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Knowledge Communication:

Transparency, Democracy, Global Governance.



Claudiu Mesaroş
(editor)

Editura Universităţii de Vest

Knowledge Communication:
Transparency, Democracy, Global Governance.

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This volume includes lectures, papers and workshop handouts from the Erasmus Long Life Learning Intensive Program Summer Course *Transparency, Democracy And Global Governance. A European Perspective* (10-EIP-RO-TIMISOA01), held at the West University of Timisoara, Romania, 18-28 of July, 2011. Also see http://ip-summer-course.com/

TABLE OF CONTENTS

Contributors.....7

Foreword (Ton Veen).....11

Introduction (Claudiu Mesaroş).....13

SECTION ONE.
Concepts, books, methods.

The Right to Know? Transparency & Governance in Civil Society (Ton Veen).....21
Web 2.0:A Step Closer To Transparency (Corina Săftescu-Jescu).....35
Telepresence – Enough Transparency To Replace A Face-To-Face Communıcatıon? (Alina-Daniela Babolea).....43
Social Media and Globalization: The Case of Facebook and Twitter (Uğur Gündüz).....49

SECTION TWO: SELF DISCLOSURE.
Discourse and communication about self, local culture, region, nation.

Making Up The Self Image Or Presenting Privacy In The Net (Nilüfer Pembecioğlu, Cemal Uzunoğlu).....57
Border Crossings: Young Peoples' Identities in a Time of Change (Alistair Ross).....65
Dutch Dialogue- about participation in communication processes (Alma Feenstra).....83

SECTION THREE: OTHER, OTHERNESS, "OTHERISATION".
How we re-create the people and cultural entities

Philosophy and tribes. That much enclosure! (Claudiu Mesaroş).....93
The governance of globalization in the neighbourhoods: the case of cultural facilitators in Padua (Vincenzo Romania).....105
On Brand cultures and brand 'philosophies' (Oana Barbu).....113

SECTION FOUR: REPRESENTATION.
Culture in media and everyday language.

Between Losing Cultural Identity and Expressing Current Culture (Peter Jansen) 123
Knowledge Of Universal Values And Self-Disclosure In Terms Of Art, Language & Cinema (Damlasu Temizel)..... 137
A Personal Journey Through Romanian Cinema. Unfriendly Interaction: (Written) Words And (Moving) Images In Zapping (Marian Rãdulescu) 141
The Operating Mechanisms of Media Metarealism (Elena Abrudan)..... 147

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Foreword

'Transparency has become a widespread nostrum of 'good governance' in many different contexts today. But its meaning and history are obscure and so are its consequences'. These are the first sentences in *Transparency, The Key to Better Governance*, written by Christopher Hood and David Heald.

As the organizer of three summer courses in the past, in Ede, Budapest and Istanbul, it's an honor for me to introduce this volume, which gives relevant information about transparency in its different contexts, especially related to democracy and global governance. All contributions are discussed in an annual Summer Course, organized by the West University of Timisoara, Faculty of Political Science, Communication and Journalism.

I remember very well the first summer course which we had in 2005, organized in The Netherlands. An expert had a presentation about governmental transparency in our country, and his conclusion was negative. We talk about transparency, but many times we don't know how to practice it. Many participants felt disappointed, because of the Dutch image as one of the most democratic countries in the world.

From that time we know that transparency in public communication is a very complex topic with many colorful aspects: historical, psychological, sociological, political, cultural, spiritual, technological and philosophical. Even psychiatry and frugality were in the picture. Is transparency an imperative, a solution, a mentality, a condition, a policy, a strategy, an instrument, a physical construction, a representation, a responsiveness, a moral baseline, a human right - or an impossibility? In a multidisciplinary approach we enriched each other with new insights and ideas.

Transparency – global governance – democracy: the combination of these important concepts, in a European context, is a fascinating one. Not only because of the topics themselves, but even more because of our changing societies. We notice growing tensions between globalization and 'glocalization', individuals and community, right and left, Christianity and Islam, interculturalism and nationalism. Many citizens feel confused about the developments and don't know what to choose. It's a challenge for scholars to serve the society in finding models, strategies, techniques for better mutual understanding.

To serve a new generation of students and scholars is one of our most important background goals. The future starts at the moment we find new ways in revitalizing human values. Especially in the new Web 3.0 network society we have to find these new ways for proactive communication and governance, which is connecting people. In Europe we try to be 'united in diversity'. Let's try to develop a challenging view on the world, on society, on relationships, in

which people will feel ‘at home’, connected with each other by human values. Communication can build bridges, transparency can be a powerful strategy. At the same time let’s not forget what Oscar Wilde said: ‘The truth is rarely pure, and never simple’.

In the summer course information the organizers wrote: ‘The project intends to contribute to the dynamic study of specific issues on democracy building in European countries and the way global governance is shaping the future of Europe. The aim of the IP is to structurally enforce a continuous learning and education community on current issues that are underdeveloped inside academic curricula’. My warm congratulations with this future oriented initiative!

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Introduction

Knowledge communication is a subject more and more discussed nowadays and our conjecture is that the topic of the Summer-School *Transparency, Democracy And Global Governance. A European Perspective* organized at the West University of Timişoara, Romania under the Erasmus IP program *10-EIP-RO-TIMISOA01* can be happily connected with it. The reason for this kind of connection is multiple. First, it became clear that the papers prepared by the lecturers have few things in common by purpose but they can be brought within the same framework when it is found as extrinsic; and that extrinsic content framework is, in our perspective, the idea of sharing knowledge, discussing large publics' awareness of recent scientific endeavors.

Second motivation is my own bias towards discussing issues from the perspective of science dissemination as there is still much buzz in the academia about the crisis of scientific authority. Fundamental research but also popular culture, special magazines, traditional books, find increasingly rarer common terms with new audiences like web 2.0 practitioners and various multi-media consumers. There are even pedigree cultured people that seem to accept no more traditional communicating supports and act conflictualy towards them.

Some voices claim that general audiences are superficial and consumerist and therefore science in general should not worry because of ignorance; but on the other hand many speak about lack of openness for the general audience from scientists themselves. The audience of science is therefore fundamental and all the papers in this volume touch it in many ways; new media and web 2.0 are real challenges for the problem of disseminating scientific concepts.

Another direction that will be consistent with all these papers along the book is the knowledge as a resource for cultural and regional policies, tourism industry and so forth. Transparency, globalization, regionalization, have no meaning without distinctive specters of regions and local cultures that assert themselves besides traditional European countries.

It is this way that the present volume attempts to build a unitary synthetic perspective on the concept of transparency discussed by several academics, researchers, art creators and reviewers that accepted to contribute as participants to the Summer-School and to the book as well. Otherwise, proposing an extrinsic theoretical framework for binding all the points of view included here is indeed full of risks that make the editor's task difficult. First, the papers have been intended as lecture support, having a strong didactical dimension, therefore it was difficult to understand them as parts of a unitary concept; second, there was no intrinsic criteria to unite these papers except the umbrella

concept of the Summer-School title but that proved to be quite a short bridge occasionally.

We therefore decided to have this volume as a motivation and proof for the elevated standards that were actually accomplished under the above mentioned functional conceptual tool of *knowledge communication.* But there is another extrinsic tool that we used as well, not a content related concept but an instrument to organize materials in an intuitive way. We found that organizing framework to be the appealing original concept of dividing debates on intercultural issues proposed by Adrian Holliday, Martin Hyde, and John Kullman, in their inspiring masterpiece *Intercultural Communication. An Advanced Resource Book* (Routledge, 2004). They divided their book on intercultural communication issues in three sections functioning like unique perspectives that contribute to finally composing a sort of *pointillist* picture rather than continuous successive parts that would have contiguously added to each other. These key dividing tools are: identity, otherisation and representation.

We chose to squeeze that frame a little bit and propose a structure of our own that lists a **first section** named *Concepts***,** *texts, books, methods*, where we organized four papers that discuss exactly that, namely concepts and resources. It starts with **Ton Veen'**s massive study *The Right to Know? Transparency & Governance in Civil Society*, extensively debating the concept of *transparency* starting from historical observations and mentioning several contemporary developed uses of the term. Good governance is usually an ethical connotation for "governance" (in banking, business and so forth) but from a communicational perspective this is the very problem arising since industrial and information dominate our minds therefore a communicational definition of 'transparency' is connected with them. A growing awareness of the social role of Communication/PR is an issue as well. Nevertheless, transparency must be regarded as prerequisite for the functioning of communication and media in Civil Society, therefore an adequate definition is needed, perhaps even some new paradigm. Such definition depends on key characteristics like *trust, social trust, public trust, corporate reputation* as transparency appears to be not a goal in itself. Veen's personal empirical research, besides studied literature, shows a colorful picture on the issue; transparency is being interpreted in terms of *information***,** *attitude,* and even negativistic terms. Sensorial connotations from everyday life are bursting into subject every time. Still, *stakeholders'* access seems to be a crucial related key concept (*apud.* Don Tapscott & David Ticoll). Transparency as *right to know* is brilliantly discussed in the end on the basis of Henriques' *Rights and Transparency,* then the concept of *disclosure ('Full Disclosure, The Perils and Promise of Transparency'* Archon Fung, Mary Graham and David Weil). The paper is uniquely important because essential resource books on the subject are being discussed: the EUPRERA *Bled Manifesto*, the Global Alliance for Public Relations and Communication Management's *Global Protocol on Ethics in Public Relations,* as well as *The*

Stockholm Accords, A call to action for Public Relations and Communication in a Global Society. Van Ruler & Fredriksson's "groundbreaking" *Public Relations and Social Theory*, Gunther Bentele, *Communication Theory of Public Trust,* L'Etang, *Public Relations, Critical Debates and Contemporary Practice,* Susanne Holmstrom, Dejan Vercic and Betteke van Ruler, *Public Relations and Communication Management in Europe*, but many other as well: Tapscott & Ticoll (2003), Oliver (2004), Hood & Heald (2006), Lord (2006), Henriques (2007), Florini (2007), Fung, Graham & Weil (2007).

The concepts section continues with **Corina Săftescu-Jescu**'s *Web 2.0:A Step Closer To Transparency* paper. A general discussion is followed by the paper's focus on *information* related transparency following Richard W. Oliver, *What Is Transparency,* with the main stress on the several meanings of the term: instant collection, easy interpretation, analysis, filtering and manipulating, cheap global distribution, immediate feedback, increase in demand and collection. The information-transparency is a cycle that characterizes essentially the Internet which gives *power to the users* especialy in the web 2.0 Age due to interactive websites, blogs, and the generally called *consumer-generated media.* Organizations have to be social and disclose themselves in an interactive way. Political organizations adapt as well to the electronic *agoras* that press as new agenda setting actors. Agendas are also influenced by the newly forged concept of *forced transparency*, brought to attention by *Wikileaks*.

Alina Babolea is introducing another attractive perspective concentrating on the concept of *telepresence* assumed as a threat in the paper called *Telepresence – Enough Transparency To Replace A Face-To-Face Communıcatıon,* starting with wondering whether the teleconference and videoconference will eventually replace face–to-face communication. Sound arguments stand for encouraging telepresence: *cost reduction, corporate social responsibility*, and faster *return of investment*. Still, weaknesses and threats of telepresence communication systems are important, some of them being *business etiquette forgetting, eye contact* missing, the role of *handshake*, *proxemic communication* elludation**.**

Dr. Uğur Gündüz' study, *Social Media and Globalization : The Case of Facebook and Twitter*, attempts to contribute to the understanding of the Social networking tools, starting with the paradox that Facebook users tend to achieve mainly developing offline social relationships rather than to make new relationships online. Proofs for the contextual and offline-related uses of Facebook and Twitter are the recent revolutionary movements in Egypt and Lybia which traditional media asserted to have been deeply dependant on them. On the other hand, global dimensions of social networks stand for a *de-contextualisation* as well (Dumortier), due to some main features of Facebook: (1) simplification of social relations, (2) large dissemination of information and (3) globalization and normalization effects.

Our **second section** is about identiy in Holliday et al. terms but we decided to name it *Self disclosure or discourse and communication about self,*

local culture, region, nation, trying to organize papers that introduce the reader to the way people speak about themselves both as Internet users and as natives of cultures and places in Europe. First, **Nilüfer Pembecioğlu** and **Cemal Uzunoğlu** from Turkey assume *self-disclosure* mainly as internet related practice interpreted as a "gaming" atmosphere as everyone can build a "somebody" self-identity to be followed by others. Johari window (Luft, 1969) is presented as an interpreting tool for self-disclosure. Further attention is given to *Impression Management* as presented by Goffman and rooted back into Plato's myth of the cave and then *Online Identity Management* (OIM) or personal reputation management (PRM) as set of methods for generating a distinguished Web presence of a person through different techniques like search engine optimization, identity change and so forth. The compulsion to go online may be explained by these, as cyberspace is seen as *liberator* because gender, race, age, looks, 'dogness', are alternatively fabricated or exaggerated. In these circumstances the *Internet privacy* is strangely doubled by a connotation of *controlled self-exposure*, I would say, or *contextual integrity* (Helen Nissenbaum). Interesting conclusions on individuals as texts as in Eco and Barthes are drawn and connected to the idea of *social consciousness*.

We are honored to guest Mr. **Alistair Ross**'s text *Border Crossings: Young Peoples' Identities in a Time of Change*, due to Mrs. Nilüfer Pembecioğlu's mediation. Thank you both. The paper presents an investigation on young population's constructing personal identities and awareness of European citizenship focusing on two groups of countries: the EU candidate states of Turkey, Croatia and FYR of Macedonia, and then the nine countries that latest joined: Estonia, Latvia, Lithuania, Hungary, Czech Rep, Slovakia, Poland, Romania and Bulgaria. First general impressions are that young people are actively engaged in these problems al over. Differences between countries and different minorities arise being pointed out by the small-scale qualitative investigation, as well as a tendency to enrich their asssorted cultural idenmtity (individual and national) with European descriptors.

Alma Feenstra is disclosing about *polderen* in an exquisite study paper called *Dutch Dialogue- about participation in communication processes. Polderen* is a Dutch concept that refers to the old tradition of creating dry land from water-covered areas but the verb is better known as a metaphor for engaging into dialogue and solving problems co-operatively. *Polderen* speaks about the Dutch tradition of dialogue, entirely different from that of debating: in a dialogue we look for binds, whereas in a debate we focus on enlarging differences. The paper then discusses the concept of dialogue and organising the dialogue, offering examples as well, in an attempt to illustrate the productivity of dialogue in the Dutch culture.

The **third section** lists papers on a virtual concept called after Holliday et al.: *Other, otherness, "Otherisation". How we recreate the people and cultural entities* and this fenomenon is illustrated by two contributions. It starts with a paper signed by **Claudiu Mesaroş** called *Philosophy and tribes. That*

much enclosure!, discussing problems of communicating academic philosophy and the way it has been perceived and described by general publics. It starts from observations concerning attention paid by column readers to public philosophical activities then discusses the way philosophers understand and predicate their own domain dominated by the incompatibilist paradigm. Finally we are presented a development of a public-inclusive concept of authorship based on ontological concepts of audience and directed towards social media description as aggregate of tribes initiated by Seth Godin and proposed the concept of tribe-philosopher within the context opened by Wittkover's book Facebook and Philosophy.

Vincenzo Romania is discussing *The governance of globalization in the neighborhoods: the case of cultural facilitators in Padua*, a study about how social cultural services have worked within the municipality of Padua served by the tool named *cultural facilitators*. The paper is based on empirical research conducted form 2007 to 2010 that pointed out the differences between perceived characteristics of different areas in Padua: safety, embedment, representation of strangers, social capital, inter-ethnic relations. Public places were then nominated for cultural mediation and attendance was recorded. Confidence, frequency of visits, perceived control and interaction between locals and foreigners were improved as second survey showed.

Oana Barbu's surprising study on *Brand Cultures and Brand Philosophies* uses authorities like Jonathan E. Schroeder, John McMurtry or Miriam Salzer Morling to justify a cultural approach to brands or a "brand culture" concept in order to philosophize around brand communication, applied ethics and the profile of the *new man* as described by Gilles Lipovetsky.

The book ends with a special section on *Representation. Culture In Media And Everyday Language,* which is actually uniting together one paper on media and professional communication and two ethereal and inspiring essays on cinema. First of them is **Peter Jansen**'s approach *Between Losing Cultural Identity And Expressing Current Culture*, discussing the concept of communication rooted in the Dutch cultural sense of authenticity, contextualized by media records on the Netherlands' Tiengemeten island policies debate, attempting to conclude that communication is *culturally bound.*

Damlasu Temizel is taking on with a brilliant meditation on *Knowledge Of Unıversal Values And Self-Dısclosure In Terms Of Art, Language & Cınema*, considering from the very beginning that self-disclosure is just like a drop of water dripping in a huge ocean, performing several functions: *gaining information* about another person, provide indulgence, democracy, recognition of the other and tolerance in a society. Art is the most direct way of communicating about self, and it may be seen as *love-producing,* cinema especially as having the advantage of popularity.

More on cinema is presented by **Marian Rãdulescu** in his very personal, abundant and informed essay *Personal Journey Through Romanian Cinema. Unfriendly Interaction: (Written) Words And (Moving) Images In*

Zapping, introducing a short historical survey of Romanian cinema pointing towards the most meaningful works and creators, suggesting a frame for understanding relations to other cinema cultures like Soviet during the 70's or influences of communist propaganda and censorship. At the end he comments an intricate short film, *Zapping* by Cristian Mungiu, having as subject the negative influence of TV cheap entertainment on culture and personal development.

We wish to to introduce these discussion of our invited lecturers as directions for exploring the relation between *culture and transparency;* we encourage readers to extend their awareness on *knowledge communication* as illustrated by concepts of transparency, democracy and global governance, and to train themselves for solving new puzzles related to the ways Europe is re-enacting itself as a space of close communities, rediscovered neighbourhoods and re-functionalised backyards. We assume that the reality of the radical, fast and surprising knowledge based society relies on valuing organic, familiar and human oriented structured concepts.

Claudiu Mesaroş

SECTION ONE.

Concepts, books, methods.

The Right to Know?
Transparency & Governance in Civil Society

Drs. Ton Veen,
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'Clearly transparency is not remotely
the final remedy for the ills of the world
– but it is a first step' (Henriques, 2007)

1. Introduction

'Transparency' is a buzz word in our society. We find it as a keyword in the areas of Communication/PR, Politics, Governance, Human Rights, Governmental Communication, HR Management etc. But its meaning and history are obscure and so are its consequences. Transparency is seen as a solution to increase trust, but also a problem, because the outcome in practice tends to be the very opposite (Hood&Heald, X-XI). For this reason it's important to do more research about this topic, to develop models and, if possible, to find a multidisciplinary approach.

History

Although the word 'transparency' is from the twentieth century, the idea has already existed for a long time. We give three historical examples (Hood&Heald, 5-7):

- The doctrine that government should operate according to fixed and predictable rules is one of the oldest ideas in political thought. In the ancient Greece laws should be stable (Sparta) or documented (Athens).
- The pre-twentieth-century theorists of the idea of 'good society', like Immanuel Kant and Jean-Jacques Rousseau, have developed the doctrine that social affairs more generally should be conducted with a high degree of frankness and openness. Rousseau argued that public servants should operate 'in the eyes of the public' and that a transparent society, in which no one's private conduct can be veiled from the public gaze, is a key mechanism for avoiding destabilizing intrigues.
- In the Western European Reformed Churches they put the emphasis on candour and frankness in discussion and openness in church governance, in contrast with the Roman Catholic convention of the secrecy of the confessional and of the conclave in which the College of Cardinals elects the Pope.

- Last but not least, from the 18th century we find a strong Scandinavian tradition of press freedom and freedom of information, formulated, for example, in the Swedish Freedom of Press Act, 1766.

Good governance

In present time we use the word 'transparency' in its modern governance-related sense (Hood&Heald, 9). While 'governance' is connected with the controlling and steering of organizations, 'good governance' has a more ethical implication: "It is participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive and follows the rule of law. It assures that corruption is minimized, the views of minorities are taken into account and that the voices of the most vulnerable in society are heard in decision-making. It is also responsive to the present and future needs of society" (UN ESCAP, 2009).

Governments, at national as well as European level, introduced laws to promote good governance in banking, business and stock exchange. The IMF declared in 1996 that 'promoting good governance in all its aspects, including by ensuring the rule of law, improving the efficiency and accountability of the public sector, and tackling corruption, as essential elements of a framework within which economies can prosper' (IMF, 2005). Some keywords are: legitimation, accountability, sustainability, responsiveness and transparency. In organizational context we especially focus on Corporate governance, which refers to the variety of principle and practices that direct the core processes and relationships of a company or an organization. "More specifically, Corporate governance reflects the formalized values and procedures implemented by the business's recognized authority (e.g., owners, directors and managers) in its various operations and interactions with stakeholders" (Albulescu & Virga, 2010, 19).

According Bandsuch, Pate & Thies (2008), Corporate governance includes for essential elements: principle-centered leadership, transparency, stakeholders voice and ethical culture. When these elements are practiced simultaneously such that they reinforce one another and are integrated into the various policies and practices of Corporate governance, then a powerful synergy is created.

Sustainable communication model

Discovering these facts about transparency and governance, from communication point of view we are confronted with different problems:

a. The ideas of transparency and good governance have especially been developed in the areas of economics and finance. It's about concrete information, 'data'. We don't have a real communication and media model for transparency to date. Also the communication handbooks don't discuss this topic.
b. The transparency doctrines have been developed in the industrial age and in the information age. For this reason the definition of 'transparency' is connected with the accessibility of information, most

of times. In our new Web 3.0 society, with a focus on interactive network communication, social communication, media convergence and a cross-media approach, we need to develop a new 'transparency paradigm'.

We notice a growing awareness of the social role of Communication/PR. To give some examples: In 2002 the Reflective Model of Communication/PR was presented by the European PR Education and Research Association (EUPRERA) in its Bled Manifesto. In the same year the Global Alliance for Public Relations and Communication Management published its *Global Protocol on Ethics in Public Relations*. Ihlen, Van Ruler & Fredriksson published their groundbreaking volume *Public Relations and Social Theory* in 2009. And in June 2010 the Global Alliance published *The Stockholm Accords, A call to action for Public Relations and Communication in a Global Society*, in which the 'value of Public Relations and Communication Management' is characterized by three keywords: Sustainability, Governance, Management.

These initiatives are offering a perspective on a coherent framework of sustainable communication, with new views on corporate social responsibility, the legitimation function of communication/PR, change communication, social trust, credibility and the role of communication/PR in Civil Society. Transparency seems to be an important instrument, strategy or imperative in this new orientation.

Research questions

In this paper we would like to answer the following questions:

- Why is transparency a prerequisite for the functioning of communication and media in Civil Society?
- What could be an adequate definition of the phenomenon of 'Transparency'?
- What could be a new paradigm of 'transparency' for our new network society?

2. Communication and Social Trust

Trust is about confidence, credibility: ' Trust is the willingness to be vulnerable to another party, based on the confidence developed that the other party is benevolent, reliable, competent, honest, open' (Rawlins, 2007). Stephen M.R. Covey distinguishes high-trust and low-trust relationships: " In high-trust relationships you can say the wrong things and people will still get your meaning. In a low-trust relationship, you can be very measured, even precise, and they will still misinterpret you" (The Speed of Trust, 2006, 6). Research showed that in low-trust companies we find bureaucratic rules, hidden agendas, hidden meanings, hidden objectives, political camps with allies and enemies,

dissatisfied employees and stakeholders. In high-trust organizations it's the opposite.

Dimensions in trust values were researched by Gunther Bentele (1994, 2008). In his Communication Theory of Public Trust he distinguishes low-trust and high-trust values. Low-trust values are: lack of problem solving competence, communication discrepancy, communication intransparency, communication closeness, lack of social responsibility and utilitarian ethics. High-trust values are the opposite, including an ethics of responsibility.

Restoring public trust

There is a strong relationship between transparency and building trust. Covey: "Transparency, based on honesty, openness, integrity and authenticity, is a keyword in recovering public trust". Also Price Waterhouse Coopers stipulates: "The Spirit of Transparency is the first key to restoring public trust". And Julia Jahansoozi writes: "Transparency is a prerequisite for other relational elements such as Trust and Commitment" (in: L'Etang, Public Relations, Critical Debates and Contemporary Practice, 2006, 80-86).

At the same time there is a paradox between transparency and trust. Onora O'Neill, in her essay *'Transparency and the Ethics of Communication'*, is asking the question: 'How confident can we be that transparency supports either trustworthiness or trust?' (Hood & Heald, 2006, 75). But making information about their performance more public, has not always this effect, she concludes. Many times we see a paradox, even a discrepancy. 'We must all be very patient. Transparency is the right remedy, but has not so far been pursued for long enough, or with sufficient vigour' (77).

Crisis in trust

In a 'trust barometer' Edelman PR, a worldwide operating PR firm with 51 national offices, is offering an annual trust and credibility survey. The 2010 Trust Barometer (see www.edelman.com/trust/2010) shows us an alarming situation, based on research in 22 countries. Last years the trust in corporate communications, like press releases, reports and e-mails as sources of information about a company decreased to 32 percent, while the credibility of corporate or product advertising remains low, at 17 percent. Regarding representatives: Government officials are trusted for 35 percent, academics or experts for 64 percent, which is very high compared with other societal organizations. In general we see a rise of NGOs, they are much more trusted than government and business organizations. More and more they become a new factor, which could be symbolic for the need of a Civil Society.

Stephen M.R. Covey, in his book The Speed of Trust (2006), confirms this Crisis in Trust from his US context. Especially the Media and PR officers rank near the bottom of public figures. Trust in societal institutions, like government, media, communication, business, churches and political parties, is significantly lower than a generation ago: 22 percent of the people trust the

media, 8 percent political parties, 27 percent the government, 12 percent the big companies.

New *Corporate Reputation*

My suggestion is, to be discussed, that this crisis in trust is the result of the ruling organizational policies and communication strategies of the last decades. These communication policies and strategies focused on efficient and effective information and persuasion. 'How to create a good image?', was the central question, which was one-sidedly oriented, many times. More and more we have become aware of the fact that Communication/PR in itself is human oriented, paying attention to connecting organizations with it's stakeholders, building bridges, establishing real relationships, differences in culture and creating coherence in Civil Society. In this European Reflective Model of Communication/PR, developed by Susanne Holmstrom, Dejan Vercic and Betteke van Ruler (see Vercic&Van Ruler, Public Relations and Communication Management in Europe, 2004), the keywords are 'public legitimation' and 'accountability'. Public Sphere oriented Communication/PR has to pay attention to the needs of the public and has to see communication as an interactive process, based on mutual understanding, instead of an information providing process.

In its 2010 Trust Barometer Edelman proposes a new way for building trust, the 'New Corporate Reputation': "A vastly different set of factors – led by trust and transparency – now influences corporate reputation and demands that companies take a multi-dimensional approach to their engagement with stakeholders". The most important reason for this new approach is that for the first time, this year's Trust Barometer shows that trust and transparency are as important to corporate reputation as the quality of products and services. Even in the US and in Western Europe trust and transparency rank higher than product quality, and much higher than financial returns. This milestone is in stark contrast to 2006.

Mosaic of Trust

In 2006 'Dialogue with stakeholders' had a score of 23 percent, in 2010 'Transparency and honest practices' had a score of 83 percent, the highest of all the factors which influence corporate reputation. Edelman's conclusion is: "As the nature of trust has changed, so too has the way that companies must earn it". We don't live in a Shareholder World any longer, but in a Stakeholder World. "Taken together, these findings suggest that to advance reputation, companies need to be everywhere, engaging everyone. They must build a Mosaic of Trust by cultivating a wide circle of expert spokespeople, communicating through a variety of channels, and partnering with NGOs to advance the common good".

This conclusion shows that transparency in modern times is not about information in the first place; it's a key value in our liquid Civil Network Society. Transparency is not a goal in itself, but connected with a view on society, on culture, on change, on trust.

3. Transparency: Spirit & Mystery

What is transparency exactly, connected with the fields of Communication and Media? We did some field research and literature research about the definition of the phenomenon of transparency. The field research was done by a written enquiry at the Istanbul Summer Course about 'Transparency, Communication & Society', Istanbul, 2007, with 50 students and 10 lecturers from 5 universities in 4 countries: Romania, Hungary, Turkey, The Netherlands.

Besides we did internet and literature research. Recently some studies have been published about transparency which give us a rather up-to-date insight in the idea of transparency, most of times American or British oriented: Tapscott & Ticoll (2003), Oliver (2004), Hood & Heald (2006), Lord (2006), Henriques (2007), Florini (2007), Fung, Graham & Weil (2007).

3.1 Colorful picture

Qualitative field research in a mixed group of Communication, Journalism & Political Science students and lecturers proved that the ideas about transparency are very different. We asked the participants the question what would be the definition of transparency, from a communication point of view.

Information

Some definitions are information oriented, for example:

- "In my opinion transparency in the communication field represents for the society the possibility of the public opinion to have access to information from the most important fields of the society such as the political field, the economic, cultural and social ones and also to have the possibility to express its own opinion on problems of general interest."
- "If knowledge is power, then in an ideal situation transparency provides equal power to all members of society."
- "Transparency means understanding of each other's concepts. This attitude belongs to the clear convergence of information in the process of communication. It is about the success factors of coding and decoding each other's signals."

Attitude

Many participants define transparency as an attitude, many times connected with openness, honesty and telling the truth:

- "Transparency is a two-way communication which responses to show openness to the mass media and public opinion."
- "Transparency is like democracy: a goal to strive for. It will push people, organizations, institutions to be honest and it is better for the communication amongst those different groups."

- "In the communication of 'helping professionals' showing by the sender honest interest, towards the partner in communication honest acceptance of his or her feelings, empathy towards his or her feelings and ideas, while offering his or her information about him- or herself in order to feel safe in a true relation. "
- "I can believe that transparency is something what is in our heart – clean, reliable, originally good and right. What makes the other people feel happy and makes the people be transparent with the other."
- "Transparency in communication: crossing bridges and taking away the prejudices between cultures or people."
- "Transparency: to feel to have a corridor on the different sizes of the life about 'the truth'."
- "Transparency is a mentality, an attitude, a way of life."

Trust

Only a few participant's definitions are connected with the phenomenon of trust, although it can be implicated in other definitions:

- Transparency is building trust amongst people, media, government etc. Power practitioners can meet interest throughout transparency: culture and mentality."
- "Transparency builds trust between people."

Transparency doesn't exist

Some Istanbul Summer Course participants even don't believe in transparency:

- " Transparency only exists in theory. As human beings we are not transparent at all: there is no way to get or to reveal all the information we have. Because every artificial system, e.g. a society etc, is built by humans, there is no transparency at all. Besides, there are so many private interests, that it is impossible to make."
- "Transparency is a relative term, since the absolute truth doesn't exist. Everybody can see that much about the world and in that aspect, which is needed for ones development."
- "From my point of view total transparency is not very good because if you show all your weak points you become vulnerable."

Conclusion. This research shows us a confusing set of views on transparency. Many students don't experience the connection between a professional communication policy/strategy and a societal phenomenon like transparency. It underlines the need for developing a model for transparency in communication and society.

