOLOGY

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Abstract: Classification of English biotechnological terminology is proposed in this article. The author identifies the main groups of terms referring to general scientific, basic and proper terminology that have emerged within the framework of this science. Basic terms that have been borrowed from other terminological systems and have retained their original meaning, derivatives and complex terms (word combinations), terms borrowed from adjacent to biotechnology terminologies, but partially changed their semantics have been identified from the point of view of the formation and development of terminology.

Keywords: English terms, biotechnological terminology, classification, general scientific terms, basic terms, proper terms.

Introduction

In the context of the globalization of modern society, there is a revival of international communication between representatives of science, technology and economics of various countries, therefore, knowledge of foreign languages is necessary for better understanding and access to the latest professional information. Accordingly, an obligatory component of the preparation of students of higher educational institutions in the direction of "Biotechnology" is the possession of a professionally oriented foreign language, a significant part of which is represented by terminological units.

Biotechnology is served exclusively by English terminology, although the development of research in the field of biotechnology is not a priority of the English-American community. With the progress of biotechnology, the terminological apparatus of this sphere is being formed gradually. The study, the description of terms emerging in new fields of knowledge, to which biotechnology undoubtedly belongs, is one of the topical areas of modern linguistic research.

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Biotechnological terminology is at the stage of formation due to the high level of innovation and dynamism of biotechnology, which makes it urgent to develop a classification of its terms, due to the need for analysis, the selection of thematic groups, the ordering of special vocabulary. The systematization of terms in the form of classification will promote a deep understanding of the content of lexical units in the field of biotechnology.

The analysis of the scientific literature

The works of T. Kudinova[1], E. Myshak[2,3,4], S. Vasilieva[5], L. Rytikova[6] are devoted to the study of biotechnological terminology in English.

E. Myshak carried out a structural and derivative analysis of English biotechnological terminology, L. Rytikova conducted the study of the terminology of biotechnology and general trends of its development in English, morphological features of one-component terms in the sphere of biotechnology in Russian and English were the subject of the study of S. Vasilieva, multi-component terms in the sublanguage of biotechnology (based on Russian and English languages) were studied by T. Kudinova.

The analyzed scientific literature on the problem under study gave grounds to state that analysis of English biotechnological terminology causes a growing interest of scientists. Biotechnological terminology is at the stage of formation, which makes relevant linguistic studies related to the study of the new terminology, because they allow you to disclose the essence of the processes of terminology and show the laws of the formation of a special vocabulary, which may be interesting as a linguist, and an interpreter who works in this area. For deeper understanding of the content of terms in the field of biotechnology it is necessary to

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[1] Kudinova, T.A., (2006). Strukturno-semanticheskiye osobennosti mnogokom-ponentnykh terminov v pod"yazyke biotekhnologiy (na materiale russkogo i angliyskogo yazykov): *avtoref. diss. … k. filol.* n. Orel, p. 21.

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[3] Myshak, E. (2016). Myshak, E. (2016). Structural and derivational analysis of English biotechnology terminology. *Cogito: Multidisciplinary Res. J.*, 8, p. 131.

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[5] Vasilieva, S.L. (2015). Morfologicheskiye osobennosti odnokomponentnykh terminov sfery biotekhnologiy v russkom i angliyskom yazykakh. *Filologicheskiye nauki. Voprosy teorii i praktiki*, 2 (44), p. 51-54.

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systematize them in the form of a classification.

The purpose of the article

The volume of the article does not allow to analyze all aspects of the biotechnological terminology, therefore the goal of the study is to develop a classification of terminological units of the biotechnological sublanguage in English.

Definitions of the term and terminological system in the scientific literature

The works of many scientists is devoted to various aspects of the study of the concept of "term" and the terminological system.

In modern linguistics, "term" is interpreted as "a word or phrase that expresses a clearly delineated concept in a certain field of science, technology, art, social and political life, etc."[7].

B. Golovin defines the term as "a word or phrase that has a special meaning, expresses and shapes a professional concept and is applied in the process of cognition and mastering of scientific and vocational-technical objects and relations between them"[8].

