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INDUCTIVE METHODS AND INTERACTIVE LECTURES IN TECHNICAL HIGHER EDUCATION

BY

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Abstract. The teaching methods in the engineering academic environment (UTI Iași) have been feebly updated in the last 20 years. There are methods that could improve the teaching-learning in higher technical education, in order to reach performance and professionalism. This article presents a few inductive methods of teaching and learning, resources for the professors who want to make a change in this sense and offers a few suggestions to transform the classical lecture into an interactive one. The use of the methods presented increases the professors' satisfaction in the didactic activity and the students' performance.

Keywords: learning by investigation; learning based on problems; learning based on projects; learning based on case studies; interactive lecture.

1. Introduction

The problems of engineering education have been discussed almost exhaustively during the last years (Felder *et al.*, 2000; Houghton, 2004; Fry *et al.*, 2009; Goodhew, 2010). Relating the academic curricula to the *engineering in the real world*, the development of the abilities of oral and written communication, problem-solving, critical and creative thinking, knowledge of quality management and engineering ethics, as well as connecting technology and society are a few aspects that are important for the future of engineering education.

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In general, it is admitted that today there are still academic engineering environments that maintain the teaching model of the 1960s, covering more the theoretical than the practical basics, to which the audio-visual technology has been added (Houghton, 2004, p.1). The big questions remain, though: are today's engineering curricula ready to answer the multi-disciplinary, challenging problems of *real engineering*? The answers given have not ignored the traditional teaching methods that, used in excess and in a monotonous manner, discourage efficient learning and encourage learning in order to pass or for the grade.

There are methods that could improve the teaching and learning in higher technical education, in order to reach performance and professionalism. But, in order to understand their practical value, it is required to overpass some great resistance: negative reactions to changes in teaching, total lack of interest, rejection motivated by the irrelevance for the technical subject professors' needs (Houghton, 2004, p.1). Many of these attitudes are maintained by the comfort given by the professor being focused on contents, the indirect encouraging of the student's passiveness, reproductive learning, solving problems that are too convergent (well-structured) or obsolete pedagogic beliefs (such as "student must (know) learn", "the professor teaches and the student learns," etc.).

The teaching methods that are *interactive* or *actively-participative* deserve attention for at least three reasons (Felder *et al.*, 2000, pp. 1-2):

a. They are *relevant* for the engineering education even if they were developed for non-technical subjects. They focus on expressing students' opinion and their employment in the process of learning. A first objection, here, would be that the largest part of the courses in engineering do not involve opinions and debates, but refer to a purely scientific content. Even if the technical subject professors are focused on content, they can balance this tendency (somewhat "natural," given the specificity of the field), by becoming attentive to the process of teaching and learning that can involve the student. In most cases the difficulty of the information given can determine the professor to focus on content, forgetting about the process "behind teaching" – which is the students' learning. Under these circumstances, the question appears: What is more important: the content to be learnt or the process of learning? An answer could be: *Both are important and can be combined successfully by the interactive, active and inductive methods.*

b. They can be applied in the engineering academic environment with *minimum costs*, costs that are related to the formation of the teaching staff. This formation assures a certain comfort for the professors in using them, but also an increase in the academic satisfaction due to the positive reaction of the students (in general) to the active methods of learning.

c. They are in conformity with the modern theories of learning, their efficiency being verified empirically by numerous scientific studies.

2. Inductive Methods of Teaching and Learning

It is known that the traditional approach to the teaching of science and engineering is deductive, which means that it starts with the presentation of the theory and the basic principles in courses and it is continued with proving and applying them in seminars and lab work. While the quality of the research supporting the various inductive methods is variable, the collective proofs that favour the inductive approach to the traditional (deductive) one are conclusive (Prince & Felder, 2006). Induction is supported by widely accepted psychological and educational theories (cognitivism and constructivism), neurosciences, which have enriched consistently the research on teaching and learning.

The inductive methods stimulate students to:

- interact and have a profound approach to learning (orientation toward sense, as compared with the surface approach by intensive memorization);
- intellectually develop and “re-think” some certainties – difficult to change in the past (such as “all the knowledge taught is certain,” “only professors have it,” “students’ learning consists in memorising and reproducing knowledge”);
- practise critical thinking and the abilities of self-controlled learning, which characterise scientists and expert engineers.

Once the learning objectives are well-defined (see Mager’s model and Bloom’s taxonomy), one of the inductive methods briefly presented below can be chosen.

Learning by enquiry (Enquiry-based Learning – EBL) is the simplest inductive approach and it can be the best for the professors with less experience or who are traditional. It requires an instruction design, so that as much learning as possible could take place in the context of answering the well-thought questions and problems. As students gain more experience in this approach, the professor can increase the sphere of covering and the difficulty of the questions, they can decrease the level of problem structuring.

The Centre for excellence in Manchester offers more resources on the website (<http://www.campus.manchester.ac.uk/ceeb/eb/>).

Learning based on problems (Problem-Based Learning – PBL) is the most complex and the most difficult to implement, because it requires knowledge and abilities to apply for the professors. They sometimes have to face the students’ resistance to this method or the difficulties that appear in team work. The method involves defining some sets of technical problems that correspond to the learning objectives. The group leader is the one who has a higher level of knowledge in the topics of the course (module) and certain experience in learning by cooperation. Smith *et al.* (2005) offer suggestions for the implementation of the process of learning by cooperation, while Felder &

Brent (1996, 2001) and Oakley *et al.* (2004) suggest strategies to overcome resistance to the instruction methods focused on the student and the support of the students' groups to become efficient teams. Despite challenges, problem-based learning is a natural environment where professional abilities develop, being an excellent format to integrate several subjects in the curricula. For further details related to the implementation of the method, see Goodhew, 2010.

Learning based on projects (Project-Based Learning – PjBL) is appropriate for any type of design in engineering or laboratories that aims to design and develop some processes and products. It must respond to learning objectives. If the students work in teams, the professor should respect the principles of learning by cooperation and make responsible all the team members for the whole content of the project. As professors and students gain experience in the process of learning based on projects, they can become more open, offering less guidance regarding their elaboration.

There are two universities that have developed this method at curricula level: Aalborg University in Denmark (<http://en.aau.dk>) and Franklin W Olin College of Engineering in Massachusetts (www.olin.edu). The first one offers also master's studies in PBL (with PjBL).

Learning based on case studies is used efficiently when the learning objectives include taking decisions in authentic and complex situations. The results of this method can be: gaining some professional and ethical understanding, knowing some contemporary technical problems or developing the ability to understand engineering solutions in a global or contextual environment. The appropriate scenarios for cases can involve the diagnosis of some technical problems and stating some solution strategies, with technical, economic, psychological and even ethical implications. Formulating some good cases can be difficult and time-consuming, that is why research in libraries with cases from science and engineering can be useful: National Centre for Case Study Teaching in Science: <http://sciencecases.lib.buffalo.edu/cs/>; Centre for Case Studies in Engineering: <http://www.civeng.carleton.ca/ecf/>.

Inductive teaching depends to a large extent on the professor's competences. It is important that the professor's help should be given in time to the students, especially to those resistant to active instruction, in order to prevent a hostile relation and weak results. The professors who aim at teaching at least occasionally by using an inductive method must get familiar with the best practices in the field.

3. From the Classical Lecture to the Interactive Lecture

In theory, it is recommended to combine deductive and inductive methods, but in practice, habit, convenience and even lack of some psychopedagogical abilities offer priority and almost exclusiveness to the most known deductive method – lecture. Frequently used in higher education throughout the world (Svinicki & McKeachie, 2011; Lambert, 2012, p. 25), the lecture can become captivating when it is used by talented professors. But sometimes

students are passive, disconnected from the lecture, having other, “secondary” interests. Nonetheless, the method is maintained in the academic environment because it offers some advantages (Millis, 2012, p. 1):

- a) It offers a lot of didactic content to a high number of students.
- b) It allows the professor to update the course.
- c) It offers the sensation of “control” in class, even though most of the students are passive or “distracted” in a less visible way.
- d) It offers the opportunity to a talented professor to stimulate the students. An alternative to the classical lecture is the *interactive lecture*, which offers to the students short but important opportunities of work. In the Table 1 we present a short comparison between the two in order to better underline the differences (Eison, 2010, p. 6):

Table 1
Traditional Lecture Versus Interactive Lecture

Traditional lecture	Interactive lecture
1. The professor talks, students listen with minimum of interruption.	1. The professor talks with periods of breaks, while students are involved in short didactic tasks.
2. The students' concentration after 10-15 minutes is in decrease.	2. When the decrease in attention is noticed, a structured activity is offered.
3. The professor's questions are to a large extent rhetorical.	3. The professor's questions require answers.
4. Only the students who raise their hand answer.	4. Students use cards or answer sheets. All the students give an answer.
5. The discussion between student-student is discouraged.	5. The discussion between student-student is encouraged.
6. Students listen to the professor and take notes independently.	6. Students work in pairs or small groups.
7. The students' understanding is not monitored explicitly.	7. The students' understanding is evaluated directly.
8. Opportunities to correct misunderstandings are not offered during the lecture.	8. Opportunities to correct misunderstandings are offered periodically.
9. Students skip classes a lot.	9. The students' rate of participation increases.

Every 12-15 minutes, the lecture can be interrupted and the professor can introduce for 2-10 minutes one of the activities presented in the active methods: Think-Pair-Share, Say something, Organiser Spider, etc. or in those on the list below (see Goodhew, 2010, p. 47):

- ✓ Ask for feedback 15 minutes after the lecture and restructure the discourse based on questions, difficulties of understanding, etc. Or address 2-3 questions in the content presented.

- ✓ Allot the last 3-5 minutes of the class for the students to write 3 main ideas they remember. Next time discuss your observations as a professor.
- ✓ Ask students to write on post-its what they understood the best, less well and what has remained unclear, then stick them on the blackboard.
- ✓ Apply mini-tests (2-3 items) individually or in small groups.
- ✓ Offer breaks for reflection for 2 minutes.
- ✓ Require a math calculation 15 minutes after the lecture.
- ✓ Tell a joke or tell something interesting.
- ✓ Offer a demonstration, a video.
- ✓ Inform the students that you will talk for 20-25 minutes without them taking notes. Then, in small groups, they will rebuild the topic presented through main ideas, secondary ideas and examples.

3. Conclusions

There is a vast amount of literature regarding the research on *inductive methods* and their benefits in teaching and learning, but a low interest of the technical subject professors to introduce some changes in the traditional way of teaching. The project PERF-DEONTIC, CNFIS-FDI-2017-0065 for UTI Iasi represents a first step in changing the perception of the didactic staff concerning the active and inductive methods of teaching and the knowledge of their utility. In fact, professors need training in order to develop new abilities to use interactive methods and educational counselling to implement them into various technical subjects.

The inductive methods bring large benefits to the students, offering them not only knowledge, but also challenging occasions to develop and practise some abilities, in the context of the didactic tasks suggested. Students need *functional knowledge*, and the inductive methods assure this quality, cancelling the distance from theory to practice, from concrete to abstract, from individual to general.

Reaching the teaching objectives by the classical lecture is not always equivalent to students' learning. When the professor's teaching is connected attentively and efficiently to the students' learning, the former recognizes the need to combine classical and modern methods, deductive with inductive ones, or to introduce active or interactive sequences in the classical methods.

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METODE INDUCTIVE ȘI PRELEGerea INTERACTIVĂ ÎN ÎNVĂȚĂMÂNTUL TEHNIC SUPERIOR

(Rezumat)

Metodele de predare din mediul academic ingineresc (UTI Iași) au fost slab actualizate în ultimii 20 de ani. Există metode care ar putea îmbunătăți predarea-învățarea în învățământul superior tehnic, pentru a ajunge la performanță și profesionalism. Articolul prezintă câteva metode inductive de predare-învățare, resurse pentru profesorii care doresc să realizeze o schimbare în acest sens și oferă câteva sugestii pentru transformarea prelegerii clasice într-una interactivă. Utilizarea metodelor prezentate crește satisfacția profesorilor în actul didactic și performanța studenților.

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L'IDIOLECTE PROUSTIEN. BASIN DE GUERMANTES

PAR

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Abstract. This article presents the language characteristics of the duke of Guermantes in *À la recherche du temps perdu* de Marcel Proust. It analyses how certain words and groups of words keep repeating inside the duke's speeches, thus making his portrait and illustrating Proust's vision about the death of language through the use of collocations. We consider his idiolect interesting and relevant for our research on translating the Proustian idiolect into Romanian because his idiolect is so easy to be identified, through repetition and coherence of use, and because collocations are the most relevant lexical characteristic of the idiolect. Working with the large mass of phrases that Basin utters, we discovered his discourse is made of collocations, but also of freer expressions like stereotypes and sometimes a mixture of the two, that is a collocation personalized according to the context and to the interlocutor.

Keywords: Proust; language; phrases; repetition; Basin.

1. Introduction

Cette partie représente la deuxième étape de notre recherche, après la définition de l'idiolecte, ses caractéristiques et ses marqueurs, mais précédant celle où l'idiolecte ducal est présenté en deux traductions en roumain et analysé de la perspective traductologique. Nous nous y proposons de mettre de l'ordre dans la vaste masse d'occurrences expressionnelles, de les catégoriser en vue d'une analyse traductologique plus facile. Il s'agit ainsi du domaine linguistique, sociolinguistique, lexical, où interviennent les registres langagiers,

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les mots vieillis, archaïques, ou les emprunts. Nous ne connaissons pas de recherche pointue visant le langage de Basin, son langage étant souvent rappelé lors des considérations sur celui de sa femme qui appartient à la même caste que lui, ou de Sidonie Verdurin, qui, comme Basin, abuse des expressions figées de manière explicite.

2. Généralités langagières de Basin de Guermantes

Les entrées effectives du duc dans la longue conversation qu'est *RTP* (nous reprenons les abréviations usitées, RTP pour le titre du roman, Sw, JF, CG, SG, Pr, AD et TR pour ses volumes) sont deux en *JF*, 24 en *CG*, 13 dans *SG*, deux dans *Pr*, cinq dans *AD* et deux dans *TR*. Avec Oriane, Basin domine les soirées qu'il honore en amphytrion ou invité dans le volume III, celui qui leur est dédié et constitue la plus longue partie de *RTP*. Comme les autres membres de sa famille, il devrait parler un français impeccable, pur, classique, élégant, faisant montre d'éducation et d'héritage culturel. Or, ces traits se retrouvent dans ses propos surtout rapportant les dires de sa femme et d'autres membres de la famille. Basin parle un français médiocre, parsemé de tours de langue stéréotypée dépourvus d'originalité, d'expressions Ancien Régime (*prier à dîner, être fort marri*, cf. Le Bidois, 1939), tout en tonnant ses phrases avec la fierté de son milieu.

Car les lois générales qui règlent la perspective dans l'imagination s'appliquent aussi bien aux ducs qu'aux autres hommes. Non seulement les lois de l'imagination, mais celles du langage. Or, l'une ou l'autre de deux lois du langage pouvaient s'appliquer ici, l'une veut qu'on s'exprime comme les gens de sa classe mentale et non de sa caste d'origine. Par là M. de Guermantes pouvait être dans ses expressions, même quand il voulait parler de la noblesse, tributaire de très petits bourgeois qui auraient dit : « Quand on s'appelle le duc de Guermantes », tandis qu'un homme lettré, un Swann, un Legrandin, ne l'eussent pas dit. je devais entendre souvent le « quand on s'appelle » (*C.G.I.*, 2015, p. 926).

Il partage avec sa femme un “baragouin voulu, supprimant les consonnes et nationalisant les noms étrangers” (*SG*, 2015, p. 1373) qui rend leur français, aux dires du narrateur, “aussi difficile à comprendre que le vieux français ou un moderne patois” (*apud* Pierron, 2005, p. 171). Le romancier se sert du personnage pour illustrer une de ses lois, affirmant qu'on parle la langue de “sa classe mentale et non de sa caste d'origine” (*TR*), ce qui explique ses propos petits bourgeois et ceux de sa femme (Deleuze, 1993, p. 102). En fait, son vocabulaire est un mélange de français soutenu (*fort régulièrement, devenir l'apanage, tenir le haut de pavé*), de français familier (*coller des croûtes, ce croûton-là*), d'archaïsmes (*la chère est parfaite, prendre pour sigisbée*) et d'argot (*pedzouille*), auquel il rajoute ses propres expressions, familières (*vivre*

dans la lune, claquer pour un journal), voire même vulgaires (*sa petite grue*). Ce mélange bariolé autorise l'auteur à affirmer que "Son bizarre vocabulaire permettait à la fois aux gens du monde de dire qu'il n'était pas un sot et aux gens de lettres de le trouver le pire des imbéciles" (CG, 2015, p. 919).

Tout étonnant qu'il fût et en dépit des exigences de son milieu et des prétentions de la majestueuse famille descendante des Mérovingiens, Basin fait des fautes de langue, notamment au niveau des significations car "il n'était jamais arrivé à connaître le sens précis de certains mots", prouvant "son incapacité d'assimiler exactement les tours de la langue française" (cité par Genette, II, 1969, p. 226). Mots mal placés (inadéquation du registre au sujet), expressions fautivement entendues (dont l'emploi dissone dans le discours), impropriétés, le duc est proche du directeur de l'hôtel de Balbec : "Et la génération de nobles qui a passé par Msgr Dupanloup parle un si mauvais français que le duc exprima ainsi sa pensée: *Il vaut mieux ne pas être couvert avant d'aller dehors, du moins en thèse générale*" (SGIII, 2015, p. 117). Critiquant le personnage comme sa classe en pleine déchéance, y compris langagière, le narrateur l'accuse d'être imprécis, incorrect, de véhiculer un vocabulaire bizarre (CGI). Sa prononciation (du nom de Bloch, à l'allemande, comme *hoch*; son baragouin guermantesque exemplifié par *onk* au lieu de *oncle*) et ses expressions sont passées sous la loupe du romancier, parmi lesquelles certaines empruntées au même Bloch "un peu vieux jeu, un peu solennelle" (Bouillaguet, 2004, p. 155). Le Bidois illustre l'orgueil de la caste à connaître des aspects linguistiques Ancien Régime chez le duc par l'emploi de mots (genre, prononciation) que le locuteur prend facilement comme des fautes de langue : *poite* (à la place de *poète*), *une érudit* (pour *un érudit*), *le tarte à la crème* (pour *la tarte à la crème*). Ce sont des influences du collectif sur l'individuel que l'individu a l'obligation de garder pour sauver sa classe.

Les particularités linguistiques du duc se rattachent de près à sa coterie sur laquelle Proust fait souvent des remarques, comme la préférence pour *mentalité, rédiger, rédaction, contemporaine* (CGII). Avec sa femme, Basin excelle dans l'art des anecdotes, des paroles prêtées aux autres, des plaisanteries; à la différence de son frère Palamède, il est anglophile, tout comme il ne manque pas d'employer des citations latines (ex : en SG, *Ab uno disce omnes*; en CG, *Mater Semita*). Son indifférence à l'égard des autres transparaît dans l'habitude de brouiller les noms et de se rappeler mal des personnes. Giuseppe Merlino (*Personnages proustiens*, 1993, p. 75) interprète la difficulté des Guermantes à terminer une conversation et leur "bulimia discorsiva" (*id.*) par une marque de solitude et un souci de retenir leurs interlocuteurs le plus longtemps possible puisque la présence de l'autre est fortement valorisante.