In a 2010 International Summer Course on *Transparency, Democracy and Global Governance,* held in Romania, we noticed an important change in the approaches of the students. An ethical approach, based on corporate governance, truth and trust, appeared to be more and more accepted. One of the most

accepted definitions of transparency in communication/PR was: 'A strategy for building an honest and fair relationship that produces knowledge which requires trust to believe the knowledge'. In general transparency was discussed in its controversial nature.

3.2 Optical and Humanities perspective

In the digital Wikipedia we find some interesting definitions, based on different perspectives:

- Glass/Fishbowl definition: allowing light to pass through without distortion (optical perspective);
- Disclosure definition: Openness, accountability, communication, disclosure (humanities perspective);
- Metaphor definition: Transparency is a metaphor implying visibility in politics (humanities perspective);
- Freedom of press definition: Access to information, freedom of the press (media perspective)

3.3 Accessibility of information

In *'The Naked Corporation, How the Age of Transparency will Revolutionize Business'* (2003), Don Tapscott & David Ticoll define transparency as 'Accessibility of information to stakeholders of institutions, regarding matters that affect their interests' (22-25). The interests of the stakeholders can differ, also the firm's transparency strategy can be in different levels. When the stakeholder's interest is high and the firm's transparency is high, trust will be the result. When both are low, the result will be like a mushroom, which shows the Enron affair.

Tapscott & Ticoll distinguish 4 'drivers' for transparency: "In the 21st century, transparency and trust have become critical to the operation of organizations and economies, for economic, technological, social and sociopolitical reasons" (25).

3.4 Seeing is believing

Richard W. Oliver wrote an inspiring booklet about transparency, *'What is Transparency?'* (2004). He describes a 'new transparency': seeing is believing IX, 4). Instead of the old idea of 'hearing is believing'. The first model of transparency was passive, the new one is (pro)active. The view of transparency 'transformed from a mere intellectual curiosity to a real-life, real-time requirement that engenders a range of emotional responses (…) It has touched off an international debate on morals, ethics, privacy, politics, and personal responsibility". The current definition as 'letting the truth be available for others to see if they so choose' has to get a new meaning: active disclosure (3).

Regarding Government Transparency Oliver cites an important definition of Transparency International, a global organization dedicated to curbing corruption, which distinguishes knowledge about background mechanisms from knowledge about facts: 'A principle that allows those affected by administrative decisions, business transactions or charitable work to know not only the basic facts and figures abut also the mechanisms and processes. It is the duty of civil servants, managers and trustees to act visibly, predictably and understandably' (Oliver, 5).

3.5 Processing the information

In '*Transparency, The Key to Better Governance. Proceedings of the British Academy 135'* (2006), edited by Christopher Hood and David Heald, transparency is connected to the phenomena of corporate governance, human rights, communication ethics and institutional behaviour. 'Transparency as physical construction carries symbolic power', according Heald. Is transparency the same as openness? 'Transparency and openness are close in meaning, and both convey something wider than access to (government) information'. But transparency is more: 'The way in which transparency extends beyond openness, is that law-making and public processes should be made as accessible as possible, with complexity and disorder, as well as secrecy, being obstacles to transparency. (…) Openness might therefore be thought of as a characteristic of the organization, whereas transparency also requires external receptors capable of processing the information made available' (26).

He explains that transparency can be analysed by means of a set of three dichotomies: event versus process transparency (the central distinction), transparency in retrospect versus transparency in real time, nominal versus effective transparency.

Legitimacy

In his essay about Transparency and Human Rights, Patrick Birkinshaw stresses the importance of freedom of information, in relation to legitimacy: 'Access to information used for us or about us is a central feature of human integrity and autonomy. (…) The opposite to openness, secrecy, is a cloak for arbitrariness, inefficiency, corruption. (…) Access to information enhances legitimacy. Secrecy may be necessary; but it has to be justified. Justification is a part of transparency' (51).

Building block

David Heald writes in his essay *'Transparency as an Instrumental Value'* about transparency as a 'sunlight metaphor': 'It is useful to conceptualize transparency as a set of contested relationships with other objects that themselves may be valued intrinsically and/or instrumentally' (59). The optimal level of transparency, which is less than maximum transparency, he regards as the results of the trade-off between transparency and seven other objectives:

effectiveness, trust, accountability, autonomy and control, confidentiality, privacy and anonymity, fairness, and legitimacy. In his view, transparency is a 'core concern, to be intrinsically valued, or as something to be valued instrumentally, as a building block that underpins the seven intrinsically valued concepts. On that view, transparency is presumed to make a non-negative contribution to each of these 'higher' concepts' (67).

3.6 Condition of openness

In her book *'The Perils and Promise of Global Transparency, Why the information revolution may not lead to security, democracy, or peace'* (2006), Kristin Lord defines transparency as: 'A condition in which information about the priorities, intentions, capabilities, and behavior of powerful organizations is widely available to the global public. It is a condition of openness enhanced by any mechanism that discloses and disseminates information such as a free press, open government hearings, mobile phones, commercial satellite imagery, or reporting requirements in international regimes. Transparency is not synonymous with truth. It may reveal actual or perceived facts, actual or perceived falsehoods, behavior, intentions, ideas, values, and opinions. It may reveal neutral, empirically verifiable information or propaganda specifically designed to advance a particular cause or view. (…) Transparency, in sum, describes the relative availability of information, without respect to the content. ' (5).

Transparency affects

The trend towards greater transparency matters, according to Lord: it affects international relations, the life of citizens around the globe. "It affects the quality and efficiency of governance, at all levels. Greater transparency also empowers citizens directly and allows them to monitor world affairs themselves instead of relying on a single official source of information" (13). Besides of this greater transparency also strengthens transnational civil society and increases the influence of NGO's. "It gives citizens and civil society organizations the ability to monitor the powerful and to expose corruption and abuse. It helps people to hold their leaders accountable" (92).

Lord stresses the relationship between transparency and power, conflict and governance. 'The trend toward greater transparency is a complex phenomenon with complex implications. It will benefit the world in many ways, but sometimes at a price. To a large extent, the effects of transparency depend on what transparency reveals, who benefits, and how people interpret the information they receive in a more transparent global society' (3, 4).

3.7 Moral baseline

In *'Corporate Truth, The Limits to Transparency'* (2007) from Adrian Henriques, we find new approaches around the phenomenon of transparency: He

makes the connections with truth, sustainability, accountability, reputation, stakeholders understanding, trust, license to operate, corporate social responsibility, the right to know or not to know. 'Transparency does indeed lead to a moral obligation to improve performance'(3). Transparency is 'part of the moral baseline for business conduct, rather than an optional extra to be adopted'(4).

Underlying behaviour

Trying to find a definition, Henriques finds a starting point: 'Transparency means conveying the truth. The origin of the word is to carry something across. What should be carried across is the truth. So transparency means seeing clearly'(30).

But it's more complex: 'It is ironic that the word 'transparency' seems itself to be both rather hard to define and to have two apparently different meanings. On hearing the word, usually the first thing we think of is glass; glass is transparent because light passes through it and so you can see what is behind. But there is also another meaning, such as when we say that someone behaves transparently – in other words you can see what they were up to. In this case the light is *reflected* by the behaviour, making it visible. As a result, there is no agenda, nothing hidden. So transparency can be a property of glass, or of the things you can see through the glass' (30). He concludes that campaigns for transparency very often focus on honesty, about what has happened. But more important is the underlying behaviour: hidden actions, the procedures for conduct (30).

Transparency a right to know?

Interesting is what Henriques writes about Rights and Transparency (52-56). The relationship between rights and transparency is complex. In the first place the interests of stakeholders can be various. We have a variety of rights: the right to know, the right to free speech, the right to remain silent and the right to privacy. Only the right to free speech and to privacy are defined as human rights under the main UN covenants. There are only a few duties regarding disclosing information, only companies have to disclose their financial performance to shareholders. Henriques defends a 'new' human right, such as transparency, as a part of a set of 'communication rights', or at least a set of moral expectations. An important reason is that transparency is necessary for the achievement of other rights.

Is transparency the right to know? Article 19 of the UDHR grants everyone the right to freedom of opinion and expression, including 'to seek, receive and impart information and ideas through any media and regardless of frontiers' (UN, 1948). And the Aarhus Convention covers participation in decision making. Henriques' conclusion is: 'There is a reasonable right to know about environmental issues, at least in the UK. The public right to know about other issues is much more limited – particularly by commercial interests '(56).

Constructing stories in media

But also in the media we find more or less the same. Even the objective news has to pass 5 'filters' before seeing the light of the day. Also the media nowadays are dealing with stakeholders' issues, which means that they have limitations, restrictions. Journalists are constructing 'stories' nowadays, in order to make the news interesting enough to sell (108).

3.8 Targeted transparency policies

In *'Full Disclosure, The Perils and Promise of Transparency'* Archon Fung, Mary Graham and David Weil choose their starting point again in the information aspect. At the same time they distinguish 'right-to-know policies' and ' targeted transparency policies' (28). 'While right-to-know policies aimed generally to create a more informed public, targeted transparency policies aimed to reduce specific risks or improve particular aspects of public services. While right-to-know policies required simply that existing government reports and other documents be made available to the public, targeted transparency policies required that government agencies, companies, and other private-sector organizations collect, standardize, and release factual information to inform public choices' (28).

Sustainable policies

Fung et al. pay special attention to sustainable transparency policies. A system is sustainable when over time three dimensions will be improved:

- The scope of information relative to the scope of the problem addressed;
- The accuracy and quality of the information;
- The use of the information by the stakeholders: consumers, investors, employees, voters, residents, political activists etc.

4. Conclusions

"Organizational transparency helps create trust among stakeholders, encourages more informed decision making, and supports greater participation" (Meyer, 2003)

In answering the research questions, written in section 1, we can formulate the following conclusions:

1. Communication and media function not only in a growing Civil Society, but also in a more and more interactive Network Society. Worldwide a crisis in trust is noticed. Reputation oriented transparency is not the final remedy for the ills of the world, but can be a strategy to build bridges between organizations, governments, companies and people.
2. Transparency is more than a communication instrument based on information and openness. The framework is: good governance, legitimation, accountability, responsiveness. Transparency is a relation

oriented attitude and a communication strategy, based on values of confidence, credibility, reliability. It can be used in the field of Communication/PR as well in the field of Media and Journalism. The old communication model (Sender-Message-Receiver) has to be replaced by a relation oriented communication model.

3. The old paradigm of transparency, based on the industrial and information society age, is connected with Truth:
    a. Keywords: the right to know, openness, apparent, obvious, free from pretense or deceit
    b. Media: the freedom of the press is central;
    c. PR: image building is central;
    d. Criteria: Quantity of information;
    e. In short: HEARING is believing.
4. A new paradigm of transparency, based on the civil society and network society age, is connected with Trust:
    a. Keywords: the right to understand, corporate social responsibility, legitimacy, credibility, building relationships;
    b. Media: Civil journalism, stakeholders approach;
    c. PR: Reputation building is central;
    d. Criteria: Quality of information;
    e. In short: EXPERIENCING is believing.

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Web 2.0:A Step Closer To Transparency

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Information wants to be free!
(Stewart Brand, American writer)

Abstract. *Transparency has risen to the top of the public agenda in many aspects of our lives. Whether we are talking about politics or cultural affairs, we almost always make some refferences about how transparency has or has not been respected. Transparency - regarded from a communicational perspective - is used very often, but it is rarely defined. Therefore, I consider that we should establish what transparency means before giving any other further information.*

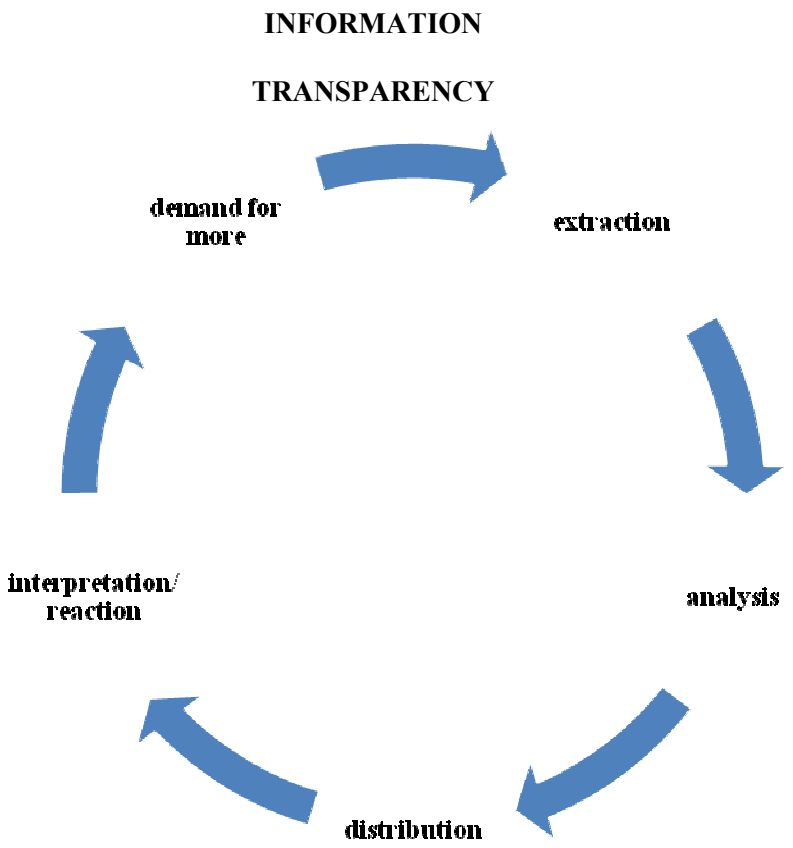
1. What is transparency?

Transparency is a metaphorical extension of the meaning of "transparent" objects, which are the ones that can be seen through. Thus, **transparency**, as used in the humanities and in a social context more generally, implies openness, communication, and accountability. Richard W. Oliver, in *What is transparency?* says that transparency, in its simplest forms, has three distinct elements: an observer, something to be observed and a means of observation.[1] This means that something cannot be transparent by itself, but it needs someone to be transparent to. The implication for individuals or organizations is that transparency is allowing others to see the truth, without trying to hide or shade the real meaning or altering the facts in order to put things in a better light. Transparency International (a global organization dedicated to curbing corruption) defines transparency as a principle that allows those affected by administrative descisions, business transactions or caritable work to know not inly the basic facts or figures, but also the mechanisms and processes behind them.[2]

In 2011, sincerity, openness and the assuming of one's mistakes and limits are far more credible than exposing only the good parts about oneself in an advertising manner. Also, in 2011, transparency is all about **active disclosure** and nothing about waiting for publics to take the initiative of adressing you different questions. Several factors have led to this change: intense media scrutinity, the avaliability of cheap, ubiquitous information technology in the hands of virtually everyone and the global belief in the *public's right to know.*

[1] Richard W. Oliver , *What Is Transparency?,* McGraw-Hill, New York, 2004, p.3
[2] http://www.transparency.org/

Therefore, in an information society, as our society is so often called, information has gained its role of being the lifeblood of a transparent world. Information and transparency form a self-regulating, self-funded cycle that could be represented like this:



The information-transparency cycle is simultaneoulsy an industry, an economy and a way of life.[3] It is unstopable and has the following features:

- Information is instantly collected;
- Information is easily interpreted, analyzed, filtered, redined and manipulated;
- Information is directly and cheaply distributed to individuals or organizations globally;
- Reaction and feedback are immediate;
- More informatiom is demanded and more information is collected;

[3] Richard W. Oliver , *What Is Transparency?,* McGraw-Hill, New York, 2004, p.22

These characteristics are also the main characteristics of the Internet, viewed as a means of communication. Therefore, we must say that one of the main factors that made transparency what it is today is the development of the world wide web. Which brings us to the second important aspect of this paper.

2. The Internet and *the power of the users.*

The Internet is not just the obsession of information professions, but of the entire world. Many claims are made on its behalf, all kinds of exciting futures are visited upon it, and, of course, lots of money is spent in its name. Not surprisingly, in such circumstances, conferences attempt to compete with each other to attract speakers with the newest innovations, most outrageous visions, most exciting scenarios, fanciest products and most controversial messages.[4] Simply defined, the internet is a *network of networks* that consists of millions of private, public, academic, business, and government networks, of local to global scope, that are linked by a broad array of electronic, wireless and optical networking technologies.

The Internet was built to exchange data and files, and some of those files contained messages. These very messages inspired the development of the email.[5] The evolution of the Internet has been a step by step process of technological development and each of these developments had as a purpose to make communication easier. Whether it was about interpersonal relationships or business communication, Internet has always been there to serve it. As time has progressed and Internet technologies have become more sophisticated, the use of those technologies has required greater skills and a greater degree of implication from users. The first commercial use of the Internet occured only in the late 1980's and it was not until the 1990's that the World Wide Web grew dramatically. In less than a few years, from a luxrious service, the Internet became an indispensable tool, not only for individuals, but also for organizations, that learned that sometimes their online identity can be more important that their real one.

At first, information was being shared by means of **web sites**. Plain and descriptive, their main role was that of giving information about companies and individuals. People who had a minimum interest in those specific companies or persons would surf the internet and read whatever information they found. The web sites' goal, evidently, was that of gaining credibility and enforce companies' reputation. It was a first step towards bringing communication transparency on the Internet. But the passive role of the Internet user did not last for long. Companies had become more and more detached from their customers. And when customers actually did get to talk to most companies' live representatives,

[4] Ian Rowlands, David Nicholas, *The Internet: Its Impact and Evaluation*, London, 2000, p.6

[5] John Cass, *Strategies and tools for corporate blogging,*Elsevier/Butterworth Heinemann, Boston, 2007, p.2

all they obtained were generic answers read from a binder and a referral to the next tier of support if the binder did not contain the answer the customer needed.

People were feeling the need to talk and be listened to. Web site and print dissemination were no longer enough. This is why forums were born and dialogues began to burst. It is this very turn from unilateral communication to conversations that empowered the simple user more than one could have ever hoped for. With the Internet, everybody could have his own printing press and become a publisher. The freedom of speech was extraordinary. In the mid 90's, people began to create online journals, that we now know under the name of **blogs**. Blogs proved themselves to be more credible and trustful than any other traditional web site, because blogging is about expressing both negative and positive aspects about oneself or an organization.[6]

Even more, blogs allow instant feedback and being open to dialogue is an important part of transparency. So organizations moved toward real time reporting, leveraging the power of blogging to tell their stories and announce their promises, their plans, their programs and, ultimately, their performance. The content of their messages was no longer strictly promotional, but also " natural". Companies started to talk about their employees, about their aims, their succeses and their failures, they started to interact with their clients and their contestators and suddenly transparency was redefined.

It was the beginning of ***web 2.0***, which, although is a term some find forced and artificial, it is a useful label to explain things that cannot be easily catalogued under old definitions[7]. Web 2.0 generally refers to a social environment in which everybody has the potential to be a creator of content or applications. In this world, the audience controls the message. It is **consumer-generated media**. Twitter, Facebook, Youtube, Foursquare, these are just a few of the social media networks that bursted in the recent years. The ability of consumers to publish their own content means that it is very easy for them to report on developing news stories that reach mass audiences. These transformations regarding the transmission of information mark a shift in power from organizations to individuals, which makes transparency even more active and obeserver-oriented. This means the palpable sense of deciding for yourself as opposed to having some larger, impersonal them deciding for you. It includes choices about intake of news and other information, social interactions, education and work, political life and collective resources. It is a time of diminishing stature for many authority figures: legislators and other public officials, news professionals, commercial middlemen, educators. Hierarchies are coming undone. Gatekeepers are being bypassed.[8] We speak of a

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[6]John Cass, *Strategies and tools for corporate blogging,*Elsevier/Butterworth Heinemann, Boston, 2007, p. 7.

[7]Shel Holtz, *Communicating in the World of Web 2.0*, "Communication World", Volume: 23, Issue: 3, 2006,p. 24

[8] Andrew Shapiro, *The Control Revolution: How the Internet Is Putting Individuals in Charge and Changing the World We Know*, PublicAffairs, New York, 1999, p10.

communications revolution, an information revolution, a digital revolution, that **gives the power to the users**. The Internet is characterized by many-to-many interactivity. Complicated as this may sound, there's nothing unusual about interactivity. After all, the telegraph and telephone are interactive. But they only allow one-to-one communication between two parties. Mass media such as television and newspapers, on the other hand, are one-to-many, but they're not interactive: One broadcaster or publisher can speak to a huge audience, but those who watch or read can't easily speak back. With the Internet, however, communications can be one-to-one (email, for example) or one-to-many (when one puts up a web site or sends a message to an email list). This means that, in the big picture, the Internet is many-to-many, because "many" people (in fact, anyone with access) can speak to "many" others. Many-to-many interactivity has rightly been hailed as one of the most potentially democratic aspects of the Internet because it allows individuals to be creators of content rather than just passive recipients, and active participants in dialogue instead of just bystanders.[9]

The next question that comes to our minds is what makes organizations survive this revolution. And **the answer is transparency**. Organizations that wish to wield influence have to do so through engagement with the audience. They have to participate in the conversation. They have to follow the trend and be social. Doing so makes sense because social media are where people come together to share ideas and express their feelings (both positive and negative) about issues, organizations, companies and even governments. And because social media and web 2.0, generally speaking, inspire and encourage debate about issues including the environment, society, equality, justice, labor relations, human rights, ethics and governance, those wishing to be part of the conversation need only to seek out and search those subjects. Institutions that want to survive the changes that were brought by the Internet have to accept hat the public is their equal, if not their master and it should be treated appropriately. In the web 2.0 age, transparency is not only about giving essential information, but it is also about **making conversation and self-disclosure**. In psychotherapy, self-disclosure is defined as the revelation of personal rather than professional information by a psychotherapist to a client. Generally, when a psychotherapist's disclosure goes beyond the basic professional disclosure of name, credentials, fees, emergency contacts, cancellation policies, and similar information that appears in the "office policies" or "informed consent treatment," it is considered self-disclosure.[10] In the context of online communication and web 2.0, self-disclosure means *sharing information about oneself*. Whether we are referring to a company or an individual, this sharing of information is at the basis of transparency. And sharing is what social media is all about. The upshot of new technology, then, seems to be its ability to put individuals in charge.

[9] *Ibidem*, p.15

[10]Martin H. Williams, Keren Lehavot, Samuel Knapp,*Psychotherapist Self-Disclosure and Transparency in the Internet Age*, "Professional Psychology: Research and Practice",2009, Vol. 40, No. 1.

Transaprency is no longer just the responsibility of intitutions, but also the responsibility of individuals.

But the impact of web 2.0 does not stop at organizations and individuals. Politics has also been seriously affected by the developments of online communications.[11] Making conversations is what transformed social media networks in authentic *agoras*. People discuss administrative issues, they create petitions, fight for causes and hold institutions responsible for various problems. Influencial communities are born this way and they fight for their right to be informed, for their right to know. Further more, bloggers have been very influential in elections since 2004, and social networking tools are now a fundamental tool for many politicians, in the U.S. and also in Europe. According to HitWise data[12], blogs have surpassed traditional media as greatest driver of traffic to political websites. Besides political campaigning, there are already examples of social computing applications in the consultative process. Politiciansare using web 2.0 applications for a more direct contact with the electorate. In many EU countries, including Romanian, politicians have blogs and participate in social networking websites.

Therefore, citizens can be highly effective in monitoring the behavior of governments and civil servants and then report any misbehavior on their own blogs or social accounts. Citizens can also share, monitor and highlight problems that concern them. Such an example are the Facebook pages created for towns or certain regions, that bring together people who live there in order to find solutions to their problems faster and easier. With all the petitions and manifestos that are created daily on Facebook, democracy seems to make perfect fit with web 2.0 innovations.

This type of public discussions that take place in social media put a tremendous pressure on institutions and public figures and constrain them to come out in the open and speak about themselves. Social media determines instutions to be more transparent than ever. And if institutions do not comply with these requirements, information will be revealed anyway, but with bad consequences upon them. We will see immediately what these bad consequences may refer to.

3. Forced transparency: when institutions do not want to comply.

Social media content is updated every day. Feedback is given in real time. Employees and customers interact, share ideas and experiences. Companies have reached the point where they began hiring people specifically for managing their communication on the Internet. Thus, there are no questions left unanswered and no information left unshared. Transparency is at its peak. However, like any

[11]David Osimo, *Web 2.0 in Government: Why and How?,* "Institute for Perspecive Technological Studies", 2008.
[12]http://weblogs.hitwise.com/bill-tancer/2006/09/blogs_increasing_influencer_in.html

other phenomenon, web 2.0 has also brought about some downsides regarding transparency too. I am referring at the concept of **forced transparency**, brought to attention by *Wikileaks*[13].

Wikileaks - not to be confused with Wikipedia - is, as they themselves describe it, WikiLeaks is a not-for-profit media organization, whose goal is to bring important news and information to the public and to provide an innovative, secure and anonymous way for sources to leak information to their journalists. One of their most important activities is to publish original source material alongside their news stories so readers and historians alike can see evidence of the truth.

Wikileaks is fast becoming an important source and voice for those speaking out for transparency in both government and business circles. They will post any document anonymously and take responsibility for protecting the anonymity of the source under existing journalistic source protection laws. Wikileaks has been responsible for "leaking" everything from human rights documents, to embarrassing pieces of inside information.If a company has behaved unethically or is guilty of malfeasance, WikiLeaks certainly gives it something new to worry about.

The new reality is that we live increasingly in a world with no curtains or even veils. The era of secrecy is over. What we need to do is adjust, not simply regret or attack.Therefore, what a corporate CEO should do is either run an honest business or risk painful, massive leaks of information. Companies need to assume that any communication they produce will become public. And that means they not only must operate honestly, they must explain clearly to employees and other stakeholders why they are doing anything that could be considered controversial.

For companies and individuals as much as for governments, deeds will henceforward have to match words. If they don't, one can assume one will suffer a Wikileaks major crisis, for it is from that discrepancy that Wikileaks finds its energy — and other leakers will in the future. What does this mean for corporations? First of all, if you make a mistake you must not keep it a secret, because the idea of transparency says that you should admit that you were wrong as a business and think about the social impact.

Many corporations are worried about the data that Wikileaks host, but these are often secondary, because their real problem is that, unlike governments, most of the time they can't claim they need to keep information private for national security reasons. So the answer remains that the more transparent organizations become on a voluntary basis, the less need advocates and radicals will feel to force the issue. Moreover, in order to avoid getting compromising information displayed on sites like Wikileaks, corporations need to treat their employees well and to act in a manner that would not give birth tocomplaints. Because information always comes from the inside and people do not go public when they feel they are treated appropriately.

[13] http://www.wikileaks.fi/About.html

4. Transparency in the web 2.0 age. Conclusions.

The Internet changed individuals; every day brings new signs that people are using the Internet to do things that they did not do before. Individuals are being empowered - as citizens, as consumers - and there are plenty of entrenched elites who aren't happy about it. For our own sake, we need to see that living well in the digital age means more than just having complete dominion over life's decisions. For the sake of democracy, we need to forge a realistic compromise between personal liberty and communal obligation. Government has a role to play, but increasingly individuals will have to balance their new power with new responsibilities to society at large. We must resist the urge to use technology to disengage from reality and its problems, using it instead to strengthen local communities and public discourse.

Democracy and transparency may flourish in the era of individual control, but only if each of us makes the requisite sacrifices. Organizations that learn how to participate, dialogue and share information willingly with the public will be far more successful than those that continue producing content and expecting audiences to come and get it. Corporations should not fear transparency, but embrace it. And for this purpose, web 2.0 is at their service.

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Telepresence – Enough Transparency To Replace A Face-To-Face Communication?

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Abstract. The main question I am trying to answer through this article is referring to the greatest expansion that telepresence and videoconferences had and are expected to have in the next 5 years. In this context, I keep wondering, will teleconference eventually replace all type of face–to-face communication meetings in business? Does it benefit of enough credit and transparency to replace face-to-face communication? Is it possible, that someday even individual personal communication will be replaced by teleconference or telepresence communication systems? Will videoconferencing remain a substitute for face-to-face communication, or will it take its place?

1. Defining a potential threat

Before trying to answer these questions, I consider necessary to explain the main concepts of these study. A **videoconference** is a two way, real-time transmission of audio and video signals between specialized devices or computers at two or more locations via satellite (wireless) over a network such as a LAN or internet with full motion (30 frames per second) and full color capabilities. [1] A **telepresence** system is a virtual presence: the virtual presence of somebody whose actions are transmitted by electronic signals to a physically remote site[2]. Telepresence refers to a user interacting with another, live, real place, and is distinct from virtual presence, where the user is given the impression of being in a simulated environment. Telepresence and virtual presence rely on similar user-interface equipment, and they share the common feature that the relevant portions of the user's experience at some point in the process will be transmitted in an abstract (usually digital) representation. In other words, it is a high definition videoconference, reproducing a life like communication. A life-like communication is accurately representing real life communication, closely resembling or representing genuine life communication. And finally, we should establish what a **face to face communication** stands for. It represents, a direct, interpersonal communication, based on a human

[1] http://www.businessdictionary.com/definition/video-conferencing.html
[2] http://encarta.msn.com/dictionary_701710411/telepresence.html

interaction. Or, simply put, it means the exchanging of information, thoughts, and feelings, when the participants are in the same physical space[3].

It is also important to find out more information about present context of collaborating solutions use. Today, almost half of the companies of the world use audio conference, videoconference or telepresence systems. Last year alone, global enterprise video conferencing and telepresence system revenue grew by 35 percent. So, total enterprise communications and collaboration market grew to $22.3 billion in 2010, according to a recent study conducted by market research firm Synergy Research Group. Also, by 2015, three out of four companies are expected to own a videoconference or telepresence system.

2. Strengths and opportunities of telepresence communication systems

Which are the best sales arguments of videoconference and telepresence systems? How could it have such a growth of sales in an economic crisis year? Following, the main categories of arguments. Firstly, all type of collaborating systems leads to **cost reduction**, by eliminating the transport to and from the airport, flight, per diem expenses, salary of time lost in traveling. Another argument is related to **corporate social responsibility**, reducing a company's carbon foot print, by eliminating transportation needs. And last but not least, a fast **ROI** (return of investment), calculated as the number of trips taken annually, multiplied by the cost versus the investment in the video conferencing solution.
Those benefits, are real, and in fact are the main reasons of the selling growth. But will they be determinant for a replace of face-to- face communication? Will those advantages outbalance the face-to-face communication benefits? A strictly economic and financial answer will be most probable an affirmative one.

