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The communication between psychology and sociology

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Abstract: The communication is the main element for the socialization of the human being. The author try to establish a personal definition of communication, after he presents at least 15 meanings of it. The humanity exists because it progresses and because of the communication, as a human interaction form. The communication supposes two realities (the metaphor of the "pragmatic couple"), because the interaction is a physic, psychic, social relation, and the process of relationship must have (at least) two poles. A society is similar to a system in which the information are made more dynamic by input and output formula inside the social structure where take place processes, activities and communication, and the obtained results are identifiable in behaviors, culture and civilization.

Keywords: communication, group, society, information, organization, culture, civilization

1. The communication as a socialization process

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The branches of human existence are so complex that is witless to try to include them in an unitary vision. The opinions regarding the relation between the man and the society, between the whole and the part, are collected in a very instructive philosophic literature.

The structuralism found a paradigm, able to satisfy the different points of view and to guarantee a consensus, even debatable. All that that exist have a structure and exist because they are engaged in a system having a processing[2] kind. The existence is organized in systems and subsystems, benefiting of an extensive structure, composed by substructures which are gradually correlated: "The system could so be defined in a general manner, as being a mob of elements which are available in an organized link and between which are established dynamic relations". In other words, the system constitutes "an ensemble of elements in interaction, which constitute an organized whole, with typical properties and proper functions, different from those of the component elements, a distinct structure relatively autonomous"[3]. The links between the system components, its "outputs" to a more extensive structure are guaranteed only by communication interactions, relations, being "the blue blood" which allow the existence and the cohesion of a reality. Each element of the system, as well as the macro-system, has the characteristics of an

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[2] **The processing kind** is a processing activity, by which is added a value to an already given which exist. In the situation of the communication process, the added value cling to the sense modifications and their effects on the context (influences, manipulations, models, imitation).

[3] A.Ilica, *Filosofia comunicarii,* Editura Universit['ii"Aurel Vlaicu", Arad, 2007,p.15

organization: relations, hierarchies, roles, effects. The human being is a social being, and in this situation he is an element of an organization, or more common of a context in which he communicates and manifests himself[4]. His contacts with the others guarantee to him the comfort and make him easer the existential desirability. The organization is a structured system, disposing of a structure, hierarchies and senses[5]

The humanity exists (because it progresses) and (we underline) because of the communication, as a human interaction form. The contemporary generation is aware of the need for a thematic schema of a so evident reality. As social beings we have relations, independent from our will, we communicate because we need to mirror in the others, we interact for emotional and psychological balance. Being an existential reality, based on the information transfer, the people have multiplied the communication forms, so that they could serve their intentions and functions. They communicate by language, paralanguage, behavior, gestures, mimic, position, personalized atmosphere and other signs and symbols which could be bearer of stimulating information by relationships.

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[4] *"At the present we judge in seven contexts"* (spatial, physic and sensorial, temporal, positional of the actors, immediately relational , cultural, expressive) said **Alex. Muchielli** (founder director of CERIC, Montpellier University) and the collective referents are essential to the understanding of a communication situation.

[5] **The more important properties of a system** are:
-   each subsystem took separately could be considered a system<
-   nor a system does not exist isolated; any system is an element of a super-system, having subsystemic elements;
-   has a structured and fonctional union, assimilating andneutralizing the positive and negative stimulators both inside the system and outside the system.

The communication is considered a social activity, semiotic practice or science. We define, in a first formula,, that means a simple one, the communication as *"an ensemble of actions which have in common the information circulation in the interest of a pragmatic couple formed by a transmitter and a receiver*"[6].

A sociologic point of view (as social activity) expresses the following idea: *"the communication consists in the training, the transmission and the reception of the messages, made by signs by persons with communicational competences, being in communication relation and situation*". There are enough difficulties for a clear definition. The Americans F.E.X. Dance and C.E. Larson[7] (1976) identify 126 representative definitions and other 32 wordings which did not have the logic rigor of a definition. Claude Abric associated, for the communication concept, not ;less than 15 meanings[8]: (1) verbal change of thinking or ideas; (2) process by which we understand the others, and alternate, we strive to be understand by them; (3) interaction (even at the biological level); (4) process which appears from the need of reducing the uncertainty, to act effectively and to strengthen and defend the self; (5)act or process of information, ideas, emotions, skills etc. transmission by using symbols (words, images, figures, diagrams etc); (6) transfer,

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[6] Mirela-Ioana Borchin, *Dictionar de comunicare (lingvistica si literara), Editura Universitatii de Vest, Timisoara, 2002*

[7] Cf. American researchers, F.E.X. Dance and C.E. Larson, in *Functiile comunicarii umane,* 1976

[8] **Jean-Claude Abric** is a professor of social psychology to the Provence University. Author of a number of volumes about the social representations: **Cooperare, competitie, reprezentari sociale** (1987), **Psihologia comunicarii** (2002).

transmission, changing or sharing; (7) process which unites the discontinue elements of the vivid world; (8) process which make common to a multitude what is the monopoly of one or some; (9) the means totality for the transmission of military messages, of the orders etc. (telephone, telegraph, radio, messengers); (10) process of attention directing to another person with the purpose of ideas reproduction; (11) discriminatory answer (or constant one) of an organism to a stimulus; (12) information transmission (which consist of constant stimuli) from a source to a receiver; (13) process by which a source transmits a message to a receiver with the intention of influencing its future behavior; (14) transition process from a generally structured situation to another situation, being in a preferred form; (15) mechanism by which is exerted the power.

Defining the communication from a simple point of view means to lose from the concept coherence. Certainly the people need a convenient definition wording and which will be satisfactory from many perspectives. Because I cannot elaborate and I did not assumed the risk to identify an acceptable definition, I shall select from those offered by a scientific authority in the field, function of which I will make my comments. For example, my option is made for the following one> "the communication expresses "the ensemble of physic and psychological processes by which is performed the operation of putting in relation with one or more persons, with the aim to obtain some objectives" (D. Anzieu, J.Z. Martin, 1973). Before we appropriate it (by a detailed analysis) we underline this definition with J.C. Abric (1990) appreciations: *"the human*

communication represents the fundamental way of psychosocial interaction of the persons, realized thanks to the symbols and the significances or thanks to some individual or group behavior modifications". We draw the attention on some essential lines of both definitions and this are: to put in relation and interaction; physic, psychological and psychosocial level; to follow some objectives (stability and modification); effects on the persons or groups. From cultural point of view, "the communication is a central dimension of our cultural life; without it, any kind of culture dies. As a consequence, the study of communication supposes the study of the culture in which it is integrated" (John Fiske[9], 1982).