Basin de Guermantes, avec son langage contrefait, illustre bien quatre des sept lois linguistiques, sociales et psychologiques propres à l'idiolecte (Le Bidois, 1939, p. 213):

– il s’exprime comme les gens de sa caste mentale, c’est à dire comme un bourgeois, malgré sa position sociale, celle qui donne la possibilité de “mesurer le degré de culture et de classer les formes d’intelligence” (*se tuyauter, roide, pedzouille, pelure, frusques*) ;

– il renouvelle périodiquement ses locutions (la langue en diachronie), car le duc emploie des mots néologismes qui sont aujourd’hui pour nous des mots communs ou archaïsmes (*mentalité, talentueux*), illustrant la loi du renouvellement de la langue ; ceci soutient la forte interdépendance entre langue et société, la seconde pouvant être datée d’après la première ;

– le langage transmis dans le temps comme résultat de deux forces opposées, la tradition (AR- *bureau d’esprit, féodal*, latinismes) et les tendances actives (les néologismes) montrant comment la langue est transmise dans le temps ;

– l’automatisme langagier qui lui fait dire des choses inutiles servant plus à caractériser leur énonciateur qu’à transmettre du message (*bel et bien, c’est une cousine d’Oriane*) ; Le Bidois y voit la clef d’un langage chiffré, entendu seulement par les proches ; la surabondance des expressions construites avec le verbe *faire* en fait également partie (comme chez Sidonie)- *faire mal, faire un grand salut, faire tiquer, se faire fort, la faire a l’oseille, faire des embarras, faire cas, faire faux bond*, etc-CG;

– nous ajoutons ce qui est valable aussi pour Albertine, la présence du *joli langage*, à savoir les réflexes affectifs, les mots révélateurs (*quels braves gens, cet excellent Gri-gri, qui a tant de finesse, des petits dîners, tout bonnement ravissante*); ce sont des automatismes et non des choix logiques (Le Bidois), des réflexes de langage souvent explicités par l’auteur, en bon traducteur (linguistique, social et psychologique).

Pareil aux autres protagonistes, le duc est l’objet d’une dépréciation de la première à la deuxième version du roman, selon Feuillerat (1934, p. 117), quand son langage révèle sa petitesse, sa malveillance et sa mesquinerie, par la reprise des thèmes et des phrases.

3. Les expressions figées

Le duc préfère les expressions toutes faites, revenues sur ses lèvres de façon ennuyante, prouvant son manque de créativité, d’originalité et, finalement, d’esprit dans l’emploi de la langue. Il les choisit par commodité, et Proust se sert de lui (comme de Cottard, de Norpois ou de Sidonie) pour illustrer un *credo* de son style : les expressions figées sont la mort de la langue, une routine de la communication qui devient automatisme et fait des interlocuteurs des robots, un réflexe menant à l’atrophie de l’esprit. Le duc répète, redit, ressasse des expressions, des formules, des inadvertances, et “une fois les caricatures linguistiques posées dans la première partie du roman, le narrateur ne commente pas les phénomènes de contagion, d’infusion dans la

narration” (Pierron, 2005, p. 148). Les expressions (figées ou collocations, voir ch.I) et les métaphores toutes faites sont des “béquilles de langage qui viennent gêner la conversation d’hommes intelligents” (*apud* Bouillaguet, 2004, p. 1061). Personnage peu original et peu changeant, désireux de garder à la fois l’esprit de la famille (“Les Guermantes ont des caractéristiques des Bourbons, le caractère frondeur de la maison de Lorraine et l’amour des arts propre aux Wittelsbach” selon Bouillaguet, 2004, p. 448) mais aussi d’être moderne, son langage est “hétéroclite”, fait de locutions mal employées, de métaphores et d’allusions historiques et mythologiques. “Dictionnaire vivant” d’expressions périmées, Basin combine curieusement (Le Bidois) mais avec naturel argot et lexique Ancien Régime.

L’écrivain Marcel Proust a créé quelques personnages qui illustrent, au niveau langagier, la mort du langage, le blocage en diachronie, par l’emploi de syntagmes, d’expressions plus ou moins figées, de proverbes ou dictons. C’est le cas du médecin Cottard qui, pour faire plaisir à la patronne, Sidonie Verdurin, et être accepté dans son salon, additionne les expressions, souvent les employant de façon incongrue. Pareil pour Brichot, féru d’étymologies, et même pour Albertine qui sème son discours d’expressions héritées de Mme Bontemps.

Basin de Guermantes fait excès d’automatisme pour s’élever aux exigences de sa position - prince de Laumes, Guermantes pur, mari d’Oriane de Guermantes, la plus aristocrate de la famille. Pour entretenir convives et dames, pour conquérir et tromper, le duc se lance dans des péroraisons construites sur des répétitions et des clichés qui le transforment en robot linguistique, fixé sur des idées toutes faites par son intelligente épouse ou le milieu dont il ressort. Ainsi, il emploie les expressions figées comme stéréotypées consacrées, usant excessivement des procédés oratoires pour convaincre l’auditoire et avoir de l’emprise sur lui. Voici une liste exhaustive de cet automatisme français consacré, par volume :

JF: *que diable!; sapristi;*

CG: *bureau d’esprit, de grande lignée, demander l’aman, faire un grand salut, mon DieuX3, grand’chose, ah! Diable, donner en mille, une levée de boucliers, un véritable tollé, faire tiquer, donner/avoir tort X3, marcher avec le tempsX2, que diable!X2, raconter de craques, la pire espèce, comprenez qui pourra, dire sous le manteau, bruit qui court les ruelles, se soucier du tiers et du quart, comme de l’an quarante, tout le contraire, prendre le contre-pied, monter le bourrichon, être le tarte à la crème, se faire fort, Mater semita, une goutte de sang juif, faire du bruit dans Landerneau, tout de même, la faire à l’oseille, faire des embarras, faire cas, toucher la corde de pendu, sacrée veine, être dans son assiette, avoir sa tête à elle, tout ce qu’il y a de plus, craindre une défection, faire faux bond, être fort marri, à vos ordres, faire grâce, prier à dîner, grande dame, une fine mouche, faire de la peine, montrer les dents, s’ennuyer à périr, tout à fait, au nom du ciel, faire des taquineries, vite comme*

l'éclair, toute une histoireX2, enclin au, un à peu près, avoir du bon, la chère parfaite, le train de maison, rester sur sa faim, le suave mari magno, avoir une dent contre, être vieux jeu, vieil air, à brûle-pourpoint, trop de libations, l'influence de Bacchus, tenir tête, sur le bout de la langue, tirer d'embarras, air endimanché, en goguette, il y a lieu, se mettre martel en tête, en primeurs, jusqu'au bout des ongles, avoir beau+vb, en veux-tu en voilà, ne pas avoir sa langue dans sa poche, demander son reste, avoir la rage de, ferrée à glace, dans toute l'acception du mot, comme le jour avec la nuit, pour une fois, à faire rire les poules, de bon lieu+de bonne souche, connaître comme sa poche, tenir de quelqu'un, tout à l'heureX2, en revanche, ne vouloir rien savoir, être mal avec, comme il faut, l'ombre de, sans ça, tomber en attaque, couper tout câble avec, tenir des propos, cré nom de Dieu!, passer un habit, s'en foutre, voyons, queue de morue, en manger la moitié, être coutumier de, passer l'éponge, pris au piège, mis à part, tenir sa place, être un peu loin, jamais de la vie, faire la noce, reprendre des forces, prendre des nouvelles de, en tout cas, céder le pas, branche aînée, tenir le haut de pavé, ficher la paix, cri de guerre, tenir debout, il n'est pas pour, pécher par, élever des revendications, devenir l'apanage de, tant que vous voudrez, à cheval, tout de mêmeX3, échanger des jérémiades, huit heures tapant, avoir du bon, je ne vous dis pas, une sacrée sauce, faire mal, se porter comme le pont Neuf;

SG: va-nu-pieds, de pair à compagnon, en passant, le dessous des cartes, lever les masques, avoir maille à partir, pousser l'ingratitude, je m'en fiche comme de colin-tampon, dans toute la force du terme, prendre parti, il n'y a pas à dire, juger mieux, faire l'insanité, faire de la peine, avoir du chagrin, faire une boulette, portée incalculable, prêter appui, ab uno disce omnes, le moins du monde, chanter les louanges, jurer par qqn, à la revoyure, être de force, tomber dans la dèche, Que diable!!, ah tonnerre de Dieu!;

Pr: c'est bientôt dit, argument 'ad hominem', se croire tenu de ; bel et bienX3;

AD: mon Dieu!, faire quelque chose de ses dix doigts.

4. Les stéréotypies

Ce sont du langage automatique personnel similaire au *joli langage* albertinien, où l'on devine sans effort l'idiolecte de l'auteur. Ce langage personnalisé, éminemment idiolectal et fortement imprégné de collocations libres, caractérise à merveille le personnage, grand causeur à prétentions d'orateur, s'efforçant péniblement de rivaliser avec sa femme. Parmi elles, on retrouve un large nombre de lexèmes et de syntagmes libres répétés, autour d'adjectifs, noms, verbes et adverbes à valeur affective déjà rencontrés chez Albertine, comme *vaste, baroque, idéal, distingué, brave, bon, bien, cher, du reste, eh bien* ou chez Françoise *bougre(ment), pauvre petit*, et l'introduction d'autres comme *mentalité, pontife, libations, talentueux, honoré, féodal, esprit*,

affreux, roide, abominable, immense, effroyable, (en)ragé, enfin, s'occuper, avouer, dire, devoir, douter, sans doute. Ci-dessous, retrouvez des syntagmes/expressions propres au duc :

JF: *s'y atteler, sortir des numéros, avaler une affaire;*

CG: *Quel brave homme, bougre(ment), brouiller avec les nomsX2, palabrer, honneur/honnête, embarquer déloyalement dans un grand tralala, donner son jour, peut se douter, je dois dire, je n'ai pas besoin de vous dire, vos frusques, votre pelure, faire une grossièreté, je ne vous dis pas, avouerais franchement, a une cousine/ cousin à Oriane X5, feodalX2, une érudit, coller des croûtes, acrobaties de sensibilité, insensible, affectée, avoir des 'absences', enfin en tout cas, le mot (juste) deX3, espèce de (idiot, Mécène), avoir un cadavre entre, c'est à payer sa place, espritX3 fin, quel poite (poète), être dans les extrêmes, notez, je dois dire, madame peut se douter, de braves gentilshommes, Que voulez-vous que je vous dise?X2, Que voulez-vous?, comment dirais-je..?, si vieux rossignol qui ne me plaise, si c'est à voir, je l'ai vu; je n'ai pas besoin de vous dire, ce croûton-là, claquer pour un journal, vivre dans la lune, ma bourgeoise, musicienne comme le violon, des affaires en cours, qu'est-ce qu'on veut de plus?, on s'attend, on s'attend, Satan vous-même, peindre comme mort et enterré;*

SG: *affectations d'insensibilité, que voulez-vous?, en thèse générale, on exagère, on exagère; un connaisseur de bonnes adresses, l'amour est l'amour, prendre comme sigisbée, 'onk', bougrement, espèce de;*

Pr: *hommes de premier ordre ; affaire Dreyfus;*

AD: *très supérieure, sottise engeance, Quel brave homme que votre père! que voulez-vous que j'y fasse? famille honnête, ma cousine, tâter le terrain, avoir un brio x2, m'occuper, tout est naturel dans l'affaire.*

5. Conclusions sur l'idiolecte ducal

Figure aristocrate aux prétentions de haute noblesse dans le comportement, l'esprit et le langage, le duc Basin de Guermantes peut être perçu comme un anti-héros, son importance se justifiant par la place que sa femme occupe dans le Faubourg, alors que son caractère laisse beaucoup à désirer. Contradictoire par sa politesse mêlée à la brutalité, par ses conquêtes et fils illégitimes contrastant avec l'indifférence montrée à une épouse belle et intelligente, par la générosité des manières en opposition avec l'égoïsme mondain, Basin parle mal français, ignore le sens des expressions, se sert de formules toutes faites pour faire impression et faciliter son expression, imite sa femme, lance des maximes latines pour leurrer l'auditoire sur sa culture. Avec Cottard, Norpois et Madame Verdurin, son idiolecte illustre la critique proustienne du langage automatique, anti-crétif, anti-littéraire, le langage "inutile et factice" qui va de pair avec sa "fausse noblesse" (Verna, 2008, p.117).

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IDIOLECTUL PROUSTIAN. BASIN DE GUERMANTES

(Rezumat)

Acest articol prezintă caracteristicile limbajului ducelui de Guermantes din opera *În căutarea timpului pierdut* de Marcel Proust. Este analizat modul în care anumite cuvinte și grupuri de cuvinte se repetă în discursul ducelui, contribuind astfel la conturarea portretului acestuia și ilustrând viziunea lui Proust despre moartea limbajului prin utilizarea colocațiilor. Considerăm că idiolectul ducal este interesant și relevant pentru cercetarea noastră despre traducerea idiolectului proustian în limba română, deoarece este foarte ușor de delimitat datorită repetițiilor și coerenței de utilizare, și datorită faptului că, de regulă, colocațiile sunt cele mai relevante caracteristici ale idiolectului. Cercetând multitudinea expresiilor rostite de Basin de Guermantes, descoperim că discursul său este constituit atât din colocații, cât și din expresii mai libere, cum ar fi stereotipurile, iar uneori se distinge un amestec al celor două – colocații personalizate în funcție de context și de interlocutor.

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**THE EPISTEMOLOGICAL STATUS OF THE FIELD OF
PSYCHOPEDAGOGY OF ADOLESCENTS, YOUNG PEOPLE
AND ADULTS
INTER- AND TRANSDISCIPLINARITY**

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Abstract. The article proposes in its introduction to define the context and the stage of development of contemporary science, implicitly in the psychopedagogy of adolescents, young people and adults. Transdisciplinarity is addressed by differentiation from other levels of knowledge integration: mono, pluri and interdisciplinarity of knowledge. The construction and reconstruction of knowledge in the twentieth century reality is made on the four pillars of knowledge which are explained according to the pedagogy of adolescents, youths and adults. The eight key competences of lifelong learning are described. The objectives and competences of the enhancement and extension discipline of Psychopedagogy of adolescents, young people and adults are elaborated in a transdisciplinary vision. The methods used are: document analysis, comparative analysis, conceptual synthesis and generalization.

Keywords: inter- and transdisciplinarity; the pillars of knowledge; key competences of the discipline of psychopedagogy of adolescents; young people and adults.

1. Introduction

The term episteme, of Greek origin, means scientific knowledge, based on truth, that differs from common knowledge based on opinion (Platon, 1989).

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Common knowledge is accomplished by people in virtue of their experience of life, it is not precise, systematic, it mixes the essential elements with the nonessential ones, the objectives with the subjective ones, the intellectual ones with the affective ones. *Scientific knowledge* is explicit, separates the essential from the apparent, implies rationality and not prejudice or human belief.

If the philosophers of the presocratic period were more concerned with the outside world, with nature, starting with Socrates and then Plato and Aristotle the concerns about the inner world, thought and thinking about thinking, the issue of gnoseology developed. The theory of knowledge as self-standing philosophical discipline formed in the modern era, J. Locke's contribution (1661) with the work "*Essay on the Human Intellect*" being a founding one (the ideas have their source in experience).

If in its beginnings knowledge combined philosophical and scientific knowledge, in the modern age of the development of independent sciences, the latter increasingly differentiated from philosophy, forming their own specific fields with specific methods and laws.

The system of modern sciences (Pirău, 2005) classifies sciences in:

I. General Sciences that study the general attributes of nature and society and *quantitative, qualitative relationships, self-regulation*. For example, sciences such as mathematics, systems theory, cybernetics are such general sciences.

II. Particular theories that study distinct domains of natural and socio-human reality and which in their turn are: 1. *theoretical, explanatory* studies of deterministic relations, causality, laws governing the domains of reality: nature (biology, physics, chemistry, geography), society (history, sociology, economy) and thinking (logic, psychology). 2. *Practical or normative-applicative* ones studying the contents of the efficiency of a practice, prescribing the norms of action (legal sciences, technical-engineering sciences, education sciences).

In the 20th century, epistemology also emerges as the theory of scientific knowledge. If ancient science was axiomatic, the modern positivist, arrogating its monopoly on knowledge, current science, postmodern, has some special characteristics:

1. the inter- and transdisciplinary vision of the world;
2. the focused applicative character;
3. the quasiglobal dissemination of knowledge;
4. the diversity of institutions participating in research;
5. increasing social responsibility on research priorities and its consequences;
6. a wider (social) system of quality control of the research act.

The development of postmodern science made it possible to observe that reality is not fragmented and static as modern science in mathematics, physics, chemistry, biology, psychology, legal science, education sciences

reflects, but is open, continuous and discontinuous, interacting. Therefore, not a monodisciplinary knowledge, but a multidimensional, above all inter-transdisciplinary one, will be able to capture the complexity, dynamics, change and transformation of this reality.

In 1970, the OECD (Organization for Economic Co-operation and Development) International Colloquium, *Interdisciplinarity - educational and research issues*, J.Piaget (1972) proposes adding the acceptance *beyond* disciplines to that of inward disciplines.

2. Transdisciplinarity, Higher Level of Knowledge Integration

The first sketch of transdisciplinarity was due to the works of J. Piaget, E. Morin, E. Faure. Since 1980 *transdisciplinarity* has become a priority in the research of scientists, especially physicists, and in 1987 the Center for Research and Transdisciplinary Studies in Paris (CIRET) was established, whose president became the Romanian scientist Basarab Nicolescu. In 1992, *the Reflection Group on Transdisciplinarity* was established by UNESCO and in 1994 the first World Congress of Transdisciplinarity was finalized through the drafting of the Charter of Transdisciplinarity (<https://erasmen-erasmen.blogspot.com/.../carta-transdisciplinaritatii>):

In 1999 the Romanian scientist published a genuine manifesto for the transdisciplinary vision of scientific research:

- Transdisciplinarity opposes the reductionist vision of human beings (Article 1);
- Transdisciplinarity recognizes the different levels of reality governed by different logic (Article 2);
- Transdisciplinarity *is complementary to disciplinary action*; from confrontation between disciplines, it brings new results and new bridges among them (Article 3);
- The key to transdisciplinarity is *the semantic and operative unification* of concepts among and beyond the different disciplines (Article 4);
- The *transdisciplinary vision is open to the extent that it goes beyond the real sciences through their dialogue and reconciliation, not only with the humanities, but also with the arts, literature, poetry and inner experience* (Article 5);
- In relation to interdisciplinarity and multidisciplinary, transdisciplinarity is multidifferential and multidimensional, taking into account the different concepts of time and history, *transdisciplinarity does not exclude the existence of a transhistorical horizon* (Article 6);

- Transdisciplinarity is neither a new religion, nor a new philosophy, nor a new metaphysics, nor a science of sciences (Article 7);
- Recognition by international law of this dual membership - to a nation and to planet Earth - is one of the goals of transdisciplinary research (Article 8);
- Transdisciplinarity leads to an open attitude towards myths and religions and towards those honouring them in a transdisciplinary manner (Article 9);
- Education should focus on contextualization, materialization and globalization. Transdisciplinary education is based on *reassessing the role of intuition, imagination, sensitivity, and body* in transmitting knowledge (Article 11);
- The development of a *transdisciplinary economy is based on the postulate that economy must be in the service of human beings and not vice versa* (Article 12);
- Transdisciplinary ethics rejects any attitude that rejects dialogue and debate, regardless of the origin of this attitude - be it ideological, scientific, religious, economic, political, philosophical (Article 13);
- Rigor, openness and tolerance are fundamental characteristics of the transdisciplinary attitude and vision. Rigorous reasoning, which takes into account all existing data, is the best barrier to possible leeways. Openness involves *accepting the unknown, the unexpected and the unpredictable*. Tolerance is the recognition of the right to support ideas and truths contrary to those we share ourselves (Article 14).
- The present Charter of Transdisciplinarity is adopted by the participants at the First World Congress of Transdisciplinarity, with no affirmation of an authority other than that of their own work and activities (Final Article).