3. Weaknesses and threats of telepresence communication systems

So, what could be more important than a cost reduction? It has to be the business meeting efficiency and productivity. But is a face-to-face meeting more efficient than a teleconference meeting? Is it assuring a more appropriate environment for negotiation and communication? As I have explained above, a telepresence is a virtual presence. So, what unique cues is genuine face-to-face communication bringing, and virtual presence cannot replicate? And are those cues more important than cost reduction? We will see it in the next paragraphs.
Sagee Ben-Zedeff, currently Director of New Technologies in RADVISION's CTO, a video technologies expert, says: "This may sound bold, coming from a

[3] Kathleen A. Begley, *Face-to-Face Communication – Making Human Connections in a Technology – Driven World,* NETg, Boston, USA*, 2004, p.3*

video conferencing vendor employee, but (...) telepresence will improve our current audio conferences, but won't replace face-to-face meetings."[4]

I think that the reason videoconference will not replace the genuine face-to-face communication is not wedded to hardware or software or implementation aspects. Even if we will have a larger bandwidth, an improved user interface or a better camera, the situation will not change. It is all about the rich nature of face-to-face communication. "The elephant in the room is that even high quality audio and video cannot replicate the rich nature of face-to-face communication. Period."[5]

I agree that, by seeing the other through videoconference, you have access to his nonverbal and also sometimes paraverbal language. But you will never be able to compare and decode the proxemic patterns for people you meet or to have a contact to their cultural characteristics. You will not be able to shake his hand, or to see if he is really looking into your eyes. You will not have access to his space; you will only see an interface. And these apparently minor things for a business man prove to be important aspects of any communication or negotiation acts. "Eye contact, facial expressions, body movements, space, time, distance, appearance – all these clues influences the way the message is interpreted or decoded by the receiver."[6]

Business etiquette is forgotten by telepresence solutions. Actually a great part of it, excepting dress code and addressing mode cannot be realized through a camera, or a microphone, no matter if they are high definition ones. Business etiquette can help with networking and seizing opportunities. Business etiquette is an important quality for success. It involves more than politeness and handshakes, or how to have an eye contact, or when and if to give a gift. But let see, how the simplest thing concerning business etiquette are possible through telepresence systems.

Eye contact provides important social and emotional information. It is an important clue for trust, confidence, respect and social and business commitment. People search, consciously or not for positive or negative mood signs and spontaneous reactions in the interlocutor's eyes. So looking to a camera, as happens into telepresence or videoconference sessions, is not the same thing. You may see the other's eyes, but you cannot read its look. Of course, the good thing seems to be, that you will not be confronted with cultural misunderstandings. In many cultures, it is respectful not to look the dominant person in the eye. But is it really an advantage, not to have an intercultural communication? In my opinion it is not, because being confronted from the

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[4] http://blog.radvision.com/videooverenterprise/2009/04/06/telepresence-will-not-replace-face-to-face-but-faces-to-faces/

[5] Says David Beckemeyer, Chief Technology Officer, at one of the leading videoconference vendors, on his blog http://mrblog.org/2009/02/02/not-so-startling-cisco-research-on-video/

[6] Marry Ellen Guffey, *Business Communication: Process and Product*, , South-Western College Pub, Mason, OH, USA 2006, p.23

begging of a negotiation, with cultural differences, makes both parts inform better about the other culture, working mode and working expectations. So if you will not be forced to inform yourself about the other's culture differences for sure you will not do it. And, you will not pay the small price of little mistakes, (like an eye contact misunderstanding), but the big price, of not understanding the other's expectations. So, you have an accurate words communication, but a pseudo-nonverbal signal transference.

Handshake, a formal gesture, different from culture to culture, considered a ritual. It is commonly used upon meeting, greeting, offering congratulations, expressing gratitude for something another person has done, or completing an agreement. In some countries shaking hands is considered the standard greeting in business situations. (e.g. Anglophone countries). So obviously you cannot do it through telepresence systems. But, is it important? Is it more than a ritual or a custom? I consider that since it may be decoded, it is. For example the weak of a handshake it is perceived as a sign of weakness and it may lead to a risky relationship.

Proxemic communication is also not possible to decode, mainly because it does not exists, in teleconference sessions. Actually, almost all video rooms look alike. The distance to the camera is usually related to the camera performance. So, no communication meaning could be extracted from here. So nothing about intimate, casual-personal, social-consultative, or public space can be said. Actually, the communication act, takes place in a virtual space, that does not allow people to understand communication, as they used to do.

4. Intercultural implications of telepresence communication systems

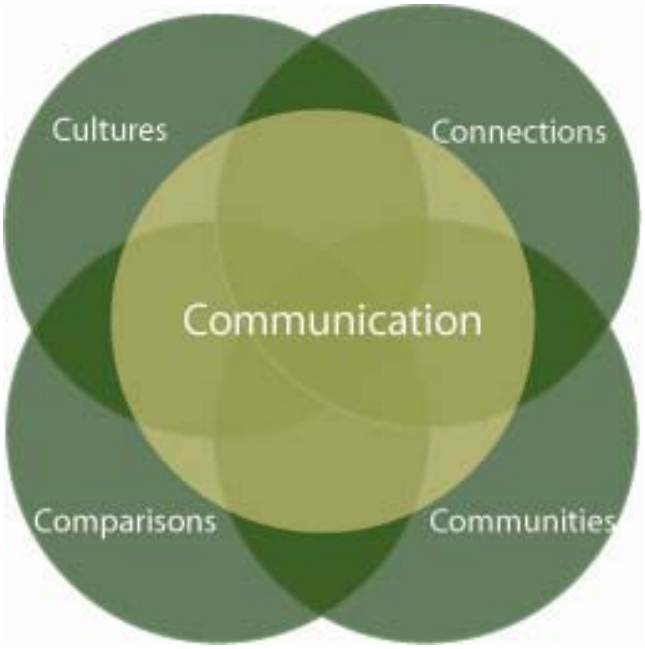
Intercultural communication is "the presence of at least two individuals who are culturally different from each other on such important attributes as their value orientations, preferred communication codes, role expectations, and perceived rules of social relationship"[7]

Communication does not necessarily mean understanding. So even if people are able to communicate through telepresence systems, thus to send and receive verbal and nonverbal messages, it does not involve understanding, the other, especially when the other comes from a different culture. As we have seen in the previous examples, concerning proxemic communication and kinetics, people usually, receive and perceive gestures in different ways, needing it and offering it different meanings and connotations. So understanding occurs when the two individuals have the same interpretation of the symbols being used in the communication process, whether the symbols are words or gestures.[8]

[7] Philip R. Harris, Ph.D., Robert T. Moran, Ph.D., Sarah V. Moran, M.A., *Managing Cultural Differences: Global Leadership Strategies for the 21st Century, Sixth Edition,* Butterworth-Heinemann, New-York, USA, p. 42

[8] Idem, p.43

If using the same language, usually a non-native language to communicate, makes easier oral communication, and somehow, minimize language connotation, because connotation is generally easier to attribute in native languages, nonverbal and paraverbal communication steel remain a boundary between intercultural understandings. And, in my opinion, this boundary is hard to overpass through a screen, a camera and some microphones, no matter their technological performances. I dare to say that even if the access to see your partner gestures and to hear his intonation and pronunciation, at a high definition level, is assured, in front of a camera, people are not natural and they conscious or unconscious tend to gesticulate less and to control their paraverbal communication, being less transparent. So, telepresence communication systems offer access to a modified alterity, affecting meaning and signification.
On the other size, even if more expensive and time consuming, traveling, still remains a way of a gradual and progressive access to different cultures, and therefore to an appropriate intercultural communication. It makes possible genuine connections, communities' integration, comparisons between customs, behaviors, rules, norms and predictions, and overall it makes possible an authentic communication.



So, travelling brings you into a culture, not near a culture. It brings you in front of the otherness, making it a tangible experience. And therefore, the communication becomes a genuine one. You are now able to over cross a screen, and to shake the hand of your partner. You may see if he is looking into your

eyes, and maybe, you are able to say, if beyond the image you have seen in hours of teleconference your potential partner is a trustful individual.

I think that face-to-face communication has too many resources to give yet and it is impossible to be catch by a telecommunication.

As a conclusion, the teleconference systems will not be able to replace face-to-face meetings, neither in business, or personal communications acts. Of course, its role will grow and grow in the next decades, but at least now, our society and our cultural expectations makes us not to be prepared for it, mainly because the transparency offered by collaborating systems, is not genuine. Or is it?

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Social Media and Globalization : The Case of Facebook and Twitter

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Abstract. *With the pervade of internet and social networks, people spend most of their times with these new virtual media. This situation affects the individuals real lifes and also causes to born new socialization forms. The rapid growth of social networking sites enables people to connect to each other more conveniently than ever. With easy-to-use social media, people contribute and consume contents, leading to a new form of human interaction and the emergence of online collective behavior. Social media such as Facebook and Twitter faciliates people of walks of life to express their thoughts, voice their opinions, and connect to each other anytime and anywhere. This paper questions, the relationship between social media and the concept of globalization. Also as it is seen in the case of facebook and twitter; how much the social media is effective for the activities of virtual communities, social organizations and civil society will be discussed.*

Introduction

Social networking sites like Facebook and Twitter are rapidly gaining popularity. At the same time, they seem to present significant privacy issues for their users. A substantial and growing literature confronts privacy issues raised by the development and general dissemination of new information technologies. The increasing popularity and access to computer networks such as the Internet has introduced a new form of interaction among individuals, and brought about the social dimension to intelligent systems that are embedded into group and community settings. Knowledge is now seen as an asset not only of an individual but also of groups; research fields such as organizational memory, knowledge management and community ware are beginning to emerge.

Evidence from social networking sites, and Facebook in particular, suggests that contextual integrity will be an apt analytical framework in that context as well. First, and unlike popular perceptions and perhaps unlike other social networks, almost all of the evidence suggests that Facebook users primarily use the site to solidify and develop their offline social relationships, rather than to make new relationships online. Information on Facebook would predictably tend to mirror the offline tendency to contextual situation. Second, evidence about social conflicts in Facebook suggests that one of the greatest sources of tension is when information that would remain internal to one context

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offline flows to other contexts online. This is in large part an interface issue- there is no easy way for a user to establish and maintain the many separate and sometimes overlapping social spheres that characterize offline life. If these fluid spheres are difficult to explicitly create on Facebook, then managing information flows among them is likely to be very difficult. Indeed, the underlying architecture of Facebook is largely insensitive to the granularity of offline social contexts and the ways norms differ between them. Instead, the program assumes that users want to project a single unified image to the world. These contextual gaps are endemic to social networks, and a substantial source of privacy problems. For example, the 'status line,' generally gets projected indiscriminately to all friends. One can think of the status line as an answer to the questions "How's it going?'' or ''What's up?'' However, in offline life one tailors responses to the audience one is with. While Facebook now allows users to create multiple friend groups and then control which groups can see their status, this requires explicit, cumbersome effort and falls far short of reflecting the many complex and overlapping spheres of offline life.

The Effects of Social Media in Global News Network

Starting with the documents released by Wikileaks on 28 th of November and following public movements occured in Tunis, Egypt and Libya had crucial impacts on the traditional media in Turkey. Since they preferred following international media to sending reporters to the area, they fluctuated by the contradictional news coming from their news sources. Because of lack of experts on related areas, Turkish media's traditional method which is "search for the cofirmed news" did not work, so they preferred ignoring improvements and passing by very short news and subtitles. In Egypt and Libya Kaddafi and Mubarek governments blocked accessing the internet, so, even the main global news agents like CNN or BBC had difficullties in disseminating news. However, videos and pictures taken by mobile phones, networks on Facebook and Twitter, alternative ways tried by activists had crucial roles in terms of news dissemination and public movements.

In this process, traditional media's news channels which are devoid of experts have chosen the simplest way by analysing relations between public movements and social media. Some analysers pointed that how social media got powered so that they could even correct undemocratic governments. "Social media revolutions", "Facebook and Twitter overthrow dictators" were some of the titles. In terms of traditional media, El-Cezire became the most successful media agent. By sending reporters to the key points in all Arabian capitals, disseminating news and pictures despite the censorship on the internet but most importantly by its broadcasts on social medias and its alternative internet connections, it became one of the good examples of traditional media. (Polat; 2011:31)

Social Media and Global Society

Information posted to the Internet is potentially visible to all. For most people, such universal broadcast of information has no parallel offline. In other words, offline personal information is seldom communicated to a context anywhere near as broad as the entire Internet. As social networking sites continue to grow and increasingly integrate with the rest of the Internet, they should be expected to inherit some of these issues. At the same time, the contextual situation for social networking is made both more complex and more difficult by the import of the offline concept of friend. Information flows on social networking sites are mediated not just by the global nature of Internet communication, but by the ways that those sites and their users interpret the meaning of online friendship and the social norms that go with it.

According to Facebook's statistics, more than 850 million photos and more than eight million videos are uploaded each month. Also, more than one billion content pieces (web links, news stories, blog posts, notes, photos, etc.) are shared each week. Given the widespread use and sharing of personal information deemed to be accurate and up-to-date, important privacy threats can derive from interactions on Facebook, the main one being the risk of "de-contextualization" of the information being provided by the participants. According to Dumortier, this "de-contextualization" threat is due to three major characteristics of Facebook: (1) the simplification of social relations, (2) the large dissemination of information and (3) the network globalization and normalization effects of Facebook. The risk of "de-contextualization" not only threatens the right to data protection, i.e. the right to control the informational identity a Human being projects in a certain context. More fundamentally it threatens the right to privacy as a Human right: the right of the Human being to be a multiple and relational self without unjustified discrimination. (Dumortier; 2010:120)

Social media and also the term social software characterise infrastructures, platforms and applications that enable users to communicate, collaborate and coordinate themselves via networks, to establish and maintain relationships and thus in some way map social aspects of real life to an online environment. Schmidt defines social software as web-based applications that support management of information, relationships and representation of one's self to (a part of) the public in hypertextual and social networks. Therefore three primary functions of social software can be identified (Pekárek& Pötzsch;2009:82-83) and are indicated in Fig. 1:

& Information Management: finding, evaluating and administration of information

& Self Management: present aspects of yourself on the Internet

& Relationship Management: represent and maintain contacts to others via Internet



A comparison of privacy issues in collaborative workspaces and social networks
Fig.1: Functional triangle of social software according to (Richter& Koch 2007)

In enabling major shifts in where value is produced in human society, we will not be throwing away the advantages and legacies of modern civilization. Instead, we will be leveraging them to support new forms of value, allowing mass production and mass culture to benefit us when and where it pleases us, but being able to produce more value independent of the highly centralized distribution and control mechanisms of traditional civilization. The culture of artifcial scarcity, encouraged by highly centralized publishing and marketing mechanisms, w ill give way through social media to a culture more focused on identifying and exploiting the natural abundance of human insight and innovation rapidly and efficiently, enabling more people to collaborate on projects large and small that respond to the threats and opportunities in a changing world more effectively. (Blossom; 2009:330)

Conclusion

It is an indubitable fact that the structure of this new media is very efficient and penetrant. At the same time, its dynamic structure is ready to break the ground rules of the system. There is no editor other than the author himself/herself and no cencorship. It takes its impulse from the base. It is a phenomenon that challenges to the dominant media concept and traditional system.

Developing new media have changed communication forms of people, companies, groups and as well as activist groups. This situation has brought about two new phenomena namely " digital activism" and " civic journalism" Internet has started to take its crucial role in activist movements all but our social and economic lives. New kinds of media have important roles in dissemination and sharing of information. So called social media brings together people as well as organized communities. They link social movements together, accelerate their operations and become medium of publication.

Social media has reshaped the way in which people interact with each other. The rapid development of participatory web and social networking sites like Facebook, Twitter and other social media brings many opportunities about audio-visual communication and news feed. And finally we can say that the social media effected traditional media and inter personal communication and this situation always will be effected on global world.

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SECTION TWO: SELF DISCLOSURE.

Discourse and communication about self, local culture, region, nation.

Making Up The Self Image Or Presenting Privacy In The Net

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Abstract. *Technology and the new designs force people to play a new game of socialization called the "New Media" or "Social Media". In such a "gaming" atmosphere, everyone is as free as a butterfly to show the wings in different shapes and colours. The current tendency is not only to follow the others in the media but also to "Become" somebody to be followed as well. The new interactive styles make it possible to reach everyone in the world with a distance of a button. In this respect, there seems to be no way to have excuses or blindness to free yourselves from the others. The others are all there, to make friendsihps, collaborations, to enjoy or enrich yourselves. The previous years were full of research to find out how much the individuals care about their "image" in the net. Nowadays, we know that all and all the media and specifically the "social media" has an impact on the society and the individuals. With the power of setting the agenda and cultivating the seeds of the concepts, the media has a manipulative function not only in Turkey but also all over the world. This paper is an attempt to provide a glimps of the mass media coverage of the "individual" and aims to match the individual portrayals represented by the net.*

Introductıon

Web 1.0 was an introduction to mass media of the 20th century. But in Web 2.0 human met a new dimension of the 21st century. It was a development turning the web into a social milieu, hence into a media since an important part of the content is generated by users. Web 2.0 allows users to share immediately their self-image with some opportunities like addressing to a wider audience or showing reaction to it.

Self-Dısclosure

Self-disclosure is seen as a useful strategy for sharing information with others. By sharing information, we become more intimate with other people and our interpersonal relationship is strengthened. Self-disclosure is not simply providing information to another person. Instead, scholars define self-disclosure as sharing information with others that they would not normally know or

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discover. Self-disclosure involves risk and vulnerabilityon the part of the person sharing the information.

A useful way of viewing self-disclosure is the Johari window(Luft, 1969). The Johari window is a way of showing how much information you know about yourself and how much others know about you. The window contains four panes, illustrated as Open Pane in which the info is known to self and others, Blind Pane, in which one is blind to self that is seen by others, Hidden Pane is open to self but hidden from others and the Unknown Pane is unknown to self and others.

The Open Pane includes information such as hair color, occupation, and physical appearance. The Blind Pane includes information that others can see in you, but you cannot see in your self. You might think you are poor leader, but others think you exhibit strong leadership skills. The Hidden Pane contains information you wish to keep private, such as dreams or ambitions. TheUnknown Pane includes everything that you and others do not know about yourself. You may have hidden talents, for example, that you have not explored. Through self-disclosure, we open and close panes so that we may become more intimate with others.

Self-disclosure performs several functions. It is a way of gaining information about another person. We want to be able to predict the thoughts and actions of people we know. Self-disclosure is one way to learn about how another person thinks and feels. Once one person engages in self-disclosure, it is implied that the other person will also disclose personal information. This is known as the norm of reciprocity. Mutual disclosure deepens trust in the relationships and helps both people understand each other more. You also come to feel better about yourself and your relationship when the other person accepts what you tell them.

Impression Management

Strategic interpersonal behavior to shape or influence impressions formed by an audience is not a new field; he was however known in his field to have some unjustified theories about the nuclear family, it has a rich history. Plato spoke of the 'stage of human life' and Shakespeare crafted the famous sentence "All the world is a stage, and all the men and women merely players". In the 20th century, Erving Goffman also followed a dramaturgical analogy in his seminal book The Presentation of Self in Everyday Life, in which he said, "All the world is not, of course, a stage, but the crucial ways in which it isn't are not easy to specify."

Goffman presented impression management dramaturgically, explaining the motivations behind complex human performances within a social setting based on a play metaphor. (Dillard, 2000) Goffman's work incorporates aspects of a symbolic interactionist perspective, (Schlenker, 34) emphasizing a qualitative analysis of the interactive nature of the communication process. The actor, shaped by the environment and target audience, sees interaction as a

performance. The objective of the performance is to provide the audience with an impression consistent with the desired goals of the actor. Thus, impression management is also highly dependent on the situation.(Goffman, 2006, 40) In addition to these goals, individuals differ in responses from the interactional environment, some may be irresponsive to audience's reactions while others actively respond to audience reactions in order to elicit positive results. These differences in response towards the environment and target audience are called self-monitoring. Another factor in impression management is self-verification, the act of conforming the audience to the person's self-concept. The audience can be real or imaginary. IM style norms, part of the mental programming received through socialization, are so fundamental that we usually do not notice our expectations of them. While an actor (speaker) tries to project a desired image, an audience (listener) might attribute a resonant or discordant image. An example is provided by situations in which embarrassment occurs and threatens the image of a participant.(Goffman, 1956) The medium of communication influences the actions taken in impression management.

Self-efficacy can differ according to the fact whether the trial to convince somebody is made through face-to-face-interaction or by means of an e-mail. Communication via devices like telephone, e-mail or chat is governed by technical restrictions, so that the way people express personal features etc. can be changed. This often shows how far people will go.

Online Identity Management

Online identity management (OIM) also known as online image management or online personal branding or personal reputation management (PRM) is a set of methods for generating a distinguished Web presence of a person on the Internet. That presence could be reflected in any kind of content that refers to the person, including news, participation in blogs and forums, personal web sites (Marcus, Machilek & Schütz 2006), social media presence, pictures, video, etc. Online identity management also refers to identity exposure and identity disclosure, and has particularly developed in the management on online identity in social network services or online dating services. One aspect of the online identity management process has to do with improving the quantity and quality of traffic to sites that have content related to a person. In that aspect, OIM is a part of another discipline called search engine optimization with the difference that the only keyword is the person's name, and the optimization object is not necessary a single web site; it can consider a set of completely different sites that contain positive online references. The objective in this case is to get high rankings for as many sites as possible when someone search for a person's name. If the search engine used is Google, this action is called 'to google someone'. Another aspect has to do with impression management, i.e. "the process through which people try to control the impressions other people form of them". One of the objective is in particular to increase the online reputation of the person. Online identity management often involves participation in social media sites like Facebook,

LinkedIn, Flickr, YouTube, Twitter, Twitxr, Last.fm, Myspace, Orkut and other online communities and community websites, and is related to blogging, blog social networks like MyBlogLog and blog search engines like Technorati. But it can also consist in more questionable practices. Hence in the case of social network services users have the possibility to buy 'friends' so to increase their visibility.

'On The Internet, Nobody Knows You're A Dog'

"On the Internet, nobody knows you're a dog" is an adage which began as the caption of a cartoon by Peter Steiner. The cartoon features two dogs: one sitting on a chair in front of a computer, speaking the caption to a second dog sitting on the floor. The cartoon symbolizes an understanding of the Internet that stresses the ability of users to send and receive messages in general anonymity.

A study by Morahan-Martin and Schumacher (2000) on compulsive or problematic Internet use discusses this phenomenon, suggesting the ability to self-represent from behind the computer screen may be part of the compulsion to go online. The phrase can be taken to mean that cyberspace is a liberator because gender, race, age, looks, or even 'dogness' are potentially absent or alternatively fabricated or exaggerated with unchecked creative license for a multitude of purposes both legal and illegal. The phrase also suggests the ability to change identity and represent oneself as a different gender, age, race, etc. On another level, the freedom of the dog is the freedom to 'pass' as part of a privileged group; i.e. human computer users with access to the Internet. In 2007, the cartoon was used to illustrate how the 17-year-old founder of a website could be mistaken for a seasoned Internet professional. There may also be relevance to the possibility of using the internet for pedophilia.

Internet Privacy

Internet privacy involves the desire or mandate of personal privacy concerning transactions or transmission of data via the Internet. It also involves the exercise of control over the type and amount of information revealed about a person on the Internet and who may access said information.

Internet privacy forms a subset of computer privacy. A number of experts within the field of Internet security and privacy believe that privacy doesn't exist; "Privacy is dead – get over it" This should be more encouraged according to Steve Rambam(2010), private investigator specializing in Internet privacy cases. In fact, it has been suggested that the "appeal of online services is to broadcast personal information on purpose."(Pogue, 2011) On the other hand, in his essay The Value of Privacy, security expert Bruce Schneier says, "Privacy protects us from abuses by those in power, even if we're doing nothing wrong at the time of surveillance."

Contextual Integrity

The theory of contextual integrity, which was developed by Helen Nissenbaum of New York University acknowledges that people do not require complete privacy. They will happily share information with others as long as certain social norms are met. Only when these norms are contravened—for example, when your psychiatrist tells the personnel department all about your consultation—has your privacy been invaded. The team think contextual integrity can be used to express the conventions and laws surrounding privacy in the formal vernacular of a computer language. ('The Logic', 2007) Contextual integrity, relies on four classes of variable. These are the context of a flow of information, the capacities in which the individuals sending and receiving the information are acting, the types of information involved, and what she calls the "principle of transmission". It is the fourth of these variables that describes the basis on which information flows. Someone might, for example, receive information under the terms of a commercial exchange, or because he deserves it, or because someone chose to share it with him, or because it came to him as a legal right, or because he promised to keep it secret. These are all examples of transmission principles.

While the promise of the Web as a public space and a public good continues to galvanize general, political, and commercial support, many observers and scholars have cautioned that the goods are not guaranteed. The benefits of the vast electronic landscape, the billions of gigabytes of information, and the participation of millions of people around the world, depend on a number of contingencies. Issuing one such caution, Lewis Branscomb (1996) calls for political effort to protect public interests against encroaching commercial interests. He worries about the enormous amount of money "invested in the new business combinations to exploit this consumer information market; the dollars completely swamp the modest investments being made in bringing public services to citizens and public institutions," (p.27) Branscomb, Lewis. (1996). Balancing the commercial and public-interest visions. In Public Access to the Internet, eds. Brian Kahin and James Keller. Cambridge, MA: MIT Press.Dillard, Courtney et al. (2000), Impression Management and the use of procedures at the Ritz-Carlton: Moral standards and dramaturgical discipline, Communication Studies, 51. Goffman, Erving (1959). The Presentation of Self in Everyday Life. New York: Doubleday. Goffman, Erving (1956). "Embarrassment and Social Interaction". The American Journal of Sociology 62 (3): 264–71.

Conclusıon

With the help of the internet technology and the new dimentions of 21st century, it's important to visualize yourself and establish, re-establish your identity. According to Eco and Barthes, everything is a text. In this respect, we could claim that all individuals are texts; texts, having different variations, stylistic differences using similar codes and symbols.

Each text requires a different level of analysis regarding structural, cultural or interpersonal settings. It is possible to find a different unity in each text. Yet, all these texts have something in common. The individual as a text, stands still in the middle of the society. They also stand at a certain point of the society, distinguishing one from another, having similarities and differences.

These texts have something common with each other, yet, they are also very different from one another. In this respect, each text is an unfinished one having the possibilities of adding more and more elements or new structures. The things added to the text could represent its own structure or these new additions could be the reflections or imitations of the others. In some cases, the text gets richer by the citations or references to the other texts. These intertexual elements make it harder to understand or interpret the text yet add a new perspective to it. It is this meeting with the other that makes the text more valuable and dignified. The texts frequently encounter with another. Being an open text, all the texts are influenced by the other texts thus either they are enriched or restructured through the reregulations of what they already have and the new information they get. There is a continuous relationship between the self and the other. The reshaped, restructured self has a continuous interaction with the other for future encounters.

As it is been stated in the book, "The Paradoxes of Modernity", Durkheim claims that human being is a social identity. To live together means that the individual needs to be under an umbrella of a greater shelter. In other words, after being under that shelter, the presence of the collective conscioussenss is felt rather deeply. The collective consciousness is there before anything and it stays after the individual fades away. The individual gains his/her identity through it.

The multiple society or network society is a form of society increasingly organizing its relationships with and within electronically processed information networks, gradually replacing or complementing the "old" social networks of personal face-to-face communication. We are connected to a network, a complex technological system. The chaos-theory is transferred into reality with the colonisation of the individual in and by the network-society. The system is incorporated in ourselves as a virtual world and we are the battery of the system. We feel free, but we are de-individuated, driven out of ourselves. People hate to be alone. Social alienation becomes a problem, as more people do not talk to or care about each other and lead lonely lives. To get rid of such deep alienation, individuals need to feel that they exist and belong to a value system, society or group.

Lutz and partners studied the balance between European and national identity. In fifteen countries on average 52% of 15 to 25 year-olds said they had a multiple identity, of their own country and of being a European. In the UK this was 40%, in France 68% and in the Netherlands 59%. The proportion is rising: by 2030 226 million will have a multiple identity, up from 177 million in 2004 (Lutz, 2007). In the last words, we may continue to ask questions, such as "Can I

create myself in a better way? Will others accept me? In that group, what identity should I have?" These will be questions of millions of young people."**References:**

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Border Crossings: Young Peoples' Identities in a Time of Change

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1: The Baltic States and Turkey

This paper describes the early stage of a small-scale qualitative investigation into how young people of secondary school age are constructing their personal identities and becoming aware of their actual or potential European citizenship. The study focuses on two groups of countries: the three European Union candidate states of Turkey, Croatia and FYR of Macedonia, and nine of the countries that have fairly recently joined the Union: Estonia, Latvia, Lithuania, Hungary, Czech Rep, Slovakia, Poland, Romania and Bulgaria.

Social identities are increasingly recognised as being both multiple and constructed contingently within a context that includes the idea of Europe. Young people are developing identities that may include a range of intersecting dimensions, including gender, age, region and European. It appears that a growing number of young people in parts of the European Union are acknowledging an at least partial sense of European identity alongside their national identity: the degree to which this is acknowledged varies by nationality, gender and social class, as well as by age.

The study will eventually cover some thirty to thirty five different locations across these countries. In each of these, two or three schools with different social mixes are selected (about 80 schools), and in each school focus groups are conducted with two groups of pupils – about five or six 12-13 year olds, and a similar group of 15 to 16 year olds. This will eventually be about 750 young people. Despite this number, it should be emphasised that this is not attempting a representative sample, but to identify the diversity of views expressed. The study is not concerned with legal nationality or status, but young people whose home is now in the country (so if there are significant minorities or migrants, these are included). The project also includes a few teachers in each school.

I carry out focus group discussions with each group. This involves getting the young people to discuss issues between them, rather than responding to questions as individuals. This should move towards identifying the discourses they use in talking about issues of culture, belonging and identity, rather than

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their simply response to an outsider's interrogation. The object is to identify their constructions, rather than have them respond to my constructions. I have obtained informed consent from the pupils, and in the case of those under 16, also from their parents. All quotations have been made anonymous.

I set out a small number of very general topics – how they define themselves, how they think this compares to other people in the country, and in how they think their views differ from those of their parents. If it has not been raised, I also ask them about the impact of being European, and what 'being a European' might mean. I generally conduct the session in their own language, and then immediately afterwards go through the recording with a colleague, recording a translation of the session. These I transcribe, and then use a free-coding system to identify themes, as the basis for analysis. Language is an issue: many of the words we use in these areas do not translate completely, or have shades of meaning that vary from country to country. I hope to address this in my discussions with colleagues, so that these can begin to be identified. Some of the older young people have sufficient skills and confidence to talk with me in English for most of the time, but I always work alongside someone who will help interpret more complex ideas and thoughts.

The particular approach of this project is that there is a sole researcher. This gives me a complete overview of the research process and the data, and also means that there is only one subjectivity interpreting the data and its meanings. I do not believe that objectivity is possible or meaningful in research of this nature, so by ensuring that all the data is collected and processed by a single pair of eyes (and a single pair of ears) means that it is all subject to the same degree of observer interpretation. I accept that positivists may see this as a weakness – but I see it as a strength.

Work so far

Though I've described this as a small project, it's big for a single researcher. I plan the fieldwork to stretch over some 30 months – so far I have done less that a third. I have conducted a pilot study in a town in north east Poland, and then accomplished most of what I intend to do in the three Baltic states. I have done about 60% of what I intend to do in Turkey. So I am reporting here on my responses from about 200 individual young people, interviewed in 32 different groups.

