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Politeness in Personal, Interpersonal and Professional Relationships

Department of Modern Languages and Business Communication

National Conference *Politeness in the Public Sphere*, Cluj-Napoca, 10th of February 2017 Plenary address

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Pragmatic politeness differentiates itself through its socio-inclusive features that articulate the foundation of quality rapport management within daily and professional contexts and encounters. This meaningful administration of interpersonal relationships is purposefully intermediated /mediated by politeness as an intricate system of communication strategies that are applied and clearly marked in interactions that are qualified by discourse participants and interactants as polite/impolite/merely appropriate behaviours and linguistic choices.

politeness; politeness theory; pragmatic competence; modern language instruction; public sphere

I. Introduction

Distinguished guests, ladies and gentlemen:

It is my great honour and privilege to welcome you to our Conference entitled *Politeness in the Public Sphere* on behalf of the Department of Modern Languages and Business Communication, Faculty of Economics and Business Administration, "Babes-Bolyai" University, Cluj- Napoca.

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I am extremely happy and grateful for being able to share with you today one of the most important events of our Department within this university year. I am hopeful that, my colleagues and I, will succeed in offering all our guests and conference participants a rich, intellectually satisfying conference day as we have carefully prepared a series of presentations, discussions and debates that would enable meaningful communication and better dissemination of our research interests; at the same time, I am confident that our Conference will effectively contribute to the recent efforts we have undergone in order to justly raise awareness towards the role modern languages/ the Romanian language for foreigners play in the language training *"Babeș-Bolyai" University* students are equipped with.

Both the Department of Modern Languages and Business Communication (Faculty of Economics and Business Administration) and DLSS (Department of Applied Languages within The Faculty of Letters) have participated in important discussions and negotiations that have focussed on revisiting The Annex to the BBU Language Policy Methodology. The context is one that reiterates the relevance of the linguistic training of the BBU students in accordance with the national and European guidelines and standards.

II. Conference theme

The umbrella theme of our Conference is politeness, a socio-linguistic and pragmatic phenomenon, a comprehensive and resourceful research field that has gathered great momentum in interpersonal, professional, intercultural and cross-cultural communication; there is an impressive body of research associated with the politeness phenomenon (academic articles, specialised publications, scientific experiments, linguistic, socio-pragmatic and cultural studies) that richly document and support the glue-like regulator of human interactions politeness represents.

Pragmatic politeness differentiates itself through its socio-inclusive features that articulate the foundation of quality rapport management within daily and professional contexts and encounters. This meaningful administration of interpersonal relationships is purposefully intermediated /mediated by politeness as an intricate system of communication strategies that are applied and clearly marked in interactions that are qualified by discourse participants and interactants as polite/impolite/merely appropriate behaviours and linguistic choices. Consequently, we claim that politeness represents the interface between the individually acknowledged self image and the perception/interpretation of this self image by the others.

The socio-linguistic and pragmatic politeness research field is a relatively new scientific field as research is dated back approximately thirty-fourty years ago. Its theories and conceptualisations are enthusiastically debated upon to date, being (re) interpreted and further enriched for different contexts and various cultures throughout the world. Politeness is an important social phenomenon that sustains and develops the validity and effectiveness of day-to-day and professional interactions, moulding attitudes and behaviours for the morally right purpose of fostering mutual achievement of interactional aims.

The politeness phenomenon has rendered great interest among field researchers from study domains such as sociology, anthropology, ethnography, sociolinguistics, linguistics, conversational analysis, pragmatics or neurolinguistics. The overwhelming popularity of the phenomenon is tributary to several well defined factors that have also been identified and vastly debated upon in politeness based studies.[1]

To start with, there is a certain fascination on the part of both researchers and authors who decide to pay attention to this specific field of study. This particular interest pays tribute to the role politeness plays as an interface that intermediates/facilitates human communication itself. Upon analysing politeness facets, layers, its manifestations at a profoundly individual level, one can observe an almost total overlap with the most important mechanisms that put into motion content exchanges, expertise give-take, feelings and emotions in charge of modifying and transforming human interactions.

Our Conference further develops and enriches a complex European and international tradition of politeness-based conferences and symposia on the subject of Politeness/Impoliteness that have been organised ever since 1999. I am hereby mentioning some examples:

LIAR IV Conference, 12-14 July 2016, Manchester Metropolitan University, UK; *9th International Conference on Im/Politeness* 1-3 July 2015 National and Kapodistrian University of Athens, Greece; *Third LPRG Postgraduate Politeness Conference* 17 April 2015York St John University; *8th International Conference on Politeness,* 9-11 July, 2014 University of Huddesfield, UK; *Second LPRG Postgraduate Conference* 13 March 2014 Sheffield Hallam University, UK; *Teaching and Learning (Im)Politeness* 8-11 July 2013 University of London, UK; *First Postgraduate Conference on Linguistic Politeness Centre for Intercultural Politeness Research*University of Huddersfield, UK 8 March 2013; *Politeness Symposium* Victoria University of Wellington, NZ 3 December 2012; *'Experimental and Empirical Approaches to Politeness and Impoliteness'* Linguistic Impoliteness and

Rudeness (LIAR III) Urbana, IL, USA 29 -31 August 2012; *Sixth International Symposium on Politeness* Middle East Technical University, Ankara, Turkey 11-13 July 2011; *Fifth International Symposium on Politeness* University of Basel, Switzerland, 30 June – 2 July 2010; *16th Annual Conference on Language, Interaction, and Culture* University of California, Los Angeles, USA, 6-8 May, 2010; *LIAR II Linguistic Impoliteness and Rudeness II* Lancaster University, UK 30 June -2 July 2009; *International Symposium on Face and Politeness* Griffith University, Brisbane, Australia 10 July 2009; *Fourth International Symposium on Politeness*: '*East meet West*' Budapest, Hungary 2-4 July 2008; *Third International Symposium on Politeness: Situated Politeness*University of Leeds, UK, 2-4 July 2007; Linguistic Impoliteness and Rudeness (LIAR): *Confrontation and Conflict in Discourse* University of Huddersfield, UK, 3-4 July 2006; *Politeness: Multidisciplinary Perspectives on Language and Culture* University of Nottingham, UK, 12 March 2005; *Politeness and Power* Loughborough University, UK, 14 September 2002.[2]

III. Conference: *Politeness in the Public Sphere, February 10, 2017, Cluj-Napoca*

Our Conference is divided into three parallel sections. The Conference participants and guests can actively participate in discussions on the following main themes:

SECTION I: *POLITENESS IN PERSONAL, INTERPERSONAL AND PROFESSIONAL RELATIONS*

SECTION II: *TEACHING LANGUAGE FOR SPECIFIC PURPOSES*

SECTION III: *THE ROMANIAN LANGUAGE AS A FOREIGN LANGUAGE*

In the first Conference Section, im/politeness is being focussed on from the point of view of face/self-image management so as to provide inclusion in an intercultural context, from the perspective of weighed impact it has on one's interlocutor; one of the presentations tackles one essential politeness facet as a mechanism that may hinder managerial communication, while in another study, the author places emphasis on empathy as a politeness side effect in learning a foreign language.

In the second Conference Section entitled *Teaching Language for Specific Purposes*, politeness is connected to the academic educational system and its main stakeholders-the students-or from the point of view of its importance in a medical context, moving on to a presentation that brings forward critical thinking and linguistic transparency through case studies; these studies are being followed by a presentation that reveals the importance meta-cognition has in teaching and learning modern languages for specific purposes. Performance achievement through communication as well as music as a communication method add value to this section of the Conference.

Romanian as a foreign language, the theme of the third Conference Section, collects a variety of presentations that are distinct in terms of research questions and research field: poetry and literature translation, the introduction of new assessment instruments of communicative competences in the Romanian language. New trends and guidelines in the teaching of Romanian as a foreign language, Romanian centred around specific objectives, medical jargon through CECRL competences, the influence of Turkish on the Romanian language, learning Romanian as a foreign language for German native speakers, teaching Romanian in the Italian university system. This is but a brief overview of the presentations that are to be delivered today.

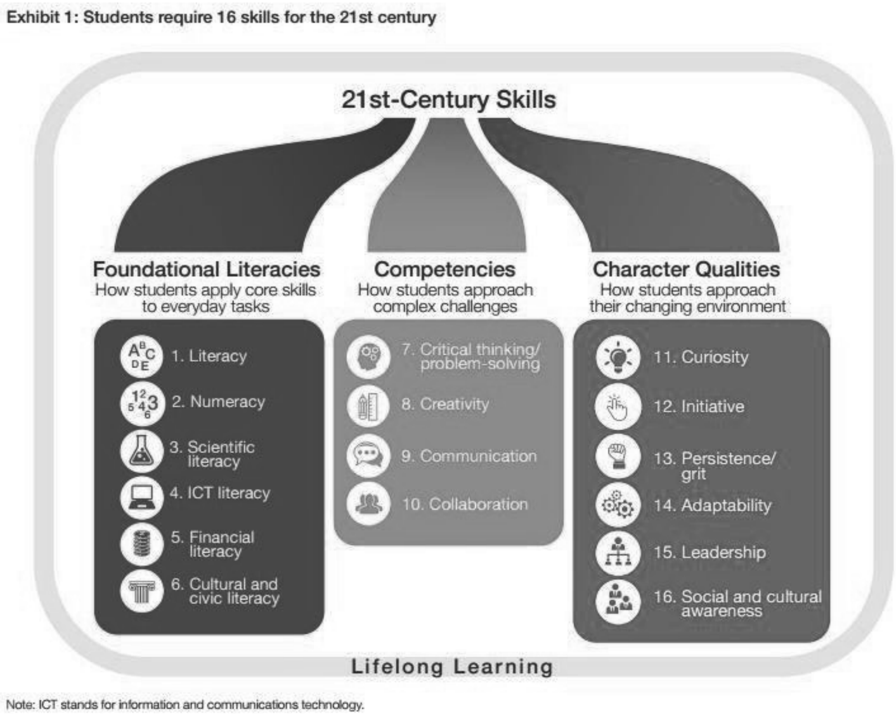
I would also like to emphasise the human component that offers our Conference a point of differentiation based on the very different research pedagogical and teaching and preoccupations of the Conference participants. They activate within specialised language departments of The Faculty of Economics, Faculty of Letters, Faculty of Political Science, Faculty of Psychology and Education Sciences, Technical University or University of Medical Sciences. We are deeply honoured to have our colleagues from all these institutions here, with us, today.

Another aspect that is also worth mentioning in this context is, in my opinion, the inherent importance this event has as it reinforces the high importance modern language instructors within this institution attach to humanities, to language training in particular as we strive through our consistent class efforts to guide students towards their responsible acknowledgement in studying one/two/three modern languages. Through or combined efforts, we at the same time encourage university students to think and troubleshoot creatively, to expand jargon and functions use in order to function in demanding and stressful work conditions increasingly characterised by multiculturalism and multilinguism. Modern Language Instruction leads to creating bridges to the university specialisations students follow, generously offering concrete empathic communicative tools such as useful skills, intercultural and cross-cultural competences, purposeful jargon and pragmatic contextualisation of linguistic structures. These elements enable young adults to be responsibly prepared for the actual world of work, for a profession that matches their own individual characteristics, for being able to sustain a point of view coherently for the benefit of all discourse participants, to listen actively and to express ideas without resorting to overgeneralisations or discriminatory discursive practices. The study of modern languages and of the Romanian language for foreign students has unfortunately been subjected to a series of recent changes. Unfortunately, some of these policy changes and reformulations have not-to our mind-proven beneficial for the overall linguistic training tertiary education students should receive. The "Babes- Bolyai" University Language Methodology is still undergoing a process of reinterpretation in accordance with a series of criteria that field professionals do not always agree with. To study a modern language at university level does no longer mean covering a set of ready made manuals that contain grammatical and vocabulary structures to be "learnt" in order to satisfy fast practical needs or requirements. Studying modern languages for specific purposes within an academic environment is without doubt a long term endeavour that equips students not only so as to pass exams but, more importantly, to meaningfully throughout their academic courses by being equipped with a valuable set of multicultural competences. While focussing on oral communication tasks, students are supported in expressing their opinions in a fluent, coherent and pragmatically polite way. Case studies, specialisation based articles, pair work and teamwork-all these approaches open new perspectives, uncover new knowledge areas, offer alternatives while explain various thematic contents brought to light by use of practical skills and communicative competences. The listening based activities indirectly bring into the lecture/seminar room important field specialists and stakeholders that connect the theoretical aspects with the real-world ones. Reading speciality texts strengthens students' ability to identify problem and to solve them by resorting to oral and written discourse in the modern language of choice. Being in charge of structuring, editing and proofreading business documents such as reports, memos, proposals or internal communication documents, enables students' ability to use various registers and styles by transferring writing skills onto new applied cultural and economic contexts.

As stated in the Conform World Economic Forum Report entitled *New Vision for Education: Fostering Social and Emotional Learning through Technology* (2016), there is a mismatch between the taught content and acquired skills and the real competences they need. This mismatch can no longer be ignored. Academic education has the important responsibility to have the necessary vision needed in order to identify specific knowledge areas and competences characterised by diverse and comprehensive features in the business world of the 21st century. Today's job interview candidates and job applicants are requested to genuinely collaborate and interact not to mock participation or group culture, to communicate politely, to solve issues without wasting time or financial resources.

According to *WEF*, these skills are greatly and significantly enhanced by socio-emotional instruction and learning (SEL). These SEL competences (social and emotional) are combined with traditional skills in order to build the framework in which students work by being active in a digital economy that is rapidly expanding.

The image below shows what these skills are as researched and disseminated by The World Economic Forum, 2016, https://www.weforum.org/agenda/2016/03/21st-century-skills-future-jobs-students/):



An array of general learning strategies that are contextually applied to specific contexts, contribute to the development of such competences as:

• Social and emotional competences: critical thinking and problem solving, creativity, communication, collaboration;

• Character building characteristics such as cultural and social awareness, leadership, adaptability, perseverance/effort, initiative, curiosity.

A second 2016 World Economic Forum Report entitled *The Future of Jobs*, has been debated upon during their Annual Meeting in Davos and has thoroughly analysed both employability skills and on the job abilities and competences the workforce of the future will have to be endowed with. The report has interviewed Human Resources strategists employed by world top companies in order for them to identify the actual shift by referring to its content as represented by new in demand skills, the employability criterion as independently set apart from geographic, domain or industry limitations (WEF, 2016) The most important 10 competences relevant for the 2016-2020 timeframe that the above mentioned decision factors have put forward include: 1. *Complex problem solving*, 2. *Critical thinking*), 3. *Creativity*, 4. *People management*), 5. *Coordinating with others*, 6. *Emotional intelligence*), 7. *Judgement and Decision Making*, 8. *Service Orientation*, 9. *Negotiation*, 10. *Cognitive Flexibility*.

Source: Future of Jobs Report, World Economic Forum

It follows suit that modern language instructors by their very own training and orientation towards specific field specialisations, by our affinity to encourage interactive-empathic learning, by usage of pedagogically flexible and adaptable modules, by our research interests and overall openness to intercultural communication strategies find ourselves in a privileged position, that is the opportunity to contribute to the building up of a solid foundation anchored in a rich plethora of already existing such competences as the ones the WEF has brought to light.

IV. Pragmatic discourse and politeness manifestations

In a discussion with Tom Friedmann, *New York Times*, the Google Operations Department manager, Laszlo Bock, offered an insight into the specific strengths and qualities Google is actively searching for in their employees. Mr Bock has mentioned that these requests reach well beyond one's education or academic references. This remark, in fact, is more and more used by blue chip multinational representatives worldwide. For Google, Mr Bock has firstly singled out one's ability to contextually appreciate the problematic situation one finds himself/herself in, to sufficiently detach oneself from personal convictions so as to be able to take other participants' opinions into account especially when the latter prove potentially better for the overall company strategy and mission. The phrase Mr. Laszlo Bock uses to refer to this scenario is *intellectual humility*. Intellectual humility therefore implies a certain degree of awareness of the limits of one's knowledge and training, including at the same time a level of increased sensitivity in certain contexts. An individual's egocentrism may prevent him/her to identify and become aware of prejudices, cognitive biases or the inherent subjectivism and limitations of a single point of view. Consequently, intellectual humility becomes fundamental in accepting that there is a limit to our knowledge, to what we are capable of doing or stating correctly. Without this intellectual feature, learning and progress cannot take place.

The connection between pragmatic politeness and workplace performance is therefore apparent. Politeness has often been defined as a social norm, as a component of the conversational maxim regarding the fundamental rules governing and regulating any/all conversation (s), as face management (Brown & Levinson) or conversational contract. Pragmatic politeness stipulates that self-image/face management is based on its negotiation with the other discourse participants, paying careful attention to the interactants' face saving needs. Politeness is the most important ingredient that shapes up an effective communication act through the conscious efforts a speaker makes in order to avoid verbal tension, in order to mediate conflicts, in order to create meaningful productive relationships and to create discourse convergence. Positive and negative politeness strategies unequivocally contribute to the contextually adapted know-how turning a *colourless* communication sequence into a controlled one that has valid impact as specified by each discourse participants face wants and needs. Such discursive practices empower intellectual humility and success.

Comprehensive politeness research has focussed on the interdependence of face management and empathy. Some studies of our Conference also deal with this important aspect. Empathy is also analysed as a necessary quality that business leaders should be characterised. The Empathy Index 2016 clearly shows that empathy plays a crucial role in one's training and education as it is correlated with productivity, economic growth and employee earnings. Within the specific context of pragmatic politeness, empathy may be defined as an individual's ability and willingness to take responsibility for the emotional impact he/she has on the other discourse stakeholders and to also have the power to make communicative changes in order to effectively repair potential tense crises.

V. Studying modern languages - a necessity not an accessory

Why is modern language instruction important at tertiary education level? Because it renders a profitable mid term and long term investment. Because, apart from the specialised content that it intermediates, learning more than one foreign language has cognitive and emotional benefits. One important if not essential such benefits is that learning modern languages contributes to a striking increase in one' tolerance level: 1. By real time processing of certain information that reveals a modus operandi which is most of the time friend from the cultural norms we are accustomed to hence developing cultural competence and sensitivity; 2. By challenging one's status quo/comfort level as they are confronted with less familiar situations and mindsets leading to an improved ability to tolerate ambiguity. Intercultural competence is reinforced by indirect and direct confrontation with situations that globalisation has created for us in our personal and professional lives. Psychologist Robert Sternberg has undergone extensive research on the existing correlation between different types of intelligence and modern language instruction. Obtained research results have encouraged Sternberg to label and put forward the concept of *practical intelligence* as one of the most relevant communication strengths, being compared to social intelligence as it enables individuals to grow aware of the nonexplicit/situational cues information most interactional contexts are loaded with. Learning a modern language subsequently reduces an individual's social anxiety levels. Identification and analysis of positive and negative cultural stereotypes by comparing and contrasting them with existing social norms may lead to more enriched information on various cultures throughout the world. Cultural immersion enriches mindsets and behaviours adapted in professional contexts. Studying a foreign language is connected to not only linguistic form and function acquisitions but also to new, improved thinking, emotional and behavioural patterns .(Hanh Thi Hguyen & Guy Kellog).

Unfortunately, not all high rank universities in the world view modern language instruction as a priority in the overall training of university (under) graduates, hence resorting to its categorisation as *other courses*, elective courses. The Princeton University on the other hand, has recently announced in a 2016 press conference report that it wishes to reinstate modern language instruction as a priority, allowing its students to study two modern languages throughout their academic education.

Our Conference supports the above mentioned academic strategies. We support the study of modern languages in the faculties within our University. We also support the generous use of politeness in the public sphere; politeness as attitude and as a pragmatic communication instrument mediating a much needed polishing of the mind and heart of the modern professional, a generous individual who is willing to make a conscious effort to connect with his/her discourse partners at a meaning enhanced level.

VI. Conclusion

Politness is an ttitude, a life related discipline which can be taught. It can also become an individual's second/improved nature playing a relevant role in different day to day and professionl contexts. A polite professional is professional who cares about the influence he/she ha on discourse participants, carefully weighing the existing strategies at hi/her disposal in order to validate and respect the communicative needs of the other discourse participants. Politeness is not hypocrisy as some ignorantly claim; it is rather a moral duty, a tool competence to be used by intelligent, empathic and erudite people. A polite individual is an individual who is willing to sacrifice ego-related priorities in order to improve the quality of interactions..

In the Introduction to her chapter entitled *Theories of politeness*, Jenny Thomas observes that the politeness theory has gathered s much momentum and popularity in the last twenty years that it could safely be categorised "as a sub-discipline of pragmatics."[3] On the same note, in 2003, the British (im)politeness researcher Richard J. Watts famously admitted that writing a Preface to his landmark study *Politeness* resembles *entering a deadly combat with a many-headed* *hydra: cutting off one head is instantly accompanied by the growth of several others*. ”[4] Watts was humorously hinting at the impressive body of research dedicated to the study of politeness.

I hereby invite you, distinguished Conference participants and guests to start our Conference and to generously offer our own “research heads” to Watts’ hydra.

Good luck to all participants!

Notes

1 Gino Eelen, *A Critique of Politeness,* Manchester, St. Jerome Publishing, 2001; D. Glick, „A reappraisal of Brown and Levinson’s Politeness: Some Universals in Language Use, eighteen years later, în. *Semiotica* vol. 109 (1-2), pp. 141-171; V. Escandell-Vidal, „Towards a cognitive approach to politeness. Language Sciences” vol. 18 (3-4), 1996, pp. 629-650; Richard Watts, „Linguistic politeness and politic behaviour: Reconsidering claims for universality”, in Richard Watts, Sachiko Ide, și Konrad Ehlich (editori), *Politeness in Language: Studies in Its History, Theory and Practice*, Berlin; New York, Mouton de Gruyter, 1992, 2004, pp. 43-69; Robin Lakoff, „*Talking Power:The Politics of Language*”,in *Basic Books in Its History, Theory and Practice,* Berlin;New York, Mouton de Gruyter, 1992, 2004, pp. 43-69; Robin Lakoff, *Talking Power:The Politics of Language in Our Life,* New York, Basic Books, 1990.

2 Source: Linguistic Politeness Research Group, https://linguisticpoliteness.wordpress.com/conferences

3 Jenny Thomas, *Meaning in Interaction: An Introduction to Pragmatics*, Londra, Longman, 1995, 149.

4 *Richard* J. *Watt, Politeness* (Key Topics in Sociolinguistics). Cambridge: Cambridge University Press. 2003, 304 pp.

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La Politesse, l'Autre et lé Livre

About Politeness, the Other and the Book

Alexandra Viorica Dulău *

Motto: « Le but de la politesse est de rendre tous ceux avec lesquels nous vivons contents d'eux-mêmes et de nous ».[1]

In its first part, the article mentions the oldest texts in the history in which there can be found passages connected to politeness and to education in this respect : they belong to Erasmus of Rotterdam (according to a French author), but clearly preceded by Neagoe Basarab's ones in our country, and both of them by a fragment of the Bible. In another fragment, Jesus tries to make a difference between the chosen people and the others. Who is the Other then ? It can be a French woman (Clotilde Armand) who became a Romanian by marriage and choice, or an Englishman (fictitious or real) living in France for almost the same reasons, their experience in another country (including politeness) being revealed in books written with more or less humor.

politeness; Neagoe Basarab; the Bible; the Other; humor.

Dans *Bonnes manières et politesse, auriez-vous le prix d'excellence ?*, Alix Baboin-Jaubert[2] fait l'affirmation qu'Érasme de Rotterdam est considéré comme étant le premier à avoir écrit sur la politesse, déjà en 1530, dans son *Traité de civilité puérile*. Néanmoins, plus de dix ans avant, Neagoe Basarab (1481-1521) a été l'auteur d'un des plus anciens chefs-d'œuvre de la littérature roumaine, *Învăţăturile lui Neagoe Basarab către fiul său Teodosie*, volume écrit en slavon méridional, de 1513 à 1521 (période où circulait déjà *Il Principe* de Nicolo Machiavelli[3]), et traduit en roumain peu après[4]. À l'aide de sa plume, Neagoe Basarab, dans les « enseignements » adressés à son fils Teodosie[5], a mis sur papier non seulement des principes moraux afin d'éduquer la jeunesse, des principes

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politiques pour gouverner l'État, mais aussi des principes pour gouverner l'âme, voire de réelles valeurs spirituelles[6]. C'est grâce à ce monumental ouvrage du voïvode aux coutumes impériales – selon Nicolae Iorga[7] –, qui offre à son fils autant une pensée philosophique et de sages conseils, que des réflections politiques et morales, que Bogdan Petriceicu Hașdeu a appelé ce vrai prince, artiste et philosophe « Marc Aurèle de la Valachie »[8].

À vrai dire, les premières règles de conduite à table en public[9] sont données par Jésus, Lui-même, conformément à l'Évangile selon Luc :

7 Ensuite, ayant remarqué l'empressement des conviés à choisir les premières places, Jésus leur dit cette parabole :

8 « Quand tu seras invité par quelqu'un à des noces, ne prends pas la première place, de peur qu'il n'y ait un homme plus considéré que toi,

9 et que celui qui vous aura invités l'un et l'autre ne vienne te dire : 'Cède-lui la place !' ; et qu'alors tu ne commences avec confusion à occuper la dernière place.

10 Mais lorsque tu seras invité, va te mettre à la dernière place ; de cette façon, quand viendra celui qui t'a invité, il te dira : 'Mon ami, monte plus haut.' Alors ce sera pour toi un honneur devant les autres convives.

11 Car quiconque s'élève sera abaissé, et quiconque s'abaisse sera élevé. ».[10]

D'ailleurs, Zoe Dumitrescu-Bușulenga (1920-2006[11]), membre de l'Académie Roumaine, importante personnalité de la culture roumaine et, non pas en dernier lieu, professeur de littérature universelle à l'Université de Bucarest, imposait à ses étudiants d'avant 1989 – malgré le régime communiste – la lecture de la Bible, qui était réellement pour elle *Le Livre des livres*[12]. Et, c'est justement ce Livre qui offre – à notre avis – la plus ancienne leçon de politesse. Cependant, le Père Mircea Marțian, dans son sermon du 29 janvier 2017, a souligné la triple impolitesse du Christ face à une femme cananéenne puisqu'elle avait été prise pour l'Autre[13] :

21 Jésus étant parti de là, se retira du côté de Tyr et de Sidon.

22 Et voilà qu'une femme cananéenne, de ce pays-là, sortit en criant à haute voix : « Ayez pitié de moi, Seigneur, fils de David ; ma fille est cruellement tourmentée par le démon. »

23 Jésus ne lui répondit pas un mot. Alors ses disciples, s›étant approchés, le prièrent en disant : « Renvoyez-la, car elle nous poursuit de ses cris. »

24 Il répondit : « *Je n'ai été envoyé qu'aux brebis perdues de la maison d'Israël.* »

> 25 Mais cette femme vint se prosterner devant lui, en disant : « Seigneur, secourez-moi. »
> 26 Il répondit : « Il n'est pas bien de prendre le pain des enfants pour le jeter aux petits chiens. »
> 27 « Il est vrai, Seigneur, dit-elle ; mais les petits chiens mangent au moins les miettes qui tombent de la table de leur maître. »
> 28 Alors Jésus lui dit : « Ô, femme, votre foi est grande : qu'il vous soit fait selon votre désir. » Et sa fille fut guérie à l'heure même.[14]

Si Jésus-Christ a soulevé ici la question de la nationalité de l'Autre par rapport au peuple élu – à la différence du premier exemple cité de l'Évangile (c'est-à-dire, la leçon donnée afin de savoir-vivre de manière polie) –, qui est l'Autre de nos jours ? S'agit-il plutôt d'un politicien qui ne sait même pas se manifester oralement en public[15] ou, bien, d'une personne qui s'établit ailleurs ?

Ainsi, Clotilde Armand[16] – une Française qui a épousé un Roumain (lequel l'a « transformée » en Roumaine[17]) et qui vit en Roumanie depuis une vingtaine d'années – met en parallèle, dans son livre paru en 2016, la manière de vivre en France, en Roumanie et, parfois, en Amérique : avoir une voiture ou bien manger des fruits[18] ; accueillir quelqu'un à l'aéroport[19] ; sortir avec des amis : prendre un repas dans la cour ou au restaurant[20] ; la qualité de la nourriture et son conditionnement[21] ; l'éducation des enfants[22] et, surtout, comment se conduire à table[23] ; les scouts[24] ; l'école aux États-Unis[25] ; tutoyer ou vouvoyer l'Autre[26], l'attitude de celui-ci envers vous s'il provient de Russie ou de Guadeloupe[27] ; la vie sociale et l'amitié[28] ; et, non pas en dernier lieu, l'habitude des Roumains de poser des questions indiscrètes[29] ou de dénigrer leur pays[30].

L'approche peut être différente, ayant à la base l'humour[31] : au milieu du siècle passé, Pierre Daninos, dans *Les Carnets du major W. Marmaduke Thomson. Découverte de la France et des Français*, tourne en dérision les tares des Français[32], y compris leur manière de voir l'Autre/tous les autres, grâce aux notes d'un Anglais qui vit en France après avoir épousé une Française, notes dans lesquelles il reviendra plus tard au même sujet, étant donné l'existence d'autres stéréotypes à l'adresse des mêmes peuples :

> Les Français sont persuadés que leur pays ne veut de mal à personne. Les Anglais sont méprisants ; les Américains dominateurs ; les Allemands sadiques ; les Italiens insaisissables ; les Russes impénétrables ; les Suisses suisses. Eux, Français, sont gentils. On leur fait des misères.[33]

À vrai dire, rien ne lui paraît très sérieux : les Américains sont de grands enfants, les Anglais des joueurs de golf, les Italiens des mangeurs de pâtes, les Espagnols des toreros, les Sud-Américains des estivants à perpétuité. Au fond, il se pose toujours la question : « Comment peut-on être Persan ? ».[34]

Pourtant, à la fin du livre, l'écrivain français va exprimer – toujours par l'intermédiaire de l'Autre (c'est-à-dire, de son personnage anglais qui parle à la première personne dans ses carnets) – une appréciation bien juste de ce « peuple d'adoption », les Français caractérisés par toutes sortes de contradictions, par des différences de tout genre :

> [...] les défauts, chez vous, ne sont que l'envers de vos qualités. Votre nation de xénophobes est le refuge des étrangers ; vous ne résistez pas à la fraude et vous élevez vos enfants dans le culte du droit chemin ; votre peuple de petits bourgeois est celui des grands seigneurs ; vous êtes les gens les plus inhospitaliers de l'univers et votre pays est le plus accueillant du globe. S'il est vrai que le plaisir naît des contrastes, vous êtes le plus plaisant peuple de la terre.[35]

Cette affirmation (que la France est le pays « le plus accueillant » du monde) est confirmée par des faits historiques : sous Saint Louis (1214-1270), Paris avait cent soixante mille habitants[36]. À cela, viendra s'ajouter encore plus d'un quart[37] parce que, en 1200, « le roi Philippe Auguste [...] régularise la liberté relative des écoles en leur conférant des lettres patentes : elles sont désormais appelées collectivement *Universitas parisiensis magistrorum et scholarum*. [...] Le XIII^e^ siècle sera donc celui de l'Université », une université affranchie de la tutelle ecclésiastique[38].

Le nombre de ceux qui viennent suivre leurs études dans la plus ancienne école roumaine de Transylvanie (actuellement, le Lycée « Sf. Vasile cel Mare » de Blaj), fondée le 21 octobre 1754 par l'Évêque de l'Église gréco-catholique Petru Pavel Aron de Bistra, jouera un rôle complètement différent dans le développement de la localité : le hameau formé de vingt-trois familles en 1733 deviendra sous peu le centre de la vie culturelle roumaine de cette province, grâce à la qualité de l'enseignement donné par les professeurs qui étaient également des moines de l'ordre de Saint-Basile le Grand ou, plus tard, des prêtres[39]. Sur le long chemin parcouru par les pères qui accompagnaient leurs fils en route vers les écoles de Blaj se sont formées de vraies caravanes qui, à l'arrivée de la nuit, étaient très bien accueillies pendant leur itinéraire[40] puisqu'il s'agissait des caravanes à la recherche de l'or de la sagesse.

Cependant, pour revenir aux débuts en matière de formation de haut niveau, il est à souligner que l'importance de l'éducation laïque en France était déjà et sera[41] de plus en plus grande malgré un fait inattendu de nos jours : « Les écoliers de ce temps-là ont fort mauvaise réputation : ces jeunes gens, censés représenter l'élite de la nation, font si peur aux bourgeois de Paris[42] que, le soir, les rues sont désertes … »[43]. Ce sont des Français, des Normands, des Bretons, des Bourguignons, des Allemands, des Flamands, des Siciliens, des Romains qui, afin de pouvoir étudier et, donc, survivre à Paris, volent, violent, tuent[44]. Mais, si pour le Parisien d'antan l'Autre venait d'ailleurs, au XIXe siècle il peut être l'Empereur lui-même aux yeux de ceux qui travaillent pour refaire une partie du Louvre :

> On remarque que les H d'Henri ont été remplacés par les N de Napoléon III. L'empereur ne devait pas être aimé de tous les ouvriers du colossal chantier : regardez en haut du clocheton du pavillon Lesdiguières, le N est à l'envers, une manière de renverser le pouvoir impérial ![45]

Le long de l'histoire, on devient l'Autre dans la Ville-Lumière en raison d'un discours burlesque mal compris par l'assistance révolutionnaire[46] ou bien à cause du simple désir de visiter les coulisses d'un petit théâtre à la mode[47]. Néanmoins, si la conduite de la jeunesse de Paris n'est pas adéquate, ceux-ci seront appelés en 1900 *tribu d'Apaches*, car : « Les jeunes voyous de la capitale sont assimilés à des sauvages, des barbares qui refusent, tels les Indiens d'Amérique de l'époque, les bienfaits de la révolution industrielle et du progrès. »[48]. De la sorte, la question de l'Autre a été mise en abyme à la fin du XIXe siècle parce que l'on ignorait les traditions des Peaux Rouges. Alors, quoi dire de tous les autres qui ont envahi la ville ?

> Empereurs, rois, princes, industriels affluent dans ce Paris endiablé. On ne sait plus où donner de l'altesse, le tsar de Russie croise le sultan des Turcs, la reine de Hollande rencontre le roi d'Italie, le roi de Prusse côtoie le khédive d'Égypte, et l'on feint de croire que l'univers réconcilié dans l'euphorie marche vers la paix universelle.[49]

Ce petit extrait rend l'atmosphère de l'Exposition universelle de 1867 où « la Prusse exhibe l'énorme canon Krupp ; personne ne veut comprendre le défi et la menace, le ton est à la fête. »[50], et – par conséquent – les guerres s'ensuivront pour presque cent ans à cause de l'Autre.

Pourtant, le même auteur souligne, dans des circonstances différentes, la fausse politesse, accompagnée de l'humour de celui dont le nom sera pour toujours lié au français[51] – appelé, depuis lors, *la Langue de Voltaire* – ; en réalité, il s'agit d'une vraie impolitesse qui est mise en évidence par sa manière de remercier le régent à sa sortie de la Bastille[52] :

> Voltaire, auteur d'un pamphlet qui avait déplu, fut enfermé onze mois en 1717. À son élargissement, il reçut de Philippe d'Orléans, régent du royaume, une pension de mille écus …
>
> - Je remercie Votre Altesse royale de ce qu'elle veut bien se charger de ma nourriture, mais je la prie de ne plus se charger de mon logement, répondit-il.[53]

Au XXI[e] siècle, c'est toujours le point de vue humoristique qui permet de flairer[54] l'Autre (et ce qui le fait différent[55]) quand il est question de situations effectivement réelles qui concernent la communication non-verbale[56] ou même la façon de donner des leçons à une personne définitivement perçue comme étrangère :

> As I've often said, there is nothing a Frenchman likes more than a selfconfessed ignoramus, preferably foreign, who can be instructed in the many marvels and curiosities of France. I think it must be part of the national psyche, a compulsion to educate and thus to civilize those who have suffered the misfortune of being born in a less privileged part of the world. It happens all the time in Provence, where I have received free tuition in subjects as varied as the skinning of red peppers, the extinction of rats, the treatment of ailing plane trees, the training of truffle hounds, and the correct way to administer a suppository (*doucement, doucement*).[57]

Cette fois-ci, l'Anglais véritable, établi en France de sa propre volonté, est celui qui évalue par écrit l'Autre, c'est-à-dire le Français qui l'accueille chez lui. Peter Mayle satirise ainsi tout, allant de la manière de faire la queue et d'entrer dans une église à l'occasion d'une fête[58] jusqu'à l'exhibitionnisme plus ou moins français[59]. La différence en matière de coutumes à table, par exemple, « définirait » l'Autre comme étant mal élevé :

> As a boy, I was taught to keep my hands under the table when they were not occupied with knife or fork or glass – a curious habit, my host said, and one that encourages mischievous behavior. It is well known that hands at English dinner parties have a tendency to wander under the table, squeezing a thigh, caressing a knee, and generally getting up to no good. In the best French households, the rule is the reverse – idle hands must be kept on the table. Dalliance cannot be allowed to interfere with food. First things first is the rule, and, during dinner at least, fondling is prohibited.[60]

Alors, si nous ne pouvons pas comprendre et accepter les différences dues aux règles de politesse différentes, nous ne pourrons jamais vivre contents de l'Autre et de nous-mêmes à la fois, conformément à la Baronne Staffe[61]. Accepter l'Autre signifie connaître son savoir-vivre et l'accepter comme tel, sans aucune condescendance[62]. En guise de conclusion, il ne nous reste qu'à citer Henri Bergson qui a trouvé le mot propre pour le dire :

> La politesse de l'esprit n'est guère autre chose qu'une espèce de souplesse intellectuelle. L'homme du monde accompli sait parler à chacun de ce qui l'intéresse[…]. Ce qui nous plaît en lui, c'est la facilité avec laquelle il circule parmi les sentiments et les idées. La politesse sous toutes ses formes, politesse de l'esprit, politesse des manières et politesse du cœur, nous introduit dans une république idéale, véritable cité des esprits, où la liberté serait l'affranchissement des intelligences et l'égalité un partage équitable de la considération.[63]

Notes

1 Baronne Staffe, *Usages du monde : règles du savoir-vivre dans la société moderne* (1889), in Alix Baboin-Jaubert, *Bonnes manières et politesse, auriez-vous le prix d'excellence ? Règles et usages à connaître pour bien vivre en famille, en société, au travail* (Larousse, 2015), 4.