The communication supposes two realities (the metaphor of the "pragmatic couple"), because the interaction is a physic, psychic, social relation, and the process of relationship must have (at least) two poles. The interaction can be at the physic level (shake-hands), at the psychic level (attraction, love, hate, rage) and at the psychosocial level (conflict, negotiations, cooperation, management). The interactive relation is established – at someone initiative – by using some symbolized codes and which have recognized significations for the interlocutors. The interaction takes into account effects or intentions which can be of psychic or behavioral balancing, of individual attitude modification; the aim of the communication is to guarantee a desirable human co-habitation, that means to realize the socialization of each individual, respecting in the same time his

[9] Professor dr. John Fiske, University of Wisconsin-Madison. In Romanian> *Concepte fundamentale din stiintele comunicarii si studiile culturale* (coauthor, 2001) and *Introducere in stiintele comunicarii* (2003).

liberties and his identity right. We can even speak about "a social identity of the man", that means about his obligation to respect the norms of social cohabitation, concomitant with the respect of his right to have independence and personality until the limit of this rules unacceptability. The socialization– as basic communication function – is "a psychosocial process of transmission and assimilation of values, concepts and behavior models typical for a group or a community with the purpose of social forming, adaptation and integration"[10]. The socialization represents the essential attribute of the man, able to find his reaching not only in relations with his partners with whom he shares the satisfactions and the risks. Without the socialization spirit and without the human attachment to a common project, the organization has no chance to run. In a school without fellow feeling, the organization quality is more and more vulnerable. A communicative behavior represents "the blue blood" of an organization because an organization personality is crystallized only by a dynamic, reciprocal and accurate relationship.

Returning, the psychologist Serge Moscovici entitled his volume "The social psychology or the gods making factory", which is a testimony that inside the groups take place communication processes extremely dynamic, which can unbalance its normal and natural functioning. In each group, by communication take place processes which change the forces equilibrium.

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[10] Anton Ilica, *Comportament comunicativ si cultura organizationala,* Editura Universitatii Aurel Vlaicu, Arad, 2008, p. 13.

2. "Any knowledge appropriate by the reasoning way, suppose a previous knowledge" (Aristotle)

The communication constitutes a dimension of the social organizing way of the reason in general, and of the man, as existential being. By the philosophic point of view the relating with the Absolute, the Being and the Reason represents the vault key of any speculation, and the hypothetic dialogue with similar realities takes the appearance of the communication. The Ancient Dialogues (Platon, i.e.), the letters, as correspondence formula, the speeches or the meditations were texts about the determination of some possible interactions in the human conscience, troubled by its unknowns. The contemporary bring the formula of a communication as a transmission process of some reflections, being considered as a "meditation theme". The para- empiric world , its existence, structure and knowledge remain a source of philosophic speech, but the thinkers demonstrated a preoccupation for loyalty by which it can be reached "the significance": "the communication becomes in the last time the environment itself or basis from which some philosophies extract their determinative structures" (Parvu[11], 2002). For example the analytic philosophy expresses its interest for the relationship objectivity, the pragmatic philosophy is preoccupied by the communication efficacy; the structuralism consider the communication as a semiotic form (sharing of meanings) and of speech organization.

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[11] University professor dr. Ilie Parvu, n.1941, The philosophy Department, University of Bucharest. He wrote: Semantica si logica stiintei (1974), Arhitecturta existentei (1990), Filosofia comunicarii (200) etc.

The philosophy had again the impudence to step on an uncalled-for ground. Moreover, the philosophers have the courage to focus their attention on those field of the science which touch the impasse, offering (theoretic) solutions and potential saving ideas. For example, in the field of information and communication sciences, by the technicality of the communication process, considered as an engineering relation between the transmitter and the receiver, the philosophy unblocked its rigidity, offering extensive solution of epistemic opening and of ideation.

B. Miege[12] (1982) considers "the communication thinking" an element of knowledge, because it enlivens a relation with three dimensions> the self, the other and the interaction representation between the two actors made by an observer ("the communication is the interpretation made by any observer of the two organisms (a and b) interaction", apud D. Foerster, 1978).

The interaction has sense only if it is produced in the presence of the observer, of an instance which testify something. Without this, the communication does not exist or it obtains the form of communication about that that we do not communicate. The thinking in a communicative spirit is an attribute, a human dimension, because of what the humanity permits itself to interact, to progress, so that each individual have the satisfaction that "his birth chance" is a consequence and the reason of the existence of a relationship with the aim of mankind social perpetuation. A communication is

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[12] Miege, Bernard, *Gandirea comunicationala,* Traduction Maria Ivanescu, Bucuresti, Editura Cartea Romaneasca, 1998

identifiable in function of the "collective referents" : "a communication has a sense and obtains a sense in the global context in which is situated the social actor who produced it, in other words, as any communication is linked to the sense that it has for the actor in his existential situation"[13]. In other words "no interaction" analyzed singularly has no relevance and no sense. The sense of a communication is given by the significance that the context induced inside the social relations system. The communication relation supposes the existence of a text (that is of a message), of a reader (interlocutor, active or passive participant to the communicative sequence) and of a context, an environment, able to sustain the relationship. The interactions compiles the communication processing.

"The communication is an irreversible and cumulative process. Nobody cannot return to the passed communication experiences, to review them or to cancel them and neither cannot steal from their influence, when he engages himself in a new communication."

2. Group and society (elements and relations)

Some readers of the present study text could consider the communication as an individual behavior with a psychological investment, expressed in a social context. If it is not enliven by an

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[13] Alex. Muchielli, J.A.Corbalan, V.Ferrandez, *Teoria proceselor de comunicare*, Institutul European, Bucuresti, 2006, p. 36

interactive communication a social group does not identify itself in the absence of a dynamic relationship.

A basic characteristic of the organized group derives from its capacity to interact. On the other hand, the communication disposes by relevance only in relation with the actors belonging to a society, to a social context or a social life. "The society" is a concept which defines an extremely complex reality. It includes "a multitude of persons, intuitions and practice activities, making it dynamic by roles and relations, by rules and senses". The society is "a construction" which is in a continuous structuring (it is not a social given), it is "a man creation", it is "an abstraction and, from this point of view, it does not exist, than in the full of significances behavior of its members, in the ideas and the objects they can name" (D. McQuail[14], 1999). A society is similar to a system in which the information are made more dynamic by input and output formula inside the social structure where take place processes, activities and communication, and the obtained results are identifiable in behaviors, culture and civilization.