Overall impressions

A significant first impression has been how articulate and thoughtful nearly all the young people have been. They have, after some initial hesitations, generally become involved in serious debate, setting out ideas that reflect interest and reflection of these ideas. Many teachers have seemed surprised at this – and it is a second point that when I have afterwards asked the groups if they discuss these issues with their teachers, they nearly always say they have not. So perhaps it should not be unexpected that teachers are unaware of their views, and are

indeed sometimes surprised that they have views. Many children also say that they rarely discuss these issues with their parents. It seems to me to be a missed opportunity that young people are not given proper opportunity and platforms to talk with adults about some of these important topics. It also became apparent to me that many young people have become inducted in their school into a question and answer process that assumes that questions are to test the knowledge of the person being questioned, not attempts to elicit their opinions, experiences and views. I was struck that many of these young people seemed grateful for an opportunity to give and talk about their values, and to simply listened to.

Turkey

I begin with some observations about the Turkish pupils, although I have not yet collected all my data there. The Turkish data demonstrates how diverse young people's views can be, and I describe how the views in my three Turkish locations differed from each other.

The first location is a small provincial town, with a strong military history – the area is dotted with many large memorials and military cemeteries. This was reflected in the somewhat nationalist senses of Turkish identity that several expressed:

> There are a lot of historical victories of the Turkish people, and they are known world-wide. And because of that, I always feel honoured to be a Turkish person. Adnan A (♂12¼).
>
> The Turkish man is the person who can sacrifice their life for their country, and the woman is the supporter of her man. Kaan U (♂, 13¾)

Change – particularly the possibility of joining the European Union, was a potential threat to cultural and national hegemony:

> Being a member of the European Union would create cultural damage to the Turkish identity. I think the European identity will force people to forget their Ottoman history and background. Bugra U (♂ 14)
>
> We are losing our old pure Turkish. ….we get influenced by the others, we can say that we have different identities now …I think it's completely about cultural imperialism …in order to make us weak, the strong ones attack our culture and language so that they can break our unity. Adnan A (♂, 12¼)

In contrast to this, the second location was in a larger university city: some of the young people here were critical of what they saw as an oppressive culture and society, that was in their view too closely linked to religion.

> We cannot declare our opinion in society very freely. People seem like sheep – they move together, and we all follow the flock. This is common throughout society today. Agah G (17½ ♂)
>
> Our culture has got so attached to religion. 'Oh, she's a Turk, she's a Muslim'. Irem O (♂ 16¾)

In Istanbul I was able talk with slightly older young people, of working-class Kurdish, Alevi and Turkish backgrounds, in the suburbs/*banlieu* of Istanbul. They were school failures, now participating in cooperative basic education activities. They showed sophisticated ways of dealing with 'identity' issues.

> My family describe themselves as Kurdish and *Şafi* as a branch of religion … I don't try and separate these identities from others, and I'm not saying *Suni* are different, I don't describe people this way. I think it's enough to be human. Muharrem I (19♂)
>
> I think it would not be true to describe myself with only one word. What can I say? Should I say I am Turk, Kurdish, or should I say I am Alevi, or should I say I am this or that? I think it's not true to say about myself that I am only one thing. And about my differences? I think everyone has differences and similarities … and everyone has some things which they think are top of the list, that they are working for, even fighting for. Of course, I have something like that, but I don't believe that I need to describe myself with only one thing. Vasif G (17¼ ♂)

They had very mixed views on Europe, as the following lively (but good-tempered) discussion demonstrates.

> [on joining the EU] There are … advantages and disadvantages. … you will miss your country if you are in Europe. The advantages, the education, the health system -there's an advantage for everything in Europe, if you're from Turkey. Aslihan T (♂ 18, Kurdish Alevi)
>
> I think so, I think Europe is somewhere very advantageous, especially in the education system. They have a very good education system – everyone can go to school ….. Yasin K (♂ 18, Kurdish Alevi)
>
> Well, I don't think so. If you go to Paris … you can see chaos [and] … conflict, because there is … inequality … Sinan T (♂ 18, Kurdish Alevi)
>
> But I think the Human Rights are more important in Europe. They have a better education system … it's for free! In Germany anyone can go to university. Sevda K (♂ 18, Kurdish Alevi)
>
> Comparing European and Turkish cultures, I think that the Turkish people are more active in terms of showing their anger against inequality … there is no solidarity in Europe. Sinan T (♂ 18, Kurdish Alevi)
>
> But I think Turkey is not very innocent in these things. Because people act badly to each other in Turkey. Turkish to Turkish, Muslim to Muslim. Aslihan T (♂ 18, Kurdish Alevi)

The Baltic countries

There were similarities and differences between the views of the young people in the Baltic states. What they have in common is that they are the first generation of young people born into these three independent states since 1940. Their parents were socialised within the Soviet Union – and these parents may be Estonian, Latvian, Lithuanian – but also Russian, Belorussian, Polish, Ukrainian, Tartar, or any combination of these. All three countries have substantial

minorities with a unique status. Not all the minorities have applied for, or have not been granted, citizenship of the newly-revived states, and there are various tensions around the roles adults played, or were presumed to have played, in the times up to 1989. This pie chart of the population of Latvia in 2009 shows some of the issues: some 'Russians' have acquired citizenship, some have not.



The Latvian population has 60% of Latvian ethnicity, the Estonian some 69%, and the Lithuanian 83%. Non-citizens may have very little use of the local Baltic language; many more continue to speak Russian at home, and there are in all three countries schools in which the principal medium of instruction is Russian. Of the twelve schools I visited, three were Russian language schools, and in several of the other schools I included in the groups pupils of Russian and other origin, or part-origin.

So in the Baltic states we have newly-revived national feelings of independence, coupled with many residents who originated from a state that had, from their perspective (and that of the ECHR and the EU), invaded and occupied their country. What do young people take of this history in constructing their and their fellow-students' identities?

The following part of the paper divides the Baltic responses into country-based sections, but many of the findings were very similar for all three countries. These observations are given with evidence from a particular country, but very often similar evidence could have been found in the other two countries.

Lithuania

The young people I spoke with – of all ethic backgrounds - nearly all showed a sense of pride in their Lithuanian identity.

> I'm proud of being Lithuanian and everybody [here is] I think. [It is] surprising that we survived for a long time, and we were a small nation, and we have our own language, our own traditions and it's amazing to be in the Europe, and to be so small a nation. (Skaiste P, ♂ 15¼)

But many young people also expressed a sense of change in the meaning of being Lithuanian. They were, they though, less patriotic than their parents, and globalisation and EU membership were changing aspects of the culture.

> When we were trying to get our freedom and independence, and there was more fighting for our freedom, we talked about it more - now we are talking less and less about our citizenship. (Vaiva S, ♀ 17)
>
> My parents are more patriotic than I am. I am more a person of the world. (Laura A,♀ 16¾)
>
> other cultures are coming to Lithuania and … our cultures and traditions are getting a little less important to people. (Edgaras F, ♂ 15½)

Some though that Lithuanians had a negative image in Europe, and that many people did not know where the country was.

> If other countries hear anything about Lithuania, they hear bad things, not good ones. (Migle A, ♀ 15 ¾)
>
> Other countries really don't know where Lithuania is. (Grinvydas A, ♂ 15¼)

There were also widespread fears about the decline in population, from both a falling birthrate and from emigration. This was also true in the other Baltic countries.

Many young people I spoke with who were of Russian origin asserted with various degrees of strength that they regarded themselves as Lithuanian.

> Well, I wouldn't identify myself as a 100% Lithuanian, because I'm not. Only one-fifth of my blood is Lithuanian. The other parts are from Poland, Russia, Ukraine and even Georgia. So I couldn't say that I'm absolutely Lithuanian. But, because I'm living here, and I'm feeling a little patriotic, I think I could identify myself as a Lithuanian. (Tadas K, ♂ 16)
>
> I can describe myself at 100% Lithuanian, because half of my blood is from Russia …. my dad is from Russia, and .. my mother is Lithuanian and I was born here … so that I can say that I'm Lithuanian, for sure. I think my parents think of themselves as Lithuanian, because they lived here when the whole thing … when the soldiers tried to take the TV tower. [Some others] are not so tolerant - they still remember … and have bad memories and reactions to other nationalities. (Edgaras F, ♂ 15½)

The evidence I had was that many young ethnic Lithuanians largely accepted this.

> I think Russians are different, like the Lithuanians. There are some friendly Russian people, there are some unfriendly. We've just had [a bad] opinion from the old times, when they were trying to occupy our country – so we still think that they are unfriendly, though it was a long time ago. (Valentina N, ♀ 11¾)

But there were more critical views, and some resented the (relatively small) number of ethnic Russians who had made no attempt to learn the Lithuanian language.

> I think that the differences between Russians and Lithuanian are traditions, manners, culture, citizenship. A lot of Russian people are very *svetingas* [hospitable]. But there are some of them who are really *grubus* [crude] and *įžūlus* [abrasive]. You cant expect anything good from them! (Jovita B, ♁ 15½)

Membership of the EU was regarded positively, and many particularly noted the lack of travel restrictions, giving them new opportunities, not just for work, but also for travel and study.

> There is no big difference - It's great – I am not only a Lithuanian, but I am also a European. It's great! (Ausra K, ♁ 15¼)
>
> Geographically, we are in Europe, so naturally we feel European, because we are part of it. Also … the euro, and the freedom to move from one country to another. We don't feel patriotic, because we emigrate to other countries. (Vaiva S, ♁ 17)

Latvia

Many young Latvians also expressed the view that Latvian culture was as some risk, and that depopulation from emigration was a threat. Many also expressed some determination in doing something about this.

> I would like to work more somewhere abroad - to find a good job here is not that easy. Besides, there are more opportunities to get education there, abroad. Ansataija Z (♁ 13 ½)
>
> We have to try to save Latvian traditions, we have to speak Latvian, and we have to make the population grow – get more babies born. … My dad has got a different view – I am a patriotic Latvian, but he doesn't feel the same way. (Zanete D, ♁ 13¼)
>
> We are the next generation – if we all go away, then who will stay – we are responsible for our future. (Uldis F, ♂ 17)
>
> Estonia needs us more than other countries. (Kaspar R, ♂ 16)

Latvia, like Lithuania, was small country in a state of flux.

> We are like a little island, somewhere in the ocean, moving to the land, closer and closer every year. The next generation will be more open minded and active. (Monta A, ♁ 15½)

A group of ethnic Latvian pupils discussed what determined nationality, and appeared to conclude that it was cultural, rather than simply by descent: "It's not the blood that makes your nationality" (Nellija G, ♁ 14¾); "it's more what's in your head" (Monta A, ♁15 ½), "and what you see every day - if you are Russian, but you live in Latvia, you don't know how the Russians live in Russia, so – so you become Latvian" (Agnese K, ♁ 16).

I spoke with some Russian ethnic-origin young people whose personal accounts showed this ability to have a multiple sense of nationality. They were clearly accepted and liked by their Lithuanian classmates.

> I am Russian – I am born in Latvia, and I feel like a Latvian. I speak pretty good Latvian, my friends are Latvian, and my dad is Latvian. I don't feel I am Russian. (Matiss K, ♂ 13¼)
>
> I'm not a total Latvian, I'm only partial. On my mother's side, everyone was Latvian, but on my father's side there is a very mixed line: there are Russian, Belorussians, even from Poland descent. I kind of respect both – I am a patriot of more countries than just one. (Reines F, ♂ 17¾)

But I also spoke to other Russian-origin young people – in the Russian medium schools – who felt more confused and rootless about their national identity.

> I feel neither Russian or Latvian, I feel like neither, like a nobody. (Valentina B, ♁ 13¼)
>
> I am neither Russian nor Latvian. With my soul I am here in Latvia, but at the same time I like Russian culture and Cossack culture very much. I respect the Latvian culture. (Ansataija Z, ♁ 13½)
>
> I feel myself Russian. I live in Latvia. And I feel completely Russian. (Darja S, ♁ 13)

It should also be pointed out that many of these young people were not, by descent, anything like 'pure' Russian, but very often had very mixed genealogies.

> I am Russian, because I know that my ancestors were Russian, and I know that they came to Latvia only a few generations ago. … I think that I show signs of other cultures … speaking about bloodline. I am not purely Russian. I have Polish and Tartar ancestry. So I also show signs of these cultures. Besides, I am also a Muslim … On my mother's side, they are all of Tartar ancestry, and they don't really feel they are Russians – they tried to follow their traditions. But since we came here to Latvia it is now harder, and to simplify it all – we consider ourselves part of Russian culture. Besides, my mother is not very devoted to her Tartar ancestry, she is more in her Russian ancestry which came from her father. And recently my mother has re-awakened her patriotism in Latvia – in recent times she is very respectful of Latvia. My father, he is Polish, but as I said, well, to simplify it all, we all consider ourselves Russians. (Dmitrij P, ♂ 16½)

Many young people like Dmitrij – with Latvian passports, but not Latvian nationality, felt under threat and oppressed by the Latvian state, and were identifying themselves as Russian almost as a 'flag of convenience', as a label that identifies them as being the other.

Engagement in different cultural activities and traditions also helped define national identity. Two Russian-origin pupils in the same town gave differing accounts: "we celebrate Russian holidays, Russian traditions, and that's why I feel myself as

Russian" (Marina M, ♁ 12¾), and "we've lived in Latvia for so long we have taken up Latvian traditions – nearly all Russian people who live here celebrate Leiga … so sometimes I feel myself to be Latvian" (Anton Z, (♂ 15).

Many young people of both Russian and Estonian ethnicity strongly expressed their disillusionment with the political process. "Politicians … are fighting for heir own share, for their pockets", said (Agnese S, ♁ 14½, Latvian). Some Russian-origin young people complained "Latvia doesn't have a future, - our industry is destroyed" (Marina M, ♁ 12¾), and that "Latvia [has] destroyed its industry …and doesn't construct anything" (Mikhail A, ♂ 11½). A sense of powerlessness was apparent: "we cannot change what is happening: We cannot change the future of Latvia" (Klinta C, ♁ 15, Russian).

Estonia

I began with military cemeteries in Turkey, and end with one in Tallinn. On my way to the airport home I was taken to visit the bronze memorial to the Russian – the Soviet – war dead, the bronze soldier who was moved in 2007 from the city centre to the suburban Cemetery of the Estonian Defence Forces. The move provoked violent reactions by some the Russian speakers, and adult native Estonians refer to this as *Pronksiöö* 'Bronze Night', what I take to be an attempt to link it to the *Kristallnacht* of 1938.

A substantial number of the ethnic Estonian young people I spoke with had some reservations about Russians in Estonia, expressed with various degrees of caution.

> They have this kind of temperament. It's already in their blood. They are very brave and courageous, and they can't do anything about it. (Merilin T, ♁ 12½)
>
> They are arrogant. (Daniel V, ♂ 12¼)
>
> Most do learn the language, and they live here as Estonians: they don't think of themselves as Russians. But of course, there are others. (Jaagkup K, ♂ 16½)
>
> I think we are pretty special. We are calmer than other nations. I know Russians, for example, are passionate … Imre T, ♂ 15¾)

Some ethnic Russians in a Russian-medium school felt slighted by these attitudes.

> Sometimes I want to talk with Estonian boys and girls, but they just look at me like I'm not a normal girl, and don't want to speak with me. Some people want to talk with me – but some don't because I'm Russian. (Dina B, ♁ 14¾)

Some of these Russian-origin young people felt ambivalent about their national identities, while others were more assured, or had developed strategies and multiple identities that enabled them to cope.

> I feel like I am a Russian in Estonia. (Dina B, ♁ 14¾)

> I always say that I was born in Estonia, and I am Estonian – I am Russian, yes, but I feel that totally I am Estonian – I just speak Russian and Estonian, but Estonian's not my best language … (Liisu L, ♁ 14¾)

> I feel that we're Europeans, who are Russians, who can speak Russian and Estonian. (Maarika L, ♁ 14¼)
>
> I don't think I'm a real Estonian, but I have an Estonian passport. Yes, I was born in Estonia, but my parents are Russian, and my grandfather and grandmother are Russian too. So I think that I'm Russian, even if I go to England, for example, or Germany, I will be Russian. Bogdan H (♂ 16¾)

As in Latvia, the term 'Russian' is sometimes used as a convenience, and contingently.

> I was in Croatia, and someone asked me where I was from – and I said in Estonia, and I saw from their eyes 'Where is that?' So it's quite easy to say that you are from Russia, and they will understand quicker and there'll be no problems with explanations. So I say I'm from Russia to avoid geographical explanations that 'Estonian is situated west of Russia …' (Zhenya K, ♁ 16¾)

One young 'Russian-origin' young woman is worth quoting at length, to illustrate both the complexity of hers situation, and her ability to manage it with both humour and determination.

> In my opinion nationality is not an important thing, because people move every day. For example, my grandparents lived in the Ukraine and in Russia, and the previous generation lived in Poland, and I don't know where my ancient [ancestors] lived. Now I'm living in Estonia for all of my life, and my mother and father live here – but maybe sometime I will leave this country, and my children will live in another country – and what will they say they are? Estonian? or Russian? or French? I don't know! ….
>
> I think I'm European. Because I'm from Estonia and it's Europe, and my grand-generations were from Russia and Ukraine, and it is also Europe – and I have a Europe passport – it's not Estonian. There was some point [date] when it was given in Estonia, but actually every person in Europe has the same passport.
>
> My father was born in Russia, and when he was only a year old his mother moved to Estonia. My mother's parents lived in Ukraine for 20 years, and they were born there – but my mother was born in Estonia and I was born in Estonia. But … my father says that he is Russian - he has an Estonian passport, but he says he's Russian. My mother doesn't have an Estonian passport – she says she's Ukrainian. I have Russian blood and Ukrainian blood and I was born in Estonia, so this generations that lived abroad isn't further from me. I can't say that I am only

> Ukrainian, or I am only Estonian, or I am only Russian. So I am not so sure like them. So it's different.
>
> I don't see my future in this country. I won't study in Estonian Universities. My dream for a long time has been to study in England – I think it will be Scotland, or something like that. After that I won't return to Estonia. I think I will live there in England – or move somewhere – possibly places like the USA, Australia or Germany – I don't know exactly. And if I could, I would take my parents with me, because I love my family very much, and I want to live and see them every day.
>
> If they won't move - I won't live in Estonia, because my grandparents left their native country, and the grand-grand generations did the same – and maybe Estonia is just a frontier zone, a stage in our life, and maybe future generations will live in Africa, and so on – I don't know what will be the future! (Lada, ♁ 17¾)[2]

The young ethnic Estonians generally expressed a sense of national pride, though they were not in agreement about whether this was more or less than their parents' sense of patriotism.

> My parents are not as patriotic as I am. I don't know why. They are patriots, but not as much as me. (Imre T, ♂ 15¾)
>
> I think we care that we are not part of Russia any more, and we are free. Soviet times were very tough here. (Jaan K, ♂ 13¾)
>
> I think [our parents were] prouder than we are, because they have been in the Baltic Chain, and they have fought for their country. (Liisi N, ♁ 13¾)

As in both other Baltic countries, migration and depopulation are a concern, and some young people thought that people should not leave Estonia for employment.

> I think they shouldn't go – it's dangerous for the existence of Estonia. In Latvia there was a little town where many of its inhabitants left to work in Ireland – and they never returned. So the town stopped existing. (Marek Y, ♂ 16½)

European Union membership was viewed positively, as necessary to support a small state, economically and militarily.

> Many small countries have become one, and unified: they support each other within the European Union. (Marek Y, ♂ 16½)
>
> We have our ambassadors in the European Union, which means that our vote is part of these decisions, which wasn't so in the Soviet Union – they made the decisions and we had no say. So I do not see the European Union as loosing our independence – I see it as we [have] gained an ally, and a very powerful ally. And we can still make our decisions at the

[2] These are collected together from various stages over the length of the focus group, and were not a continuous statement.

country level, we just have to follow the directives at the level of the European Union. (Jaagkup K, ♂ 16½)

Not a conclusion

This has been an all too brief summary of the very diverse and thoughtful comments of two hundred young people. I shall be, in due course, providing much fuller and more elaborate findings: this has just been a first scratch at the surface of a very rich and fertile field of data.

European integration depends on the development of a shared construction of at least some elements of Europe, and this is particularly true of these particular young people. It may be a shared conception of a Europe of differences, or a conception of the Europe as seeing its fractured past as 'the other', or of an emergent shared youth culture.

Understanding how new young Europeans construct their idea of Europe, their role in it, and what it means to be European should be of value and importance to a very wide audience.

2: Central Europe: Poland, Hungary, Czech Republic and Slovakia

This paper builds on last year's account of this project. In Barcelona I described the initial findings from the Baltic states and Turkey: today I explore some of the issues raised in the Visigrad states of Poland, the Czech Republic, Slovakia and Hungary.

This is part of a small-scale qualitative investigation of how young people – about 11 to 19 years old – are constructing their personal identities and becoming aware of their actual or potential European citizenship. I focus on two groups of countries: the candidate states of Turkey, Croatia, Iceland, Montenegro and FYR of Macedonia, and ten countries that recently joined the Union: Estonia, Latvia, Lithuania, Hungary, Czech Rep, Slovakia, Poland, Cyprus, Romania and Bulgaria.

Social identities are increasingly recognised as being both multiple and constructed contingently, within a context that includes the idea of Europe. Young people are developing identities that include intersecting dimensions, including gender, age, nation and European. A growing number of young people in parts of the Union acknowledge an at least partial sense of European identity alongside their national identity.

In these four states, I visited eleven locations: in each, two or three schools with different social mixes are selected, and in each school focus groups are conducted with two small groups, one of 12-13 year olds, one of 15 to 16 year olds. This is a total of 41 focus groups, and 247 young people. Despite this number, I emphasise I am not attempting a representative sample, but to identify the diversity of views expressed. I'm not concerned with legal nationality or status, but actual residence, so were significant, minorities are included). I also talked to a few teachers in each school.

Focus group discussions are not interviews. I get the young people to discuss issues between themselves, rather than responding to questions as individuals. This helps identify the discourses they use in talking about issues of culture, belonging and identity, rather than simple response to an outsider. The object is to identify their constructions, rather than have them respond to my constructions.

I set out a small number of very general topics – how they define themselves, how they think this compares to other people in the country, and in how they think their views differ from those of their parents. If it has not been raised, I also ask them about the impact of being European, and what 'being a European' might mean. I generally work in their own language, and immediately afterwards go through the recording with a colleague. I transcribe all data, and then use a free-coding system to identify themes, as the basis for analysis. Some of the older young people have sufficient skills and confidence to talk with me in English for most of the time, but I always work alongside someone who will help interpret more complex ideas and thoughts.

The particular approach of this project is that there is a sole researcher. This gives me a complete overview of the research process and the data, and also means that there is only one subjectivity interpreting the data and its meanings. I do not believe that objectivity is possible or meaningful in research of this nature, so by ensuring that all the data is collected and processed by a single pair of eyes (and a single pair of ears) means that it is all subject to the same degree of observer interpretation. I accept that positivists may see this as a weakness – but I see it as a strength.

Overall impressions

A significant first impression has been how articulate and thoughtful nearly all the young people have been. They have, after some initial hesitations, generally become involved in serious debate, setting out ideas that reflect interest and reflection of these ideas. Many teachers have seem surprised at this – and it is a second point that when I have afterwards asked the groups if they discuss these issues with their teachers, they nearly always say they have not.

The details

I'm going to report, very briefly, on five broad areas – in each case first, generalising across the region, and secondly looking as some differences between each country.

How much do these young people identify with their country?

Symbols of national institutions, such as anthems, flags and national days are mentioned, but more frequently national political institutions are criticised as divisive, inefficient, and sometime corrupt.

National and regional cultural behaviour is a more frequent example of identity: in all countries history, food and traditional customs and festivals were mentioned.
National identity is contingent: it is expressed particularly when outside the country, during international sporting events – and, they say, in times of war and conflict – in our parents and grandparents' time, not in ours.

POLAND

Polish culture is expressed through its literature, its patriotic history of struggle.
There is a tension between insisting on the homogeneity of all Poles, and on the sense of regional variations in dialect, customs and outlook, which was also marked.
Catholicism was also mentioned by some, more often critically than positively.

CZECH

Czech culture is represented by its musicians, its beer and its sporting achievements, as well as regional festivals and cultural traditions, and also Czech history and language.
Slovakia is seen more as a sibling than as a foreign country.

SLOVAKIA

Slovak culture is preserved through language, festivals and history.
There's a particularly strong set of regional cultures, expressed through dialects, and a rural-urban divide.
The Czech Republic is seen as a foreign country that looks down on Slovakia: only the language is common.

HUNGARY

Hungarian culture was expressed through its food - *Eros Pista* (Paprika paste), beer, *Unicum* (aperitif) and the Yellow Trams. These often seemed to me media generated images. Football (especially Puskas in the 1950s) is another unifying factor for some, as are dances, festivals and games
Ultranationalists ('Greater Hungary', restoring the pre Trianon borders) can make it difficult to show patriotism.

Do they think their views are different from those of their parents and grandparents?

Most young people feel that their parents, and particularly their grandparents, lived through various forms of oppression in World War II and the period of Soviet domination, and that these experiences have made them more patriotic, prouder of their country, and more resistant to change than young people today
Older people are more insular and conservative, travelling abroad less, speaking fewer languages, and having a stronger sense of national history and identity – because of the events of WWII and the Soviet period.
But many also say that their parents have made them who they are, and formed their identity – so that they are similar to their parents in beliefs and feelings of identity.

POLAND

'God, Honour and the Fatherland' is a slogan of older people, rather than the young.

Some older people remain traumatised by WWII, fear Germans, and talk angrily about the past.

Young people see older Poles as more traditionalist Catholics, and themselves as modernists: after the Smolensk air crash 'the Affair of the Cross' in Warsaw polarised the young from the old.

CZECH

Parents and grandparents remain suspicious of Russia and its behaviour. Some are also anxious about Germany. But many of them also now talk of their varied mixed national origins: the borders are less important than they were.

SLOVAKIA

Parents and grandparents talk of the hardship and rationing they experienced in the past, and the lack of choice.

Some also think times were better then – there was less crime, more solidarity, more work opportunities: the 'socialist period' was just 'different'.

HUNGARY

Those who experienced Soviet domination in the 1950s have more bitter memories than those who can only recall the 70s and 80s. But there are also mixed views on whether the old times were better or not – there was greater security then that must be balanced against the greater freedoms of today.

Do young people identify with Europe?

European Union institutions are identified more than are European customs and practices: the Euro, the Schengen agreement, the ability to study and work across the Union are all mentioned – as are the political freedoms, similar legal rights, freedoms, peace and the democratic processes of the Union.

POLAND

Peace, democracy, economic support and NATO are European positives for Polish young people. For some, the EU threatens Polish culture and autonomy, and should be resisted.

The Union is divided into east and west: young Poles fear they are in the east, but aspire to affiliate to the lifestyle and attitudes of the west.

Europe is made up of similar people – and for some, this means people who are white, Christian, and should resist the 'Islamisation' of Europe.

CZECH

Europe brings tolerance, peace and financial support to the Czech Republic. It has helped inter-country cooperation, and spread human rights.

But for some the open borders mean the spread of crime, and of migrants.

Some see the EU as selfish, not helping poorer countries, and ignoring environmental issues.

SLOVAKIA

There appears to be less positive enthusiasm for the EU among many young Slovaks: fewer mention financial support, or political freedoms.

European culture is see as well mannered, polite, Christian and white.

There was less awareness of the Union, and of European issues, than in many other countries.

HUNGARY

Europe was sometimes contrasted with Hungary – it is seen as more open and optimistic. But there was also much stress on the values and structures of Europe, and of the benefit to Hungary.

There were also criticisms of how Europe acted to homogenise cultures, how its trade policy undermined local producers, and for other missed opportunities.

Did young people express multiple identities?

While a few young people expressed a singular national identity, the great majority were happy to express a variety of identities – national and European were most frequent, but there were also town, regional, religious and ethnic identities. Some Czechs, Slovaks and Poles also said they sometimes felt Slav.

POLAND

Regional identities were evident, but sometimes they were expressed as though this challenged Polish homogeneity.

Young people felt that they were more European, more cosmopolitan, and more citizens of the world than their parents.

CZECH

There were several young people of mixed national origins, who were able to discuss their multiple loyalties.

Regional identities were common (sometimes transcending national borders), and were often described as weakening (in favour on a national identity) as they travelled abroad.

SLOVAKIA

While many Slovakian young people said they had a European element in their identity, this was usually qualified as partial and subordinate to their Slovak identity. There were several young people of mixed origin, who were well able to explain this.

HUNGARY

Several young people of mixed origin were explicit in discussing their various identities.

Many young Hungarians expressed a feeling of 'being European', although some also contrasted Hungarian and European behaviours.

Who is 'the other'? Where should the borders of Europe be set?

Asked about possible EU expansion, some young people in all four countries said, in essence, 'Why not?', and thought that any (European) country that wanted to should be allowed to join the EU.

More respondents were cautious, and responded on a case-by-case basis, sometimes referring to the democratic criteria of the Treaty of Amsterdam, but more often expressing reservations about Russian and Belorussian autocracy, power and aggression, to Turkey being 'different' (sometime explicitly Islamophobic).
The Roma were often singled out as 'others', being non- or partial-citizens. Although they were aware that stereotyping was wrong, a substantial number were prepared to do so about the Roma.
Similar fears were expressed against generalised 'immigrants', although there appeared to be good personal relationships with all their classmates who were of foreign or partially foreign origin.

POLAND

There were many strong reservations about Russia, particularly about perceived aggressive tendencies. A few said 'why not?'
Rather more were against Turkish membership than were in favour. Islam and other prejudices were cited.
Also 'othered' were Africans, Germans and those with different skin colour.
One group, with a Roma class in their school, discussed the Roma situation withy understanding and sensitivity.

CZECH

While a few saw Europe as stretching to the Urals, the majority did not favour Russian membership of Europe, though there were some in favour.
Most were against Turkish membership, claiming that they stoned people, would force headscarves on other states, and would build mosques everywhere.
The Roma were described with consistently hostile stereotypes, as troublemakers, 'not like us', law-breakers and as 'not being white'.

SLOVAKIA

Opinion was equally divided on Russian membership of the EU.
Turkish membership of Europe was strongly opposed: they were described as killing for their faith, and as non-European Islamics.
Racial stereotyping was evident in several instances: skin colour was mentioned, Africans were described as cannibals, and Americans as fat, lazy and immodest.

HUNGARY

There was a strong consensus against Russian membership of the EU: Russians were described as inflexible, dictatorial and 'too east'
There was some division on Turkish membership: reservations were expressed in generally more moderate terms than elsewhere.

This has been an all too brief summary of the very diverse and thoughtful comments of 250 young people. I shall be providing much fuller and more elaborate findings: this has just been a first scratch at the surface of a very rich and fertile field of data.