E. Skorohod'ko understands the term as a word or a word combination that is a member of such a lexical and semantic system, which represents a professional system concept. This interpretation excludes general scientific lexical units from the cycle of terms[9].

So, all scientists note the specificity of terms, their uniqueness and correlation with the concepts of a certain field of knowledge. Concepts also have a linguistic expression and cannot exist without it.

Thus, the term in the article means "a special word or phrase used in professional activity, which is used in special conditions"[10].

Terminological system as a "specific layer of vocabulary" differs from common words structural-semantic, word-formative and stylistic features[11].

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A system of terms is a set of special words or word combinations accepted in the knowledge branch to refer to professional concepts by the language means of a particular language[12].

The word, coming into use in the biotechnological sphere, becomes an element of the terminology system serving the branch of biotechnology and forms a complex of terminological systems depending on the direction of biotechnological activity, combining into a single terminology system, which we call the biotechnological terminology or terminology of the sublanguage "biotechnology"[13].

Since the term is the unit of the denomination in a particular scientific field, we define the biotechnological terminology system as a collection of lexical units that are related to the concept of "biotechnology" and express its conceptual content, revealing an appreciable or pragmatic meaning.

Classification of English biotechnological terminology

Before we proceed directly to the development of the classification of the English terms of biotechnology, we investigated various groups of terms included in the system.

Thus, E. Vaseeva singles out general scientific terms, attracted - borrowed from other areas, basic terms, that is, knowledge common to scientific knowledge of this branch of knowledge, and proper terms that appeared within the framework of this science[14].

I. Apal'ko cites the following classification: general scientific denoting abstract concepts, interbranch, branch and highly specialized[15].

Biotechnology terminology is a complex phenomenon, since at the beginning of the 21-st century biotechnology transformed into a comprehensive integration science combining tens sections and directions. It is characterized by the use of terms borrowed from the terminology of related disciplines – biology, medicine, genetics, ecology,

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[12] Golovin, B.N., Kobrin, R.YU. (1987). *Lingvisticheskiye osnovy ucheniya o terminakh: Ucheb. posobiye dlya filol. spets. vuzov. [Tekst]*.M.: Vyssh. shk., p. 104.

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bioethics, philosophy, sociology, psychology, jurisprudence.

Since the terminology of biotechnology has wide and ramified semantic links with related terminologies, it seems possible to single out larger groups of terms, such as general (general scientific), basic - areas of biology, medicine, genetics, chemistry and ecology, proper (narrowly specialized) terms.

The group of general terms includes general scientific terms: adaptation, agent, analysis, basis, criterion, datum, facts, information, element, function, management, regulation, method, paradigm, pattern, model, system, structure, principle, phenomenon, series, method and others[16].

Basic terms common to related disciplines:

1) biological including botanical and zoological terms: adaptation - adaptation of the organism to new conditions of existence in the external environment that arose in the process of evolution; anabiosis - a condition of an organism consisting in almost full, but recurrent cessation of vital functions; asexual - the path of reproduction, which occurs without meiosis or fusion of gametes; cell, chromosome - a strand of DNA that is encoded with genes, gamete - a reproductive cell of multicellular organisms providing the transfer of hereditary information; germ - an embryo; nutrition - the supply of materials that organisms and cells require to live; unicellular -tissue, organ or organisms consisting of a single cell; unicellular -tissue, organ or organisms consisting of a single cell; selection –any natural or artificial process that results in differential reproduction among the members of apopulation so that the inheritable traits of only certain individuals are passed on;

2) medical: to affect, influence, allergy, carcinoma, diagnosis, infection, metabolic disease, outbreak, vaccine, vector; viral disease;

3) terms of genetics: allele - one of the forms of the gene; autosome - any of the chromosome set, except genital, chromosome - a strand of DNA that is encoded with genes; anticodon - anticodon, a triplet of nucleotides (often modified), which is part of the anticodon loop of transport RNA (tRNA); cistron - a DNA sequence encoded for a particular gene polypeptide; epistasis - interaction of genes located in different loci, in which one gene suppresses the action of another; exon - a portion of the eukaryotic gene that is transcribed as part of the primary transcript, and after processing is part of the functional RNA molecule; to express - to express, transcribe and