The Transdisciplinary Charter is the scientific document that guides the research of all future fields of knowledge, but does not constitute a new science of sciences or a new philosophy of science. The Transdisciplinary Charter recognizes the existence of different levels of reality, and for their study it proposes the dialogue between science, technology, art, philosophy and religion, but also the acceptance of the *unknown, unexpected and unpredictable*. The ultimate goal of this study is to understand the human being, not only in its rational totality, but also in its intuitive and imaginative, creative entirety, and in recognition of its dignity. Transdisciplinary education does not aim at automatic globalization, but at *contextualizing, concretizing knowledge, combining reason with sensitivity*.

In this transdisciplinary vision, *psychologists* regard the child as a whole, who needs a *global, constructivist and instrumental* education. To reflect the real world that is inter-active (L. Ciolan, 2003, p. 2008) an **integrated curriculum** is needed by overcoming the monodisciplinary study barriers.

I. D'Hainaut (1981) proposes such an integrated curriculum that focuses more on "the individual than on the way he/she goes", differentiating the monodisciplinary study from the multi-, pluri-, inter- and transdisciplinary. According to D'Hainaut (1981) different the visions of knowledge integration are conceptualized as follows:

1. monodisciplinarity, through which the *integration of knowledge* is achieved *at the level of a determined discipline*. It is a form of simple, linear, "disciplined" integration, which however loses its connection with other related disciplines or not, does not develop the possibility of transfer of knowledge, ignores the active role of the student.

2. multi- (pluridisciplinarity) integrates knowledge between two or more educational subjects by using *strategies of thematic teaching-learning-evaluation*.

Developed by J. Dewey in S.U.A. and by the "Pedagogy of the Centers of Interest" (Ovide Decroly) in Belgium, it is the foundation of a thematic, problem-based education.

For example, in Romania, the issue of children with parents who left abroad for work can be viewed from a legislative, economic, employment point of view, from the perspective offered by the psychological, educational and interrelational effects on children.

3. Interdisciplinarity that proposes a greater degree of integration of both the *common themes* of several disciplines and the *methodologies of knowledge* in order to achieve the *complex, high-level objectives* of transversal competences: decision-making, increasing responsibility, developing critical thinking.

Interdisciplinarity can be achieved at the applicative, epistemological level and even through the generation of new disciplines (Elena Preda, 2002). For example, the methods of nuclear physics applied in medicine lead to the emergence of new treatments for cancer.

From the epistemological point of view, the transfer of formal logic methods in the field of law generates interesting analyses in the epistemology of law.

The transfer of mathematical methods in the field of physics gave rise to mathematical physics, methods in particle physics in astrophysics gave birth to quantum cosmology, computer science in art led to computer art.

4. transdisciplinarity that represents the maximum level of integration of the knowledge of a curriculum centered on both *problems and the pupil*, with *interactive and creative teaching-learning-evaluation methods*, with the aim of *building competencies for life*.

3. The Pillars of Knowledge in the 21st Century

Jaques Delors (2000) highlighted in the UNESCO report by the International Education on 21st Century Education that future education will be based on four pillars:

- a. *learn to know*;
- b. *learn to do*;
- c. *learn to live with others*;
- d. *to learn to be*.

From the epistemological point of view, the subject of knowledge is not in a finite state, *it builds, constructs, re-constructs*, knowledge being a human construct in which the learner has an active role (R. Trigg, 1996).

Learning to know involves both school and other institutions and educational environments in the sense of building and rebuilding the complex, dynamic, changing reality. Therefore, the student or the educated person will have to form those cognitive, affective, volitive-behavioral *mental structures* that support the *transfer of knowledge, methods, laws*, to develop those professional and transversal skills of *communication, intercommunication, knowledge, self-knowledge, inter-knowledge*.

Learning to know in a knowledge society means to understand that in the society we are going through not production, not services, but *knowledge itself* is the concern and the main product. Because students, educable people, adults who learn to educate themselves for the society of knowledge should:

1. be involved and engage in *lifelong learning* throughout life;
2. learn and use the methods of *autonomous, experiential learning* together with the methods of the teacher or trainer directed learning;
3. develop *critical, personalized thinking*;
4. form their *communication, intercommunication and collaboration* skills (Mucchielli, 2005) with the others more than the competitive ones, which led to the capitalist society;
5. understand *interactive and creative methods of knowledge discovery* and participate with teachers and/or trainers in their application;
6. organize *learning situations*, both in and out of school focused on *problems* in a concrete, personalized way, depending on the needs and experiences of educables;
7. correlate continuous and formative assessment of the learners with their self-evaluation and inter-evaluation.

Learning to do moves the emphasis from knowledge *per se* and for oneself on its applicability. Learning to know is a stage of knowledge, the predominantly theoretical one that remains sterile without the second step **of learning to apply**. Learning to do has multiple meanings: from the formation of basic skills and habits, to the formation of professional and transversal skills,

for life, to the management of competences self-training. In a *super-computerized* society, computers, the Internet, virtual libraries, virtual classrooms, education sites are as many tools and technologies that stimulate the student to learn to do, that mediate the transformation of knowledge into competencies, that create a new world based not so much on the word, but on image and movement, spatiality and transformation.

The **technological education**, characterized by an interdisciplinary and transdisciplinary nature, ensures the building of this pillar on which the third millennium education is based: **learning to do**.

Information technology applied in science, technology, art and education as well has led not only to new technical and educational products, but also to the phenomenon so complex and sometimes contradictory, which is *globalization*. Globalization is mediated by information technology, it manifests itself in all fields of activity, economic, social, political, scientific, artistic, religious, educational.

The positive effects of globalization are obvious and undeniable: the quasi-concomitant transmission of new information globally, the increase of economic, financial, scientific, educational interactions between countries, nations, institutions, groups, people, the possibility of rebalancing in different plans of those involved.

But *technological globalization* can also have negative effects, depending on the awareness of the people applying it: the *reduction of the national character* of knowledge products, *uniformization* in economy, society, culture and education.

Information technology, like any previous technology has created a new culture, the digital one in the current case, which configures a new inherent world with an increased performance core but also with devaluing tendencies.

Learning to live together with others is the pillar of socializing and resocializing the individuals from the youngest ages throughout their lives. This pillar of the third millennium education involves the formation of *communication* skills, not only cognitive but also emotional ones, developing *collaborative* attitudes, not only for competition, but also to accept diversity, the uniqueness of people, to relate to others as much as one does to oneself (love your neighbor as you love thyself), to understand and participate in economic, social, cultural, educational partnerships.

Forming an *open society* also involves *opening* people to each other by increasing their responsiveness to the problems of others, by increasing the attention and understanding of others through the formation of the institution of volunteering, helping without waiting for help, by empowering the empathetic capacity, the lost, broken links, incremented among individuals as humans. The preparation of the society of conscience (Drăgănescu, 2003) takes place from the present stage of development of the knowledge society by overcoming the blind egotism, by practicing a *conscious and assumed altruism*, by switching

the person and society setting from the win-lose *model* to the win-win *model*. The current Romanian society, built on winning at all costs, especially by circumventing ethical norms, even by stepping over bodies, will fail lamentably, in this manner persevering in meaninglessness.

Learning to live with others is the very meaning of life in society, the only one in which both the individual and society evolve.

Learning to be goes through several steps: self-knowledge through essential questions such as: *who am I ?*, *how do I want to be?* *what do I propose to become?* *when can I get to be as I propose?* *with what investments?*

This *interrogatory phase* is followed by the *actional, experiential one* in which the person *acts* in various educational environments: family, group of friends, acquaintances, school, sports groups, cultural, to become what he / she has proposed, constantly transforming.

The ways of acting and reporting to others are permanently subject to a *self-evaluation and inter-evaluation process* by which the individual self-regulates, self-corrects, sets new goals and anticipates new difficulties or obstacles.

Thus the individuals *develop* their own potentials but at the same time they develop, amplify, reorganize their potentials by interacting with others.

To learn to be yourself, after you find out who you are, what characterizes you, what skills, abilities and special capacities you have, how you can engage in the edifice built by others and society.

4. Key Competences of Permanent Learning

The EU has developed a "European Reference Framework for Key Competences in Lifelong Learning" which establishes 8 key competencies, indispensable to any individual (Bîrzea, C., 2010):

- communication in the mother tongue;
- communication in a foreign language;
- mathematical literacy and the acquisition of fundamental competences in science and technology;
- digital competence;
- learning to learn;
- interpersonal and civic competences;
- entrepreneurial competence;
- cultural expression.

These competencies express the requirements of the current society, are generally valid for the pupil, the student, the person who learns and are specifically elaborated by each discipline of education and set of disciplines during certain periods of education.

A wider framework of key competences for "an efficient life and a functioning society" (OECD) is presented in the form of the following matrix (Bîrzea, C., 2010):

1. Autonomous action;
2. Ability to defend and exercise one's rights, interests, responsibilities, and identify the limits and needs;
3. Ability to design and implement life plans and personal projects;
4. Ability to act within a wider context;
5. Interactive use of means and tools;
6. Ability to use languages, symbols and documents interactively;
7. Ability to use knowledge and information interactively;
8. Ability to use (new) technologies interactively;
9. Activity in heterogeneous social groups;
10. Ability to relate to others;
11. Ability to cooperate;
12. Ability to manage or resolve conflicts.

Analyzing these competences, we observe that they are of greater complexity, aim at a certain maturity of the person and have a predominant transdisciplinary character.

Thus, we consider that the discipline "Psychopedagogy of adolescents, young people and adults" also falls in this paradigm of transdisciplinary competences.

5. The Interdisciplinary and Transdisciplinary Psychopedagogy of Adolescents, Young People and Adults

Psychopedagogy falls at the interaction between psychology and pedagogy, and the theme of adolescent, young and adult ages treated transdisciplinary highlights the following features:

- a) *the paradigm of the opening of science to philosophy, art and religion;*
- b) *common criteria of approach: bio-psycho-socio-cultural development and the specifics of education for each age category;*
 - i) *the main context of the thematic approach: permanent education and learning, lifelong learning, self-education, sustainable learning, meaningful learning;*
 - ii) *adolescent / young / adult-centred education;*
 - iii) *the methodology of education/ training/ self-education, **autonomous learning** at every age;*
 - iv) *institutions with an education, training, self-education role;*
 - v) *roles and common educational functions differentiated into the three age categories;*
 - vi) *educational counseling, training, coaching for teenagers, young people and adults;*
 - vii) *the product of the interdisciplinary and transdisciplinary approach: the complex, updated, free individual.*

As an interdisciplinary and transdisciplinary postgraduate teaching discipline, the Psychopedagogy of adolescents, teenagers and adults addresses

the students in the Second Level Psycho-Pedagogical Competence Certification Program in order to exercise their teaching for the ages of adolescence and post-adolescence, under the conditions of contemporary education in the knowledge society.

The general objective of the discipline

Adding to the knowledge delivered at Level I with notions, theories, methods and applications specific to adolescence and post-adolescence in order to integrate knowledge into an interdisciplinary and transdisciplinary system.

Specific objectives of the discipline

1. Appropriate use of concepts belonging to the domain the "Psychopedagogy of adolescents, young people and adults" in formal, non-formal and informal educational contexts, in situations determined by normality, deviance, deficiency;

2. The scientific delimitation of intervention strategies based on counseling, coaching, coping, positive psychology for solving educational problems in adolescents, young people and adults;

3. Structuring the capacity to work intra-, inter- and transdisciplinarily with intervention patterns specific to adolescents, young individuals and adults.

These objectives as *inputs* of the discipline system lead to the following *outputs* translated into interdisciplinary and transdisciplinary competencies, specific to the discipline.

Skills specific to the discipline:

1. Knowledge and understanding

a. Knowing the age peculiarities of adolescence and post-adolescence, understanding the idea of uniqueness of the individual in unity with the principle of differentiation in education;

b. Making use of the empathic understanding capacity of studied ages, of metacognition, reflexivity, self-evaluation;

c. Transdisciplinary training of formal, non-formal and informal education, in various and specific contexts and situations.

2. Explanation and interpretation

a. Ability to explain and interpret the behavior of adolescents, young people and adults in normal and problematic situations, in significant cases of deviations, prejudices, confusions;

b. Ability to diagnose problems specific to the studied age.

3. Application Instruments

a. Teaching skills: the ability to identify psycho-pedagogical problems, to actively seek solutions and creatively apply didactic strategies appropriate to late adulthood and age, and in accordance with the individuality of the subjects and the specific contexts;

b. Applying case study, educational project as research / investigation methods in adolescents and adults psychopedagogy;

c. Confirmation of metacognitive, self-knowledge, reflexiveness and constructive self-evaluation of pre-service teachers.

4. Attitude

a. The manifestation of an open, positive, interventional attitude towards the idea of permanent education and the ability to adapt the educational offer according to the age characteristics of the learners;

b. Forming mature and responsible cognitive, motivational and behavior-responsive attitudes, critical and autonomous thinking, motivation and self-motivation, management and self-management of some high-level axiological attitudes for the third millennium.

Competence is not just a goal to achieve as an objective but a multiform, mobile, network-like structure in which each point can be linked to another, the connections giving rise to paths that can be traversed from different directions (Badea, 2010);

Ph. Perrenoud, the most authorized specialist in addressing school competencies, states: competences involve integrating and adapting, mobilizing and transferring knowledge of various situations, regulating resources and thinking and action strategies, refining more and more in relation to the plurality of experiences gained. Some competencies are disciplinary, others fall into the boundary of several disciplines, and others are transdisciplinary (Manolescu, 2010).

With school being at the crossroads (Vlăsceanu, 2002) and the education at the border between the millennia (Văideanu, 1988), it becomes increasingly necessary to act towards the interdisciplinary and transdisciplinary transformation of the school and education of adolescents, teenagers and adults through the tendencies already initiated to unify the reflection through reality science, art, technology and religion.

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STATUTUL EPISTEMOLOGIC AL DOMENIULUI PSIHOPEdagogiei
ADOLESCENȚILOR, TINERILOR ȘI ADULȚILOR
Inter și transdisciplinaritate

(Rezumat)

Articolul își propune în introducere să definească contextul și stadiul de dezvoltare al științei contemporane, implicit al psihopedagogiei adolescenților, tinerilor și adulților. Transdisciplinaritatea este abordată prin diferențierea față de celelalte nivele de integrare a cunoștințelor: mono, pluri și interdisciplinaritatea cunoștințelor. Construcția și reconstrucția realității cunoașterii în secolul XXI se face pe cei patru piloni ai cunoașterii care sunt explicitați prin rapoartea la disciplina psihopedagogia adolescenților, tinerilor și adulților. Sunt descrise cele opt competențe cheie ale învățării permanente. Sunt elaborate într-o viziune transdisciplinară obiectivele și competențele disciplinei de aprofundare și extensie Psihopedagogia adolescenților, tinerilor și adulților. Metodele folosite sunt: analiza documentelor, analiza comparativă, sinteza și generalizarea conceptuală.

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RELIGION ET CRÉATION LITTÉRAIRE : ÉTUDE DE LA REPRÉSENTATION DU RELIGIEUX DANS LES ŒUVRES DES ROMANCIÈRES IVOIRIENNES

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Abstract. Religion, as topic of study in this article is justified by the constant presence of priests, ministers, monks and, much more, by the regular reference to God in the works of the novelists of the Ivory Coast. Several works, namely, *Les haillons de l'amour*, *Rebelle*, *La valse des tourments*, *Cri de souffrance*, *Appelez-moi Bijou*, *Lezou Marie ou les écueils de la vie*, *Un nègre à Paris* and *Le silence des déshérités* represent the corpus. This choice obeys a recurrence of religion in these works which denounce the obstacles of these existential options which are supposed to control human life.

Keywords: Africa; postcolonial literature; novelists of the Ivory Coast; religion; social harmony; God.

1. Introduction

Le mot religion dérive du latin. Il est composé de "religio", qui signifie attention scrupuleuse, vénération et de "religere" qui veut dire recueillir, rassembler. La religion est donc: «l'ensemble des actes, rituels liés à la conception d'un domaine sacré, distinct du profane et destiné à mettre l'âme humaine en rapport avec Dieu» (Thiollier, 1981, p.20). La religion dans son essence réelle est la reconnaissance par l'homme d'un pouvoir ou d'un principe supérieur de qui dépend sa destinée et à qui obéissance et respect sont dus; attitude intellectuelle et morale qui résulte de cette croyance, en conformité avec

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un modèle sociale et qui peut constituer une règle de vie. Dès lors, on comprend que la religion est un fait social par excellence et qu'en tant que tel, elle joue un rôle éminemment éducatif, au sein de la société. Elle impose aux hommes le respect de certaines valeurs sociales que sont: la morale, l'amour, la chasteté, la pauvreté de cœur, et surtout le partage. La référence à la religion est quasi présente dans la plupart des œuvres des romancières ivoiriennes. Cet article s'articulera autour de quelques romans: *Les haillons de l'amour* (1994), *Rebelle* (1998), *La valse des tourments* (1998), *Cri de souffrance* (1999), *Appelez-moi Bijou* (1997), *Lezou Marie ou les écueils de la vie* (2004), *Un nègre à Paris* (1959) et *Le silence des déshérités* (1998).

2. La primauté de Dieu dans la société des romancières ivoiriennes

L'étude va s'intéresser d'abord au roman de Marie-Gisèle Aka. Dans celui-ci, nous notons la constance présence d'un prêtre. Lequel prêtre est entré « dans les ordres par compassion pour les pauvres » (1994, p.1), cette assertion du narrateur sous-tend un peu la conception du rôle de la religion de Marie-Gisèle Aka, qui est celui de venir en aide aux opprimés, aux pauvres. La présence d'un prêtre dans l'œuvre devient donc une évidence, vu la douleur, la tristesse et la désolation que véhicule *Les haillons de l'amour* sans oublier les injustices criardes. La religion pour Marie-Gisèle Aka doit être vécue dans une société afin de « rendre un peu moins amère chaque heure de désespoir (...) en (communiquant) la joie et l'espoir » (Ibid, p. 2).

Partant de ce fait, nous assistons à la place prépondérante qu'occupe Dieu dans la société de Marie-Gisèle Aka. Elle est d'autant plus importante que l'auteur place Dieu au-dessus de tous les êtres, de tous les faits. Pour elle, une vie hors des prescriptions divines est une vie de perversion, de dépravation. Seul Dieu peut sauver le monde de ses riches agresseurs. Ce qui est corroboré par la présence de l'Abbé Makan auprès des épaves humaines, de ceux qui ont perdu l'espoir de vivre et qui se trouvent « dans l'austère prison de Yopougon » (Ibid.).

Marie-Gisèle Aka considère donc Dieu comme étant le seul remède à tous les maux dont souffrent les peuples opprimés. C'est pourquoi, elle ne peut concevoir de société sans la présence manifeste de Dieu pour la régulariser et y éliminer « inceste, péché, honte, sacrilège, viol, peur, abandon, trahison, liesse, mort, malédiction, sacrifice » (Ibid, p. 117).