Dutch Dialogue- about participation in communication processes

Alma Feenstra,
Christian University of Applied Sciences in Ede (CHE), the Netherlands[1]

Abstract. *The Netherlands is a small country on the North Sea coast, for the most part located below sea level: about sixty per cent of the 16 million people inhabiting the Netherlands live below sea level. A high-quality system of pumps, mills, water ways and dikes keeps all those meters of land dry. Its history goes a long way back. Ever since the beginning of the Christian era, farmers have made agreements to keep the ground around their mounds dry. No farmer worked at this individually, because each needed his neighbour to keep the land dry and survey the dikes. If there is a hole in the dike, not only the land of your neighbour but also your own land will flood. It has always been a matter of life and death to co-operate in order to keep your feet dry, to reclaim land from water. The new pieces of land we call polders (reclaimed land). We even made a verb out of this noun: polderen, literally to work together to reclaim land. However, today the verb polderen is better known as a metaphor for engaging in dialogue and solving problems co-operatively.*

Engaging in dialogue has become a necessary tool for many consultants and communicators in the field of communication/PR. It is something that comes naturally to the Dutch, but which has been professionalised and given purposeful direction by the scholarly discipline of communication/PR. Thus it has become a wonderful instrument.

In Dutch the 'reclaiming of land' is called *polderen*. *Polderen* is a concept that is used often in the Netherlands. It refers to the age old tradition of creating dry land from water-covered areas. The Netherlands is a small country on the North Sea coast, largely located below sea level: about sixty per cent of the 16 million people inhabiting the Netherlands live below sea level. The lowest point, not far from the second largest city of the country Rotterdam, is almost seven meters below sea level. A high-quality system of pumps, mills, water ways and dikes keeps all those meters of land dry. Its history goes a long way back. Ever since the beginning of the Christian era, farmers have made agreements to keep the ground around their mounds dry. Later windmills were used to keep the water away and to reclaim dry land for agricultural purposes. Dikes were erected to protect the new land and ditches and canals were dug to redirect the superfluous water. No farmer worked at this individually, because each needed his neighbour to keep the land dry and survey the dikes. For if there is a hole in the dike, not only the land of your neighbour but also your own land will flood. It has always been a matter of life and death to co-operate in order to keep your feet dry. The

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new pieces of land we call *polders* (reclaimed land). We even made a verb out of this noun: *polderen*, literally to work together to reclaim land. However, today the verb *polderen* is better known as a metaphor for engaging into dialogue and solving problems co-operatively.

The Netherlands is a densely populated, highly developed country in a delta of big rivers. As we live, work and spend our free time in just a small area, we frequently need to negotiate matters. If you want to do something new, for instance place a small shed in your own garden, you will have to discuss this with your neighbours, for your immediate environment will be directly affected by your actions. To prevent continual arguments or serious conflicts that may frequently lead to court, the Netherlands has developed a rich tradition of negotiating with each other.



The 'Ridderzaal', The Hague, since ages until now the place for negotiation and coalition

Similarly, our political culture has a rich tradition of negotiation and coalition. Traditionally, there have never been big majorities or political movements with an absolute majority. A national or local government can only be formed by a coalition with other parties. Nobody can impose his own will: negotiation is the solution to remaining governable. This is expressed by a culture of negotiation; by being flexible, weighing arguments and watching other people's reactions, so as to know how one should act in response. It is the same with the sea, against which we did not only fight our battles; but we also went with the flow of this sea, so that slowly but surely sustainable and robust land was gained from that very sea. By co-operating with and making use of the sea, it is no longer an enemy but has become a useful instrument.

In a communicative sense, the Netherlands has been 'poldering' for ages. From the time of the first farmers on their raised mounds who divided the dry

land, from counts and lords in Medieval times who created land out of the water and called it 'polder'. From knights, sailors and merchants who did not tolerate an absolute sovereign, but accepted a *stadhouder* ('city keeper') who was tolerated as a governor. This is part of how the first democracy in Europe came into existence, when delegates from the provinces travelled to the Ridderzaal (i.e. house of parliament) in The Hague and negotiated about how to rule the country. It was a democracy of traders who together formed the first company consisting of stockholders in order to co-operate in the overseas trade. There was no absolute monarch who went out conquering land, but there were entrepreneurs who kept each other in check and negotiated how to divide the cake. And this is the story of how the Dutch became true masters of 'poldering', or in ther words this is how the Dutch Dialogue has developed.

By the way, a small digression: this is why the Dutch are so good at performing dialogue, but bad at debating. Debating is not part of our culture. Compare us to our westward neighbour, Great Britain. In the UK the political culture has much more been dominated by a two party system, where two large groups are continuously competing for the largest majority. In order to obtain that majority, it is important for them to enlarge their differences.

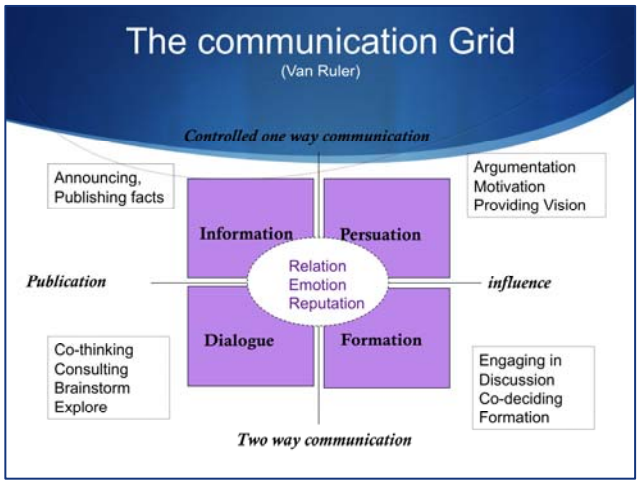
And this is exactly the big difference between debate and dialogue: in a dialogue we look for that which binds, whereas in a debate we focus on the power of arguments to make vague problems clear and explore various directions for solutions.

Engaging in dialogue has become a necessary tool for many consultants and communicators in the field of communication/PR. It is something that comes naturally to the Dutch, but which has been professionalised and given purposeful direction by the scholarly discipline of communication/PR. Thus it has become a wonderful instrument!

My lecture will give exciting examples from the Dutch Public Broadcasting Organisation (*NPS*) and from the National Forest Trust (*Staatsbosbeheer*). I will demonstrate how we were able to solve a serious, almost escalating conflict concerning the process of building a mosque in a neighbourhood somewhere in the Netherlands by way of dialogue. I will also mention an example of successfully introducing an educational reform, which wouldn´t have succeeded if we had not used the communication tool of dialogue.

Dutch Dialogue as an instrument for communication/PR

If we look at the variety of communication/PR tools, we see a beautiful heap of possibilities and means. What is the additional value of dialogue? Dialogue is a useful tool if the receiver can also become the sender and this is explicitly meant to be so. If you want to motivate people into doing or not doing something, you may effectively use dialogue as a means of communication. Put differently, dialogue influences people’s behaviour.



There are various examples of concrete and explicit instruments for dialogue: an information meeting for inhabitants of a new neighbourhood, a client panel, a brainstorm session for solving a problem, a roundtable conversation to probe opinions, a carousel to exchange arguments and build on each other's remarks, a role play to represent and discuss topics from ever changing perspectives and various angles.

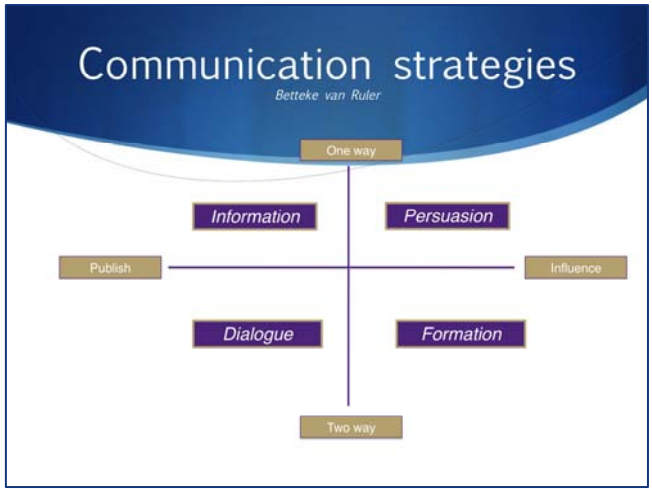
This naturally raises the question whether there is any ordering. Well, of course there is. In order to be able to determine which measure of involvement into dialogue is needed, we work with a ladder of increasing involvement into dialogue: the participation ladder. It works like this: the higher the step, the larger the participation of and influence by the participants. Each of these is related to a different type of dialogue, e.g.:



The participation ladder nicely shows that it is possible to structure the extent to which you let people participate. Especially in the public domain, for government communication, this ladder is frequently used. With the above model, we have been able to categorise dialogue as a communication instrument: it is to be used if you want to persuade a target group and if there is the possibility for two-way communication. There are five increasingly ordered steps of performing dialogue.

Dutch Dialogue in practice

It's time to put our theory into practice. How can you apply all the above to your own practices? First of all, it has to fit within your communication strategy.



Therefore, you should have a good idea of your target group, you should know them well (for you want to send to and receive from them). It goes without saying that you should also know what you want to achieve. As with any successful communication process, you will start making a good design of the process focusing mainly on actor analysis and the core message. Based on this, you fix the optimal communication mix, spread out over time. We call this the communication calendar. I'd like to pay special attention to two other steps in the process: actor analysis and core message.

Actor analysis

As a successful dialogue requires binding elements, you will have to be familiar with your target group as well as with the various other parties that play a role in the communication process, i.e. all actors. You should sketch their positions with regard to your project, asking yourself what are their points of view, what are their interests, and what resistance do they have. This sketching of the situation is called making an actor analysis. There are many methods for

how to do this. I name three of them: a matrix of interests, a colour ABC, and an analysis of forces. The lecture will pay ample attention to all three methods and we will practice the application of them.

Core message

Formulating the core message is putting the essence of what you want to say into one single sentence. For example, my core message for this lecture is: *Dutch people are good at dialogue and dialogue is an important tool for moving people into action in order to solve problems co-operatively.* Another example is from Mr. Obama, who had a very clear core message: *Yes we can!*

A core message can easily be constructed using the following scheme:





At this point in the process you know what you want (your aim), you know your target group (via actor analysis) and you've formulated your central message well (core message). Furthermore, you know which means of communication you wish to implement (Grid) and what level of participation you will allow your target group (Participation ladder). Now we still have to decide which types of dialogue are appropriate and how to organise that dialogue.

Organising the dialogue

Therefore, we will now look into how to organise a dialogue. As mentioned earlier, there are many possible ways of engaging in dialogue. Dialogue is a powerful instrument to have a conversation about common aims and to overcome problems. The dialogue deals with shared interests, this contrasts with the debate, which tries to find and enlarge the differences. Finding shared interests is a necessary prerequisite for an effective dialogue. If there are no shared interests, there is no room for dialogue. An actor analysis is a useful tool for finding these common interests.

Organising a dialogue requires a lot of expertise from the communication/PR-consultant. If you decide to use means such as a newspaper,

a leaflet or a video clip you may safely put these together in your own little room upstairs in the attic. Dialogue, however, is a communication tool that you need to apply right on the spot, at the very moment of construction. This means that you should

- be aware of what is of interest for your partners in dialogue
- be all ears and eyes for their arguments and their emotions
- be able to recognise possible resistance and know how to handle this
- be capable of using conversational techniques (or hire external expertise)
- take people seriously and seriously respond to their stories
- be able to formulate your own core message from the perspective of your partner in dialogue
- most of all, gain confidence and radiate authority in such a way that people will be at ease and are prepared to enter in a good conversation.

In conclusion

Dialogue is a powerful instrument of communication/PR when it comes to dealing with issues from various points of view and solving problems together with other parties. It considers the various arguments involved, explores the binding and separating elements, and consequently sketches a common perspective. Prerequisite for those involved in dialogue is the realisation that the binding elements are stronger than the ones that bring separation. From this perspective, a dialogue should focus on common grounds, creating an atmosphere of mutual trust in order to formulate conclusions on the basis of the solutions arrived at. The indispensible tools to achieve such a result are the making of a process design with a core message and an actor analysis, the ladder of participation and the communication grid.

As a Dutch person I would very much like to recommend using dialogue as a tool. As a communication/PR expert, I've had very positive experiences with dialogue. I've seen the effects in practice! If you want to move people into supporting your aim, then dialogue should not be missing from your communication strategy. I wish you good luck!

SECTION THREE: OTHER, OTHERNESS, "OTHERISATION".

How we re-create the people and cultural entities

Philosophy and tribes. That much enclosure![1]

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Abstract*. This paper is an endeavor to discuss the concept of audience of philosophical texts and subjects having as starting point the observation of a paradoxical status of attention paid to philosophy: on the one hand, publics seem to be receptive and sensitive to philosophical issues, as one can conclude simply from investigating reader feedback columns, especially online; on the other hand, important philosophers still debate on the importance and relevance of the philosophy since they feel important negative changes have occurred compared to some other moments in the history of philosophy. After noticing that philosophical audience became something like the 21st century philosophical problem, two creative and provocative ingredients I shall use to debate on the concept of audience: Facebook and Philosophy. What's on Your Mind, Edited by D. E. Wittkower, to deal on philosophy and popular culture, and, second, the most praised bestseller written by the probably best known graduate of philosophy of our time: the book Tribes by Seth Godin. A conclusion is possible concerning justification and possibility to argue on the relevance of philosophical subjects today.*

May I have your attention, please! Public and philosophy

Attention paid by the general public to science encounters a raise nowadays. Philosophical issues as well seem to be assumed more and more as public interest since large audiences offer informed and sensitive response to philosophical debates. During festivals and public events held all across Europe people get sensitive to problem posing, philosophical debates and communitarian ethics. Recent report of Clare Carlisle on Liverpool's Philosophy in the City festival brought public attention towards proposing philosophical research to the urban life (Carlisle, Clare, 2010)[2]. The festival organizers, the report says, believe that Socrates "did not spend his days into a library, a classroom or an office, but on the city streets", therefore we nowadays should do philosophy in a similar manner: in a marketplace, in a city square, in a cafe like Sartre or in the streets of Copenhagen like Kierkegaard.

We may notice something that perhaps the academic philosophers have forgotten for quite a while: there is a public representation of philosophers linked to the city they were born or active in, respectively; Greeks called philosophers by their cities and then scholastic thinkers kept such use for some time. It was modernity that changed denomination of philosophers. We may know or not that

[1] Parts of the research for this paper have been conducted under the post-doctoral programme POSDRU 89-1.5-S-63663, West University of Timisoara.

[2] Philosophy in the City festival was held in Liverpool for two weeks starting from 10 October 2010.

Descartes was born in La Haye or that Immanuel Kant was born in Prussian Königsberg which is today the Russian city of Kaliningrad; nevertheless, we never say "Kant of Königsberg" like we do in the case of, for example, Empedocles of Akragas or Agrigentum. A second type of places philosophers are linked to be the refuge some sought for inspiration, quietness or remoteness: e.g. Sicily for Plato, Swiss mountains for Nietzsche, Black Forrest for Heidegger, Norwegian countryside for Wittgenstein. As well, cultural symbols and metaphors were originated from philosophers' style of life: Thales' celestial studies that eventually caused death to him, Kant's clockwork-regular walks, Spinoza's lens grinding and so forth.

Intellectual life within academia is confined by restrictive rules that often isolate philosophical life from the city itself; university campuses act rather like isles of quietness and solitude far from city's shops, malls, mobile phones and touristic areas. What is the regular inhabitant of a university town able to know and involve in? – Almost nothing. But do these dwellers want to encounter philosophers? This was to be investigated by the organizers of Liverpool's Philosophy in the City festival. Several public talks and debates were planned to keep local public attention: truth and art, the value of nature, habit and happiness, mathematical thinking, philosophy and prayer, feminism.

But how much of these places and symbols do mean something for philosophy today and how general public considers it in context is the serious concern. On one hand, general publics adore talks about Socrates and Athens, Wittgenstein and Irish miners, etc. But the most interesting facts that we are able to observe are the online article's 67 comments that follow on the Guardian report web page. In a synthetic way we can see that people tend to express quite diverse remarks[3]. After a careful examination and qualitative analysis of the

[3] The commentaries placed at the end of article were codified according to a qualitative scale of interpretation generated by the content itself. Several comments were considered meaningless for our purpose because they were only adding information to preceding interventions or being contextually sarcastic to others. All the comments are available at the same web-link. We are offering here a couple of samples for each type of assertion. 1. Lokischild, 8 October 2010 10:04AM: Funny how City is being defined by these philosophers. Why no mention of the banks, the stock-exchanges, the factory, the train station, bus station, police station, the public house, the seamens' mission the dole office? No City is defined in the rarefied terms of the chattering class. 1. conanthebarbarian, 8 October 2010 10:55AM: What "urban life" is there in two cathedrals and Tate Liverpool? How many of your philosophers will be living in a barrel or pissing in the street to make a point? It seems to me this is all too polite, too professional to be Philosophy. 2. Cairncross, 8 October 2010 9:59AM: Look, it would be a disaster for our economy if the study of philosophy were to spread outside universities. Our whole model of economic growth is based on people never questioning why they sell advertising space, or work in a call centre, or are keen to purchase the new model Mondeo. We need a marathon runner mentality...people desperate to achieve some goal, without that ever reflecting on the fact that it might be a massive waste of time. It's that kind of arbitrary determination that makes people sucessful, in a material sense. 2. UlyssesRex, 9 October 2010 3:36AM: (…) If no philosophers have been sentenced to

comments, we can say that the six categories listed below offer more or less a philosophical list of problem posing possibilities and it is therefore important to presume that maybe it is not necessarily metaphysics or Kantian ethics the matter of public debate on philosophy but the localization into a popular context, the possibility to turn philosophizing into a street phenomenon as such.

No.	Category of statement	Quantity of posts	Oppositions
1	Philosophy today cannot be public, it is **elitist** by definition	7	Public VS elites
2	Philosophy should not be public, it is **dangerous** to society (antisocial)	5	Public VS antisocial
3	Philosophy can be public as **spontaneous,** inspired, vocational not the academic practice	8	Spontaneous VS academic
4	Philosophy is (or can be) public only for **bussiness'** sake (as legitimizing discourse for extrinsic values)	3	Philosophy VS business
5	Philosophy should be more widely spread for **social mental** wellness	22	-
6	Philosophy ***is* (actually) public** by definition or in descriptive way	5	-

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drink hemlock, burnt at the stake, been sent into exile, gone mad or at least created a storm of controversy by the end of the festival I think it should be considered an utter failure :) 3. MonsieurBoulanger, 8 October 2010 9:52AM: "There's a philosopher like this where I live in Hull. He can often be seen shouting about God or something at the top of Jameson Street outside McDonalds, if that group of pan pipers aren't there". 3. zazar, 8 October 2010 9:57AM: So in other words, you're going to hold a series of events in carefully selected locations around the city which will be attended, by and large, by people who would normally be involved in these kinds of things anyway. If you told me you were going to do all this in busy shopping malls, in among the hustle and bustle of people who wouldn't normally give a toss, then I'd be impressed. As it happens, you're keeping things well and truly within the ken of the city's self-appointed cultural elites. 4. MichaelSelby, 8 October 2010 10:14PM: (…) In an age in which someone stuck in traffic can use the GPS on their cell phone to get out, people are hardly likely to ponder the ins and outs of subjective idealism and question the reality of the cell phone. 5. Snapshackle, 8 October 2010 10:01AM: I wish there was more much philosophy, so good on Liverpool University. It is precisely because we have stopped thinking philosophically that our civilization is sliding down the slippery slope to barbarism. 6. teaandchocolate, 8 October 2010 10:15AM: Liverpool is a melting pot of cultures. It is one of the oldest ports and hubs. Wherever people converge from different walks of life then philosophy bubbles over and filters into the city streets and the hearts and minds of the people. I have lived in a place with no academic base and though the philosophy is less turbulent and varied there is a simplistic philosophy that can make you think. It is no surprise that Liverpool is hosting this event. Philosophy is deeply imbedded there. Edwardian Marxism took root next to the abundant wealth of the ship owners and the cargoes they brought. Cargoes that we find abhorrent today like the slave trade and cargoes like spices, sugar and fruit from foreign lands. There is something thrilling and beguiling about the fortunes of men and women arriving on a ship. What a metaphor for life. So many times the ship never arrived at all. Liverpool is a city filled with ghosts and maybes. It is a fabulous place.

Perceptions of philosophy as public phenomenon are surprisingly diverse but especially surprising is that there is no polarization between philosophy and political discourse but philosophy and economy or consumerism; besides there are the classical oppositions of public or popular versus elitism, social threats, academic standards. Elitism is perceived as incompatible to openness and popular discourse, whereas social threat is mentioned or suggested on the classical Socratic belief that critical thinking or attitude destabilizes status quo. Academia is not spontaneous therefore not interesting for the show; finally, business is anti-philosophical or exterior to anything self-restricting or evaluative.

It is nice to observe that there is a striking majority of commentators that believe philosophy should be more widely spread and there are even a few opinions that philosophy should be a compulsory study object in schools. Is it a similar nostalgia to be expected among Romanian public as well in a short time or not, impossible to foresee for the moment. Nevertheless it is absolutely a strong opinion among *The Guardian* readers or at least among the cultural column readers.

Still, how philosophical is the demand that philosophy should not be elitist, should not rely on abstraction of concepts but contribute somehow to the balance and well being of a society engaged in some philosophical debate but reluctant to encountering academic research?

"Mirror, mirror on the wall", why does the general audience neglect philosophy?

Specialists have expressed fears that philosophy is ceasing to function according to public expectancies for a long time. Public isolation from elitist approach resulted during the last decades in a symmetrical situation of academic philosophy: it speaks often to itself namely dedicated elites and has difficulties in understanding the mind of general public. It has sometimes given up assuming a normative approach to society and values and therefore options proposed seem like simple opinions to many.

Considering specialized authors as main category of public has been a long-term wager for philosophy. It is useful to remind a humorous statement signed by N. Rescher in the *Review* of *Metaphysics* about twenty years ago (Rescher, N., 1993) saying that not only the number of philosophers but philosophical problems as well got to overcome that of basket-players in the United States. It had not been long ago when people would have doubted names like "animal ethics" but eventually it became a respectable philosophical discipline and the subject of professional associations as well. Philosophical disciplines have become numerically incontrollable which is equivalent to saying that almost all the academic disciplines have a philosophical nature. It is at least frustrating that debates between sudents or teachers in philosophy depend nowadays not on the quality of teaching solely but on the language, problems and disciplines taught by different Philosophy departments. There are students

that learn philosophy by studying mathematical logic for years whereas many others become professional experts in Derrida, marxism or feminist ethics exclusively. Is there any common ground in understanding the problem of feminist philosophical aproach to polygamy and the One-Multiple relation in Plato's *Parmenides* by students with similar specialisation?

This leads to a more fundamental issue in philosophy. It is often a matter of taste, some argue, therefore impossible to decide what are the *constitutive problems* of philosophy. Rorty, Schneewind and Skinner made an important point when decided to propose the most prominent figures of the 1980's to take positions (Rorty, Schneewind, Skinner, 1984). Rorty's essay in special was focusing on history of philosophy as "problem-solving" or *rational reconstruction* having the specific task of avoiding treating history of philosophy as different from the history of science. Philosophical problems are not canonical but *meanings* and *acts* reconstructed on the basis of Skinner's principle that

> "no agent can eventually be said to have meant or done something which he could never be brought to accept as a correct description of what he had meant or done" (*apud* Rorty, 1984, pp. 44-76)

Philosopher as *agent* is actually a partner of discussion no matter what temporal distance there is between author and reader of the text. Good examples of such "reeducation of the dead" given by Rorty are Kant reconstructed by Strawson, Empiricists reconstructed by Ayer or Bennett. On the other hand, philosophy has been used as *Geistesgeschichte* or cannon-formation used to assume educational vocation during past centuries so that "external" public of philosophy depended on accepting cannons as inescapable issues to study and understand. Even doxography (in Rorty's term) used to educate philosophy public since antiquity.

By the contrary, identity of philosophy as seen by Rorty relies on *rational reconstruction* and *historical reconstruction,* meaning that we are invited to think contemporary problems *and* understand that the historical character of contemporary problems is given by the very fact that they were invisible to the old, therefore we are more evolved than our predecessors exactly because we get aware of these problems.

Audience thinks, therefore it *is* a philosopher

Such argumentation promotes explicitly the interest of *philosopher* as reader of texts, already trained to debate and deny canonical authors. Philosopher as interpreter has specialized needs and demands different things from a text than the general public. The *problem solving* philosopher is a member of a philosophical community that spontaneously accepts and respects opinions agreed by a majority as relevant or true and therefore philosopher is able to stand as an author of reconstruction models or logical clarification, even synthetic narrator and interpreter of scientific results.

But forever these debates on the identity and the legitimate object of philosophy will depend on the so-called schools or ultimately on tastes and cultural context of the philosophers. How convincing are such debates for the larger public of philosophy? Are they able to motivate more? A few months ago when I challenged a non-specialist audience with this subject and further remarks on the non-resolutive character of Philosophy in a Workshop[4] at Timisoara University I was faced with doubtful attitudes and some kind of disappointment: general public (which was composed actually of researchers from different scientific fields like Physics, Chemistry, Philology and Logic) expected Philosophy to possess answers, resolutions for theoretical problems and practical; the debate whether we should exploit some natural resources or protect environment and natural monuments was an excellent case of non-philosopher publics judging philosophy for not bringing proofs for one bias or another. The fact that philosophers do not decide is perhaps the very philosophical message that lies behind. But how can the general publics be presented with the necessity of reading philosophical texts just for finding out how complex and nuanced the lack of solution can be? Is it that self-skepticism appears like the final attitude of Philosophy towards itself? So Philosophy did not die as it was believed one century ago but it entered some phase of negativism it seems.

One of the most brilliant suggestions of why one should read philosophical texts has been given by Charles Taylor (Taylor, Ch., in: Rorty, R., Schneewind, J.B., Skinner, Q., 1984, pp. 17-30), namely that philosophy must be understood as reinterpretation or rewriting of its own fundamental texts, authors, concepts, ideas. One cannot in principle access across traditions, cultures and ages genuinely but only in narratives which reformulate and reinterpret. No reader is ever able to have anything more than a simple text with some starting set of ideas about is; readers then rephrase, recuperate, accept that something has been lost and can be replaced by their own understanding.

Gracia will consider the product of this re-phrasing as a part of the text itself (Gracia, 1996) so it makes sense to see that *philosophical text* (even historical) and *philosophical practice* are not separable according to incompatibilist terms but they must be taken as one and the same. We *do* philosophy to the very extent that we rephrase or rewrite; it is consequently not legitimate to think that once some meaning or context has been lost reading the text rests useless, therefore once we see that Kant or Aristotle do not solve contemporary problems it is not worth reading Kant or Aristotle. Philosophizing as act means rewriting of the texts or ideas and that is the only method proper to philosophy. General and non-specialized public are philosophizing along with the philosophers themselves regardless their age during the very act of reading texts.

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[4] Workshop "Comunicarea stiintei" organized by the Faculty of Political Sciences, Philosophy and Communication, Timisoara, April 16th, 2011, within the framework of POSDRU "CommScie - 63663" project.

Taylor's account allows the conclusion that general and non-specialized publics *become* philosophizing publics, often by intention of the author of the text; it is then a fact that philosophizing publics have similarities with professional philosophers in a broad sense as co-authors of the text or, in Lore's terms (Lore, 2002): *executant author* (*artifex*), namely the maker who gives an idea transmittable forms. Usually the *artifex* is an editor or publisher in the classical understanding but strictly speaking general publics that have the intention, the infrastructure and a group of hearers (like for instance Social network groups function on the Internet) are, without doubt, participants in the making of a text.

Actually, *the philosopher* as mere historical author, and general *public* that interferes with the text and alters its form, adding to the original text new parts, either commentaries or any technical annotations, inserts or other tools that help understanding of the text, are equally *authors* according to Gracia's ontology of the text. The two categories become non-distinct. It is appealing then to consider general audience as an active public playing a creative role and interfering with the text itself. Gracia's model stands for quite an interesting position that endorses authorship of interpretative communities of readers. Is it then questionable whether the so-called *historical author* is the only responsible for the ideas signified by his/her text or such responsibility dissipates or rather becomes like a "shared vision" between the historical author and different types of public.

Tribes talking philosophy

Obviously the historical author is not necessarily aware of the entire number of possible, not to say actual, contributions to his/her text. The historical text is able to become a simple part or rather a pre-text (even context) of the extended corpus eventually to be developed by several communities of readers.

Such consequences are unexpectedly able to encourage more reflection on some recent developments that do not tell much to a professional philosopher at a first glance. *Philosophy as a popular activity* able to at least discuss popular issues is a special interesting discourse that still involves professional philosophers but addresses general publics according to their interests. The book *Facebook and Philosophy. What's on Your Mind,* by D. E. Wittkower is that is one of the most recent deliveries of the editorial series named *Popular culture and philosophy* of *Open Court Publishing Company*. On the editor's website there are at least 55 such titles[5]. Wittkover, the editor of the book, teaches

[5] Retrieved from http://www.opencourtbooks.com/categories/pcp.htm, on January 26th 2011. *Open Court Publishing Company* in Chicago, Illinois had this surprising initiative and here is a list of the most explosive titles: *Seinfeld and Philosophy: A Book about Everything and Nothing* (2000), *The Simpsons and Philosophy: The D'oh! of Homer* (2001), *The Matrix and Philosophy: Welcome to the Desert of the Real* (2002), *Buffy the Vampire Slayer and Philosophy: Fear and Trembling in Sunnydale* (2003), *The Lord of*

philosophy at *Coastal Carolina University*. The series can be considered more or less a piece of urban pop culture and it is able to generate immensely relevant philosophical discussions on other subjects as well like *Seinfeld and Philosophy, The Matrix and Philosophy, Baseball and philosophy, Hip Hop and Philosophy, Harley-Davidson and Philosophy, iPod and Philosophy* and so on.

Philosophy titles like these are important to be noticed in the context of the new expectancies of the general public regarding academic subjects, as we have seen already while presenting our remarks on the Liverpool Philosophy Festival. Contemporary public is intolerant with the academic formal discourse, considered „abstract" or meaningless, but is rather interested in other still traditional styles of philosophy.

What is important about the *Facebook and Philosophy. What's on Your Mind,* by D. E. Wittkower (2010) is the fact that it recognizes *Facebook* phenomenon as a cultural phenomenon able to offer a platform for relevant independent texts, debates, interpretations. Philosophy on the Facebook is a legitimate debate concerning the electronic life each of us starts when signing up an account. It offers to philosophers fresh perspectives on even classical problems regarding interpersonal relations, identity, relation public vs private, ethical decisions, pleasure, friendship, action vs passion, power, intimity, etc.