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[16] Voynatovskaya, S.K. (2012). *Angliyskiy yazyk dlya zooveterinarnykh vuzov: uch. posobiye.* SPb.: Lan', p. 19.

translate the gene; gene - a basic physical and functional unit of heredity; recombination - the process of creating new combinations of genes with characteristics different from those in either parent;

4) chemical: alkaloids - a group of nitrogen-containing organic substances, usually of plant origin; antibiotic - a chemical is the result of the synthesis of fungi and bacteria, kills other organisms or delays their growth; antioxidant - a compound that slows down the rate of oxidative reactions; bactericide - chemical reagent or drug that kills bacterial cells; catalyst - a substance that accelerates the chemical reaction; contaminant - an undesirable chemical component present in the composition or mixture of compounds; purine - nitrogenous base, which is a part of nucleic acids;

5) ecological: abiotic factor - component of inanimate, inorganic nature; biodiversity - biological diversity in an environment as indicated by numbers of different species of plants and animals; biome - a major regional or subcontinental division of the biosphere; bioremediation - biological treatment, use of microorganisms to solve environmental problems; habitat of life - a way of life.

Own terms that have arisen in biotechnology are represented by a large number of terms, for example, clone -a group of genetically identical cells or individuals formed as a result of asexual reproduction, the selection of completely inbred organisms or the formation of genetically identical organisms; colon - colony, a group of identical cells (clones) originating from a single ancestral cell; embryoid - a mass of plant or animal tissue that resembles an embryo; pseudogene - an incomplete or modified copy of a gene that is not transcribed; splicing - in genetic engineering the term refers to the ligation of two DNA fragments, transgenic - a term that describes an organism containing genes from another organism put into its genome through recombinant DNA .

From the point of view of the formation and development of terminology in the analyzed terminology system one can distinguish: 1) the basic terms borrowed from other terminological systems and retained their original meaning (aerobe, gene, enzyme, cromosome, molecule, carbon, cell, pectinase, plastid); 2) derivative and complex terms (word combinations) (autosomal autonomous (ly) replicating segment, bacteriostatic agent, catalytic antibody (abzyme), cell suspension, chromosomal aberration, embryo transfer, feedback inhibition, polymerase chain reaction, packaging cell line, plant-incorporated protectants, recombinant vaccine); 3) terms borrowed from terminology contiguous with biotechnological terminological systems, but partly changed their semantics. For example,

the term "ligation" (from the Latin ligare – to "bind") is a medical term, which means the procedure of laying the ligature on the blood vessels. Regarding to biotechnology the term "ligation" means:

1. The incorporation of foreign DNA between the two ends of the plasmid using the DNA of the ligase enzyme. 2. The process of connecting linear two nucleic acid molecules by means of phosphodiester bonds, which are carried out with the enzyme ligase.

During the study of English biotechnological terminology, we identified six thematic groups: 1) technologies and methods for obtaining genetically modified products; 2) the names of biotechnological products; 3) agents and substances used in biotechnology; 4) organizations whose activities are related to the biotechnology industry; 5) legal and ethical aspects of biotechnology; 6) scientific research in genetic engineering; 7) biotechnology industry and business; 8) problems of biosafety of using GMOs.

Classification of terminological vocabulary by thematic groups is due, on the one hand, to extralinguistic reasons, on the basis of associative links between concepts that are denoted; on the other hand, there is also a linguistic reason for the study of terminology in the framework of thematic groups: the structural and semantic links of terms that make up a particular thematic group. The systematization of terms allows us to reveal the essential links and relationships between terms, to establish the place of each term in the conceptual system[17].

In the reviewed terminology alongside with complex words, there are terminological combinations, under which we understand the separate semantically integral combinations formed by connecting two or more components.

Multi-component terms are formed by morphologically and syntactic way and characterized by consistency between words.