Au vu de ce qui précède, Marie-Gisèle Aka est-elle une idéaliste convaincue ? La réponse négative serait plus appropriée, car en même temps qu'elle place Dieu au-dessus de tout, elle donne aussi la liberté à Johanne de refuser l'aide du prêtre et « de préférer la mort à la vie » (Ibid., p. 124).

3. La liberté dans l'option du choix religieux

Religion et liberté constituent deux notions diamétralement opposées. Autant l'une (la religion) constitue la dépendance de l'homme à un principe

supérieur, à qui obéissance et respect sont dus, autant l'autre (la liberté) exprime la négation de cette dépendance. Au constat, la présence impuissante du prêtre - pour ce qui concerne la vie de Johanne - donc de la religion dans le roman présuppose que pour Marie-Gisèle Aka, il faut certes une présence de Dieu. Mais pas une présence oppressante, aliénante, mais une présence acceptée par tous comme référent existentiel.

Le but de Marie-Gisèle Aka, tout au long de la rédaction de son œuvre est, selon notre humble avis: la préservation de certaines valeurs culturelles africaines, la lutte par la dénonciation de l'injustice sociale et l'adoption réelle et concrète de la religion comme support de toutes activités humaines. Une conception qu'elle partage avec Adjoua Flore Kouamé. L'œuvre de cette romancière est didactique. Elle prône la suprématie du Dieu rédempteur qui vient au secours de Sarah dans les moments les plus pénibles de son existence. La présence de mère Odile constitue celle du dernier secours d'une âme en peine et proche du suicide. C'est le cas de Sarah que choisit l'auteur pour véhiculer le message. Son œuvre est évangélistique, elle enseigne les rapports que l'homme en général et le chrétien en particulier doit avoir face à la mort, à la souffrance et à la conversion. Face à la mort, le chrétien ne doit pas adopter une attitude craintive mais plutôt victorieuse, étant entendu que la mort pour le croyant signifie rencontre avec son créateur.

L'auteur enseigne aussi, à travers son œuvre, que nos souffrances ne sont toujours pas la résultante de nos fautes. Que Dieu n'est pas un monstre toujours prêt à nous punir pour la moindre des fautes, bien au contraire, c'est un Dieu bon, miséricordieux, compréhensible, lent à la colère et qui pardonne plutôt à la moindre repentance de la part du pécheur. Dieu sait que l'homme, surtout le chrétien, n'est pas né parfait, il lutte contre de nombreuses tentations pour tendre vers la perfection c'est la raison pour laquelle il est si patient avec ceux qui se tournent vers lui, qui mettent leur confiance en lui. Fort de cela, sœur Odile conseil à Sarah d'arrêter de se culpabiliser parce que

Dieu n'est pas celui que (qu'elle) croit, prêt à nous châtier sévèrement pour toutes nos fautes. Il sait d'ailleurs que tu t'es retrouvé dans cette situation trouble contre ton gré. Aujourd'hui tu as franchi le pas le plus difficile : lui confier ta vie. Mais la conversion n'implique pas pour le croyant la perfection. Certes, le chrétien aspire à la sainteté comme le Christ. Mais celle-ci n'est jamais acquise tant qu'il vit. C'est chaque jour qu'il doit construire sa nouvelle vie, au rythme choisi par Dieu qui lui n'est jamais pressé (Ibid., p. 202).

Cela est d'autant plus vrai que c'est Dieu lui-même qui convertit les cœurs de ceux qu'il veut, quand il veut. Le choix de suivre Dieu ne dépend de personne d'autre que de Dieu lui-même. Dieu est l'être suprême qui se charge de la conversion de chacun. Le prêtre et les religieux assistent la personne dans sa conversion en lui enseignant les dogmes de la religion et en l'encourageant à

accepter non seulement l'existence de Dieu, mais, bien plus à vivre selon ses commandements. Seul Dieu a le pouvoir de changer le cœur d'un être humain:

C'est Dieu qui convertit les cœurs. Le rôle (des religieux) est d'enseigner les dogmes de la religion et d'exhorter les hommes à accepter Dieu, l'homme ne peut pas atteindre la plénitude du bonheur s'il n'est en Dieu (Adjoua Flore Kouamé, 1998, p. 203).

Pour Adjoua Flore Kouamé donc, il ne peut avoir de vrai bonheur sans la présence participative de Dieu. Il est le seul à procurer le bonheur. C'est la raison pour laquelle le cri de souffrance de Alima face au SIDA est essentiellement adressé à Dieu. Sur les cent quarante pages que composent le livre, quarante font référence à Dieu.

Alimatou Koné, à travers son personnage principal, implore Dieu en vue d'une découverte du remède du SIDA. Elle tend aussi à amener le monde à avoir un comportement affectif envers les malades du SIDA. Dans cette œuvre, Dieu est invoqué en tant que secours. Cette priorité est l'apanage de nombreuses œuvres littéraires. Cela est peut-être dû à l'existence actuelle. Elle est telle que le Dieu sauveur est plus sollicité que le Dieu à glorifier. C'est-à-dire que les œuvres consacrent plus leurs rôles à implorer le secours de Dieu plutôt qu'à le louer, à le glorifier et à l'adorer. Un fait qui n'est pas ex-nihilo. Il découle de l'importante place contemporaine qu'occupe la souffrance. Concédonc que celle-ci permet difficilement d'être en joie. Or, pour glorifier et louer Dieu, il faut être dans l'allégresse. A défaut, il convient d'invoquer l'Esprit Saint afin d'avoir la force de demeurer dans l'exultation tout en vivant d'insupportables douleurs. L'Esprit Saint est le don que Jésus a envoyé sur les croyants le jour de la Pentecôte:

La Pentecôte arriva, les croyants étaient réunis. Un bruit vint du ciel, comme si un vent violent se mettait à souffler. (...) Ils virent alors apparaître des langues pareilles à des flammes de feu; elles se séparèrent et elles se posèrent une à une sur chacun d'eux. Ils furent tous remplis du Saint d'Esprit et se mirent à parler en d'autres langues (*La Bible*, 2004, p.164).

Grâce à l'Esprit-Saint, l'être humain peut acquérir les vertus cardinales. Leur possession lui permettra de pardonner à un bourreau, de venir en aide à un ennemi. C'est la voie la plus sûre pour venir à bout de toute épreuve (Monique Lorrain, 2000, p. 11).

4. Les diverses figurations de la foi religieuse

Le mot miséricorde vient du latin "misericordia, de misericord" qui a le cœur (cor) sensible au malheur (misericordia) (Jean-Paul Debeaumarchais, p.1208). Mais, il est à préciser que la miséricorde n'est pas à confondre avec une pitié

purement émotive qui se déclencherait comme une réflexion à la vue d'une misère. Cette conception de la miséricorde se dévoile dans notre corpus, au regard du comportement des Favier qui, à la vue de la misère humaine des Egyptiens ont sur le coup exprimé leur compassion en affichant « tous des mines défaites face à ce drame » (Marie-Gisèle Aka, 1994, p. 16).

Nulle part dans l'œuvre de Marie-Gisèle Aka, il n'est fait mention d'une quelconque action de partage, de bienfaits vers les démunis par des aisés de la trempe de Favier. En revanche, la spoliation des biens d'autrui se révèle être une réalité vivante dans l'œuvre. Quant à la cérémonie de la première communion de Muriel, elle ne sert que de prétexte à la soirée mondaine à laquelle est conviée la haute bourgeoisie. Car, comment comprendre que l'attention des invités se focalise plus sur l'absence d'Eric Favier, que sur sa fille qui devrait, en toute logique, être à l'honneur ce soir-là? « Leur absence conféra une fausse note à la réception. Tout le monde regrettait de ne pas voir cet éminent homme d'affaires et s'impatiait de l'absence de son épouse » (Marie-Gisèle Aka, 1994, p. 38).

En interrogeant davantage l'œuvre, il ressort que d'innombrables faits marquants corroborent cette thèse. Pour les préparatifs de la fête, la religion fut mise sous étoile au profit du matériel. On ne parle pas de prières, de recueillement, de louange à Dieu, mais on pense plutôt à la perfection de la fête, du jardin à embellir, de la nourriture, des invités qui doivent être ou sont des relations qui servent ou pourront servir. Pas d'invités démunis, au moins pour ce seul jour, afin de soulager, un tant soit, peu la misère humaine ou tout au plus, pour être en conformité avec la conception de Jésus : « Quand tu donnes un déjeuner, n'invite pas de riches, Au contraire, invite des pauvres, et tu seras heureux parce qu'ils n'ont pas de quoi te rendre : en effet cela te sera rendu à la résurrection des justes » (*La Bible*, 2004, p. 1533).

La célébration de la première communion de sa fille devrait être l'occasion pour les Favier de partager avec les miséreux. Mais leur monde, capitaliste, qui développe le matérialisme tout en servant la religion, adopte des attitudes qui conduisent inéluctablement le monde à une désagrégation sociale. D'un autre point de vue, la tradition et le droit d'aînesse, profondément ancrés dans les mœurs africaines, constituent un frein au plein épanouissement de la vie religieuse. Dans *Un Nègre à Paris* (Bernard Binlin Dadié, 1959), le personnage principal démontre bien cette situation:

Je me demande cependant l'accueil que nous (Africains) lui (Jésus) aurions réservé, s'il était venu nous déranger dans notre digestion en nous disant de partager nos biens, de jeter notre or, notre argent, d'abandonner, parents, amis, femmes, enfants et de le suivre pour pêcher, quoi des âmes ! Je parie qu'il n'aurait pas vécu trente-trois ans. Venir, lui, un jeune homme né dans une étable nous tenir un tel langage, nous donner des leçons ? Et la coutume ? Après tout, ne l'avions-nous pas vu naître ? Que fait-il de nos cheveux blancs, de notre renommée, de notre sagesse ? (Bernard Binlin Dadié, 1959, p. 89).

Cette diatribe résulte, en fait, de l'amer constat de son auteur sur la pratique religieuse. Suivons-le dans sa plaidoirie. Il part de la croyance populaire qui stipule que la foi soulève des montagnes qu'avec la foi l'on peut acquérir toute chose. Le fait donc de croire en la possession d'une chose participe à son acquisition. Mais en lieu et place de cette foi, les chrétiens, selon l'auteur, se sont limités à construire de:

Belles cathédrales, des clochers splendides. Il y a des hommes qui se disent athées. Dieu existe même si ses ministres nous le défigurent un peu trop par leurs passions ? Quand des ancêtres ont bâti des cathédrales aussi superbes, respiré l'odeur de l'encens, quand dès le berceau on a eu ses heures réglées par le son des cloches, il est difficile de rejeter un passé aussi lourd. On peut ne pas croire en Dieu, on demeure chrétien par ses origines, par sa civilisation. On revendique Notre Dame, le Sacré-Cœur, comme monument de Paris, comme héritage (Ibid., p. 88).

Telle que décrite, la pratique contemporaine de la religion est faite par mimétisme, et non par la Foi, ni par la croyance en Dieu. C'est cet exemple que suit la famille Adou. Celle-ci allait tous les dimanches à l'église dans l'unique but d'échapper à la colère de Dieu selon Marie Adou, la mère:

Ils suivaient Marie à l'église pour réduire les foudres de l'enfer dont elle les menaçait. Le dimanche c'était le seul jour de la semaine où Marie ne se plaignait pas du manque d'argent et où Claude gardait sa moustache sèche. Le père d'Alice allait à la messe (pour) recommander son âme à Dieu. Alice se méprisait de céder ainsi à sa mère. Elle ne se sentait pas la force de refuser de conduire sa famille à la Paroisse (Assamala Amoi, 1997, pp. 3-4).

S'étant donc retrouvée, par obligation, à l'Eglise, Alice utilise ce lieu et son temps à rêver. Tout ce que dit le prêtre est sans importance pour elle puisqu'elle n'est pas allée à la messe de son propre gré. C'est uniquement pour fait plaisir à sa mère et aussi, pour qu'elle ne l'accule pas qu'elle s'est résignée à la suivre dans cette église. Pour éviter de susciter des "chrétiens forcés", chaque personne doit choisir librement de croire en Dieu ou non. Elle doit pouvoir choisir sa confession religieuse sans aucune pression, obligation ou chantage que ce soit. Dans le cas contraire, cette personne qui a été contrainte adoptera la même attitude qu'Alice:

Par bribes, les prières parvenaient à Alice, dépourvues de sens et dénuées de réalité. Elle se tenait aux côtés, à côté de ses parents, sa sœur et ses deux frères. Mais, en vérité, elle était au-dessus de l'arbre qui se découpait dans l'embrasement d'une des portes latérales de l'Eglise. Elle voletait d'une branche à une autre avec les oiseaux. Bien qu'elle ait l'air recueilli, son esprit était captivé par la lumière du jour qui ruisselait sur le feuillage verdoyant. Elle essayait d'en mémoriser l'intensité et la couleur. Le service religieux s'acheva (Ibid., p. 3).

A la différence d'Alice qui refuse la religion, Lezou Marie, elle l'accueil et la pratique de façon assidue, du moins jusqu'à la mort de son fils Henri où sa foi chancelle. Il accuse Dieu de l'avoir abandonné : « Mon fils est mort parce que le Seigneur n'a pas eu pitié de lui ! J'ai eu foi en lui, mais il m'a abandonné ! il suffit d'un malheur pour qu'ils perdent la foi ! » (Régina Yaou, 2004, pp. 119-120). Des comportements qui trouvent leurs fondements dans l'explication que Jésus fait de la parabole du semeur. Ce dernier ensemence son blé dans quatre endroits différents : au bord du chemin, dans des endroits pierreux, dans les épines et dans la bonne terre. Les trois premiers grains ne donnent pas de fruits et meurent, tandis que le blé ensemencé dans la bonne terre pousse et produit beaucoup de fruits. L'explication de cette parabole donner par le Christ est la suivante:

Le semeur sème la parole. Ceux qui sont « au bord du chemin quand ils ont entendu, Satan vient aussitôt et il enlève la parole. De même, ceux qui sont ensemencés dans des endroits pierreux : ils reçoivent la parole avec joie ; mais dès que vient la détresse ou la persécution, ils tombent. D'autres sont ensemencés dans les épines : Ils ont entendu la parole, dans la bonne terre sont ceux qui ont entendus la parole et la mettent en pratique (*La Bible*, 2004, p. 1450).

Le prêtre, Mère d'Odile, Maman Fatim pour ne citer que ceux-là, semblent avoir été semés dans de "la bonne terre". Leur présence symbolise le cri d'alarme des romancières ivoiriennes et sert à s'insurger contre la déliquescence morale due au manque total de rigueur, de tolérance et à l'ajout des conceptions personnelles néfastes à la pratique religieuse. Ce cri se matérialise par les actes que posent ces religieuses en faveur de la vie terrestre selon les commandements de Dieu (Père Germain Gazoa, 2011, p. 3). Ce faisant, l'on est tenté d'assimiler le prêtre, la mère Odile à la foi chrétienne au service de dieu.

après avoir reçu le sacrement de l'ordre, la prêtrise, ils célèbrent la messe, dispensent la doctrine par la prédication et distribuent les sacrements. Pour officier, ils revêtent des costumes spéciaux dits "sacerdotaux" (Marguerite-Marie Thiollier, 1981, p. 297).

En fait, le prêtre est celui qui a reçu le troisième ordre majeur de la religion Catholique. Cette définition rejoint celle biblique pour qui le prêtre est un choix de Dieu, envoyé vers les païens pour annoncer la Bonne Nouvelle, et «pour chasser les esprits impurs, guérir toute maladie et toute infirmité, sans or, ni argent, ni monnaie, ni sandale, ni bâton » (*La Bible*, 2004, p. 1445). Le prêtre est un démuné, envoyé de Dieu pour soulager et guérir ses frères humains. Il est un guide spirituel qui conduit les fidèles vers Dieu. Pour le prêtre, la miséricorde entre en entier et de façon primordiale dans l'humanisme social. La description de ce dernier par le narrateur dans l'œuvre de Marie-Gisèle Aka est

le reflet indéniable de celui qui est dévoué à son prochain, surtout « aux orphelins, aux veuves, à tous les opprimés et les démunis qui recherchent dans la religion un asile sûr, un réconfort » (Marie-Gisèle Aka, 1994, p. 1). Le ton est ainsi donné, « un asile sûr, un réconfort », c'est ce dont Johanne, le personnage principal de *Les haillons de l'amour* a besoin. Et le prêtre, en homme dévoué, ne se prive pas pour venir à son secours. Ainsi, devant le manque de regret de la part de Johanne, il la supplie de reconnaître qu'elle a fauté afin qu'elle puisse être sauvée (Marie-Gisèle Aka, 1994, pp. 118-119).

C'est cela le rôle primordiale de la religion : amener l'égarer à reprendre la voie du salut. Le fait pour Marie-Gisèle Aka de faire intervenir le prêtre et par-delà la religion au soir de la vie de Johanne, car condamnée à mort, a une portée à la fois symbolique et idéologique. C'est celle de réconcilier Johanne avec son essence, avec celui qui lui a fait défaut tout au long de sa courte existence terrestre, c'est-à-dire Dieu, c'est « l'arraché à l'enfer » (Laurent Gay, 2007) pour la ramener à la vie car comme l'affirme le narrateur : « seule la prière, la pénitence et le regret lavent tout homme de ses péchés. Il faut avoir le courage pour reconnaître ses torts et s'en remettre à la volonté divine. » (Ibid., p. 74).

De ce fait, c'est dans la logique de la conception chrétienne que le prêtre vienne assister Johanne au moment où elle est ignorée, méprisée et délaissée par la famille. Seul le prêtre qui symbolise la réconciliation avec Dieu peut intervenir afin de permettre à la boucle d'être bouclée, c'est-à-dire pour permettre à celle qui vient de Dieu de retourner à lui par la bonne voie et non par le suicide. Dans la logique de son monde dominé par la politique (Bertin Della, 2009-2010, p.14), un univers où l'homme n'a plus de valeurs spirituelles, où la décrépitude morale et physique s'intensifie, Johanne n'avait pas d'autres choix, pour échapper à la misère terrestre, que de donner la mort à son bourreau de père et se suicider elle-même. Néanmoins, sa rencontre avec le prêtre dans sa cellule lui aura permis de se libérer de son fardeau incestueux et meurtrier.

Si Johanne n'a pas pu avoir suffisamment de courage pour reconnaître son mal et le regretter en vue de bénéficier du pardon divin, cela ne peut rien avoir d'étonnant. C'est un « défi » (Rudi Lack, 2000) que la religion a fait sien pour que l'humanité vive dans une vie harmonieuse. La richesse des parents de Johanne l'a amené à vivre dans un monde démesurément matérialiste où tout est permis pourvu que l'on ait les ressources financières nécessaires. Au vu du comportement de Johanne, d'aucuns seraient tentés d'établir aisément l'équation richesse égale négation de l'existence de Dieu. Mais avec Fatim, cette assertion devient caduque. Fatim, à la différence de Karim allie religions catholique et musulmane. Etant musulmane elle épouse, quoique la culture musulmane le proscrit, un chrétien et exige, que ses funérailles soient organisées par les deux pratiques religieuses. Pour accéder à ses dernières

volontés, ses proches ont, d'une part, invité une chorale catholique à sa veillée à l'IVOSEP:

« ils entrèrent dans la cour d'IVOSEP, sous un vaste hangar, des gens exécutaient des chants religieux catholiques. Cela surprit Alice car elle savait que Fatim était musulmane » (Assamala Amoi, 1997, p. 157).