What includes a society?[15] The sociologist E. Sapir (1930) who offer a first defined composition of the society, and this is a main differentiating sign for other conceptual definitions: "*Even, we speak often about tradition, in a more intimate sense, it is a very*

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[14] Denis McQuail (born in 1935), graduated from Oxford University. From 1977 he is al the Amsterdam University< founder of the review *European Journal of Communication.* Between his more recent publications we mention: *McQuail's Mass Communication Theory* (2000), and *Media performance: Mass Communications and the Public Interest* (1992).

[15] DEX – online – ro. The definition of the society.

complex network of partial or complete meanings between the members of the organizational units of any size, from a lovers couple or a family, to a nations league, or those segment, always increasing of the mankind to which arrives the media by its trans-national branches. Only apparently the society is a static sum of social institutions; … any cultural structure, any individual act which belongs to the social behavior, implies in an explicit or implicit sense the communication".

We allow ourselves to underline few elements of the definition:

- the society includes the group, even the friendly one (1)
- the society is a group in which take place inter-human processes (2)
- the society supposes, by excellence, the communication (3).

Analyzing **the first element,** we could doubt about the inclusion of any persons association in the society conceptual frame, because a *society supposes a structure*, an organization in a system form. A society has politic, cultural, religious, economic etc. structures, as inner organizing forms. Without a structure, the group cannot be than an element of the society, because the structure supposes a multitude of elements in interdependence relations and their functioning ensure the society stability.

A *group* can be defined as *society* when it disposes of enough elements able to integrate them-selves in a structured network and to dispose of a societal culture clear defined. On this basis the sociologist speak about macro-society, micro-society, about the

realization of the macro-society by summing some social groups. The human global society (of planetary type) is composed by societies with distinct characteristics, determined by certain criteria, and each society has under-divisions till the familial micro-group.

The second element refers to the processual aspect of a society, which exists if it disposes of diverse activities able to motivate a personality, visible by a behavior, expressed by a mentality and identifiable by a culture[16]. Having a structure the society supposes an order, that is a hierarchic organization, with roles and statutes of the individuals, with objectives, power relations, conflicting and coordination relations.

The organizational culture is the product of some accepted projects by the members of the society, a consequence of the individuals interactions and behaviors. The fact that ensure the social stability is the communication, socialization and balancing form of the individual psychological ideals. Neither type of society, group or community, does not create its proper identity without communication. The communication ensure the interests fellowship, the element which stabilizes thew individual aspiration in a societal culture. The communication effects are decisive in an organization.

The third element includes the communication between the excellences which ensure the identity of a society. Without communication a society does not exist, because the reason of its constitution is the interaction of its members. The researchers   from

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[16] Adriana Ritz, *Introducere in comunicare* (2004), says: "A positive communication environment, encourages the loyalty toward the organbization".

Palo Alto[17] situate the communication in the group of social behaviors, context in which each member of a society participates, willing or not, to the communication phenomenon.

To the mentioned elements we add **a fourth one:** the capacity of a system to self-adjust, a phenomenon called *autopoieza.* The institution with an organizational culture has the attributes of a system and when its functioning is affected, it is able to find resources to remake the structure for a systemic balancing. If this is not realized, the institution lose its statute of organization.

In conclusion, the communication is a psychic process (because it encourages the individual actors who transmit and receive information) and in the same time a social process, expressed to the different levels of social life, from the individual till the macro-social relations: the individual relationships with the environment, with the others, with groups, associations, organizations, institutions, societies etc. At any societal level, there are information, rules, roles and relations shared by the members of the same society.

The communication becomes "a fundamental competence" of the personality thanks to which the individuals interact in particular and diverse contexts.

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[17] The philosophic School of Palo Alto (California) considers the communication as an integrate social phenomenon, trying by its grammar to establish a bridge between the relational and organizationalaspects, between the mechanisms which regulate the inter-individual relations and those which regulate the social relations. Based on the researches of the English antropologist and ecologist, Gregory Bateson. The school includes philosophers as: Paul Watzlawick, Janet Beauvin, Ray Birdwihstell and Erwing Goffman

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The Sociological Perspective of Cultural Globalization

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Abstract: As a dynamic and contradictory process, globalization doesn't take place only in the economical, political, international and relational sphere, but also in the fields of culture and mass communication. Consequently, the first part of the article discusses the aspects concerning the factors of cultural globalization and the role of informational technologies. The second part of the article refers to the controversies generated by the relationship between global and local culture and to the explanatory models which appeared in this context. The latter part of the article opens a debate on the relationship between cultural globalization and media culture, highlighting the reciprocal influences which are manifested within this relationship.

Keywords: culture, globalization, techonological progress, mediaculture

Factors of cultural globalization

Globalization is a subject which causes strong and extremely different reactions. Its defining feature is integration, the world thus becoming an increasingly interconnected place, whether it's about a country or an industrial company, or if we take into consideration political, cultural, technological, military, geopolitical or linguistic aspects.

Looking at this phenomenon from a sociological perspective, Anthony Giddens (2001) talks about the multiple consequences of globalization, not only upon industrial activities (the creation of a world market, access to goods and services for consumers and companies, the free circulation of goods and services among states), financial activities (access to external financing and loans), economic activities (the creation of a global market based on the freedom of exchange of goods and capital), political activities (the creation of institutions and organizations), informational (the increase of informational fluxes and of real-time communication between far away regions), but also upon cultural activities (the appearance of new forms of cultural interaction as a consequence of the Internet, television and other means of communication), ecological (the changes in the environment, which can be solved through regulations and actions at a regional and global level), social (the formation and development of a global conscience as a consequence of human circulation and exchanges), military (the realization of alliances between states and groups of states to prevent threats to international stability and the diminution of insecurity sources).

While these are the main fields of manifestation of globalization, numerous authors (Harvey, 2005; Stiglitz, 2006; Friedman, 2007; Brezezinski, 2008; Dobrescu, 2008; Ritzer, 2010 and others) are preoccupied by the identification of the determinant factors of globalization, with a special focus upon:

▪ Technological innovation and especially technologies of information and communication, which led not only to a revolution of industrial capitalism towards a post-industrial conception of socio-economical relations. Through their specific, the new technologies from the sphere of communication have a pronounced global dimension and can't be restricted through administrative measures or of an ideological nature. The best example is the Internet, which is not only a technological phenomenon, but also a social one, globalization being a normal consequence of informational society. Since the Internet is the result of interaction between people, institutions, organizations and states, it appears normal to consider globalization in the terms of the directions which these forms of interaction should take.