The main number of complex biotechnological terms are two-term word-combinations, that is, terms that include two full-valued words, mainly related to such structural models:

1) term-model (N + N): growth hormone, nucleotide sequence, pesticide resistance, resistance management, semantic codon, stem cell, radiation genetics, gene therapy;

2) term-model (A + N): structural gene, independent assortment,

[17] Grigor'yeva, Ye.A., Grigor'yev, A.I. (2012). Sovremennoye ponimaniye sistemnykh ponyatiy i terminov v ekologii. *Omskiy nauchnyy vestnik. Seriya «Obshchestvo. Istoriya. Sovremennost'»*. Omsk, Izd-vo OmGTU, 2(106), p. 153.

asexual reproduction, bacteriostatic agent, biological resourses, monoclonal antibody;

3) term-model (N + Prep. + N) culture of cells, hybridization of cells, labeling of foods;

4) term-model (Part. II + N): linearized vector, biobased products, linked genes / markers, relaxed plasmid, conserved sequence, applied research;

5) term-model (Part. I + N): intervening sequence, luteinizing hormone, flanking region, joining (J) segment, immortalizing oncogene, transforming oncogene;

6) term-model (N + Gerund): cell engineering, gene splicing, mutation breeding, molecular farming, cromosome walking, antigenic switching, alternative splicing[18].

Also in English biotechnological terminology there are three-component terms: gene expression profiling, plant-incorporated protectants, single nucleotide polymorphisms, herbicide-tolerant crop, polymerase chain reaction, recombinant DNA molecules, recombinant DNA technology.

A small number terms is represented by prepositional constructions among among three-membered word combinations: chromosome theory of inheritance, vertical transfer of genes.

Studying the specifics of multi-component terms, A. Syrotin points out their predominance in the terminological system of the sublanguage of biotechnology[19].

Modern science is increasingly striving to concretize of existing terms, therefore, in scientific and technical texts on biotechnology, there is a significant tendency towards the multi-component terms, which allow the representation of objects in a detailed and specified form[20].

Conclusions
As a result of the conducted and research it can be concluded that the English terminology of biotechnology is an open system represented by common terms of scientific knowledge functioning in the field of the

[18] Syrotin, A. (2017). Multi-Component English Terms of Biotechnology Sphere. *Cogito: Multidisciplinary Res. J.,* 9, p. 79.

[19] Syrotin, A. (2017). Multi-Component English Terms of Biotechnology Sphere. *Cogito: Multidisciplinary Res. J.,* 9, p. 79.

[20] Kudinova, T. A. (2006). Strukturno-semanticheskiye osobennosti mnogokompo-nentnykh terminov v pod"yazyke biotekhnologiy (na materiale russkogo i angliyskogo yazykov): *avtoref. diss. … k. filol. n.* Orel, p. 21.

scientific direction of biotechnology; basic terms denoting methods, functions and objects of professional activity; own terms that nominate specific concepts that are unique to the industry. It is served exclusively by terminology, in which the leading position belongs to multi-component terms expressing the capacious names of scientific concepts and processes.

The classification of terminology in the sphere of biotechnology demonstrates its heterogeneous composition, which is a collection of terms taken from such related sciences as biology, genetics, ecology, bioethics, sociology; and presented their own scientific apparatus of the biotechnological industry.

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Vasil'yeva, S.L., (2015), Morfologicheskiye osobennosti odnokompo-nentnykh terminov sfery biotekhnologiy v russkom i angliyskom yazykakh. *Filologicheskiye nauki. Voprosy teorii i praktiki*, 2 (44).

Voynatovskaya, S.K., (2012), *Angliyskiy yazyk dlya zooveterinarnykh vuzov: uch. posobiye.* SPb.: Lan'.

THE IMPACT OF PARENTAL BEHAVIOR ON THE PERSONALITY OF THE ADOLESCENT

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Abstract: „*The article highlights the importance of the impact of parental behavior on adolescent personality. Adolescence is considered a particularly difficult period for both parents and their children. Moreover, today's adolescents are described as the „apathetic generation". By studying the different parenting styles and the influence they have on the development of adolescent personality, parents and adolescents will also „navigate" more easily through the turbulent waters of this period.*"

Keywords: personality, parental behavior, permissive parent, (tyrant parent) authoritarian parent, authoritative parent, uninvolved parent.