D'autre part, conformément à la pratique religieuse musulmane, l'enterrement ne s'est effectué qu'en l'absence des femmes: « conformément à la tradition musulmane, seuls les hommes s'étaient rendus au cimetière pour l'enterrement de Fatim » (Ibid., p.163). Cette foi en Dieu qui a insufflé Fatim à concilier ces deux pratiques religieuses, fonde la position du médecin de Le silence des déshérités: « Je regrette ! L'avortement est sévèrement puni par la loi dans ce pays. En plus, je suis chrétien et pour moi, la vie est un don de Dieu que nul n'a le droit d'interrompre » (Marie-Danielle Aka, 1998, p. 162). Seule la foi, facteur immanent de la subsistance humaine, peut justifier le refus du médecin en ce sens que: « On ne peut pas ignorer la foi quand il s'agit d'un problème de tréfonds humain, car elle appartient à l'existence plénière de l'homme sur la terre » (Raymonde Pannikar, 1969, p. 21).

La foi est donc primordiale pour l'existence humaine terrestre. Mère Odile l'a si bien compris, qu'elle a mis sa vie au service de la foi chrétienne. C'est par la foi, que Mère Odile a accueilli Sarah au Monastère. Ne sachant pas qui était Sarah et ne l'ayant jamais vue, c'est uniquement par la foi aux préceptes de l'église et l'obéissance aux commandements de Dieu qui l'on amenées à accueillir la jeune femme de façon aussi aimable et conviviale. Mère Odile l'a attendu pendant des heures, et ce, malgré la maladie qui la rongait:

« (Sarah) avait vu un visage marqué des sillons du temps mais qui cependant, gardait une expression d'infinie jeunesse » (Adjoua Flore Kouamé, 1998, p. 113).

L'argent ne constitue pas le socle d'une vie épanouie. C'est un besoin qui est doit servir l'homme. Son utilisation doit se faire avec le créateur. C'est dans la sagesse, le partage et la foi en Dieu que l'argent doit servir pour le bien de la société (Sponji Living, 2013). La foi en Dieu qui anime Mère Odile l'amène à agir selon la volonté de Dieu, c'est-à-dire que tous ses faits et gestes ne sont pas dictés par la raison, ni par la recherche d'un quelconque bien matériel mais par la foi. Par la foi qu'elle a sauvé Sarah de la détresse voire du suicide. Elle lui avait enseigné qu'au plus fort de la détresse, il est possible en cherchant bien de trouver une raison de reprendre goût à la vie. Qu'une personne, une activité ou une cause peuvent devenir ce stimulant catalyseur lorsque tout semble perdu.

D'autant plus qu'il est indéniable que nul n'est épargné par le malheur, la douleur et leur cortège de larmes (L'Abbé Moïse Karim, 2013, p 9). De même, certaines personnes se distinguent des autres, par l'idée qu'elles se font de ces mésaventures, et par la façon de faire face sans y être résignées. Ces personnes les acceptent comme une part intégrante du processus de toute vie et

comme un chemin de Sanctification. En ce sens que ces malheurs sont en fait des épreuves qui Dieu lui-même permet pour aguerrir et pour fortifier la foi de ses fidèles. Ceux-ci apprennent ainsi, à se forger au travers des épreuves une personnalité accomplie « tout en cultivant l'humilité qui tire sa source dans l'idée que l'homme n'est pas Dieu, ni son égal. » (Adjoua Flore Kouamé, 1998, p. 27).

Pour Mère Odile, l'homme doit accueillir des épreuves ou même titre que les événements heureux. L'homme doit être disposé. En ce sens que tous ces événements proviennent du même Dieu de bonté. Mère Odile recommande donc à Sarah de demeurer toujours dans la paix et la joie quelque soit la situation à affronter, même dans la pauvreté. Pour ce faire, elle suggère au pauvre d'apprendre à vivre de son état tout en luttant pour raffermir la situation. Il doit aussi rechercher des manières de connaître, dans de telles conditions, la joie. Si la personne se retrouve seule, qu'elle cherche plutôt à vivre son célibat avec les satisfactions qu'il peut apporter en attendant d'être mariée que de se morfondre et gâcher sa vie à vouloir coûte que coûte se marier. Les risques de se tromper sur son conjoint sont en ces moments là multiples. Il ne faut pas, en aucune façon, subordonner la joie et le bonheur aux circonstances ou à un état. Il ne faut pas se dire que je serai heureuse que quand je serai marié, ou quand j'aurai connu les joies de la maternité, ou à l'acquisition d'une fortune. La joie est quelque chose de plus profond, de quasi divin. C'est elle le bonheur, elle peut illuminer le cœur et resplendir le visage. Ce ne sont pas les nombreuses acquisitions matérielles qui y parviendront, car, « Trop de personnes en effet, considérant le bonheur comme un objectif, un but à atteindre, à plus ou moins long terme (...) » (Ibid., pp. 28-30).

5. La justice dans la tradition chrétienne catholique

Plusieurs dimensions de la justice existent dans la tradition théologique de l'Eglise: commutative, distributive et sociale. La justice commutative appelle à l'honnêteté fondamentale dans tous les accords et les échanges entre individus ou groupes sociaux privés. Elle demande le respect et l'égale dignité de toutes les personnes dans les transactions économiques, les contrats et les promesses.

Quant à la justice distributive ; elle requiert que l'attribution du revenu, de la richesse et du pouvoir de la société soit évaluée à la lumière de ses effets sur les personnes dont les besoins matériels fondamentaux ne sont pas satisfaits. Comme il se présente, la règle de la justice commutative relève de la réciprocité et de l'égalité quantitative, tout en reconnaissant l'égalité foncière des personnes. Cette dernière sera donc susceptible d'être évaluée financièrement par la détermination d'un salaire juste ou d'un prix juste. En revanche, la justice distributive s'appuie sur une égalité non plus arithmétique, mais proportionnelle. Il ne s'agit pas d'un échange, mais d'une distribution en fonction non pas des apports individuels, mais des besoins réels. Cette option

nécessite l'établissement d'une autorité compétente et responsable pour régir la distribution des richesses communes.

La justice sociale, tout en incluant les caractéristiques des justices commutative et distributive a une portée plus large. De prime abord, elle régit les comportements des individus et des relations sociales, son objectif est le bien commun. Ensuite, elle a pour but d'organiser les institutions d'ordre social et juridique. Enfin, elle s'impose aux institutions et aux Etats. Certes, l'idée de la justice tant à être intransigeante, mais elle ne doit pas être dissocié de l'amour (Ange Yao Kouadio, 2013, p 9). En effet, ces deux notions sont indissociables, car l'amour, fondé sur le respect strict du corps humain est avant tout exigence absolue de la justice, c'est à dire reconnaissance de la dignité et des droits du prochain. Pour sa part, la justice atteint la plénitude intérieure que dans l'amour, et la pratique de la justice découle de l'option fondamentale pour Dieu qui aime l'humanité et lui demande d'aimer son autre lui. Partant de cette position de l'égalité, les romancières demandent qu'au nom de l'amour l'être humain s'approprie la pratique de la justice vraie et équitable pour tous.

6. Conclusion

La littérature tout comme la religion relève de la croyance. L'investissement individuel dans ces deux pratiques, perçu comme une nécessité intime, prend source dans la croyance ou la méconnaissance collective dont elles sont porteuses. Au Moyen Âge, la religion occupe ainsi une place plus qu'importante: elle est le moteur de la vie quotidienne. En effet, on remarquera d'abord que c'est elle qui marque le passage du temps. Non seulement compte-t-on les années depuis la naissance du Christ (on parle alors d'anno domini),

Il serait loisible de dégager une pensée commune du fait religieux qui souligne son importance et ses dangers, dans la résolution des conflits et conduit à une remise en cause radicale de la croyance dans l'élite de la société, mais aussi à un traitement prudent de la religion (quelle qu'elle soit) dans les masses populaires, pour lesquelles, du fait de la complexité de l'homme, elle doit constituer un moyen de réguler l'individualisme et la violence. Le point nodal de l'existence (sociale) de la religion, résident dans la capacité de ces pratiques de s'affirmer comme des réalités transcendantes, c'est-à-dire relevant d'une logique qui n'appartient pas au domaine de la causalité, de l'explicable. Autrement dit qui échapperait à toute rationalité extérieure. Mais qui empêche la dégénérescence sociale, politique et humaine et constitue le socle d'une harmonisation sociale de la vie terrestre.

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RELIGIE ȘI CREAȚIE LITERARĂ: STUDIUL REPREZENTĂRII ELEMENTELOR
RELIGIOASE ÎN OPERA ROMANCIERELOR DIN COASTA DE IVORIU

(Rezumat)

Religia, ca temă de studiu în acesastă lucrare, este motivată prin prezența constantă a preoților, pastorilor, călugărilor și în plus prin referirea regulată la divinitate în operele romancierilor din Coasta de Ivory. Corpusul este constituit din câteva opere: *Les haillons de l'amour*, *Rebelle*, *La valse des tourments*, *Cri de souffrance*, *Appelez-moi Bijou*, *Lezou Marie ou les écueils de la vie*, *Un nègre à Paris* și *Le silence des déshérités*. Această alegere se datorează unei recurențe a religiei în aceste opere care denunță dificultățile acestor opțiuni existențiale care se presupune că ar controla viața umană.

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DÉCORS ET ACCESSOIRES DU LUXE CHEZ BALZAC

PAR

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Abstract. In the architecture of *La Comédie Humaine*, description occupies a privileged place, due to both its weight in the narrative economy, and its functions. The abundance of descriptive elements – setting and objects – is sometimes deemed as a stylistic defect or a form of contempt for fictional artistic rules: criticism of the time rejected this accumulation of heterogenous elements, this descriptive meticulousness, this baroque narrative lacework, which often invades the story. With Balzac, the luxury description, a character by its own, is the object of a double endeavour, both metaphorical and psychological.

Keywords: narrative context; personality; accomplice-object; setting; luxury.

1. Introduction

Chez Balzac, la relation cadre-personnage est toujours symbiotique ; métonymiquement, tout détail décrit, tout accessoire analysé renvoie au locataire et caractérise sa psychologie. Son mérite est non seulement pas celui d’avoir recentré la description du cadre intérieur, jusqu’ici périphérique dans l’histoire du roman français, mais de métamorphoser cette description d’un espace intime, tabou, dans un véritable « roman » dans le roman, doué d’une identité propre et qui frappe par l’audace de la vue: le cadre passe avant le portrait, il le détermine, voire remplace. Afin de justifier les longueurs tant

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blâmées par les critiques, l'auteur avertit son lecteur qu'en tant que « *historien du cœur humain* », il doit faire ressortir « *toutes les racines d'un fruit* » ; à propos de son propre personnage Gobseck, Balzac écrit, donc : « sa maison et lui se ressemblaient. Vous eussiez dit l'huître et son rocher ». Pour Balzac, l'homme tend à représenter ses mœurs, sa pensée, sa vie, dans tout ce qu'il approprie à ses besoins : ce n'est plus un espace fluide, comme chez Flaubert ou Stendhal, où l'effacement des frontières entre objectif et le subjectif est toujours corrélé avec une structure discontinue.

Dans le roman balzacien, considéré comme étant le prototype opposé, le démarquage entre le subjectif et l'objectif est net. Balzac représente un monde qu'il saisit en tant que présence extérieure et objective. Les personnages sont représentés objectivement dans leurs manifestations subjectives, dans le sens qu'ils sont vus, invariablement, par le même observateur privilégié qui est le centre, toujours fixe, du roman (Mavrodin, 1981, p. 139).

2. Description de la richesse chez Balzac : décors et accessoires du luxe

La description du luxe est une hantise constante de l'auteur de *La Comédie Humaine* ; l'argent est, chez Balzac, un personnage comme n'importe quel autre, qui joue son rôle et anime tragiquement le contexte socioculturel : « L'argent peut tout donner, même tes propres filles » dira un Père Goriot en agonie, avec toute l'amertume tardive du sacrifice paternel inutile.

La description de l'appartement de Florine (*Une fille d'Eve*) relève-t-elle, cinématographiquement, non seulement l'intérieur typique de la courtisane parisienne du XIXe siècle, mais également ses traits de personnalité ; le regard de l'analyste est froid et distant :

Sa maison, enrichie des tributs galants, présentait la magnificence exagérée des femmes qui, peu soucieuses du prix des choses, elles ne se soucient que des choses elles-mêmes et leurs donnent la valeur de leurs caprices ; qui cassent dans un accès de colère un éventail, une cassiolette dignes d'une reine et jettent les hauts cris si l'on brise une porcelaine de dix francs dans laquelle boivent leurs petits chiens (Balzac, 1961, p. 88).

Un appartement pareil est décrit par Balzac dans *Illusions perdues* ; le lecteur découvre, en même temps avec Lucien de Rubempré, un alter-égo de l'écrivain, la chambre de Coralie, une actrice du temps, et observe les faux détails et les marques d'une pseudo innocence sarcastiquement désambiguïsée par l'auteur :

Le poète marchait sur un tapis royal. Le palissandre arrêta dans les tailles de ses sculptures des frissons de lumière qui y papillotaient. La cheminée marbre blanc resplendissait les plus coûteuses bagatelles.

La descente du lit était en cygne bordé de martre. Des pantoufles en velours noir, doublées de soie pourpre, y parlaient des plaisirs qui attendaient le poète des *Marguerites*. Une délicieuse lampe pendait du plafond tendu de soie (...). Partout vivaient les images de l'innocence. Comment imaginer là une actrice et les mœurs du théâtre ? (Balzac, 1961, p. 366).

Si des personnages de rangs sociaux divers agissent de manière différente sur leur milieux et acquièrent, par conséquent, des cadres distincts, si la relation « contenu/contenant » est directe, alors le phénomène inverse sera-t-il tout aussi important pour l'analyse ; dans le même roman, la réaction graduelle du héros nous dévoile la métamorphose d'un Lucien inadapté, ébahi par la splendeur qui l'entoure, devenu le jeune-homme adapté et cynique ; le voilà d'abord égaré dans la jungle sociale, paralysé par les détails d'une richesse impudiquement étalée :

Lucien tenait de sa mère les précieuses distinctions physiques dont les privilèges éclataient à ses yeux ; mais cet or était dans sa gangue, et non mis en œuvre (...) Tous ces élégants gentilshommes étaient merueilleusement gantés, et il avait des gants de gendarme ! Celui-ci badinait avec une canne délicieusement montée, celui-là portait une chemise à poignets retenus par des mignons boutons d'or... En parlant à une femme, l'un tordait une charmante cravache (...) En regardant ces jolies bagatelles que Lucien ne soupçonnait même pas, le monde des superfluités nécessaires lui apparut et il frissonna en pensant qu'il fallait un capital énorme pour exercer l'état de joli garçon ! (Idem, p. 178).

Les décors et les détails ostentatoires, les nuances chromatiques qu'il observe augmentent sa frustration, et transforment sa surprise impuissante en colère réprimée, magnifiquement déguisée, germe de sa future angoisse sociale :

Lucien fut surpris en voyant une salle à manger artistiquement décorée, tapissée en drap vert garni de clous à têtes dorées, éclairée par de belles lampes, meublée de jardinières pleines de fleurs et un salon tendu de soie jaune relevée par des agréments bruns, où resplendissaient les meubles à la mode... (Ibidem, p. 342).

Son désespoir devant cette altérité impitoyablement pittoresque de la richesse transforme sa lucidité en cynisme et sa naïveté en sarcasme et il décide de ritualiser sa colère dans une quête de l'or qui l'emmènera à la mort : « Mon Dieu ! de l'or à tout prix ! se disait Lucien, l'or est la seule puissance devant laquelle ce monde s'agenouille ! » (p. 198) ; hypnotisé par la magie du luxe, le personnage en devient le prisonnier quasi sexuel : « Ce luxe agissait sur son âme

comme une fille des rues agit avec ses chairs nues et ses bas blancs bien tirés sur un lycéen » (p. 367), soumis aux règles du jeu qui l'emportait déjà : « Lucien, qui vit pour la première fois le luxe parisien fonctionnant, marchait ainsi de surprise en surprise et cachait son étonnement, en homme d'esprit, de cœur et de style qu'il était ». Balzac y esquisse un autoportrait brutal et persiflant, que Maurois évoquera plus tard, dans son fameux roman biographique dédié à l'auteur de *La Comédie Humaine* : « Le luxe de Lucien (bâtons étoilés, boutons de diamant, déjeuners trop raffinés) rappelle celui de Honoré de 1835 et mène à la même catastrophe » (Maurois, 1965, p. 113).

3. Techniques modernes et chromatique de la description balzacienne

« Le fantastique formel » dont parle Pierre Barbéris (Barbéris, 1972) est structuré dans le texte balzacien à travers une série de procédés romanesques très modernes, qui anticipent les techniques cinématographiques actuelles. Le schéma narratif de la description ne varie pas très fort d'un roman à l'autre. Dans la première page d'*Une fille d'Eve* l'auteur introduit les paramètres d'un recadrage typique, d'une lecture picturale du menu détail, où le regard de très près, le « gros-plan », réalise la transgression visuel → tactile:

Dans un des plus beaux hôtels de la rue Neuve-des-Mathurins, à onze heures et demie du soir, deux femmes étaient assises devant la cheminée d'un boudoir tendu de ce velours bleu à reflets tendres... Aux portes, aux croisées, de moelleux rideaux en cachemire d'un bleu pareil à celui de la tenture. Une lampe d'argent, ornée de turquoises et suspendue par trois chaînes d'un beau travail descend d'une jolie rosace (...) Le système de la décoration est poursuivi dans les plus petits détails et jusque dans ce plafond en soie bleue, étoilé de cachemire blanc, dont les longues bandes plissées retombent à d'égales distances sur la tenture, agrafées par des nœuds de perles (Balzac, 1965, p. 28).

Ce portrait impressionniste en bleu et blanc entraîne vers une perception pluri sensorielle du cadre clos:

Les pieds rencontrent le chaud tissu d'un tapis belge épais comme un gazon et à fond gris de lin semé de bouquets bleus. Le mobilier, sculpté en plein bois de palissandre (...) rehausse par ses tons riches a fadeurs de cet ensemble (...) deux étagères montrent leur mille bagatelles précieuses. Au-dessus brillent les tailles d'une glace de Venise; deux jardinières étalaient le luxe malade des serres, de pâles et divines fleurs, des perles de la botanique (Idem).

Un tel poème pictural constitue souvent, chez Balzac, le prélude du

drame psychologique ultérieur inévitable, convertit par l'auteur en véritable amortisseur des conflits intérieurs des personnages. Les variations de ce thème descriptif sont toujours renouvelées d'un roman à l'autre, et le décor change ses détails non seulement par ses repères intrinsèques, mais aussi par le désir de transfiguration de celui qui regarde. Ainsi, à la description objective, auctoriale, d'*Une Fille d'Eve*, l'auteur substitue-t-il, dans *La Maison du Chat-qui-pelote*, une description subjective, presque déchirante, transférée, cette fois-ci, aux yeux jaloux d'Augustine de Sommervieux:

Quand elle parcourut ces vestibules majestueux, ces escaliers grandioses, ces salons immenses ornés de fleurs malgré les rigueurs de l'hiver, et décorés avec ce goût particulier aux femmes qui sont nées dans l'opulence (...) Augustine eut un affreux serrement de cœur. Quand elle parvint aux petits appartements de la duchesse, elle éprouva de la jalousie et une sorte de désespoir en y admirant la voluptueuse disposition des meubles, des draperies et des étoffes tendues. Là le désordre était une grâce, là le luxe affectait une espèce de dédain pour la richesse (Balzac, 1966, p. 69).