General publics on the electronic platforms is only one issue involved by our discussion so far; actually the issue is not specifically the *Facebook* or the

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the Rings and Philosophy: One Book to Rule Them All (2003), *Baseball and philosophy: Thinking Outside the Batter's Box* (2004), *The Sopranos and Philosophy: I Kill Therefore I Am* (2004), *Woody Allen and Philosophy: You Mean My Whole Fallacy is Wrong?* (2004), *Harry Potter and Philosophy: If Aristotle Ran Hogwarts* (2004), *Mel Gibson's* Passion *and Philosophy: The Cross, the Questions, the Controversy* (2004), More Matrix and Philosophy: Revolutions and Reloaded Decoded (2005), *Star Wars and Philosophy: More Powerful Than You Can Possibly Imagine* (2005), *Hip Hop and Philosophy: Rhyme 2 Reason* (2005), *Bob Dylan and Philosophy: It's Alright Ma (I'm Only Thinking)* (2006), *Harley-Davidson and Philosophy: Full-Throttle Aristotle* (2006), *Monty Python and Philosophy: Nudge Nudge, Think Think!* (2006), *The Undead and Philosophy: Chicken Soup for the Soulless* (2006), *James Bond and Philosophy: Questions Are Forever* (2006), *Bullshit and Philosophy: Guaranteed to Get Perfect Results Every Time* (2006), *The Beatles and Philosophy: Nothing You Can Think That Can't Be Thunk* (2006), *South Park and Philosophy: Bigger, Longer, and More Penetrating* (2007*), Quentin Tarantino and Philosophy: How to Philosophize with a Pair of Pliers and a Blowtorch* (2007), *Pink Floyd and Philosophy: Careful with that Axiom, Eugene!* (2007), *Johnny Cash and Philosophy: The Burning Ring of Truth* (2008), *iPod and Philosophy: iCon of an ePoch* (2008), *Star Trek and Philosophy: The Wrath of Kant* (2008), *Radiohead and Philosophy: Fitter Happier More Deductive* (2009), *Transformers and Philosophy: More Than Meets the Mind* (2009), *Led Zeppelin and Philosophy: All Will Be Revealed* (2009), *World of Warcraft and Philosophy: Wrath of the Philosopher King* (2009*), Soccer and Philosophy* edited by Ted Richards (2010), *Manga and Philosophy* edited by Josef Steiff and Adam Barkman (2010*), Martial Arts and Philosophy: Beating and Nothingness* edited by Graham Priest and Damon Young (2010), *Doctor Who and Philosophy* edited by Courtland.

Internet as such but the privileged use of it by general audience. When a new philosophy book is able to generate buzz around it, one can be sure that an astonishing important part of debate is on the internet. And it is also a relevant fact that Facebook or other such platform builds its own language, formalities and procedures, normative and ethos. Probably the Facebook *style* should be added to any official list of philosophical styles as well.

There is still another aspect of the problem. The more independent and creative an audience is, the more things it has to say within discourse inaccessible otherwise. What publics do on *Facebook* is they add new contexts, applications, requests and claims to any philosophical so-called historical text. So we do not necessarily mean that Aristotle or Spinoza should have a Facebook account (still they do, and that can be in Gracia's terms an act of *subversiveness* made by an intermediary audience), but that the texts (either historical or rewritten) of Aristotle or Spinoza have direct consequences on intellectual behaviour and understanding of that specific public and vice-versa, public use of concepts has direct consequence on these texts as *public* or *collective texts.*

Electronic audience as individual may be instantiated for instance as a blog author and collective audience is a group of followers or friends that associate on a common platform of beliefs by specific acts or messages like for example clicking "Like". One brilliant account of the phenomenon of social networks interest group association is that of Seth Godin (2010). Eventually, we may regard Seth Godin as just another author of marketing bestsellers on juvenile subjects; may that be so. But he may also be regarded as an author of critical texts, a debater and illustrator of ideas who graduated computers and philosophy at Tufts in the United States and decided to write for the general audience and to use popular style just to tell more non-specialised individuals that people will like to buy from them if they ask for permission to introduce their product first, or that their product identity will be more mysterious and convincing if it predicates a hardly credible fantastic object like a violet cow, or that audiences of great and genial ideas just live for the joy of interpreting, re-writing, building visions of, personifying ideas as such in a tribe leader whom they invest with full responsibility and authority.

Classical concepts like that of *public sphere* may be reconsidered using Godin's insight. The traditional buffer zone between citizens and political power, the relations of media with different social stakeholders seems to suffer unprecedented changes; the classical media force of social penetration gives way to the *new media* social impact type. Thus, industrial power, for instance, based on unidirectional public discourse, needs to adapt to the new bi-directional one-to-one public communication. This could well be connected to N. Pembecioğlu and C. Uzunoğlu's debate on the *collective conscience* (see below in this volume). What is the consequence of this development on philosophy and its audience problems? It is probably one of the most instructing contexts that illustrates what Karl Popper called "The Third World" (Popper, 1979): an idea is autonomous and genial, it circulates and survives;

> "An idea must come from somewhere, because if it merely stays where it is and doesn't join us here, it's hidden. And hidden ideas don't ship, have no influence, no intersection with the market. They die, alone" [6]

Hidden ideas stay where they are but when they are launched they are capable of acting like subjects: they value themselves, they lead the public, they are impossible to be censored or controlled just because they become visions, common knowledge, public goods. Contemporary society can be seen as a multiplicity of canals where autonomous and brilliant ideas circulate free without anybody to be able to take control over them; still, internet facilitates access to these canals but the access is unconditioned and impossible to appropriate.

Human communities arise and get fed by these canals; they have an extremely powerful cohesion and are action oriented. Like primitive societies, they are closed, natural, protective; individuals seem to be looking online something that is forever lost, a terrestrial paradise of community, identity, vision. Such a heavenly social group is called by Godin a *tribe;* it is based on idea and vision, never on material values; it has protocols, responsibility, and unity. Outsiders can interact with tribes – when eventually offering help or simple messages, and this is a *privilege* for the first.

A tribe will have a leader and that is the person capable of assuming the values of the group and offer in exchange action principles, directions and objectives. When spotted, a leader will be invested by the whole group and that is why leaders will not give up their position; they cannot harm the tribe neither.

Tribes. We need you to lead us by Seth Godin is a manifesto that asserts the strength of new discursive strategies of the internet; it has a lot in common with the internet and social networking: rather bloggish style, with content sectioned into parts that can be read independently. It is a proposal of public discourse on major ideas of mankind, a relevant re-writing of – probably – the most classical philosophical concern of humanity: authenticity and pre-eminence of community values, among others. A tribe as Godin describes it will be able to count as relevant concept of philosophy public since its core function is exactly the power to aggregate and impose an ethos of its own and turn into an interesting candidate for the position based as well on the concept of re-writing the text proposed by C. Taylor.

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The governance of globalization in the neighbourhoods: the case of cultural facilitators in Padua

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Abstract. *My lecture aims at analyzing the institutional changes connected to the management of migration flows for municipalities. As Saskia Sassen (1991) has demonstrated, metropolises play a major role in the global governance of migration and economy. In last years, this phenomenon has become of particular interest for Italian cities that host a significant number of immigrants, in the institutional context of a reductive national governance of migration. For this reason, cities as Padua have devoted their efforts to promote intercultural services oriented to social cohesion and to the reduction of interethnic conflicts in the neighbourhoods. In particular, I will focus on the effects of the introduction of an experimental service of cultural mediation on the road implemented in Padua, from the June 2007 till October 2010. As far as I know, this experimentation represents a unique example of street-mediation in Italy and Europe. The presentation of this case study intends to demonstrate how services of cultural mediation aimed at improving the social capital can be a good vehicle to reduce the moral panic connected to the immigrant presence in the western metropolises.*

1. Introduction

Since 2007 I have been working as scientific coordinator of the project, together with professor Adriano Zamperini of the university of Padua. The corpus of data we collected in the ambit of our collaboration is articulated in:

- a *panel survey*, held in two tranches in June 2007 and July 2008 in order to compare the influence of the service on intercultural relations in Padua after one year of implementation;
- data deriving from 30 focus groups we conducted during the experimentation, in order to problematize the role of cultural facilitators, to harmonize their practice of mediation, and to construct a shared repertory for any contingency appeared during the service on the road;
- 18 in-depth interviews conducted with the operators who participated to the project after the first trial period in September 2008;
- the ethnographic diaries facilitators were asked to compile any month from June 2009 till October 2010, selecting the 5 more significant interactions they had during each week of their service.

In my speech I will give a brief summary of the main results of the panel survey, focusing on the relevance of this kind of services for the construction of

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politics of community and enlightening the relevance of the neighbourhoods in the rising of intercultural conflicts.

2. The results of the first survey

Padua is a city of medium dimensions (230.000 inhabitants) located in the north-eastern part of Italy. In comparison with other economic areas of the Nation, it is a rich city, with a good offer of jobs in factories and services. Moreover, it hosts the second more ancient university in the world with a current number of about 30.000 students. For these reasons, throughout the years Padua has attracted a large amount of immigrants. Regular foreigners in the city are 22,000, including 2,000 second generation immigrants. They represent the 10 percent of the total population and are six times the resident immigrants in the early nineties, the double compared to 2001.

The project of *cultural facilitators* (from this point on: CF) was firstly financed in 2007. Its first experimentation lasted one year and involved 18 operators of foreign origin, coming from 6 different linguistic areas. It was promoted in the context of a Regional Project of implementation of the urban security. Further, the project has been re-financed by the Ministry of Social Welfare and lasted till October 2010. Initially, it regarded 4 of the 6 districts of the city, those with the highest percentage of immigrant inhabitants (CENTRE District 1, NORTH District 2, EAST District 3, WEST District 6). During the second implementation the service was extended to all the city territory.

As concerns the survey, the area of data collection corresponded to the just mentioned 4 districts, which hosted 129,204 inhabitants, including 13,180 non-EU foreigners, representing the 10.2% of the population. In compliance with the requirements of the municipality, we decided to use random sampling to represent the entire population living in the areas of intervention. Therefore, we agreed to the creation of a survey - repeated twice, as anticipated earlier, in June 2007 and July 2008 - with a sample of 1000 respondents for each phase, equally distributed among the four districts (250 interviews per district).

The questionnaire we developed for the first tranche was based on of a series of questions covering the following areas:

- Socio-graphs of the population
- Perceived livability of neighbourhoods
- Trust and social capital
- Social representations of the other
- Relationship between immigrants and autochtones (conceived as a relation ingroup-outgroup) in everyday life.

The main results of the first survey were the followings:

a) Neighbourhoods conceived as *non-places* recorded the worst results in terms of social living, tolerance, ethnic relations, and subjective fear;

b) The perception of livability was more connected with an abstract sense of risk then with the real urban conditions of living in the neighbourhood.

Constantly, the general level of subjective fear turned out to be widely high and higher than normal objective conditions of personal risk experienced in the city;

b) The higher the social capital in terms of bonding and linking relationships (Woodcock, 2001), the higher the perceived social livability and the better the level of tolerance and inter-ethnic relations in the neighbourhoods;

c) In a society that devalued any explicit form of racism and discrimination, the expression of discrimination was manifested more frequently in the contexts of everyday life in adversive and invisible ways (Gaertner and Dovidio, 1986) . Moreover, a gap can be drawn between racist attitudes and discriminatory behaviors.

d) Consistently with the theory of contact proposed by Allport (1951), and with the theory of social capital proposed by Pierre Bourdieu (1980), we found out that better community linkages produce better interethnic relations.

a) Non places and inter-ethnic relations

The greatest dissatisfaction in terms of perceived personal security was recorded mainly in two districts: EAST (the industrial area) and CENTRE (nearby the rail station), while the surrounding peripheral NORTH (district 2) recorded an intermediate situation in terms of perceived security. As an explanation for this finding, the interpretation center-periphery doesn't work: the station is in fact a central district, but data on perceived security were worse than those in the district 2, which is a suburban district. What the situations of districts 3 and 1 have in common is their role as transit districts, sites, or rather non-places (Augé, 1992), where the lower the sense of belonging that develops between the people the higher the concentration of deviance (Park , Burgess et al, 1925). Differently, district 2 - Padua historic district called Arcella - although peripheral, recorded far less critical levels of integration and living conditions. This fact demonstrates the importance of social capital for inter-ethnic relations (see further). In a district where persons conceive themselves as an *embedded community* (Giddens, 1990) the relations between strangers and locals become easier and the demonstrations of xenophobia tend to be less frequent.

b) Perceived livability

The overall perceived livability of neighbourhoods was investigated through questions related both to abstract as well as objective indicators (cleanliness, lighting, etc.). Interestingly, the survey showed that the perception of livability of neighbourhoods has much more to do with cognitive dimensions based on non-objective components such as degradation or insecurity. In addition, a multivariate measure of the different items led us to a very important theoretical conclusion: there is not only a link between security and perception of fear in urban areas, but also a statistically significant connection between immigrant presence, perceived safety, and general perceived livability in neighbourhoods.

In fact, a high direct correlation rate (0,539) was recorded between the overall perceived livability and the perceived security, while an high inverse correlation rate (0,522) was recorded between the perception of decay of the neighbourhood and the relevance immigrant presence.

Therefore, the livability of urban areas is a purely cognitive and social concept, which does not only depend on the actual physical conditions of different areas, but also on the individual perception of livability, security, and serenity of the neighbourhood, as well as the shared trust in terms of social capital among the various groups that inhabit the urban area. In terms of social ecology, there is an influence of urban architecture on social relations, but, at the same time, an influence of psychosocial variables in the perception of the livability of urban areas themselves.

In brief, the concept of perceived livability is a key concept to understand the quality of urban ethnic relations: a better urban living tends to promote improved positive ethnic relations. At the same time, improved ethnic relations allow a better perception of the livability of the neighbourhoods by the citizens.

c) The representation of strangers

As regards the representation of foreign presence in the area, as already shown in other previous researches, a typical feature is the perceived invasion (Romania, 2004; Romania e Zamperini, 2009). This is somewhat a legacy, or similarly a side effect of the particular way in which Italian institutions dealt with immigration in last years, often using tones of emergency and with a tendency to institute a systematic use of regularization for amnesty of immigrants. In Italian public opinion, foreign presence is represented as a phenomenon of invasion, a set of cyclical waves of desperate people, according to the idea of a mythological catastrophe affecting the country.

The results showed a generalized and pervasive sense of popular concern for immigrant presence that is seen as too wide in their neighbourhoods: the 80% of the overall sample sees immigrants as an invasive and too large presence in their neighbourhood. Only 13% of respondents considers the proportion of immigrants in their district to be balanced.

Another interesting dimension is the perception of the motivations of foreigners to integrate themselves in their neighbourhood. Respondents, both Italians and foreigners, were asked to comment on the willingness of foreigners to integrate into their living space. To perceive foreigners as a extraneous body were mainly Italians (70% of respondents), but also foreigners who see themselves, for a relative majority (47.8%) as a closed group that does not tend to integrate with other local residents. So, among Italian and foreigner respondents there was an evident gap in terms of definition of the situation (Thomas and Thomas, 1928).

d) Social capital and inter-ethnic relations

In order to understand the cultural context of action of the facilitators, it was therefore essential to understand what was the situation in terms of shared social capital , in the neighbourhoods. To define operationally the concept of social capital we started from the definition by Bourdieu who conceived it as a set of "social investment strategies aimed at the construction and reproduction of social relations that can provide material and symbolic benefits " (1980, 1). The social capital was then regarded as an abstract resource, not residing neither in the background nor in the interaction of actors, but in their relations. From these considerations and also from the research questions, we chose to study three dimensions relating to the concept of social capital:

- The dimension of civicness as participation in community life, especially in terms of sociability;
- The dimension of the trust shared within groups of people who live in neighbourhoods;
- The dimension of social and ethnic relation.

Here we refer mainly to the first and third dimension. Regarding the first dimension, we selected as indicators a set of social dimensions shared by the inhabitants of the neighbourhood. We were interested to analyze how every citizen lived daily social occasions in their district, how far citizens shared their public and private spaces to carry out social activities, how far they were able and likely to use public space as a place of safety and aggregation. The results obtained from analysis of the various items are, allow us to say, troubling. Among other data, I would like to underline the following ones:

• two thirds of the respondents in Padua, have never gone to a public place of their neighbourhood in the last month and only 10% did it regularly.

• 80% of respondents did not receive friends at home in the last month, if not sporadically.

• 60% of Padua inhabitants never performs outdoor activities in their district and only 2.5% does it with daily regularity.

The frequency of public places is the first dimension indicating the occurrence of a sort of invisible segregation on ethnic grounds. To frequent public places are in fact, in a conspicuous way, more immigrants than Italians. The percentage of Italians who went there occasionally is 70 % compared to 54% of foreign counterparts. The most obvious difference is then recorded on the daily frequency declared by the 34.6% foreigners and 20% of Italians. This result can be appreciated even better if referred to the most critical areas of Padua, the neighbourhoods in already mentioned districts 1 and 3. There, the number of immigrants who attend to public places with weekly or daily frequency in both cases is proportional to twice the Italians (48.6 compared with 22.6 in district 1, 59.1 against 28.7 in district 3). Spaces originally designed for a local resident population - before the processes of mass migration affect our society and our city in particular - are then enjoyed almost exclusively by

foreigners. As many as 61.6% of Padua in fact never does -and I emphasize *never* - outdoor activities in her\his neighbourhood. And only 2.9% of respondents enjoys every day of the spaces in their area of residence. Public places are so experienced, as places of transit, but also as places of fear, threats of folk devils: the migrants themselves.

As far as social life is concerned, out of the total population surveyed, only 22% receive a weekly basis friends at home. This percentage drops to the 15 % in the neighbourhoods nearby the station (district 1), where more than half of respondents did not open the door of their house to any friends in the last month. Therefore, the issues related to the livability of the neighbourhoods as well as being related to the dimension of the perceived safety are also definitely the result of a lack in terms of social relations, which, as the figures are up throughout the city , very rarefied.

3. The action of Cultural Facilitators: some remarks emerging from the focus groups

The initial situation in which the cultural facilitators were called to work which was a particularly bleak in terms of shared social capital. Specifically, there was a general tendency not to attend, except in sporadic occasions, public places. And an even greater propensity to not engage in platitudes. The spaces that could be used and designed as spaces for social sites become so taboo, moral regions characterized by a widespread prejudice in the risk and deviance. In fact there were almost exclusively immigrants to attend public places. Places that tend to become so, in popular representations, a kind of otherness segregated reserves. The social worlds of Italians and foreigners were sensibly separated and intangible. And the stranger was represented as scary, especially when attending public places. An additional difficulty was constituted by the novelty of the recruitment of strangers in to an Italian institution. During the first year of experimentation, the focus groups we conducted since june 2007 till july 2008 were then addressed to provide a series of interpersonal strategies and repertories in order to gain trust, to explain clearly the service, and to promote the participation of Italian and stranger citizens. The first year recorded a number of 469 requests delivered to CF and this number grew till 977 in the 2009-2010 period. In average, the 7% of this requests were produced by strangers: a very good result if we think to an almost complete distrust in Italian institution experienced before. This could be a first important result to consider the efficacy of the service but, moreover, the results of the second survey are worth to be mentioned below.

4. The second survey

With the second survey we proposed the same issues of the first questionnaires, related to perceived livability, social capital and inter-ethnic relations, in order to understand the potential influence of CF in improving the situation on the

territory. As for the other dimensions compared with the previous year, we can schematically identify situations that significantly improved:

- the perceived presence of the institutions (+15.6% response on positive modalities of answer on a 5-choices-Likert Scale);
- the confidence in local police (+10.4%);
- the perception of general living conditions in the districts (+4.1%);
- mutual trust (+6%);

and the other issues that improved, even if in situations that remained critical:

- the public perceived control (+6%)
- the confidence in the municipality in terms of immigration policies (+5)
- the frequency of visiting public places and outdoor activities (+9)
- the interactions between local and foreign mutual attitudes (+8%).

5. Conclusions

One thing which remained substantially negative is the willingness of citizens to attend public places and to attend foreigners. The median value, for this two issues, falls far from positive modalities of responses. Somehow, then, the service has giveng visibility to the municipality, has produced an improved trust in social relations and in local institution, but it has not been able to contrast the very troubled situation of social isolation in the districts.

In conclusions, the results of the longitudinal survey, in my opinion, constitute a good basis to start thinking about the role of neighbourhood in the governance of migration flows and the integration of immigrants in European countries. The neighbourhood is in fact a kind of symbolic crossing space where problems connected to housing, race relations, religious and cultural differences come to an encounter\challenge in the wide context of daily life interactions.

This dimension of co-existence has been widely studied in US, where the scientific debate has informed also the public policies toward minorities, while something similar is missing in Italy and in the most part of European Countries. I hope this lecture could help a reflection on this lack in social sciences.

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On Brand cultures and brand 'philosophies'

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Branding is defined in its actual signification as the process of creation, maintaining and individualization of a brand. It represents the sum of the methods through which an organization or a product communicates, symbolizes and differentiates itself towards its audience. "Branding has transcended its commercial origins so much, that its impact is, as a matter of fact, huge in social and cultural notions"[1]. What interests us, after all, is the proper way in which brands, regarded as conceptual entities, communicate their specific contents to their public in the branding process in which advertising represents an important instrument.

More and more, authors like Jonathan E. Schroeder[2] or Miriam Salzer Morling,[3] whose approach we also encourage, propose *a cultural approach of the brands* by pointing out the tendency of this field towards the cultural, sociological and theoretical research. This matter of fact compensates on the one hand and complicates on the other hand the economical and managerial analyze of the brand. The anthropologists, the historians and the sociologists have recently spoken about brands from a cultural perspective, by comprehending their importance at the social level and by recognizing at the same time the economical and the psychological researches made up to now (for example Bentley, 2008; Koehn, 2001; Lury, 2004). We consider that underlining the culture or the brand philosophy represents a part of a larger approach linked to the cultural aspects concerning the results of nowadays marketing. Therefore, we try to encourage a debate about the fact that the history and the culture can offer the necessary context regarding the interaction between branding, consumers and public space.

"The brand culture" refers to the cultural codes developed by the brands -- history, images, myths, art, and theatre -- that influence the comprehension and the value of the brand on the market, but especially, on the level of the social praxis. From this prospect, says Jonathan E. Schroeder, the study of this phenomenon often supposes the comprehension of cultural influences and the implications of the brands from two points of view. First of all, we have to accept a reality: we live in a "branded" world in which brands "endow" the culture with a certain sense of perceiving the world and hence, the process of

[1] Wally Olins (2008), Despre Brand, ed. Comunicare.ro, Bucharest, p. 16

[2] Jonathan E. Schroeder (2008), „Visual Analysis of Images in Brand Culture" in Barbara J. Phillips, Edward McQuarrie, GO FIGURE: NEW DIRECTIONS IN ADVERTISING RHETORIC, , ed. M.E. Sharpe, pp. 277-296, SSRN: http://ssrn.com/abstract=941431, 03.12.09, 19:13

[3] Jonathan E. chroeder, şi Miriam Salzer Morling (2005), „The Cultural Codes of Branding" in ***, Brand Culture, ed. Routledge, London, pp. 3-16

branding profoundly influences the way we relate to contemporary society. On the other hand, "the brand culture represents a third dimension of the brand research -- in combination with the traditional fields of research concerning the brand identity and the brand image. The brand culture offers the cultural, the historical and the political context necessary as to comprehend the brand from a contextual point of view."[4]

There are a great number of definitions relating to the concepts of "culture." The most useful one, in the context presented by us, seems to be the definition formulated by Clifford Geertz, definition in which culture represents "a model of meanings incorporated into symbols handed down to posterity, a system of inherited conceptions, expressed in symbolical forms with the help of which people communicate, perpetuate and develop knowledge and attitudes about life"[5]. We consider that a brand must function just like a culture niche as to be relevant for its consumers and sustainable over time.

Beyond the fact that the companies manipulate many external images or target audiences, they have to become fully aware of their main values and to understand why these ones exist beyond the well-known profit. This means that essentially speaking, a company has to develop (or to reveal) and *ethos* and a constant vision of the world in which it believes, and afterwards to act in accordance with the ethos and the vision communicated to the world.

Everything that is in relationship with the company - every product or the service it offers, every presentation, advertising campaign or answer that it generates - has to be in accordance with their ethics and vision of the world. Principles, passion, engagement, identification. People wish they could belong to something more important than themselves. People want to belong and be represented by something larger than them and brands offer us this opportunity of valuable identification. Maybe, after all, we really are what we are buying!

Considering this context, we can accept that brands and branding are the features of the way our contemporary mind discerns the everyday life. If we can admit that brands exist as cultural, ideological and sociological objects, then perhaps, as to comprehend them, we could relate more easily to concepts such as brand equity, brand architecture, or brand value. More than that, by taking into account perception, emotion and value stratification in communicating a brand, Jonathan Schorder says that brands enter even the cultural spheres of religion, politics or mythology due to the fact that they promote equivalent models of consumption and happiness.

The 'Brand culture' perception recognizes the representational and rhetorical power of the brands regarded as generators of "cultural artefacts" as well as their role in reflecting large social, cultural and ideological codes (for example Askegaard, 2006; Cayla and Eckhardt, 2008; Lury, 2004 and so on). In this new content that we try to point out, brands are not only intermediates of a

[4] Jonathan E. Schroeder , „The cultural codes of branding", în *Marketing Theory*; vol. 9, 2009, pp. 123–126 sursă online http://mtq.sagepub.com/cgi/content/abstract/9/1/123
[5] Clifford Geertz (1973), *The Interpretation of Cultures*, ed. Basic Books, London.

cultural meaning, but they have transformed themselves into ideological reviewers that shape cultural rituals, economical activities and social norms.

We consider, just like many other theoreticians that the practical approach of the cultural productions cannot be overlooked any more. We need an integrated approach in order to speak about the unexplored space between the strategic concepts of the brand identity and the interpretation of the brand's image at the level of the social actors. Such a perspective is able to clarify the growing centrality of brands not only in the terms of persuasion or manipulation, but especially in the sense of affiliation to the contemporary culture of the brands.

A contemporary context for studying brand philosophy

Our society grows along with the consumption phenomenon so that even the worst critics recognise this twill as remarkable and unavoidable. The consumerist world adapted its tools. Advertising's speech itself has changed, becoming more subtle and more ingenious to the various interpretations than the commercial advertisement of the '50s or the '60s. We have to deal with advertising brands, directed towards the education of the public in terms of social values, social responsibility and life styles. Even in theorists approaches we can notice a change of attitude towards the problems issued by this phenomenon. We can speak about the emerging of new forms of publicist interaction dedicated to the environment problems, forms that support the social justice, the interpersonal communication, the cultural and educational work or the improvement of the population's conditions of health.

From a cultural point of view, brands can be understood as *communicational entities that the brand manager intends to make known to his public by developing, in this way, a symbolic universe, such as the visual one, partially defined by the mark identity*. Economically speaking, the brand management has in view, in fact, the communication of the messages which are intercepted by the social actors in the manner issued by the brand owner. However, this perspective does not take into account the active negotiation between the contextual effects on the public level (such as time, space of personal history) and the inherent cultural processes of the consumers.

On such a level of problematic doubt, the consumers' choice and preferences are decisive for understanding the reason why certain brands have more success than others. Following, the meanings that the consumers attribute to the brands cannot be interpreted just as the result of a planned brand identity, but also as a process of negotiation between the marketing environment, the cultural context and the social environment developed by the last one; it is about a larger meaning / comprehension of praxis. Therefore, the signification of the brand and the creation of extra value on the consumption level are not totally issued from the economic life. The culture, the aesthetics, the social environment or the history as to integrate brands in the global wave of speech from nowadays.

Applied Ethics and Brand Philosophies

In his work "Global Markets as an Ethical System"[6], John McMurtry reveals a new aspect of the consumption praxis. The author points out the fact that there is no purchasing decision which should not involve a certain moral choice and that there is no acquisition which should not be, at least, a moral one, by its nature. Every purchasing or investment decision involves on principle ethical and moral choices and a market system has, by its nature, to reflect the morality of the society that practices this trade with the help of this system. At the level of economical philosophy, the concept of "the ethical consumerism" has been working for the last few years and this concept represents the well-meaning acquisition of some products or services that our client considers to be done in an ethical way of speaking. We take into account any acquisition realized with minimal prejudices or exploitations concerning other persons, human beings or concerning our environment. If we focus, for example, on the ethics of care, "the ethical consumerism" is the one practiced by "the positive shopping." This means that, when speaking about any commercial activity, such as advertising, the presence of the moral values has been implicit lately, concerning the brand, as well as the consumer. It is obviously too early to quantify such a behaviour on the social level as the recent studies have shown.

In a recent study done by Nina Mazar states: *Consumer choices not only reflect price and quality preferences but also social and moral values as witnessed in the remarkable growth of the global market for organic and environmentally friendly products. Building on recent research on behavioural priming and moral regulation, we find that mere exposure to green products and the purchase of them lead to markedly different behavioural consequences. In line with the halo associated with green consumerism, people act more altruistically after mere exposure to green than conventional products. However, people act less altruistically and are more likely to cheat and steal after purchasing green products as opposed to conventional products. Together, the studies show that consumption is more tightly connected to our social and ethical behaviours in directions and domains other than previously thought.*[7]

According to the authors, the consumption choices do not reflect just the preferences related to cost and quality, but also the social and moral values witnesses to a remarkable development of the global market for the organic and ecological products. Relying or recent research concerning the importance of the social behaviour and the settlement of the moral values, they have discovered that the pure exposing of the ecological products and their acquisition would

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[6] John McMurtry (1998), *Unequal Fredoms. Global Markets as an Ethical System*, ed. Garamond Press, Toronto.

[7] Nina Mazar, Chen-Bo Zhong (2007), *Green Products and Ethical Behavior. Do Green Products Make Us Better People?*, studiu online realizat de Universitatea din Toronto. http://www.rotman.utoronto.ca/newthinking/greenproducts.pdf

have various consequences on behaviour not only at the consumption level, but, especially, on the level of its decisions!

Following the same course of research, Gilles Lipovetsky reserves a good deal of his works (*Le bonheur paradoxal. Essai sur la société d'hyperconsommation*, Gallimard, 2006, *L'écran global. Culture-médias et cinéma à l'âge hypermoderne* (with Jean Serroy), Seuil, 2007) to the debate about the values of the extra consumption and the contemporary ethics as well as to the problem of the new *self* related to these ones. By taking into account the fact that, for the 21st century, "the ethics represent another peak domain of the world-wide consumption," the author speaks about the "ethical" products market (eco products which point out our social responsibility) in terms of developing their market.

Even if this market occupied in 2005 between 1% and 5% (depending on the country), even since 2001, the commerce of such products has been continuously extending. "More and more consumers declare the fact that they become sensitive to the products from a fair trade; a great part of the European consumers say that they are ready to pay more in the case when the aimed product respects some ecological and ethical norms."[8]

Although he is more and more preoccupied by the everyday life, affiliated with a trifling community, the contemporary human being joins more and more to the social and ethical causes such as: children, animals or environment protection, the support of the poor people, of those from the third world or of the victims from different calamities. As he discovers his identity, the new hyper-consumer discovers a new social dimension in this ethical engagement. Therefore, brand communication which calls more and more on the emotional consumption, labels with ethical message, products that respect strict norms for protecting the environment and engage themselves in campaigns of social responsibility, but, especially, the values proposed by the big corporations change their directions for more and more human causes. Products are getting closer to the consumers rendering them more responsible than ever.