▪ The unprecedented increase in the speed of transmission and the diversification of the means of transmitting information which lead to "cross-border visibility" of national events. In these conditions, the different events which take place in one country or another can not be maintained within the national borders, and, if they have a certain importance, they become global events. The new digital context, for instance, has two fundamental features: the convergence of services, namely each service can be provided

through the same means of transmission and storage, respectively inter-efficiency, which means that the users can operate and use resources through standardized networks.

▪ The increasingly strong affirmation of the neo-liberal ideology connected to the values of market economy, political democracy, private property and the free initiative of economic actors. The economical practice associated to this ideology led to the revolution of production and supplying processes, of selling and buying goods, of locating the firm and ensuring the necessary workforce, of granting credits and making investments given the elements connected to the geographical factor. Although the hegemony of neo-liberalism can be considered a main factor of globalization, not all the consequences of globalization have been anticipated by the supporters of this conception. Neo-liberalism, for instance, has founding ideas such as the state as sovereign authority within national borders, the nation as political entity, the distribution of powers in the state based on the constitution etc, which contradict what we call globalization.

▪ The development of cultural elements which influence the evolution tendencies of social and economical structures, with implications upon long and medium-term development. From this point of view, globalization is associated with theories which highlight an ethnocentrism typical to "Americanization" or "Europeanization" processes, not only regarding technological and economical development, but also regarding the promotion of values which are typical of occidental democracies. At the same time,

globalization appears as a form of gradual transition, which becomes more consistent when the great majority of social groups have the capacity to adapt to current innovations and to face the risks brought by social change.

The novelty element brought by this complex of ideas consists, on the one hand, in the sketching of the transition processes which the current world system goes through and the diversity of interpretation perspectives of the globalization phenomenon: historical, geographical, economical, sociological, political, linguistic and geopolitical. On the other hand, there is a special focus upon the difference between the economical, political and socio-cultural dimensions of globalization and the intertwining elements of these fields.

In what terms can we talk about cultural globalization?

Whether we admit it or not, globalization has fundamentally changed the content and the expression forms of world culture, the basic forces which led this process being: the creation of a communication network which covers the whole globe; the volume of information transmitted, the speed of transmission operations and the relatively low cost of distribution; the overwhelming influence of the means of mass communication and the development of the Internet; the privatization of the mass-media system and the renouncement to the restrictive policies of states belonging to different forms of political organization.

The fact that the cultural dimensions of globalization are situated in the foreground of debates isn't a coincidence, because

globalization and culture don't have many things in common. Consequently, Paul Dobrescu (2008: p.379) is right when he says that: culture elements have a local specific, while globalization is a process which regards the general; by definition, culture sends us to tradition, while globalization wants to emancipate itself from tradition; culture includes elements of emotional living and life; in return, globalization is especially concerned with measurable processes; while culture is associated to the identity of individuals, groups and communities, globalization is inclined to create bridges between these identities.

Consequently, globalization can generate a homogenization process of the production of goods and services, of judicial rules and norms, of lifestyles and social behavior with obvious advantages, but on the level of cultural globalization, the homogenization and standardization would lead to a poverty of ideas which is unacceptable. Noticing the dynamics of the homogenous forces of cultural globalization most often associated to the "American cultural imperialism" and with the standardization of mass culture, Thomas Friedman (2007) militates for the affirmation of the differentiating forces of cultural globalization, forces which try to stimulate multiculturalism and the diversity of cultural identities.

The solution he proposes is regional globalization, considered to be "a powerful force regarding the keeping and increasing cultural autonomy and specificity" (2007, p.410). Through "regional globalization" people can use information networks to find out, promote and transmit the values of their own culture regardless of the

place where they live. "Even if the Americanization transmitted through globalization still represents a considerable force, concludes Friedman, it doesn't seem unavoidable for humanity to show, speak, sing and think like the Americans as a consequence of globalization" (2007, p.411).

In his analysis of the relation between culture and globalization, Guillermo de la Dehesa (2007) notices the fact that the domination of American media can be counterbalanced by adapting the production of the large private media groups to local and regional languages and culture. The question he then asks is whether the Americanization process based on news and entertainment doesn't become a threat to local and regional cultures?

His answer is that even though culture includes "language, ideas, values, faiths, habits, codes, institutions, instruments, techniques, works of art ceremonies etc, there is no doubt that information and entertainment will affect and modify certain basic elements of our culture…" (2007, p.284-285). According to his point of view, it is difficult to conceive a completely homogenous culture in the conditions of globalization, as it is difficult to accept the fact that the forces of globalization are cultural and economical, given the fact that the world market is an essentially economical concept, and not a cultural one. This doesn't mean that the cultural structures and practices didn't contribute to the relative success of an economy, to the formation of institutions of market economy, to the development of the innovative spirit of people or to the formation of certain economic behaviors and attitudes, says Dehesa.

Moving on to another thematic register, I will analyze the communication phenomena in the context of globalization and the globalization process from the media sphere, using ideas from a work by Paul Dobrescu (2008), which I have already referred to. His thesis is that communication fluxes acquired an overwhelming importance in the process of globalization, information transmission and the real-time image makes us live the reality of the world near us, influencing our reference systems and our criteria of evaluation. At the same time, the problem that arises is connected to the phenomena that are presented to us, in what light, from what perspective and the means of perceiving this phenomena.

On this background, three more important models were constituted: the model of development, based on the idea that the analyzed traditional values of society represent the main obstacle in the modernization process, the use of media sources being the solution to promoting new values and attitudes; the model of dependence, oriented towards the actualization of certain older ideas regarding "cultural imperialism" and which considers that western cultural values – individualism and consumerism – are exploited through the media and advertising message to countries which are less developed from the economic point of view; the model of cultural pluralism appeared as a reaction to the conceptions of "cultural hegemony" and "cultural dependence" and which highlights the maturation from the media point of view of once dependant countries, which now reached the level where they create media productions with a local character.

The main objections brought to these models refer to: the ethnocentricity orientation of the solutions proposed by the development model and which rather regard the dependence, not its elimination; the need to study the cultural of imperialism from a wider perspective, because the dependence can't only be seen as a cause of mass means of communication; the exaggerated trust in the capacity of local cultures to resist the wave of imported cultural goods and the asymmetry between countries which export and import cultural goods in the conditions of the domination of the media market by multinational corporations.

Cultural globalization and media culture

From the multitude of approaches to cultural globalization, I will focus upon the globalization from the media sphere and upon the meaning these have upon the society we live in.

First of all, we can identify the following levels of the globalization level in the media sphere (cf. Kellner, 2001; Tomlinson, 2002): the globalization of media firms, the globalization of media fluxes and the globalization of media effects.