Le schéma fixe d'un tel intérieur typiquement aristocratique respecte, en grandes lignes, quatre repères assez stables, quoique interchangeable : a) *meubles* ; b) *tapis et étoffes* ; c) *bibelots/accessoires* ; d) *éléments végétaux (fleurs/fruits)*. Le cadre clos est itératif, il change très peu de vision proxémique d'un roman à l'autre :

- a) « la voluptueuse disposition des meubles » (*La Maison du Chat-qui-pelote*) ; « le mobilier sculpté en plein bois de palissandre » (*Une Fille d'Eve*) ; « un piano était fixé dans ce salon » (*La Femme de trente ans*) ;
- b) « les draperies et les étoffes tendues » (*La Maison du Chat-qui-pelote*) ; « velours bleu à reflets tendres... moelleux rideaux en cachemire ... plafond en soie bleue, étoilée de cachemire blanc... le chaud tissu d'un tapis belge, épais » (*Une Fille d'Eve*) ; « son divan et les coussins étaient en cachemire... les murs de bois, tapissés en soie rouge » (*La Femme de trente ans*) ;
- c) « des glaces sans tain » (*La Maison du Chat-qui-pelote*) ; « une lampe d'argent ornée de turquoises... les tailles côtelées d'une glace... les porcelaines les plus folles du vieux Saxe » (*Une Fille d'Eve*) ; « des tableaux... vases en porcelaine de Sèvres » (*La Femme de trente ans*) ;
- d) « parfums répandus dans cette douce atmosphère... les pelouses d'un jardin planté d'arbres verts... » (*La Maison du Chat-qui-pelote*) ; « deux jardinières étalaient alors le luxe malade des serres... de pâles et divines fleurs » (*Une Fille d'Eve*) ; « fleurs rares qui embaumaient ... des jasmins du Mexique, des camélias... une assiette d'or pleine de fruits délicieux » (*La Femme de trente ans*).

Dans la description de tous ces cadres intimes, de ces « natures mortes », on distingue une chromatique extrêmement féminine, qui relie le dedans et le dehors ; l'espace clos devient extensible et permet la connexion de l'intérieur à l'extérieur, du statique au mobile, de l'artificiel au naturel. La couleur est liquide, dépourvue de contraintes, elle transgresse les limites spatiales et circule libre parmi les autres éléments du décor balzacien ; le *visible* devient *tangible*. Dans l'ordre de la fréquence, les couleurs intégrées par l'auteur dans ses descriptions sont : *le blanc, le rose, le rouge, le bleu, le noir, le violet, le jaune, le gris et le vert*.

Le blanc apparaît le plus souvent, surtout dans la description du vêtement et du corps féminin, il est contigu à l'innocence, à la virginité, à la pureté: « des gazes blanches », « les plus blanches épaules », « cachemire blanc », « soie blanche » (*Une Fille d'Eve*); « voiles blanches », « main blanche », « la blancheur matte de sa tête » (*La Femme de trente ans*); « long col blanc » (*La Femme abandonnée*); « bras blanc », « pantalon blanc », « marbre blanc », « bruyères blanches » (*Illusions perdues*); « mains blanches », « satin blanc », « camélias blancs », « ceinture blanche » (*Splendeurs et Misères des Courtisanes*); « blanches épaules », « points blancs », « camélias blancs », « porcelaine blanche », « roses blanches » (*Le Lys dans la Vallée*) etc.

Le rose anticipe la volupté: « narines roses » (*Une Fille d'Eve*); « satin rose » (*La Femme de trente ans*); « ongles roses » (*La Femme abandonnée*); « tons roses », « robe rose » (*Le Lys dans la vallée*); « robe de percaline rose » (*Illusions perdues*); « soie rose » (*La Fille aux yeux d'or*) etc.

Le rouge est la couleur la plus passionnelle chez Balzac, mais il le décrit avec pudeur: « soie rouge » (*La femme de trente ans*); « soie pourpre » (*Illusions perdues*); « pantalon rouge » (*Splendeurs et Misères des Courtisanes*); « étoffe rouge », « franges rouges » (*La Fille aux yeux d'or*) etc.

Le bleu réalise, par contraste, la signalétique de la froideur et du malheur anticipé: « velours bleu », « cachemire bleu », « plafond en soie bleu », « bouquets bleus », « fleurs bleues » (*Une Fille d'Eve*); « fleurs bleues » (*Le Lys dans la Vallée*) etc.

Le noir et le gris apparaissent surtout dans les descriptions des habits et des portraits masculins: « velours noir », « ruban noir », « habit noir » (*Illusions perdues*); « longs cils noirs » (*Une Fille d'Eve*); « ceinture noire » (*Le Lys dans la Vallée*) etc.

D'autres couleurs et nuances, dont l'apparition est plutôt accessoire, ajoutent à la chromatique du décor balzacien des nuances exotiques qui attirent le regard fugitif: « ses yeux verdâtres », « îlots verdâtres », « gazon vert » (*Le Lys dans la Vallée*); « chambre en violet », « satin violet », « salon jaune » (*Une Fille d'Eve*) etc.

3. Conclusions

Innovation balzacienne, la peinture détaillée d'un cadre strictement délimité dans l'espace est appliquée à presque chaque personnage et chaque

roman ; l'œil du narrateur omniscient pénètre dans chacune des pièces pour faire minutieusement l'inventaire des corps et de l'ameublement. Balzac lui-même se complaît à ces amplifications et détours, quoiqu'il avoue : « *Pour expliquer combien ce mobilier est vieux, crevassé, pourri, tremblant, rongé, borgne, invalide, expirant, il faudrait en faire une description qui retarderait trop l'intérêt de cette histoire et que les gens pressés ne pardonneraient pas* » (Balzac, 1973, p. 27). Sa manière de s'adresser directement au lecteur, en émaillant ses pages de « *vous le voyez* », ou de « *si vous le compariez* », intègre le destinataire dans le récit, le rend complice à la vision du narrateur qui épie le détail justement pour mieux expliquer sentiments, actions, états. S'il y avait une psychanalyse de l'espace romanesque décrit, Balzac en serait, à coup sûr, le précurseur. Car subordonner la longueur d'une description à l'intérêt de l'histoire, ou feindre de le faire, c'est concevoir les passages descriptifs comme les éléments d'une exposition destinée à séduire, à captiver et à hypnotiser le lecteur.

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DECORURI ȘI ACCESORII ALE LUXULUI LA BALZAC

(Rezumat)

În arhitectura masivă a *Comediei umane*, descrierea ocupă, adesea, un loc privilegiat, atât prin ponderea în economia operei, cât prin funcțiile pe care le îndeplinește. Bogăția elementelor descriptive a fost de multe ori considerată un defect de stil, dacă nu chiar un dispreț față de autorului față de regulile artistice românești; critica a respins în multe rânduri această acumulare de elemente eterogene, aparent inasimilabile în structura povestirii, acest soi de minuție descriptivă obsesivă, adevărată dantelărie narativă barocă invazivă. La Balzac, « *pictura* » constituie obiectul unei duble deturnări, metaforică și psihologică totodată.

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INTERNET PLAGIARISM: PERCEPTIONS AND REALITY A STUDY OF TAIWANESE UNIVERSITY STUDENTS

BY

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Abstract. New trends in higher education, including autonomous learning and distance learning, not only create new opportunities but also bring about some challenges in terms of academic ethics. One of such challenges is student Internet plagiarism. This survey has a preliminary character and explores the awareness of and attitudes to plagiarism among EFL students in Taiwan. Forty-six second-year students studying at the Department of Applied English in a private university in southern Taiwan are surveyed. The main instrument eliciting the data for this report is a questionnaire. The questionnaire includes three items of which the first two are related to students' awareness of and attitudes to Internet plagiarism, and the last concerns their own "copy-and-paste" behavior. The findings show that, in spite of the fact that the majority of respondents are informed about plagiarism, almost all of them admit that they plagiarize more or less frequently when doing assignments in their English classes. The paper concludes with a discussion on possible causes of plagiarism among Taiwanese students and offers suggestions on how to increase students' literacy with regard to academic ethics and develop respect of academic integrity in them.

Keywords: Internet plagiarism; academic dishonesty; copy-and-paste practice.

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1. Introduction

The rapid development and implementation of modern technologies in practically every sphere gradually change the life of modern society. One of such technologies is the Internet. Within a decade it has considerably altered each domain of people's social and private lives including education. It is hard to argue that the Internet not only contributes to the development of modern educational trends, such as autonomous learning, distance learning and others, but also makes traditional educational practices more varied and interactive. However, alongside with numerous opportunities and improvements, the Internet poses a few challenges for educators as well. One of those challenges is student plagiarism.

There are various definitions of plagiarism. For example, the Webster's New Collegiate Dictionary gives the following definition: "Plagiarize: to steal and pass off (the ideas or words of another) as one's own: ... to commit literary theft; present as new and original an idea or product derived from an existing source". Other terms have been used recently including the most general and common "Internet cheating", "patchwriting" (Howard, 1993, p. 233), "point-and-click" and "cut-and-paste" cheating (Renard, 2000, p. 38). Copying content from essays and other works found on the Internet websites without giving an acknowledgement is the most wide-spread form of plagiarism among students (Scanlon & Neumann, 2002, p. 374).

It goes without saying that the phenomenon of plagiarism has existed in the educational domain for years. While in the old days students plagiarized mainly by copying passages from books or periodicals, for which they still had to spend time and effort by sitting in the library and doing reading, modern generation students can plagiarize comfortably, just by a click of their computer mouse. To prevent or at least minimize students' plagiarism, educators are offered special anti-plagiarism or plagiarism detection software. However, a study conducted by Sutherland-Smith indicated the fact that some teachers may be unwilling to use that software for various reasons, such as the necessity to spend a lot of extra time on grading students' works and also money on buying the anti-plagiarism software (Sutherland-Smith, 2005, p. 91). The approach that aims at preventing plagiarism instead of catching Internet cheaters, offered by L. Renard, seems to be a reasonable solution to the Internet plagiarism problem (Renard, 2000, p. 41).

This survey is targeted at drawing the attention of educators to the problem of Internet plagiarism among university students in Taiwan. Though the problem is urgent, it appears to be somewhat under researched in the Taiwanese educational context. The study analyses a sample from second-year students at one private university in the country. The findings could help in working out specific strategies that would increase students' literacy in terms of academic ethics and academic dishonesty.

2. Study

The purpose of this study is to find out the correlation between the awareness of and attitudes to Internet plagiarism among Taiwanese second-year university students and their actual classroom behavior with regard to the "copy-and-paste" practice. The research question is as follows.

What is the correlation between three factors related to student Internet plagiarism: (1) their knowledge of what Internet plagiarism is, (2) their attitude toward Internet plagiarism and (3) their own behavior in terms of practicing "copy-and-pasting" when doing assignments in their English classes.

3. Method

One research approach was used in this study: a quantitative research methodology. In order to answer the research question, percentages for the items within each domain were used. The ranking of the responses was also used in processing other data referring to the subject of this study.

The study instrument for the survey was a questionnaire that was adapted from a comparative survey of students from the USA, Taiwan and Thailand, conducted by Wise, Chen Suwannattachote & Tantrarungroj (Wise *et al.*, 2013, pp. 240-241) and addressed three issues related to the three components of the research question, i.e. the participants' knowledge of, attitudes towards Internet plagiarism and their own behavior. The questionnaire was administered to students at Shih Chien University, Kaohsiung campus, Taiwan. All respondents were 2nd year students. There were 46 interviewees, 32 females and 14 males. All of them were English language majors.

The questionnaire consisted of two kinds of variables: independent and dependent ones. The independent variable was their gender (male or female). The dependent variables included the students' responses to three statements:

1. *Copying the text from an Internet source and pasting it into my own work without making a reference to the source and author is a form of plagiarism.*

2. *Internet plagiarism is an act of dishonesty and cheating.*

3. *I have copied extracts from online sources and used them in my own English class assignments without mentioning the author and the source more than once.*

Then the questionnaire respondents were asked to state whether they agreed, disagreed or were not sure. The questions had a somewhat general character for the reason that the main target of the preliminary review was to observe the trend, the overall picture, but not to describe details.

The respondents were told that the questionnaire would be used only for research purposes. They were asked to answer the survey questions honestly

and openly. In order to ease any possible anxiety, they were also asked to answer them anonymously. The students were given as much time as they needed for answering the questions during one of their English classes. They could use dictionaries in case they needed to look up the meaning of words that they didn't know. The answers were analyzed, and statistics and conclusions were made then.

4. Results and Discussion

The results received after analyzing 46 survey responses are presented in the following tables. There is some inevitable slight inaccuracy involved, as the percentages are rounded to two decimal places.

As seen from Table 1 below, with regard to the first item of the research question, the majority of respondents, both males and females, seem to understand the meaning of Internet plagiarism (82.6%). Those who are undecided make 8.7% (4 females), and those who are not aware of it make another 8.7% (2 males and 2 females).

Table 1
Summary Statistics for Item 1 of the Questionnaire

Item	Male (14)		Female (32)		Total (46)	
	Number	%	Number	%	Number	%
1. Copying the text from an Internet source and pasting it into my own work without making a reference to the source and author is a form of plagiarism.						
– agree	12	26.1%	26	56.5%	38	82.6%
– not sure	–	–4.35%	4	8.7%	4	8.7%
– disagree	2		2	4.35%	4	8.7%

It must be noted that the last two figures in sum demonstrate that there is still quite a considerable number of students (17.4% in total) that have either a very vague and confusing idea of Internet plagiarism or do not have any idea of it at all. It is quite possible that lack of plagiarism literacy on the part of students may be a direct result of their classroom experiences. It is not a secret that there are teachers who somewhat underestimate the problem of plagiarism and/or do not want to spend their precious class time dealing with it. Moreover, cultural views on and attitudes toward plagiarism may be different. While in

most Western cultures rules against plagiarism are strictly insisted on in all academic environments, the Confucian heritage cultures may not follow them so strictly. As J. Ako has written, "the concept of plagiarism – called "piao qie" in Chinese [...] does exist in China, but [...] it isn't systematically defined or vigorously condemned in academia." Thus, the attitudes of some Taiwanese teachers towards their students' "copy-and-pasting" ways may be culturally conditioned to a certain extent, so they may have a different view on their students' plagiarism compared to educators representing other cultures (Ako, 2011).

Table 2, related to item two of the research question, shows that, though the majority of respondents (43.48%) state that they consider Internet plagiarism dishonest, the number of those undecided is also significant (39.12%), and those who do not associate Internet plagiarism with academic dishonesty or cheating make 17.40%.

Table 2
Summary Statistics for Item 2 of the Questionnaire

Item	Male (14)		Female (32)		Total (46)	
	Number	%	Number	%	Number	%
2. Internet plagiarism is an act of dishonesty and cheating.						
– agree	4	8.7%	16	34.78%	20	43.48%
– not sure	8	17.4%	10	21.74%	18	39.12%
– disagree	2	4.35%	6	13.03%	8	17.4%

Hence, an interesting tendency can be observed: the actual majority of the respondents either are hesitant or tolerant to Internet plagiarism or see nothing "sinful" in using "copy-and-pasting" in their studies; in sum, they make 56.52%. It can be implied that more than a half of all survey respondents may or will plagiarize under certain circumstances. A few studies report the same tendency characteristic of student populations from other countries (Thomas & Zyl, 2012; Wise *et al.*, 2013). Wise *et al.* note that Asian undergraduate and graduate students (from Taiwan and Thailand), on the whole, have higher academic dishonesty scores in comparison with their peers from the USA, and this fact "cannot simply be attributed to a lack of understanding" (Wise *et al.*, 2013, p. 246). Thomas and Zyl, analyzing the problem of plagiarism among South African first-year university students, point out that some students may believe "that right and wrong is a matter of personal opinion" or "that ideas do not belong to others but should be freely accessible" and even "that paying their fees entitled them to a qualification" (Thomas & Zyl, 2012, p. 151). In addition, cultural perspectives on plagiarism may result in different attitudes towards this concept on the part of students.

The third part of the research question is connected with the respondents' own "copy-and-paste" behavior. They are asked whether they have copied extracts from online sources and used them in English class assignments without mentioning the author and the source more than once. As Table 3 shows, the absolute majority of 91.31% of students are honest enough to admit that they have experienced this practice more than once. Only 5 (6.52%) students out of 46 are undecided, and only 1(a female) reports that she has never done this during her university studies.

Table 3
Summary Statistics for Item 3 of the Questionnaire

Item	Male (14)		Female (32)		Total (46)	
	Number	%	Number	%	Number	%
3. I have copied extracts from online sources and used them in my own English class assignments without mentioning the author and the source more than once.						
– agree	13	28.27%	29	63.04%	42	91.31%
– not sure	1	2.17%	2	4.35%	3	6.52%
– disagree	–	–	1	2.17%	1	2.17%

There are various causes of student plagiarism that are discussed in a number of research studies. For example, Erkaya observes the following common causes of Turkish students' plagiarism: "lack of awareness about plagiarism", "lack of knowledge about writing research papers", "lack of motivation to do research", "lack of freedom to express their opinions or use their own voices", and "instructors' negative attitude towards writing as well as low expectations from students" (Erkaya, 2009, pp. 91-94). In an earlier research article on international students studying in the UK, Yakovchuk mentions more causes of students' plagiarism, such as "content problems," "laziness," "language problems," "desire for a better product," "lack of awareness," "lack of confidence," "demotivating task," etc. In a short and informal interview that followed the questionnaire, a few respondents were asked to express their opinions on why students plagiarize using the Internet. Here are their answers: "because they are afraid to fail the course", "they may have fear of getting a low grade", "they don't want to look stupid or incompetent", "they may not want to spend much effort on the assignment", "they are lazy sometimes", "they may not have enough time for fulfilling the

assignment", "a student may have lack of ideas, confidence or creativity", "they may not have enough knowledge on the subject", "they may think cheating is not a big sin", "they are not afraid of serious consequences if they are caught" (Yakovchuk, 2006, pp. 100-101).

5. Summary

To summarize, it seems that most of the second-year students participating in the survey possess some knowledge of what Internet plagiarism is. In spite of this fact, less than half of the respondents have a negative attitude to it and associate Internet plagiarism with cheating, dishonesty or violation of academic integrity rules. Almost the same number of respondents are hesitant as to whether internet plagiarism is acceptable, and quite a few students view it as a normal thing. On the whole, there are no dramatic differences observed between males and females regarding perceptions of Internet plagiarism.

The most interesting finding is the correlation between respondents' knowledge of Internet plagiarism, their attitude to it and their actual behavior. There is an obvious disagreement between the first two and the last item. Over ninety percent of students admit that they have plagiarized more than once using Internet while doing assignments for their English classes at the university. So, some students may plagiarize under certain circumstances even though they know it is dishonest, and they have an overall negative attitude to Internet plagiarism. Interestingly, when the students name possible causes of plagiarism, none of them mentions lack of plagiarism-preventing skills. They define Internet plagiarism as "copying ideas of other people and using them as your own ideas". It is quite possible that some of them do not actually realize that they can use ideas of others, provided they do this with confidence, effectively applying citations and quotations and using summarizing and paraphrasing techniques. Whether the students are introduced into or instructed in those techniques in the course of their university education may be a subject for another study.