On the other hand, the consumption of "the ethical merchandises" matches perfectly with the bigger importance of the charitable activities and the progress of the organizations which are patterned to the benefit of the society, serving the same responsible direction of the new consumer. Balls of charity, investments, shows that support refugees or unfavoured classes, the stars who are involved in humanitarian activities and so on, point out that the final stage of the consumption is carried out by assigning the ethical values, an instrument of identical distinction for the new consumers and providers of "instant" feelings for the onlookers of the philanthropic races."[9]

On the other hand, in a world of such various brands, the antagonism is almost always present. Beyond a culture of welfare and generalized comfort in

[8] Gilles Lipovetsky, *Le bonheur paradoxal. Essai sur la société d'hyperconsommation,* Gallimard, 2006, p. 320
[9] Ibidem

which the hyper-consumer is delighting his- or her- self and beyond the emphasis they feel "episodically and from distance" towards their fellow creatures, we can see their permanent need for critics. Does not the contemporary space, dominated by a powerful direction towards the scepticism of values -- a reminiscence of the postmodernism -- find any field "sheltered from the consumers' complaints and protests?"

The portrait of a new Man

From Lipovetsky's point of view, the human beings from nowadays are "against the colonization of advertising," against the persuasion and the standardization realized on any level: "they are anxious about the noxious waves of mobiles and microwave ovens," "everyone regrets the disappearance of the gourmets and therefore of the food refinement," "there is the phenomenon of the polluted products which call out revolt (and hence, the development of the bio-food market)," "everyone grumbles against the proliferation of the suburban calls, of the hordes of tourists and of the ugliness of our supermarkets," "the television is accused for transforming us into half-wits and the advertising in Panurge's sheep."[10]

The extra-consumer is a person who has learned to say no, to act against everything that bothers them, looking for the authenticity on all the levels of their existence. In this context, the brand philosophies have the duty and in the same time the advantage of apprehending the audience's discontentment, by proposing in return viable alternatives. Endowed with a speech polished by publicity and the social responsibility regarded as a valuable extra-ordinate, the rules, the principles and the proposed norms of behaviour transform our brand into a mass-teacher and a guide in finding out the answer to the question "What must be done?" Here it is, for instance, a role declaration of the campaign "Make it count!" -- part of the brand philosophy belonging to the Element mark.

The "Make it count!" collection celebrates the consistent, the determination and the deep roots of the Element brand. It represents the importance of being thankful and acting thoughtfully and for a long time. Leave your personality there in such a memorable way that people make a better place here! Make your activities count here! [24] Motivational prescriptions and rules of behaviour appear more and more as campaign slogans: "You are Volcom, do your job, recycle!" "Green works - Panasonic," "Live. Learn. Grow - Element," "Connecting people - Nokia," "Sharp Minds - Sharp," "Come alive! You're in the Pepsi generation - Pepsi," "Think different! - Apple," "The Power to Be Your Best - Apple, " "Together we can do more - Orange," "Impossible is nothing - Adidas," "Nothing is too small to know, and nothing is too big to attempt - Element" and so on.

[10] Ibidem p.370

In a consumer culture people no longer consume for merely functional satisfaction, but consumption becomes meaning-based, and brands are often used as symbolic resources for the construction and maintenance of identity. The bigger implication of the brand philosophies on the level of a community can be also noticed on the level of the relations established between the hyper-consumer and the others. On a first consideration, we can reproach the contemporary person with the fact that they have withdrawn in a selfish individualism, preoccupied by their own person, security, health and being tributary to some activities with the help of which they escape from everyday life and therefore, from the civic spirit. More than that, this person is constantly accused of "the frivolity" with which they treat their fellows, the interpersonal relationships being nothing than concurrent partnerships. On a closer inspection, the contemporary society proves a powerful altruistic and humanistic character and the arguments in this way are bigger and bigger concerns for the human rights, their ideal of tolerance, the philanthropy, the great events of charity and of victims helping, the rejection of the violence and cruelty and the bigger preference for the online social interaction (Facebook, Youtube, Linkedin, etc). This human being is not alone any more as more and more spheres of his social life join themselves for the same goals.

Event it is preoccupied by their own person and this phenomenon is represented by their restless research of welfare through the products they have chosen, the hyper-consumer proves a strong emphatic feeling for the other one. It is a fact that, to the same extent, we can speak about the affiliation to the cause of the one next to us just now and then (the extra-consumer being "and occasional philanthropist"), but when it does it, the person in cause goes for it voluntarily and is totally involved (the situations of crisis or the events of charity always produce an echo in their conscience). Ethical values such as tolerance (taught by social events, advertising or CSR campaigns) are more and more present in our contemporary world as voices of a new type of public. We can even say that the beginning for the whole society is also for this point of view, the problem if discrimination being less and less conspicuous (see the case of the presidential elections in the USA, Germany or Ukraine).

Today, we can see that some issues that could have been considered secondary for a brand have suddenly become primary. People do not choose only what is better for them, trendy or cheaper. They choose the brands which represent their personality. For example, a couple of years ago, Nike presented on the market a new model of skate shoes that could easily compete with a brand of skateboarding equipment such as Etnies. Nevertheless, a skater wouldn't have work Nike. Why? Because, in the skaters' community, Nike was not seen as a brand which would represent their values or which would show the principles of their culture. Nike had another public and a pair of Nike in a skater's feet would have sent an ambiguous message to both communities.

The sense of self is regarded in postmodernism not as a product of a certain social system, or as a fixed entity that every person can simply adopt, but as something that a person can create actively, partially, by consuming.[11]

Granted that early communication strategies focused on creating an external image for the brand, in a period in which "transparency" was the catchword, consumers do not want to buy anymore external mark images, but they would try more and more to personalize the speech communicated by these ones, seeking to find out what a real brand would represent for their convictions. The hyper-consumer's open-minded point of view is not a limited one to the objects around him or to their utility, but, in spite of the spatial and temporal dispersion (as intimate space) and sometimes in spite of the social class it represents, this one directs his self strongly towards those who are next to him, seeking for a generalized comfort of community. The contribution of the branding in this regard refers to the work of rendering sensitive the human being by using calls and messages for agreement and tolerance. More than that, contemporary advertising is directed towards an open and empathizing communication to any cause and we assume this may be the new battlefield of social ideologies.

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SECTION FOUR: REPRESENTATION.

Culture in media and everyday language.

Between Losing Cultural Identity And Expressing Current Culture

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Abstract. *For centuries the Netherlands had struggled against water. After years of struggle the Netherlands had turned from a swampy and unstable river delta into an orderly country with a strong agricultural image. Since 1990, however, the Netherlands are no longer primarily known as the country that reclaimed land from water, but as a country that allows water to come in once again for nature development reasons. Tiengemeten is one of the largest nature development projects in the Netherlands. Influenced by European and national governmental policy, this former agricultural island has been transformed into a nature island. This development can only be understood if we consider the current culture of authenticity. In this article I will argue that Tiengemeten is an expression of this culture of authenticity and that this affects the communication about Tiengemeten. Based on the case of Tiengemeten I assume that communication is culturally bound or embedded.*

Introduction

In 1993 the New York Times published an intriguing article with the impressive title 'Dutch Do the Unthinkable'[1]. For more than thousand years, the Dutch had been reclaiming land from the sea. The Netherlands had been well-known for this till the midst of the 20th century and we, the Dutch were proud of it! However, this cultural historical tradition stopped at the end of the 20th century as a result of an upcoming interest in wilderness areas. The cited article of the New York Times shows the amazement of the Americans when they hear about the new nature policy in the Netherlands: punching holes in several dikes to give the sea free play and allowing a river to spill into its flood plains. For more than thousand years the Netherlands had struggled against the water, turning the country from a swampy and unstable river delta into an orderly country with a strong agricultural image and a nation with the world's highest yields per acre of flowers, vegetables, meat, etc. And now, according to the article of the New York Times, the Netherlands are rolling back in history, flooding a large expanse of farmland, reclaimed a century ago, into marshland and lakes once again.

[1] This article is available on http://www.nytimes.com/1993/03/07/world/dutch-do-the-unthinkable-sea-is-let-in.html (May 2011).

"In some regions, a tradition of centuries will be reversed. (...) People have been building dikes along the sea since the 14th century. Whenever the land silted up behind the dike, the settlers reached out farther and set up a new dike. The medieval dikes now stand useless, deep inland, relics of an ancient battle." (Simons, 1993)

Yet what happened, are the Dutch losing their cultural identity as a farming country? "Cattle instead sheep have been Dutch rural icons since van Ruysdael's 17th century paintings[2]: a dappled hide against a green landscape is more a logo of the Netherlands than the tulip", Lowenthal (2007, 646) said. In this article, using the case of Tiengemeten, I will show that due to the influence of the European and the Dutch Governmental policy, the cultural identity of Tiengemeten has indeed changed and how this has affected the communication about Tiengemeten. In this article I would like to answer the question 'How can the communication about Tiengemeten be explained within the wider cultural context?'

To do that, first of all I will describe the major themes in the current European and Dutch Governmental policy with regard to Tiengemeten. Secondly, I will show that the current policies and their effects on Tiengemeten fit within the thinking of the Western society and that there is a link between bigger cultural processes and local cultural identities. Finally, I will share some thoughts about the relation between culture and communication and make some closing remarks regarding Tiengemeten and the main question of this article.

European and National Policy regarding Tiengemeten

Tiengemeten is a small island of 5 acres in the south-western part of the Netherlands which arose as sedimentation of a sandbar between 1750 and 1804 in the Haringvliet[3]. According to De Boo - Spaargaren (2008) the area was diked and has become a domain of farmers, fishermen, reed cutters and hunters since 1750. After the Second World War (1940 - 1945) Rotterdam started its restoration and claimed Tiengemeten as a perfect destination for industrial expansion or a suitable location for a marina, an airport or a sludge depot (The Boo - Spaargaren, 2008). In 1990, however, the Dutch Government came with an ambitious plan. After having functioned as an agricultural area for many years, the island became a part of the National Ecological Network (NEN), a network of existing and future nature reserves in the Netherlands. From that moment on, Tiengemeten has been regarded as a new major nature reserve by the Ministry of Agriculture, Nature Management and Fisheries.

Tiengemeten is a small island in the south-western part of the Netherlands accessible by boat.

[2] Van Ruysdael (1600/1603 – 1670) was one of the famous Dutch landscape painters.
[3] A 'gemet' is an old land measure of a half acre (= 5.000 m2).





In 1994 the Provincial Authority of South-Holland designated Tiengemeten as a nature development area with the intention to become, together with the Ventjagerplaten and Spuimondingen, a natural area of approximately 3000 hectares. In 1997 one of the Dutch Nature Conservation organizations, called 'Natuurmonumenten', became the owner of Tiengemeten. After a thorough study and plan development the transformation of Tiengemeten into a natural island started in September 2005. Influenced by the new nature policy, the dikes around Tiengemeten were broken to give the sea and the nature free play. The realization of the nature island Tiengemeten is considered as a mark in the history of the Dutch nature policy. It represents a next step, that of preference for nature over agriculture[4]. In 2006 the last farmer left the island and the refurbishment was completed in 2007. On May 27th 2007, at the official opening, Gerda Verburg, the former Minister of Agriculture, Nature and Food Quality, qualified Tiengemeten as the largest nature development area in the Netherlands.

"Under an ambitious "master plan for nature," the Government is buying up tens of thousands of acres to stop "the overall deterioration and decline of the Dutch landscape." The plan, approved in 1990, is now in its initial stages and eventually aims to return some 600,000 acres, almost one-tenth of the present farmland, to forest, wetlands and lakes.(...) In a nation where historically nothing could stand in the way of creating more arable land, the Dutch turnabout strikes many experts as remarkable. The plan has wide support in the cities, but stirs concern across the countryside where farming families have worked the land for generations. (…) *Part of the Government master plan is to create "ecological cores and corridors" across the country. It argues that development has become so pervasive that the few relatively pristine spots that remain are often too disturbed and small for natural ecosystems to survive."* (Simons, 1993)

[4] According the chief editor in his editor comments of "De Levende Natuur" in July 2007 (jaargang 108, nr. 4).

During the realization the history and the patterns of the island are strived to be kept. Keeping in mind that the quality of nature and the quality of enjoying nature comes first - Tiengemeten became an island for a wide audience of nature and countryside lovers. According to the website of Tiengemeten[5], experiencing nature and landscape is the main motive for visiting the island[6] which is intended to consist of three spheres or zones[7]. To the east of the island there is a relatively small area that is interpreted as 'melancholy'. Here, the starting point is the memory of the (cultural) landscape in the past. In the realm of what is interpreted as "wealth" should be barely visible human influence. According to the plan makers, wealth implies a wealth of plants and animals. This part of the island is characterized by limited control of natural processes and the main aim is to keep the different types of nature conservation. The last and largest part is referred to as 'wilderness'. The influence of the tide of the Haringvliet is dominant there. This area without any management is defined as an area of the wild, exciting and vast experience, a natural area for wanderers, naturalists, for those who seek peace and tranquility.





Tiengemeten is situated in the Haringvliet and defined as a area for those who seek peace and tranquility

Tiengemeten is regarded as an extraordinary piece of tidal nature of Europe and is supported by the LIFE programme: an European Union grant that works towards the realization of Natura 2000, the European network of nature

[5] For the website of Tiengemeten visit http://www.tiengemeten.com/html/English (May 2011).

[6] Research by De Boer & De Vries (2009) shows numbers of visitors rating from 30,000 up to 40,000 a year. On average visitors to the island are 52 years old and are mainly from a radius of 30 km around the area. The average group size is five people, although half of the visitors come in pairs. Most people come without children for either relaxing or walking.

[7] From the perspective of communication in relation to culture it is intriguing to see that the three spheres or zones in the Dutch language fit within the symbol of 'world wide web': melancholy is 'weemoed', wealth is 'weelde' and wilderness is 'wildernis'.

areas[8]. Haringvliet, the place where Tiengemeten is located, is regarded as a Natura 2000 area with unique species and habitats at European level (Ouweneel, 2008)[9].

Kuindersma et. al. (2004) writes: "Natura 2000 is the main concept of the European nature policy. Natura 2000 will become a network of nature areas on European scale. It consists of areas designated by the national governments, based on Bird- and Habitats Guidelines. (...) The central instruments to achieve the Natura 2000 areas are the Birds Guideline (1979) and the Habitats Guideline (1992). (...) Guidelines are binding for all member states. The national authorities themselves are free to choose their own forms and methods. State should convert the obligations in the directives

Figure 1: Context of the Natura 2000 areas

Kuindersma et. al. (2004) argues that there is no direct influence of the European nature policy on the Dutch nature policy[10]. However, according to Kuindersma et. al. (2004), the guidelines influence the content. In the Netherlands the protection of species is governed by the Flora- and Fauna Law[11] and the protection of areas is governed by a Nature Conservation Law[12]. Furthermore Kuindersma et. al. (2004) notes that "the main effect of the European directives may be that the emphasis in the early nineties on nature development and the realization of a National Ecological Network (NEN) was supplemented by a much stronger policy for protection areas and species "(49). In other words, the implementation of the Birds and Habitats Guidelines has contributed to a renewed and stronger focus on species- and area protection in the nature policy. It is by these guidelines that the nature policy has his actual juridical legalization.

[8] According to De Boo - Spaargaren (2008) the acquisition and establishment of Tiengemeten cost seven million Euros in total.. The European Union contributed 1.6 million Euros for the establishment of the island (total cost are 6.8 million Euros); 900,000 Euros of the 1.6 million Euros comes from the LIFE programme. Tiengemeten has received 700,000 Euros from the European Fund ISLA. In the ISLA fund Dutch, French, Scottish and Irish partners share insights and experiences about Western European islands issues.

[9] For more information about the Natura 2000 visit http://ec.europa.eu/environment/nature/natura2000/ (May 2011). In the Netherlands 162 natural areas are protected by Natura 2000. Natura 2000 is primarily focused on maintaining the current (natural) values, but development is in contrast to the EHS limited (Van Toornen & Lucas, 2010).

[10] According to Kuindersma (2004) the Dutch policy of the National Ecological Network has been model for Natura 2000.

[11] This law from 1998 is implemented in 2002. In Dutch available on http://www.st-ab.nl/wetten/0087_Flora-_en_faunawet.htm (May 2011).

[12] This law from 1998 is implemented in 2005. In Dutch available on http://www.st-ab.nl/1-98403.htm (May 2011).

"My father came here in 1927 when the land was just dry and he worked hard to level it. He is 93 now. I wouldn't want him to see it flooded" (Farmer Gijs Tysseling in Simons, 1993)

With reference to the previous we can conclude that the European policy, but especially the policy of the Dutch government, contributed to losing the 'original' cultural identity of Tiengemeten. The quote above is an intriguing illustration. Tiengemeten is no longer what and how it used to be. Since 2007 it has become a nature island and now it is no longer an agricultural island. Using the words of De Boo - Spaargaren (2008), this change has "not happened without fight" (23). When 'Natuurmonumenten', one of the biggest Dutch nature conservation organization, bought the island in 1997, there were six active farmers, who have lived and worked with their families on the island for generations. Some permanent residents and about fifteen holiday villas were found scattered over the island. The transformation of the agricultural island into an island of nature would take place without expropriation. However, that was not easy to do:

"It was not easy. The plans gave a lot of agitation on the island. We were confronted with six successful companies, which did not want to leave. Moreover, the farmers were told by Fortis Amev that the island would not be sold in leased condition, but 'Natuurmonumenten ' didn't know about this agreement. It was not an easy negotiation. Much consultation was needed to find alternative ideas of businesses, in consultation with the Dienst Landelijke Gebied. As people were only willing to leave if they made a profit, a good compensation for unamortized investments and relocation costs had to be provided for." (Employee Bert Verver of 'Natuurmonumenten' in De Boo – Spaargaren, 2008)

Maintaining the agriculture, however, was not an option for 'Natuurmonumenten':

"Millions of public money were involved in purchasing of the island for nature. (...) Here were unique opportunities to return natural tidal freshwater. After the transformation a large part of the island was flooded. That cannot be combined with intensive, large-scale agriculture." (Employee Roel Posthoorn of 'Natuurmonumenten' in De Boo – Spaargaren, 2008)

"Neither was regarded a switch to a system in which farmers take care for the nature as a serious alternative. As you can do it elsewhere in the Netherlands, you do not need to buy an island. This was exactly the place to work on a freshwater tidal nature. But these farmers didn't feel for a future as an

agricultural nature administrator." (Employee Bert Verver of 'Natuurmonumenten' in De Boo – Spaargaren, 2008)

The transformation of Tiengemeten was only possible to be continued if the leaseholders left the island voluntarily. Four of the six farmers were soon to agree. In 1998 they collect their last harvest. The fifth farmer left a year later. However, the negotiation with the last farmer and the largest company took more time; finally in early 2006 he left the island and moved to his new business on the mainland. It was hard for him to say farewell to his successful business his family had had for generations on the island[13].

"Leaving voluntarily sounds good, but the farmers wonder of course what future they have on the island now the destination of the island has been changed and the transformation plan is in progress. Then you wonder what will happen to the infrastructure and the ferry and how much troubles you will get from the weeds, the birds and so on. Amenities have also lapsed. The farmers on Tiengemeten used to help each other and shared the use of some machines. When colleagues leave, however, you think twice." (Employee Bert Verver of 'Natuurmonumenten' in De Boo – Spaargaren, 2008)

Some agreements were made with the other (holiday) residents: remaining is possible, but only within the three small settlements with dikes. The rest of the island would be given to the dynamics of nature and might be flooded from time to time.

Discussions about the transformation of Tiengemeten were also held in the scientific discourse. A continuous question was - and still is - what exactly is the definition of nature (Neefjes, 2007; Van Tooren & Lucas, 2010). Neefjes (2007) gives an impression of how Tiengemeten is received internationally. Below some citations of scholars from her article:

"*You can see that the Dutch are accustomed to do something. Here in Spain doing nothing is often a good option, but probably for you it's impossible."* (Emilio Diaz-Varela of the Universidade de Santiago de Compostela, Spain)

"*The Netherlands are still basically a large garden, completely man made. But here you have a very interesting reservoir of biodiversity in an ecosystem with unique conditions."* (Olivier Chabrerie of the Université de Picardie Jules Verne, France)

[13] Digna Sinke has made a movie about the whole process of leaving the island. For more information about this film visit http://www.tiengemeten.com and click on the 'film' button (May 2011).

"This is one of the most interesting days of my life! I've often been to China, I was expecting a different culture there, but that the Netherlands are so different, comes to me as a shock. All the reclaimed land and full control about the water, that is so completely different from ours. But I think it's very pretty, and it illustrates very clearly the different visions on nature. In the Anglo-Saxon concept nature is wilderness and a place where is nobody; you have National Parks which you protect, elsewhere you can go ahead unchecked. The Eastern view of nature, with an emphasis on virginity and purity, has little space for humans. Today I heard that this cannot be named nature through all the artificiality aspects. But I definitely think this is nature! It's silly to say that man is not part of nature. This area shows a definite understanding of the laws of nature. Nature seems to me if you have a variety of natural processes. You can describe nature in terms of species, but you focus only on what you have. If you describe nature by means of processes, you give the nature space and that's what is happening here." (André Bouchard of the Université de Montréal, Canada)

As we have seen Tiengemeten is a good example of how European and national policy works at the regional level. On the one hand, the result is a loss of the local cultural identity of Tiengemeten, but on the other hand, in this article I want to argue that the development of Tiengemeten can only be understood in terms of our thinking in Western society. Therefore I prefer to talk about changing one's cultural identity instead of losing one's cultural identity. In my opinion, Tiengemeten is an expression of our Western society i.c. culture of authenticity and the communication about Tiengemeten confirmes this. In the following part of this article I would like to describe this in more detail.

Expression of our culture of authenticity

For centuries it was unthinkable in the Netherlands to look at hares and deer for our pleasure without killing them (Van der Meulen, 2009). But according to the observation of Schouten (2005) images of nature change with time and with human needs. In this sense images of nature are cultural phenomena. Within a certain culture they can change over time. There are also big differences in view on nature between different cultural areas. The plurality of images of nature reflects the diversity of visions on life and lifestyles. This has obviously also passed through in the current debate and the (government) policy. The policy reflects the dominant view in a culture. Van der Windt et. al. (2007) comes to the conclusion that romanticized images of nature prevail in the Dutch nature policy. In this section of our article I want to argue that this has to do with the culture we live in.

Several authors argue that in the Dutch nature policy a strong emphasis is on ecologically-oriented images of nature and that the romantic wilderness image of nature becomes more and more popular (Keulartz, 2000, Schouten, 2001). That desire for wilderness expresses the idea that "the wild uncultivated nature represents an important value that is to be protected from cultivation and

from appropriation by man" (Drenthen, 2003, 200). However, our attitude towards wildlife has changed. In the past there was the ideal of an unspoiled wilderness projected on or identified in existing nature reserves - and thus these areas were protected from human influences -, but now the desire for the unspoiled and wild nature functions as a legitimation of human interventions in the context of constructing "new nature" (Schouten, 2001; Drenthen, 2003). According to Keulartz (2009) authenticity is always leading in the world of nature conservation[14]. But there has been a shift from a defensive to an offensive strategy, from conservation and protection of existing nature areas to the development of 'new nature' areas. In this context Keulartz (2009) talks about a shift from the restoration metaphor to the re-creation metaphor of which Tiengemeten is a good example. This re-creation metaphor is well quoted on the wall of the visitor- and information centre at Tiengemeten: 'scheppingsdaad met voorbedachte rade', an intentional act of creation.

The strong emphasis on authenticity, purity, originality and so on puts us right in our Western society which appears as an authentic culture, Taylor (1991) says[15]. In this Western society there is a quest for authenticity and for real and unmediated experiences (Aupers et. al, 2010). "True and false", Aupers et. al (2010) says, "are like Siamese twins: they presuppose and define each other", where authenticity is formulated as "a morally superior and desirable ideal - an escape or alternative for an as "unreal" experienced system (4). We often refer to the romanticism of the eighteenth century as source of "resisting the as unnatural and alienated perceived modern social order" - the urban, industrial environment and mass production - and as roots of "the desire for 'naturalness' and (...) authenticity" (Aupers et. al, 2010, 4). The intriguing point of our current Western authenticity is that the quest for authenticity is rhetorically placed against the social order, but meanwhile it is an essential feature of the culture in Western society. In other words, while originally authenticity had to do with a counter-culture, now it is a special characteristic of the mainstream thinking in our Western society. Aupers et. al (2010) therefore argues that authenticity is no longer a free ideal, but more and more a cultural imperative and a social regime. It is something we really want, but also something that forces us.

The more nature is perceived as authentic, the greater the preference for nature to go its own way and preserve without any human influence (Vreke et al, 2007). In the desire for 'real' i.c. 'genuine' nature we recognize nostalgia for the pre-industrial and agrarian societies where life was simple, easy and 'natural' (Aupers et. al, 2010, 4). Elands (2002) and Vreke et. al (2007) therefore suggest

[14] Authenticity is often perceived as authenticity of people, but in relation to nature it has the connotation of 'genuine or pure nature', 'original or spontaneous nature' or 'historical fidelity'.

[15] According to Taylor (1991) authenticity has foremost to do with relationship between humans and that is a different perspective on authenticity from the one I have explained in the previous endnote. In this article, however, I want to show that thinking in terms of authenticity is typical for our current Western society.

that the contemporary man seeks the illusory and genuine in nature to find lost values and to put flesh on his alienation of modern society. That puts the current debate of nature and the nature policy in the Netherlands in a postmodern perspective[16]. Van der Woud (2007) suggests this in similar terms when he describes the new nature such as Tiengemeten, as a "post-modern type of artificial landscape with ancient evocations, with remarkable similarities to the English garden" (13). Now we are back to the previous paragraph saying that authenticity has something to do with opposition. Writing about the English garden, Van der Woud (2007) says that it was a revolutionary concept "because it rejected everything in the French Baroque garden and realized a beauty that was based on opposing principles. (...) Contrary to the baroque concept of nature as a subject of a rationalistic idea, the English garden contains nature that could develop freely. Although both concepts were artificial, the romantic English landscape style conquered Europe because it denied the artificiality and seemed 'natural' "(5). Applied to the theme of this article one could say that the development of new nature is a reaction against the functional and rational thinking in the modern age. Tiengemeten may seem constructed, but as Van der Port (2010) writes, in the artificial lies the desire for real. In that sense Tiengemeten is an expression of the culture of authenticity and a manifestation of our postmodern age[17].

Some thoughts about culture and communication

Those who open the leaflet of 'Natuurmonumenten' about Tiengemeten, can read that Tiengemeten is the wilderness we have missed. In this context the words in the leaflet of Deltanatuur are interesting[18]:

"There is something grand and wonderful on the island Tiengemeten. The whole island, one thousand acres, is just pure nature. True wilderness, with flowing creeks and gullies where you can walk endlessly through paved and trackless terrain, while the mighty sea eagle is circling over your head. On the

[16] Tiengemeten is as masterpiece of the current Dutch nature policy an illustration of a change from a functionally ordered society into a society of meaning and experiences.

[17] Taylor (1991) argued that the public life becomes more and more rationalized – he calls it one of the illnesses of our society. I suppose that we compensate this in the postmodern time by means of a strong emphasis on authenticity, self fulfillment, etc. in our spare time and private life.

[18] Delta Natuur is a cooperation between Provincie Zuid-Holland. Provincie Zuid-Holland, Provincie Noord-Brabant, Vereniging Natuurmonumenten, Staatsbosbeheer, Stichting Het Zuid-Hollands Landschap, waterschap Hollandse Delta, Rijkswaterstaat, Dienst Landelijk Gebied, LTO-Noord and several involed municipalities. For the website of Delta Natuur visit www.deltanatuur.nl (May 2011).

way you rest a while at the eastern tip of the island, where the atmosphere of the countryside of 1850 comes back to life." (Flyer Tiengemeten, Delta Natuur)[19]

Speaking in terms of real, pure and authentic is reflected in the communication about Tiengemeten. It breathes our authentic culture, as described in the previous part of this article. In that sense communication conveys a particular culture: tell me what your communication is and I will tell you which culture you belong to.

The definition of culture by Geertz (1973) clearly indicates a link between culture and communication. Culture, Geertz (1973) said, is "a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic form by means of which men communicate, perpetuate, and develop their

Figure 2: Link between culture and communication

Words are not only words. Our words and other expressions, but also our normative criteria, are taken from a certain tradition. With regard to culture and tradition Taylor (2003) writes: "For a large part [our] vocabulary is inevitably passed down in our society, and despite of variation we apply it later on" (40). There has always been a point of departure, a biography, a life story, whom we connect with. As a person you inherit a culture that is formed in a specific historical situation. That is in terms of Van der Stoep (in press) your point of departure, where you are coming from. It sets not only limits to what you may reach, but it is also a necessary condition for entering the social field and giving shape to reality. According to Taylor (1991) we do not exist autonomously, but are rather integrated into a cultural tradition, which gives our life orientation and direction. We are 'dialogical beings' and with others we stand in a certain tradition: we grew up in a certain socio-cultural environment and share our history with others. As humans we need this kind of evaluating or moral horizons i.c 'frameworks of understanding'. We need it for getting good understanding of ourselves, but also for a good interpretation of a situation and to see it in a wider perspective (Taylor, 1991, Van der Stoep, in press). These frameworks or (moral) horizons connect past, present and future together.

"You cannot choose between a variety of options without having a sense of yourself as part of a larger cultural project that gives meaning to what you are doing. Cultures are integral wholes, historical patterns that connect past, present and future. They represent a continuity that preserves its uniqueness by adapting to new situations time and again." (Van der Stoep, in press)

[19] This flyer is available in Dutch on http://ec.europa.eu/environment/life/project/Projects/index.cfm?fuseaction=home.showFile&rep=file&fil=Tiengemeten_Brochure_NL.pdf (May 2011).

It is important to note that in this article I not only argue that communication forms contain and convey culture, but also that a culture is not to be considered by itself and that a culture also is internalized into a person. Van der Stoep (in press) shows that a lot of current authors argue that cultural identities seem to become fluid, fragmentary, heterogeneous and partial. However culture is more than a single i.c. separate entity that is subject to development or decay. Culture is something that is internalized in the life histories of people (Taylor, 1994). That explains why there was so much resistance by some farmers in the case of Tiengemeten. There is something at stake when people lose their culture. Ignoring one's culture, Van der Stoep (in press) writes, is ignoring one's reason to exist. And this brings serious damage, distortion and psychic harm in people's lives who carry it with them their whole lifetime (Taylor 1994). So I want to conclude that communication is not available separately and it is not to be consider on its own. Communication is socio-culturally bound, or better, contextually determined and embedded in a certain tradition.

Conclusion

In this article I showed that the European and especially the Dutch nature policy has influenced the cultural identity of Tiengemeten. A farmer island Tiengemeten has recently changed into a nature island. I have argued that this development can only be understood if we consider the current culture of authenticity. Tiengemeten is not only a masterpiece of the current nature policy, but also an expression of this culture of authenticity. The communication about Tiengemeten breathes this culture of authenticity - communication conveys a particular culture. Communication is not separately available and it should not be considered on its own. Communication is socio-culturally bound i.c. contextually determined and embedded in a certain tradition. From this point I argued that in case of Tiengemeten it is better to speak of changing cultural identity rather than losing cultural identity. In this way Tiengemeten is a good example of explaining communication within the wider cultural context only.

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Knowledge Of Universal Values And Self-Disclosure In Terms Of Art, Language & Cinema

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The self-disclosure in a universal stage is just like a drop of water dripping in a huge ocean. It makes growing circles. These circles finally reach to a far land, which is not aware of that drop of water ever before. The land adds its routine the new perspective, culture and knowledge of that drop of water. Starts to find alternative solutions to its problems and produce new materials. Enhances indulgence, democracy and tolerance.