▪ The globalization of media firms is reflected in the transformations in the area of media corporations, but which, through transmission dimensions and capacity got to dominate the world market. The consequences of the apparition of such a media market aren't hard to imagine: television programs with various common characteristics, news and broadcasts launched by the same groups of interests, similar production techniques and promotion strategies

meant to prevent restrictions in the access on certain regional markets.

▪ The globalization of media fluxes met a continuous liberalization although certain countries and even the European Union imposed limits upon the quantity of media products which can be imported. Thus, although American productions keep on being predominant in the media market, their frequency is decreasing. The policy of stimulating the countries' which are EU members own production, for example, succeeded in leading to a balance of shows inspired from local realities, even if their content remains tributary to the American type of consumption society.

▪ The globalization of media effects may be regarded from a triple perspective: the first one regards the almightiness of mass-media influences upon individuals and communities, usually associated to the idea of "American cultural imperialism"; the second perspective reveals the fact that mass-media effects are mediated by cultural predispositions and by the interpretation schemes existing at different audience levels; the third perspective insists upon the idea that we're not necessarily talking about the direct effects of mass-media at the level of opinions and attitudes, but about more profound changes, which interact differently with the diversity of the existing cultures.

Directly or indirectly, the globalization in the media sphere generated a new conception on the relation between mass communication, mass-media functions in the informational society

and media culture. Referring to these aspects, D. Kellner (2001) insists upon a few very important ideas:

- Through its functioning specific, the media culture helps at modeling a new general conception on the world and on the fundamental values of society, it defines what is considered desirable by society, it promotes ideas which create individual and collective identities, induces certain behaviors and lifestyles or ideologies.

- Although the media culture offers numerous forms of ideological domination which contributes to the reproduction of power relations, it also offers resources for the individuals' participation to the modeling of beliefs and to the increase of power, resistance and the fight against manipulation. The media culture can't be considered as a mere instrument of ideological domination; it has to be analyzed differently and in the context of the social forces which contribute at a given moment.

- Although the forms of media culture induce the individuals' conformation at the dominant culture and at the forms of organization of society, they also offer messages through which they can create different interpretations of the media culture. Moreover, against the manipulation tendencies through the media culture, the individual can use his knowledge not only as a source of power, but also to create his own meanings, identities, and lifestyles. Based on this, the media culture also proposes a critical pedagogy which helps individuals decode the meanings and effects upon their own culture, thus making them more powerful as opposed to the cultural environment generated by globalization.

Conclusions

The conclusion which could be remembered from our discussion is that both the globalization of culture and the media culture it generates have overwhelming influences in all the fields of social and individual life. Beyond one opinion or another, cultural globalization cannot be conceived without a reference to the characteristics of the informational society, to the possibilities of applying the informational technology and to the social consequences caused by the development of the systems of mass communication. Given this situation, the theme of cultural globalization remains open to new approaches and directions of interpretation, without knowing when theories or explicative models which are sufficiently founded from the scientific point of view could be formulated.

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Social asistance for the elderly persons

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Abstract: There are at least two important factors that may contribute to asuccessful adapting to life in home of the elderly: attitude and behavior towards residence and of previously institutionalized residents.

Regarding the other factor, the behavior of previously institutonalized residents, we managed to turn it into a strong point by creating support groups to deal with the problems and needs of current residents and those of future beneficiaries.

Moving house is a stressful experience for the elderly, and there are two factors to consider : reason for change and the existing distance. Moves, involving significant geographical changes, produce the greatest fear of separation. When changes are due to benefits or aid, stress diminishes, but the most important aspect is that the decision should be voluntary. According to the author mentioned, the research conducted on the effects of the

move, on social changes, physical health and elders mortality are inconclusive and permit the appreciation that elders, like other individuals react individually to moving house.

Keywords: old people, elderly, the third age, institutionalization

The elderly persons represent, nowadays more than ever, one of the largest category of social asistance beneficiaries and we can state that, according to the before presented data, this segment is in a continuous growth. This situation demands the increase in number of people involved in working in this field, but especially their appropriate training so that they could be able to cope with the needs of the elderly persons.

Cox E. O., in his work *Gerontological Social Work Practice* , stated that the process of aging of the population together with the inherent changes concerning health care is revealed as an oportunity for social asistance to prove its importance among the multidisciplinary team of social and medical asistance. Social asistance is singular among the professions in the health field, because it promotes an integrative perspective on the client, taking into account the physical, mental and social context of the client.

Considering this context, the author also asserts that social asistance education must take resposability for an appropriate professional training according to the present demografic tendencies, emphasizing the need for expanding gerontological education and the increasing of the students' interests in this area.

In Romania, during the comunist regime the practice of social work was marginalized and only after 1989 began its gradual rehabilitation; this meant, according to Maria Emilia Sorescu (2005), the training of new specialists through the refounding of social assistance colleges, on the one hand, and creating law support and institutional structures for making a modern social assistance , on the other hand.

The interest for the social protection of the elderly persons took shape both at the level of social insurance and social assistance and there was a special preoccupation for respecting the recommendations of the international organs as well as with for following up with the progesses made in this field worldwide. This fact is an imperative one for Romania, its demografic outlook being very much alike those of the developed or developing countries.

There has begun the reformation of the pension system through the gradual delaying of the retirement age and there have been adopted important laws which create the general frame for providing social assistace
for the elderly persons, such as Law nr 17/2000 and Law nr 705/ 2001 regarding the social services.What is also significant is the founding of The National Council of The Elderly Persons, a governemental institution having an advisory role, with regional representation.

According to the Ministry of Employment, Family and Social Solidarity the general law support for the social assistance of the elderly persons is made of:

- Government Decision no. 09.june.2005 541 of the National Development Strategy for the approval of the social assistance system for elderly people during 2005-2008

- Order no. 246 of 27.march.2006 approving specific minimum quality standards for home care services for the elderly and residential centers for the elderly

- Law no. 281 of 06.july.2006 amending and supplementing Law no. 17/2000 on social assistance for the elderly

- Law no. 17 of 06.march.2000 on social assistance for the elderly.

- Law no. 16/2000 on the establishment, organization and functioning of the National Council of Senior Citizens. (mmssf.ro/compendiumLegislativ).

The social assistance for the elderly persons has to make sure that the rights of the elderly persons are respected as they are stipulated in international traits and conventions.

In order to ratify art 23 concerning the rights of the elderly persons from the European Social Charter revised, as well as to prove that the stipulations of the art 13, concerning the rights to social and medical assistance, are respected, and also as an UNO member, Romania has to promote adequate measures to let the elderly persons be members of society in their own right.

The social assistance strategy for the elderly persons represents a priority and is based both on the evaluation of the present situation and the potential risks to which the elderly persons are liable to, and on the principles stipulated by the U.N. : a).