2 Alix Baboin-Jaubert, *Bonnes manières et politesse, auriez-vous le prix d'excellence ?*, *idem*, 13.

3 Radio România. Agenția de Presă Rador [http://www.rador.ro/2015/09/15/documentar-invataturile-lui-neagoe-basarab-catre-fiul-sau-theodosie-plagiate-pentru-tarul-ivan-cel-groaznic/].

4 Il en existe une copie attestée, en roumain, qui date de 1654.

5 Toutes ces informations proviennent du site de la Radio România. Agenția de Presă Rador [*Idem*.], de même que ce qui suit. C'est Ion Dumitriu-Snagov, dans le volume *Monumenta Romaniae Vaticana*, paru en 1996, qui présente les preuves concernant le fait que cet ouvrage de Neagoe Basarab a été ultérieurement plagié pour Ivan le Terrible par Teodor Mamalachos, ambassadeur du tsar à Constantinople, dans le but de prouver la haute moralité d'Ivan IV Vassiliévitch pour qu'il puisse être reconnu comme basileus par le Patriarche de Constantinople. Néanmoins, dans le processus de plagiat, Teodor Mamalachos a oublié d'effacer ou, bien, de remplacer les noms de Neagoe, Teodosie, Neaga (la mère de Negoe Basarab), de même que ceux de ses filles à lui : Stana, Roxana et Anghelina. (En 1988, le chercheur italien Lucas Santo avait trouvé le document, mais il ne s'était point rendu compte de l'importance de sa découverte pour les Roumains. [http://wikivisually.com/lang-pt/wiki/Neagoe_Bassarabe])

6 Après l'explication de sa démarche adressée à Theodosie ainsi qu'aux autres (« Şi această să nu le gândeşti că le grăiesc eu din capul meu, ci toate le-am aflat în Sfintele Scripturi şi ţi le grăiesc ca să-ţi fie de certare şi de învăţătură şi de toată trezvia şi chibzuiala şi bucuria ce va să fie. Deci să nu pară cuiva rău sau să aibă vreo împuternicie spre noi pentru aceste cuvinte, că pentru folosul sufletelor voastre ne-am nevoit, din adâncul inimii, şi v-am adus aminte. »), on découvre : la monarchie de droit divin (« Că nu te-au ales, nici te-au unsu oamenii spre domnie, ci Dumnezeu te-au ales şi te-au unsu şi a aceluia plăcere să faci. ») ; la première leçon de diplomatie roumaine datant du Moyen Âge (« O, fătul mieu Theodosie şi voi alţi domni şi fraţi toţi! Din cât am putut cunoaşte cu firea şi a pricépe de rândul solilor, cum să vor cinsti când vor veni să fie la sfat şi vor fi oameni mari şi de la domni creştini, carii cred în Domnul nostru Iisus Hristos şi preacuratei lui maici, aceştea soli carii vin la voi, unui vin ca să facă jurământu şi legătură, iar alţii vin ca să facă pace, alţii să vorovească niscare lucruri de treabă, iar unii vin pentru dragostea şi pentru prieteniia. Iar aorea vin alţii cu cuvinte aspre şi de vrajbă, cum le iaste învăţătura şi porunca de la domnii şi stăpânii lor. Că la domni mulţi soli de în multe părţi vin, şi cu multe feliuri de sol. Iar voi să nu cinstiţi numai pre cei ce vă vor aduce veşti bune, ci să cinstiţi şi pre cei ce vă vor aduce veşti réle, că aşa să cade. Şi să fie toţi cinstiţi de voi într-un chip şi dăruiţi. Că cu acea puţinea cinste ce le veţi face, iar ei mult vor lăuda numele vostru şi-l vor înălţa. »), leçon accompagnée du conseil de garder la paix (« Să nu iubiţi vremile de răzmeriţă şi să săriţi la fapte de trufie. ») ; les principes de la justice selon l'Évangile (« Iată că suntem datori, noi cei puternici, să ajutăm celor slabi să-i îndreptăm şi să nu facem atâta în voia noastră, cât în voia vecinului şi săracului şi a neputernicului, că aşa zice marele Pavel. ») ; des principes appartenant à l'éthique (« Şi de va fi mai harnicu unul din cei săraci decât unul den

feciorii de boiari sau decât o rudă de ale voastre, voi să nu daţi acelora cinstea şi boeriia, în făţărnicie; ce să o daţi aceluia mai sărac deaca iaste vrédnic şi harnic şi-şi va păzi dregătoria cu cinste. ») [Radio România. Agenţia de Presă Rador, *Ibidem*.].

7 *Ibid*.

8 *Ibid*.

9 Nous insistons là-dessus car, de nos jours, connaître les règles du repas est un aspect extrêmement important de l'éducation des futurs hommes d'affaires, étant donné la nécessité de savoir comment se conduire pendant un déjeuner d'affaires, par exemple. Dans ce sens, voici un site roumain : *20 de reguli de respectat la masă: nu mânca nimic cu mâna, du mâncarea la gură, nu gura la mâncare* [http://adevarul.ro/locale/calarasi/20-reguli-respectat-masa-nu-manca-nimic-mana-du-mancarea-gura-nu-gura-mancare-1_5846ce775ab6550cb82b5c76/index.html?ref=yfp] ; mais aussi un volume français : Hélène-Andrée Bizier, Marie-Diane Faucher, *L'ABC des bonnes manières. Le guide du savoir-vivre au XXI*[e] *siècle* (Paris : Le Livre de poche, 2013) qui offre de bons conseils de conduite dans presque toutes les situations possibles actuellement.

10 Luc, 14 [https://www.bible.com/bible/504/luk.14.1-11.bcc1923].

11 Elle a quitté ce monde en tant que Maica [Mère] Benedicta au sein de la communauté du monastère de Văratec.

12 Cette formule traduite du roumain (Le Livre des livres : la Bible) figure avec le même sens sur un site belge [http://www.protestanet.be/index_vignette.php?page_id=32&vignette_id=18].

13 Est-ce la rencontre de cette femme cananéenne le moment où Jésus-Christ aurait accepté qu'Il était venu dans ce monde pour toutes les brebis perdues ?

14 Matthieu, 15 [https://www.bible.com/bible/504/mat.15.bcc1923]. C'est nous qui soulignons.

15 Dragnea – « CORUPTIA este o PORCARIE » | Confruntat cu INREGISTRAREA [https://www.youtube.com/watch?v=x40HJ8nekCc] ; AUDIO. Dragnea pentru presa străină, despre corupţie : « Bullshit » [http://www.digi24.ro/stiri/actualitate/politica/audio-dragnea-pentru-presa-straina-coruptia-o-porcarie-661733].

16 Cette femme-écrivain née en France, qui débute par un livre rédigé en roumain, pense que les Roumains ont une double nationalité, car ils se retrouvent à mi-chemin entre la culture des ancêtres et celle moderne, le symbole parfait en étant Brâncuşi, à travers son œuvre [Clotilde Armand, *Am ales România. Povestea mea*, (Bucureşti : Humanitas, 2016), 5, 188.].

17 *Idem*, 7.

18 *Ibidem*, 35-36.

19 Habitude qui change au moment où le Roumain vit à Paris, malgré la nécessité d'aide effective de sa belle-sœur à son arrivée là-bas avec tous ses enfants [Ibid., 19, 58-59.].

20 *Ibid*., 23-27.

21 *Ibid*., 26.

22 Les Roumains ont une expression pertinente pour cette étape de la vie : *cei şapte ani de-acasă*, laquelle est devenue, à cause du régime communiste, tout à fait autre chose dans la bouche d'un homme qui s'excusait pour avoir, plusieurs fois, laissé une femme passer devant, tandis que les autres membres du groupe ne l'ont point fait pendant la visite respective : « Excusez-moi, je vous en prie, des habitudes bourgeoises ! ».

23 Un exemple pourrait être l'interdiction imposée aux enfants de parler à table que son mari viole en France [*Ibid.*, 91-94, 170-174.].

24 *Ibid.*, 16.

25 *Ibid.*, 38-40.

26 À noter le changement d'attitude envers tanti Lucia, leur femme de ménage [*Ibid.*, 125-126.].

27 *Ibid.*, 10, 54-55.

28 *Ibid.*, 50, 87, 191.

29 *Ibid.*, 161-165.

30 *Ibid.*, 131.

31 Un autre exemple pourrait être une citation de « Români în Japonia », citation extraite d'un livre écrit par A. Pleşu : « N-am să fac demonstraţii pretenţioase, de morfologia culturii. Nu Spengler, nu Frobenius, nu Blaga ... Am s-o iau de jos, de la obiceiuri curente, de la cum stai la masă şi cum duci la gură, de la băi şi closete. » [Andrei Pleşu, *Comedii la porţile Orientului*, Ediţie îngrijită de Radu Paraschivescu (Bucureşti : Humanitas, 2005) http://www.scritub.com/literatura-romana/carti/andrei-plesu-comedii-la-portil63129125.php].

32 Par exemple, les appellations des Anglais, l'attitude à table, comment faire du sport dans un pays ou dans l'autre, comment passer la fin de la semaine et comment s'habiller dans ce but, etc., etc. [Pierre Daninos, Les *Carnets du major W. Marmaduke Thomson. Découverte de la France et des Français* (Hachette, 1954), 10-11, 78-79, 188-190, 209-216.].

33 *Idem*, 30.

34 *Ibidem*, 174.

35 *Ibid.*, 238.

36 Lorànt Deutsch, *Métronome*. L'Histoire de France au rythme du métro parisien, Avec la complicité d'Emmanuel Haymann (Michel Lafon, 2009), 256.

37 « Quarante-deux mille étudiants de tous âges, entre quinze et cinquante ans, suivent les cours dans près de soixante-quinze collèges. » [Lorànt Deutsch, *Idem*, 247.] Un de ces nombreux collèges sera fondé en 1257 par Robert de Sorbon, d'où son nom célèbre de nos jours : la Sorbonne [*Ibidem*, 254.].

38 *Ibid.*, 245.

39 http://licsfvasileblaj.ucoz.ro/index/istoric/0-6.

40 Septimiu Popa, « Caravanele Ardealului », in *Şcolile Blajului în pagini memorialistice*, Antologie, prefaţă şi note bio-bibliografice de Ion Buzaşi, Marcela Ciortea, Ediţia a II-a (Ecou Transilvan, 2015), 23-26.

41 Charles V (1338-1380), le Sage, avait une « collection de livres, jetant ainsi les fondements de ce qui deviendra la Bibliothèque nationale » de France. [Lorànt Deutsch, *Idem*, 281.] D'autre part, un siècle plus tard, Louis XI (1423-1483), le Prudent, va jeter les bases de la documentation historique : « D'ailleurs, les mœurs sont si peu aux combats que Louis XI, faisant un jour à Vincennes la revue des gentilshommes de sa cour, s'avise qu'aucun d'eux ne se présente en équipage de guerre. Il fait alors distribuer à chacun d'eux une écritoire …

- Puisque vous n'êtes pas en état de me servir par les armes, servez-moi par la plume, leur dit le roi.

Simple remarque acerbe ou prémonition de l'importance grandissante de la communication et de l'hagiographie ? ».[*Ibid.*, 302.]

42 Quelle différence par rapport à l'Autre (l'élève de Blaj qui – bien plus tard, afin de survivre pendant ses études – travaille chez un vieux prêtre) ![Ion Agârbiceanu, « Licean ... odinioară », in *Școlile Blajului în pagini memorialistice*, *Idem*, 36.]

43 Lorànt Deutsch, *Idem*, 250.

44 *Ibid.*, 246.

45 *Ibid.*, 309.

46 *Ibid.*, 364-365.

47 *Ibid.*, 373-374.

48 *Ibid.*, 375.

49 *Ibid.*, 370.

50 *Ibid.*, 368-369.

51 Il est intéressant de constater que ce livre de popularisation de l'histoire de la France, celle de Paris y comprise, conçu par L. Deutsch, offre également des explications lexicales concernant la formation d'un mot français (parfois, dû à l'Autre) : tribunal, placarder, barricade, boulevard [*Ibid.*, 311, 314, 319, 330.].

52 Dans ce contexte, il serait intéressant de noter que c'est la désinformation qui a contribué à la chute de la Bastille où il n'y avait que 17 prisoniers en 1774, 9 en 1789 et seulement 7 le 14 juillet [*Ibid.*, 348-349.]. Contrairement à la légende, le marquis de Sade n'y était plus, ayant été transféré à Charenton quelques jours auparavant, à cause de ses cris qui dérangeaient « les autres pensionnaires » et, plutôt, incitaient le peuple de la ville, déjà agité :« Le registre d'écrou du 3 juillet 1789, fait d'ailleurs état de ces vociférations : 'Le comte de Sade a crié par sa fenêtre, à diverses reprises, qu'on égorgeait les prisonniers de la Bastille et qu'il fallait venir le délivrer.' » [https://parciparla.fr/prisonniers-liberes-bastille/].

53 Lorànt Deutsch, *Ibid.*, 344.

54 Peter Mayle, *Lecții de franceză sau Aventurile mele cu furculița, cuțitul și tirbușonul pe meleagurile Franței*, Traducere din limba engleză de Alexandra Popescu (Larousse, 2015), 123-124.

55 *Idem*, 54, 57, 62, 68, 78, 84, 100, 106, etc., etc.

56 « He started with the nutritional news that snails are good for you, low in fat and rich in nitrogen. But – a warning finger was wagged under my nose – precautions need to be taken. » [page 119, cited by Bobby Matherne, *A Reader's Journal : French lessons: adventures with knife, fork, and corkscrew* by Peter Mayle, Published by Random House/NY in 2001, ARJ2 Chapter : Reading for Enjoyment, Book Review ©2001, http://www.doyletics.com/arj/frenchl.pdf].

57 *Idem*, 46.

58 « Suddenly, there was the sound of iron grating against iron, followed by the regular hollow clang of the bell, causing alarm and temporary deafness among a flock of pigeons that erupted from the belfry. I felt the pressure of the crowd, like a huge animal, pushing me closer to the steps of the church. Then the doors were opened. With as much decorum as they could manage while jockeying for positions with a good view close to the altar, the members of the congregation nudged and jostled their way inside. The French have never taken

to the Anglo-Saxon habit of the orderly queue, which they consider far too inconvenient for everyday use. » [*Ibid.*, 28, 29.]

59 « Glancing behind me, I was treated to a tranquil and picturesque scene. A line of runners, at least a dozen of them, was strung out along the riverbank, their backs to the road. Undeterred by the passing crowds, they had chosen to ignore the discreet and very adequate toilet facilities provided, preferring instead an open-air performance. Marathon or no marathon, a true Frenchman will always find time for the pleasures *of the pipi rustique.* » [*Ibid.*, 153.]

60 *Ibid.*, 17.

61 Voir la note 1.

62 « Il n'y aura jamais d'égalité tant qu'on se sent inférieur ou supérieur à autrui. Entre égaux il ne saurait y avoir de condescendance. » Gandhi [http://dictionnaire.education/fr/condescendance].

63 Henri Bergson, *La Politesse*, in Alix Baboin-Jaubert, *idem*, 5.

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Motivation and Attitude in English Language Learning for First-Year Students Enrolled at the Faculty of Psychology and Educational Sciences

Roxana-Maria Nistor-Gâz *

Students' motivation and attitudes influence greatly any learning process. In this article, we describe two groups of first-year students enrolled at the Faculty of Psychology and Educational Sciences (Babeş-Bolyai University of Cluj-Napoca, Romania), and we analyse their motivation and attitudes towards the English language course.

motivation; attitudes; English language learning; first-year students; psychology.

Introduction

With 28 member states and 24 official languages, the European Union is a true melting pot, where cultures and languages co-exist. However, in what language learning and teaching are concerned, according to a Eurostat news release, English still is the most widely taught foreign language in secondary education in the EU states (94.1% of all students at this level of education), followed by French, Spanish, German, Italian, and Russian[1].

In 2014, at upper secondary level, in Romania, 99.3% of students studied English as their first foreign language, while 85.2% studied French as their second

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foreign language. It is therefore no wonder that students in Romania choose English as their foreign language course when they go to college[2].

According to Babeș-Bolyai University regulations, when signing their study contracts, students have to choose at least one foreign language course to study during their first academic year (L2). In what follows, we are going to present the current situation among first-year students at the Faculty of Psychology and Educational Sciences, their motivation in choosing English as their foreign language course, as well as their attitudes towards the learning situation.

General context

Through its *Language Policy*, adopted by the Senate in 2014, Babeș-Bolyai University (hereinafter, BBU) set as purpose the promotion of multilingualism through its curricular and extra-curricular activities. Students are therefore encouraged to study two foreign languages, according to the European Commission's recommendations of 2008 (1+2, i.e. mother tongue plus two foreign languages). However, this is not compulsory, therefore the large majority of students only choose to study one foreign language. They can opt for English, French, German, Italian, Spanish, or Russian[3].

Bearing in mind the above-mentioned Eurostat statistic, which stated that 99.3% of Romanian students at upper secondary education level study English as their first foreign language, it is logical to presume that most of them will choose the same language to study at college, since BBU internal regulations also require that L2 (the first foreign language studied in college) be an international one, that the student has already studied in high school, "to set the necessary basis for the study of a specialised foreign language"[4].

At the Faculty of Psychology and Educational Sciences, 650 students enrolled in full-time courses in the 2015-2016 academic year, out of which 577 chose to study English as their L2, 19 study French, 11 study German, 31 study Spanish, 12 study Italian. Therefore, the situation registered at European and Romanian level can be seen at a smaller scale at the faculty subject to our analysis, since 88.7% of the students who enrolled here in the first year chose to study English. According to a statistic made by the Department of Specialised Foreign Languages within the Faculty of Letters at the beginning of the 2015-2016 academic year, the situation is similar in the other faculties of the BBU, a fact that shows, once again, the supremacy of this language over the other foreign languages offered for study.

During the first English course, at the beginning of each academic year, students are asked to take a placement test to see their level according to the

European Framework of Reference for Languages and to place them in groups according to their level.

The test is a multiple-choice exercise, where the first 50 questions are easier, and the following 50 increase in difficulty. The purpose is to test their grammar, rather than any other skills. Consequently, we added a supplementary exercise for them, a writing one, in which we asked them to answer the following question: *Why did you choose to study at the Faculty of Psychology and Educational Sciences, and how do you think an English language course can help you succeed in your future career?* Our purpose was to see their motivation in learning English. In what follows, we will discuss the students' motivation and attitudes in the English language course.

Overview of the English language course

In this subunit, we will describe the English language course held at the Faculty of Psychology, for two different specialisations, in order to demonstrate, in the end, the various motivations and attitudes of the students.

First of all, let us see some of the reasons why English is the most widely taught foreign language at secondary and academic level in Romania. English is today's *lingua franca*, being used in communication, science, etc. One of the reasons is that Britain was a great colonial power, a fact that contributed to the spread of English. Another reason is the economic development of the U.S.A, which, after World War II, has emerged as a new economic power[5]. The technological and scientific advances are also reasons for the emergence of English as a *lingua franca*.

Being surrounded by the English language, on TV, in the music they listen to, etc., students are therefore able to see the power and the influence this language exerts in all domains of life. Consequently, they are encouraged to learn it from an early age and to improve it during their academic years.

Choosing the English language course at the Faculty of Psychology and Educational Sciences helps students improve their language skills and enriches their specialised vocabulary. Students are required to have at least a B1 level according to the CEFRL at the beginning of the academic year.

The course is taught once a week, for fourteen weeks (the length of a semester) and the topics are in accordance with what is taught in their specialised courses. As such, students enrolled in the "Special Psychopedagogy" specialisation will study, for example, about autism and communication, about education, about human relationships, language and thought, and about secret lives. Students enrolled in the "Psychology" specialisation will concentrate more on topics such as social psychology, brain and behaviour, sleep and dreams, therefore topics closely related to what they study in their other courses, which should raise their interest in the English language course in what specialised vocabulary is concerned.

However, although they willingly choose this course, their motivations differ greatly from one specialisation to the other, from one student to the other.

Students' motivation

One of the most important aspects in learning any foreign language is undoubtedly motivation. Motivation has been a long debated topic for both teachers and psychologists interested in foreign language learning and second language acquisition (R.C. Gardner, 1985; Dörnyei, 2001, 2003, 2012; Brown, 2000). It "refers to the combination of effort plus desire to achieve the goal of learning plus favourable attitudes towards learning the language".[6]

Motivation is essential to learning[7], it is an inner process that activates, directs, and maintains behaviour (Eccles, 2002), and it also represents the reason why a learner decides to learn a language. "Researchers seem to agree that motivation is responsible for determining human behaviour by energising it and giving it direction".[8]

There are two types of motivation: instrumental and integrative (Gardner and Lambert, 1972). Learners who have an instrumental motivation learn a language because of an extrinsic reason, such as obtaining a better job, getting a pay raise, incentives, rewards, etc. Learners with an integrative motivation have internal reasons to learn a foreign language. They have a desire to learn, such as being able to meet new people and to communicate with them, that is in compliance with their belief system.

In what follows we want to show what type of motivation the students enrolled at the Faculty of Psychology and Educational Sciences have to choose to study English as their L2 course.

As previously mentioned, at the beginning of the academic year, students enrolled in the "Special Psychopedagogy" and "Psychology" specialisations were asked to take a placement test. Apart from the multiple choice exercise testing their vocabulary and grammar knowledge, we added a supplementary exercise and asked them to answer the following question: *Why did you choose to study at the Faculty of Psychology and Educational Sciences, and how do you think an English language course can help you succeed in your future career?*

As follows, we will analyse two groups: one of 145 students from the "Psychology" specialisation and another one of 48 students from the "Special

Psychopedagogy" specialisation, who took the English language placement test at the beginning of the academic year. According to the results obtained, for the Psychology specialisation, 82 students had a C1 level and were placed in advanced groups, 35 students had a B2 level and were placed in an upper intermediate group, 20 students had a B1 level and were placed in an intermediate group, while 8 students obtained an A2 level and were placed in a group accordingly[9]. In what concerns the Special Psychopedagogy specialisation, the results were as follows: 6 students obtained a score above 90 (C1 level), 12 obtained scores ranging between 71 and 89 (B2 level), 17 obtained a score between 51-70 (B1 level), while the other 13 obtained scores between 31-50, having therefore an A2 level.

From the results obtained by the students in the entry test, we can see that their levels vary greatly depending on their specialisation. Consequently, their motivation varies as well. From the analysis of their answers to the above-mentioned question, we have also noted that, surprisingly, students with better linguistic skills tend to have an instrumental motivation, while students with lower linguistic skills tend to have an intrinsic motivation.

As such, for the "Special Psychopedadogy" specialisation, most students answered that an English language course could help them improve their linguistic skills and, therefore, they could obtain a better job and even a better job in another country – examples of instrumental motivation (12 students – most of them with scores over 70, having a minimum B2 level). Other students, with lower levels according to the CEFRL, answered that English could help them achieve their goals (of having a well-paid job, of being able to better understand the books and articles listed in their compulsory bibliography or of studying in another country). Furthermore, many of the students enrolled in this specialisation mentioned that the English language course would be of benefit for them to be able to communicate with other people from other countries, to visit the world and, again, to be able to communicate with the people they meet – integrative motivation (8 students with scores between 58 and 80, plus one with a score of 92).

In what concerns the answers of students enrolled in the "Psychology" specialisation, where the large majority of students obtained high scores in the placement test, the analysis of their answers to the question *Why did you choose to study at the Faculty of Psychology and Educational Sciences, and how do you think an English language course can help you succeed in your future career?*showed that all students who obtained a C1 level had an instrumental motivation (they all mentioned that English would be a plus for them in finding a good job abroad), a great part of those who obtained a B2 level were also instrumentally motivated

(20 out of 35 students), while all 12 students with a B1 level and 8 students with an A2 level had mostly an integrative motivation (mentioning that they would want to improve their English language skills in order to be able to communicate with other people).

Although, as we mentioned before, motivation is a key aspect for learners of a foreign language, attitude in the classroom also plays a very important role.

Students' attitudes

Generally speaking, an attitude is "a relatively enduring organization of beliefs, feelings, and behavioral tendencies towards socially significant objects, groups, events or symbols".[10] Attitudes are usually developed early in a person's life and they can be influenced by an individual's zone of proximal development, namely by parents, friends, colleagues, teachers, etc. As such, students bring different attitudes into the classroom, and it is the professor's job to manage them to the benefit of all students.

"Attitudes, like all aspects of the development of cognition and affect in human beings, develop early in childhood and are the result of parents' and peers' attitudes, of contact with people who are "different" in any number of ways, and of interacting affective factors in the human experience. These attitudes form a part of one's perception of self, of other, and of the culture in which one is living."[11]

Attitudes are a part of motivation, and they are directed towards the members of the cultural group whose language they are studying.[12] Consequently, students can bring into the classroom positive or negative attitudes, depending on several factors, such as their personality (which includes self-esteem, inhibition, risk-taking, anxiety, empathy, extroversion, introversion) and socio-cultural factors (stereotypes, attitudes towards the culture whose language they are learning, social distance) (Brown, 2000).

Language teachers should be aware of the fact that students bring into the classroom both positive and negative attitudes, which sometimes can be handled and some other times they cannot be managed. The structure of the course should be established also according to students' attitudes, for instance by trying to change or improve their image of the culture whose language they are trying to learn or by offering them, through exercises, examples of how the foreign language they are studying can help them achieve different goals (therefore, to work on their motivation, be it instrumental or integrative).

As such, after almost two semesters of English language courses with students enrolled in the "Psychology" and "Special Psychopedagogy" specialisations, we can definitely say that their attitudes vary greatly. If students enrolled in the "Psychology" specialisation have – in their great majority – an instrumental motivation, a high level of proficiency in the English language, and attitudes that are mostly positive related to the English language course, the same thing cannot be said for the "Special Psychopedagogy" specialisation where students do not master the English language as well as their colleagues, therefore the attitudes they bring into the classroom are very different, not very positive. Given the fact that, according to the results in the placements test, they mostly have an intermediate level, they exhibit signs of anxiety, of fear of speaking in public, generated probably by their low English language skills. Consequently, they do not engage in many speaking activates prepared for the English class, and miss the chance of practising their speaking skills. Furthermore, given the specific of their specialisation, they consider that the English language is not very important for their professional future (they do not have instrumental motivation).

Conclusions

Motivation and attitudes are two important aspects in any learning activity. However, in many cases, students lack motivation (be it instrumental or integrative), and bring negative (or less positive) attitudes in the classroom. Their motivation and attitudes are influenced by their surrounding environment (parents, colleagues, friends). It is also the teacher's duty to manage the variety of motivations and attitudes in the classroom, and to direct them towards the common goal of all individuals in the classroom: the learning process.

Notes

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Politeness Traps in Managerial Communication

Diana Zelter *

The purpose of this paper is to show the "hidden face" of politeness in the context of professional communication. Having to deal with a lot of conflict situations, managers use politeness as a means of deceptive communication. In this way, they fall into the trap of what they call "polite discourse" in order to avoid stressful situations and direct confrontation with the purpose of not "losing face". However, the consequence of using deceptive communication seems to be, in fact, the opposite: self-image as well as reputation might be affected on grounds of lack of transparency and honesty.

politeness; managerial communication; deceptive communication; face management.

Nicolae Steinhardt used to say: "If we cannot be good, we should at least try to be polite". Although the writer's intention might have been different, this quote seems to cast doubt about the true nature of politeness. Is politeness an instrument for hiding the evil side of man? Is it just deceiving communication or a means of deceiving real kindness? Are people really polite or are they using politeness as a masque to conceal wicked intentions and feelings?

Definitions in dictionaries associate politeness with respect, veneration, consideration, esteem, showing that being polite means being aware of and respecting the feelings of other people[1] . This is why we may not always notice politeness but we usually notice rudeness or inconsiderate behavior. In the context of professional communication, maybe more than in other contexts, the role of politeness is becoming increasingly important. As Niculina Vârgolici points out: "The intent of providing managers and assistant managers with rules and recommendations aiming to an agreeable organizational behavior as well as to efficient organizational communication occurred concomitantly with the extension of the globalization process. Cultures overlapped or cultural norms

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were given up. […] Politeness and civilization are the ways in which identities are structured in the communication process. Hence the permanent references to polite discourse."[2]

Hence from there are a lot of advantages when considering polite behavior not only for managers, but also for any person in a working environment. Politeness improves relationships with others, it helps build respect and rapport, boosts self-esteem and improves communication skills.[3] For managers, politeness also improves public image contributing to what is called "facework" (face management).

Face is the positive social value that a person claims for themselves in the context of a social interaction[4] Since a conflict will often contradict a person's idealized face, the main question thus becomes how people negotiate faces with one another during a troublesome social interaction. This situation is typical for the context of managerial communication, hence from the importance of face management theory.

The identification of the face concept can be traced back to George Herbert Mead, who created the Symbolic Interactionism theory just prior to his death in 1931. Symbolic Interactionism posits that our daily routine of interactions are not spontaneous creations of our own making. Rather, they are "symbolic enactments" that reflect our knowledge of cultural rituals. With this knowledge, people can coordinate their behavior and create meaning amongst one another[5]This proved to be one of the main tenets of face negotiation theory because people are raised in cultures and use that upbringing to socialize with other people.

In 1958, George Homans created the Social Exchange theory, which states that people are self-interested entities who attempt to maximize their own social profits. When interacting with other people, a person can attempt to shape others' behaviours to their own liking by offering or withholding certain social rewards[6]. Social exchange theory's main assumption consists of theminimax principle, which considers that personal relationships are a function of comparing benefits to costs and to attaining the former. SET implicitly acknowledged the concept of face because face theories recognize that everyone is interested in maintaining and protecting face and recognizes the idea that people want to ensure that all their social interactions proceed smoothly for favourable social relationships.[7]

The researcher who defined the concept of face was Erving Goffman. "the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact" [8] Goffman believed that all people have a face and it was their goal to put forth the most positive images of themselves in public. He also recognized the verbal and non-verbal functions of face in interpersonal interactions. Goffman believed that people would perform a set of verbal and non-verbal acts to show their understanding of both the situation and the people within the situation.[9]

Throughout the course of his research, Goffman wanted to answer two questions: (1) why and how people construct their public images and (2) the strategies people use to maintain or restore their own or others' images if those images are lost or threatened[10]. To answer these questions, Goffman defined facework as "the actions taken by a person to make whatever he is doing consistent with face"[11] Facework was grouped into two categories: preventative and corrective. Preventative facework is used to decrease the likelihood of a face-threatening act from occurring, while corrective facework is used after a threat to face has occurred. Further, there are two ways in which one can lose face: being in the wrong face to begin with and the inability to put forth an expected image.[12]

The second way has to do a lot with managers and managerial communication. Managers are constantly under the social pressure of "to be polite" and avoid conflict and deal with the dilemma of how to balance politeness and honesty. They are permanently exposed to various situations where tact and diplomacy are required in order to solve sensitive matters and deal with conflict situations. The manager's behaviour has to be the agreeable organizational behaviour which is dictated by cultural norms and internal rules and recommendations which aim at increasing communication effectiveness through a polite managerial discourse. However, the danger of "losing face" and image problems may appear any time especially when it comes to communicating bad news or solving conflicts. As human beings, managers are also tempted to be polite just to avoid hurting other people's feelings or because they do not want to lose their popularity. Some managers may have low self-esteem or self-confidence, they may have poor assertiveness skills or they just simply try to manipulate the others.

All these reasons mentioned so far are the so-called "wrong" reasons for being polite. In this context, being polite can mean in fact being dishonest, deceitful or even lying. The result would be most often deceptive communication.

Deceptive communication means that the information being sent is knowingly false, inaccurate, incomplete or untrue; it can also mean exaggerated claims, withholding information, lying or communicating false information on purpose. Moreover, the sender attempts to persuade the receiver that what they are communicating is true.[13] Such situations appear all the time, not just in professional contexts. Even the mere "How are you?" when politely answered

"I'm fine, thank you", could be an example of deceptive communication as the interlocutor is most often not fine at all, however this is the polite way to answer.

Which are the consequences of such behaviours? There is always a duality and it is very difficult to find the right compromise especially if you are in a leadership position. If you are always completely honest with people, telling them exactly what you think, you will probably be considered rude and be deemed to have poor social skills. If you try to be "polite" all the time, you will probably not be presenting a true picture of yourself and therefore be deceitful. You may find it difficult to say "no" and the negative effect would be overloading yourself. Dishonesty and insincerity can be recognized and can affect relationships negatively.

Consequently, what can be done, particularly in conflict situations? Putting off the difficult conversation alleviates short-term anger. However, constantly putting off leads to frustration, guilt, annoyance, anger, loss of self-esteem and more stress.[14] Therefore it is extremely important to understand that all social/professional situations are different and in each situation you need to use common sense and good judgment. Managers in particular need to plan difficult conversations and the way in which they will communicate difficult information or bad news to employees or to the board. Controlling one's emotions is essential as well as gathering all the necessary information and putting it in an acceptably "polite" form. Assertiveness and empathy are key skills for managers, which they should use especially when solving conflict situations by staying calm and focused, listening and being ready to use appropriate verbal and non-verbal communication.

Politeness is essential in all aspects of life, but its role can be paramount in professional communication. Nevertheless, falling into the trap of being "too polite" in order to avoid conflict or difficult situations is not a solution and may lead to losing face instead of actually improving or maintaining one's public image. As Abraham Lincoln said: "You can please some of the people some of the time, all the people some of the time, some of the people all of the time – but you can never please all of the people all of the time"[15]

Notes

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Learn from Your Mistakes: The Relevance of Age and Culture for Foreign Language Learning

Ana Maria Hopartean *

Foreign language learning is a complex process not only because of the extent of new information that the learner is exposed to, but also because of the number of variables that make language learning so different for each learner. The present paper discusses the relevance of age and culture for foreign language learning. Understanding these variables enable both the learner and the teacher to maximize the benefits for each individual learner while minimizing and solving the potential problems.

foreign language learning; age; culture; learner; benefits.

Age is one of the most important factors that affect language acquisition. It is an important criterion, which has an important impact both on its own and in combination with other factors like culture and motivation.

As early as 1967, Lenneberg formulated the critical age hypothesis. This theory claims that children between the ages of 2 and 12 learn a language more easily (Ellis, 1985)[1]. This is considered to be an external language learning theory because it attempts to explain the conditions in which language learning happens, not the way in which people learn languages. Before Lenneberg, researchers like Penfield and Roberts maintained that the best period for learning a foreign language is before the age of ten. Their main argument was that during this period the brain has a certain plasticity which is then lost after puberty (Ellis, 1985: 107)[2]. According to the researchers, this was due mainly to

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the lateralization of the language function in the left hemisphere of the brain. The difficulty that most adults feel in learning foreign languages was due mainly to this neurological change.

Drawing on neurological evidence suggesting that adults do not regain the language function after left brain surgery, but children do, Lenneberg arrived at the conclusion that adults find it more difficult to learn a foreign language. Ellis (1985)[3] rejected the argument that Lenneberg made because it was based on the premise that language acquisition is easier for children. In Ellis's view, the only language acquisition aspect that is made difficult with age is pronunciation. Newport (1993: 545)[4] is another researcher that rejected Lenneberg's theory because he did not present proof for the effects of age on native language acquisition, as this kind of evidence is more difficult to obtain.

Other researchers believe that there are several critical periods in language acquisition, thus explaining why teenagers excel at grammar, while children do not. Halliday, for instance, explained this aspect by bringing in the development of metacognition in teenagers and adults, as they can learn *about* language.

Rosansky (in Ellis, 1985)[5] on the other hand argued that the lack of metacognition helps children learn foreign languages. Children have a more flexible way of thinking and are not aware of the learning process. Therefore, Rosansky argues, they are more cognitively open to language learning. Abstract thinking, which appears around the age of twelve, facilitates the recognition of similarities and differences and cognitive flexibility. Moreover, as people get older, cultural and social attachment towards one's native or second language intervenes and this can make the learning process more difficult.

This viewpoint still does not explain why teenagers are better foreign language speakers than children and adults and it does not demonstrate that metacognition is an impediment and not a tool in foreign language learning.

Neufeld gave an affective explanation to the fact that in the case of pronunciation children are still better than adults, arguing that they are more motivated to be acceptedby their groups of friends, while adults are content even if they keep their native accent (in Ellis, 1985)[6]. Anyway, this explanation does not explain why children perform better than teenagers in terms of pronunciation.

Newport (1993)[7] also studied the effects of age on the foreign language learning process. Her conclusions support in a way the critical age hypothesis, even if the researcher did not agree with Lenneberg's research methodology. Newport studied the connection between foreign language proficiency and the age at which learning started by testing subjects whose native language was Chinese or Korean, both being inherently different from English. The researchers chose 46 subjects who came to the USA at different ages and an additional 23 native speakers of English. The test consisted of having the subjects listen to 276 simple sentences in English, half of them being grammatically incorrect. Twelve grammar rules were tested and the correct sentences were randomly mixed with the incorrect ones. The subjects were asked to say whether each sentence was acceptable or not in spoken language. The results of the study revealed that there was a clear inverse relationship between performance in English and the age at which subjects were first exposed to it.

In addition to that, Newport tried to give an explanation of the fact that, even if children are much less cognitively competent than adults, they learn a foreign language faster, thus supporting Rosansky's argumentation and refuting Ellis's.

If the relation between cognition and linguistic performance was considered arbitrary by Chomsky, the "less is more" hypothesis that Newport presented argued that it is precisely the increased cognitive abilities due to age that lead to the loss of one's ability to learn a foreign language.

In her demonstration, Newport starts from analysing the mistakes that adults make while learning English as a foreign language and comparing them to those made by American children learning English as a native language. The adults' mistakes are either "frozen" structures, in which words are used incorrectly (which proves that they were learned as unanalysed chunks), either structures that are very variable and inconsistently used. These types of mistakes prove, in Newport's opinion, that the adults either did not analyse the complex structures of language, or they internalized more than one analysis for the same structure.

The mistakes made by children learning English as a native language are very different from those of adults. This time the mistakes are rather structural, in which entire words are left out with structures being only partially given. In time, children learn more words which are then added, while adults keep their holistic models and generalize them even when new structures are necessary. In Newport's view, these differences in mistakes are rooted in the way in which linguistic input is perceived and stored, not from the different abilities to make linguistic analyses once input has been stored.