6. Conclusion

This survey revealed the tendency for Taiwanese students to not strictly follow anti-plagiarism rules with relation to using the Internet resources for doing their English assignments. The majority of students report using "copy-and-pasting" from the Internet while many or most of them realize it as a wrongdoing. Thus, the problem of Internet plagiarism appears to be urgent for the Taiwanese educational context, at least on the undergraduate level with relation to English-language education.

It appears that, in terms of instructional focus, a good solution to the problem, in addition to or instead of using anti-plagiarism software, is to give

students at least initial skills necessary for effective use of the Internet resources: how to do citation, how to summarize, paraphrase and make references. Moreover, this should be a matter of concern for all EFL and ESP teachers, not only the teachers of writing, since most of the university English courses involve creative activities such as oral or written presentations, reviews, speeches, debates and so on.

The present preliminary study definitely suffers from several limitations. It is limited to only tertiary level students from only one department of one university. A more detailed quantitative analysis involving a wider range of variables is needed. Therefore, the study cannot give any conclusive evidence regarding other characteristics and proficiency levels of students.

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PLAGIEREA PE INTERNET: PERCEPȚIE ȘI REALITATE Studiu axat pe studenții din Taiwan

(Rezumat)

Noile tendințe în educație, incluzând învățarea autonomă și învățământul la distanță oferă noi oportunități, aducând în același timp o serie de provocări în privința

eticii academice. O asemenea provocare este reprezentată de plagiatul pe Internet. Acest sondaj are doar caracter preliminar și explorează conștientizarea și atitudinea față de plagiat printre studenții la limba engleză din Taiwan. Studiul are ca subiecți 46 studenți de anul doi care urmează facultatea de limba engleză aplicată la o universitate din sudul Taiwanului. Principalul instrument utilizat este chestionarul. El include trei itemi, dintre care primii doi se referă la conștientizarea și atitudinea studenților față de plagiatul pe Internet, iar ultimul privește propriul lor comportament "copy-and-paste". Deși majoritatea respondenților sunt informați cu privire la plagiat, rezultatele indică faptul că aproape toți admit că plagiază mai des sau mai rar când efectuează teme pentru ora de engleză. Lucrarea se încheie cu o discuție asupra cauzelor posibile ale plagiatului printre studenții din Taiwan și oferă sugestii asupra metodelor prin care se poate dezvolta nivelul de educație privind etica academică și se poate dezvolta respectul lor pentru integritatea academică.

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TEXTUALITY IN ACADEMIC COURSE DESCRIPTIONS ON THE ROMANIAN UNIVERSITY WEBSITES

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Abstract. This paper aims at illustrating how the writing and communication of course descriptions—texts belonging to the institutional academic language—are controlled, in turn, by the seven standards of textuality. The research carried out on this account intends to revise the definitions of *text* within the theoretical framework of text linguistics, offer detailed analysis of the textual features of course descriptions which investigate the extent to which they fulfil their intended function, and raise awareness of the functional value of these academic texts so that their providers in Romanian universities take into consideration the key factors of *text receiver* and *text purpose* in the writing process. For the explanation of these theoretical concepts text samples extracted from course descriptions available on Romanian university websites have been used. The findings of the research show that course descriptions may achieve their communicative function provided that all the textual standards are met.

Keywords: academic texts; course descriptions; textual standards; university websites.

1. Introduction

Text linguistics is the branch of linguistics which views the text as a communication system, far beyond and opposed to separately observing its

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constituent units (words, groups of words, sentences), whose overall meaning is “more than the sum of the meanings of its constituents” (Dimitriu, 2002, p. 49). The holistic perspective of text linguistics takes into consideration the form of the text, but also the way in which it is situated in its communicative context, “the context of communication, and more specifically the conditions under which it is produced, as well as the additional information such as general knowledge and experiences shared between author and reader, etc.” (Durieux, 1999, p. 3). Text linguistics shapes specific concepts and defines classes of intermediary units between language as the study object of grammar, and text as the study object of text linguistics. Without abandoning the analysis of the lower textual levels (of grammar, etc.) or the textual functions, the holistic perspective seeks to enrich their study by putting them in a broader perspective, focusing thus on the textual metafunctions (Munday, 2012, p. 145). Particular attention is paid to the relationship between the text producer and the text receiver (the meaning intended by the text producer needs to reach the text receiver), thanks to which the text becomes interactional. In my approach to the writing of academic course descriptions (ACDs), (see Gesuato, 2011), text linguistics is meant to consider both *text-internal* aspects, such as the cohesion and coherence of texts, the interconnection between texts, as well as *text-external* factors, such as the dynamics of the circumstantial context, the relationship between the text producer and text receiver, and the purpose behind the delivery of such texts.

Although my treatment of the holistic perspective on ACDs can by no means be exhaustive, the aim of this paper is to act as a practical guide in the elaboration of ACDs on the Romanian university websites (UWs, Caiazzo 2011) for the purpose of improving institutional academic communication. Mention should be made that the current study is part of a broader research which seeks to develop a model for the elaboration of the academic course and programme descriptions in Romanian by setting up guidelines with suggestions and recommendations for their clear and efficient communication on the university websites. The functional value of ACDs will be emphasised so that the providers of such texts in Romanian universities may take into consideration the key factors of *text receiver* and *text purpose* in the writing process.

2. Text Linguistics: The Holistic Perspective and the Textual Factors

According to the theory put forward by Beaugrande and Dressler, the *text* is “a COMMUNICATIVE OCCURRENCE which meets seven standards of TEXTUALITY” (1981, p. 3, original emphasis). As stated by Rosemarie Glaser, a text may be defined as “a relatively independent and hierarchically structured linguistic unit (macrostructure) which reflects a complex state of affairs and has a specific communicative intention” (<https://www.thoughtco.com/text-language-studies-1692537>). Hatim and Mason express their view of

texts as being “evidence of a communicative transaction taking place within a social framework” (Hatim and Mason, 1990, p. 2, original emphasis). Halliday and Hasan view the text as “a SEMANTIC unit: a unit not of form, but of meaning” (1976, p. 3, original emphasis). David Crystal lays down the definition of texts as “language units which have a definable communicative function, characterized by such principles as COHESION, COHERENCE and informativeness, which can be used to provide a FORMAL definition of what constitutes their identifying textuality or texture.” (Crystal 2008, p. 482, original emphasis). The notion of *texture* is thus “entirely appropriate to express the property of ‘being a text’” (Halliday & Hasan, 1976, p. 3).

Despite the text linguists’ different viewpoints of what a *text* represents, the common feature shared by the definitions they provide is the communicative function of texts, which can be achieved only if the ‘seven standards of textuality’, later called ‘principles’ by Beaugrande (1995), are met. In the following pages, I shall be concerned with illustrating how the constitution and use of the ACDs in Romanian are controlled, in turn, by the standards of *cohesion*, *coherence*, the text producer’s *intentionality*, the text receiver’s *acceptability*, *informativity*, *situationality*, and *intertextuality*, which should “designate the major modes of connectedness” (<https://www.thoughtco.com/text-linguistics-1692462>), so that they fulfil the intended function, that of conveying the appropriate meaning to the text receiver.

2.1. Cohesion

The fundamental features of cohesion and coherence are already embedded within several definitions of the text (see David Crystal’s, Beaugrande and Dressler’s, Hatim and Mason’s). Thomas G. Pavel maintains:

On the one hand, *text* may be defined as ‘any sequence of sentences having a certain **coherence**,’ and in this weak sense of the term each folk-tale is a text. On the other hand, text may be defined more rigorously as ‘any unchangeable sequence of sentences which has a strong **cohesion** and the unchangeable character of which is related to a value system of some sort’ (<https://www.thoughtco.com/text-language-studies-1692537> - emphasis added)

As pointed out by Beaugrande and Dressler, cohesion concerns “the ways in which the components of the SURFACE TEXT, i.e. the actual words we hear or see, are mutually connected within a sequence” (1981, p. 3, original emphasis), or “the use of grammatical and structural devices to guarantee text integrity” (Fawcett, 1997, p. 91). In other words, cohesion refers to the wide-ranging relations transparently existing among the words, phrases and sentences of a text, which represent the ‘grammatical dependencies’ of a language. In order to succeed in maintaining the cohesion of a text, ‘grammatical forms and conventions’ need to be followed and obeyed, so that the possible ‘ambiguities’, if any, could be manageable by the receiver. In their seminal paper on cohesion in English, Halliday and Hasan (1976, cited in Munday 2012, p. 146) classify

five forms of cohesion (known as ‘cohesive ties’), which can also be identified in the ACDs on Romanian UWs, as shown in the examples included in Table 1, extracted from text sample [A] below.

Text sample [A]

Obiectivul cursului: îmbunătățirea performanței viitorilor traducători prin conștientizarea, de către aceștia, a operațiilor complexe pe care le presupune traducerea și familiarizarea lor cu factorii de care trebuie să țină cont în elaborarea traducerilor; corelarea principalelor orientări teoretice din traductologie cu practica traducerii. (ACD of Translation Studies, source: www.uaic.ro).

Table 1
Forms of Cohesion, According to Halliday and Hasan’s Theory

Type of cohesion	Description	Examples
Reference	a semantic relation where meaning needs to be interpreted through reference to something else, linked using a pronoun, demonstrative, etc.	- the possessive determiner lor in <i>familiarizarea lor</i> refers to <i>familiarizarea viitorilor traducători</i>
Substitution	a grammatical replacement within the text, usually used to prevent repetition, enabling the text to be shortened	- the pronoun aceștia substitutes for the noun (viitorii) <i>traducători</i>
Ellipsis	an element which is deliberately omitted by the text producer and which the receivers need to supply on their own	- the element îmbunătățirea performanței viitorilor traducători prin needs to be supplied before <i>corelarea principalelor orientări teoretice din traductologie cu practica traducerii</i>
Conjunction	a semantic relation indicating how what follows is linked to what has gone before	- use of cohesive devices between the main clauses and the subordinate ones: pe care and de care - use of the additive și
Lexical cohesion	a lexical relation where cohesion is produced by the selection of vocabulary (synonymy, antonymy, collocation, etc.)	- use of lexical items belonging to the same word family: traducători, traducerea, elaborarea traducerilor, traductologie, practica traducerii ; - use of synonyms: elaborarea traducerilor, practica traducerii ; - use of verbal nouns: îmbunătățirea, conștientizarea, familiarizarea, elaborarea, corelarea

Returning to Beaugrande and Dressler's theory on 'grammatical dependencies', I shall perform a brief analysis of the surface structure in text sample [A] above. Ambiguities, as already mentioned, could arise if the text were divided into different 'dependencies'. Given the long complex sentence, predominated by nominal forms, an unexperienced or unskilful reader might interpret that *traducerea și familiarizarea* plays the role of a compound subject and then, like a domino effect, the whole message of the text would be ruined. Although such an ambiguity is unlikely to occur in text sample [A] (the singular form of the verb in Romanian *presupune*, corroborated by the subject-predicate agreement in person and number, excludes the possibility of a compound subject), the statement that "the surface is not decisive by itself" (Beaugrande and Dressler, 1981, p. 4) proves true. Which brings us to the next standard of textuality underlying the surface phenomena, namely *coherence*.

2.2. Coherence

Coherence ensures that meanings are correlated discernibly. *Coherence* involves "the study of such factors as the language users' knowledge of the world, the inferences they make, and the assumptions they hold" (Crystal 2008, p. 85). Though it is relatively difficult to establish what exactly makes a text *coherent*, Beaugrande and Dressler suggest a number of sense relations which exist between concepts, such as causality, enablement, reason, plan, purpose, and time, claiming that language users "supply as many relations as are needed to make sense out of the text as it stands" (1981, p. 4). Kussmaul (1995, cited in Dimitriu 2002, p. 50) claims that a text is *coherent* with respect to the context of situation and it is *cohesive* with respect to itself.

Let us consider the text samples [B] and [C] below to exemplify the standard of *coherence*.

Text sample [B]

La sfârșitul semestrului studenții vor putea să: conceptualizeze relația terminologiei cu științele adiacente (logică, IT, ingineria cunoașterii, traducere etc.); conceptualizeze relația termen – cuvânt; conceptualizeze relația terminologie – lexicografie – terminografie; să distingă între diferitele tipuri de termeni; conceapă o fișă terminologică; evalueze și selecteze surse de documentare; identifice candidați la statutul de termen într-un text specializat; identifice orientări în politici lingvistice. (ACD of Terminology, source: www.uaic.ro)

Text sample [C]

*Firma ca agent al mediului de afaceri și ca rezultat al acțiunii acestuia;
Întreprinderea ca organizație și ca sistem;
Obiectivele unei firme;
Riscurile întreprinzătorului; programe de reducere a riscurilor;
Planul de afaceri al firmei;
Leasing-ul, alternativă la investiție [...].* (ACD of Introduction to Management, source: www.ubbcluj.ro)

The text samples [B] and [C] are particularly suggestive for the relations of ‘plan’ and ‘purpose’, as described by Beaugrande and Dressler, and can illustrate the extent to which they are fulfilled, showing the degree of text *coherence*. In text sample [B] the course content may be interpreted as the instructor’s teaching plan for the semester, whereas the course objective is the instructor’s explicit purpose. The purpose is used for the situation planned to become possible via a previous situation, i.e. the instructor envisages the students’ future skills and competences (*să conceptualizeze, să distingă, [să] evalueze și selecteze, [să] identifice*) to be acquired only at the end of the semester (*[l]a sfârșitul semestrului*) after having taught them types of terms (*tipuri de termeni*), terminology records (*fișă terminologică*), research sources (*surse de documentare*), specialized texts (*text specializat*), and linguistic policies (*politici lingvistice*). On the other hand, although text sample [C] reads as a cohesive text in terms of lexical items—the presence of the collocation through words in the same semantic field such as company (*firma*), enterprise (*întreprinderea*), business environment (*mediul de afaceri*), enterpriser (*întreprinzător*), business plan (*plan de afaceri*), and investment (*investiție*), they do not help the reader establish any logical relation between the given groups of words and thus the text *coherence* cannot be perceived. In the absence of such relations among its constituents, the reader strives to deduce the text intended meaning by making *inferences*, by resorting to what Beaugrande and Dressler (1981) call ‘text-presented knowledge’ and ‘stored knowledge of the world’. And since the world knowledge is different from person to person, a less coherent text may take different senses for different users. In this case, text sample [C] could be interpreted as a list of topics to be discussed by a group of business professionals during a meeting, or the table contents of a book, the titles of a series of specialized magazine articles or student workshops; no concept or relation among the respective groups of words leads to what the text really stands for, i.e. the content of a course on management.

2.3. Intentionality

The text producer’s *intentionality*, which is the third standard of textuality analysed, reflects how a cohesive and coherent text is instrumental in fulfilling the text producer’s intentions. Even though the entire communicative process is said to be driven by the text producer’s *intentionality*, without the attainment of cohesion and coherence, regarded as operational goals, other discourse goals may be blocked (Beaugrande & Dressler 1981, p. 7). Text sample [C] in which coherence is obviously defied, is an example of slowed down communication between the text producer and the text receiver. The same happens in text sample [D] below, where the text producer’s intention to communicate the message fails to a large extent, as a text difficult to follow.

Text sample [D]

Este vorba mai întâi de a trece de la o istorie a confruntărilor militare, a evenimentelor „de suprafață”, a vieții politice, a evenimențialului spectaculos, către o istorie a „duratei lungi”, a indivizilor anonimi, a vieții sociale, a culturii populare, a sensibilităților și practicilor sociale [...]. (ACD of History and Theory of Mentalities, source: www.uaic.ro)

2.4. Acceptability

The text producer's *intentionality* goes hand in hand with the receiver's *acceptability*, which is the fourth standard of textuality. A text is the outcome of a producer who intends to convey knowledge to a receiver. At the same time, the receiver needs to agree to the acquisition of knowledge shared by the text producer. In the event of the text producer's *intentionality* not being matched by the text receiver's *acceptability*, the text cannot function to serve the purpose for which it is initially intended. *Acceptability* concerns "the text **receiver's** attitude that the set of occurrences should constitute a cohesive and coherent text having some use or relevance for the receiver" (Beaugrande & Dressler 1981, p. 7, original bold). Consequently, in the absence of a coherent text, one can hardly imagine the readers of text sample [D] above could appreciate it represents the description of an academic course posted on a UW. The given enumeration of words and groups of words does not help the reader comprehend the text message, since it does not provide a sound piece of information. Apart from that, from the text generic perspective, readers would rather grasp it as a line abstracted from a dialogue, as the answer to the supposed question "What is it about?", where the pro-form 'it', which may refer to a given noun or a whole idea (Hatim & Mason 1990, p. 201), could be a book, a movie, an action, etc.

Text sample [E]

Prezentul curs conturează importanța terminologului în etapa actuală, rezultatul muncii sale concretizându-se în întocmirea dicționarelor (ex. glosare multilingve, lexicoane, tezaure), atât sub formă de carte cât și în format electronic. Studenții sunt familiarizați cu competențele pe care terminologul profesionist trebuie să le dobândească în vederea realizării acestui deziderat: cunoașterea principiilor pentru formarea termenilor (monosemia, polisemia, omonimia, echivalența, sinonimia) precum și a metodelor de formare a termenilor (terminologizarea, compunerea, derivarea, conversiunea, împrumuturile, abrevierea). Astfel, până la sfârșitul semestrului, fiecare student are de elaborat un glosar multilingv axat pe un (sub)domeniu de specialitate, la alegere. (ACD on Terminology, source: www.ubbcluj.ro)

On the other hand, text sample [E] above reads as an entirely *acceptable* text: the producer's intentions are so explicit that the receiver's attitude of *acceptability* comes without much contribution to the sense of the text. Text sample [E] introduces the subject of the text (*[p]rezentul curs*), the addressees (and object) of the text (*[s]tudenții, fiecare student terminologul, terminologul profesionist*), the theme of the text, which also represents the text producer's

teaching plan (*întocmirea dicționarelor, principii pentru formarea termenilor, metode de formare a termenilor, glosar multilingv*), the text producer's purpose (*[s]tudenții... să dobândească competențele*), as well as the time framework (*până la sfârșitul semestrului*). All these features convey the text coherence, which is reinforced by its cohesion (the use of conjunctions: *atât ... cât și, precum și, [a]stfel*, lexical cohesion through the use of specialized terms in the same field of study: *monosemia, polisemia, omonimia, echivalența, sinonimia*, etc.).

2.5. Informativity

The fifth standard of textuality is *informativity*, which “concerns the extent to which the occurrences of the presented text are expected vs. unexpected or known vs. unknown/certain” (Beaugrande & Dressler 1981, p. 8f.). *Informativity* deals with the communicative value of texts. Caution should be used in regard to the degree of text informativity: highly informative texts can be excessively challenging, while texts of low informativity can be too uninteresting. Both extremes could lead to the rejection of the text by its receivers.

Let us consider the text samples [F], [G], and [H] below for the analysis of the *informativity* standard.