Independence; b) Participation; c) Care d) Personal fullfilment; e) Dignity

By the Declaration of Vienna 1998 "Aging in Europe-Solidarity between generations-the basis of social cohesion", the first General Meeting of the United Nations devoted to the issue of aging asserted the need for elaborating global politicies concernig the issue of aging and that of the elderly persons, the fact being considered an answer and a chance for demogaphic developement and a condition of the maintaining and strengthening of social cohesion.

In April 2002, in Madrid, the second General Meeting of the United Nations devoted to aging adopted the International Plan of Action concerning Aging and The Poliltical Declaration, documents that contain recommendations concerning the implementation of those measures able to respond both to the oportunities. and to the challenges made by the process of aging of the population in the 21th century. The main purpose of the actions to be taken   is that of promoting a society for all ages.

Old age has begun to be considered more and more a risk of dependence and social exclusion. Therefore, social protection of the elderly persons is a priority topic in the documents of European Comission, having as a purpose the elaboration of objectives and plans of joint social actions, within the open coordination method of the policy for fighting social exclusion put forth at the European Council summit in Lisbon in 2000.(The national Strategy for developing the social assistance system for the elderly persons 2005-

2008).

According to Law nr 17 of 6th of March 2000, in Romania the social assistance is accomplished by social services and benefits: " social assistance is given at the request of the elderly person interested, of his or her legal representative,of the judicial institution, of the specialized personnel within the local council, of the Police, of the religilous confessions representatives aproved in Romania, or of non-governemental organizations having as main activity social assistance for the elderly persons

The Romanian legislation regarding the social assistance for the elderly persons is relatively recent, but contains modern concepts and confers this specific actitivity a large framework which is compatible with the international recommendations and stipulations.The issue of social assistance for the elderly persons is a timely one worlwidwe as well as in Romania , a situation adequately reflected in the legislation.

 From Denizia Gal's point of view (2003p.12) "the thing necessary to be legally implemented is the developement of services that would respond to the extremely specific needs of the elderly persons, at quality standards, which would reveal profesionalism and geniun concern for the served persons."

The institutionalization as a measure of social assistance

"Man and context for an indestructible unity, human existence is consumed in close and permanent relationship with the natural environment and social life. Mutual relations are established between

man and context, influencing one another." From this point of view we would like to explore further the relationship between elderly person and the institution where he lives, the way the individual succeeds or fails to adapt to the new lifestyle and what can influence its adaptation.

Theoretical framing

The issue of institutionalization can theoretically be framed in the model of organic systems. . According to author Mary Roth (2003), on social assistance, this theory starts from the generally accepted premise that human affairs should be seen in context of their own circumstances. Individuals, groups, institutions are continuously interacting with each other and with the environment. Human matters form a unitary system with the environment, each system being unique. In the present research we will refer mainly to the assisted person in terms of micro and mezo system. People assisted in a center for the elderly have relations with colleagues, family, center staff, visitors, but not only, which is the micro system; the mezo system here refers to the institutions relations with the community and other institutions (city hall, church, hospital), etc.

Currently in Romania there are several types of elderly care institutions, which can provide long term or temporary services. According to Law 17/2000 "home for the elderly is the social institution with legal personality, established, organized and financed according to this law."

Under this law, access for elderly to the care institution is permitted considering the following priority criteria:

a) they have permanent, special medical needs that can not be provided at home;

b) they cannot get householders;

c) they fall short of breadwinner or they cannot fulfill their obligations due to health or economic situation and family responsibilities;

d) they have no home and they do not provide their own income.

In Romania, homes for the elderly operate under **Order no. 246** of March 27, 2006 approving *the specific minimum quality standards for home care services for the elderly and residential centers for the elderly.*

The issue of institutionalization is treated in the specialty literature from different viewpoints, but most of the works that I have consulted converge to a negative attitude, highlighting the less pleasant issues related to setting the elderly in a home. However, this perspective may have a negative influence both to form an image in society, but especially on potential beneficiaries. The image of such institutions is marked by the influence of the past political regime in which life in a center was associated with abuse and deprivation at all levels.

Further we will make a review of the literature, especially in social assistance for the institutionalization of the elderly.

The decision to institutionalize

"**The causes of long-term institutionalization** are: loneliness and lack of network support, manifested wish of the elderly, lack of income, various chronic diseases, physical or mental disability, loss of housing, lack of adaptation in the home services, crisis in the home family, bed restraint, domestic violence or violence of those who have committed to care." (Neamțu, G., 2003, p.947)

The crisis of adaptation. Factors affecting adaptation to life in the center

Anca Munteanu (2004, p. 95), speaks about changing the living environment of the elderly through institutionalization , as "a possible alternative", "in essence it is a change of their residence, change that occurs in the background of their general devitalization, plus other painful events (retirement, a disabling illness, death of partner, the proximity of death, etc.) all these things causing, most of the times, a genuine **crisis of adaptation**, with multiple somato-psychological consequences. "

The crisis is defined as "a state of personal suffering, pain characterized by customer inability to solve their own problems, crisis must be defined not as a situation, but as a state. People are vulnerable in crisis, and decisions must be avoided in these circumstances "(Miftode, V., 1995, p. 212). The author mentions that a state of crisis can be generated by moving the elderly in a home, at which point intervention is imperative to the social worker, as an adviser.

Carmen Gabriela Mândrilă, in her book, *Aging from the perspective social welfare* (2005) make a classification of crises that can occur in elderly people, namely: retirement crisis, change of residence crisis and crises caused by loss of a loved one. Moving house is a stressful experience for the elderly, and there are to two factors to consider : the reason for change and the existing distance. Transfers, involving significant geographical changes, produce the greatest fear of separation. When changes are due to benefits or aid, stress diminishes, but the most important aspect is that the decision should be voluntary. According to the author mentioned, the research conducted on the effects of the move, on social changes, physical health and elders mortality are inconclusive and permit the appreciation that elders, like other individuals react individually to moving house.