The hypothesis argues that children are at an advantage in their capacity to perceive and store only the parts of the complex linguistic stimuli they get in contact with, while adults, having a much larger working memory than children, perceive and remember the entire complex stimulus. For example, in the case of morphology, learning implies storing words, the morphemes they are made of, plus the storage of meaning which can vary according to the morphemes in question. Thus, Newport shows that if adults store the word plus the number of formal components plus the number of semantic components of each component, their task is suddenly much more complex. However, a more limited speaker (like a child) will perceive and store a restricted number of associations between form and meaning, which leads to more effective learning.

Newport's theory is complex as it tries to explain the problem of critical age. However, it does not bring enough empirical evidence to support the morphological argument. Even if adults have the possibility to perceive and store a great number of associations, there is no proof that they actually do that. This greater capacity can also lead to a better ability to select linguistic data from the input. The critical age hypothesis is valuable in that it gave new directions in the field of foreign language acquisition.

By developing the acculturation model in 1978 Schumann (in Ellis, 1985: 251)[8] moves the discussion towards external (social and cultural) factors that impact foreign language acquisition.

This model makes the distinction between foreign and second language. The foreign language, by definition, is not so relevant from the speaker's community viewpoint, because the foreign language is not used at the same time as the native language. On the contrary, the second language involves the idea of belonging to a culture, which Brown (1980, in Ellis, 1985)[9] defined as the process of adapting to another culture.

Schumann considered that learning a second language is just an aspect of acculturation. The more a speaker gets culturally attached to a certain language, the better they will learn it (Schumann, 1978, in Ellis, 1985: 251)[10].

The factors that influence acculturation (and, therefore, foreign language learning) can be social or psychological. The greater the social and psychological distance (depending on the positive or negative factors involved), the less significant the sense of cultural belonging or acculturation. The social factors are the most significant in Schumann's view, while the psychological factors are important only when social distance can not be clearly defined.

Positive social factors lead to situations in which second language learning is encouraged. Schumann presents some such situations: when the two groups (the one that speaks a second language and the one learning it) consider each other equal from a social point of view; when both groups are willing to cooperate so that the second group successfully learns the language; when the second group (the learning group) is small and not united; when the cultures of the two groups are congruent; when both groups have positive attitudes towards each other; when the group learning the language is willing to stay within area of the second language for a longer period of time. Negative social factors would lead to opposite results.

Drawing on Schumann's acculturation model, Andersen proposed the nativization model (in Ellis, 1985: 253)[11]. Andersen argues that there are two forces acting upon the language learning process; nativization and denativization. Ellis further explains that nativization appears in the first stages of language learning and consists of the assimilation of input to the speaker's own view of the language. The speakers simplifies the learning task by creating hypotheses based on the knowledge they already have. Denativization, on the other hand, can be applied to the more advanced stages of language learning. In this case, the speaker adapts their own linguistic system to the data they receive.

Age and culture are two of the most important criteria impacting language learning. They become relevant both in a formal and informal learning setting. Once the learner and teacher become aware of these factors, age and culture can be used to the learner's advantage in order to maximize success in foreign language learning.

Notes

1 Ellis, R., Understanding Second Language Acquisition (Oxford: Oxford University Press, 1985).

2 id.

3 *Ibid*.

4 Newport, E. (1993) Maturational Constraints on Language Learning. In Language Acquisition: Core Readings (1993), ed. P. Bloom. London: Harvester Wheatsheaf.

5 *Ibid*.

6 *Ibid*.

7 id.

8 *Ibid*.

9 *Ibid*.

10 *Ibid*.

11 *Ibid*.

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Report on the section *Politeness in personal, interpersonal and professional relationships* of the conference "Politeness in the public sphere", organized by the Department of Modern Languages and Business Communication, Faculty of Economics and Business Administration, Cluj-Napoca, 2017

Diana Zelter *

This report summarizes the main ideas of the four papers presented at the first section of the conference "Politeness in the public sphere", Cluj-Napoca, 2017.

politeness; face management; motivation; intercultural communication; managerial communication.

The section comprised four papers. The first one, entitled: "*Face, Identity and Im/politeness in Intercultural Communication*" by Veronica Armasu was a thorough approach to the theoretical concepts of politeness, face management and intercultural communication followed by a practical drill the author used in her seminars of intercultural communication with master students. The conclusions were that students are concerned by self-image and not "losing face", group membership and maintaining good relations with their colleagues. Politeness is the main resort of interhuman relationship management and the intercultural competence must have the socio-pragmatic politeness at its basis.

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The second paper, belonging to Roxana Gâz, "*Success Elements in Learning English – an Analysis of the Students' Motivation and Attitude*" *at the Faculty of Psychology and Educational Sciences*" is a study on how motivation differs according to the students' linguistic level. Students with B2/C1 level have instrumental motivation, whereas the others have an integrative motivation. Students also have different attitudes during classes, depending again on level, pre-formed attitudes or personal reasons. However, in time, as students' term evaluation shows, their attitude towards the language and the course has changed into a more personal one.

The paper "*La Politesse, l'Auteur et le Livre*", written by Alexandra Dulău, represents a comprehensive diachronic approach on politeness in literature, starting from the Bible, going through Erasmus of Rotterdam, NeagoeBasarab, Voltaire, Pierre Daninos, Henri Bergson up to a book by Clotilde Armand *"Am ales România. Povesteamea*". This book makes a comparison between habits and politeness in Romania and France.

The last paper presented in this section *"Politeness Traps in Managerial Communication*" by Diana Zelter emphasizes the role of politeness in management as well as potential downsides of being "too polite" as a manager. There are a lot of advantages in being polite if you are in a leadership position but, at the same time, there are traps when politeness is used for the wrong reasons and leads to deceptive communication. It might be difficult to balance these two sides and to please everybody at the same time. However, by adapting to the situation, using good judgment and refraining emotions, a good manager can be polite and assertive at the same time.

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Teaching Language for Specific Purposes

Signes d'impolitesse chez l'enseignant

(signes d'impolitesse perçus par les étudiants de la Faculté de Sciences Economiques et Gestion des Affaires, Université Babeş-Bolyai, Cluj-Napoca)
Signs of Impoliteness – Perceived by Students

Sergiu Zagan *

In this paper, we are trying to present some signs of impoliteness, in the way they are perceived by some students from the Faculty of Economics and Business Administration, within Babeş-Bolyai University from Cluj-Napoca. After a short introduction, in which we focus on the way in which teachers should talk to their students, we analyse a questionnaire addressed to 312 students. As results, we found as essential the fact that absenteeism from courses and seminars, rude vocabulary, aggressive tone, lack of feedback, mockery, are signs of impoliteness.

students; teachers; impoliteness; rude; aggressive; mockery; questionnaire.

Selon TV5 Monde[1], en français, il y a deux façons de s'adresser à des personnes, en fonction du type de relation. Dans une relation amicale ou familiale (informelle), on utilise le « tu » (Quelle profession as-tu ? Comment t'appelles-tu ? De quelle conférence viens-tu ?). Le « tu » s'emploie pour parler à des personnes plus jeunes ou du même âge, connues ou inconnues (si ces personnes inconnues ont moins de vingt ans). Le « tu » s'emploie aussi pour parler à des personnes plus âgées de la famille, ou à des collègues ou à des proches plus âgés qui ont demandé qu'on leur dise « tu ».

Pour s'adresser pour la première fois aux personnes plus âgées, supérieures dans la hiérarchie ou dans les lieux publics comme les magasins, les services ou les administrations, on utilise le pluriel de politesse « vous » (Quelle profession avez-

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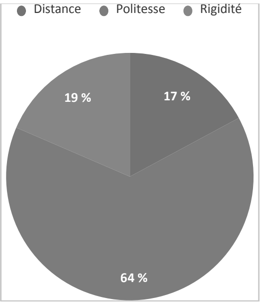
vous ? Comment vous appelez-vous ?). Dans les premiers temps d'une relation de travail, on se dit « vous », même si on a le même âge.

Selon Gardner-Chloros[2], dans le contexte travail, ceux qui sont en bas de l'échelle hiérarchique se tutoient entre eux pour se différencier de leurs supérieurs, mais vouvoient les collègues d'un niveau hiérarchique différent ; les supérieurs, quant à eux, vouvoient tout le monde. Schloch[3] a mené une étude pour apprendre comment le vouvoiement est perçu par les universitaires et les autres ; à la question de savoir ce qu'exprime le vouvoiement, les universitaires tendaient à répondre que c'était une marque de distance ou de réserve, alors que les autres parlaient plus volontiers d'une marque de respect.

Une question surgit : est-elle dans tous les cas, marque de respect, le vouvoiement et implicitement, manque de respect, le tutoiement, surtout en milieu universitaire ? La question s'impose car il y a des situations quand des personnes tutoyées se sentent offensées et aussi vice-versa, quand des personnes vouvoyées se sentent offensées. Même si la seconde situation semble irréelle, c'est moi qui l'ai vécue il y a peu de temps : je vouvoyais constamment une collègue plus âgée que moi. A un moment donné, elle m'a dit de la tutoyer. Mais à cause du fait que j'étais habitué de la vouvoyer, j'ai continué par la vouvoyer, ce qui l'a fait de s'énerver et de dire que je garde la distance ainsi. Donc, est le vouvoiement une marque de respect et le tutoiement un manque de respect ? Commençons par le tutoiement bienveillant du professeur qui veut créer une proximité avec l'étudiant. Il lui signifie ainsi: « n'aie pas peur, je suis la pour t'aider à progresser ».A l'opposé, le tutoiement condescendant du professeur pour qui l'étudiant est un inférieur, aux notes souvent inférieures à la moyenne, et utilise des tutoiements agressifs: « Dis, tu n'oublieras pas de rendre ton devoir », et entre les dents de glisser: « Oh, tu feras pas mieux que caissière dans une banque ».De la même manière, le vouvoiement peut être méprisant et signifier: *mon jeune ami, vous aurez beau faire, vous n'avez pas le niveau…*

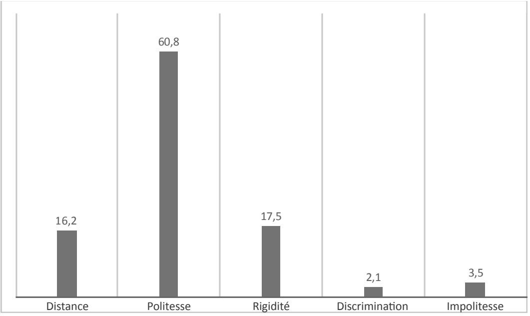
Quel pronom doit-on utiliser dans la relation professeur-étudiant ? Nous avons choisi ce thème après avoir vécu une histoire. Avec un groupe d'étudiants de la Faculté de Sciences Economiques et Gestion des Affaires, nous utilisions le vouvoiement. Les étudiants nous ont demandé de leur dire « tu », car nous les faisions se sentir vieux. J'ai procédé de la même manière avec un autre groupe, et nous avons été demandé par une étudiante : « Alors, qu'est-ce qu'on fait maintenant ? On se tutoie ? » C'est pour cela que nous avons créé un questionnaire que nous avons distribué parmi 354 étudiants.

A la question : « Quand ils vous parlent, les professeurs utilisent le plus souvent *tu* ou *vous* ? », 34,3% ont répondu *tu*, et 65.7% ont répondu *vous.* 65% des étudiants questionnés considèrent que *tu* est poli, tandis que 35% ont répondu que *tu* est impoli. La 3ème question était : « Comment considérez-vous que les professeurs doivent vous parler, en utilisant *tu*,*vous* ou des syntagmes comme *La fille vêtue de rouge, Le garçon musclé, etc.* ? » et les pourcentages :



L'option de 9% représente, selon nous, une réponse de ceux qui veulent se sentir uniques, d'être toujours en premier plan, de ne pas se confondre avec les autres qui entrent dans la catégorie *tu* ou *vous*.

« Que signifie l'utilisation du pronom *vous*, quand un professeur vous parle ? »



On doit faire la remarque que par *discrimination*, nous avons entendu discrimination dans le cas où un autre étudiant est tutoyé et par *impolitesse*, le fait que les étudiants peuvent se sentir vieux. Nous pouvons aussi constater que même si la plupart des ceux questionnés considèrent l'utilisation du pronom *vous* polie, ils préfèrent être tutoyés.

A la question « Qui utilise le plus souvent *vous* dans la relation cadre didactique-étudiant ? », 30.8% ont répondu *assistant/maître assistant,* 69.2% *maître de conférences/professeur.*

Comme conclusions partielles, nous pouvons mettre en évidence :

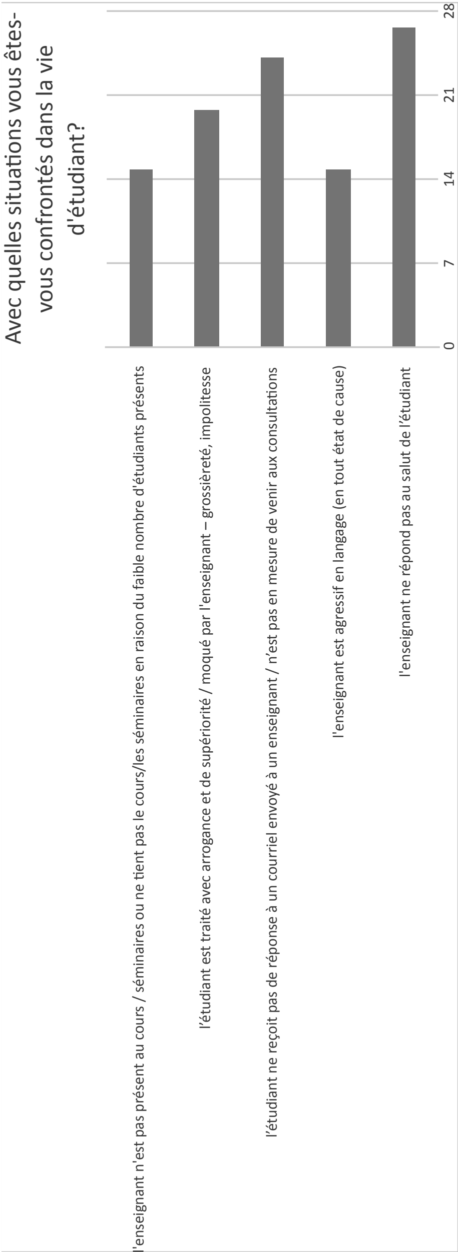
1. Environ 1/3 des étudiants considèrent l'utilisation du pronom *tu* grossière; la salutation adéquate devrait être *vous*.
2. Environ 2/3 des étudiants considèrent que l'utilisation du pronom *tu* est polie; la salutation adéquate devrait être *tu*.
3. 2/3 des enseignants n'utilisent pas la salutation désirée par 2/3 étudiants - *tu*; 1/3 des enseignants n'utilisent pas la salutation désiréepar 1/3 étudiants –*vous*.
4. 2/3 des enseignants (assistants, maîtres-assistants) n'utilisent pas la salutation désirée par 1/3 étudiants – *vous.*
5. 1/3 des enseignants (maîtres de conférences, professeurs) n'utilisent pas la salutation désirée par 2/3 étudiants – *tu.*

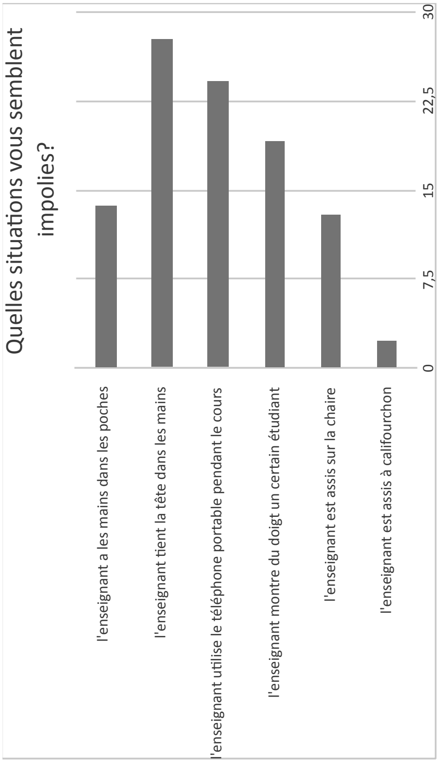
A la question : « Qu'est-ce que ces situations expriment ? », les étudiants ont donné les réponses suivantes :

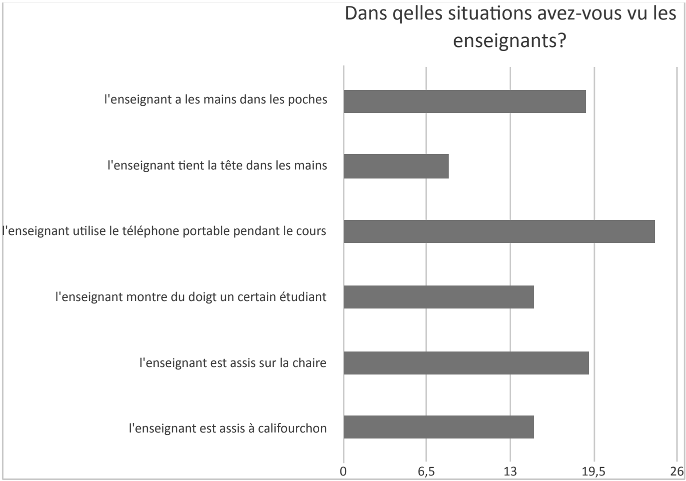
1. l'enseignant ne répond pas au salut de l'étudiant - indifférence, grossièreté ;
2. l'enseignant est agressif en langage (en tout état de cause) – impolitesse, grossièreté ;
3. l'étudiant ne reçoit pas de réponse à un courriel envoyé à un enseignant / n'est pas en mesure de venir aux consultations - indifférence, grossièreté ;
4. l'étudiant est traité avec arrogance et de supériorité / moqué par l'enseignant – grossièreté, impolitesse ;
5. l'enseignant n'est pas présent au cours / séminaires ou ne tient pas le cours/les séminaires en raison du faible nombre d'étudiants présents - indifférence, grossièreté.

Ce qui nous semble très intéressant, c'est le fait que l'impolitesse est fréquemment associée avec un terme qui nous semble très dur, mais montre la réalité quand même : *grossièreté.*

L'analyse suivante est en relation directe avec la question posée en avant :


Avec quelles situations vous êtes-vous confrontés dans la vie d'étudiant?
0
7
14
21
28
l'enseignant n'est pas présent au cours / séminaires ou ne tient pas le cours/les séminaires en raison du faible nombre d'étudiants présents
l'étudiant est traité avec arrogance et de supériorité / moqué par l'enseignant – grossièreté, impolitesse
l'étudiant ne reçoit pas de réponse à un courriel envoyé à un enseignant / n'est pas en mesure de venir aux consultations
l'enseignant est agressif en langage (en tout état de cause)
l'enseignant ne répond pas au salut de l'étudiant


Quelles situations vous semblent impolies?
0
7,5
15
22,5
30
l'enseignant a les mains dans les poches
l'enseignant tient la tête dans les mains
l'enseignant utilise le téléphone portable pendant le cours
l'enseignant montre du doigt un certain étudiant
l'enseignant est assis sur la chaire
l'enseignant est assis à califourchon



Comme conclusion, nous pouvons dire qu'il y a des signes d'impolitesse chez l'enseignant de la Faculté de Sciences Economique et Gestion des Affaires, impolitesse perçue par les étudiants. Cet article ne veut ni accuser, ni dire que les enseignants ont un comportement impoli, mais seulement qu'il y a des étudiants qui considèrent comme impolie telle ou telle situation de quelques enseignants.

Notes

1 http://apprendre.tv5monde.com/fr/apprendre-francais/cultures-tu-ou-vous

2 Gardner-Chloros, Penelope (1991), « Ni tu ni vous. Principes et paradoxes dans l'emploi des pronoms d'allocution en français contemporain », in : Journal of French Language Studies, 1, 139–155.

3 Schoch, Marianne (1978), « Problème sociolinguistique des pronoms d'allocution ‹ tu › et ‹ vous ›. Enquête à Lausanne », in : La linguistique, 14(1), 55–73.qir.

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Comment envisager le paradigme de la politesse en contexte d'enseignement/apprentissage du français médical ?

Étude de cas : *le Manuel de langue française pour les sciences et les métiers de la santé*

How to Look at the Paradigm of Politeness within the Context of Medical French Teaching/Learning ? Case study : *Manuel de langue française pour les sciences et les métiers de la santé* [French for Science and Health care sector]

Anamaria Marc *

This paper aims to bring new impetus into the paradigm of cultural mediation, an element inherent to our present-day perception and assimilation of alterity. From this perspective, the notion of politeness is at the core of the theoretical framework surrounding cultural mediation. In addition, politeness distinguishes itself as an intercultural element that can optimize the assimilation of a living language and of a foreign culture. In fact, it is particularly this relation of contiguity that enables us to approach the process of language acquisition by the intervention of one of the main actors involved in this process, the foreign language textbook. Thus, it is our purpose to give an overview of the role of this component in the elaboration of FSP resources. More specifically, we intend to focus on the Manuel de langue française pour les sciences et les métiers de la santé [French for Science and Health care Sector] in order to examine the ways in which politeness is showcased as a vector of instructional materials design and, consequently, of the process of living language teaching/learning.

politeness; cultural mediation; intercultural; textbook; FSP.

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Introduction

Traditionnel et moderne, déductif et inductif, centré sur l'apprenant ou, par contre, sur l'enseignant, le processus d'enseignement/apprentissage d'une langue vivante se trouve constamment sous le signe du changement et de la reconceptualisation. D'ailleurs, cela s'accomplit au fur et à mesure que les principes de transmission des connaissances linguistiques et socioculturelles convergent vers le pluriculturalisme et vers l'intériorisation d'un modèle authentique et véritable de l'Altérité. Toutefois, l'enseignant de langue étrangère se heurte, depuis longtemps déjà, à la difficulté de la mise en place d'une démarche didactique appropriée, démarche censée assurer le degré le plus haut d'optimisation de ce processus. En outre, étant donnée la mobilité sociale qui marque l'espace européen, l'enseignement des langues vivantes ne peut évoluer que dans le sens d'une approche interculturelle dirigée vers l'innovation des techniques de classe et vers les besoins actuels des apprenants.

Le défi lancé par la sensibilisation à la culture de l'Autre situe l'assimilation d'une langue vivante au cœur d'un renouvellement conceptuel basé sur l'enjeu existentiel de la langue. Le paradigme identitaire est ainsi mis en avant par le biais de la problématique de l'acceptation de l'Autre et du dialogue entre les cultures. En ce sens, la politesse se distingue comme coordonnée interculturelle incontournable, jalonnant systématiquement le parcours de l'apprenant et l'orientant vers l'Autre, tout en préservant le Moi.

Par conséquent, l'objet du présent article est de délimiter cette composante interculturelle au niveau des supports didactiques. Par la suite, nous allons faire référence à un manuel de FOS, à savoir le *Manuel de langue française pour les sciences et les métiers de la santé*[1], dont le contenu sera analysé du point de vue de la valorisation didactique de la politesse. Ainsi, notre point de vue se développe en deux mouvements : dans un premier temps, nous allons nous arrêter sur quelques considérations linguistiques et didactiques visant la politesse. À cet égard, l'essor que cette notion connaît par le biais du *Cadre européen commun de référence pour les langues*[2] découle, en partie, de son encadrement linguistique. En même temps, ce fait entraîne, au niveau des supports didactiques, une exploitation plus ou moins considérable de la politesse. Par la suite, dans la deuxième section de cet article notre attention sera portée sur le *Manuel de langue française pour les sciences et les métiers de la santé*, dans le but de saisir la place occupée par cet élément socioculturel dans l'élaboration de cette ressource pédagogique, et, afin d'identifier la typologie des activités d'apprentissage, apprentissage mis au service de sa consolidation.

La politesse en contexte didactique d'acquisition d'une langue vivante

Selon Geneviève Zarate, la médiation culturelle représente un des principaux pôles du processus d'enseignement/apprentissage d'une langue vivante[3]. Ainsi, à côté de la communication interculturelle, Geneviève Zarate circonscrit ce concept en termes de « pratique[s] sociale[s] spécifique[s] suscitée[s] par le contact avec l'étranger »[4]. En effet, cette déclinaison en échanges interhumains favorise une approche plurielle de la médiation culturelle, tout en la transposant du plan linguistique, souvent favorisé par la didactique des langues, à celui humain et social. Le but de cette extrapolation est le dépassement d'une représentation stéréotypée de l'Autre et, par la suite, la mobilisation de l'apprenant dans le sens de la sensibilisation à la culture de la langue cible – notion développée aussi par Anne-Britt Fenner sur le même plan du dialogue interculturel, avec un accent particulier mis sur son exploitation dans les manuels scolaires de langue étrangère[5].

L'approche interdisciplinaire proposée par Geneviève Zarate et ses collaborateurs s'articule autour de la jonction de plusieurs domaines, tels la psycholinguistique, la psychosociologie, l'analyse du discours, la pragmatique, la sociolinguistique, la sociologie de l'altérité, l'anthropologie culturelle et, enfin, l'anthropologie de la communication. Malgré la multitude de ces pistes d'analyse, la perspective qui a retenu notre attention est celle de la pragmatique linguistique. D'ailleurs, ce volet suppose l'imbrication de trois paradigmes : l'acte de parole, le principe de coopération et, en dernière instance, le principe de politesse[6].

Tout en reposant sur la théorie de la politesse de Penelope Brown et Stephen Levinson, l'axe de la disponibilité envers l'Autre propre à la médiation culturelle est envisagé par le truchement des concepts de *face négative* et *face positive* : si la *face négative* renvoie à l'idée de possession (de type temporel, spatial, corporel, matériel ou intellectuel), la *face positive* implique l'assujettissement de l'interlocuteur face à un système de raisonnement personnel qui tend à s'imposer lors de l'échange[7]. Par rapport à cette dichotomie qui joue la carte de la menace et du défi[8], Catherine Kerbrat-Orecchioni propose, elle aussi, un système bidimensionnel, enfermant, cette fois-ci, le plan de la *politesse positive* et celui de la *politesse négative*. Chez elle, ces deux interfaces de la politesse regroupent la catégorie de valorisation de l'interlocuteur du point de vue de la *face négative* et *positive*, respectivement, la catégorie de valorisation positive ou négative du locuteur[9].

En aval de ces postulats linguistiques, les auteurs du CECRL insistent, eux aussi, sur les valences plurielles de la politesse et sur son importance dans l'effort de « promouvoir une citoyenneté démocratique »[10]. Eu égard à ce fondement profondément social, selon le CECRL l'enjeu de la politesse dans l'enseignement/apprentissage des langues vivantes est d'autant plus marquant que le but de ce processus lui-même est de « favoriser une plus grande mobilité, une communication internationale plus efficace qui respecte les identités et la diversité culturelle »[11]. En vertu de ce noyau identitaire et interculturel, l'intégration didactique de la politesse s'impose comme ligne de mire d'une démarche formative assumant l'acceptation de l'Autre.

De ce fait, dans le CECRL la prise en charge de l'Altérité est signalée par les syntagmes *politesse positive*, *politesse par défaut* et *impolitesse*. Quand même, à ces trois variations de la politesse s'ajoute le registre de l'*utilisation convenable* des expressions de politesse[12]. Tout comme les catégories établies par Penelope Brown et Stephen Levinson d'une part, et par Catherine Kerbrat-Orecchioni d'autre part, la taxonomie proposée par le CECRL est construite autour de la logique de la complémentarité. Néanmoins, elle met un accent particulier sur l'emprise de l'Autre face au Moi. Cependant, la classification du CECRL semble plutôt adhérer à la perspective de Penelope Brown et Stephen Levinson, en considérant la politesse graduellement, à commencer par les comportements les moins véhéments jusqu'à ceux débordants. L'unité de mesure de ces conduites serait assurée par le niveau plus ou moins élevé de menace qu'elles comportent.

À côté des marqueurs des relations sociales, du dialecte et de l'accent, des expressions de la sagesse populaire et des différences de registre, la politesse fait partie des compétences à communiquer langagièrement, la sous-classe de la compétence sociolinguistique. En même temps, elle joint les compétences générales individuelles de par les connexions instituées entre ses trois composantes – verbale, para-verbale et non-verbale – et les savoirs, les savoir-faire et les savoir-être. Quant à la structure de la politesse avancée par le CECRL, il faut souligner que ce concept est circonscrit au-delà d'un simple acte de langage, ordonnant sur le même plan contenu linguistique, intentionnalité de l'échange et, surtout, tolérance de l'Autre[13].

Tandis que pour le champ linguistique la politesse s'avère être un terreau favorable au foisonnement théorique, le domaine de l'enseignement/l'apprentissage des langues semble nouer avec cette même coordonnée de la médiation culturelle, notamment par le biais du manuel de langue. Dans ce qui suit, nous allons focaliser notre attention sur la mise en valeur de la politesse dans l'élaboration du *Manuel de langue française pour les sciences et les métiers de la santé*, en accordant une attention particulière aux types d'activités conçues pour le renforcement de ce contenu sociolinguistique.

Étude de cas : le Manuel de langue française pour les sciences et les métiers de la santé

Conçu dans le cadre du projet AUF « Le français médical en contexte plurilingue en Europe centrale et orientale FRANMED-ECO » [14], le *Manuel de langue française pour les sciences et les métiers de la santé* regroupe quatre volets thématiques qui survolent des sujets liés aussi bien à l'acte médical et au parcours d'un étudiant en médecine, qu'à des thèmes touchant à d'autres réalités sociales, telles le don d'organes (Dossier 4, unité 7), les régimes végétariens (Dossier 4, unité 2) ou les cosmétiques bio (Dossier 4, première unité). À ces quatre dossiers s'ajoutent quarante annexes et un CD avec des documents audio et audio-vidéo.

Afin d'observer l'apport de la politesse dans la construction de ce manuel, nous avons examiné sept annexes : l'annexe 11 « Répliques en contexte hospitalier » ; l'annexe 17 « Lettres de motivation pour le domaine médical » ; l'annexe 21 « Page d'un forum de discussion sur les problèmes dentaires » ; l'annexe 22 « Les registres de langue en contexte médical » ; l'annexe 27 « La transmission d'un mauvais pronostic » ; l'annexe 31 « Lettres de confrères » et l'annexe 37 « Des mots tabous ? Guide d'expressions éthiquement correctes ». Le tri a été fait en fonction de critères thématiques, mais aussi en tenant compte des registres de langue véhiculés, de la particularité de certaines ressources authentiques et du contexte de la communication évoquée. Par la suite, nous avons pu organiser notre analyse selon trois axes : l'axe des registres de langue (les annexes 11, 22, 37 et l'annexe 21) ; l'axe des documents écrits (les annexes 17 et 31) et l'axe de la situation communicative (l'annexe 27).

Il faut noter, en même temps, que le projet d'apprentissage des apprenants de français médical présente deux caractéristiques significatives : tout d'abord, le jargon professionnel spécifique au champ médical impose, en première instance, la structuration des contenus du point de vue des notions de spécialité. Par la suite, la compétence linguistique proprement dite est visée seulement en second. De même, cette dernière est convoquée lorsque les paramètres de la situation de communication imposent le recours à des expressions et constructions linguistiques particulières, non nécessairement médicales, afin de faciliter l'échange entre le médecin et le patient. D'ailleurs, cette catégorie modalise le discours du médecin, le rend plus compréhensible et plus accessible au récepteur. C'est le cas des formules d'adresse et des syntagmes non médicales utilisés, par exemple, pendant un entretien entre le dentiste et un enfant de deux ans[15], ou lors d'une discussion avec une personne qui a fait une tentative de suicide[16].

Le premier axe, celui des registres de langue, rassemble quatre annexes que nous abordons en tenant compte de la distinction *langage hospitalier/langage courant* avancée par l'annexe 22. Nous donnons cours, donc, à une analyse qui met en parallèle des énoncés typiques pour le langage hospitalier (les annexes 11, 22 et 37) et une version du langage courant des forums (l'annexe 21). Parmi ces quatre ressources pédagogiques choisies afin d'identifier les lignes de force de la politesse en contexte médical, nous considérons que l'annexe 37 détaille le mieux quelques particularités lexicales et surtout déontologiques qui régissent ce domaine particulier.

Rédigée en entier à la manière d'un dictionnaire, l'annexe 37 envisage la politesse sous son angle positif, en insistant sur la portée inadéquate de certains mots qui désignent, normalement, une réalité quotidienne ordinaire. Prenons l'exemple du *bavoir* : « **Bavoir** : il est quelquefois nécessaire de protéger les vêtements du résident pendant le repas. Nous l'appellerons **une serviette adaptée**. Le bavoir est un élément du trousseau d'un bébé. Utiliser ce mot infantilise le résident et ne respecte pas sa dignité de personne adulte. »[17]. En plus de la paraphrase propre à la sphère médicale, la terminologie spécifique stipulée par l'explication ci-dessus éclaire l'apprenant au sujet de l'incidence de l'emploi d'un mot injuste, bien que synonyme du terme médical, sur l'intégrité morale et physique du patient.

En ce sens, la politesse en contexte médical comporte un côté éthique irréfutable : la manipulation des mots usuels et leur reconversion lexicale n'allouent pas la simple désignation d'une réalité parallèle. Par rapport au quotidien habituel, l'hôpital et le cabinet médical nous révèlent une autre dimension de la vie et de la parole. De par leur connexion avec la décomposition de l'humain, l'affaiblissement et le désespoir, ces deux espaces de la souffrance sont censés assumer le postulat de la dignité de l'être. La consolidation d'une telle position se réalise tout d'abord au niveau de la parole.

La cohérence de ce principe est évidente aussi au niveau de l'emploi de certains verbes ou expressions. Prenons l'impératif présent du verbe *se dépêcher* : « '**Dépêchez-vous'** : à ne pas utiliser. Le résident effectue plus lentement que nous les actes quotidiens. Tout déplacement, toute activité lui demande de nombreux efforts. **Respectons son rythme de vie.** Le 'Dépêchez-vous' est une phrase inutile et humiliante. » et le syntagme *faire attention* :

« **Faites attention** » : a une valeur éducative, nous considérons le résident en situation d'apprentissage. Nous oublions qu'il est un adulte, nous l'infantilisons. À chacun d'entre nous **d'anticiper la situation qui peut mettre le résident en échec** : un verre trop rempli, un objet posé sur le bord de la table …[18]

À l'instar du commentaire qui nous renseigne à propos de l'acception médicale du *bavoir*, les deux indications que nous venons de citer maintiennent le même registre de la décence et du respect, en reliant la politesse à une manière d'agir qui procède de la suffisance de l'être. D'ailleurs, toute atteinte verbale à l'intégrité du patient ne fait qu'affermir sa condition d'infériorité provoquée par sa maladie. Par conséquent, la cristallisation d'un idiome particulier visant à délimiter la posture défavorable du patient ne fait qu'éluder sa fragilité. En outre, d'après le modèle de Catherine Kerbrat-Orecchioni, ces contraintes linguistiques s'agencent selon la logique des *anti-menaces* à l'égard de l'Autre.

En opposition avec les annexes 11 et 22, que nous allons mentionner dans ce qui suit, vu la diversité des activités proposées autour du *langage hospitalier*, l'annexe 37 ne contient pas d'exercices. Cette annexe semble être créée exclusivement dans le but de familiariser les apprenants avec le langage hospitalier et de les sensibiliser face à la faiblesse du malade. Cependant, l'annexe 22[19] propose deux exercices, un de reconstitution et un autre de repérage, et un jeu de rôle. Cette annexe dispose aussi de deux supports audio qui entraînent les apprenants au développement de la compétence de compréhension orale. En ce qui concerne la politesse, les deux exercices sont centrés, d'une part, sur la problématique du registre de langue utilisé par les médecins et par le personnel soignant vis-à-vis du patient et de leurs collègues. D'autre part, le deuxième exercice se focalise sur les différences entre le *langage hospitalier* et celui *courant*. Excepté ce qui est stipulé dans les deux ressources audio, l'annexe n'apporte pas d'éclaircissements supplémentaires à l'égard du *langage hospitalier*.

Des trois annexes qui traitent les différents aspects du *langage hospitalier* sous l'angle de la politesse, l'annexe 11[20] est la plus variée du point de vue des types d'exercices et d'activités ayant comme but le renforcement d'un contenu sociolinguistique. L'annexe comporte huit exercices et trois activités et, tout comme l'annexe 22, elle est accompagnée de plusieurs supports audio. Pour la typologie des exercices, nous avons identifié les classes suivantes : premier, troisième, cinquième, sixième et neuvième exercices : exercices de repérage qui impliquent aussi la compétence de compréhension orale ; deuxième exercice : exercice de type Vrai ou Faux dont la résolution suppose, comme dans le cas des cinq exercices dont nous venons de discuter, l'écoute d'un document audio ; quatrième exercice : exercice de transformation ; dixième exercice : exercice d'appariement. Les trois activités envisagent la compétence d'expression orale par le biais des actes de langage suivants : présenter et justifier son point de vue (septième activité) ; échange téléphonique au sujet de la demande d'information sur un membre de la famille qui est hospitalisé (huitième activité : jeu de rôle) ; la visite chez le médecin afin d'obtenir une prescription pour des examens médicaux (onzième et dernière activité de l'annexe : jeu de rôle).

Sur le plan de la politesse, cette annexe se situe du côté de la *politesse positive* – au moins telle qu'elle est exemplifiée par le CECRL. Tout comme l'annexe 22, cette annexe offre des modèles de constructions linguistiques utilisées à l'hôpital, sans, pour autant, motiver leur emploi. Nous pouvons aisément identifier des contenus sociolinguistiques spécifiques pour le *langage hospitalier*. Toutefois, l'absence de données supplémentaires appauvrit l'annexe et la situe plutôt du côté d'une assimilation mécanique de ces particularités langagières.