Naturally, the family is the first factor that contributes to the structuring of the basic components of the child's personality. Its influences are very varied. The family as a relatively small unit offers the child a diversity of interpersonal relationships and behavioral patterns necessary for his / her preparation for life. It is appreciated that parents contribute to the psychological development of their children, not through words, but through their actions, through common life and everyday interactions.

The child grows up and forms as a personality within the family under the influence of parenting behaviors.

Parental behavior refers to the actions and attitudes of parental figures towards the child. Adler believed that the maternal figure, in particular, would lay the foundations for the development of social feelings and a cooperative attitude (social style) of the future adult.

From the point of view of the parent-child relationship, Adler describes three types of parental models: a hyper tolerant characterized by indulgence, excessive tolerance, emotional support, protection, ensuring a safe climate, rejective type, characterized by ignoring the

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child's needs, by indifference and the adaptive type, characterized by a relationship based on respect, love, trust and independence.

Adler[1] believed that the first two models would lead to a poor adaptation of the future adult to the demands and requirements of the environment, inducing a sense of inferiority to the child. In the case of hyper protection, reality will not always respond appropriately to the needs of the adult. On the other hand, in the case of the indifference type, the future adult will develop, by compensatory mechanism, either an exaggerated feeling of dependence or aggressive tendencies in interpersonal relationships. Measuring the influences that the parental model (the sphere of parent-child relationships, their quality, etc.) exerts on personality development remains a highly controversial methodological issue. One of the critical arguments on how to measure these influences lies in the fact that, by investigating adult subjects who have to answer questions about their existing relationships with parents, from childhood to the present, there is the possibility that these responses reflect more the current view of parental conduct and less the objective reality of childhood relationships.

In 1991, psychologist Diana Baumrind[2] identifies four styles of parental behavior, depending on two aspects: control and „warmth". Parental control refers to the degree of parent involvement in the life of the child - to control all aspects of the child's life, to the drawing of only a few rules and requests. Parental warmth implies accepting the adolescent's behavior and maintaining an open attitude towards the latter. An unnatural attitude would be to reject your own child.

The combination of these two aspects leads to the identification of four styles of parental behavior: permissive, autocratic, authoritarian and uninvolved.

The permissive parent tends to make fewer requests to children about the "appropriate" behavior, allowing them to make their own decisions about their own activities. This type of parent tends not to control the child's behavior and to use penalties rarely.

The permissive parent is indulgent, displaying a passive attitude, being convinced that he demonstrates his love for the child, fulfilling all his desires. He does not like to deny the child or disappoint him.

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[1] Macsinga I., *Differentiated Psychology of Personality*, Timişoara, Western University Printing, 2000, p. 35.
[2] Baumrind, D. *The influence of parenting style on adolescent competence and substance use*. Journal of Early Adolescence, 11,1991, p. 62.

Research results have shown that adolescents raised in such an environment learn that the limits are very few and the consequences of their actions will not be very serious. As a result, these teenagers will have self-control problems and develop a narcissistic attitude. Of course they will have trouble developing healthy relationships with others.

The autocrat is the director in the relationship with his own children; he or she values their obedience to the parent's „orders". She or he is more distant than the other parent and prefers punitive measures to control the behavior of their own children. In these families, rules and standards are not debated or discussed.

Research has shown that adolescents who grew up in an autocrat environment learn that obedience to the rules set by parents, is appreciated to the detriment of an independent attitude. As a result, they may develop a rebellious or addictive attitude (even towards parents).

The authoritarian father is between the two extremes mentioned above. It gives children clear and firm limits, but this discipline is moderated by interpersonal „warmth", understanding the child's behavior, flexibility in setting boundaries, support, and verbal punishment.

These parents encourage their children to be independent, while taking responsibility for their own actions. Authoritarian parents are willing to listen and consider the adolescent's views. Even if the decision belongs to them in the end, these parents engage in debates on the issues that have arisen.

Research has shown that adolescents raised in this environment will become good negotiators in adult life. That is because they learn that their opinions matter. Consequently, they will be self-sufficient, competent and responsible.

The last category is that of parents who are not involved in the child's life. They do not exhibit any kind of interpersonal warmth, nor do they have any expectations from the teenager. Often, their absence from the child's life leads to negligence. They are indifferent to the needs of their own child.