There are two **factors** that may contribute to a successful **adaptation** of the elderly:

- individual's **attitude** towards residence. It is important that the elderly do not become overly anxious or angry, demanding, solitary or aggressive, because chances of adaptation are better if they accept the situation;
- **behavior** of earlier institutionalized residents, who should show concern for the needs of new residents.
- If staff helps residents feel at home and cope with deviant behavior, the possibility of adapting increases. It is necessary the above the limit tolerance for deviant behavior, as there is a therapeutic way. "Among the significant variables in the

process of interaction consistent relationships with other residents are observed, adequate preparation for admission and active participation in activities after admission. Residents of homes can be divided into **five categories** depending on **their social behavior**:

- there is a moderate group that seeks opportunities to explain to the others that they did not have to get there despite the loneliness and deprivation;

- others are protective, it's a form of protection against injuries to other residents (word prevention , physical support for the patient or they require the help of staff); "The upholders" or "the support" who comforts, listens and promotes the self esteem in others;

- the acknowledgment behavior is to recognize and respect the responsibility of others, visiting those in bed in their room, providing staff with help to distribute food aid, to prepare surprises during holidays etc;

- religious behavior, "transcendent" which means to pray together, to attend religious services together." (Mândrilă, C., G., 2005, p. 102)

The same author says in his work about some negative effects that the institutionalization of the elderly can have, effects included in the "institutionalization syndrome", such as: "desocialising, depersonalization, social isolation and feelings of inferiority, of self accusation, social feeling of uselessness, of abandonment

and stigmatization"(Mândrilă, C., G., 2005, p. 103).

Erving Goffman in his work *Shelters*, (2004) presents an almost frightening way transformation of a person with the the entry into a "total institution", (homes for the elderly being in his opinion, one of these institutions): there is a "systematic degradation of the self," deprivation of social roles, "civil death" deprivation of possessions, obedience to a "socialization" ritual ,to "defeat the will" even from the entry into institution. It should be noted that these practices, as they are presented in the book by Goffman, are specific to a prison-like institution as a total institution and eventually total sanatoriums that existed in the past for mental patients.

Behavioral reactions of families of the elderly to the institutionalization

Another writer of literature who writes about social issues as institutionalization is Octavian Apahideanu. A discussion omitted in other works regarding the subject mentioned, refers to behavioral reactions of families of the elderly to the institutionalization, who have a strong reaction to the adaptation of the elderly. These reactions are:

- "**Cooperation**: receptivity to assistance to elderly, maintaining links with the institutionalized elderly, morally healthy, availability of elderly people families for readmission, compliance to meet the needs of the elderly and for receiving care concepts that are trained;

- **excessive protection**: excessive / inflated claims to the

institution's staff and assistance, claiming the affection that wasn't granted by the families of the elderly at home, imputations for the worsening condition of the elderly, conflicts and hampering the work of the elderly care team, sometimes excessive protection is simulated, in the end they obtain feelings of irritation or boredom, the demobilization of the team, all these conditions being unfavorable for the elderly;

- **abandon:** the view that the family has done the debt once institutionalized the Elder; many reasons are invoked for leaving the elderly;

- **culpability**: for too easy disposal of old man, they wonder if they could have found other solutions;

- **anxiety**: in children who lived in close dependence on their parents, aging and illness of their parents worries them, and the institutionalized elderly responses, too." (Apahideanu O., 2002, p. 176)

- Family's reactions have an impact on **directly** institutionalized elderly, by induced changes in behavior, and also in the care team, in the entire staff of the institution, and on this **indirect** way, in addition, in the assisted elderly.

Planning the home

Another aspect to be mentioned on life in a center for the elderly refers to the physical environment, specific environment and atmosphere. Rudolf H. Moos (1996) states that the diversity and attractiveness of indoor and outdoor physical space are directly

related to satisfaction and overall satisfaction status of the assistend people from that institution. It is therefore important to "humanize interiors" by using vivid colors, decorative plants, paintings, aquariums, custom spaces; it is also absolutely necessary planning a garden for recreational walks, with peisagistico-aesthetic elements, water jets, alleys, benches, playground to recover outdoors.

Responsibilities of the social worker

In an institution for care and support a role for adapting the elderly plays the social worker, performing multiple tasks. In his work *Social Work Practice with the Elderly*, Michael J.Holosko talks about an eclectic approach of a social worker in practice. The number and extent of social worker responsibilities depend greatly on the size and modernity of the institution, but also the skills and authority enjoyed by the professional person in the institution. A social worker should be able to meet any of the following:

1. **work with the client**: direct counseling, assessment and behavioral intervention, group support, education, advocacy, resource usage;

2. **work with the family**: direct counseling, group support, education, integration of family in assistance;

3. **work within the organization**: evaluation and clients take over, programs to assist employees, internal policy development, coordination of volunteers, research, cooperation with psychiatric services, personnel training, interface with the community. (Holosko, J.,M., 1996, p. 191-192).

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The development of the oral language in the young school age children

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Abstract: When starting school, the child already has a certain intellectual and oral experience. Generally speaking, he understands what those around him say and can make his meaning clear to the others. Grammatically speaking the child's language is correct when starting school; in fact at this age he possesses the grammatical structure of his mother tongue. The child has acquired a correct speaking and correct grammar rules by practicing, by oral communication with those around him. through his games, etc. But for him the word cannot exist apart from the object. The object that the word refers to, not the word itself, this is what is real for the child. Only by going to school does the word as a linguistic phenomenon become object of his knowledge. As for his vocabulary when starting school, the child possesses an average of

2500 words of which about 700 – 800 words are part of his active vocabulary. As for the language development, there are obvious differences between children when starting attending school.

During the young school age, all the language phenomena develop. The oral conducts start to subordinate more and more all the other components, to organize them and to actuate them. The listening conducts that become part of the oral language contribute not only to the acquiring of the communication, but also to the mental discipline of the children.

Keywords: verbalization, language, external language, inner language, vocabulary

Some parents consider that the child's language appears when he/she says clearly or less clearly the word "mother" or "father". Usually this event is waited with much nervousness and impatience by them. Psychologically speaking the idea that the child's speech develops from the moment he / she says the first words is mistaken, and it is mistaken as well the waiting attitude believing that one day the child will start speaking.

It is easy to understand that these attitudes rise from the lack of information regarding the complexity of the speech mechanism and of the way in which it develops in the various stages of the child's life.

The speech does not appear spontaneously or accidentally. It is the result of the child's education and of a natural development of his organism.

Until the child goes to school the main form of his speech is the speech. The child asks or answers often using monosyllabical interjections or by shaking or nodding his head. Once school started, he finds himself in the position of answering precisely and completely to the teacher's questions, of describing an object or its image in a unitary way, of making a story with a logic chain of events, and so on. This is how the child develops his spoken language, which will become the main form of oral expressing in school. Now, the child's verbal conduct receives certain characteristics due to the verbal teaching process and the forming of his verbal culture. But of course that the verbal experience in his 6 / 7 years of life influence his entire psychical development.