Si les trois annexes que nous venons de parcourir font référence à la politesse médicale par l'optique d'un *langage hospitalier* censé désigner le patient sans l'avilir, l'annexe suivante met en valeur la spécificité d'un parler partiellement médical, qui se manifeste dans l'environnement virtuel sur certains forums de discussion. L'annexe 21[21] envisage cette ressource authentique du point de vue de la langue et du contenu. Par la suite, les six interventions reprises dans cette annexe vont faire l'objet d'une première analyse portant sur l'identification de leurs traits caractéristiques. La première consigne fournit suffisamment de détails en ce sens : « observez les caractéristiques […] des pages de forums (absence des majuscules, des accents ou de l'apostrophe, une très grande liberté en ce qui concerne la ponctuation, un registre souvent familier, un usage des formes tronquées, parfois de fautes d'orthographe ou de frappe …). »[22]. Dans le cas de cette annexe, les coordonnées de politesse saisies sont : la mise en page fautive, la forme polie du pronom *vous* et un exemple de *politesse négative* ou même *impolitesse* (selon le CECRL) :

Pour votre hygiène, je ne sais pas quoi vous dire sinon qu'il va falloir vous botter les fesses et prendre soins de vos dents, il n'y a pas de sollution miracle. Brossage efficace, soie dentaire, visite régulière chez le dentiste, etc. J'espère que la facture que vous aurez à débourser pour réparer vos dents cette fois-ci vous motivera à bien les brosser et a augmenter votre hygiène buccale, histoire de ne plus jamais devoir investir tant d'argent sur vos dents ! Un tube de dentifrice par mois et une brosse aux 3 mois c'est moins cher que 3 couronnes sur implants à tous les 15 ans …[23]

Les activités élaborées à partir de ce support authentique sont les suivantes : pour la langue, l'exercice de correction des fautes d'orthographe et l'exercice de repérage des erreurs linguistiques. En ce qui concerne le contenu des extraits du forum : un seul exercice de repérage et de reformulation. Ce qui est à noter dans le cas de cette ressource pédagogique, c'est la mobilisation des compétences de compréhension écrite et d'expression écrite : l'enjeu de la politesse semble moins important que dans le cas des premières trois annexes examinées. Malgré certains dérapages langagiers dont nous avons signalé, un peu plus haut, la variété, les marques de politesse (ou d'impolitesse) sont peu exploitées, le côté sur lequel les auteurs insistent explicitement étant l'aspect visuel des interventions présentées et les irrégularités de genre : fautes d'orthographe, manque de majuscules et de signes de ponctuation, etc.

En restant toujours sur le plan du message écrit, nous passons de l'intervention sur un forum de discussion à la lettre : les annexes 31 et 17 nous permettent de comparer deux manières de communiquer, déterminées par l'environnement de l'acte d'échange, par l'intention du locuteur et par l'instance du destinataire. La politesse imposée par ce type de dialogue transparaît sans entraves au niveau du document écrit, à commencer par le souci de la mise en page, jusqu'à la justesse des formules d'adresse, à la correction orthographique, à la cohésion, à la cohérence et à la pertinence du message rédigé.

Si nous prenons le modèle de l'annexe 31[24], le type de lettre soumis à l'attention de l'apprenant est la lettre de confrères. Nous en avons trois exemples dont l'impact visuel est bien plus fort que celui des interventions sur le forum. La mise en page très soignée, l'emploi correct de la langue et leur contenu médical convergent vers une politesse débordante, qui, de par ses éléments très bien mis en valeur, semble tomber dans un excès qui annule ce principe social en faveur de la mise en avant du contenu médical. En effet, l'objectif principal des lettres illustrées est de demander un conseil à propos de l'état médical d'un patient, de suggérer la nécessité de poursuivre l'investigation médicale d'un malade et, en dernier, de faire le bilan de l'état de santé d'une patiente.

En prolongement à la composante lexicale de la politesse, retracée dans les annexes révélant les particularités du *langage hospitalier*, ces lettres de confrères nous permettent de déceler un autre élément de la politesse. Nous restons toujours sur le plan lexical ; mais, par rapport au *langage hospitalier*, ici les interlocuteurs se trouvent en position d'égalité. Par conséquent, au-delà du côté éthique et moral, la politesse procède de la manière d'aborder un récepteur jouissant du même rang professionnel : il s'agit du respect manifesté envers les membres d'une communauté singulière dont l'expéditeur fait partie. Les exercices qui stimulent les apprenants à assimiler les connaissances sociolinguistiques stipulées par ces lettres de confrères sont les suivants : deux exercices d'appariement et un exercice dans lequel la première phase de repérage, associée à la compétence de compréhension écrite, est suivie par une deuxième phase, de rédaction de deux lettres de confrères, étape qui vise la consolidation de la compétence d'expression écrite.

Par extrapolation, l'annexe 17[25] favorise l'observation d'un autre type de lettre, à savoir la lettre de motivation pour le domaine médical. Comme dans l'exemple précédent, nous sommes devant une situation de communication où la politesse est saisissable aussi bien au niveau de la mise en page, qu'à celui de la correction grammaticale, lexicale, etc. Et cela d'autant plus que, cette fois-ci, les correspondants se trouvent en postures différentes et le rapport de forces qui ressort ressemble plutôt à celui qui se dégage du binôme médecin-patient. Le déséquilibre qui marque l'intention de l'acte de communication se manifeste dès que nous appréhendons le sujet de la lettre : une sollicitation de direction de thèse de doctorat. Toutefois, cette inégalité n'entraîne pas l'emploi immodéré des formules de politesse. Nous nous permettons même d'affirmer que le registre de politesse auquel recourt l'expéditeur est de catégorie neutre. Excepté les formules d'introduction et de clôture habituelles, le contenu de la lettre est très équilibré, avec des détails portant sur le parcours universitaire de l'expéditeur (Éric Joyeux), sur son activité professionnelle et sur son désir de mener un projet de recherche doctorale sous la coordination du destinataire (Pr. François Bonhomme).

Au niveau des activités censées assurer l'appropriation des caractéristiques d'une lettre de motivation, nous retrouvons deux exercices : un premier exercice de repérage ayant comme but l'identification des éléments qui composent la lettre de motivation d'Éric Joyeux ; et un deuxième exercice, toujours de repérage, qui mobilise l'habileté de comparer. Dans les deux cas, la capacité de réception du message écrit rejoint, de manière implicite, la consigne principale.

Enfin, notre parcours s'achève avec l'étude de l'annexe 27[26], annexe qui touche au paradigme du contexte thématique de la communication. Il s'agit d'un échange verbal des plus difficiles : la transmission d'un mauvais pronostic. C'est, en effet, une forme d'interaction dans laquelle les interlocuteurs se voient assigner des rôles qui dépassent la relation médecin-patient par le fait que la charge existentielle de l'intention de communication devance la fermeté du professionnel de ce domaine. Voilà un premier exemple dans lequel le côté humain dépasse la position forte assurée par le métier de médecin :

Un jour, j'ai eu le cas d'une femme à qui je devais annoncer un résultat de biopsie par téléphone. Elle a téléphoné, je lui ai confirmé le diagnostic (c'était des métastases au foie), tout en étant très rassurante ! parce qu'après ça a été très difficile de la faire venir vite pour un traitement, alors que c'était urgent. Elle disait : « Si c'est pas grave, y a pas urgence. ».[27]

Ou un autre exemple : « Au lieu de parler de cancer, je parle de multiplication ou d'emballement de cellules incontrôlés. Au lieu de parler de chimio, je parle d'un traitement médical … Pourquoi les effrayer quand on peut employer des périphrases ! »[28] Les deux modèles que nous venons de citer illustrent la difficulté de transmettre un mauvais pronostic au patient : la finitude de l'être pousse le médecin à façonner son comportement et à se distancer de son métier afin de ne pas heurter le patient trop violemment. Quoique très difficile à nuancer, la *politesse négative* qui est évoquée par ces exemples est conçue comme telle à cause de la brutalité du diagnostic. Dans ce cas, la paraphrase ou l'adoption d'une attitude compatissante ne sont que les vecteurs d'une empathie qui réunit médecin et patient sous le signe de l'anéantissement.

Les douze témoignages qui composent cette annexe et le support audio traduisent tous, à des degrés variés, la façon de gérer linguistiquement mais aussi affectivement une impasse. Les activités créées pour la consolidation des expressions visant la transmission d'un mauvais pronostic comportent la typologie suivante : un exercice de repérage – associé à la compétence de compréhension orale –, et une activité de commentaire, associée à la compétence de compréhension écrite.

De même que le modèle de politesse révélé dans cette dernière annexe, tous les autres angles sous lesquels cette notion a été envisagée nous ont permis de cerner des particularités linguistiques et morales propres à sa manifestation dans le champ médical. De la paraphrase à des expressions spécifiques et à des attitudes et comportements d'empathie, de la rigueur du document officiel écrit à la liberté du forum de discussion, les indicateurs de la politesse ont facilité la différenciation du processus d'enseignement/d'apprentissage des langues vivantes du point de vue de la disponibilité envers l'Autre. En outre, le domaine de la didactique des langues ne peut qu'encourager une telle analyse, d'autant plus que le principe qui régit cette sphère de l'éducation érige le dialogue et la médiation interculturels au niveau des principes de référence.

Conclusion

Le but des apprenants de français médical est assuré surtout par l'assimilation des connaissances de spécialité. En cas de mobilisation, l'apprenant assume aussi la familiarisation avec un système différent de valeurs, avec un autre mode de vivre, d'agir et de raisonner. Eu égard à ce contexte, la politesse s'impose comme élément clé de l'adaptation sociale et de la réussite professionnelle. En même temps que vecteur de la sensibilisation à la culture de l'Autre, la politesse se distingue et se définit en tant que vecteur de la sensibilisation envers son semblable – tout échange humain suppose la mise en évidence d'un rapport de forces qui affermit l'un des interlocuteurs et affaiblit l'autre : c'est, donc, notre devoir d'enseignants d'aborder la problématique de la politesse et d'insister sur cette composante de la médiation culturelle.

L'analyse de sa valorisation au niveau des ressources pédagogiques ne veut que souligner son enjeu dans la formation des futurs citoyens européens, d'autant plus que l'Europe d'aujourd'hui ne cesse d'être secouée par des animosités et conflits interculturels. La politesse se distingue donc comme coordonnée incontestable du dépassement des dissonances et de l'acceptation de l'Altérité. Et, avant tout, nous devons retenir qu'elle témoigne de l'intégrité et de la cohésion du Moi, ressort irremplaçable du dialogue culturel.

Notes

1 Ana Coiug, Sophie Le Gal (dir.), Manuel de langue française pour les sciences et les métiers de la santé (Cluj-Napoca : Editura Medicală Universitară Iuliu Haţieganu, 2014). Ce manuel s'adresse surtout aux étudiants en médecine (filière francophone, niveau B1). Il est donc clair que, en tenant compte des particularités du projet d'apprentissage propre à ce type d'apprenants, le contenu de spécialité devance celui linguistique. Cependant, la diversité des situations de communication et la posture des locuteurs, médecin et patient, imposent l'emploi constant de la politesse. Ainsi, au-delà de la nécessité de parler correctement, l'apprenant de français médical est obligé à assimiler et à assumer, de par le métier choisi, le comportement (verbal, para-verbal, non-verbal et affectif) approprié, qui caractérise ce type d'échange. En même temps, nous voulons signaler que nous avons déjà étudié ce manuel du point de vue de la problématique de l'authenticité des contenus interculturels. En ce sens, à consulter Anamaria Marc, « Français sur Objectifs Spécifiques (FOS) – vers quelle approche de l'interculturel ? Étude de cas : le Manuel de langue française pour les sciences et les métiers de la santé », in Acta Technica Napocensis, vol. 16, no 4, série « Languages for Specific Purposes » (Cluj-Napoca : Editura U. T. PRESS, 2016), 68-79.

2 Conseil de l'Europe, Division des Politiques linguistiques, Cadre européen commun de référence pour les langues : apprendre, enseigner, évaluer (Paris : Didier, 2001). Dorénavant, les renvois à ce document seront signalés par l'abréviation CECRL.

3 Geneviève Zarate (coord.), Médiation culturelle et didactique des langues (Strasbourg : Éditions du Conseil de l'Europe, 2003), 29-108.

4 Id., 13.

5 Le concept de sensibilisation à la culture et son enjeu dans l'élaboration des manuels de langue étrangère est détaillé par Anne-Britt Fenner, dans Ann-Britt Fenner et David Newby, Réflexion sur la conception de supports dans les manuels en Europe : la mise en œuvre des principes d'authenticité, d'autonomie de l'apprenant et de sensibilisation à la culture (Strasbourg : Éditions du Conseil de l'Europe, 2002), 145-225.

6 Geneviève Zarate, op. cit., 33-34.

7 Penelope Brown et Stephen C. Levinson, Politeness : Some Universals in Language Usage (Cambridge: Cambridge University Press, 1987), 61-83.

8 Vu ce contexte, la politesse se distingue en tant que stratégie communicative déployée au niveau verbal, para-verbal et non-verbal, afin de modérer la portée des tournures négatives d'un échange.

9 Catherine Kerbrat-Orecchioni, « *La construction de la relation interpersonnelle : quelques remarques sur cette dimension du dialogue* », in Cahiers de Linguistique Française, no 16, 2005, 69-88.

10 CECRL, op. cit., 4.

11 Id., 11.

12 *Ibid*., 93.

13 Quant à cet aspect, il faut souligner que, dans le CECRL, la sous-division de l'impolitesse dispose de la moindre importance. Aussi, le rapport de forces entre xénophilie et xénophobie se développe, de manière très claire, en faveur de la xénophilie.

14 Ce projet international AUF a réuni quatre universités : l'Université de Médecine et Pharmacie « Iuliu Haţieganu » de Cluj-Napoca (coordinateur de projet), l'Université d'État de Médecine et Pharmacie « Nicolae Testemiţanu » de Chișinău (République Moldave, université partenaire), l'Université Médicale de Plovdiv (Bulgarie, université partenaire) et l'Université de Nantes (France, université partenaire).

15 C'est le cas de la troisième unité (« L'enfant au cabinet dentaire ») du deuxième dossier (« Aperçu sur la médecine dentaire »), in Ana Coiug, Sophie Le Gal (dir.), op. cit., 68-71.

16 Sixième unité (« Suicide et euthanasie : un débat sans fin »), quatrième dossier (« Quelques sujets d'actualité »), in Id., 186. D'ailleurs, en ce qui concerne l'étude des annexes, nous considérons que, par rapport au système de binômes complémentaires de Penelope Brown et de Stephen Levinson mentionné plus haut, le Manuel de langue française pour les sciences et les métiers de la santé adopte la position de la politesse positive mais aussi négative de Catherine Kerbrat-Orecchioni et de la politesse positive, voire de la politesse par défaut du CECRL. Cette perspective est déterminée, sans doute, par le côté trop intime, profond et émotionnel spécifique à toute conversation qui se déroule entre un médecin et son patient.

17 *Ibid*., 272. Souligné dans le texte.

18 *Ibid*., 273. Souligné dans le texte.

19 *Ibid*., 238.

20 *Ibid*., 208-209.

21 *Ibid*., 236-238.

22 *Ibid*., 236. Il nous semble juste de reprendre une des interventions représentatives à ce sujet, d'autant plus que, en ce qui concerne un message écrit, se conformer aux conventions de la mise en page, de la ponctuation, de la correction orthographique, etc., fait signe de marque de politesse à l'égard du destinataire. Malheureusement,

de nos jours, la communication virtuelle altère la langue et procède à sa reconfiguration négative : « Bonjour a tous suite a un violent coup dans la joue j ai les 3 molaires du bas (toutes plombees et devitalisees) se sont coupees a ras la gencive!!Je n ai plus de molaire du tout !!!!!! J ai rendez vous demain chez le dentiste mais vu que ca fait plus de 6 ans que j y suis alle j ai peur de la reaction du dentiste,en plus j ai des caries pleins les autres molaires dont 1 qui commence a me faire mal. Mon hygiene bucco dentaire toujours ete light car en fait j ai horreur de me laver les dents, pourtant apres je suis maniaque de la proprete mais les dents j ai du mal vraiment … Vais j avoir mal ? Que va t il me faire pour ces 3 molaires ? Aidez moi je stresssssssse ». *Ibid*., 237.

23 *Ibid*.

24 *Ibid*., 254-257.

25 *Ibid*., 226-228.

26 *Ibid*., 246-247.

27 *Ibid*., 246.

28 *Ibid*., 247.

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A Cross-cultural Study of Reflections on Group Work Experience by Chinese and Romanian Students of English

Silvia Emilia Plăcintar *

This is an application of the theoretical model for the analysis of cultural influences on reflective thinking presented in a previous article.[1] The framework is centred on the notion of reflection as a guided practice and integrates the theories of experiential learning of Kolb[2], Boud et al.[3] and Mezirow.[4] The cross-cultural differences in approaching group work are discussed along the variables of individualism (individualistic vs. collectivistic), communication (low context vs. high context) and competitiveness (independent vs. interdependent). The respondents in this research are a group of Chinese students and one of Romanian students, who wrote a guided reflective essay following the completion of a group project.

guided reflection; reflection in experience; reflection on experience; personal positioning

Description of data

The data consist of two corpora of individual reflective essays produced by (i) Chinese (C) students of English on the Business Management English (BME) Pre-sessional Programme, a provision by the Birmingham International Academy for international students enrolled to study for a postgraduate degree in various specializations at the Business School of the University of Birmingham, and by (ii) Romanian (R) final-year students of English on the Business Communication course at the Faculty of Economic Studies and Business Administration of "Babeş-Bolyai" University, Romania.

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The group project for the Chinese students was to design an academic poster based on their analysis of a British public limited company (e.g. Allianz Insurance, Bupa, Heinz, Britvic) through the application of a given business tool (e.g. Porter's Five Forces, the Marketing Mix, Product Life Cycle, SWOT, PESTEL). The posters were displayed publicly in an exhibition during which they were able to view the work of others and present theirs. The aim of the activity was for the students to consolidate their academic writing skills that would support them in completing the assessed formative or summative assignments, as well as their communication skills for working in teams and participating in seminars.

The group task for the Romanian students was to select one subject from a list of twenty topics related to the course curriculum (e.g. the role of feedback in face-to-face communication; listener orientation – principles in effective listening; group discussions and how to make them effective; the importance of cultural awareness in international business) and prepare an eight-minute presentation supported by PowerPoint slides, with equal time allotted to each team member. The project was intended to provide the students with the opportunity to learn extensively about various aspects of face-to-face communication in business and rehearse for the defense of their graduation thesis.

In both cases, as a follow-up, the students had to submit a reflective task on their group experience within a given template, which was provided together with the instructions for the group project. The guiding questions with the corresponding sub-questions focused on five main aspects of the learning situation: (i) individual role, (ii) group evaluation, (iii) critical self-reflection, (iv) peer evaluation, and (v) future development plan in light of the learning acquired through this activity.

This template for reflection on experience can be considered an application of Kolb's cycle of experiential learning.[5] At the same time, the focused questions involve a consideration of the elements of Boud et al.'s framework, i.e. the learning milieu and the learning objective, processing what was noticed during the experience to interpret own and others' behaviour and assess the learning outcome.[6]

While the two projects were based on different tasks and content, they both aimed at the development of a set of transferrable skills, such as: to research independently; to collaborate within the teams; to solve problems and overcome challenges as a group; to recognize and capitalize on individual strengths; to share information for the purpose of successful task completion; to develop presentation skills; to manage time constraints; to reflect on professional performance and development; and, above all, to learn from each other.

Data analysis

As a general observation, the reflective accounts are impressively sincere and direct, with all the respondents describing the activity as the first of this type and as an instructive and revealing experience:[1]

[1R (Romanian)] *This reflection would be the first one where I take a look at the entire group work experience and write down impressions so I could learn from it.*

[2C (Chinese)] *Through the reflective task, I have a better understanding of own shortcomings, and learn the value of the team.*

The responses to the question about the individual roles in the learning milieu indicate the team members' collective determination to contribute to the task achievement. The Chinese students seem to express a more acute awareness of the significance of their role in the realization of the learning outcome, which can probably be explained by their new status as international students animated by a compelling ambition to study in the UK. Therefore, their learning intent appears to have been not only practical, but also moral.

[3C] *One strength of my group were [sic] that we had the general consensus that we wanted to complete this task efficiently.*

[4C] *The most important strength was that each of us was active and conscientious.*

The reflections relating to the other questions constitute a source of insights into the learners' personal foundation of experience, appreciations gained as a result of the exercise of organized reflection itself. Their self-reflections and the remarks about their peers' merits or flaws are refined, subtle, and discerning:

[5R] *I liked that A is a curious person: he was asking all the time about the ideas we were exposing. For others this was probably annoying, but I considered this involvement and interest.*

[6R] *From persons A and B I have learnt to keep calm (…); person C proved to me that being angry would not solve any problem and D showed me that an optimistic behavior is a better approach to find solutions to issues in communication.*

[7C] *I was not confident of myself. I was interested in the poster designing sub-task. However, since I was not confident that I could complete the task well, I did not volunteer to be responsible for this sub-task. If I had the opportunity again, I would like to try.*

In [8R] the respondent concludes that (s)he has learned from people who have the strengths that (s)he lacks:

1 The students' responses have been retained in their original form.

[8R] *I am a shy person and that is why I had moments in my presentation when the words simply did not come, and I think that affected the overall presentation. (...) From this person I learned to overcome a part of my emotions given the fact that he/she is self-controlled and courageous.*

There are numerous of instances of noticing and intervening during the event as a result of reflection in action. It is noticeable that most of them were recorded by the Chinese learners, most likely because their task was more complex and challenging. Every such insight mentions the remedial and pragmatic effect of intervention in experience (my emphasis in the data).

[9C] P*erson C chose the job of making a conclusion, but we found that the conclusion she made could not clearly express the meaning we wanted to say. Finally,* ***we helped her to finish it*** *and this cost us precious time.*

[10C] *It is hard to finish the design and arrangement individually in the poster.* ***To tackle the difficultie****s, we set extra time to get together at the main library to make the poster collectively. Then we have to search the fundamental tutorial of posters on the internet and discuss each step in poster making. By our joint efforts, we finished the poster in time.*

[11R] *We were wasting time arguing about the subject. Finally, we understood that was* ***in our best interest*** *to make up our mind on the subject, and spend more time developing the project.*

In [12C], intervening was the effect of the realization that a transformation was imperative, in this case from a relationship-oriented attitude and a high-context style of communication to a low-context, pragmatic, task-oriented approach for the sake of outcome achievement.

[12C] *Some people they* ***kept silent*** *and did not have any opinion. Next day, some of team members did not know what they should do. In order to* ***improve*** *this situation, we called all members in the library's café lounge. We decided to* ***discuss*** *with each other* ***directly****, and we researched the data again together. Briefly, we* ***changed*** *the* ***way we work****, and* ***communicate*** *and* ***listening*** *each other* (my emphasis).

This was not the only instance where silence turned out to be a source of misunderstanding among the Chinese students:

[13C] *Person A is a little introversive and usually keeps silence in discussion which made some misunderstanding during the work.*

The following comment is an example of the processes involved in the re-evaluation stage, namely association, integration, validation and appropriation of the learning from experience:

[14C] *Our group members are from several different majors which means we can have different academic views and different possible solutions for problems. For example, my major is accounting and finance and person A is international business, so that for one same problem like the treat of new entry, I prefer to use financial statistic and data to support my view and person A would like to analysis the macroeconomic situation as evidence.* ***So we can combine the thinking styles and produce a more comprehensive answer****.*

In their critical self-reflections, the two groups of respondents disclose opposite patterns of behavior: collectivistic orientation by the Chinese, and individualistic tendencies by the Romanians. The key phrases in this table testify to these behavioral preferences.

Romanian	Chinese
a born leader (2 instances) a little bossy (3) stubborn(ness) (4) like to take charge (2) like to do things my way (3) a strong ego (2) selfish(ness) (5) argued about the subject	polite / friendly / patient / respectful(ly) never judge each other concern / consideration for other members an extremely good manner respect everyone's outcomes teammates' introvert personality accommodating mode avoid tensions / argument fears of confronting conflicts soften and people-oriented attitude a good working environment willing to help others harmony/ harmonious / agreeable atmosphere

Both groups reach the conclusion that neither approach is appropriate for the completion of the assignment. The Chinese students become aware that their concern with "relationship honouring"[7] by caring for the others' face leads to passivity and submissiveness and is therefore an obstacle to action, while the Romanians understand that preoccupation with their egos through the promotion of their image can impede cooperation and the attainment of the common goal. Cooperatively planned action is the solution, and their common realization is that they need to reverse their relational attitude to the group. This illuminating awareness is the substance of the re-evaluation process and becomes decisive in the conceptualization of their experiential learning. Below is a selection of responses that express the transformative effect of the critical self-reflective practice.

The Romanian students realize that they need to adjust their ego-centered behaviour to a group-oriented attitude:

[15R] *I can say I do not like to work in groups. Sometime I am a selfish person and I like to do things on my own.* **Versus** *I discovered that the compatibility of the team in this case was 100%.*

[16R] *As a weakness, I have to highlight my selfishness and stubbornness.* **Versus** *I have understood that not everybody can like my ideas and I have to accept this.*

[17R] *I have deduced that I act a little bit bossy and this is not good.* **Versus** *I plan to be more patient and to understand that no one can be perfect.*

[18R] *I work much better on my own and I do not have faith in the abilities of others.* **Versus** *I would like to improve my teamwork skills, maybe reduce the level of criticism in favor of becoming a more proactive person.*

By contrast, the Chinese learners become aware of the need to become more assertively present in the team:

[19C] *I am afraid to lead a group and do not have confidence to be in charge of the position.* **Versus** *I learned active attitude from my group members. Being an active person and critical thinking are two personal goals I have set for the future.*

[20C] *Person A got in contact with the other members when he found problems. This example made me aware of my passive attitude.* **Versus** *I should change my way of working in groups in the future, it would bring benefits to both the whole group and me.*

[21C] *We sometimes compromised with other members to avoid argument.* **Versus** *That could keep us from improving our work since argument could make us think deeply about a problem.*

[22C] *Teammates dare not to give advice to others because of introvert and avoiding conflicts of personality.* **Versus** *I think it is better to hear different opinions instead of wasting time pretended we all agree with the solutions.*

All these critical evaluative remarks on the respondents' personal positioning within the learning milieu describe certain encultured mental dispositions and demonstrate that, when these are challenged, transformative learning is likely to occur. This is the case of the Asian (mostly Chinese) students whose learning experience prior to studying in the UK tends to be of a passive and conventional type. The BME pre-ssessional course has this very objective to induct them into a more active, participatory, critically reflective personal style of learning:

[23C] *Due to teammates introverted personality* ***I needed to be more active and practical*** *in assisting everyone in dealing with problems. Being an active and* *pragmatic person is exhausting, but gaining accomplishment and self-confident afterward.*

[24C] *After I came to UK I realized* ***it is important to have critical point of view*** *and having new idea.* ***This new value is very good for me****.* (my emphasis)

Conversely, a recurrent learning point in the Romanian students' personal plan for future professional development is that they should behave more interdependently:

[25R] *I learned how to be a good communicator in a group and how to share the work and not trying to do most of it by myself.*

In summary, the findings of the qualitative analysis indicate conspicuously opposite orientations, i.e. towards collectivistic and high-context communicative behavior among the Chinese, and towards an individualistic relational attitude among the Romanian respondents. As the learners reflect in or on action, they come to the realization that neither attitude is conducive to cooperation for the purpose of task accomplishment. This newly gained self-awareness leads to interventions in the experience in some cases or is appropriated in their proactive personal development plans, a step towards becoming self-oriented independent learners.

Conclusion

This study emphasizes the role of experiential learning based on guided reflections on group work experience as a method of preparing adult learners for responsible lifelong learning. Group work stimulates self-direction by creating the conditions for learners to depend on and learn from each other, to discover a diversity of personalities, views, skills and behavioral attributes, to (in)validate their own assumptions, and generate knowledge collaboratively. The findings of the analysis testify to the significance of integrating reflective activity in the learning situations with a view to empowering learners to identify and take advantage of their learning opportunities and assisting them to become autonomous and responsible learners.

Notes

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Metacognition and LSP Teaching Today

Diana Sopon

"This game makes me think how to think."[1]

This paper is a round-up of the most important metacognitive strategies employed in LSP teaching in the last decades. By choosing to take into consideration three of the most relevant models of metacognitive strategies, the author of the paper wants to emphasize the role of these strategies and the advantages they bring about in different stages of the teaching process. The paper intends to point out that the purpose of these strategies nowadays is to determine a shift from teacher-centred teaching to student-centred teaching, to increase students' learning autonomy and life-long learning and also to improve all language skills (reading, writing, listening, speaking).

LSP teaching; critical thinking; reflexive thinking; life-long learning.

Introduction

Even though it received many definitions on a theoretical level during decades, metacognition serves to the same purpose on a pragmatic level – helping the student to approach, understand, attain and consolidate the various aspects during the learning process and increasing the effectiveness of the teaching-learning process.

In some views, metacognition is simply defined as "the regulation of cognition". It relates to the metacognitive awareness which can be declarative (strategic knowledge about what one knows), procedural (how one uses the knowledge) and conditional (when and why one uses the knowledge)[2]. According to Anderson[3], metacognition is "thinking about thinking." For Brown[4], metacognition refers both to the knowledge of cognition and to the regulation of cognition. For other authors, "metacognition refers to the ability to reflect upon, understand and control one's learning."[5]

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Metacognition in LSP teaching

In reference to the difficult role of the LSP teaching, Javid[6] states that it "calls for an extremely professional behaviour" for teachers, as "no single methodology can be sufficient to address diverse and peculiar needs" of this field. Tracing out the line between cognitive and metacognitive seems a necessary step at this point. As a consequence, using metacognitive knowledge and strategies in LSP teaching/learning process becomes a need in the new learning contexts. In Javid's opinion,

"Teachers play a pivotal role of facilitating the learning process and their success mainly depends on those behaviours that help them achieve the aspired learning outcomes such as high grades, positive attitudes toward learning and enhanced learning skills."[7]

In this approach, metacognitive strategies find their place under the umbrella-expression "enhanced learning skills". Metacognitive knowledge and metacognitive instructions are needed to facilitate the LSP teaching-learning process by offering a variety of metacognitive strategies in the field. Exploring the separation line between cognitive and metacognitive has been a constant concern for teachers and other practitioners, along with the preoccupation of pointing out the benefits of using metacognitive strategies.

"The distinction between cognitive and metacognitive strategies are important, partly because they give some indication of which strategies are the most crucial in determining the effectiveness of learning. It seems that metacognitive strategies that allow students to plan, control and evaluate their learning, have the most central role to play in this respect, rather than those that merely maximize interaction and input."[8]

The role and benefits of metacognitive strategies in LSP teaching-learning process

Several studies reported that the use of metacognitive knowledge/strategies enhances the LSP teaching-learning process. It has also been shown that it has a positive effect on improving all types of language skills (reading, writing, listening, speaking).[9] Another major benefit taken into discussion refers to leading the student/learner towards an autonomous learning by enhancing critical and reflexive thinking.

In 1979, referring to the distinction between cognition and metacognition, Flavell, the first researcher who used the term *metacognition*, reached the conclusion that:

> "metacognitive knowledge can have a number of concrete and important effects on the cognitive enterprises of children and adults. It can lead you to select, evaluate, revise and abandon cognitive tasks, goals and strategies in light of their relationship with one another and with your own abilities and interests with respect to that enterprise."[10]

There are some mechanisms through which metacognitive strategies can improve student's performance. Firstly, they can compensate for "low ability or lack of relevant prior knowledge".[11] Secondly, they are important for a better understanding of the tasks as related to "one's personal limitations".[12] Thirdly, other researchers have found out that "the use of metacognitive strategies ignites one's thinking and can lead to more profound learning and improved performance."[13]

To sum up, one can say as Danica & Popovska that the use of meatcognitive strategies in LSP teaching-learning process is beneficial, as it improves the overall framework and particular aspects at the same time. In this regard, the authors opine that:

> "The practice of metacognitive strategies leading to student self-assessment carries the possibilities of creating a dynamic, interactive environment on several levels: between student and teacher, learner and learning, learning and knowledge and knowledge and action."[14]

Models of metacognitive strategies used in the teaching/learning process

One of the most employed models belongs to Oxford (1990). In her model, the author delineates three major metacognitive directions meant for students: centering the learning, arranging and planning the learning, evaluating the learning. All the aspects related to these directions are presented in the table below:

Centering your learning	• overviewing and linking with prior knowledge; • paying attention; • delaying speech production to focus on listening;
Arranging and planning your learning	• finding out about language learning; • organizing; • setting goals and objectives; • identifying the purpose of a language task; • planning for a language task; • seeking practice opportunities;
Evaluating your learning	• self-monitoring; • self-evaluating.

Table 1: Oxford's[15] classification of metacognitive strategies (adapted)

Anderson's[16] model (2002) was chronologically designed after Oxford's model. The author focuses especially on the student's perspective, but some of these strategies can also be considered from the teacher's perspective, therefore it is appropriate and salutary to take them into consideration during the teaching process.

• *Preparing and planning for learning* is the first metacognitive step identified by Anderson. The author indicates the necessity of engaging students in "preparation and planning in relation to a learning goal" as he considers that "the more clearly articulated the goal, the easier it will be for the learners to measure their progress."[17]

• *Selecting and using learning strategies* represents the next stage of this model in Anderson's view. It consists in explicitly presenting students different learning strategies (e.g. reading strategies) and also teaching them when to employ them.

• *Monitoring strategy use* is the following step of the model and it refers to a certain periodicity of assessing/reassessing the effectiveness of these strategies. In this regard, the author states that:

"By monitoring their use of learning strategies, students are better able to keep themselves on track to meet their learning goals. Once they have selected and begun to implement specific strategies, they need to ask themselves periodically whether or not they are still using those strategies as intended."[18]

• *Orchestrating various strategies* means to make use of more than one learning strategy at a time in Anderson's opinion. The importance of the teacher at this point is emphasized by the author, who affirms that "The ability to coordinate, organize and make associations among the various strategies available is a major distinction between strong and weak second language learners."[19]

• *Evaluating strategy use and learning* is the final step of the model. To support his point, the author offers four questions: *1) What am I trying to accomplish?, 2) What strategies am I using?, 3) How well am I using the strategies?, 4) What else could I do?* Learners are expected to give an answer to these questions to evaluate the whole cycle of metacognitive strategies proposed and to assess their own performances.

Magaldi's[20] model, one of the latest models offered by the literature, is a mix of strategies assimilated from different researchers. The author has chosen complimentary aspects of previous models presented in the following table:

COMPONENT	PROCEDURE/METHOD
Diagnose	Teacher administers specific questionnaires or inventories.
Build awareness	Discussion and reflection among students and between teacher and students
Determine needs and select strategies	Students and teacher negotiate strategies to be worked on as a result of the previous stages.
Explicit information and activities	These can be integrated with students' regular coursebook or specifically selected materials from other sources.
Monitor strategy use	By using checklists, diaries, discussions
Evaluate learning progress and strategy use	Self-evaluation questionnaires, portfolios, projects

Table 2. A model for a metacognitive strategy based instruction to promote learner autonomy[21]

As it has already been said, the latest models are articulated on aspects that take into account both the teacher's and the student's perspective, therefore they become a useful tool to be employed in the teaching/learning process.

Conclusions

This paper has summarized some of the main challenges faced by LSP teaching today. Along with traditional language curriculum issues and with the "burden"[22] of language content, LSP has to confront with new teaching knowledge and skills and with a new awareness of when and how to use these metacognitive strategies.

It has also presented the positive role and the benefits of employing metacognitive strategies in the teaching-learning process. The paper has pointed out that the main purpose of these strategies is to help students to plan, control, monitor and evaluate their learning. Aiming to offer a panoramic picture of the vast issue, it has presented three relatively new models of metacognitive strategies which, in our opinion, encapsulate the core aspects of this topic and offer the most relevant solutions to the problem.

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Achieving Performance through Communication

Eugenia Irimiaş

The English classes with the master students start from the point where we assume that the learners attend our course at a moment where they have already internalized the forms of the target language. Our assumption is that once they have 'learned' the information about the foreign language, they will be able to use it through reading, writing, listening and speaking. Is their proficiency satisfactory in order to perform efficiently at their place of work? The aim of this paper is to analyze this aspect of language proficiency by taking into account my master students' competence versus performance.

communication; competence; performance; assessment; language proficiency; intercultural business communication.

Our main goal as teachers of a foreign language, and particularly when we teach students at the Faculty of Economics – interested in acquiring knowledge of a foreign language with the specific aim of using it in the business environment, is to teach our students how to communicate in the target language. The defining context of the teaching/learning process is characterized by the fact that our students are not beginners, in fact, when they attend a master's degree and take actively part in the course of intercultural business communication, their required language level should be, and in the great majority of cases this really is, a B1, B2 or even B3/C level. This is obvious when they complete diverse tasks at the seminars or attend actively the course – listen, provide feed-back, discuss diverse topics, ask relevant questions. But still, in my opinion, we should be concerned with a key problem of our endeavor: can we really evaluate and how can we know if our students are able to use their language in real-life, authentic situations? Are they indeed competent in the target language? We can assess their competency by taking into account their performance. But is this performance an accurate measure of what students actually know? The aim of this paper is

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to analyze this aspect of language proficiency by taking into account my master students' competence versus performance.

Competence

Chomsky distinguishes competence from performance taking into account their outcome. He defines 'competence' as an idealized capacity that is located as a psychological or mental property or function and 'performance' as the production of actual utterances. According to his theory, competence involves "knowing" the language and performance involves "doing" something with the language. From this perspective, considering the fact that we assume our master students already 'know' the language at a relatively acceptable level, the question that arises is to what extent are they capable to use what they know effectively in a professional context, namely the business environment. Our classes with the master students start from the point where we assume that the learners attend our course at a moment where they have already internalized the forms of the target language. Our assumption is that once they have 'learned' the information about the foreign language, they will be able to use it through reading, writing, listening and speaking. Is their proficiency satisfactory in order to perform efficiently at their place of work? I consider that the role of the teacher becomes essential at this particular point of our students' preparation. I consider that we should focus our students more on the "doing" part of learning, which allows a more accurate measure of learners' language proficiency. In my opinion, at this stage of their preparation, we can use a more communicative approach to teaching. In other words, performance can be reached by practicing communication and developing communicative skills. We have to encourage our students to "learn through the language" rather than learn the language. This approach is commonly perceived in many universities that provide communication courses in a foreign language.[1]

To support my ideas, I will approach the two concepts – competence and performance – contrastively, and I will try to find their relevance from a communicative perspective.