It is very rare for negligent parents to consider the adolescent's views as important, unwilling to be disturbed by the latter. They either are overwhelmed by circumstances or are concerned only with their own person. Parents can also get into this situation if they are tired, frustrated or just struggled to maintain their parental authority.

Research shows that teenagers with neglecting parents feel that they are more concerned with their own lives than with parenting. Therefore, these teenagers will have attitudes similar to those raised in permissive

environments and will even be impulsive.

Honey also plays an extremely important role in developing the personality of parenting and early childhood experiences.

Thus, a family environment that provides support, independence, where relationships are based on respect and love, will help the child develop a sense of emotional security. Also, the presence of both parents is an indispensable condition for the harmonious development of the adolescent personality.

A hyper protective parental model will in most cases lead to the development of a compliant personality; an uninvolved parental model will develop a detached personality, while an authoritative parent model risks to later develop an aggressive personality.

According to Erikson,[3] adolescence is the stage of development during which the individual is looking for an identity. To achieve a consistent sense of identity, adolescents „try" different roles without engaging in any. Thus, steady attitudes and values, occupational choices, marriage, and lifestyles gradually integrate and make it possible to sense one's own person and others.

Failure to acquire a firm, comfortable, and durable identity results in the diffusion of a role or a sense of confusion about who he is and who is as an individual. Strong pressure from parents and others can cause the young man disorientation and despair, resulting in physical or mental alienation from normal environments. In the most extreme cases of role diffusion, adolescents can adopt a negative attitude. Convinced that they cannot live up to the demands imposed by their parents, the young man can rebel and behave in an unacceptable manner towards the people who protect him.

Erikson's views are mainly based on clinical observations made on both normal and disturbed adolescents.

Some characteristics of the parental environment, such as the profession, the relationship within the couple, the religious values, the political opinions, etc., are authentic models for the teenager.

Parents play a significant role in determining adolescents' performance in gaining a sense of lasting and undisturbed identity. It has been shown that adolescents who are poorly adapted and who have a wide range of psychological problems have been subjected to parental rejection or hostility rather than acceptance and love. In particular, the

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[3] Bonchiş E., Drugaş, M., Trip, S., Dindelegan, C., *Introduction to Psychology of Personality*, Oradea, University of Oradea Publishing House, 2006.

parental control style is an important factor in the parent-child relationship. Several studies have shown several conclusions.

Democratic but severe parents have children who, as adolescents, have a high self-esteem, are independent and self-confident. Democratic/severe parents, while respecting the young person's right to make decisions, expect from them disciplined behavior and give them reasons to do so. These rational explanations are important for adolescents who approach cognitive and social maturity to take responsibility for their own behavior.

By contrast, the more authoritative parents expected an indisputable obedience from their children and did not feel the need to explain their reasons for these claims. Teenagers with authoritarian parents are less independent and do not trust themselves, considering their parents to be absurd and ill-treated by their expectations.

The parents of a teenager must understand that their child's education should now look more like a friendship, through which a discreet but consistent control is exercised. This means finding a middle way between excessive guardianship and indifference. We can conclude that the democratic education style is the most fertile, since self-critic or too tolerant parents inoculate children, either overly rebellious or unacceptable. In addition, adolescents who benefit from a democratic family education are not confiscated by the influences of their friends, but remain connected to those of their parents.

Even if, as demonstrated, democratic style is the most appropriate and effective, regardless of its challenges, the family maintains its authority unaltered. If in childhood, the educational limits, postulated by parents, must be quite firm and restrictive, at this age they can become wider and more flexible.

The parents of the teenager should use the disciplinary means (reprimand, deprivation of privileges, bearing the consequences for the deeds) with great care. As far as negative observations are concerned, they must be kept under control because, as Narramore observes in 1972, only one hundred compliments can annihilate the effects of a critical observation.