Self-disclosure performs several functions. It is a way of gaining information about another person. We want to be able to predict the thoughts and actions of people we know. Self-disclosure is one way to learn about how another person thinks and feels. Once one person engages in self-disclosure, it is implied that the other person will also disclose personal information. This is known as the norm of reciprocity. Mutual disclosure deepens trust in the relationships and helps both people understand each other more. You also come to feel better about yourself and your relationship when the other person accepts what you tell them.

To provide indulgence, democracy, recognition of the other and tolerance in a society, the cross-cultural skills of the individuals have an essential role especially through developing global communication.

Art is the most direct and neutralized way of communication of self. To distinguish the flow of life away from art bring out discommunication, expressionlessness and isolation. In my opinion the most powerful tool to smoothen ruffled feathers is the condivision of arts and languages in means of not only the language that we speak but also the language of self expression, language of art and language of love.

Instead of mentioning “the other”, we should construct bridges . We all know that if communication comes constructed with love , it will maintain a stronger power in your acts.

Producing love, producing art, producing indulgence influences not only you but also all the people staying around you. That reveals the essentials of influence through communicative skills and acts. In a sort of way, cultural belongings, religion, faith and national memory constructs some filters to be placed self-disclosure and communication. These filters are the components which create the texture of your output.

These filters can execute some divisions at the same zone-region as well as in international venues. They bring up to light some identifiers that we haven’t pay attention before. Now, lets concentrate on vice versa position. The

output of other people transfer the texture of their contents through their own identifiers. Exactly at this point we should learn how to utilize indulgence , democracy and tollerance as an adjustment to our own filters . Cause learning how to regulate is related to the way you manage to express yourself. The one who cannot manage to express himself gets the message but cannot manage to make a correlation to understand a totally different output.

It appears like a chain gets you locked in a blind cycle of disproduction . Briefly if you do not produce you are constricted to become a zombie member of a zombie society. It sounds like a little bit extreme but this is the way that many people on earth live their lives today.

Art is the strongest way to orient people to produce their own and Cinema,as the seventh art, has been playing an incredible important role in all societies in the world . Every country is doing its best to develop its cinema industry because it is the most effective way to advertise its culture and language. It contains all the branches of art within itself. It is a huge power to communicate whatever you feel, see, think and dream of. On the other hand its power comes along not only from its message coding but also the way that precisely identifies how it will become decoded. That means it has a strong ability to affect and inlfluence the audiance.

The language of narration has an essential role in cinema. This language rules over and exercises pressure on the thoughts, beliefs and emotions of the audiance. The frames show the path to the decoding process as the director wants it to be. The lights create the atmosphere but over all creates a real vision of life. Screen reality is a concept that pertains to the principles of time, space, character behavior and audiovisual design that filmmakers systematically organize in a given film to create an ordered world on-screen in which characters may act and in which a narrative may unfold.

The importance of using that tool gives a big responsabilty to film makers on choosing their sentences. Mostly, the audiance is ready to export signs and symbols that even the director doesn't mention. Even though it is well planned before shooting a scene , a tiny detail can totally change the message mechanism and orient the audiance to a diverse way of decoding. A movie can change lives, may create a politic revolution , distroy or construct the inner feelings of a person. Cinema commands and cinema itself can herald changes in the society. Being conscious about what you have in your hands stimulates you decide to act. This is the start point of reflecting your existance to others.

The short film directed by Damlasu Temizel Kizikliogl; "Ney Der Ki…"/ " The Reed-Flute Says…" which has been selected and screened in 62.Cannes Film Festival and in many other international film festivals, can be used as an example to the role of arts in self-disclosure, correlated with religion, cultural transparency & belongings. "Ney Der Ki…" is a visual narrative of the universal values and human nature-origins. Through the story of an old women it reflects a simple life of phlisophy . Our existance and how we understand it.

The appearance of " LOVE" and returning to "HIM" in the philosophy of being is the beginning of the adventure of the spirits' maturation. Based on this example, the concrete solution suggestions can be presented about the realization of the reciprocal knowledge of the universal values, arts and the responsibility of the artist in this condivision.

Every society needs to be bound together by common values, so that its members know what to expect of each other, and have some shared principles by which to manage their differences without resorting to violence. That is true of local communities and of national communities. Today, as globalization brings us all closer together, and our lives are affected almost instantly by things that people say and do on the far side of the world, we also feel the need to live as a global community. And we can do so only if we have global values to bind us together.

Also, our universal values require us to recognise the human characteristics, both good and bad, that we have in common with all our fellow human beings, and to show the same respect for human dignity and sensitivity in people of other communities that we expect them to show for ours.

That means we should always be prepared to let other people define their own identity, and not insist on classifying them, however well-meaningly, by our own criteria. If we believe sincerely in individual rights, we must recognise that an individual's sense of identity is almost always bound up with the sense of belonging to one or more groups -- sometimes concentric, sometimes intersecting. Therefore the rights of an individual include the right to empathize, and to express solidarity, with others who share this or that aspect of that individual's identity.

As a conclusion , I beleive that all of us should be aware of how to communicate, what messages to deliver and what messages to decode. Tollerance and indulgence let people to construct a healthy society which produces positive outputs for its future generations. As long as language of art and language of love get people together , universal values will resist to global destruction.

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A Personal Journey Through Romanian Cinema. Unfriendly Interaction: (Written) Words And (Moving) Images In Zapping

Marian Rădulescu, Independent film reviewer

One of the first genuine film directors in Romania, Victor Iliu, wrote in his diary (sometime between 1939-1942): „Our cinema will never have the status of export trade goods. It should rather be *art*, solely art. We must never forget that cinema is the most complete milieu of artistic expression. We must produce a chronicle of our times, of the events we participate in, of the people. A kind of documentary of Romanian life and reality. Not the broadcaster of theatrical light entertainment, vulgar showy behaviour, stupidity and so on." Soon after he completed his masterpiece (Lucky Mill / La „Moara cu noroc" – 1957), he added, in a 1959 diary entry: „We must produce by all means a national film school. We must make such films so that they can be distinguished from the films made in other countries. Let us be ourselves and not immitate endlessly other movies." This essay is going to point to those rare "anomalies" and "irregularities" of Romanian cinema (films by Victor Iliu, Liviu Ciulei, Mircea Săucan, Iulian Mihu, Manole Marcus, Radu Gabrea, Dan Piţa, Mircea Veroiu, Alexandru Tatos, Mircea Daneliuc, Dinu Tănase, Nicolae Mărgineanu, Iosif Demian, Stere Gulea, Nae Caranfil, Cristian Mungiu, Cristi Puiu, Corneliu Porumboiu, Călin Netzer etc.), while main stream "normality" used to mean either propaganda or popular pieces (works by Geo Saizescu, Virgil Calotescu, Mircea Moldovan, George Cornea; historcal epics and action movies by Sergiu Nicolaescu, Lucian Bratu, Mircea Drăgan, Doru Năstase etc.). Many productions of the latter type were often lacking in creativity and (in spite of their bombastic patriotism) had little to do with the authentic Romanian spirit. The most brilliant (and experimental) Romanian films (such as Mircea Săucan's Meanders / Meandre, The Endless Shore / Ţărmul nu are sfârşit, 100 lei, Lucian Pintilie's Re-enactment / Reconstituirea and Carnival Scenes / De ce trag clopotele, Mitică?, Dan Piţa's Sand Cliffs / Faleze de nisip and Passo Doble / Pas în doi, Radu Gabrea's Beyond the Sands / Dincolo de nisipuri etc.) were either strictly banned or sporadically shown in various truncated versions in the cinemas. Not surprisingly, they never succeeded in founding a national film school.

A Stormy Night / O noapte furtunoasă (Jean Georgescu, 1943), a comedy based on a play by I.L. Caragiale (Romania's greatest playrght), marked the birth of *auteur* cinema in Romania. Unfortunately, the dramatic changes right after WWII delayed the evolution of a national film school. The Communist

Party, having been propped up by the presence of occupying Red Army troops (from 1944 through 1958), was the only ruling party until 1989.

The first Romanian postwar films were rural dramas and chronicles of peasant life under the new regime, constructed along strict Soviet lines. There were also comedies (mostly by Jean Georgescu) adapting the farces of the world-famous Romanian playright Ion Luca Caragiale. The first milestones emerging in the communist times were released in the late 50s: Lucky Mill / La „Moara cu noroc" (Victor Iliu); The Danube Waves / Valurile Dunării and Eruption / Erupția (Liviu Ciulei); Mist is Lifting / Viața nu iartă (Iulian Mihu, Manole Marcus) and the internationally praised cartoon A Short History / Scurtă istorie (Ion Popescu-Gopo – Palme d'Or, Cannes).

From the beginning of the 60s onward, the Romanians moved away from the Soviets, contracted economic and political relationships with the West, and became the only Warsaw Pact nation to maintain friendly relations with the People's Republic of China. Romania was also the only Warsaw Pact country to oppose the USSR invasion of Czechoslovakia in 1968. Significant releases in the "thaw" in the 60s were: When Spring Is Hot / Când primăvara e fierbinte and The Endless Shore / Țărmul nu are sfârşit (Mircea Săucan), The Forest of the Hanged / Pădurea spânzuraților (Liviu Ciulei – Best Director at Cannes Film Festival, 1964), Sunday at 6 o'clock / Duminică la ora şase (Lucian Pintilie), The Mornings of a Sensible Youth / Dimineţile unui băiat cuminte (Andrei Blaier), Meanders / Meandre (Mircea Săucan), Too Little For Such A Big War / Prea mic pentru un război atât de mare (Radu Gabrea), Răscoala (Mircea Mureşan), and Re-enactiemnt / Reconstituirea (Lucian Pintilie), which is a controversial allegory of social irresponsibility and its uncompromising aesthetics inspired the works of Mircea Daneliuc, Alexandru Tatos, Cristi Puiu, Cristian Mungiu.

The 70s produced quite a few interesting films, dealing with themes that were formerly taboo (young men's search for moral identity, generational conflicts) in an atmosphere of increased tolerance for formal experimentation. The most notable works of the decade were: Stone Wedding / Nunta de piatră and Lust for Gold / Duhul aurului (both directed by Dan Piţa and Mircea Veroiu), 100 lei (Mircea Săucan), Felix & Otilia (Iulian Mihu), Beyond the Sands / Dincolo de nisipuri (Radu Gabrea), Good-natured Philip / Filip cel bun (Dan Piţa), Long Drive / Cursa (Mircea Daneliuc), Red Apples / Mere roşii (Alexandru Tatos), Picture Postcards With Wild Flowers / Ilustrate cu flori de câmp and Through the Ashes of the Empire / Prin cenuşa imperiului (Andrei Blaier), Beyond the Bridge / Dincolo de pos (Mircea Veroiu), A Summer Tale / Tănase Scatiu (Dan Piţa), Rock'n'Roll Wolf / Ma-ma (Elisabeta Bostan), The Transylvanians series / Profetul, aurul şi ardelenii; Artista, dolarii şi ardelenii; Pruncul, petrolul şi ardelenii (Dan Piţa, Mircea Veroiu), Astray / Rătăcire (Alexandru Tatos), A Man in a Raincoat / Un om în loden (Nicolae Mărgineanu), Special Issue / Ediție specială (Mircea Daneliuc).

Quite as many suggestive works were made in the 1980s, too. As censorship hardened, some directors found a way to escape in parables about the

failure of collectivity through indifference (as in Orienteering / Concurs by Dan Piţa, The Cruise / Croaziera and Glissando by Mircea Daneliuc). Other worth mentioning titles of the perios: A Girl's Tear / O lacrimă de fată (Iosif Demian), Mike Test / Proba de microfon (Mircea Daneliuc), The Pale Light of Sorrow / Lumina palidă a durerii (Iulian Mihu), Fox Hunting / Vânătoare de vulpi (Mircea Daneliuc), Poor Ioanide / Bietul Ioanide (Dan Piţa), Snapshot Around the Family Table / Stop-cadru la masă (Ada Pistiner), Sequences / Secvenţe (Alexandru Tatos), The Sign of the Serpent / Semnul şarpelui (Mircea Veroiu), The Winner / Învingătorul (Tudor Mărăscu), The End of the Night / Sfârşitul nopţii (Mircea Veroiu), Carnival Scenes / De ce trag clopotele, Mitică? (Lucian Pintilie), The Bear Eye's Curse / Ochi de urs (Stere Gulea), At the End of the Line / La capătul liniei (Dinu Tănase), Sand Cliffs / Faleze de nisip (Dan Piţa), Fattaly Wounded by Love for Life / Să mori rănit din dragoste de viaţă (Mircea Veroiu), Wood Berries / Fructe de pădure (Alexandru Tatos), Chained Justice / Dreptate în lanţuri (Dan Piţa), Passo Doble / Pas în doi (Dan Piţa), The Moromete Family / Morometii (Victor Rebengiuc), Flames Above Treasures / Flăcări pe comori (Nicolae Mărgineanu), Jacob / Iacob (Mircea Daneliuc), The Secret of the Secret Weapon / Secretul armei secrete (Alexandru Tatos) and the internationally praised cartoon The Gordian Knot / Nodul gordian (Zoltan Szilagyi).

Ever since the early 1990s ideological censorship was replaced by an economic one. Few directors (if any) could face the paradigm change. Perhaps the most consistent one was Lucian Pintilie, who produced a series of bitter and grotesque dramas such as: The Oak / Balanţa, An Unforgettable Summer / O vară de neuitat, Too Late / Prea târziu, Terminus Paradis etc. Mircea Daneliuc produced a bizarre trilogy on the "transition period" in Romania: Conjugal Bed / Patul conjugal, Fed Up / Această lehamite, The Snail Senator / Senatorul melcilor. Nicolae Mărgineanu is also interested in the grim aftertaste of the fall of communism, in Look Forward in Anger / Priveşte înainte cu mânie. Nae Caranfil's first full length film (E pericoloso sporgersi) was followed by two other extremely popular comedies (Asphalt Tango and Philanthropy / Filantropica) and an exuberant period-drama (The Rest is Silence / Restul e tăcere).

The early 2000s marked the beginning of an internationally successful decade for Romanian film makers. Cristian Mungiu's The West / Occident was highly praised together with "minimalist" works such as: Stuff and Dough / Marfa şi banii and The Death of Mr. Lăzărescu / Moartea domnului Lăzărescu by Cristi Puiu (both won numerous awards world-wide). Mungiu's 4 Months, 3 Weeks and 2 Days / 4 luni, 3 săptămâni şi 2 zile won the Palme d'Or at Cannes Film Festival in 2007. Other Romanian films of the decade that were successfully shown at various festivals all over the world were: 12:08 East of Bucharest / A fost sau n-a fost? and Police, adjective / Poliţist, adjectiv by Corneliu Porumboiu, California Dreamin' by Cristian Nemescu, Medal of Honour / Medalia de onoare by Călin Netzer and so on. Last, but not least, Cristian Mungiu (co)produced a two-part hilarious comedy, Memories from the

"Golden Age" / Amintiri din "Epoca de Aur" and directed a tremendously interesting short called Zapping, which explores the manipulation through mass media, in a manner that reminds us of Orwell's 1984, Ray Bradbury's 451 Fahrenheit and Sydney Lumet's Network; the Czech-like humour is also there.

Twenty years after the fall of communism Romania hardly produces the kind of cinema VICTOR ILIU was referring to in the late 1950 – films that "can be distinguished from the films made in other countries". It seems it is more and more difficult to tell who we really are, as Romanians, and it seems impossible *not* to "endlessly immitate other movies". To a certain extent, justice has been done to some of the masterpieces of the past, as seven of them are now included in the top ten of the best Romanian movies (according to the votes of fifty film critics): Re-enactment / Reconstituirea; Lucky Mill / La "Moara cu noroc"; The Forest of the Hanged / Pădurea spânzuraților; Stone Wedding / Nunta de piatră; Mike Test / Proba de microfon; The Cruise / Croaziera; Sequences / Secvențe. This 2009 chart also includes three of the *à la mode* releases of the 2000s: The Death of Mr. Lăzărescu / Moartea domnului Lăzărescu; 4 Months, 3 Weeks and 2 Days / 4 luni, 3 săptămâni şi 2 zile and 12:08 East of Bucharest / A fost sau n-a fost?.

Unfriendly interaction: (written) words and (moving) images in Zapping

Written words and moving pictures. Are they complementary, can they happily live together? Is modern man used to figuring out meaning from them? Zapping, suggests that moden world seems to have lost touch with the microcosm created from written words and has become addicted to randomly broadcast moving images. What can it be doneabout it?

Totalitarian overtones from 451 Fahrenheit (or 1984) and fracture editing of MTV kind and Natural Born Killers („too much TV" read the chest of a "naturally born killer" that was about to kill an innocent American Indian in Oliver Stone's highly controversial film). On top of this, a local flavour: a hint to the craze for an "immortal" Romanian hero, film director (as well as actor, producer, screenwriter, and politician) Sergiu Nicolaescu. One can see the sequences randomly chosen from one of his historical mega-epic, Mircea (a film based on the legendary figure of a Romanian medieval leader) where Nicolaescu says, with a deep voice ("I am ageing and I am burdened by responsibility. Besides, I dreamt a black river, too..."). Later on, in a short dialogue, the leader's nephew asks his grandfather: "Are you immortal indeed?". The questioned one repleis: "Why are you asking?" Then we see a great deal of knights on horses and, cut from the movie's main titles, the "immortal"'s name, with some overwhelming soundtrack in the background from the above mentioned hit, Mircea. Local, national connotations, but every country has its own heros, doesn't it?

Cristian Mungiu's Zapping is a kind of a parody, with Czech-like humour (Forman, Menzel), but the moral is rather serious: too much television fatally damages our sanity, as we are exposed to hard-core violence, eroticism, cheap entertainment. Not only that we become addicted to them, but they succeed in keeping us away from the written word. Back to literature, to books! says the Remote Control man to the uninterested and robot-like proletarian who endlessly watches TV. "Go read, at least you'd do something instead of watching me do!" The watcher in Zapping is always tired after a hard day at work. He likes to sit in front of the TV screen and then he zaps on and on mereley "to see what's new", "to see something else", although he is already familiar with all the programs. He is soon punished for his addiction: the TV Police force him into working for them. Yet, he is never allowed to advise the audiences to read a book (sounds like in 451 Fahrenheit, doesn't it?

One more thing: the Romote Control man, who changes channels with a steering wheel from the Police headquarters in the TV set (where other Remote Control men, who used to be TV addicts, work hard at satisfying the audiences), can see what happens in people's homes. This is the very core of the movie. And its cross, too, as the "eye" hidden in the TV set is the very allmighty eye that „sees" and „studies" us relentlessly. He who does believe it, cannot help observing his behaviour very closely. Such a person has discovered that voyeurism and a glance at all the beauty that is not meet for us to look at is nothing but greed ans excess. We remember sensible Selma (Byörk) from Dancer in the Dark by Lars von Trier, who has seen everything: the trees, the willow leaves dancing in the breeze, a man killed by his best friend...She has seen what she was and knows what she will be, she has seen it all, and there is no more to see. She has seen what she needs, and that is enough. To want more would be greed. He who desires to see more misses the mark and way that leads to self-destruction.

The watcher in Mungiu's Zapping is not completely lost, though. Once he finds out about the "eye" that knows all his secrets and rebukes him for laziness and addiction to mediocrity, grasps a book and seems to realise that there are things one ought not to do, not even when nobody sees you. So much the more one should not to such things once you met the "eye" (personal conscience) that sees you. Awaken from a bad dream, he picks up an old book from the room's floor.

Here it begins a long process of recovery – and therapy – with the help of the written word (a journey to what Romanian medieval chronicle writer called „the most beautiful and useful of pastimes: book reading"), similar to what the main character in 451 Fahrenheit.

The Operating Mechanisms of Media Metarealism

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Abstract. *The demonstration that I am going to do referring to the relationship between advertising and media metarealism comes as an extension to my previous reflections on the fascinating field of advertising and assumes clarifications about the second term of the relation. The proposed case study will show that advertisements use symbolic images that survived in the contemporary society, often camouflaged and often without the metaphysical content, thanks to their ability of meaning and recall in the minds and the souls of the audience. But an important step for my demonstration is to highlight power of metamorphosis of the old symbols to new and unexpected forms, according to the current trends of thought and creative society, in our case, in the operating mechanisms of metarealism.*

According to Lev Manovici (2001) *media metarealism* is a structural feature of postmodern society and consequently has the main characteristics of postmodern aesthetics. *Metarealism* incorporates its own critique and its own self deconstruction mechanisms.

As a phenomenon, *metarealism* began to manifest itself in the 70s and in the 80s. It was first identified as a stylistic direction in the Russian poetry and it was used by Mikhail Epshtein in the 1983 study *on Theses on Metarealism and Conceptualism* published in the magazine *Voprosy Literatury*. The term started to circulate following a debate at the House of Artists, at the exhibition of the Hyperrealists, as a new method of creation, in an attempt to overcome traditional realism. Epshtein believes that this can be done either through the hypertrophy of the outside layer, the illusory layer of the things by exaggeration, using the hyperbole, or through the examination of the metaphysical depth in order to enhance the varying dimensions of the phenomena, using the *metabola* as means of expression of this alteration and as projection into the sphere of the possible. By "meta" we mean beyond the reality that we can perceive, "metabola" means transition, the opening to other dimensions. Epshtein insists on the fact that the *metabola* is different from the *symbol*, through the added significance of common sense which allows the existence of two plans or of two realities and also their formation on the hierarchical system. The *metabola* refers to a reality made of the interpenetration of different consubstantial realities.

We can say that within the metarealistic art every phenomenon becomes its own prototype, which is manifested as a whole containing several avatars. Therefore, stylistically, the metarealism is a mode of expressing a convergent, indivisible world, of a large complexity, which operates on multiple dimensions. We can bring as an example the convergence of nature and the industrial, of the

organic and the technological process in various images of technological processes of our society.

From a philosophical perspective, the *metarealism* is a metaphysical realism, since it does not reflect the nature of physical perception of things, but their multi dimension, not necessarily the one beyond the perceptible space, but even the manifestation of different facets in a physical, perceptible dimension. By being open to a plurality of perspectives, the artist disappears and becomes a sum of them but refuses to belong to one of them. The metarealism is a way of looking at the world, so the artist seriously looks at the reality as a whole containing multiple interconnected dimensions.

In science, *meta* is used with the meaning auto-reflection, auto-reference. In this case, in literary criticism, the metarealism refers to books that are a reflection on the book, on the creative process and the various versions that form the final result. A good example might be the book of Stefan Bănulescu, *Cartea de la Metopolis, 1977* (*The book from Metopolis*). The author describes the two cities in Metopolis, one exterior, the other one underground, which communicate among themselves with the fabulous history of the decayed present, with multiple voices that tell the history of this legendary city.

The metarealism is the new style of the metaphysical painting, an artistic movement founded in 1917 by Carlo Carrà (1881-1966) and Giorgio de Chirico (1888-1978). For the contemporary artist Charles Sabourin, *meta* designates a holistic vision of the reality which takes the world as a whole without being subjectively fragmented.



For Sabourin, the metarealism describes the reality that exists beyond the subjective perspectives. The metarealism communicates more than the perceived pictorial aspect of the other dimensions of reality. It communicates something essential about these other dimensions and their relationship with the human being as in the *Polarity* painting. The angelic and the demonic interpenetrate, divide into two and influence the destiny of the human being. The Metarealism tries to capture the alternative reality, the purpose of the metamorphosis which includes reality in all current and possible transformations.

Lev Manovici takes the concept considering *the metarealism* a structural feature of the modern society, reflecting a cultural change that allows the overcoming of the old media realism. This corresponded to the functioning of modern ideology, characterized by standardized semiotics, the emergence of the false consciousness, the creation of the perfect illusion. In the social and political

reality, the leaders of the modern era have an aura of perfection, of invincibility. We recall that for their contemporaries, Stalin or Hitler seemed incapable of making mistakes and had unusual qualities (Manovici, 2001).

Indeed, the atrocities born by the state utopia of the single truth and have undermined the claims of absolute authority and confidence in the viability of single model of truth, justice or beauty. But even in democratic societies, especially after the Second World War, the reconstruction of the society assumed the union of the energies in a joint effort. The need for models brought in the spotlights faces of political leaders, artists, athletes, fashion designers, and a certain lifestyle. According to Jean Baudrillard (1968), even the differences arising out of a desire to exceed the serialization and the standardization made by the mass production were only avatars of a single model.

The media industry is one that produces beliefs, values, perspectives and a certain accepting horizon able to hold and perpetuate a particular vision of the world. Therefore, in the media*, the realism* is the relationship between forms of media (newspapers, film productions, radio and television) and the reality it represents. We can examine this relationship in newspapers or news journals to understand to what extent it is true that what is presented as news, what resemblance to life we find in filmmaking or production which is the relationship between the promoted image and real life in advertising. The media induces to the public a vision of the world, transforming, changing the reality it presents. Media consumers have gradually begun to be aware of the influences and the social effects of the realities presented by media as real and true. The audience is now discovering how the media operates to direct the values, beliefs, ideas, requiring *a critical distance* from what is presented in movies, shows, texts, ads. The choice that the individual makes preferring one type of media or another , the right to reply, or direct intervention in the possibility of publishing in the press materials of opinion imply a *critical attitude towards the media products* and feeling of power and control over the reality.

We can accept the assertion of Lev Manovici according to which *metarealism* incorporates its own critique and its own self deconstruction mechanisms. Self-criticism, self deconstruction assumes the discovery of the mechanisms of the operating devices, of the machines, institutions and social relations. Unlike the modernism of a large part of the XXth century, the ideology now claims individuals not to blindly trust in all theoretical or practical construction which it proposes. More likely, like Baudrillard also observed, the individual is placed in a position in which he voluntarily adhere to them, as he knows everything and participates in the game of power by choosing his options.

Today, the operative ideology requires a continuous self deconstruction by presenting the numerous scandals and investigations. But scandals involving leaders do not seem to diminish their credibility. We believe, that the discoveries are simple tools for creating various facets of the same character, dimensions of his personality. They are not mutually exclusive, and the reverse contrast, the depth and the shallowness, honor and villainy, seriousness and negligence

destroy and restore at the same time the image of a character, giving the public the illusion that he can control reality, that he has access to information, that he knows the truth and can make an informed choice. We can recall in this respect the movies about well known journalistic investigations on political, economic or media matters (*Good Night and Good Luck*, 2005, *Frost/Nixon* 2008, *State of Play*, 2009), or movies about good journalists and *non-journalists* (*Paparazzi*, 2004, *Interview*, 2007, *The Soloist*, 2009).

In the case of advertising, the individual is invited to create his own personal style, for example, choosing clothes that match his personality through color, size, and accessories. Therefore the individual knows and accepts that his choice is one variant of the same product promoted by the media discourse. So, we can now accept ads that can be ironical to advertising in general, but this does not prevent it to promote products. Ironical or negative are simple anti-phrases. The statement alleges a detailed presentation and an example. The use of symbols in advertising (term used in the generic sense, meaning using myths, symbols and archetypes), in a more or less disguised form, facilitates the reference to the past, the return to a fabulous world and intensification of the desire to possess a time or a space able to give the consumer the satisfaction of the achievement of the ideal quality of the items or of the services he wants. The irony, parody or even denying them means anchoring into the present, the highlighting of the urgent daily needs and, therefore, immediate action to promote according to the latest technologies as a way of resolving difficulties and thus to fulfill the desires.

We support our claims on the advertising campaign of the Transilvania Bank, where the character able to promote services and products offered by the bank is a magical character. Choosing a Good Fairy to satisfy our consumers corresponds fundamental goals of the advertising speech which transposes consumer advertising in a better, more beautiful, more secure world, meeting the needs of socialization and integration of modern human, but also the need for product differentiation through personalization and the choice that can be done. One must realize that in reality, the quality of services and products offered by different companies is similar. In the era of the triumph of technology and mass production, the products have similar characteristics and quality, and the differences are essential. Then what is it that can convince the consumer to choose a product? It is more than a personal relationship of the producer with the client the choice is increasingly based on the consumer's confidence in the one that proposes him the business, the product or the services of the company that he represents. From this perspective, the choice of a fairy to promote the services and products of the Transilvania Bank is a perfect option. The fairy is a character loved by all during the childhood, when it's easy to believe in miracles and so it remains a beautiful dream of the adult who lives in a though world, a world of fierce competition for markets and public segments. That is why the fairy of the Transilvania Bank is just an avatar of the famous Good Fairy, a male version of the gracious appearance in the fairy tales. The appearance is a male fairy, a

gentleman as the lady from the Zerolasuta video says, but who has a dress and a magic wand. The male fairy is a strong man who inspires confidence and is better than the magical goldfish, because he can perform more than three wishes of the small entrepreneurs.



Although it seems to be detached from a world of story, the male fairy receives in turn also other determinations that contradict to some extent the prosaic position of a fairy, focusing at the same time on the idea of trust. In the next ad video, Pestishopul, the male fairy *is a very serious man,* who also makes come true the wishes of small entrepreneurs when submitting a credit offer for companies for real estate to 200,000 euros on 15 years. And in the clip about "Creditul de o ora" (the one-hour credit), the customer seems to believe that the male fairy is the true Santa Claus. The opposition good / bad from the fairy tales is materialized through the character's Interest, presented as an *unbearable individual* that the male fairy annihilates by offering a carefree holiday with MasterCard forte in the videos "The Interest" or "The Wedding". Every time it appears in the advertisements, the male fairy brings benefits by using the magic wand, but which does not sounds, so the male fairy has to imitate a similar sound, like *ping!* ... Neither is the male fairy's appearance similar to that in fairy tales. He is falling through the roof of a workshop in a cloud of dust, producing damages during an economic crisis. And, as a maximum of parody to the magical actions, to increase efficiency, the male fairy sharpens his magic wand at the grinder machine, in order to cut the monthly costs of transactions performed through Transylvania Bank.

The parody, the self-irony does not affect the message of the ad. On the contrary, through his avatars, the male fairy of the Transylvania Bank meets the modern human needs to be in two different worlds that coexist and complement each other. As we have seen, the self- deconstruction and identity alteration of the fairy tale character through its miraculous transformation from a female character to a male one and through the loss of some personal attributes or the magical tool assigns the character other attributes, maybe not that miraculous, but more credible for the contemporary world, such as reliability, trust, ability to

adapt to change, to improve performance and to maintain credibility. Old and new valences coexist in order to represent many alternative avatars of a unique character and an excellent example of an event in the contemporary media metarealism.

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Subject index

active disclosure
Advertising
agenda setting
Attitude
Audience
blog
Brand
Cinema
consumer-generated media.
Cultural facilitators
Culture
EUPRERA
Facebook
forced transparency
hyper-consumerism
Identity, identities
Impression Management
Information
Internet privacy
Johari window
Online Identity Management
Philosophy
Philosophy
Polderen
Right to know
self-disclosure
social consciousness
Social networks
Stakeholders
telepresence
Transparency
Tribe
Trust
Twitter
value
Web 2.0