Competence is a term used in linguistic theory, especially in generative grammar, to refer to person's knowledge of his language, the system of rules which a language user has mastered so that it would be possible for that user to be able to produce and understand an indefinite number of sentences and recognise grammatical mistakes and ambiguities. Competence is said to be an idealised conception of language, which is seen in opposition to the notion of performance which refers to the specific utterances of speech. According to McNeil[2], competence is the knowledge of linguistic rules, categories, etc., that accounts for native speaker's intuitions about his language; the expression of such competence in talking and listening is performance. Robins[3] states that Chomsky defines competence as what a speaker intuitively knows about his language. In these terms, speech production and speech comprehension are both categories of linguistic performance; both involve the expression of competence, the one in producing or encoding speech, the other in receiving or decoding speech.

There are several types of competence that should be distinguished. In Chomsky's approach the concept of "linguistic competence" can be described in terms of the grammatical rules of a language; this first version of competence has met a strong line of criticism. Then we speak of 'communicative competence' – different from the linguistic one in the sense that it focuses on the native speaker's ability to produce and understand sentences which are appropriate to the context in which they occur, i.e., what that speaker really needs to know in order to communicate effectively in socially distinctive settings. For Dell Hymes[4], the father of communicative competence, this is "knowing what to say to whom in what circumstances and how to say it". What communicative competence brings new in the framework of language acquisition is its concern with terms like, context, setting, the relation between the speaker and hearer, and any other environmental factors that are believed to be systematic within a certain community. This represents a valuable and productive teaching framework for the business students. Its value lays in the fact that assigns importance to such environmental matters as the relationship between speaker and hearer, and the pressures that stem from the time and place of speaking, etc. – which are relevant elements for the area of business communication. Since business people should have a tacit awareness of such communicative constraints, it follows that among the skills they need to acquire when learning a foreign language, communicative competence ought to prevail. The prerequisite for possessing this skill in the business communicative environment is backed by the fact that "communicative competence" is used to refer to the ability not only to apply the grammatical rules of a language in order to form correct utterances, but also *to know when to use these utterances appropriately*. Hymes (1972) coins it as a reaction to Chomsky's distinction between competence and performance. Since Hymes' first use of the term communicative competence, various other definitions have been given to this concept.

Canale & Swain[5] identify the following components of communicative competence:

Linguistic competence – the knowledge of the language code (grammatical rules, vocabulary, pronunciation, spelling, etc.);

Sociolinguistic competence – the mastery of the socio-cultural code of language use (appropriate application of vocabulary, register, politeness, and style in a given situation);

Discourse competence – the ability to combine language structures into different types of cohesive and coherent texts (e.g. letter, political speech, poetry, academic essay, cooking recipe); and

Strategic competence – the knowledge of verbal and non-verbal communication strategies which can enable us to overcome difficulties when communication breakdowns occur and enhance the efficiency of communication.

When discussing language competence Bachman[6] speaks about the following categories:

1. Organizational competence that includes grammatical and textual competence

2. Pragmatic competence that contains illocutionary (functional competence) – knowledge of functions e.g. ideational, manipulative, heuristic, imaginative, and sociolinguistic competence – dialects, varieties, register, cultural references etc.

He also speaks of strategic competence as the area that helps determine communicative goals, assesses one's resources to communicate one's message, plans communication and executes the communicative intention. He also mentions psycho-physiological mechanisms: neurological and psychological processes involved in producing and understanding language (e.g. auditory, visual and neuromuscular skills).

Building communicative competence should be a key goal of language teaching. In general, the first stages of language learning/teaching are centered on building grammatical competence (specific for traditional language teaching), while the academic levels of ESP embrace the modern language teaching approach which includes the whole range of strategies that deal with communicative competence. Taking into account the degree of importance assigned to these strategies, communicative competence can be approached from a different angle; for example Yule[7] states that communicative competence can be defined in terms of three components (1) „grammatical competence", (2) „sociolinguistic competence", and (3) „strategic competence". Another useful model is developed by Van Ek (1986 and 1987). He thinks that the „communicative ability" of a speaker consists of six components: linguistic competence, sociolinguistic competence, discourse competence, strategic competence, socio-cultural competence and social competence. Van Ek separates socio-cultural competence from sociolinguistic competence and adds social competence as a different component. For Van Ek, social competence includes "motivation, attitude and self-confidence" or "empathy and the ability to handle social situations" which are involved in the will or skill to interact[8]. Yet, a more recent survey of communicative competence by Bachman[9] (1990) divides it – as we have pointed out above, into the broad headings of: 1. organizational competence (which includes: a. grammatical competence, and b. discourse (or textual) competence) and 2. pragmatic competence (which includes: a. sociolinguistic competence, and b. illocutionary competence).

Grammatical competence remains concerned with mastery of the language code (verbal or non-verbal) itself. Thus included here are features and rules of the language such as vocabulary, word formation (morphology), sentence formation (syntax), pronunciation, spelling and linguistic semantics.[10]

Sociolinguistic competence which is one of Hymes[11] contributions to the study of competence is the notion of sociolinguistic appropriateness where he distinguishes between what is possible, what is feasible, what is appropriate, and what is actually done in the use of communicative language. For Swain[12], sociolinguistic competence addresses the extent to which utterances are produced and understood appropriately in different sociolinguistic contexts, depending on contextual factors such as topic, status of participants, and purposes of the interactions. Appropriateness of utterances refers to both appropriateness of meaning and appropriateness of form. Sociolinguistic competence is then said to be concerned with appropriateness in terms of both form and meaning, i.e., whether an utterance is appropriately produced or understood in different contexts. This appropriateness could vary in accordance with the status of participants, objectives of the communication and norms of the communication.[13]

Another type of competence is discourse competence that refers to how to combine grammatical forms and meanings to achieve a unified spoken or written text in different genres. Unity of a text is achieved through cohesion in form and coherence in meaning. For Yoshida[14], discourse competence refers to mastery of the way grammatical forms and meanings are combined to develop consistent and meaningful texts. That is why it is sometimes called textual competence. This type of competence is related to cohesion and coherence in utterances.

If the above mentioned types of communicative competence are usually addressed while teaching our students, some researchers agree that strategic competence represents a neglected area, in spite of its importance. Why is it important, especially for business students? Because, as Yoshida points out: "Strategic competence is verbal [and] non-verbal communication strategies that may be called into action to compensate for breakdowns in communication due to performance variables or to insufficient competence".[15] Canale[16] later extended the definition of strategic competence by highlighting some of its characteristics: a. to compensate for breakdowns in communication due to insufficient competence or to performance limitations and b. to enhance the rhetorical effect of utterances. He explains that the use of such communication strategies is necessary for two main reasons: 1. To compensate for problems in communication because of the limited development of the other areas of communicative competence, 2. To compensate for problems which are caused by limiting conditions, such as not being able to remember momentarily an idea or a grammatical form.[17]

Crystal[18] speaks about the notion of "pragmatic competence". It is Chomsky who distinguishes between grammatical and pragmatic competence, the former is related to language structure but the latter to language use.[19] Pragmatics is said to be essentially concerned with the role played by nonlinguistic information such as background knowledge and personal beliefs in the use and interpretation of sentences. "It is the native speakers pragmatic competence which enables him to bring into play non-linguistic information in the interpretation of such sentences".[20]

Performance

In linguistics, the term "performance" has two senses: (1) a technique used in phonetics whereby aspiring practitioners of the subject are trained to control the use of their vocal organs; and (2) a term used in the linguistic theory of transformational generative grammar, to refer to language seen as a set of specific utterances produced by native speakers, as encountered in a corpus. Neither of the two classic definitions is appropriate for our discussion since we refer to performance in the particular area of professional communication which our master business students have to acquire and practice. We would rather see performance inscribed in the large area of communication for specific purposes as the sum of language knowledge and social/linguistic attitudes which ease and maximize communication in business contexts. The following approach supports our idea: from the point of view of a theory of linguistic performance, although linguistic competence lies at the heart of the knowledge of a language, it is clear that speakers of that language know more than just the grammar of that language because grammar does not say how this knowledge enables the speakers to produce utterances and to understand them. Other additional parts of the linguistic knowledge are accounted for in terms of the theory of linguistic performance: it describes the psychological process involved in using the linguistic competence in all ways that the speaker can actually use it. These psychological processes include: producing utterances, understanding them, making judgments about them and acquiring the ability to do these things, etc. This is in fact, the framework of our teaching context with the master business students, at the course of intercultural communication. In fact, their performance should be a reflection of their competence.

Performance as a reflection of competence

Competence which is the fluent native speaker's knowledge of his language is contrasted with performance which refers to what people actually say or understand by what someone else say on a given occasion. Very often, performance is an imperfect reflection of competence. According to some schools that appeared during the period from the beginning towards the middle of the 20th century, language can best be studied according to speech and writing. These two activities represent for the behaviourists the actual measurable behaviour. Thus, in order to describe language and write down its rules, the best way is to analyse either or both of these activities, as structuralists point out. The newly emerged psychological school of rationalism believes that language should be seen as part of the world of the user. From a practical perspective, this is what I have tried to exercise with my students at the intercultural business communication course – to practice English in multicultural business contexts. My purpose is to get the best outcome of both my students' knowledge in English and the processes they pass through in practicing efficient communication (production and comprehension for instance).[21]

I think that in teaching, we should infer the components of competence while studying the observable outcome, i.e. students' communicative performance. I include here processes that can be directly quantifiable, such as: producing and understanding utterances, making judgments about them and acquiring abilities to do such things, etc.[22]

Communicative performance

One of the key targets of the intercultural business communication course has been to develop my students' communication strategies. I tried to accomplish this task by giving careful consideration to the three main characteristics these strategies are assigned by researchers:

1. Communication strategies are devices used to compensate for lack of L2 knowledge: "Communication strategies are potentially conscious plans for solving what to an individual presents itself as a problem in reaching a particular communicative goal".[23] Consequently, the first step in achieving communicative

performance is, in my opinion, making our students aware of their strengths and weaknesses when and while accomplishing a communication situation. They will have to face real-context business targets: to negotiate in order to get a prior-set result, to present a well-defined frame of events, to 'meet' and discuss having in mind a clear purpose. The success or failure of such tasks will help them build a list with communication skills they master or they have to improve.

2. Communication strategies are meaning negotiation mechanisms: "Communication strategies relate to a mutual attempt of interlocutors to agree on a meaning in situations where requisite meaning structures do not seem to be shared". [24] This clearly results in the necessity of team work. Students should be accustomed to work in pairs/groups/teams; they have to negotiate meaning by developing communication strategies such as agreeing, disagreeing, persuading, evaluating. Also, they should be taught to behave (react/respond) in communicative contexts with a clear goal – the success of the team.

3. Communication strategies are general problem-solving mechanisms in L2 communication: "every potentially intentional attempt to cope with any language related problems of which the speaker is aware during the course of communication".[25] We communicate to express ourselves but also to obtain something. Our students should have clearly in view the fact that their message is successful if the feedback they get is in accordance with their expectations. Consequently, not only the accomplishment of different communication strategies but also effective discussions about the proficiency of such strategies should be included during the seminars of business communication.

Targeting communicative performance

Work-related skills such as team work, cultural awareness, leadership, and communication skills are as vital as academic achievement for business students. Incompetent communicators can not contribute to the success of the organization they belong to.

Consequently, we have to make our students aware of the importance of communication skills, both written and oral; they should be able to identify their own language needs and to set their own language learning goals. We have to facilitate both intercultural communication, and the skills of perceiving cultural differences. As far as teaching communication in business, we should carefully consider the specific purposes of our classes; the specific context of business requires a wide range of authentic materials, used in task-oriented activities, characteristic for the field of business (interviews, meetings, presentations, negotiations//report/letter/memo writing, etc). Both teachers and students know that their career success depends on communication skills such as listening and understanding, writing and speaking. Therefore, case studies, role plays, and simulations which require interaction and creative use of language in business context, should be constantly used and practiced. This means, we lay the stress on interaction in business context: for example, one should be aware of cultural conventions of meetings and negotiations in an intercultural setting. We should teach our students flexibility and adaptability in using the target language but we ourselves have to adapt to the ever changing teaching contexts and meet the challenges of teaching communicatively.

We have to show our students the value of cultural diversity and cultural richness and stress the role of cultural influences for success in actual business situations. I consider relevant here the assertion of an Indian communication specialist, professor Ram Krishna Singh who points out the context and the importance of intercultural business communication:

> In today's globalized business context, while teachers of business English have to be aware of various analytical and practical approaches to business communication, especially as intercultural understanding and strategies of flexibility, adaptability and tolerance are some of the keys to make the best of economic opportunities, students of Business communication have to learn to find their own strategies, or use of structural and stylistic devices for successful business interaction. [26]

Notes

1 See, for example, http://sites.educ.ualberta.ca/staff/olenka.bilash

2 McNeil, D. (1966) "Developmental Psychology" in Smith, F. and G. A. Miller (eds.) The Genesis of Language: A Psycholinguistic Approach. Massachusetts: The M.I.T Press, 77.

3 Robins, R. H. (1980) General Linguistics: An Introductory Survey 3, London: Longman, 37.

4 Hymes, D. (1972) Models of Interaction of Language and Social Life in Gumperz & Hymes

5 Canale, M. and Swain, M. (1980) Approaches to Communicative Competence. Singapore: SEAMEO Regional Centre.

6 Bachman, L., F. (1990). Fundamental considerations in language testing. New York: Oxford University Press.

7 Yule, G. (1996) The Study of Language 2nd ed. Cambridge: Cambridge University Press, 197.

8 Yoshida, Reiko (2003) "Evaluations of Communicative Competence in Japanese by Learners and Native Speakers" in ASAA e-journal of Asian Linguistics & Language Teaching Issue #4, 4.

9 *Idem*.

10 *Ibidem*, 3.

11 Hymes, op. cit.

12 Swain, 1984: 188 in Yoshida, op. cit.

13 Yoshida, op. cit., 3.

14 *Idem*.

15 *Ibidem*.

16 Canale, M. (1983) "From Communicative Competence to Communicative Language Pedagogy", en J.C. Richards and R.W. Schmidt (eds.) Language and Communication, London: Longman.

17 *Idem*, 339.

18 Crystal, D. (1985) A Dictionary of Linguistics and Phonetics. New York: Basil Blackwell Ltd., 60.

19 According to Radford, A. (1988) Transformational Grammar: A First Course. Cambridge: Cambridge University Press, 3-7.

20 *Idem*, 3.

21 See the discussion in Foss, D. J. and D. T. Hakes (1978) Psycholinguistics: An Introduction to Psychology of Language. New Jersey: PrinticeHall, Inc., 18.

22 In discussing performance and competence I based my comments on some theoretical information I have accessed on http://www.iasj.net/

23 Faerch C. & Kasper, G. (1983). Strategies in Interlanguage Communication, New York: Longman, 23.

24 Tarone, E. (1980). "Communication Strategies, Foreigner Talk, and Repair in Interlanguage" in Language Learning 30(2):417 - 428 · December, 420.

25 Dörnyei, Z. & Scott, M. L. (1997). "Communication Strategies in a Second Language: Definitions and Taxonomies", in Language Learning, 47:1, March 1997, pp. 173-210, 179.

26 "Teaching English for Communicative Performance and Business Communication" Ram Krishna Singh on http://www.academia.edu/

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Analyse des besoins des etudiants de fos – le cas du français scientifique et technique

Needs Analysis for the Students Studying FSP - Case of Scientific and Technical French

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The object of the present article is the analysis of the specific needs of the students enrolled at courses of French with specific purposes organized by the Technical University of Cluj-Napoca. The teaching of French for specific purposes, namely Scientific or Technical French, has always been part of an educational training program under the influence of several factors: the educational system, the institution where these courses take place, the target audience of the French for specific purposes course, the teaching/learning situations that the future graduates of the Technical University will encounter in their profession. The entire teaching of French for specific purposes is based on the students' needs of written and oral communication; therefore, we need to identify the communication situations that students might encounter in the future in order to find the best approach to teach the specific language. In order to be able to choose the specific objectives of the course all teachers need to know very well the specific needs of their students. With this analysis of the special needs of future engineers, teachers of French with specific purposes must consider several aspects: the profile of the students, their personal experience as teachers, the existing teaching resources, the students' future professions, the student's learning background, their language level as a collection of data necessary for the achievement of the educational process. The success of the right teaching of these seminars or workshops is conditioned by a correct analysis of the students' needs.

teaching/learning French for specific purposes; needs analysis; scientific and technical French; students.

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Introduction

Les enjeux que l'enseignement du français langue étrangère à des fins techniques et/ou scientifiques entraînent ne sont pas tellement différents de ceux de l'enseignement du français langue étrangère, générale. Cependant, tout enseignant de français scientifique/technique peut se trouver dans l'incapacité de concevoir un cours cohérent pour les étudiants d'une université technique, vu le fait qu'il a une formation distincte, celle d'un linguiste ou d'un littéraire et qu'il ne possède pas toutes les connaissances nécessaires dans le domaine scientifique/technique. Il faut dès le début souligner la distinction entre la didactique du français général – qui suppose une bonne connaissance des situations d'apprentissage et de communication de la part des étudiants et du professeur – et la didactique du français sur objectifs spécifiques qui demande au professeur et à ses apprenants d'entrer dans un autre domaine, celui technique, scientifique, peu connu pour un enseignant de langue étrangère (et même pour les étudiants parce que le français sur objectifs spécifiques est enseigné/appris dans l'Université Technique de Cluj-Napoca pendant la première et la deuxième année d'études. Ainsi est-il essentiel pour l'enseignant de réaliser des recherches dans le domaine scientifique/technique de son public, d'analyser les besoins de ses étudiants s'il veut entamer des démarches pédagogiques cohérentes qui lui permettent d'atteindre ses objectifs spécifiques ?

Spécifique du FOS – le cas du français scientifique et technique

Chaque fois qu'un enseignant de FOS se retrouve dans la situation de concevoir un parcours didactique qui se référait à la spécificité du français technique, il doit se rendre compte qu'il va entrer dans un domaine professionnel qui lui est inconnu, qu'il va rencontrer de nouvelles situations d'enseignement et que les interactions didactiques nées exigeront un travail supplémentaire de sa part. Ainsi, le professeur de FOS d'une université technique doit adapter le matériel pédagogique disponible au profil de ses étudiants ; par exemple, à l'intérieur de notre université, il y a des étudiants appartenant à neuf facultés et à plusieurs dizaines de spécialisations différentes (génie civil, génie des matériaux et de l'environnement, génie mécanique, génie électrique, génie de l'informatique, etc.).

Pour cette multitude de domaines et de sous-domaines, le professeur doit adapter lui-même son matériel et son parcours didactique au niveau de langue de ses étudiants et aux objectifs spécifiques qu'il a établis au début de la classe. Jean-Marc Mangiante et Chantal Parpette (2004) soulignent dans leur ouvrage *Le*

Français sur objectif spécifique : de l'analyse des besoins à l'élaboration d'un cours les cinq étapes que tout enseignant doit suivre dans sa démarche de concevoir un parcours pédagogique de FOS. Nous allons mentionner ces phases, en accentuant les caractéristiques propres au français scientifique/technique.

La première étape est représentée par la demande de formation. Une institution propose des cours de langue étrangère, ayant un objectif précis, dans des conditions spécifiques : horaires, cours, travaux dirigés, salles, etc. Dans notre cas, l'institution, l'Université Technique de Cluj-Napoca, offre des travaux dirigés de français scientifique et technique aux étudiants inscrits en I^{ère} et II^{ème} année pour la plupart des facultés. Les étudiants s'inscrivent à ces cours en fonction de leur propre option. La raison pour laquelle l'université propose des cours de français peut être expliquée par une longue tradition, mais aussi par le fait que le marché industriel clujois a commencé depuis quelques années à prendre un grand essor et beaucoup d'investisseurs français et francophones demandent aux futurs ingénieurs des connaissances assez solides de français technique.

L'analyse des besoins des étudiants représente la deuxième étape. Celle-ci semble être la plus accablante pour l'enseignant. Sous la forme d'un remue-méninge, le professeur doit essayer d'inventorier les situations de communication que les étudiants peuvent rencontrer, de même que « les connaissances et les savoir-faire langagiers qu'ils auront à acquérir »[1] durant les cours de français technique. Cette analyse des besoins peut se faire en étudiant ce qu'on appelle « fişa disciplinei » (notre traduction : fiche de la discipline). Cette « fiche » peut représenter le point de départ pour déterminer les possibles interactions, les notions de grammaire, de lexique technique sur lesquelles il faut insister pendant les cours de FOS. Au début d'année universitaire, l'enseignant peut anticiper les possibles acquisitions de langue nécessaires aux futurs ingénieurs, en prenant en considération le fait que cette opération pourra toujours subir des modifications et ne sera jamais achevée. Pendant les classes de FOS, le concepteur de cours peut modifier ses parcours didactiques en fonction de la découverte des nouvelles situations de discours et des besoins des étudiants. L'enseignant doit donc s'adapter au niveau de la classe et tenir compte des opinions des étudiants et, au fur et à mesure qu'ils avancent dans l'enseignement, il peut modifier et ajuster les cours aux désirs des apprentants. Les étudiants seront ainsi les co-auteurs du cours et ils seront toujours au centre du processus d'enseignement/apprentissage, fait qui peut les motiver.

La troisième étape consiste dans la collection des données. L'enseignant réunit les besoins des étudiants collectés dans l'étape antérieure, tout en essayant d'entrer en contact avec les actions et les milieux concernés, de s'informer sur les échanges langagiers susceptibles à être rencontrés dans leurs futures professions, en recueillant le plus d'informations possibles. Le matériel le plus accessible pour un professeur de français scientifique et technique sera toujours représenté par les méthodes de français spécialisées sur ces domaines. Nous allons donner quelques exemples utiles pour les professeurs qui enseignent le FOS aux étudiants d'une université technique : *Réussir ses études d'ingénieur en français* (Jacqueline Tolas, Océane Gewirtz et Catherine Carras, PUG, 2014), *Sciences-techniques.com* (Zarha Lahmidi, CLE International, 2005) – utiles pour toutes les spécialisations de l'Université Technique de Cluj-Napoca, *Informatique.com* (Marc Oddou, CLE International, 2010) – utile pour les spécialisations de la Faculté de Génie Informatique, *Environnement.com* (Daniel Paris, Bruno Foltete Paris, CLE International, 2009) – utile pour les étudiants en Génie de l'Environnement. La liste de ces méthodes restera toujours ouverte, car on peut ajouter toujours d'autres méthodes ou manuels (même ceux de français langue maternelle), des articles, des modes d'emploi, etc. qui contiennent des documents (oraux et/ou écrits) extraits du domaine technique et transformés en matériel didactique. Ces documents pourront être collectés et adaptés à l'objectif du cours de français technique. À part ces ressources pédagogiques, on pourra toujours rencontrer sur Internet des sites utiles et des revues en ligne qui sont à la portée de tout le monde. Il y a des sites axés justement sur le domaine technique/scientifique. Une liste exhaustive de ces ressources électroniques est conçue sur le site www.le-fos.com et contient des manuels, des articles, des cédéroms, des revues, des dictionnaires et des sites Internet à la portée de tout enseignant de français scientifique et technique.

La quatrième étape est orientée vers l'analyse des données recueillies dans l'étape précédente. L'enseignant a la liberté de choisir le parcours pédagogique applicable au niveau de langue de ses étudiants. Il doit examiner les aspects grammaticaux, discursifs et pragmatiques des données et « s'interroger sur leurs contenus et leurs formes ».[2] Plusieurs réflexions et questions peuvent apparaître pendant cette activité. L'enseignant doit s'interroger sur la nature des activités à enseigner, sur les objectifs visés et sur la façon dont il va enseigner et concevoir ces activités pour aboutir aux buts proposés.

Pendant la dernière étape, l'enseignant de FOS réalise le bilan des données recueillies et élabore des activités didactiques. Il doit envisager des situations de communication authentique, des questions linguistiques à traiter, des aspects oraux et écrits à comprendre et à produire, pour que les étudiants puissent développer les quatre compétences globales stipulées par le Cadre Européen Commun de Référence pour les langues étrangères : compréhension écrite, compréhension orale, production écrite et production orale. La mise au point de ces démarches didactiques permettra aux étudiants de devenir des utilisateurs compétents de français technique dans les milieux professionnels. Il est conseillé que le professeur crée le plus d'activités didactiques possibles pour engendrer des formes de travail diverses : concevoir des discours oraux et écrits extraits d'une communication réelle, alterner les activités collectives avec le travail individuel, etc. Nous soulignons deux points très importants dont l'enseignant doit tenir compte avant l'élaboration de ses activités pédagogiques : l'analyse minutieuse des besoins des étudiants polytechniques et la portée, voire l'influence des activités proposées sur le discours du futur ingénieur.

Analyse des besoins des étudiants de l'UTCN

L'idée directrice de l'approche communicative positionne l'apprenant au centre du processus d'enseignement/apprentissage, c'est pourquoi nous considérons qu'une analyse des besoins des étudiants inscrits aux travaux dirigés de français scientifique et technique de l'Université Technique de Cluj-Napoca semble être appropriée, puisque dans cette étape il s'agit, en fait, d'inventorier les situations de communication possibles auxquelles peuvent s'exposer les ingénieurs à leurs futurs lieux de travail. Plus précisément, avant la conception du parcours didactique, l'enseignant doit s'interroger sur les paramètres de la situation de communication et essayer de répondre aux questions suivantes : Quelles sont les possibles situations que l'apprenant pourrait rencontrer dans son activité professionnelle ? À qui devra-il parler ou écrire ? Quels seront les sujets qu'il devra approcher ? De quel point de vue ? Qu'est-ce qu'il va lire, écrire ? etc. Les réponses à ces questions constitueront les hypothèses sur lesquelles l'enseignant pourra construire sa démarche pédagogique.

Tout professeur de français technique est à même d'imaginer des interactions qui ont lieu dans une entreprise de construction de machines, sur un chantier ou dans une entreprise d'IT (informatique). Dans la sélection de ces situations de communication, le concepteur de cours doit tenir compte du niveau de langue de ses étudiants ; il doit choisir des textes oraux et écrits accessibles de point de vue lexical pour qu'ils suscitent l'intérêt de ses apprenants et ne leur provoquent pas de d'ennui (à cause de leur complexité).

L'analyse des besoins se trouve dans un processus continu de transformation, elle est toujours en évolution, à cause de deux raisons citées par J.-M. Mangiante et Chantal Parpette[3] : 1) « la durée de formation » contrainte par les besoins identifiés et 2) « la demande de formation » limitée par les « règles » de l'institution où se déroulent les cours.

L'enseignant doit se servir dans l'analyse des besoins de tous les instruments possibles pour collecter les données nécessaires. Tout cela dépend de l'expérience professionnelle de l'enseignant (A-t-il déjà enseigné le français technique à des étudiants ?), des méthodes et des manuels de français existants (qui lui permettent de se faire une idée sur les actes de parole, les types de discours, etc.), du niveau de langue des étudiants (Sont-ils débutants ou avancés dans l'apprentissage de la langue française ?), leur connaissance d'autres langues étrangères (la connaissance de plusieurs langues étrangères constitue un atout), les connaissances des apprenants sur les situations cibles et sur les thèmes rencontrés dans le contexte professionnel.

Plusieurs éléments pourraient être considérés dans le choix des démarches didactiques aux cours de français scientifique et technique. C'est pourquoi, nous présenterons certains besoins des étudiants en génie informatique, inscrits aux travaux dirigés de français technique. Les besoins linguistiques des étudiants scientifiques peuvent être partagées en trois catégories, selon Simone Eurin Balmet et Martine Henao de Legge, avec quelques adaptations pour les futurs ingénieurs d'une université technique. Ainsi, nous dégagerons avec les deux auteurs susmentionnés « les besoins de communication générale », « les besoins d'informations spécifiques au monde » du travail et « les besoins de communication spécifique liés aux domaines »[4] et à leur futur statut.

Pour ce qui tient de besoins de communication générale, les apprenants doivent être capables de maîtriser les situations de communication les plus communes, rencontrées quotidiennement dans une entreprise française (ou francophone) ou lors d'un séjour de travail en France (ou dans tout autre pays francophone). Ils doivent acquérir les notions linguistiques, sociales, politiques, culturelles de ce pays-là, les savoirs et les savoir-faire nécessaires à l'adaptation à la vie dans ce pays : réserver une chambre d'hôtel, demander son chemin, réserver un vol, s'engager dans une conversation téléphonique, écrire un courriel sur des thèmes généraux, accueillir à l'aéroport, etc.

Les besoins d'informations propres au monde du travail dans une entreprise d'IT francophone peuvent se traduire par des acquis sur la hiérarchie et l'organisation des départements dans une entreprise d'informatique, l'organisation du temps de travail et les horaires des employés francophones, les tâches spécifiques d'un employé (par exemple d'un webmestre), la résolution des conflits de travail, la consultation des offres d'emploi, la rédaction d'un curriculum vitae, la réussite de l'entretien d'embauche, l'explication de ses motivations, la formulation des (bonnes) questions, la réalisation d'une présentation, etc.

Cependant, les étudiants ont besoin de communiquer sur des thèmes spécifiques aux domaines professionnels et à leur statut. Dans ces situations, le professeur doit créer des parcours pédagogiques pour que les futurs ingénieurs puissent se débrouiller dans la communication orale et écrite : s'engager dans une conversation avec un collègue de travail (ou avec le PDG) sur l'acquisition d'un nouveau système d'exploitation pour les ordinateurs d'une entreprise, lire et rédiger des consignes sur les périphériques d'entrée et/ou de sortie de l'ordinateur, lire des articles de spécialité, comprendre et/ou faire une présentation sur l'intelligence artificielle, écrire des courriels ou des lettres sur des sujets spécifiques (les tâches d'un technicien, d'un consultant), expliquer le fonctionnement d'un logiciel (de traitement de texte, par exemple), rédiger des notes de service (ex. : le fonctionnement d'un navigateur Web), etc.

Le traitement didactique des besoins de communication générale et des besoins d'informations propres au monde du travail n'engendre pas d'obstacles difficiles à surmonter pour un professeur de langue étrangère, mais – pour acquérir la maîtrise des situations de communication spécifique – les étudiants doivent être entraînés dans des situations réalistes, ce qui suppose de la part de l'enseignant un travail assidu de recherche de matériel pédagogique.

Conclusion

Si la différence entre le français général et le français sur objectifs spécifiques réside dans le fait qu'ils ont des programmes et des objectifs didactiques distincts, nous serons amenées à constater qu'ils peuvent aussi avoir des aspects communs, car il s'agit toujours d'une didactique fondée sur une analyse des besoins de communication des apprenants.

La nouvelle vague de l'approche communicative stipule que les besoins des apprenants de FLE se constituent autour des situations de la vie quotidienne, par l'utilisation des documents authentiques. Le FOS reprend cette idée et délimite plus strictement les besoins d'apprentissage sur des domaines distincts : scientifique et technique, juridique, administratif, économique, touristique, médical, etc.[5]

Notes

1 Jean-Marc Mangiante, Chantal Parpette, Le Français sur Objectif Spécifique : de l'analyse des besoins à l'élaboration d'un cours (Paris : Hachette, 2004), 8.

2 *Idem*.

3 *Ibidem*, 24.

4 Simone Eurin Balmet, Martine Henao de Legge, Pratiques du français scientifique (Paris : Hachette/AUPELF, 1992), 84.

5 Cet article a utilisé comme bibliographie les sources suivantes :

Jean-Pierre Cuq et Isabelle Gruca, *Cours de didactique du français langue étrangère et seconde* (Grenoble : PUG, 2002).

Simone Eurin Balmet, Martine Henao de Legge, *Pratiques du français scientifique* (Paris : Hachette/AUPELF, 1992).

Jean-Marc Mangiante, Chantal Parpette, *Le Français sur Objectif Spécifique : de l'analyse des besoins à l'élaboration d'un cours* (Paris : Hachette, 2004).

Jean-Marc Mangiante, Chantal Parpette, « Le Français sur Objectif Universitaire : de la maîtrise linguistique aux compétences universitaires », in *Synergies France*, revue en ligne, (no. 8, 2011), 115-134, consulté en ligne : https://gerflint.fr/Base/Monde8-T1/mangiante.pdf, le 25 janvier 2017.

Yolibeth Machado Key, « Le rôle de l'enseignement du Français de Spécialité dans une formation plurilingue », in *Synergies Venezuela*, revue en ligne, (no. 5, 2009-2010), 157-177, consulté en ligne : https://gerflint.fr/Base/venezuela5/9.pdf, le 25 janvier 2017.

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Music as Means of Communication

Denisa-Alexandra Ionescu *

The grounds for the stance taken in this study reside in the conception that communication is the use of symbols, while the essential act of thought is symbolization. What does music communicate, namely what is the meaning of music is a topic that has given rise to debates along the decades. We intend to show that, regardless of the differences between the way articulate language and music convey meaning, they have many common aspects the human being needs them both in his life. The fact that music is not as precise as language, is not a weakness, but its strength. This is what legitimises its entire scope and existence, namely to express the unspeakable. By means of the articulate language we have direct access to reality, to the material things that surround us, we can organise our lives, we are part of specific communities etc.

music; musical semiotics; language; meaning; feeling; symbol; communication.

It is common knowledge that communication plays an essential role in our lives – it functions as social cohesive, it connects people, it makes everything happen. In the opinion of many researchers communication, namely the power of speech, is what turned the human being into the lord of the earth. As a matter of fact, many scholars, Levi Strauss or Mircea Eliade to name but a few, have underlined the similarities of mythological constructions and of cosmogonical representations pertaining to ancestral communities located in different and remote geographical areas from one another. These commonalities resided in the fact that, according to all the mythological representations, the essence, the nucleus of mankind and of the world is of acoustic nature. Everything that exists and every human being, is the result of a Word, of a Logos, of some Sounds, of the language of Creation. Moreover, let us not forget that in ancient Greek philosophy Logos is the controlling principle in the universe.

If the power of speech is of such importance, the question rises naturally: what is communication? Or better yet: how do we communicate? A prevailing premise in the technical literature explaining the way we communicate is the

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use of symbols. The grounds for this hypothesis reside in considering that "the essential act of thought is symbolization"[1]. We can even consider it in terms of a basic need, which is certainly obvious only in man, the need of symbolization. "The symbol-making function is one of man's primary activities, like eating, looking, or moving about. It is the fundamental process of his mind, and goes on all the time"[2], whether he is aware of it or not. Due to his invention and use of the symbols, man is not isolated, he can be a part of the community and thus share their experience. At this point we should draw a clear line regarding the differences between *signs* and *symbols*. We use signs in order to "communicate" with animals as everything that can be transmitted through such process of communication refers to something immediately forthcoming. With people is different. To a human being we can transmit

> "things that we have perceived in the past, or even things that we can merely imagine by combining memories, things that might be in past or future experience (...) They [these signs] serve, rather, to let us develop a characteristic attitude toward objects in absentia, which is called thinking of or referring to what is not here. Signs used in this capacity are not symptoms of things, but symbols"[3].

Speech functions primarily as an instrument of social control resembling the cries of animals, but its representative function is what allowed a much greater degree of cooperation among individuals, and the focussing of personal attention on absent objects. "The passage from the sign-function of a word to its symbolic function is gradual, a result of social organization, an instrument that proves indispensable once it is discovered, and develops through successful use"[4]. Man is constantly harassed by information from the surrounding area – sounds from nature, sounds of other humans, visual elements etc. The material furnished by the senses is invariably wrought into symbols, which are our elementary ideas. Consequently, "speech is (...) a symbolic transformation of experiences"[5]. At the level of language we have the free, accomplished use of symbolism, the record of articulate conceptual thinking; without language there seems to be nothing like explicit thought whatever and this is the point of convergence for the triptych symbol – language – communication.

The process of communication is commonly defined as "a process by which information is exchanged between individuals through a common system of symbols, signs, or behaviour"[6]. For some decades now, researchers have become more and more interested in whether this definition applies to music as well: can we communicate by means of music? The oft-quoted poetical statement that "Music is the universal language of mankind"[7] is indicative of the communicative quality of music, and at the same time is indicative of the elusive and ambiguous nature of whatever it is that music communicates. Because music is a stimulus to our sense of hearing, it is clear that music can, and inevitably does, convey information. Communication also implies conveying a message which abounds in meaning. This is why in order to be able to answer the previous question we should first enquire whether music has meaning. We are dealing with a question that has captured the researchers' attention since the times when linguistics was just starting to develop and approaches to the study of language were flourishing. Along the decades, scholars have come to understand that the linguistic architecture of musical language is far more profound than the one of articulate language and they laid the foundations of a new field of research, musical semantics. Still,

> "One should not approach music with any preconceptions that the substance of music theory will look at all like linguistic theory. For example, whatever music may mean it is in no sense comparable to linguistic meaning; there are no musical phenomena comparable to sense and reference in language, or to such semantic judgments as synonymy, analyticity, and entailment. Likewise there are no substantive parallels between elements of musical structure and such syntactic categories as noun, verb, adjective, preposition, noun phrase, and verb phrase. (…) The fundamental concepts of musical structure must instead involve such factors as rhythmic and pitch organization, dynamic and timbral differentiation, and motivic-thematic processes. These factors and their interactions form intricate structures quite different from, but no less complex than, those of linguistic structure."[8]

Romanian composer and researcher Ovidiu Nemescu points, as far as articulate language is concerned, to an alienation of the sign in relation to the object. The unmotivated nature of the linguistic sign, conceived as a symbolic sign, is considered as an alienation of the process of communication in relation to the process of knowing. This estrangement involves the risk of a communication devoid of knowledge. The author

> "assigns the musical sign a totally different statute; in this case, an indicial or iconic type of motivation establishes a close connection between the sign and the object, consequently between communication and knowledge; due to such connection the musical sign displays a completely different organization compared to the sign pertaining to the articulate language"[9].

While in the case of natural language, it is only a matter of receiving the information / meaning transmitted within the communication process, in Nemescu's view in the case of music (or any other type of artistic language for that matter), the receiver partakes in the actual elaboration of the meanings. Basing his statement on the main streams of research in the technical literature (i.e. Saussure, Jakobson, Chomsky) and on the correlations each of the mentioned scholars referred to (namely *langue – parole, code – message, competence - performance*), Nemescu points, on the one hand, to the synchronic aspect of the linguistic system in its capacity of being permanent, and on the other hand to the diachronic aspect which is focused on movement, invention, ongoing creation within a language. It is this particular feature that brings to real creativity within the process of artistic activity. This brings us to a characteristic that natural language and music have in common: generativity, namely they both produce infinite pattern variety by finite means.