Adler A.[4] considers that education that is being done today in the family favors aspiration to power, the development of vanity. He argues that the family has undeniable advantages and can hardly recommend an institution in which children are better off than in the family under the judicious conduct. In cases of illness, the family proves to be the most

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[4] Adler, A., *Human Knowledge,* Bucharest, Three Publishing House,1996.

suitable environment for the preservation of the human genus. Parents are also good educators who have the necessary perspicacity to recognize the psychic deviations of their children from the outset and to combat them through appropriate treatment, so the author admits without reservation that there is no more convenient institution than the family for the growth of a humanity capable of better living.

The author also says that parents are not good psychologists or good pedagogues. Today, the primary role in family education is a disarrayed family egoism manifested in varying degrees. It claims ostentatiously the right to have their own children taken care of, as beings who must enjoy a special consideration, even to the detriment of others. This is how family education is making serious mistakes. Children come to believe that they must always be higher than others and be considered better. To this also contributes the way of organizing the family, who does not want to depart from the conception of the father's conductor, a conception of paternal authority.

The most serious consequence is that children are given a pattern of aspiration to power, coupled with the demonstration of pleasure associated with the exercise of power, which makes them greedy, ambitious and vain. As a result, they will go so far as to demand consideration from everyone, wanting others to show them the same obedience and submission they have become accustomed to seeing the most powerful people around them, thus entering into conflict with parents and the social environment in general.

Research over time has shown a clear influence on the child's behavioral development. More specifically, it has been shown that children are particularly influential as they grow up, and that they can be very badly done, even without intent. It is very important that we support our children as much as possible, setting in addition clear and precise limits. Thus, adolescents have to perform certain tasks (and here we are not just talking about solving school homework). But besides these tasks, adolescents have to participate in various activities (excursions, vacations, etc.), involving the whole family.

It has also been demonstrated that there is a link between parenting styles and adolescent social skills, school performance, mental development and behavioral issues.

Research based on parental interviews showed that children and adolescents raised by democratic parents are more socially competent than children of parents who are not adept at this parental behavior.

Children and adolescents who are neglected by their parents have the weakest results in all areas of activity, and those raised by autocrat parents have poor school results, cannot develop healthy social relationships, show low levels of self-esteem, and become depressed.

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CONSIDERATION: Iulia Waniek: Japanese Language: Translation Theory and Specialized Language

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In his essay "The Task of the Translator", philosopher and essayist Walter Benjamin writes that language similarity is less about the commonalities between literary works or vocabulary and more about the intention that underlies them. The task of the translator is to liberate the intention of the original text from its linguistic constraints, and to recreate it in translation with the means of the target language.[1] The present handbook discusses the problem of equivalence in translation and introduces theoretical aspects of translation, offering a glimpse into the evolution of modern Japanese translation. In the foreword, Iulia Waniek, Associate Professor at the Christian University Dimitrie Cantemir, and author of an array of publications on Japanese literature, history, and translation, confesses that the book was born out of the need to clarify some of the insufficiently explored aspects of Japanese translation, in particular of specialized fields.

The volume begins with a brief introduction of linguistic theories that have shaped up the theory of translation (Saussure, Jakobson, Nida, Derrida, Steiner), and which converge towards the idea that translation should strive for an effect similar to that of the original text, or, as translation theorist Eugene Nida put it, "the readers of a translated text should be able to understand and appreciate it in essentially the same manner as the original readers did."[2] Nevertheless, some of the original information does get lost in translation due to lexical, syntactic, semantic, or cultural differences. Although the loss of referential information can be partially compensated with explanatory notes or footnotes, the unique poetry pervading the language of the original can hardly be rendered faithfully with the means of the target language. American poet Robert Frost considers that "I could define poetry this way: it is that which is lost

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[1] Walter Benjamin, The Task of the Translator. In *Illuminations,* Houghton Mifflin Harcourt, 1968, pp. 90-106.