Text sample [F]

Conținutul cursului: 1. „Ar-ti-cu-ler”: introducere în franceza vorbită. Alfabetul, silabisirea. Diferențe fonetice între limbile română și franceză. Particularități vocale și consonantice. Articulare corectă, accent, intonație, grupuri ritmice. Exerciții de pronunție; 2. „Thème” (1): traducerea unui text în limba franceză (Horia Gârbea, „Mîncare de ciuperci”, vol. Rață cu portocale, Ploiești, Ed. Premier, 2002). Elemente de lexicologie: prefixare, sufixare; etimologie, sinonimie, antonimie, omofonie, familii de cuvinte; locuțiuni și expresii idiomatice; 3. „Thème” (2). Elemente de morfosintaxă: modurile și timpurile verbale (conjugarea, concordanța timpurilor, acordul participiului trecut, și condițional); grupul nominal (pluralul neregulat, formarea femininului, tipuri de determinanți); adverbul (categorii, formarea adverbilor în -ment); 4. „Version”: traducerea unui text din limba franceză (Henri Michaux, „Une homme paisible”, Plume, Paris, Gallimard, 1938). Dictare: comprehensiune orală și scrisă; 5. „L'âge de la conversation”: „Combien d'armes à feu circulent en France?” (Le Monde, 01.10.2008). Elemente de argumentație: strategii comunicative, exprimarea punctului de vedere, persuasiunea, polemica; [...]. (ACD of French Language, source: www.uaic.ro)

Text sample [G]

Conținutul cursului: Cursul va include prezentări pe linie atât diacronică (în principal indoeuropeană), cât și sincronică (în perspectivă mai ales post-structuralistă). Pentru pregătire în vederea testelor, studenții vor

folosi atât cunoștințe și indicații transmise prin prelegeri, cât și cunoștințe preluate din anumite capitole din sursele bibliografice recomandate. (ACD of *Introduction to Linguistics*, source: www.uaic.ro)

Text sample [H]:

Conținutul cursului: Cursul va trata probleme de bază: cuvântul, morfemul, periodizarea limbii engleze, relații lexicale, formarea cuvintelor și vocabulare specializate. (ACD of *Language/Text Theory and Practice: Lexicology*, source: www.uaic.ro)

The three text samples above show different degrees of text informativity. The subject of the texts is announced from the very beginning, so the text receivers expect to learn about the content of various courses. The text receivers' task is to process the information provided in the three text samples and render the intended meanings (the module/theme of each course presented). The data in text sample [F], which in reality represents only half of the respective course content included in the Course Catalogue currently available on the UW, is long and overwhelming. The text receiver becomes overloaded with unnecessary details which do not even make the object of this section, such as bibliographical references (e.g. *Horia Gârbea, „Mîncare de ciuperci”, vol. Rață cu portocale, Ploiești, Ed. Premier, 2002*), which will need to be repeated under the corresponding section, or formal headlining of each module by the instructor (e.g. „*L'âge de la conversation*”: „*Combien d'armes à feu circulent en France?*”). They are the unexpected parts of this text, which the skilful reader needs to dispense with in order to get to the core issues.

Text sample [G] announces lectures, which is obviously expected by students from the instructor, as well as the perspective of their presentation (*pe linie atât diacronică [...], cât și sincronică*), but the text does not take account of any relevant information about the subject of the lectures. Therefore, the assertions in text sample [G] are found to be void of substantial communicative value. Not even the second sentence in text sample [G], which includes instructions for students (*[p]entru pregătire în vederea testelor[...]*), does not bring any added value to the text message, since the instructions are too general and could accompany any other ACD.

Finally, text sample [H], despite its conciseness, may be regarded as a reasonably informative ACD pointing exactly at what is expected to be found out by the text receivers: the subject (*[c]ursul*), the object (*cuvântul, morfemul, relații lexicale, formarea cuvintelor, vocabulare specializate*), including the language of the course (*periodizarea limbii engleze*), which also represents the object of the course.

2.6. Situationality

The sixth standard of textuality in Beaugrande and Dressler's theory is *situationality*, which shows the way utterances relate to situations. The factor of

text *situationality* is particularly significant in pragmatics, which stresses the importance of context in communication. To explain, I shall refer to text sample [D1] below which is the entire stretch of discourse of which the previous text sample [D] is only a fragment. If text sample [D] were presented as part of an ACD in a course catalogue, it would make more sense to its receivers.

Text sample [D1]

Obiectivul cursului: Familiarizarea studenților cu principalele texte și practici ale istoriei mentalităților, inițierea în lectura realităților cotidiene din perspectiva studiului mentalităților, formarea unei grile de lectură non-evenimentalistă, care să pună accentul pe faptul cotidian, pe jocul temporalităților, pe diferențialul valorilor și al referințelor culturale, deschiderea către o discuție asupra originilor lumii moderne;

Conținutul cursului: Este vorba mai întâi de a trece de la o istorie a confruntărilor militare, a evenimentelor „de suprafață”, a vieții politice, a evenimentialului spectaculos, către o istorie a „duratei lungi”, a indivizilor anonimi, a vieții sociale, a culturii populare, a sensibilităților și practicilor sociale, iar apoi de a prezenta o istorie a mentalităților pentru uzul jurnaliștilor, adaptată tematic și metodologic intereselor și imaginarului intelectual al acestora. (ACD of History and Theory of Mentalities, source: www.uaic.ro)

A stretch of text may be perceived differently according to the contextual knowledge shared by the text receivers. The influence of the broader context where the text is delivered is extremely relevant for the text receivers to follow its appropriate meaning. In the case of text sample [D1], the broader context introduces the objective of the course (*familiarizarea studenților*), the theme of the course (*texte și practici ale istoriei mentalităților*), consequently less relations are needed to be supplied for the correct understanding of the text meaning. Furthermore, the contextualization of text sample [D] would help eliminate the doubtful generic belonging of the text.

At the same time, the context “forces the text producer toward a maximum of economy” (Beaugrande & Dressler 1981, p. 10), which also applies with ACDs. It would not be appropriate for the description of a course to unfold, say, on several pages, especially if posted on the internet; the text readers would not have the patience to go through its entire content, and would rather expect to be informed only about the essentials of the course in this specific context.

2.7. Intertextuality

The seventh standard of textuality is *intertextuality*, “through which texts are recognised in terms of their dependence on other relevant texts” (Hatim & Mason 1990, p. 120). In another sense of the term, the exchange of meaning between text producers and receivers is influenced by tracing references to similar texts. The identification of “strands of reference to

previous knowledge” (Ibid., p. 123) ensures that texts or parts of texts are connected meaningfully with other texts or parts of texts, as exemplified in Table 2 below.

Table 2
Intertextuality. References to Other Parts of Texts

Text sample	Parts of texts	Intertextual reference	Method used
[D1]	<i>evenimente „de suprafață”</i>	<i>faptul cotidian; realități cotidiene</i>	paraphrase
[D1]	<i>evenimențialul spectaculos</i>	<i>lectură non-evenimențialistă</i>	opposition
[D1]	<i>o istorie a „duratei lungi”</i>	<i>originil[e] lumii moderne</i>	paraphrase
[E]	<i>terminologul profesionist</i>	<i>terminologul</i>	reiteration
[E]	<i>acest deziderat</i>	<i>importanța terminologului în etapa actuală</i>	paraphrase
[C]	<i>firma</i>	<i>întreprinderea</i>	synonymy

Lemke (1985, cited in Hatim & Mason 1990, p. 125) identified two types of *intertextuality*:

a) between elements of a given text (as exemplified in Table 2 above),
and

b) between distinct texts.

An example of the latter type of *intertextuality* could be a text or parts of a text reused or resumed on another occasion. According to the recommendations of the European Commission (ECTS User’s Guide 2015, p. 57), the individual educational components (or ACDs) should provide information on the following elements:

- code
- title
- type (compulsory/optional)
- cycle (short/first/second/third)
- year of study when the component is delivered (if applicable)
- semester/trimester when the component is delivered
- number of ECTS credits allocated
- name of lecturer(s)
- learning outcomes
- mode of delivery (face-to-face/distance learning etc.)
- prerequisites and co-requisites (if applicable)
- course content
- recommended or required reading and other learning resources/tools
- planned learning activities and teaching methods
- assessment methods and criteria
- language of instruction

These elements together make up the compositional structure of ACDs, which is recurrent in a university course catalogue, contributing to the overall text coherence and continuity of sense. The attempt of replacing some of these

elements with synonyms (*e.g.* the replacement of ‘prerequisites’ with ‘obligations’, or ‘required reading’ with ‘desired reading’, etc.) for the sake of variation would transfer the text intended focus to other parts of text and would give rise to ‘ambiguities’ or confusion, the text failing to render the intended communicative (even rhetoric) effect.

In dealing with *intertextuality*, Beaugrande and Dressler touch on the issue of ‘mediation’ which they define as “the extent to which one feeds one’s current beliefs and goals into the model of the communicative situation” (1981, p. 182). Or, to put it another way, the criterion of mediation reflects the degree one’s knowledge of previous texts contributes to the understanding of the current text. The two linguists claim that mediation is greater when the distance between the two texts is great (in time, but not necessarily), and lesser in the case of references to recent or well-known texts. To illustrate different degrees of mediation, I shall consider text sample [I] below.

Text sample [I]

Conținutul cursului: Cursul este organizat tematic în maniera următoare: elemente de geografie și istorie referitoare la Sudul american; literatura sudică – continuitate americană și elemente distinctive; Sudul ca spațiu real și spațiu mental; istorie, mit, nostalgie și ficțiune; Războiul Civil în istorie și literatură; structură socială și relații rasiale; de la sclavie la Drepturile Civile; lumea creolă; Sudul în secolul al XX-lea – noi perspective. Aceste teme vor fi discutate și exemplificate prin opere literare reprezentative ale unor autori precum: Thomas Nelson Page, Augustus Longstreet, Mark Twain, Kate Chopin, George Washington Cable, William Faulkner, Flannery O’Connor, Katherine Anne Porter, Eudora Welty, Alice Walker. (ACD of Literature of the American South, source: www.uaic.ro)

The different perspectives of a freshman, on the one hand, and a master student, on the other hand, both philologists by training, would involve different degrees of mediation in the case of the existing references in text sample [I]. Greater mediation would be necessary from the freshman when dealing with the notions of ‘the American South’, ‘the Civil War’, ‘the Civil Rights’, as well as the names of authors less known to the Romanian readership, such as Thomas Nelson Page, Augustus Longstreet, Kate Chopin, etc. On the other hand, mediation is lesser from the master student who has acquired knowledge in the field and has become more or less familiar with these names during his/her bachelor studies. The references to Mark Twain and William Faulkner make a different case however, both of the writers’ work being included in the Romanian national curriculum in different years of study, and so they would require minimal mediation from both the freshman and the master student.

In their approach to the seventh standard of textuality, Hatim and Mason draw attention to the fact that *intertextuality* is not simply “a mechanical process” or “the mere inclusion of the occasional reference to another text”

(1990, p. 128). On the contrary, they point out the motivated nature of references, which is the *communicative* function of texts. Furthermore, they claim that “[i]n the process, the utterance is bound to take on new values” (Ibid.). The concept of *o istorie a „duratei lungi”* (*longue durée*, fr.) is used by the French Annales School of historical writing to designate their approach to the study of history which gives priority to long-term historical structures (according to *Wikipedia.com*). In text sample [D1], however, it gains the added value of being ‘substantial’, ‘valuable’, or ‘of principle’ when placed in opposition with the triviality of everyday life captured by the press (*evenimente „de suprafață”, a vieții politice, a evenimențialului spectaculos*).

3. Conclusions

The findings of the research show that ACDs may achieve their communicative function as long as all the textual standards are met. It is equally important to point out that the analysis of the seven principles of textuality in text linguistics, presented by Beaugrande and Dressler in their textbook as a new domain in rapid evolution in 1981, cannot be performed without knowledge, to some varying degree, of other sub-disciplines of linguistics, such as semantics (see the importance of meaning in *cohesion* and *coherence*, but also *informativity*), syntax and morphology (obeyance of grammar rules especially in *cohesion*), pragmatics and sociolinguistics (the factors of context, text receiver and function in *intentionality*, *acceptability*, and *situationality*), psycholinguistics (the discernment of *coherence*), or literary theory (intertextual devices such as allusion, quotation, etc., in *intertextuality*), and the communicative, functional value of the academic texts can only be achieved by interlacing the concepts in text linguistics with notions in these sub-fields.

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TEXTUALITATE ÎN DESCRIERILE CURSURILOR ACADEMICE DISPONIBILE PE PAGINILE WEB ALE UNIVERSITĂȚILOR DIN ROMÂNIA

(Rezumat)

Prezentul articol își propune să ilustreze modul în care elaborarea și prezentarea descrierilor de cursuri – texte aparținând limbajului academic instituțional – sunt controlate, pe rând, de cei șapte factori ai textualității. Cercetarea desfășurată în această direcție intenționează să revizuiască definițiile *textului* în teoria lingvisticii textului, să ofere o analiză detaliată a trăsăturilor textuale ale descrierilor de cursuri pentru a vedea în ce măsură acestea își îndeplinesc funcția comunicativă, și să aducă în atenția publică valoarea funcțională a acestor texte academice, astfel încât elaboratorii lor din universitățile românești să țină cont de factorii cheie *receptorul textului* și *scopul textului*. Pentru descrierea acestor concepte teoretice s-au folosit exemple de texte extrase din descrierile cursurilor disponibile pe paginile web ale universităților din România. Rezultatele cercetării arată că descrierile cursurilor își pot îndeplini funcția comunicativă cu condiția ca toți factorii ce definesc textualitatea să fie întruniți.

ORGANIZATION AND EFFICIENCY OF BASKET

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Abstract. Having the content of each training lesson set in the stage preparation plan, it has been possible to use the most effective means according to the themes and objectives set. Controlling the number of repetitions, working time and optimal executions for each theme and objective in part has made it possible to predict the level of the player and the quality of the execution in the actual training lesson.

Keywords: basket; training; curriculum; circuit.

1. Introduction

One of the fundamental components of training in sports performance is the practice training lesson. Quantitative and qualitative accumulations in the preparation and conditioning of the value of performances achieved in competitive activity represent a cumulative effect of the organization, development and content of each training lesson in basketball.

2. Working Hypotheses

Following the finding of the elements that can help to elucidate the problems related to the topic discussed, I have stated the following hypotheses:

1. Establishing objective relationships between the themes, the objectives and the means of each training lesson;

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2. The organization and efficiency of each training lesson can be better controlled and evaluated within standardized training courses;
3. Objective of the effort dynamics in the training lesson;
4. Since the training lesson has a standard structure, its leadership can be optimized by the ratio between what has actually been achieved and what has been anticipated in the training lesson;
5. Anticipating the performance of each training lesson based on its standard algorithm, through the variation and succession of the established themes and objectives, its effectiveness can be objective by investigating and evaluating the qualitative level of the executions, making evident the relations between the leadership of organizing and unfolding the lesson training and effort dynamics within it.

Tasks

Organizing the training

The contents and orientation of age categories and training levels were established according to the basketball schedule. Taking into account the training content and the game models established by the program, annexes were set for each level of training - beginners, advanced, performance - each annex presenting the contents of the training by themes and objectives for each stage of preparation. All contents of the curriculum and objectives for each theme within one year of training and in the years of training included in the respective training level.

Organizing the training lesson

In order to optimize, organize, develop a training lesson, stability is a standard algorithm, which assumes the following sequence:

- mixed circuits;
- technical circuits;
- attack and defense technical actions;
- pass, dribbling, throwing in the basket;
- attack;
- defense;
- counter;
- school game.

The content of each training lesson was determined by the monthly training plan by qualifying by the number of tempo minutes and the objectives of each component of the training lesson algorithm.

Structure of the training lesson

The establishment of the lesson's algorithm required the establishment of a standard structure for the training lesson. Thus, the standard structure of the training was the one that can be seen in Table 1.

Table 1
Structure of the Training

Part	Time	The content	Means
I		Driving qualities and technical training	Mixed circuits Technical circuits Pass, dribbling, throwing
II		Individual tactic preparation	Attack and defense complexes Pass, dribbling, throwing, attack Defense
III		Game systems	Attack Defense Counter
IV		Play school	Attack Defense Counter

The duration of each part of the lesson and the means used were determined according to the level of training and the objectives set for each theme.

The content of the training lesson

Establishing the algorithm and standard curriculum of the training lesson necessarily led to the delimitation of the content of each lesson. In relation to the themes of each lesson, the most effective means for achieving the objectives were established. The rationalization of the means allowed the compilation of a dossier for each component of the lesson algorithm. The relation between the rationalized means, the themes and the objectives to be achieved, provided the possibility that the execution of each means would be objectified by the execution time, the number of repetitions, working time and number of repetitions, etc.

The objective of the execution has allowed the setting of its standards by age categories and training levels.

Unfolding the training lesson

In order to optimize the training of the training lesson there have been established the following:

- semantic and ectosemantic codes specific to the enunciation, execution, correction and evaluation of the lesson;
- charts and diagrams whose graphical content shows work themes in the training lesson.

The efficiency of the training lesson

The objective of the execution of the lesson themes by parameters specific to it allowed to evaluate the efficiency, both in the execution of a theme and the lesson on the basis of an algorithm and the standard structure.

The presentation of the work themes through charts and diagrams that can shorten the working time, the execution time, the number of repetitions or the effectiveness of the executions implicitly led to the estimation of the efficiency of the work actually performed at any time of the lesson.

The ability of any exercise to be standardized has created the habit of performing executions in the form of contests, investigating at any time through the specific parameters of any execution providing objective data in the interpretation and evaluation of the execution.

Having a permanent control over the volume and intensity of work, it was possible to estimate the effectiveness of the training lessons by their density, respectively the ratio between the amount of work performed and the duration of the rest periods.

Besides the results presented regarding the organization, structure, leadership and efficiency of the training lesson we can synthetically present the number of rationalized means, inventoried for each component of the training lesson algorithm. Within each level of training, we have developed a set of rationalized means that show the following values that can be seen in Table 2.

Table 2
Rationalized Means Inventoried for Each Component

The training component	Number of means used		
	Beginners	Advanced	Performance
Mixed circuits	15	30	60
Technical circuits	5	15	25
Attack and defense complexes	10	20	30
Pass, dribbling, throwing	40	60	100
Attack	30	60	100
Defense	30	60	100
Against the attack	10	15	25
TOTAL	140	160	440

3. Conclusions

Based on the results obtained in the research on the organization and improvement of the training lesson, the following conclusions can be drawn:

1° The implementation of the themes and objectives set in accordance with the requirements of the curriculum for each level of training is directly related to the use of rationalized and standardized means for their execution.

2° The standard structure of the training lesson provides an increased efficiency of the training lesson, given the tendency to achieve the identity between the effort model and the training lesson content, the effort model and the content of the game.

3° The use of rationalized and standardized means in accomplishing different themes and objectives provides an evaluation of the effectiveness in the development of the lesson, as well as the overall training for the whole training lesson.

4° Understanding the training course through the succession of the themes and objectives specific to each component of the lesson's algorithm, the effective training of the training lesson was made by the possibility to compare at any moment what was anticipated and what was done, so that the appropriate course participation and executions to achieve the lesson's goals.

The results obtained in the competitions, the number and value of the players, as well as the players promoted to the higher grades, validate the assumptions regarding the organization and efficiency of the training lesson.

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ORGANIZAREA ȘI EFICIENTIZAREA LECȚIEI DE ANTRENAMENT LA BASCHET

(Rezumat)

Algoritmul și structura standard a lecției de antrenament au determinat optimizarea succesiunii obiectivelor și temelor la realizarea conținutului programei pe niveluri de pregătire și categorii de vârstă. Rezultatele competiționale obținute, precum și numărul și valoarea jucătorilor formați și promovați în perioada de referință atestă valabilitatea organizării lecției pe baza unui algoritm și a unei structuri standard.