As mentioned previously, the concerns regarding the meaning of music, what it transmits, whether it communicates, have led to the emergence of a new field of research – musical semiotics - which delineates itself as a science that relates to the system of communication as its nucleus is the very process of meaning-making. Consequently,

> "semiotics aims to the study of musical signs in the core of everyday life, as well as to the analysis of the strategies by which musical signs are produced, the description of the message itself, its material substance and, last but not least, the analysis of the strategies by which musical signs are perceived"[10].

Compared to music, natural language represents an efficient and straightforward way of designating reality. In addition, its capacity of being easily accessible to every human being enabled it to monopolize most of the means by which humans express themselves thus playing a prime role in moulding human thought. Hence

> "articulate language is superior to other types of languages due to its capacity of comprising and, therefore, designating reality in its quantitative richness (...) mathematical language and, generally speaking, scientific language, is superior due to its capacity of capturing the essence of the universal reality; consequently, the artistic languages are superior to all the other types of languages due to their capacity of revealing the very substance and essence of the designated reality, even if not not from a quantitative point of view. The superiority of the artistic language resides in suggesting the intensity of the emotional experience, and not in the number of designated realities"[11].

This statement represents the point of convergence with Susanne Langer's conception regarding the meaning of music. She points out that "language is the only means of articulating thought, and everything which is not speakable thought, is feeling"[12]. If we consider a situation in which we say that we understand what another person is feeling, what we actually want to say is that we can imagine how that person might feel, i.e. sad or happy, excited or anxious etc. about something in particular. Nevertheless, this does not mean we have any real insight in the matter. Natural language is quite inadequate to articulate such a conception. "There is, however, a kind of symbolism peculiarly adapted to the explication of *unspeakable* things, though it lacks the cardinal virtue of language, which is denotation. The most highly developed type of such purely connotational semantic is music"[13]. Therefore, music can express the forms of vital experience which language is peculiarly unfit to convey, music being "a tonal analogue of emotive life"[14].

The times when music was considered just a pleasurable experience, a gratification of the senses, are long gone. Nowadays music is thought to be a significant phenomenon, an expressive form, but what sort of meaning does it express? As we have already indicated, music is preeminently non-representative and does not convey propositions, as literal symbols do. The artistic idea is always a deeper conception. "Music is an emotional catharsis and its essence is self-expression"[15]. The composer does not intend to convey his own feelings, but rather the way he envisions them and he aims to express what he knows *about* them, namely about the so-called *inner-life*. "A composer not only indicates, but articulates subtle complexes of feeling that language cannot even name, let alone set forth; he knows the forms of emotion and can handle them, *compose* them. We do not *compose* our exclamations and jitters"[16]. Therefore, music becomes a means of uttering ideas of human sensibility. Art, generally speaking, "is a symbolic presentation and not a copy of feeling"[17]. Thus, the meaning of music proves itself to be not a stimulus to evoke emotions, nor a signal to announce them; its emotional content is to be found in the same sense language has its conceptual content – symbolically. Furthermore, music does not trigger feelings, nor does it cure them; it is their logical expression. As we have previously indicated, music has not the characteristic properties of language – it does not have a specific reference, it does not regulate terms with fixed connotations into complex ones, etc. –, consequently music has no literal meaning, but it takes the form of a presentational symbol, thus illustrating emotive experience. Yet, these aspects do not have to be regarded as flaws, as shortcomings of music. As showed previously, this is what actually represents the strength of musical expressiveness: music articulates forms which language cannot set forth. "Because the forms of human feeling are much more congruent with musical forms than with the forms of language, music can reveal the nature of feelings with a detail and truth that language cannot approach"[18]. As a matter of fact, professionals warn us against trying to communicate – by means of the articulate language – what music wants to transmit. More precisely, they warn against the attempt of putting music into words "because in such case the words tend to destroy the magic, to desecrate the feelings, and to break the most delicate fabrics of the soul, which had taken this form just because they were incapable of formulation in words, images or ideas"[19].

Still, the meaning of music is much more volatile and shifting than the meaning conveyed through natural language, it is probably below the threshold of consciousness and it is definitely outside the reach of discursive thinking. Every composer reproduces in his works, more or less consciously, specific patterns, behaviours pertaining to his social background. These aspects may and should be easily perceived by the audience and interpreted as such. Nevertheless, music has a much more personal level of interpretation, as well. The responses to the musical sign may be personal and associative, may evoke intimate experiences, memories, facts of life in the mind of each particular subject. Thus, the interpretation of the musical sign at a personal level, in the light of one's own experience, may lead to different meanings compared to the common ones. We should also point out that the process of decoding the musical sign is conditioned by the subject's skill to grasp or assign meaning, this ability being determined by his own dispositions, social and educational background, historic and geographical framing etc.

One last aspect that we want to illustrate as being in close connection to the triptych meaning – music – language is the relation of music to narrative. As previously illustrated, the meaning of music is to express feelings. Still,

> "feelings revealed in music are essentially not the passion, love or longing of such-and-such an individual, inviting us to put ourselves in that individual's place, but are presented directly to our understanding, that we may grasp, realize, comprehend these feelings, without pretending to have them or imputing them to anyone else. Just as words can describe events we have not witnessed, places and things we have not seen, so music can present emotions and moods we have not felt, passions we did not know before"[20].

This is actually one of the reasons for which we read or listen to music. To be able to enter a realm, an universe of experiences, situations, phenomena we might have or might have not experienced. Either way, we want to be confronted with them, we want to feel what maybe we have or have not already felt. We want to reiterate some aspects of our own inner-life, or we want to experience something unprecedented. Yet, the point of convergence for music and narrative goes beyond what has been delineated in the lines above. Aldous Huxley, a writer who has been greatly influenced by music (by his love for music, but also by his connections and experience among musicians), refers to an interesting concept:

> "The musicalization of fiction. Not in the symbolist way, by subordinating sense to sound. (...). But on a large scale, in the construction. Meditate on Beethoven. The changes of moods, the abrupt transitions. (...) More interesting still the modulations, not merely from one key to another, but from mood to mood. A theme is stated, then developed, pushed out of shape, imperceptibly deformed, until, though still recognizably the same, it has become quite different. In sets of variations the process is carried a step further. Those incredible Diabelli variations, for example. The whole range of thought and feeling, yet all in organic relation to a ridiculous little waltz tune. Get this into a novel. How? The abrupt transitions are easy enough. All you need is a sufficiency of characters and parallel, contrapuntal plots. (...) More interesting, the modulations and variations are also more difficult. A novelist modulates by reduplicating situations and characters. He shows several people falling in love, or dying, or praying in different ways. (...) In this way you can modulate through all the aspects of your theme, you can write variations in any number of different moods."[21]

Thus Huxley illustrates how musical techniques can be applied and taken advantage of in order to write narrative. It is like a recipe that he has successfully made us of and recommends to other writers, as well. Both fields (music and literature) shall benefit from it. But the true beneficiaries shall be the listeners and the readers, the audience of a complex work of art.

In conclusion, one cannot be naïve and expect music to communicate to us in the way natural language does. As mentioned above, the fact that music is not as precise as language, is not a weakness, but its strength. This is what legitimises its entire scope and existence, namely to express the unexpressed or, as scholars put it, the *unspeakable*. By means of the articulate language we have direct access to reality, to the material things that surround us, we can organise our lives, we are part of specific communities etc. Through music we reach the immaterial, the spiritual side of the human being, his inner-life. “The import of an art symbol cannot be built up like the meaning of a discourse, but must be seen *in toto* first; that is, the *understanding* of a work of art begins with an intuition of the whole presented feeling. Contemplation then gradually reveals the complexities of the piece, and of its import. In discourse, meaning is synthetically construed by a succession of intuitions; but in art the complex whole is seen or anticipated first”[22]. Words give the illusion of some precise meanings although these meanings are, in reality, nothing more than those of these very words themselves, and what is aimed at are things which are felt emotionally and therefore cannot be conceptualized.

Notes

1 Ritchie, D. A., *The Natural History of the Mind* (London: Longmans, Green & Co., 1936), 278-279.

2 Langer, Susanne K., *Philosophy in a New Key* (New York: The New American Library, 1954), 32.

3 Id. ii, 24.

4 *Ibid*. ii, 25.

5 *Ibid*. ii, 35.

6 The Merriam-Webster Dictionary New Edition (Merriam-Webster Inc., 2016).

7 Longfellow, Henry Wadsworth, *Outre-Mer: A Pilgrimage Beyond the Sea* (New York: Harper & Brothers, 1835), 57.

8 Lerdahl, Fred.; Jackendoff, Ray S., *A Generative Theory of Tonal Music* (Cambridge: MIT Press, 1996), 5.

9 Nemescu, Ovidiu, *Capacitățile semantice ale muzicii* (București: Editura Muzicală, 1983), 4.

10 Id. iv

11 *Ibid*. iv

12 *Ibid* iii.

13 Id. vii

14 Langer, Susanne K., *Feeling and Form A Theory of Art* (New York: Charles Scribner's Sons, 1953), 27.

15 *Ibid*. ii, 174.

16 *Ibid*. ii, 180.

17 Id. xiv, 373.

18 *Ibid*. ii, 191.

19 Liszt, Franz, *The Collected Writings of Franz Liszt* (Plymouth: Scarecrow Press, Inc., 2012), 127.

20 *Ibid*. ii, 180.

21 Huxley, Aldous, *Point Counter Point* (London: Dalkey Archive Press, 1996), 202.

22 *Ibid*. xiv, 379.

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Report on the papers presented at LSP Teaching Section of the conference "Politeness in the public sphere", organized by the Department of Modern Languages and Business Communication, Faculty of Economics and Business Administration, Cluj-Napoca, 2017

Diana Sopon *

This paper presents the most important aspects emphasized and brought up for discussion at *Language for Specific Purposes Teaching* Section of the Conference *Politeness in Public Sphere* that took place at the Department of Modern Languages and Business Communication on the 10th of February 2017.

report; LSP teaching; new approaches; methods; strategies; politeness paradigm; critical thinking; competency; performance; communication; meta-cognition.

The first paper in this section was *La perception de la politesse et de l'impolitesse de l'enseignant par l'étudiant d'aujourd'hui*. The author, Sergiu Zăgan, disclosed an up-to-date issue related to the problems of polite teacher-addressing to and teacher-relating with university students. With this regard, he had achieved a survey involving 286 persons meant to identify the actual state of the problem in a Romanian university. The outcome of the study traced out the practices considered as being polite and impolite by the Romanian students. The author provided some explanatory assertions regarding the results of the survey, taking into consideration the Romanian linguistic reality of two addressing pronouns, *tu* versus *dumneavoastră*. He also offered some recommendations in order to improve the praxis, suggesting that the existence of written rules with respect to this topic in the Ethical Code of the University would be beneficial for the context.

The second paper, *Comment envisager le paradigme de la politesse en contexte d'einsegnement/apprentissage du français médical? Étude de cas: le Manuel de la langue française pour les sciences et les métiers de la santé,* presented by Anamaria

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Marc, brought new impetus into the paradigm of cultural mediation, an inherent element to our present-day perception and assimilation of alterity. The purpose of the research was to give an overview of the role of this component in the elaboration of FSP resources. More specifically, the author intended to focus on the *Manuel de langue française pour les sciences et les métiers de la santé* [*French for Science and Health care Sector*] in order to examine the ways in which politeness is showcased as a vector of instructional materials design and, consequently, of the process of living language teaching/learning.

Another paper brought to attention in this section, *Cultivating critical thinking and linguistic transparency through processing case studies*, highlighted a personal approach to the idea of linguistic transparency. The author, Emilia Plăcintar, intended the study as an argument for the conception of a curriculum that will cultivate accountability for transparent and coherent communication in business. Theoretically, it is supported by the principles of the case method and Paul-Elder's (2008) critical thinking framework. Linguistic transparency serves as an important tool in achieving the goals of processing case studies by applying the concepts of critical thinking. The study offers some clues to concise writing by referring to instances of incoherence, ambiguity and redundancy in a sample of problem-solution reports produced by final year undergraduate students of business communication.

The fourth paper presented and discussed in the *Meta-cognition and LSP Teaching Today* conference was a round-up of the most important meta-cognitive strategies employed in LSP teaching in the last decades. By choosing to take into consideration three of the most relevant models of meta-cognitive startegies, Diana Sopon, the author of the paper, emphasized the role of these strategies and the advantages they bring about in different stages of the teaching process. She was interested in pointing out that the purpose of these strategies nowadays is to determine a shift from teacher-centered teaching to student-centered teaching, to increase students' learning autonomy and life-long learning and also to improve all the language skills (reading, writing, listening, speaking).

The fifth paper in this section belongs to Eugenia Irimiaș, who presented a topic related to the differences between linguistic competence and performance. The aim of her paper, *Achieving Performance through Communication*, was to analyse language proficiency by taking into account master students' competence versus performance. In her work, she attempted to offer an answer to some questions like: can we really evaluate and know if our students are able to use their language in real-life, authentic situations, are they indeed competent in the target language, can we assess their competency by taking into account their performance or is this performance an accurate measure of what students actually know? The author provided answers to these questions, pointing out that performance is a reflexion of competency.

The aim of the last paper presented in this section, *Music as a Means of Communication*, was to describe music and language as meaning conveyors in a parallel manner. The author, Denisa Ionescu, asserted that the grounds for the stance taken her study resided in the conception that communication is the use of symbols, while the essential act of thought is symbolization. She reiterated the problem of what music communicates and what the meaning of music is as a topic that has given rise to debates along decades. Her purpose was to show that regardless of the differences between the way articulate language and music convey meaning, they have many common aspects a human being needs in his life. The fact that music is not as precise as language is not a weakness, but a strength. This is what legitimises its entire scope and existence, namely to express the unspeakable. The author showed that by means of the articulate language we have direct access to reality, to the material things that surround us, we can organise our lives, we are part of specific communities.

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Romanian as a Foreign Language

New Tools for Assessing Communication Skills in the Romanian Language

Elena Platon *
Translated by Zoica Balaban

The present paper is a dissemination of the results of the EVRO project, *Improving teaching staff teaching Romanian language in pre-university education in assessing the Communication skills of Students* (POSDRU / 157 / 1.3 / S / 133900), carried out during 2014-2015 at the Department of Romanian Language, Culture and Civilization (DLCCR) of the Faculty of Letters within Babeş-Bolyai University in Cluj-Napoca. Since this project has developed a number of tools for assessing communication skills in Romanian, we consider it appropriate to present them succinctly so as to become accessible to a broader and diversified category of specialists.

evaluation; self-evaluation; inter-evaluation sheets; grids; evaluation scenarios; Romanian language tests; graphic organizers.

Introduction

We present some of the results obtained within the EVRO project, *Improving Teaching Staff Teaching Romanian Language in Pre-University Education in Assessing the Communication Skills of Students* (POSDRU / 157 / 1.3 / S / 133900) 2015 at the Department of Romanian Language, Culture and Civilization (DLCCR) of the Faculty of Letters within Babeş-Bolyai University in Cluj-Napoca. The reason we focused on the "evaluation" segment of the didactic process was the fact that, as a rule, most of the training programs for teaching staff involved in the teaching of Romanian as a foreign / non-native / native language (RLS / RLNM / RLM) emphasize the teaching side, visibly neglecting the assessment component. In addition, since 2002, UBB has become an observer member of the

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Language Testing Association in Europe (ALTE), and so DLCCR members have capitalized on ALTE meetings to find out about the most appropriate methods and tools to ensure objectivity and standardization of the evaluation process in the case of Romanian language. The documentation on the latest theories in the international academic environment and the experience of designing the RLS tests encouraged us to initiate firstly a European-funded project to improve the teaching staff teaching RLNM in pre-university education in three development areas of Romania (West, Northwest and Center), which was very successful in 2010-2014. Within the RLNM project entitled *Improving the teaching staff in pre-university education teaching Romanian language to the national minorities* (POSDRU 87 / 1.3 / S / 63909), six training courses were developed for the training of teachers in RLNM teaching / evaluation, three of them were exclusively focused on the evaluation process.[1] The three volumes were organized according to the educational cycle that was the subject of our study (P4, intended for the primary cycle, P5, secondary cycle, and P6, high school education). Each of them contains a general overview on the specificity of the RLNM assessment process at the relevant level of education (definition of the evaluation, classical and modern approaches, assessment functions, evaluation stages, evaluation types and the impact of evaluation on teaching and learning processes - feedback and washback etc.). Also, special chapters were devoted to assessing each of the competences (receiving of the oral / written message, producing the oral / written message, linguistic competence - grammar and vocabulary), the descriptors of the Common European Framework of Reference for Languages (CECR), in order to familiarize the pre-university teachers with this important document. The chapters also described the process of testing, insisting on the stages of their production, but also on the actual production of the tests - specifications, instructions, items, etc., concepts such as the validity, reliability and objectivity of tests have been clarified, the principles of testing standardization and the use of test self-evaluation grids have been set, providing extensive lists of types of exercises suitable for assessing each skill.[2] A useful chapter in developing the critical and autocratic awareness of RLNM teachers was the analysis of the evaluation exercises from the course book, followed by the presentation of alternative evaluation tools for the units subject to the analysis. Last but not least, each volume contains a special chapter designed for the evaluation of oral and written productions of pupils for whom Romanian is not a native language, in which the evaluation criteria and the way of building the scoring scales of the productions[3] were presented. In the last part, the emphasis has shifted on the factors involved in the evaluation process (candidates and evaluators)[4], emphasizing the role of the *benchmarking* process in standardizing the recording of pupils' oral and written productions.[5]

The need to develop new evaluation tools

Based on the experience of the RLNM project and the fact that most of the participants to the training considered that many of the principles and tools created could be successfully adapted to the assessment of the native speakers' communication skills, we initiated a second project, focused, this time, exclusively on the evaluation process. Prior to starting the curriculum development process and the materials required for teacher training courses across Romania, a *Needs Analysis* was conducted, which revealed some crucial aspects in the design of training programs based on a questionnaire. From the answers to this questionnaire we will select those that seemed to be representative to us. First of all, the majority of respondents (teachers with experience in teaching Romanian language and literature in pre-university education) have signaled the imbalance between the attention paid to the evaluation in teacher education process compared to teaching, both at bachelor level and in other continuous training courses. Equally, favouring the theoretical knowledge about evaluation with a very general character has been fined, insisting on the inappropriate and disfunctional nature of the assessment tools made available by the institutions responsible for national evaluations (grids and correction scales). Also, an unbalanced assessment of communication skills was reported. Thus, in the case of oral reception competence, it was noted that, in reality, it has never been evaluated in the class according to international standards in the field of language teaching, as it is not taught either: "... only oral production (not oral reception, n.n) occurs at the end of secondary education through an exercise of expressing the opinion. Such exercises exist during the high school years in the learning sequences, but most course books do not indicate how to solve the task, if an oral or a written answer is expected"[6].

This was not a surprise to us, given the testimonies of the RLNM project participants in the evaluation workshops, but also the general tendency to marginalize the oral in the practice of teaching and to treat it with a certain lack of seriousness, probably derived from its equation to everything that is *spontaneous, popular* or *familiar*. Some authors, such as, for example, Blanche-Benveniste, analyzing the most widespread myths that maintain the oral restraint, have come to the conclusion that it is the object of *"fantastic, ideological representations,"* which sometimes it is valued, being considered, *"the place of authenticity, conviviality, creativity"* and sometimes it sends it in a non-formal way to the territories of derision, as a *"place of relaxation and approximation"* or as *a "sum of mistakes and miscarriages"*[7]. However, the answers to the needs analysis questionnaires revealed even more worrying trends: that in the Romanian educational system, the competence of producing the oral message is a real troublesome point, both for RLS / RLNM and RLM . Rarely, oral expression is an object of research, and rarely it becomes a teaching subject, to be systematically and rigorously taught / evaluated, according to unitary and firm criteria.

Such a situation is explained by a complex of factors. We can say that in the Romanian environment the oral has really entered the stage with the imposition of speech assessment in the examinations for the granting of an internationally recognized linguistic certificate (in the case of RLS) and with the introduction of the "oral test" to the baccalaureate (in the case of RLM). Despite being aware of the need to evaluate and speak, teachers still show some reluctance, motivating that they can not provide a satisfactory degree of objectivity in the speech evaluation. Not once, it is stated that this ability "*can not be evaluated*", as it "*can not be objectively marked*"[8]. Also, a certain level of ignorance must be considered regarding the specificity of this competence, the evaluation of which is often confused with *the oral evaluation of knowledge on a particular subject.*[9] The solutions proposed over time to increase the level of objectivity of this process (but also to encourage its actual achievement, given that, at the level of the entire Romanian education system, one can say that the written competences are on the 1st position[10]) were among the most diverse and, in general, resulted from ideological rather than scientific reasons, answering directly to the trends in international policies. For example, in the case of RLS, the solution for "objectivity", proposed by the special minister's order11, was that of imposing an "external evaluation" which, assuming the risk of violation of university autonomy, required the inclusion of a member belonging to other institutions in the examining board. We have mentioned this measure to demonstrate the authorities' confusion regarding the most appropriate means of ensuring the objectivity of the evaluation process and the lack of concern for designing other mechanisms, more complex and more efficient capable of regulating the evaluation process, such as the development of standardized evaluation instruments and teachers' training for using them correctly and efficiently, this being the only way they would really have the chance to become good evaluators.

As far as RLM is concerned, we can say that there was a much more prominent interest in imposing rules on the oral assessment of the national baccalaureate exam. Thus, we find out that, paradoxically, although effective speech, as defined in the literature, is seldom taught during the didactic process[12] - probably because of the widespread conviction that, in the case of natives, it is learned "naturally", "by itself"- it was included, however, in the final evaluation. This decision reflects, according to the opinion of the pre-university colleagues, that the importance of assessing the competence to produce an oral message "was attained at the level of the decisional bodies in the Romanian educational system"[13]. The intervention of the authorities was not limited to the recognition of the necessity of speech assessment, but based on the premise of the existence of three essential categories of users: *medium, advanced* and *experienced user*, even a working instrument, called the *Grid of Descriptors of Oral Communication Competence in the Mother Tongue*[14], has been proposed and which currently functions as a rating and a grading scale. It is totally useless to discuss here the qualitative aspects of this instrument, such as the too general character of the descriptors, totally irrelevant from our point of view so that we can correctly differentiate between the "best" (experienced) user and the " weak "(called ... advanced). We will not insist on the confusion about the specificity of this competence (one of the criteria for the evaluation of speech being "the understanding of the text (written text n.n)", which led to the selection of the descriptors according to the *reading* part for defining the *speaking* part. We have to mention the fact that the grid's authors consider as a relevant and sufficiently convincing sign of the ability to comprehend a written message (in a speaking exam, which should mark the entry into "maturity" of the student) the student's ability to read "correctly and cursively" a given text (specific skill, in our view, to the post-secondary literacy phase in the primary school, somewhere at the end of the second grade.) Despite all these shortcomings, it is worth mentioning the fact that we have become aware of the need to provide evaluators with a speaking evaluation instrument.

Ironically, however, this grid, designed without sufficient consultation and exploitation of the theoretical studies on the assessment of oral competence, has come to be responsible for treating lightly the oral proof of the baccalaureate by all the actors involved - teachers, pupils and parents who treat it as "mild" and insignificant. But the situation is not as dramatic as it may be. We affirm this by thinking of the teachers who were willing to answer the EVRO questionnaire: "Why should I / we need a training course related to the assessment of pupils' oral competences in Romanian?" They have shown maximum lucidity in the arguments put forward in favor of organizing such a course, underlining, with little variation, the same basic needs, which denotes the full awareness of the need for effective evaluation tools to effectively support the evaluation process: "the need for detailed descriptors for the evaluation of oral productions; the lack of evaluation indices for producing or receiving the oral / written message specifically for native speakers, respectively, for non-natives; lack of models for interpretation of oral / written evaluation results; lack of models for "improving" the poor results after the oral / written evaluation; the need for improved "stepping stones" for oral / written language deficiencies in lyceum; the need for evaluation criteria for case studies / debates"[15].

Other responses strongly discard the lack of a systematic assessment of oral competencies, pointing out that these skills are "not explicitly assessed", and are probably considered "not to raise issues of production or reception,"[16] but also the lack of evaluation process standardization, where intuition and holistic approach prevail. All these observations entitle us to assert that the transformation of the oral into a legitimate object of assessment is not an easy task and that, in order to make the oral evaluation more didactic, it is required, first of all, to be well known, so that later on, based on its features, appropriate and efficient evaluation tools to be designed. These reasons underpin the achievement, within the EVRO project, of more than 100 audio-video materials, accompanied by the related work sheets, which can be accessed free of charge[17] by those who want to attach greater importance to the teaching / evaluation of oral skills in the teaching process. And in the case of written skills, the need for appropriate evaluation tools has been identified, which is why the main concern was to assist teachers with as many tools of this type as possible for all communication skills, which we will present shortly in the next subchapter.

Evaluation tools developed within the EVRO project

We will not repeat here the content of theoretical chapters on the specificity of the assessment of each communication competence drafted and published in the volumes elaborated in EVRO but we will focus on the new tools available for free to pre-university teachers and all those interested in evaluating in a standardized and objective way. In this case, there are also six volumes for oral (P1, P2) and written (P3, P4) communication skills, but also for linguistic competence (grammar and vocabulary - P5, P6)[18]. Practically, each of these volumes contains an extended section of Appendices, where the tools that can be used in the process of assessing pupils' communication skills in Romanian are grouped together. For example, in P1 and P2 volumes, designed to evaluate oral competences, we find lists of types of texts recommended to be used to evaluate listening, as well as the types of speech (monologue and dialogue) that are required to be produced in speech, as well as a general listening grid (*Native listening skills* - CAN), which has been the essential point of reference for making the *Grid on Levels*. The latter contains detailed descriptors for each criterion and for each of the three levels of competence on a scale of one to five. Such grids were designed for speaking, reading and writing, but also for linguistic competence. Equally, evaluation sheets were developed for each competence, for the 2nd, 4th, 6th, 8th, 10th and 12th grades, as well as inter-assessment sheets or self-evaluation, that students can use to reflect on the criteria they will be graded for, but also to practice their "expert-assessor" skills from now on. Another important category of evaluation tools is represented by the Graphic Organizers, designed to contribute to a better memorization of the information in the listened / read text or the newly learned words. These can be successfully used especially in formative assessment, but also in the teaching process. Also for the good progress of the evaluation during the course models of formative evaluation scenarios were proposed, for each of the above mentioned classes and for each competence. These were designed in accordance with the *Core Inventory for General English* model developed by *Equals* and the *British Council* to make language teachers aware of the *Common European Framework of Reference for Languages* (CECR) so that they can relate themes to be taught with the skills and activities described in the CECR.

The major objective was to support teachers in the process of linking all the didactic activities projected to everyday life, thus demonstrating the usefulness and relevance of the taught content. Considering that, through this type of scenario, a representative context for simulating real communication situations by students is built, the degree of authenticity of the exercises and activities proposed is much higher, showing that the scenario involves a different kind of space in which a clear answer is given to the question *"How can one do something in the target language?"*, by solving tasks with a strong practical character. Although, in the EVRO project the accent fell on the assessment of the Romanian language as a native language (RLM) and not as a foreign language (RLS), it was chosen to adopt and adapt this scenario model, convinced that the basic principles regarding the manner of correlation of didactic activities with real life are also welcome in the case of teaching / evaluating the mother tongue, which has to take full advantage of the results of the foreign language research, very dynamic and increasingly applied in recent decades. The scenario models we present have the role of instructing teachers to formulate work tasks based on the type of selected text (in the case of listening and reading) - the one who should actually dictate the type of exercise - or the type of speech / text to be produced (in case of speech and writing). It also draws attention to the need to take into account the field and context of communication, but also the purpose for which a text is read - respectively, a type of speech / text is produced - so that teachers to be fully aware of the skills to be developed in conjunction with these elements.

Scenarios will, of course, be precious work tools that can be transferred directly to the student desks, but also models whereby teachers will be able to design and develop similar assessment scenarios, depending on the objectives pursued. Last but not least, for all competencies, we propose models of test sections for each of the above-mentioned classes and for the assessment of each skill.

Beyond all these tools, however, throughout the whole process of training, we aim to sensitize teachers about the fact that both speaking and writing should be seen in their quality of processes, not as simple products. Which would mean that we need to achieve not only a final assessment of the oral test at the baccalaureate, but a systematic, formative evaluation of student productions at different moments of learning, even an analysis of the recordings of these productions, taken together with students, to make them aware of any shortcomings and to look for ways of improving performance. We also realized that teachers should learn to listen to oral productions and read written productions. Of course, we are thinking of an informed listening / reading guided by the information about the specificity of the oral message (not to evaluate the oral according to the criteria used in writing, as it happens most often) and writing according to the criteria and the descriptors in the grids provided, followed by a well-grounded analysis in order to make the final decision on the appropriate score. But just as important was the fact that one's own assessment judgment made on the basis of these instruments was compared to that carried out by other evaluators, guaranteeing a fair, as objective and as standardized assessment as possible. These comparisons were made in the framework of benchmarking workshops organized during the project, which demonstrated how effective the use of assessment tools is to reduce the scoring differences that occur in the assessment of students' oral and written productions. We do not insist on how this experiment was carried out, as we designed a special study to this problem.[19] We will present a brief description of it and the presentation of the conclusions reached.

Demonstrating the effectiveness of these tools in benchmarking workshops

Taking into account the results of the *Needs Analysis*, the conclusions with the debates with the pre-university colleagues in the two projects, and the inoperative nature of the oral competence assessment scale used in the baccalaureate, a simple experiment was carried out within the EVRO project, to observe the changes that occurred during the three stages in the way teachers evaluate. We will exemplify with P2.

In the first phase, the participants in the training courses were provided with some pupils' oral productions, recorded audio-video (both monologue and dialogue) obtained from the same test.[20] These productions were individually marked in online courses on the project platform, based on intuition and classroom evaluation experience, but without any other evaluation tool. The role of these evaluations was to diagnose the way teachers worked in the awarding of grades, about which we found out more based on the completed *evidence sheets* for each of the four evaluated speakers.

In the second stage, the learners completed other evaluation sheets for the same students, based on the *CVN: Native Speaking Skills*,[21] where the skills that secondary and high school students should have, are presented. In the last step, a third evaluation of the same oral productions was made, this time, in a face-to-face meeting, based on a more detailed grid scale, containing clear criteria and detailed descriptors.[22] The judgments and decisions were confronted with those of their group colleagues at a *benchmarking* workshop where scores were compared on the same oral production by different evaluators, trying to reach a consensus on the final mark. We show below the table model used in these workshops to evaluate an oral production:

Elevul 1: MESESAN DARIA

CONȚINUT	COMPLEXITATE ȘI ACURATEȚE GRAMATICALĂ	FLUENȚĂ ȘI COERENȚĂ	EFICIENȚA COMUNICĂRII
0 1 2 3 4 5	0 1 2 3 4 5	0 1 2 3 4 5	0 1 2 3 4 5
- acoperă în mare măsură temele în discuție date; - contribuțiile comunicative ale elevului sunt de cele mai multe ori relevante și eficiente; - funcțiile comunicative sunt bine reprezentate.	- pronunță aproape fără dificultate toate sunetele limbii române; - folosește corect cuvinte și expresii variate cu caracter general și familiar utilizând aproape tot timpul relații în organizarea mesajului oral.	- produce enunțuri complete, închizând aproape întotdeauna frazele începute; - ritmul vorbirii este de cele mai multe ori adecvat; - debitul verbal este de cele mai multe ori adecvat situației de comunicare	- participă fără mari dificultăți la interacțiuni complexe; - inițiază și încheie conversația folosind formulele specifice pe care le folosește aproape tot timpul natural.

Table 1: Assessment of oral productions[23]

Given that the resulting material is extremely large, we can not make an in-depth analysis of the results of these experiments, which would involve statistical interpretations (the number of participants being hundreds of participants). However, we can state that throughout the three stages, teachers have evolved from an impressionist evaluation mode, where the judgments were vague and rather inconsistent, towards solid argumentation, based on descriptors in the grids, proving that, both the effectiveness of the evaluation tools used and the workshop in the standardization of the pupils' performance score are being used. As a means of defining and identifying best practice in the field, benchmarking workshops have shown that it is possible to improve the quality of the evaluation process by improving, indirectly, student performance by finding common solutions to the problems identified in the workshops. If the assessment of the oral competence does not indicate the shortcomings and does not propose solutions for their elimination, in order to influence the students' progress and to measure it, the meaning of its realization remains difficult to identify and is therefore, useless.

Conclusions

The experience of evaluating oral and written productions within the EVRO project has shown us that in order to be able to talk about the professionalization of the productive skills evaluating process, it is necessary for the evaluating teachers to take several steps, namely: a minimum documentation on the specificity of competencies to produce the oral / written message in order to understand the mechanisms that govern them, in all their complexity; careful analysis of the criteria and descriptors in the evaluation grids developed according to the specificity of each competence; listening / orientated viewing of samples of oral productions, respectively reading of samples of representative productions for each grade in the Romanian system (from 5 to 10) so as to identify the appropriate descriptors in the grid that justify the score given by the experts (in this way, each evaluator would have as a point of reference such ideal productions, relevant to the score on which most of the evaluating experts agreed, not the production of *the former pupil of grade 10, from city x or generation y*) ; participating in several benchmarking workshops and evaluating many oral / written productions by comparing them to model productions, so that we could make an accurate and objective reporting according to the descriptors in the grids; comparing grades with those of other colleagues participating in the workshop; discussing the main differences to reach consensus; bringing suggestions for improving grids. In a nutshell, for a real professionalization of the evaluating process, it is mandatory for the teachers to become experts both in the evaluating process and the teaching one. Moreover, it would be desirable for the teachers to benefit from professional assessing tools, but, more than that, to be trained in order to be sure that they use correctly and efficiently these instruments.

Notes

1 The three volumesc were published in 2011 at Casa Cărții de Știință Publishing House Cluj-Napoca and were coordinated by Elena Platon and Dina Vîlcu: *Procesul de evaluare a limbii române ca limbă nematernă (RLNM) la ciclul primar. RLNM: P4 – ciclul primar*; *Procesul de evaluare a limbii române ca limbă nematernă (RLNM) la ciclul gimnazial. RLNM: P5 – ciclul gimnazial*; *Procesul de evaluare a limbii române ca limbă nematernă (RLNM) la ciclul liceal. RLNM: P6 – ciclul liceal*.

2 Examples from p. 4, quoted above. See p. 132-159.

3 *Ibidem*, p. 252-263.

4 *Ibidem*, p. 269-278.

5 *Ibidem*, p. 266-267.

6 Answer provided by Anca Ursa, former teacher at ”Gheorghe Șincai” Highschool from Cluj-Napoca.

7 A*pud* Elisabeth Nonnon, *L'enseignement de l'oral et les interactions verbales en classe: champs de référence et problématiques - Aperçu des ressourcesen langue française*, în „Revue française de pédagogie", vol. 129, nr. 1, 1999, p. 94.

8 Opinion expressed by teachers from the pre-university system regarding the assessment debates organized within the training courses from RLNM and EVRO.

9 Answer to the questionnaire for the *Needs Analysis* within EVRO:"The competence of producing oral messages is misconfused with the answers given by pupils when they are evaluated and provides only knowledge"(Emilia Oltean, teacher at Petru Maior Highschool, Gherla).

10 We select only two of the answers to this question in the questionnaire mentioned under Note 9: "The evaluation takes the form of the written test in more than 90% of the cases" or "For most of the time, the evaluation only covers the competence of receiving the written message and producing a text about the literary text " (Emilia Oltean, teacher at "Petru Maior" Theoretical High School, Gherla).

11 This is the controversial Order of the Minister, no. 4096, issued on 09.06.2016, regarding the final evaluation of the Romanian language communication skills of students in the preparatory year by an institution other than the university that organized the program, abrogated on 28.07.2016 and re-issued by the same minister who abolished him a few months ago, on December 22, 2016, known as OM no. 6156.

12 Anca Ursa, who signals the ambiguity of the few exercises centered on the formation of the oral language competence in school textbooks: *„doar producerea orală (nu și receptarea orală, n.n.) apare la sfârșitul învățământului secundar printr-un exercițiu de exprimare a opiniei. Astfel de exerciții există pe parcursul anilor de liceu, în secvențele de învățare, dar cele mai multe manuale nu indică modalitatea de rezolvare a sarcinilor, dacă se așteaptă un răspuns oral sau scris"*.

13 Emilia Oltean, *Evaluarea competenței de producere a mesajului oral – vorbirea, în* Elena Platon, Dina Vîlcu (coord.), *Procesul de evaluare a limbii române ca limbă nematernă (RLNM) la ciclul liceal. RLNM: P6 – ciclul liceal*, Editura Casa Cărții de Știință, Cluj-Napoca, p. 109.

14 Available at:
http://www.calificativ.ro/Grila_descriptorilor_competentelor_de_comunicare_orala_in_limba_matern-a35478.html.

15 Answers provided by Mihaela Bodean, teacher at ”*Báthory* István” Highschool, Cluj-Napoca

16 Answers provided by Claudia Chircu, teacher at Şcoala ”Horea”, Cluj-Napoca.

17 Free access at*http://video.elearning.ubbcluj.ro*.

18 Elena Platon (coord.), Lavinia Vasiu, Elena Păcurar, *Evaluarea competenţelor de comunicare orală* în *limba română - învăţământul primar (EVRO- P1);*Elena Platon (coord.), Veronica Manole, Cristina Varga, Andrei Lazăr, *Evaluarea competenţelor de comunicare orală* în *limba română - învăţământul secundar (EVRO-P2);* Elena Platon (coord.), IoanaSonea, Anamaria Radu, Ştefania Tărău, *Evaluarea competenţelor de comunicare scrisă* în *limba română – ciclul primar (EVRO-P3);* Elena Platon (coord.), Ioana Sonea, Ştefania Tărău*, Evaluarea competenţelor de comunicare scrisă* în *limba română - învăţământul secundar (EVRO-P4);*Elena Platon (coord.), Antonela Arieşan, Luminiţa Fodor, *Limba română – evaluarea competenţei lingvistice la ciclul primar (EVRO-P5);*Elena Platon (coord.), Adrian Chircu, MihaelaPopa*, Limba română – evaluarea competenţei lingvistice* în învăţământulsecundar (P6).