[2] Eugene A. Nida, *Language and Culture: Context in Translating*. Shanghai: Shanghai Foreign Language Education Press, 2001, p. 87.

out of both prose and verse in translation".[3] Lawrence Venuti takes a more optimistic stance and writes that "[t]he poem that is the object of translation inevitably vanishes during the translation process, replaced by a network of signification - intertextual, interdiscursive, inter-semiotic - that is rooted mainly in the receiving situation. Hence poetry translation tends to release language from the narrowly defined communicative function that most translations are assumed to serve, whether the genre of their source texts is technical, pragmatic, or humanistic - namely, the communication of a formal or semantic invariant contained in the source text."[4]

The author defines and explains theoretical notions of stylistics and register using examples from literary, journalistic or official Japanese texts. She shows that the complex Japanese vocabulary (including *wago*, *kango*, *konshugo*, and *gairaigo* terms) is used to differentiate among various stylistic registers. The informal register (spoken language) uses predominantly *wago* words (generally consisting of a single Chinese character), while the formal register (written language) uses mostly *kango* words, usually composed of two characters. Colloquial language also contains a large number of so-called *wasei eigo* terms, or Japanese pseudo-Anglicisms, that, despite their similarity to the foreign words, do not have the same meaning or usage as in their language of origin. The clear-cut distinction between informal and formal registers, amply explained with examples, invites to caution when dealing with translations of texts pertaining to specialized fields of science, journalism, business, or politics.

The book continues with a brief history of translation in Japan, emphasizing that translation had an essential contribution to the evolution of modern Japanese language. Translations from Chinese added new concepts to the language of politics, science, military arts, religion, and humanities. The Meiji era (1868-1912) brought about massive cultural imports from the West, and witnessed a surge in the number of translations from English, German, Russian, or French. Also, during this period, the translation of the Bible, begun in 1639 and interrupted due to the religious persecution of Christians, was resumed and completed. The soaring demand for translations posed a number of issues for translators, such as the lack of Japanese equivalents, the style of translation and the

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[3] *Conversation on the Craft of Poetry: With Robert Frost, John Crowe Ransom, Robert Lowell, and Theodore Roethke*, A Transcript of the Tape Recording Made to Accompany "Understanding Poetry", Third edition. Paperback – 1961, Holt, Rinehart and Winston.

[4] Lawrence Venuti, Introduction, *Translation Studies*, 4(2), 127–132. doi:10.1080/14781700.2011.560014.

problem of predominance of form over sense. As translator Akira Yanabu points out, Japanese language imported a number of abstract foreign concepts such as "individual", "self", "freedom", or "society", which had no equivalents in Japanese culture, at that time a strictly hierarchic system of feudal clans, which were rather associations of human identities rather than individuals[5], and in which the individual did not exist.[6]

Translatability remains an ongoing dilemma of translators. In order to compensate for the untranslatability of certain culturally-bound terms and concepts, and to facilitate the target reader's reception and understanding of the cultural universe of the original work, translators use "cultural localization" or "domestication". The book provides examples of literary translations that use this strategy consisting of replacing some of the terms specific to the culture of the original text with words existing in the target culture. The author comments on some of the changes of the language under the influence of translation, the birth of the so-called "translationese" after the Meiji era, and discusses some historical initiatives to simplify the language, or even adopt English as an official language.

A chapter is devoted to issues related to Japanese translation techniques. Starting with text reading strategies, and continuing with a list of translation techniques that have played a decisive role in the lexical and stylistic evolution of Japanese language, the author provides a detailed account of the lexical, semantic and cultural problems encountered when translating Japanese texts into Romanian. To this end, she provides an array of examples ranging from Japanese classical and modern literary texts, journalism, official documents to colloquial language.

A fascinating and enlightening read, the handbook is an essential tool for aspiring translators and learners of Japanese wishing to improve their Japanese writing style. Far from being exhaustive and perhaps necessitating some practical exercises or questions at the end of each chapter to facilitate the assimilation of the words and structures presented, the volume does not provide a recipe for perfect translations, but rather invites us to discover and reflect on the kaleidoscopic nature of a continuously evolving language and culture, which never ceases to amaze and intrigue the language student and the tourist alike.

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[5] Yanabu Akira, *Honnyakugo Seiritsu Jijou* [Conditions Surrounding the Formation of Translated Words], Tokyo: Iwanami Shinsho, 1994, 6.

[6] Janet Walker, *The Japanese Novel of the Meiji Period and the Ideal of Individualism*, Princeton University Press: Princeton, New Jersey, 1979, 5-6.