19 Elena Platon, *Rolul atelierelor de **benchmarking** în standardizarea procesului de evaluare a producţiilor orale, în vol. Limbă şi identitate românească în continua reconfigurare culturală a Europei. 40 de ani de limba română ca limbă străină la Universitatea „Alexandru Ioan Cuza" din Iaşi. Langue et identité roumaines dans une reconfiguration culturelle européenne continue. 40 ans du roumain langue étrangère à l'Université"Alexandru Ioan Cuza" de Iaşi. Romanian Language and Identity in the Continuous Cultural Reconfiguration of Europe. 40 Years of Romanian as a Foreign Language at "Alexandru Ioan Cuza" University of Iaşi, vol. I, Didactică – Didactique –Didactics, coord. Gina Nimigean,* Editura Facultăţii de Filosofie, Universitatea din Novi Sad&Editura Vasiliana '98, Iaşi, 2016.

20 The tests applied for the recordings can be consulted in volume P2, intended for the assessment of oral competences in secondary education. For class VI students, see pages 331-335, and for those in grade X, pages 343-347

21 Platon *et. alii.,* P2,2015, p. 263-266.

22 Platon *et. alii.,* P2,2015, p. 269-276.

23 Partial scan of the Oral Production Assessment Sheet from the Students Portfolio (Group 1, Session 3), found in the Archive of the EVRO Project, at the Faculty of Letters, Babeş-Bolyai University in Cluj-Napoca.

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Le roumain comme langue étrangère, le roumain sur objectifs spécifiques. Le langage médical à travers les compétences du CECRL

Romanian as a Foreign Language, Romanian for Specific Purposes

Nora Mărcean *

Anca Ursa **

While teaching supports for foreign language for special purposes are already well represented on an international level, when it comes to materials for Romanian for specific purposes, we are facing a massive scarcity of specialised materials and, especially, of textbooks following as close at possible the directives of the Common European Framework of Reference for Languages (CEFR). Within this context, this textbook proposal proves critical in the process of teaching Romanian for special purposes. This article presents the principles and steps in the design of a new textbook, with examples of tasks. ”Romanian for Special Purposes. Medical Romanian” closely follows the theoretical concepts outlined in the CEFR and is aligned to the contents requiered by the description of the six proficency levels, especially to the threshold level B1, including a wide range of exercises specific to communication needs for health care professionals.

textbook; specific purposes; medical language; proficiency; communication needs.

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Contexte

Si nous considérons que la parution de tout matériel ou auxiliaire didactique nouveau se légitime par une nécessité, soit-elle issue d'une observation pragmatique ou répondant à une vision pédagogique particulière, le matériel didactique que nous nous proposons de présenter ici se justifie exactement par ce que nous considérons comme un réel besoin dans le domaine des langues étrangères, notamment en ce qui concerne le roumain comme langue étrangère (RLE). En ce sens, il s'agit de créer un matériel didactique pour le roumain sur objectifs spécifiques (ROS) qui, à différence d'autres langues étrangères sur objectifs spécifiques, spécialement le français et l'anglais, est plutôt faiblement représenté au niveau des outils didactiques. Les outils dont nous disposons pour enseigner le RLE sont peu nombreux, surtout dans un milieu académique, et le matériel didactique dédié au ROS est extrêmement rare et, même dans ce cas, il ne suit pas exactement les compétences établies par le CECRL. Plus exactement, dans notre milieu académique, nous ne disposons que d'un seul manuel récent et il est destiné aux étudiants en 2ème année d'études. Or, l'étude d'une langue sur objectifs spécifiques, voire le roumain médical, ne commencerait qu'en 3ème année d'études.

Le matériel que nous proposons a été conçu initialement comme un support didactique à usage interne, destiné aux étudiants étrangers qui apprennent le roumain dans le cadre de l'Université de Médecine et Pharmacie «IuliuHațieganu». Il s'ensuit qu'il est adapté au curriculum de spécialité de la 3ème année d'études en Médecine Générale, mais il en va bien au-delà, pouvant être adapté, en égale mesure, à tous ceux qui s'intéressent à apprendre le roumain médical, à tous les professionnels de la santé. *Le Roumain sur objectifs spécifiques. Le roumain médical* suit de près les recommandations du CECRL, pour toutes les compétences.

La forme actuelle de cet outil didactique n'est pas seulement le résultat des observations faites pendant des années d'enseignement, sinon aussi celui de recherches dans le domaine des langages de spécialité, surtout de ceux qui ont déjà une longue tradition dans le domaine, la bibliographie consultée dans ce sens étant majoritairement anglophone ou francophone. En ce qui concerne le contenu proprement-dit de ce matériel didactique, les documents qui se sont érigés en fondement de la structuration ont été *Descrierea minimală a limbii române. A1, A2, B1, B2*[1]et *Nivel Prag*[2].

Situation

Dépassant d'emblée la distinction langage général[3] (LG)-langage sur objectifs spécifiques (LOS), nous avons essayé d'encadrer notre manuel dans la typologie des langages de spécialité, conformément à plusieurs principes.

Dans ce sens, le matériel proposé répond aux caractéristiques absolues du LOS identifiées par Dudley-Evans et St. John[4], respectivement il est destiné à des besoins spécifiques, il comprend des méthodes et des activités d'une discipline spécifique et il est centré sur le langage, les compétences, le discours et les genres discursifs spécifiques aux activités de la discipline. Les caractéristiques variables des LOS ne sont remplies que partiellement: le contenu est conçu pour une discipline spécifique, il est destiné à des jeunes adultes, mais n'est pas destiné exclusivement à un niveau intermédiaire ou avancé (id.).

Bien que Richer[5] affirme que la préférence de certaines structures syntactiques dans le LOS n'est pas prouvée statistiquement et n'est que le résultat de recherches au niveau de la phrase, le matériel que nous proposons intégré aussi des structures syntactiques fixes, issues plutôt d'une préférence pragmatique. Quoiqu'on ait longtemps soutenu l'objectivité du LOS, Richer considère que la subjectivité laisse de nombreuses traces dans le LOS, ce qui apparaîtra comme évident dans les simulations d'entrevues médicales proposées dans ce matériel. Le spécifique du LOS se retrouverait, selon Richer (id.), du côté du genre discursif, des aspects culturels et de la différenciation du LG. Ainsi, le LOS doit suivre la liaison entre le langage et l'action, ce qui constitue une des lignes directrices du manuel que nous proposons. Si les aspects culturels doivent inclure des faits de culture à utilité directe dans l'activité académique ou professionnelle, les activités à composante culturelle que nous proposons sont directement liées à l'interaction médecin-patient, médecin-médecin dans un milieu professionnel ancré dans une culture spécifique. C'est toujours le même auteur qui considère que la différenciation LG-LOS ne réside pas tant dans le besoin d'apprendre un LOS, sinon dans la conscientisation de ce besoin. Dans ce sens, nous ne pouvons qu'affirmer assez subjectivement que, selon l'observation attentive de la manière dont les étudiants approchent l'étude du roumain langue étrangère, nous assistons à une évolution de la conscientisation du besoin d'apprendre, étroitement liée à l'utilisation évolutive du roumain, du contexte quotidien au contexte académique et professionnel.

Dans une étude assez récente, Ferguson[6]insiste sur la spécificité du discours médical, notamment sur le spécifique du discours rapporté aux actants de l'interaction. Ainsi, il remarque l'aspect rituélique le l'interaction médecin (M)-patient (P), l'asymétrie de la relation de pouvoir entre M-P, la fréquence des questions (plus grande de la part du médecin), les méthodes narratives subjectives spécifiques au patient et, au niveau des caractéristiques linguistiques, la dépersonnalisation du patient dans l'interaction M-M et dans les documents écrits, l'omission de l'agent et le discours indirect, etc. Ce spécifique du discours médical observé par Ferguson (id.) se retrouve intégralement dans les tâches que nous proposons, vu qu'elles suivent presqu'exclusivement des activités spécifiques au discours médical, tant du point de vue du médecin, que du patient, pour chaque compétence.

Problématisation

Nous nous sommes posées la question de la spécificité du langage sur objectifs spécifiques rapportée au public cible. Basturkmen[7] propose une tripartition des approches: l'approche large s'adresse à un public hétérogène et vise des compétences au sens large, par exemple la rédaction de textes académiques en général et, dans notre cas spécifique, des compétences de communication avec le patient. L'approche étroite envisage un public ayant des besoins relativement homogènes et suppose un certain milieu académique ou professionnel, ce qui se traduit dans notre cas par une langue étrangère pour les professionnels de la santé, la communication entre les médecins, la rédaction de documents spécifiques (rapport médical, fiche de suivi, etc.). Le dernier type est en fait un continuum entre l'approche large et celle étroite, dont les deux buts sont constitués l'un, par des cours généraux sur des besoins spécifiques, et l'autre, par des cours sur de besoins très spécifiques.

Wide angled
1a. Business English
1b. Business English Skills
2a. English for Accountants
2b. English for Financial Accountants
3a. English for Financial Auditors
3b. English for Financial Auditorsat Xco.
|
Narrow angled
Figure 4.1 The wide- and narrow-angled continuum

Dans cette vision de l'approche du public cible, notre manuel couvrirait les niveaux de 1a jusqu'à 2a. Conformément à Basturkmen (id.), le niveau 2a demande déjà un niveau de langue plutôt élevé, vu que les besoins de communication sont complexes de point de vue linguistique.

Démarche

La démarche que nous avons suivie dans la création du matériel didactique a suivi de près le modèle proposé par Graves[8], depuis 1996 déjà, respectivement préparation - enseignement - modification/préparation - enseignement. Les unités ont été testées pendant les cours et ont subi des modifications conformément à nos observations, de même qu'au feed-back des étudiants.Les modifications ont aussi tenu compte des besoins des étudiants, voire de la réalité socio-professionnelle et académique et, pour des raisons objectives, des facteurs externes indiqués par Graves (id.). Ainsi, selon le facteur temps, des détails ont été rajoutés ou éliminés, des activités récapitulatives ont été proposées ou éliminées et, selon le facteur efficacité, certaines tâches ont été modifiées. Le format du matériel didactique suit le modèle anglophone et nous avons proposé un modèle linéaire, conformément à Dulbin et Olshtain[9].

La démarche pédagogique est centrée sur l'apprentissage et la structuration en unités, de même que le design en soi, suivant plutôt le modèle anglophone, conformément aux modèles proposés par Hutchinson[10], Dudley-Evans, St. John, Basturkmen).

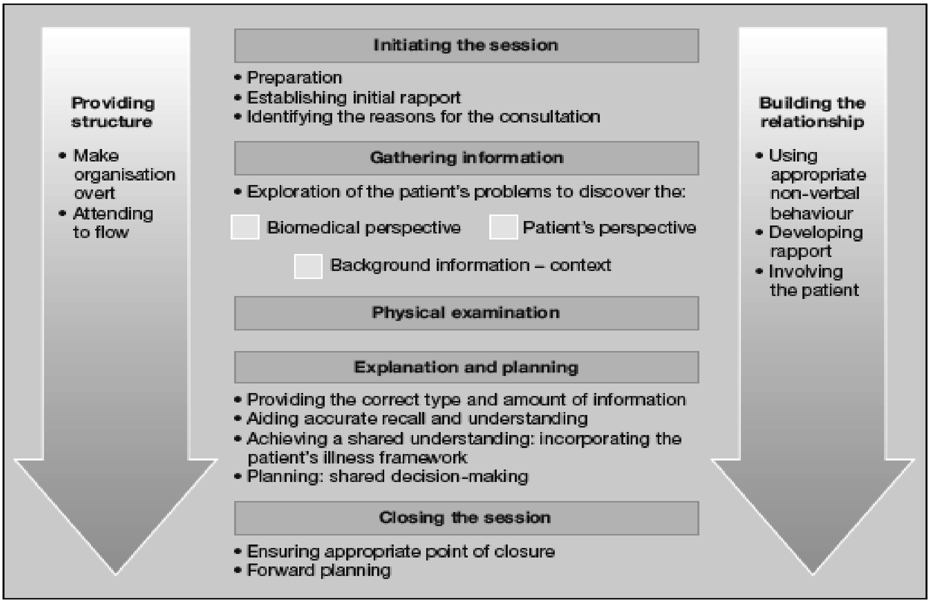
Étapes du design

La première étape du design a été constituée par l'identification du public cible: premièrement, des étudiants étrangers en 3ème année à l'Université de Médecine et Pharmacie, de nationalités très diverses; deuxièmement, tout public intéresse par le domaine de la santé.

La deuxième étape se concentre sur l'analyse des besoins (Dudley-Evans, St. John, Basturkmen) et comprend cinq sous-divisions:

1. La situation cible: les apprenants doivent communiquer en roumain, notamment conduire une entrevue médicale constituée d'une anamnèse générale, communiquer en roumain lors des cours de sémiologie et dans la clinique, en 3ème année d'études, et établir une relation médecin-patient, conduire une entrevue médicale constituée d'une anamnèse spécifique, donner des explications par rapport aux investigations paracliniques, établir et expliquer un diagnostic, établir un traitement (4ème, 5ème et 6ème année d'études en Médecine Générale).

2. L'analyse du discours de spécialité: elle a suivi, dans la mesure du possible, les lignes directrices du Guide Calgary-Cambridge, surtout les premières unités du manuel, afin d'introduire, exercer et fixer au plus tôt ce type d'habiletés communicatives.



3. L'analyse de la situation présente: le niveau réel du roumain langue étrangère des apprenants variede A2+ à B1.

4. L'analyse des apprenants: la motivation est liée à l'obligation du cours et au conditionnement de l'accès en 4ème année; les méthodes d'apprentissage des apprenants ont un degré très élevé de diversité, et l'autoévaluation des besoin est plus ou moins réaliste.

5. L'analyse du contexte de l'enseignement: il s'agit d'un cadre institutionnel académique, où les étudiants disposent d'un cours de langue roumaine de 3 heures par semaine, pendant deux semestres de 14 semaines chacun; l'évaluation finale conditionne l'accès en 4ème année d'études.

La troisième étape comprend la création du matériel et est sous-divisée en plusieurs éléments:

1. La focalisation: nous appliquons une approche large, niveau 1 (sur l'échelle de Basturkmen), pour les unités 1, 2 et 13, une approche large, niveau 1b, pour les unités de 3 à 5, et une approche large-étroite, niveau 2b pour les unités de 6 à 12.

2. Le contenu en soi: le but pédagogique est conforme au curriculum de 3ème année; le moyen de livraison du contenu suppose tant des matériaux originaux, que des matériaux crées.

3. La planification: elle comprend 13 unités, suivant une structure linéaire, et deux annexes, auxquelles s'ajoutent la transcription des enregistrements et les solutions des exercices.

CUPRINS

4. Les compétences: elles varient, en une proportion équilibrée, entre compétences générales et spécifiques. Elles sont vite identifiées par l'utilisation de symboles spécifiques à chaque compétence.

Simboluri pentru competențe
ASCULTARE
VORBIRE
CITIRE
SCRIERE
VOCABULAR
GRAMATICĂ

5. Le niveau: le manuel approche un niveau B1+, jusqu'à un niveau B2, conformément au CECRL.

6. La structure des unités: elle est conforme aux principes proposés par le CECRL.

7. Les compétences de communication et linguistiques: le manuel privilégie les compétences orales par des activités d'écoute, vidéo-écoute, expression orale et simulation d'entrevues médicales. Les compétences d'expression écrite visées portent sur l'expression écrite en milieu académique et l'expression écrite en

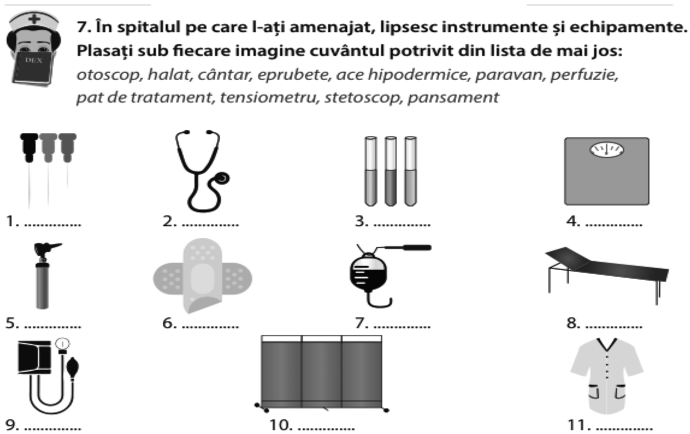
milieu professionnel médical. Les fonctions communicatives spécifiques aux discours médical de spécialité couvrent les unités de 6 à 12.

8. La compétence interculturelle: elle se propose le développement des attitudes d'empathie culturelle et interculturelle. L'unité 13, quoique située à la fin du manuel, peut être utilisée à n'importe quel moment de l'enseignement.

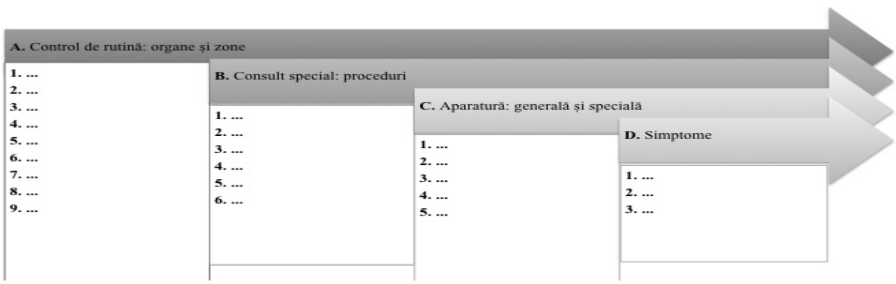
9. La progression: elle va du simple au complexe, conformément à la méthode de l'échafaudage.

10. Le matériel: nous utilisons des matériaux originaux, des matériaux adaptés et des matériaux crées conformément aux principes d'authenticité, accessibilité et utilité.

11. La présentation graphique: le manuel est édité en couleurs, disposant d'images créées exclusivement par un spécialiste en graphique.



Les activités incluent beaucoup de tableaux, de même que différents modèles visuels, là où la forme graphique facilite la réalisation de la tâche.



12. Support technique: le manuel dispose d'un CD contenant les enregistrements audio ou audio-vidéo de toutes les tâches d'écoute.

Types d'exercices

Les exercices que nous proposons sont des plus variés, essayant de couvrir une typologie aussi large que possible, afin d'obtenir un maximum d'efficacité et de concentration. Nous tenons à souligner que les exemples qui suivent sont extraits de la variante non soumise encore au spécialiste en graphique.

La compétence orale, respectivement la réception orale, inclut des exercices d'écoute de type vrai ou faux, de choix multiple, de sélection d'informations, selon le type d'écoute envisagée, d'organisation chronologique, d'association avec des images, etc.

12. Urmăriți a doua parte a interviului, despre investigațiile specifice și tratamentul HA și completați spațiile libere cu termenul potrivit.

1. Pentru că nu există investigații și analize de sânge specifice, HA se confirmă prin ...., cu ajutorul stetoscopului.

2. HA, asociată cu ...., duce la descoperirea diabetului.

3. Există șase clase de hipotensoare, și totuși .... dintre bolnavi rămân fără tratament eficace.

4. .... reduc tensiunea doar pentru o perioadă scurtă.

5. Medicamentele sunt mai eficiente dacă se administrează ....

6. Ca și în cazul diabetului, tratamentul pentru HA este pentru ....

19. Ascultați din nou dialogul de la exercițiul anterior și completați cu x tabelul de simptome de mai jos.

Simptom	**Prezent**	**Absent**
1. Nas care curge (rinită)		
2. Strănut		
3. Tuse seacă/productivă		
4. Expectorație		
5. Hemoptizie		
6. Febră		
7. Durere în gât		
8. Durere în piept		
9. Wheezing		
10. Dispnee		
11. Apnee		
12. Transpirație		
13. Oboseală		
14. Lipsa poftei de mâncare		
15. Stare de rău general		
16. Amețeală		
17. Paloare/ Cianoză		

La production orale vise surtout des dialogues, à base d'images ou de support écrit, des simulations complexes, à base de fiches contenant des informations médicales spécialisées, des monologues.

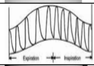
14. Un pacient a fost diagnosticat cu o boală reumatică. Este afectat de boală, suferă și îi este teamă de consecințe și tratament, precum și de efectele bolii asupra vieții cotidiene. Dă dovadă de compasiune și încurajează-l. Creează un scurt monolog. Poți alege una dintre bolile reumatice de la exercițiile anterioare sau o boală reumatică pe care o cunoști.



16. Identificați, în perechi, problema respiratorie din fiecare imagine de mai jos. Găsiți unul sau două simptome asociate cu fiecare afecțiune.

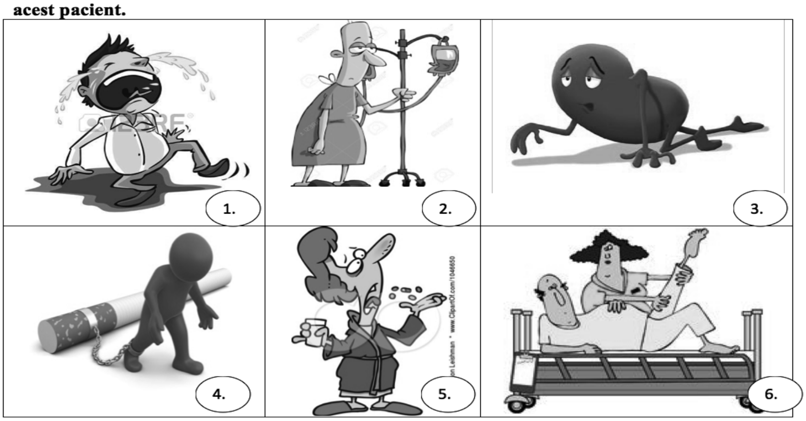
20. Lucrați în perechi și continuați dialogul dintre medic și bolnavul suspect de pneumonie. Utilizați și sintagmele: *a spune 33, a inspira adânc, a expira lung, a auzi zgomote suspecte, raluri crepitante.*
Studentul A: Ești medic pneumoftiziolog. La ascultație se confirmă că bolnavul consultat are pneumonie. Îi recomanzi un tratament și câteva sfaturi de stil de viață.
***Studentul B*:** Ești suspect de pneumonie. Îi vorbești medicului despre cum te-ai îmbolnăvit și despre automedicația ta.

La compétence écrite, respectivement la compréhension des textes, inclut des exercices d'association sous-tire-paragraphe, de repérage d'informations, de choix multiple, d'association paragraphe-image, de type vrai ou faux, etc.

4.	Hipocratism digital		
5.	Puls paradoxal		
6.	Sindrom Horner		
7.	Conjunctivă palidă		
8.	Noduli măriți		

L'expression écrite comprend des exercices de type narratif à base de support visuel, de rédaction de documents médicaux (lettre médicale, fiche de consultation, rapport, etc.), de changement de registre, etc.

27. Un pacient, bărbat de 52 de ani, se prezintă în serviciul de urgență și este preluat de dumneavoastră, medic stagiar. Puneți imaginile de mai jos în ordinea pe care o preferați și scrieți un raport pe baza lor, pentru medicul coordonator, despre ce s-a întâmplat cu acest pacient.



Ordinea voastră:

Ieri, 23 aprilie, în serviciul de urgență s-a prezentat pacientul Ionel Popa, de 46 de ani. ....
....
....
....
....
....
....
....
....
....

36

10. Doctorul care a consultat-o pe doamna Runcan trebuie să conceapă o scrisoare medicală pentru medicul ei de familie. În stânga sunt notițele de pe foaia de consultație. Continuați în dreapta frazele complete și formale necesare.

Nume și prenume: Runcan Mihaela Data nașterii: 30 septembrie 1958 Starea civilă: văduvă. Antecedente. - heredo-colaterale: mama diabet, tata AVC - personale: tiroidită autoimună. Consultații, investigații: - inițial - dureri puternice în piept; - hipertensiune arterială (tensiune arterială sistolică mai mare de 140 mm Hg, tensiune arterială diastolică peste 90 mm Hg); - Concentrație plasmatică a trigliceridelor peste 250 mg/dl și concentrație plasmatică a HDL-colesterol mai mică de 35 mg/dl; - toleranță alterată la glucoză; - coronarografie: arteră coronară semiblocată.	**Scrisoare medicală** Pacienta Runcan Mihaela, în vârstă de 57 de ani, se prezintă în serviciul nostru în data de 28 februarie 2015 cu dureri în piept. **Diagnostic:** **Recomandări:**

La compétence linguistique est approchée par des exercices fonctionnels de création de phrases à support visuel, des associations images-séries de mots, des exercices à trous, etc.

1. Asociați imaginile de mai jos cu seriile de organe:

a. glande salivare, limbă, trahee;

b. ficat, colecist, pancreas;

c. esofag, stomac, intestin subțire;

d. intestin gros (colon), rect, anus.


1. ....


2. ....


3. ....


4. ....

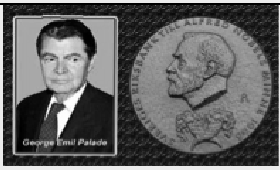
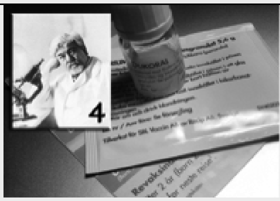
La compétence interculturelle propose des exercices à base d'images, de textes et ou de films, requérant tant des activités de production écrite, qu'orale.

11. În secvența de film de mai jos (minutele 60-66), din *Moartea domnului Lăzărescu* (Cristi Puiu, 2005), un pacient ajunge la un spital bucureștean, în serviciul de urgență. Dialogul medic-pacient nu e un exemplu de comunicare clinică. Extrageți trei replici ale medicilor și, în coloana vecină, puneți replica potrivită, din punctul vostru de vedere.

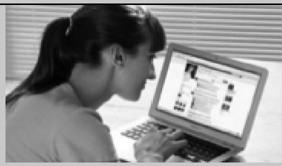
https://www.youtube.com/watch?v=3Gzd6bv_imI

Nr.	Replica medicului	Replica ta
1.		
2.		
3.		

5. Persoanele din sistemul românesc nu contrastează cu potretul identitar. Există aspecte pozitive şi negative. Medicii români sunt cunoscuţi în lume pentru descoperirile lor. Cunoaşteţi vreun nume din tabelul de mai jos? Citiţi prezentările şi notaţi două expresii cheie pentru fiecare text de prezentare.

	Nicolae Paulescu, profesor de psihologie al Universităţii de Medicină şi Farmacie din Bucureşti a descoperit pentru prima oară, în 1921, insulina, hormonul secretat de pancreas. Însă Frederick Banting şi Charles Best, în 1922, primeau Premiul Nobel, pentru descoperire.	**1. ...** **2. ...**
	Mai puţin ghinionist a fost George Emil Palade (1912-2008), singurul român laureat al premiului Nobel, obţinut în 1974, pentru fiziologie şi medicină. A plecat de tânăr în America, la Universitatea Rockefeller din New York. În cadrul cercetarilor sale a reuşit să explice mecanismul celular de producţie a proteinelor.	**1. ...** **2. ...**
	Ana Aslan a evidenţiat importanţa procainei în ameliorarea tulburărilor distrofice legate de vârstă şi a creat produsele Gerovital, cu vitamina H3. În 1952 apare Institutul Naţional de Geronto-Geriatrie „Dr. Ana Aslan", primul institut de acest tip din lume. A avut imediat pacienţi cu nume celebre: Tito, de Gaulle, Pinochet, Chaplin, Claudia Cardinale, John Kennedy etc.	**1. ...** **2. ...**
	Ioan Cantacuzino a desfăşurat o bogată activitate de cercetare despre vibronul holeric şi vaccinarea antiholerică. A pus la punct o metodă de vaccinare antiholerică, numită "Metoda Cantacuzino", folosită şi astăzi în ţările unde se mai semnalează cazuri. Aduce contribuţii remarcabile şi în studiul tifosului exantematic, al tuberculozei, al holerei si al vaccinoterapiei. A creat noţiunea de imunitate prin contact.	**1. ...** **2. ...**

**2. Cele mai frecvente etichete pe care românii le folosesc despre ei apar în tabelul de mai jos. Experiența dumneavoastră în România le confirmă sau le infirmă? (http://www.qmagazine.ro/profilul-psihologic-al-poporului-roman_262161.html)**

(Auto)ETICHETE	
PLUSURI	**MINUSURI**
	
1. Românii sunt inteligenți.	1. Românii nu sunt punctuali.
	
2. Româncele sunt frumoase.	2. Românii sunt neserioși în angajamente.
	
3. Românii sunt ospitalieri.	3. Românii nu sunt conștiincioși.
	
4. Românii sunt poeți.	4. Românii nu au încredere în străini.

En guise de conclusion

Le roumain sur de objectifs spécifiques. Le roumain médical s'érige en un effort d'alignement aux normes de création de supports didactiques pour les langues spécialisées et veut commencer à combler une lacune dans le domaine du roumain langue étrangère sur objectifs spécifiques.

Notes

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7 Helen Basturkmen, *Developing Courses in English for Specific Purposes* (Hampshire: Palgrave Macmillan, 2010).

8 Donald H. Graves, *Teachers as Course Developers* (Cambridge: Cambridge University Press, 1996).

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Hai la o cafea!. The Turkish Influence on the Romanian Language

Diana V. Burlacu *

Motto:
Because without our language, we have lost ourselves.
Who are we without our words?
(*Melina Marchetta*)

Belonging to the group of Romance languages, the Romanian language originates from Vulgar Latin, but was noticeably influenced by Slavic languages, as well as by Greek, Turkish, Hungarian and German languages. Such a peculiarity represents the focus of the present study, which aims to review the Turkish influence on the Romanian language, the emphasis being actually laid on the surviving words in the present-day vocabulary. Since any cultural or linguistic change is generally rooted in a wider social and historical context, a brief overview of the Ottoman Empire is provided at first, followed by a short description of the Romanian vocabulary. The Turkish elements in the contemporary Romanian lexis and their classification on frequency layers aresurveyed next, together with the semantic alterations that the Turkish borrowings have undergone on the Romanian territory.

language; lexis; meaning; Romanian vocabulary; semantics; Turkish language.

In a diachronic perspective, languages typically mirror the historical context and the social-cultural background of the country/countries where they are spoken. The Romanian language is probably one of the best examples that prove no exception to the rule, since, due to various linguistic influences it has undergone, it has become what is called today a Balkan/Eastern Romance language. The peculiarity of Romanian resides neither in its Dacian substratum nor in its Latin basis, but in the borrowings that it has accepted, *nolensvolens*, throughout the time: Slavic, Hungarian, German, Turkish, Greek, and later on, French, Italian and English. The influence considered here is the Turkish one, namely the lexical elements still in use in the 21st-century Romanian language.

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A Brief Overview of the Ottoman Empire

As Mehrdad Kia claims in the study entitled *Daily Life in the Ottoman Empire*, "the Ottoman state was born as a small principality in western Anatolia during the last two decades of the 13thcentury"[1], whereas the Ottoman Empire was founded about 1300, by Osman, and collapsed after the First World War, thus in the 20th century. The rise of the empire is closely connected to "its greatest and most charismatic rulers, Mehmed II (1444–1446, 1451–1481), the conqueror of Constantinople; Selim I (1512–1520), who brought the Arab Middle East and Egypt under Ottoman rule; and Süleyman the Magnificent (1520–1566), who led his armies to the gates of Vienna after conquering Belgrade and Budapest".[2] From a geographical perspective,

For *nearly six centuries*, the Ottoman dynasty ruled a vast empire that at the height of its power stretched from Budapest on the Danube to Basra at the mouth of the Persian Gulf, and from Crimea on the northern shores of the Black Sea to Tunis on the southern shores of the Mediterranean. In Europe, the empire comprised Crimea, Hungary, Podolia, *Transylvania, Moldavia, Wallachia*, Serbia, Montenegro, Bosnia, Herzegovina, Albania, Macedonia, Bulgaria, Greece, as well as the Aegean Isles, Crete, and Cyprus, while in Asia it ruled Anatolia, the Arab Middle East as far south as the Persian Gulf and the Gulf of Aden, as well as parts of southern Caucasus. Finally, in North Africa, the Ottomans controlled Egypt, Libya (Tripoli and Benghazi), Tunisia, and Algeria[3] (*our italics*).

The first historical tangency of Romania-to-be with the Ottoman Empire is the year of 1395, when, "with the conquest of northern Bulgaria, the ruler of Wallachia, Mircea the Old (Mircea cel Bătrân; 1386–1418), was forced to accept Ottoman sovereignty"[4]; the first half of the 15th century is represented by Iancu de Hunedoara (John Hunyadi; 1441-1456), the governor of Transylvania, fighting for the Hungarian king and considered the "true leader of the anti-Ottoman coalition"[5]; in 1484, Moldavia is attacked by Bayezid II and an endless series of battles and counter-attacks follow until the 18th century, when the native princes of Wallachia and Moldavia are deposed in favour of "new governors […] from among the Greek Phanariote families of Istanbul, who played an important role within the Ottoman state as dragomans (interpreters and translators) because of their diplomatic and linguistic abilities, which included a knowledge of Turkish and several European languages"[6]. However, in the 19th century,

> As a multiethnic, multilinguistic, and multireligious empire that recognized the supremacy of religious identity, the Ottoman state failed to develop an antibiotic for the bacteria called

> nationalism. The Ottoman system was built on the principle of dividing the population of the empire into separate and distinct religious communities, or *millets*. The *millet* system had worked well in an era when religious identity reigned supreme. Ironically, *the preservation of national cultures within the framework of religious communities allowed distinct ethnic and linguistic feelings and identities to survive*[7] (*our underlining*).

As a matter of fact, this is also the case of Romanian, which borrowed from Turkish exactly what it lacked in terms of lexical concepts, be they from the administrative, political or economic system, trade, culture or gastronomy, actually from "all the domains of material activities. The lexical influences [were] minor in the area of proper scientific terminology and religion"[8]. As a result, not a single religious term was ever needed or borrowed in our orthodox vocabulary from the Muslim Turks.

To end with, in 1856, the Treaty of Paris "forced Russia to withdraw from Wallachia and Moldavia, which, along with Serbia, were to regain their autonomy under Ottoman rule"[9]. The Peace Treaty of 1878 finally guarantees Romania's independence and its autonomy over Dobruja and the Danube Delta, but also its being forced to cede southern Bessarabia to Russia. In 1923-1924, the 600-year Ottoman Empire came to an end, by the creation of the Republic of Turkey and the last member of the Ottoman family being exiled. The five centuries (14^{th}-19^{th} centuries) of historical contacts between 'Romanians' and Turks will be continued regionally, after mid-19^{th} century, in Dobruja, Bessarabia and the south of Banat.

A Brief Overview of the Romanian Lexis

According to Felecan[10], taking into account the *Dictionary of the Modern Romanian Language* (*DLRM*), the first groups of various lexical elements exceeding 1% in the Romanian vocabulary are:

Latin elements: 20,02%
Old Slavic elements: 7,98%
Bulgarian elements: 1,57%
Bulgarian-Serbian elements: 1,51%
*Turkish elements**: 3,62%***(*our underlining*)
Hungarian elements: 2,17%
Neo-Greek elements: 2,37%
French elements: 38,42%
Literary Latin elements: 2,39%

Italian elements: 1,72%
German elements: 1,77%
Onomatopoeia: 2,24%
Elements of uncertain origin: 2,73%
Elements of unknown origin: 5,58%

Out of 4-6 main groups of Turkic languages, the north-western branch (*Kipchak*): Tatar, Kazakh, Uzbek, Kyrgyz, Bashkir (as well as the extinct languages of the Pechenegs and the Kuman) and the south-western branch (*Oghuz*) - Turkish, Azerbaijani, Turkmen and Gagauz[11] are of utmost importance to the development of Romanian vocabulary.

In what regards the Turkish language influence on the Romanian language, there can be traced two stages[12]: firstly, there are the *Pechenegs* (setting foot in Moldavia and Eastern Wallachia at the end of the 9th century, and in Dobruja and Transylvania in the 10th-11th centuries) and the *Kuman* (11th century), followed by the Osman Turks, who invaded the Balkan Peninsula in the 14thcentury. However, some linguists argue that such Pecheneg-Kuman borrowings are too few (many of which being also found in the Osman Turkish): *beci, ciob, duşman, odaie, oină, tărâm, toi*, to which further unattested, yet plausible lexemes can be added: *briceag, burlan, butuc, călăuză, hoinar, ortoman, poznă*[13]; one certain Tatar-origin word is claimed to be *ceaun*[14] (Engl. *kettle*).

Tracing the beginnings, the first to attest the existence of Turkish influence was Dimitrie Cantemir, with his foreign-term glossary (*Scara numerelor* şi *cuvintelor streine tâlcuitoare*), annexed to *Istoria ieroglifică* (*A Hieroglyphic History*,1705). Cantemir was followed by Heliade, Rössler, Cihac and Ispirescu-Polyzu, whose writings were unfortunately characterised by massive etymological errors and hiatuses. The next valuable research works belong to Lazăr Şăineanu, *Influenţa orientală asupra limbei* şi *culturei române* (1900), and in the 20th-21st century, to Vladimir Drimba (who taught and extensively published (1945-2001) on Turkish-Romanian historical, cultural and linguistic relations) and Emil Suciu (2009, 2010), whose two-volume text is updated and comprehensive[15].

At the same time, an accurate examination of the Turkish impact has been hindered by the *multiple etymology* – "words borrowed both directly from the Osman Turkish and from another language or languages serving as intermediaries"[16], ultimately not being assigned a genuine Turkish origin in our vocabulary[17]:

Neo-Greek (a simultaneous influence with the Osman Turkish) – *fistic, saltea, taifas, caisă, pastramă*

Bulgarian (in Walachia, Oltenia, Dobruja) – a regional character: *caranfil* (garoafă), *buriu* (butoiaş), *putină*

Serbian-Croatian (in Oltenia, Transylvania): *mosor*

A multiple South-Slavic intermediation (Bulgarian and Serbian-Croatian): *barem, chirie, cogeamite, copcă, haiduc*

A multiple South-Danube intermediation (Greek, Bulgarian and Serbian-Croatian): *surlă, tulpan* (basma)

Hungarian: *chefe* (perie), *jeb* (buzunar), *duhan* (tutun)

A Rroma (Gypsy) intermediation: *baftă, zuraliu* (nebun, exagerat)

Western languages (French): *emirat, fachir, meschin, otoman, sorbet*.

Turkish Elements in the Romanian Lexis

As previously mentioned, the Romanian vocabulary mostly adopted the Turkish lexical elements it needed, resulting into *2,760 common terms*, "the majority of which has gradually lost ground or are becoming obsolete, whereas the remaining ones are preserved on various stylistic-functional levels"[18]. In what regards the grammatical categories of such borrowings, the best represented categoryis the noun (90.9%), remotely followed by adjectives (6.3%), interjections (1.3%), adverbs (1.2%) and merely 6 verbs, such as *a cacerdisi, a cărăbăni, a iurudisi, a perciuna, a sâcâldisi, a tepeledisi* (adapted with Romanian verbal suffixes)[19]. If probably the second verb may be nowadays correctly deciphered (*a* (*se*) *cărăbăni* means to go hastily or to scoot), all the other meanings are merely blind guesses: *a cacerdisi* actually means to hide, *a iurudisi* is to rush or invade, *a perciuna* is to nail (strikingly similar to burnsides – Rom. *perciuni*, yet nothing to do with it), *a sâcâldisi* means to get bored and the last one, to hit hard or even to kill[20].

In the contemporary Romanian vocabulary, more than half of these Turkish-origin words have semantically expired and thus completely disappeared, the updated 21st-century figure being reduced to *1,006*: 430 literary terms, 188 popular terms and 388 regional/local terms[21]. Surprisingly or not, only 6 Turkish words are part of the Romanian core vocabulary, the three oldest ones being all literary: *duşman, haide* and *cafea*; such words may be punningly juxtaposed as: *Duşmane, haide* [*la o*] *cafea!* /*Come, enemy,* [*to have some*] *coffee!*

cafea (lit., 1694-) – tc. *kahve* (Engl. *coffee*)

chef (lit., 18th century-) – tc. *keyf*, dial. *Kef* (Engl. *good mood*; *party*)

duşman (lit., 1469-) – tc. *düşman* (Engl. *enemy*)

geam (lit., 1805-) – tc. *cam* (Engl. *window*; *glass*)

haide (lit., 1645-) – tc. *haydi* (Engl. *Come!*)

murdar (lit., 1816-) – tc. *murder* (Engl. *dirty*)[22]

Even if the above-mentioned sentence is just the result of word-play, it essentially mirrors a historical and social reality – the Romanian population was dominated by the Ottomans, but their domination was not extreme, since the lords and princes would regularly pay tribute to the Sultan. Although many battles were meant to defeat the Ottoman rule, this was not possible until the wider geographical and political context allowed it. On the other hand, the Romanian people are said to be friendly and hospitable, but also to have developed a cult of resignation and submission, reflected in the attitude of "the peasant obedient to the boyar, as well as the lord or prince obedient to the Ottoman sovereign. *No sword cuts off a bowed head* is one of the highly quoted Romanian sayings".[23]

The lexical distribution of the Turkish elementsin the next layer, called *Masa vocabularului*, is detailed as follows, certain terms being accompanied by the year they entered the Romanian vocabulary:

Actual fundamental vocabulary:

cafenea, capac, caraghios, catifea, cântări, cearşaf (lit., 1594), *chel, chibrit, chior, cioban, ciorap, cutie,* (*de*)*geaba, dulap* (lit., 1757), *farfurie, geantă* (lit., 1741), *habar, haz, musafir* (lit., 1643), *odaie, palavragiu, papuc, para, perdea* (lit., 1594), *raft, sâc* (the derived words *a sâcâi, sâcâitor*), *sârmă, sobă, soi, sufragerie, tacâm, tavan, tavă, turc, tutun*; *cearşaf* (Engl. *bed linen*) and *perdea* (Engl. *curtain*) seem to have been adopted simultaneously.

Actual essential vocabulary:

bacşiş (lit., 17th century), *balama, basma, belea, bre, caldarâm, cazan, chioşc, ciomag, ciorbă* (lit., 1607), *codoş, conac, cusur, doldora, duduie, duşumea, fudul, geamantan, hal, leafă, mahala* (lit., 1508), *mahmur* (lit., 1620), *moft* (lit., 1830), *naz, palavră, puşti, rahat, salam, salcâm, sidef, sofa,* şiret, *tabiet* (lit., 1821), *taman* (pop., 1814), *tejghea* (lit., 1793), *tinichea, ursuz, zar, zarzavat, zor.*

Exterior concentric stratum:

acaret, alai, băcan (lit., 1512), *berechet, boccea, bondoc, briceag* (probably also a Hungarian origin), *bucluc* (lit., 18th century), *buluc, calabalâc, caşcaval, catâr, catran* (probably also a Hungarian origin), *cazma, călăuză* (probably also a Hungarian origin), *cărăbăni, cerdac, chenar, cherem, cherestea, chiftea* (lit., 1761), *dambla, dandana, dădacă, derbedeu, dovleac, dud, dugheană, făraş,* the derived words from *fâstâc* (*fâstâci, fâstâceală*), *fildeş, fitil, furtun, ghiulea, ghiveci,* the derived word from *giumbuş* – *giumbuşluc, hac, haimana, hambar, han, hatâr, iaurt, ibric, iureş, leş, lichea, lighean, liliac, liman, lulea, macara, maidan,* *matrapazlâc, mofluz, moloz, musaca, muşama, peltic, pervaz, pezevenghi, pirpiriu, pişicher, rachiu, salahor, sarma* (lit., 1817), *schelă, sufertaş, surghiun,* şandrama, şiretlic, *tabac, table, taclale, talaz, tarabă, tertip, tevatură, tichie, tinichigiu, tiptil, tutungiu, zeflemea, zevzec.*

(frequently in the south-eastern Romania): *ageamiu, aş, baklava* (lit., 19th century), *batal, becher, cacealma, cat, chiolhan, diliu, gaz, găgăuţă,* the derived words from *ghidi* (*ghiduş/-ie*), *halal, hap, ioc, mangal, mascara, muşteriu, sanchi, sictir, tembel, tuci.*

(denoting unique realities): *abanos, acadea* (lit., 1850), *amanet* (lit., 1594), *arpagic, atlaz, bidinea, boia, bostan, burghiu, bursuc* (lit., 1543), *caimac, cange, caval, cardaş* (*cârdăşie*), *chilipir, chimir, cişmea, ciulama, covată, duium, dulgher, fes, geamgiu, hain, halva, hamal, harcea-parcea, herghelie, lalea, macaz, magiun, mahon, menghină, meterez, mezel, micşunea, mohair, nai, năframă, năut, ojă, papară, păpădie, perciune, pesmet, pici, pilaf, pingea, puşlama, rindea, roabă,* şal, şapcă, şerbet, *taraf, tarla, târfă, tel, telemea, tolbă, vişinată, zambilă.*

(the majority are popular, familiar or argotic terms): *abitir, anteriu, arşic, babalâc, bairam, barbut* (20th century), *başca, bidiviu, borangic, cafegiu, calcan, calup, carmangiu* (*-erie*), *cataif, chefliu, chihlimbar, ciubuc, coltuc, fistichiu, fişic, get-beget, gherghef, ghiul, giuvaier, haihui.*

(historical terms): *buzdugan* (1446), *cadână, sultan, şalvari*; *calfă, hangiu, harem, iatac, narghilea*[24], the last of which is becoming more and more popular in our days.

Semantic Alterations in the Romanian Lexis

Generally speaking, any lexical borrowings are progressively adopted in another language's vocabulary, usually as a result of concrete human relationships. The Turkish language was indirectly imposed on the Romanian population, which, in order to communicate and to make small business deals, started to learn the Ottomans' language. Since this fact normally occurred in an informal setting – down in the street, not in a formal or academic one (the best exception being the encyclopaedist Dimitrie Cantemir, who did learn literary Turkish and studied the Ottoman history for more than 20 years in Constantinople), the people began to speak an approximate 'Turkish' language and, quite often, altered the initial meaning of the words they (over-)heard. Sometimes, they even intentionally minimised the significance of the Turkish lexemes, presumably out of 'tacit resistance'[25]– the linguistic domain assigning them, to a certain extent, the role of semi-rulers.

For a better illustration, these alterations will be classified by the semantic criterion, the lists naturally not being comprehensive and excluding the regional and technical (fishing, construction, military, geographical, historical, etc.) terms:

Slight or no alteration

ageamiu, *-ie* (pop., fam., 1779) - tc. *acemi/acami*, referred to a beginner or novice;

Aş! (pop., fam. 1840)- tc. *hâşa/hâşâ*: *Nonsense! Never! Not at all!*

babalâc (pop., 19th century) - tc. *babalık*, derogatory: decrepit man;

bacşiş(lit., 17thcentury) – initially: reward, prize[26]; current usage: gratuity;

(*de*) *geaba* (pop., 1778) - tc. *caba*, the Romanian compound meaning useless or for free;

Habar (lit., 1793) - tc. *haber*, meaning news, information or skill[27]; Romanian current usage: *a* (*nu*) *avea habar* (Engl. (*not*) *have a clue*);

(*a face*) *harcea-parcea*(pop., fam., 1868) - tc. *parçaparça*, meaning to tear into pieces;

matrapazlâc- tc. *matrabazl*ık, meaning illegal trade, fraud;

pervaz (lit., 1766) - tc. *pervaz*, meaning (wooden) frame (losing the meanings of painting and mirror)[28]; current usage: window sill;

pezevenchi (pop., 18th century) - tc. *pezevenk*, meaning an impostor or charlatan (losing the meaning of pander)[29];

(*hai*) *sictir* - tc. *A siktir/ Siktir git*, still taboo swearing, similar to *Go away!/ Go to hell!*, yet the Romanian expression may sound not as vulgar.

Softened coinages

Abitir (pop., fam., 1855) - tc. *Beter* – from the Turkish 'worse', the Romanian counterpart retains the degree of comparison (only semantically, since lexically it adds the comparison marker, *mai*), but with a positive connotation: 'more/ better';

Puşti (lit., 18th century) – initially: a corrupt, lustful young male[30]; current usage: a little boy.

Debased coinages

bairam (lit., 1692)– initially: a Muslim religious holiday[31]; current usage: feast, a very noisy (and usually loose) event;

cardaş (*cârdăşie*) – initially: fellow, friend; current usage: *a fi* în *cârdăşie cu cineva* (Engl. *have bad company*);

cherem (pop., fam., 1835) – initially: favour, generosity, kindness[32]; current usage: *a fi/sta la cheremu lcuiva* (Engl. *be at one's disposal*);

dugheană (lit., 1561) – initially: store, shop[33];current usage: a small, shabby shop;

fistichiu (pop., 1784) – initially: green-yellowish[34]; current usage: strange, bizarre, extravagant;

haihui (lit., 1857) – initially: cheerfulness, entertainment, delight[35]; current usage: *a umbla haihui* (Engl. *to wander, stray*);

pesmet (lit., 1691) – initially: biscuit, ladyfinger[36]; current usage: bread-crumbs;

pişicher (pop., 1857) – initially:a skilled, talented person[37];current usage: slyboots;

sanchi (pop., fam., 1871) – initially: as if, like it was about to; current usage: Rubbish! Nonsense!

Tertip (lit., 18th century) – initially: commission, project, plan, procedure, strategy[38]; current usage: trick, gambit.

Extended meanings

buluc (lit., 17th century) – initially: a tactical military unit[39]; current usage: a crowd of people, usually hustling;

caraghios (lit., 18th century) – initially: the name of a comic character in Turkish puppet theatre, tc. *Karagöz*[40];current usage: ridiculous;

ciubuc (lit., 1594) – initially: stick, rod; tobacco pipe[41]; familiar current usage:illegal gain;

mofluz (pop., 1693) – initially: an impoverished, bankrupt man[42]; current usage: dissatisfied, bored;

taclale – initially: tumbles[43]; current usage: ('tumbles of') conversation, gossip; the origin may also be Bulgarian, Tatar or Serbian-Croatian.

Restricted meanings

călăuză (lit., 1582) – initially: commander, leader[44]; current usage: a guide (still, preserving a metaphorical meaning of mentor);

tacâm (lit., 1762) – initially: a collection of objects, tools, etc., necessary for certain operations or professions[45]; current usage: cutlery (still, preserving the initial denotation in the expression: *tot tacâmul* (Engl. approx. all the things involved/triggered by something).

Conclusions

Even if, nowadays, their number is not high, most Turkish lexemes are still used in frequent contexts of speech, quite often connoting an exotic or a pejorative sense. As indicated above, they were borrowed mainly orally, "by the direct contact among the ordinary speakers of the two languages"[46], their existence or legitimacy depending on "their semantic content, thus the utility they found in the economy of the Romanian language, as signs for certain objects, concepts or other realities that the Romanian speakers needed".[47] From a linguistic perspective, "*all* languages, it is argued, constitute valid and adequate systems for the needs of their speakers; if these needs change, then languages are more or less infinitely adaptable".[48] Consequently, once such Turkish terms denoting, among others, administrative, political or financial concepts, sailing, construction or clothing items did no longer find a referent in the Romanian society, they faded away from the language as well.

In other words, the Romanian speakers progressively minimised "the amount of time and effort devoted to exposure, practice and revision"[49]of the Turkish-origin words, which were left to oblivion and sensibly replaced by other contemporary realities; the estimated 1,000 surviving Turkish lexemes should be familiar to the entire Romanian population, the reason being that they still fit the 21st-century social order and its frame of mind.

Notes

[1]Mehrdad Kia, *Daily Life in the Ottoman Empire* (Santa Barbara, California: Greenwood, 2011), 1.

[2]*Ibidem*, xiii.

[3]*Ibidem*, xiii-xiv.

[4]*Ibidem*, 2-3.

[5]*Ibidem*, 4.

[6]Barbara Jelavich, in Mehrdad Kia, *Daily Life in the Ottoman Empire* (Santa Barbara, California: Greenwood, 2011), 11.

[7]Mehrdad Kia, *Daily Life in the Ottoman Empire* (Santa Barbara, California: Greenwood, 2011), 15-16.

[8] Emil Suciu, *Influența turcă asupra limbii române. I. Studiu monografic* (Bucharest: Editura Academiei Române, 2009), 57.

[9]Mehrdad Kia, *Daily Life in the Ottoman Empire* (Santa Barbara, California: Greenwood, 2011), 20.

[10]Nicolae Felecan, *Vocabularul limbii române* (Cluj-Napoca: Editura Mega. Presa Universitară Clujeană, 2004), 82-83.

[11]Emil Suciu, *Influenţa turcă asupra limbii române. I. Studiu monografic* (Bucharest: Editura Academiei Române, 2009), 22.

[12]Nicolae Felecan, *op. cit.*, 101-102.

[13]Emil Suciu, *op. cit.*, 2009), 24-25.

[14]*Ibidem*, 25.

[15]Emil Suciu, *op. cit.*, *passim*.

[16]*Ibidem*, 26-30.

[17]*Ibidem*.

[18] *Ibidem*, 209.

[19] *Ibidem*, 211.

[20] *Ibidem*.

[21] *Ibidem*, 602.

[22] *Ibidem*, 600-601.

[23] Lucian Boia, *De ce este România altfel?* (Bucharest: EdituraHumanitas, 2nd edition, 2013), 68.

[24] Emil Suciu, *op. cit.*, 607-610.

[25] Lucian Boia, *op. cit.*, 68.

[26] Emil Suciu, *Influenţa turcă asupra limbii române. II. Dicţionarul cuvintelor româneşti de origine turcă* (Bucharest: Editura Academiei Române, 2010), 65.

[27] *Ibidem*, 376.

[28]*Ibidem*, 590.

[29]*Ibidem*, 595.

[30]*Ibidem*, 602.

[31]*Ibidem*, 68.

[32]*Ibidem*, 213.

[33]*Ibidem*, 308.

[34]*Ibidem*, 332.

[35]*Ibidem*, 381.

[36]*Ibidem*, 590.

[37]*Ibidem*, 599.

[38]*Ibidem*, 748-749.

[39]*Ibidem*, 123.

[40]*Ibidem*, 160.

[41]*Ibidem*, 256-257.

[42]*Ibidem*, 511.

[43]*Ibidem*, 714.

[44]*Ibidem*, 178.

[45]*Ibidem*, 713.

[46]Emil Suciu, *101 cuvinte de origine turcă* (Bucharest: Editura Humanitas, 2011), 39.

[47]*Ibidem.*

[48]John Edwards, *Language and Identity. An Introduction* (Cambridge: Cambridge University Press, 2009), 5.

[49]Ruth Gairns, Stuart Redman, *Working with words: a guide to teaching and learning vocabulary* (Cambridge: Cambridge University Press, 1991), 68.

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Report on the papers presented at the section *Romanian as a Foreign Language* of the conference "Politeness in the Public Sphere", organized by the Department of Modern Languages and Business Communication, Faculty of Economics and Business Administration, Cluj-Napoca, 2017

Maria-Zoica Balaban *

This paper presents the most important aspects emphasized and brought up for discussion at *Romanian as a Foreign Language* Section of the Conference *Politeness in Public Sphere* that took place at the Department of Modern Languages and Business Communication on the 10th of February 2017.

report; translation; communication skills; evaluation process; textbook design; proficiency; lexis; vocabulary; intercultural communication; interaction; academic environment.

The 3rd section – *Romanian as a Foreign Language* – gathered specialists both from the Faculty of Letters and the Faculty of Economics and Business Administration within Babeş-Bolyai University who shared their valuable experience in the field of teaching Romanian as a foreign language. The section was led by Elena Platon, Associate Professor at the Department of Romanian Language (DLCCR), Culture and Civilisation within the Faculty of Letters and Maria-Zoica Balaban, Teaching Lecturer at the Department of Modern Languages and Business Communication (DLMCA) within the Faculty of Economics and Business Administration.

The first paper - *Translating Literature and Poetry* - was presented by Letiţia Ilea, Associate Professor within DLMCA, who emphasized the main approaches in the field of translating literature and, in particular, poetry. The following aspects were covered: the main characteristics of literary texts, the challenges they represent for translators, auto-translations issues and the particular

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case of translations made by writers. Choosing the best solution is the main responsibility of the translator; his/her ability, absolutely unique and personal, to find a suitable solution for the linguistic features of the original text depends on his /her linguistic sensitivity and creative intuition.

Elena Platon, Associate Professor at DLCCR within the Faculty of Letters, presented the paper - *New tools for assessing communication skills in the Romanian language* – which was a dissemination of the results within the EVRO project, *Improving the teaching staff teaching Romanian in the pre-university education in the assessment of students' communication skills* (POSDRU / 157 / 1.3 / S / 133900), carried out during 2014-2015 at the Department of Romanian Language, Culture and Civilization (DLCCR) from the Faculty of Letters within "Babeş-Bolyai" University in Cluj-Napoca. Since this project has developed a number of tools for assessing communication skills in Romanian, the author presented them succinctly so as to become accessible to different categories of specialists. The author concluded that for a genuine professionalization of the evaluation process, teachers need to become experts both in the evaluation process and the teaching process. It would also be desirable for them to have professional evaluation tools, but especially to be trained to make sure they use these tools correctly and consistently.

Nora Mărcean, Ph.D Teaching Lecturer and Anca Ursa, Ph.D Teaching Assistant from "Iuliu Haţieganu" University of Medicine and Pharmacy presented the paper - *Romanian as a Foreign Language focused on specific objectives. Medical Language through Common European Framework of Reference for Languages.* The authors considered that while teaching materials for foreign language for special purposes are already well represented on an international level, when it comes to materials for Romanian for specific purposes, we are facing a massive scarcity of specialised materials and, especially, of textbooks following as close as possible the directives of the Common European Framework of Reference for Languages. (CEFR). Within this context, the textbook proposal proves critical in the process of teaching Romanian for special purposes. The following aspects were presented: the principles and steps in the design of a new textbook, with examples of tasks."Romanian for Special Purposes. Medical Romanian" closely follows the theoretical concepts outlined in the CEFR and is aligned to the contents required by the description of the six proficiency levels, especially to the threshold level B1, including a wide range of exercises specific to communication needs for health care professionals.

Lavinia-Iunia Vasiu, Ph.D, Teaching Assistant and Cristina Bocoş, Ph.D, Teaching Assistant from DLCCR within the Faculty of Letters presented the paper – *The Characteristics of Neutral Nouns Ended in -e. Considerations regarding the teaching of these nouns in the case of Romanian as a foreign language.* This category of nouns represents a special situation due to the fact that it's difficult to say for sure if they should be explained as rules or as exceptions. The status of these nouns has been discussed along with the level of proficiency where they should be introduced and taught, emphasizing the fact that it would be better to introduce them in case of teaching a specialized language.

Diana Burlacu, Ph.D, Teaching Assistant at DLCCR, within the Faculty of Letters presented the paper – *The Influence of Turkish on the Romanian Language.* The author started by saying that belonging to the group of Romance languages, the Romanian language originates from Vulgar Latin, but was noticeably influenced by Slavic languages, as well as by Greek, Turkish, Hungarian and German languages. Such a peculiarity represents the focus of the present study, which aims to review the Turkish influence on the Romanian language, the emphasis being actually laid on the surviving words in the present-day vocabulary. Since any cultural or linguistic change is generally rooted in a wider social and historical context, a brief overview of the Ottoman Empire is provided at first, followed by a short description of the Romanian vocabulary. The Turkish elements in the contemporary Romanian lexis and their classification on frequency layers are surveyed next, together with the semantic alterations that the Turkish borrowings have undergone on the Romanian territory.

The next paper was presented by Maria-Zoica Balaban, Ph.D, Teaching Lecturer and Maria Parasca, Ph.D Teaching Assistant from DLMCA within the Faculty of Economics and Business Administration. The paper was entitled – *Lassen Sie uns Bitte Rumänisch sprechen! A Coursebook of Learning Romanian as a Foreign Language for German Native Speakers.* The presentation was concerned with the proposal of such a course book necessary to business people (German and Austrian) who are sent to Romania on business purposes, for six months, one or two years. The coursebook will be structured in eight units (*Presentations, Time Management, Recruitment, Free Time, Business Travel, Company Structure, Product Presentation, Profit and Loss Account*) and each one of them will be divided into four sub-units (*Lexical Structures, Grammar, Writing, Cultural Guidelines*). The authors decided to introduce the cultural part due to the fact that cultural competence is an integral part of foreign language learning. Understanding a language involves not only knowledge of grammar, phonology and lexis but also certain features and characteristics of culture. To be able to communicate internationally – which is one of the main objectives of the course book – inevitably involves communicating interculturally as well, which probably leads us to encounter factors of cultural differences.

The last paper was presented by Dana Feurdean, Ph.D, from DLMCA, who is currently teaching Romanian as a Foreign Language at Padova University, Italy. The paper was entitled – *Considerations Regarding Teaching Romanian in the Italian Academic Environment*. The presenter shared her experience from the Italian academic environment, emphasizing the historical background of Padova University, the Romanian long-lasting tradition at Padova, the main characteristics of the academic environment, arguing that such a higher education institution plays a very important role in the ongoing training process of the European citizen leading to the awareness raising on the part of students as to how significantly important culture and cultural difference are in acquiring on the one hand self-knowledge and on the other hand getting to know the others. The author also emphasized the fact that only through interaction with the "other" one we gain an increased understanding not only of the "other", but also of the "self".

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Varia

Compte rendu de lecture de documents : Hommage à Horia Ursu

Review of Documents : Tribute to Horia Ursu

Alexandra Viorica Dulău *

The paper presents more or less recent information published in our country and in Europe about our colleague, the writer Horia Ursu, and his book – *The Siege of Vienna* – very well received and rewarded in Romania, nowadays being translated in some other countries.

Asediul Vienei; novel; Hungary; translation; tribute.

Après de longues années de travail au sein de notre faculté, Horia Ursu[1] est à présent à la retraite et vit en France, mais il a gardé son statut de membre de l'Union des Écrivains Roumains. Il a collaboré à plusieurs revues roumaines, dont : *Echinox* (où il a, d'ailleurs, débuté), *România literară*, *Vatra*, *Tribuna*, *Familia*, *Convorbiri literare*, etc.

Écrivain parcimonieux à cause de la haute exigence qui caractérise son écriture – sur les traces de Gustave Flaubert –, il a fait publier en Roumanie un volume de contes, *Anotimpurile după Zenovie*[2], qui le place dans la Génération '80[3], volume revu et publié, une douzaine d'années plus tard, de nouveau sous le titre *Anotimpurile după Zenovie și alte proze*[4]. Mais, son chef-d'œuvre sera *Asediul Vienei*[5], roman pour lequel il a reçu le Prix de l'Union des Écrivains de Roumanie et le Prix « Ion Creangă » de l'Académie Roumaine, précédés de quatre ou cinq autres prix[6].

Dans une interview[7] sur son roman, il cite l'opinion de Robert Musil, tout en se demandant ce que Musil n'y dit pas, c'est-à-dire de combien de temps a besoin

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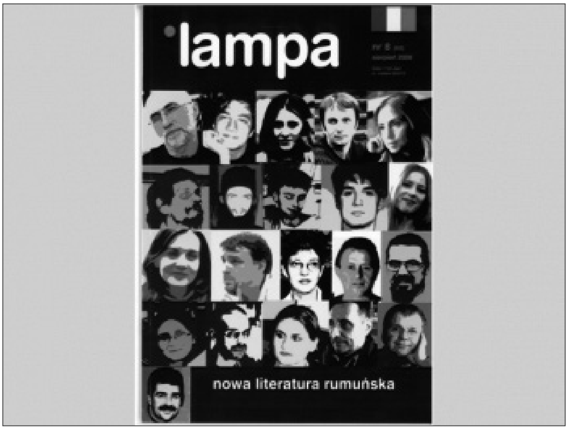
un écrivain pour arriver à ce point de vue qui semble structurer autant l'œuvre que l'auteur :

> J'ai noté déjà qu'il s'agit de raconter des histoires ; à présent, je sens aussi qu'il faut, d'une certaine manière, raconter les événements les plus banals ... Jusqu'ici j'ai toujours vu les choses de beaucoup trop près, il faut se placer plus loin, d'où une scène se réduit parfois à quelques phrases. [...] J'ai écrit : travailler avec les éléments dont on dispose librement, c'est ce que l'on voit dans la vie, lit dans le journal, les romans, etc. On ajoute simplement le jugement, le point de vue – et c'est ainsi que l'on se retrouve formé soi-même, avec le temps.[8]

Immédiatement après sa publication en roumain, des fragments du roman de Horia Ursu ont été traduits dans trois langues : en polonais (dans la revue *Lampa*, 2008), en hongrois (*Lettre Internationale*, 2009) et en français (*L'Atelier du Roman*, 2010)[9]. Ainsi, l'Institut Culturel Roumain signale sur Internet[10], à côté de la photo reproduite ci-dessous, la publication en Pologne de plusieurs traductions appartenant à quelques-uns des meilleurs jeunes traducteurs polonais de langue roumaine, Joanna Kornaś-Warwas, Tomasz Klimkowski et Dorota Sobiak, tous formés grâce aux études du roumain suivies à Cracovie et à Poznan. C'est l'une des plus connues revues de culture polonaise, la revue *Lampa* [La Lampe] – fondée et dirigée par l'écrivain Paweł Dunin-Wąsowicz –, qui a dédié un numéro spécial à notre littérature, numéro où le fragment de Horia Ursu est inclus parmi ceux d'autres écrivains roumains provenant de deux générations différentes.



Une autre forme de promotion de ce roman – accueilli avec une réelle admiration non seulement par la critique roumaine[11], mais aussi par les très nombreux lecteurs du pays et d'ailleurs[12] – a été la séance de lecture publique[13] organisée à Vienne (en Autriche) toujours par l'Institut Culturel Roumain de Bucarest, *Viena citește România*. Lectură publică din romanul *Asediul Vienei*, occasion avec laquelle Horia Ursu a lu en roumain, lui-même, des fragments de son texte, tandis que des acteurs la version en allemand.

Ces derniers jours le roman de Horia Ursu[14] a été lancé en Hongrie, au sein du Festival International du Livre de Budapest dont la XXIVe édition a eu lieu du 20 au 23 avril 2017, fait annoncé à l'avance en Roumanie[15]. Samedi, le 22 avril 2017, entre 18.00 et 19.00 heures, au Stand B1[16], a eu lieu la séance de lancement du livre *Asediul Vienei* de Horia Ursu (Noran Libro, 2016)[17] avec la participation de l'auteur, de l'éditeur et du directeur (Horia Ursu, Demény Péter, Kőrössi József) ; le modérateur et, à la fois, le traducteur du roman et de cette séance (organisée par Ministerul Culturii şi Identităţii Naţionale) a été Lajos Nagy[18]. Dans ce contexte de très haut niveau international[19], il a également dû – comme prévu dans le programme – signer des livres[20], donc avoir un contact direct avec le public[21].

Néanmoins, le périple européen du *Siège de Vienne* ne fait que commencer : sa traduction en français[22] est terminée et l'on attend avec intérêt la parution de ce *roman en spirale*, à notre avis[23], dans les librairies et bibliothèques de France, avec la certitude que le reste de l'Europe pourra le découvrir sous peu.

Notes

1 L'Institut Universitaire Maïmonide – Averroès – Thomas d'Aquin du Quartier juif médiéval de Montpellier (France) a Les Grandes Conférences dans son programme d'activités. Un beau jour de mai, Horia Ursu a donné une pareille conférence dans la salle Pétrarque : *Kundera ou comment habiter l'ailleurs* ?, sujet inspiré de sa thèse sur l'écrivain tchèque naturalisé français, Milan Kundera. Dans la présentation du site de l'institut on affirme : « Professeur associé à l'Université Jules Verne d'Amiens, il y a enseigné la littérature française du XXe siècle et la littérature d'Europe centrale. Il a été récompensé par des bourses de recherches à l'École des Hautes Études en Sciences Sociales, Paris (1995), et à l'Université Libre de Bruxelles (1996). Auteur de nombreux ouvrages, Horia Ursu a récemment publié une importante étude sur la prose de Milan Kundera, *Milan Kundera : Themes, Variations, and Terminal Paradoxes* (2008). Son roman, *The Siege of Vienna* (Cartea Românească, 2007) a enthousiasmé les critiques littéraires, et a obtenu de nombreux prix, dont notamment le Prix de l'Union des Écrivains Roumains, ainsi que le Prix de l'*Observatoire culturel roumain*. S'interrogeant sur la démarche de 'l'écrivain en exil', le professeur Horia Ursu de l'Université Babeş-Bolyai de Cluj (Roumanie) se penche sur le cheminement du célèbre auteur d'origine tchèque Milan Kundera dont il est le spécialiste averti (une publication récente lui a valu l'équivalent du Prix Goncourt en Roumanie : le Prix de l'Union des Écrivains Roumains). Comment pallier, pour un auteur étranger, aux traductions hâtives et fautives de ses travaux ? Comment réussir son départ de sa terre natale, pour écrire et réussir 'ailleurs' ? Comment transformer en somme une sorte 'd'exil littéraire' en un accomplissement personnel ? Écrire dans la langue du pays d'accueil, est-ce évident ? Comment parvenir à se défaire de ses racines linguistiques, de ses attaches au sol natal ? Explorant l'éloignement d'autres écrivains 'exilés' (Cioran par exemple), ou compositeurs (Igor Stravinski), Horia Ursu parvient en définitive au constat suivant : le 'chez-soi' quitté ou perdu, c'est l'œuvre elle-même, romanesque ou musicale. Le déraciné s'y retrouve, son pays : c'est son univers de prédilection, sa terre d'élection, le terreau qu'il travaille et 'cultive' inlassablement. » [Le site de l'Institut Universitaire Maïmonide, http://www.maimonide-institut.com/sites/default/files/INSTITUT%20MAIMONIDE%202011-2012.pdf].

2 Horia Ursu, *Anotimpurile după Zenovie* (Bucureşti : Editura Cartea Românească, 1988).

3 Titre donné aussi à une anthologie dans laquelle un de ses textes a été inclus [*Generația '80 în proza scurtă* (Paralela 45, 1998).], après un début toujours collectif [*Debut '86* (Bucureşti : Editura Cartea Românească, 1986).].

4 Horia Ursu, *Anotimpurile după Zenovie și alte proze* (Paralela 45, 2001). À noter qu'il en a éliminé certains textes qui se retrouveront plus tard dans son roman.

5 Horia Ursu, *Asediul Vienei* (Bucureşti : Editura Cartea Românească, 2007/Polirom, 2012).

6 Le Prix « Cartea anului » [Le Livre de l'année] de la part de l'Union des Écrivains, Filiale de Cluj ; le Prix de la revue *Observator cultural* (y compris le Prix des lecteurs) ; le Prix de la revue *Tribuna* pour le meilleur roman publié en 2007 ; et le Prix « Octav Şuluțiu » de la revue *Familia*.

7 Bogdan Romaniuc, « Trei răspunsuri de la Horia Ursu : *Asediul Vienei* este romanul unor oameni obişnuiți. », in *Suplimentul de cultură*, No 175, le 19 avril 2008, http://www.suplimentuldecultura.ro/index.php/continutArticolAllCat/8/3255.

8 Robert Musil, *Journaux*, tome 1, traduction de Philippe Jaccotet (Seuil, 1981), 308, in Bogdan Romaniuc, *idem*.

9 xxx « *Romanul Asediul Vienei*, de Horia Ursu, tradus în franceză şi maghiară », in *Câteva știri din lumea culturală românească* (21-27 martie 2016), Articol publicat de Jovi pe 27 martie 2016, pe site-ul *Filme. Cărți. Recenzii despre filme și cărți* [http://filme-carti.ro/stiri/cateva-stiri-din-lumea-culturala-romaneasca-21-27-martie-2016-56092/].

10 xxx *21 de autori români traduşi în numărul special dedicat literaturii române al revistei poloneze « Lampa »*, 5 November 2008 [http://icr.ro/pagini/21-de-autori-romani-tradusi-in-numarul-special-dedicat-literaturii-romane-al-revistei-poloneze-lamp/en].

11 Un seul nom : Dan C. Mihăilescu, dans son émission *Omul care aduce cartea* (PRO TV, Bucureşti, 2007), y a trouvé, par exemple, ni plus ni moins que huit types d'humour.

12 Notamment un site qui offre la deuxième édition du roman à titre gratuit : *Gratis Descargar Asediul vienei* PDF/Descripción/Editia a II-a revazuta [http://bachand.mybucaramanga.com/175587-donde-puede-i-descarga-libre-libros-enlinea-pdf-asediul-vienei-.php].

13 Agerpres, *Institutul Cultural Român din Viena organizează « Lunga noapte a literaturii române »*, DE 22 NOI 2008, 13:50 [https://www.antena3.ro/actualitate/cultura/institutul-cultural-roman-din-viena-organizeaza-lunga-noapte-a-literaturii-romane-58428.html].

14 Dans l'article « Horia Ursu, Ioan Pop şi Dan Lungu, printre reprezentanții României la Festivalul internațional al cărții de la Budapesta », vineri, 21 Apr 2017, 12:58 • CULTURĂ, AGERPRES/(AS — editor : Florin Ștefan, editor online : Ada Vîlceanu) [https://www.agerpres.ro/cultura/2017/04/21/horia-ursu-ioan-pop-si-dan-lungu-printre-reprezentantii-romaniei-la-festivalul-international-al-cartii-de-la-budapesta-12-58-38], on affirme que : « Horia Ursu, Ioan Es. Pop, Mihok Tamas, Dan Lungu, Julia Vallasek și Agnes Kali sunt invitați din partea României la ediția a 24-a a Festivalului internațional al cărții de la Budapesta, unde țara noastră are un stand național, informează un comunicat al Ministerului Culturii și Identității Naționale transmis AGERPRES. Romanul 'Asediul Vienei', de Horia Ursu, distins cu Premiul pentru proză al Uniunii scriitorilor din România și cu premiul 'Ion Creangă' al Academiei Române, va fi lansat în ediție maghiară sâmbătă, la standul României, în prezența autorului și a traducătorului. »

15 Florin Ștefan, « România participă la Festivalul Internațional al Cărții de la Budapesta », in *e-Cultura. info*, 21/04/2017 [http://www.e-cultura.info/romania-participa-la-festivalul-international-al-cartii-de-la-budapesta/].

16 xxx *24th International Book Festival, Budapest, 20-23 April 2017* [www.konyvfesztival.com/2017/kozonsegnek/.../programfuzet0404%20eng(1).doc].

17 La source de l'image qui suit le paragraphe est le site : https://www.google.ro/search?q=horiq+ursu+budqpestq&oq=horiq+ursu+budqpestq&aqs=chrome..69i57.6919j0j7&sourceid=chrome&ie=UTF-8#q=horia+ursu+budapest&start=30.

18 xxx *Prezență românească la cea de a XXIV-a ediție a Festivalului Internațional de Carte de la Budapesta, ICR* [http://www.asiiromani.com/prezenta-romaneasca-la-cea-de-a-xxiv-a-editie-a-festivalului-international-de-carte-de-la-budapesta/].

19 L'invité d'honneur a été, cette année, l'écrivain Orhan Pamuk, Prix Nobel de littérature [Gabriela Enea Elekes, *Sărbătoarea cărţii româneşti la Budapesta*, http://foaiaromaneasca.blogspot.ro/2017/04/sarbatoarea-cartii-romanesti-la.html].

20 *DOCPlayer*. Thursday, 21 April. [http://docplayer.net/17448305-Thursday-21-april-on-stage-conversation-with-jostein-gaarder-guest-of-honour-writer-of-the-festival-and-anna-t-szabo.html]

21 xxx *Book signing with Horia Ursu* (Kossuth Publishing Group), 13.00–14.00 h, Stand B21, [www.konyvfesztival.com/2017/kozonsegnek/.../programfuzet0404%20eng(1).doc].

22 xxx « Romanul *Asediul Vienei*, de Horia Ursu, tradus în franceză şi maghiară », in *Semne bune. Însemnări culturale*, Publicat de : Semnu' Bun, Data publicării: 25 martie 2016. În: *Repere Culturale* [http://semnebune.ro/2016/romanul-asediul-vienei-de-horia-ursu-tradus-in-franceza-si-maghiara/#axzz4g9ymxr22].

23 Certains critiques considèrent que le roman se ferme en cercle, tandis que d'autres pensent qu'il s'agit d'un autre type de cercle que celui classique de Ioan Slavici, Liviu Rebreanu et Pavel Dan [Ovidiu Pecican, « Apud gloriam mundi », in *Tribuna*, No 125, 16-30 nov. 2007, 13.].

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