When starting school, the child already has a certain intellectual and oral experience. Generally speaking, he understands what those around him say and can make his meaning clear to the others. Grammatically speaking the child's language is correct when starting school; in fact at this age he possesses the grammatical structure of his mother tongue. The child has acquired a correct speaking and correct grammar rules by practicing, by oral communication with those around him. through his games, etc. But for him the word cannot exist apart from the object. The object that the word refers to, not the word itself, this is what is real for the child. Only by going to school does the word as a linguistic

phenomenon become object of his knowledge. As for his vocabulary when starting school, the child possesses an average of 2500 words of which about 700 – 800 words are part of his active vocabulary. As for the language development, there are obvious differences between children when starting attending school.

During primary school (6/7 / 10/11 years) since starting school and graduation of the primary school is seen as a king of childhood ending which is characterized by age particularities similar to the preschool ones or with the debut of puberty. This entire period is characterized by descriptions based on problems regarding school and learning adapting without neglecting some psychical structures develop.

During the young school age, all the language phenomena develop. Learning becomes the fundamental type of activity. This means that school activity will use a lot the intellect and there is a gradual knowledge acquisition process presented in the school curricula and so the child will be organized and developed leaning strategies, will be made clear to him the role of attention and review he will learn the writing and reading and calculation. Learning becomes ever more important in his life. These become direct effects on his psychical development but they are seconded by school life effects.

The function of using the language is **the speech** which is a complex function that involves a co-operation of the other functions, mainly of the intellectual and involving movement. The understanding of words implies a clear perception and implicates the

semantic memory, images and thinking and the pronunciation and writing imply movement skills that should be very complex. The speech involves feelings influencing speaking and they are transmitted to the others.

The speech is in fact a tool that we use not for things but for people and from this point of view the language is a supraindividual reality.

Till going to school the child learns language more spontaneously and at that age the child's verbal conduct receives a series of new characteristics due to the verbal training process.

The verbal experience of the child in his 6 first years influences the entire psychical development and when going to school he already has a certain verbal and intellectual experience. He understands well the speech of those around him and can express himself by using correct sentences and phrases. He can express the difference between objects and phenomena correctly, he is capable of irony and contradictory discussions and his wishes and preferences are ever more clearly expressed. This way of expressing himself is due to a relatively large vocabulary: about 2500 words of which about 700 – 800 are part of the active vocabulary.

The language is one of the most evident phenomena that differentiate the children when staring school. The differences are mainly related to articulation, phonetics, lexical structure, articulation level.

Under the influence of reading – writing process, there is a personal style of expressing ideas. Even if the language is not

automated enough, when it comes to grammatical stereotype we still see elements of situational language, the language of the young student becomes an element of expressing thinking with personal touches. If in the first and second grade we can see incomplete presentations, in the third and fourth grade more complex answers appear. Such a fluent and coherent articulation is facilitated by the development of inner language which represents the organizational means of the external language.

The progress in language achieved by the child is based on a series of achievements which are completed and mingle with one another. In the acquisition of language, M. Cohen in "Child's psychology from birth till adolescence" has described four stages:

- presenting the primary elements in communication;
- multiplication of these communication elements which are used separately;
- the presence of syntheses;
- the presence of grammatical forms specific to the adult language.

From the research carried out by Elena Badea results that at the young school age the language has:

At 6 - vocabulary with more than 3500 words;

- pronounces correctly the most difficult words<
- can count more than 10 cubes.

At 7: - can dialogize more with the children;

- improves the written form of language.

At 8   - can enumerate correctly the month of the year;

- knows the current meaning of 16 words;

- automates his writing.

At 9   - knows the meaning of 21 words;

- solves his problems by using language.

At 10 - uses short but diverse phrases.

- Knows the current meaning of 25 words;

- Has a diverse vocabulary influenced by motivation and educational environment;

- Has an elaborate aspect of the mother tongue and sensibility for foreign languages;

- Is less precise in writing.

At 11 - speaks quickly with emphatic accent on certain words.

I would dare say that a part of these characteristics are not according to reality nowadays, when children can use a developed technique in the field of knowledge (computer, TV programmes, so on); my experience in the primary education confirms these things.

The early school stage is extremely significant as intensity in the organization of verbal expression;

- It coincides with the most significant period in intensity in the organization of verbal articulation;

- Verbal expression and conduct are more spontaneous, more true;

- A series of language particularities are expressed (the verbal disorders go through a stage of clarification, of restructure, of reorganization);

- "official speech" takes over gradually;

- It is specified the meaning and signification that certain words can have;

- Knowledge about the characteristics of verbal behaviour is very important for the education process in general and for the influence on the thinking, memory, imagination and other psychical processes.

Therefore, during the early school age all the language forms are developed. Verbal conducts start to subordinate all the other components, to organize them and to actuate the.

The teacher's role is very important as he / she represents the official person from the society and by using the active – involving teaching methods used during classes and in the extracurricular activities he / she has the professional and moral duty to help those with speech deficiencies till these are cured.

Once in school, the young student diversifies his preoccupations, he becomes more organized, has a organized life, works a lot to meet the requirements, learns new things and his way of thinking, of memorizing, of noticing and expressing ideas is disciplined and stimulated.

Once the speech and intelligence developed, the child can learn new verbal conduct methods and through these his social experience. The extreme importance of language arises from the fact that psychical development would not be possible apart from the verbal communication, apart from the verbal behaviour. So the language remains an "open system" that is seen through a continuous

flow of changes with the environment and especially the social environment.

After going to school his verbal conduct become transparent when it comes to the degree of being "cultivated", educated.

The child's vocabulary enriches continuously during school years and so at the end of fourth grade he doubles his vocabulary by coming to know around 4500 – 5000 words. The oral fluency changes as well, going up from around 80 words per minute during first grade to around 105 words per minute during the fourth grade.

Enriching the language knowledge from one grade to the other must not be seen as a quantitative acquisition but as a process which determines the increasing of the possibilities for students to use abstract concepts and the development of the skills to use communication and expressivity resources of the mother Tongue.

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The place of language in the human psychic system

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Abstract: The language can be regarded as a phenomenon that is extremely complex and has been concerning the scientists from different fields. As it is mainly a psychological process, the language is first of all the main object of the psychological research.

Not only is language one of the essential actions of the human being's psychic life but it is also one of his traits of character, a distinctive one that distinguishes him from the other beings. The human being is the only speaking being. Neither the human being's existence as social being nor the existence of the very society can be conceived apart form language.

The language represents the fundamental act of legitimating and placing the human being on the evolution scale and the progress of the living matter.

If we wish to understand human psychology, to study human cognition and human behaviour, they will all be

incomplete or even impossible unless we are acquainted with the relation between language and psychological processes.

Keywords: language, external language, inner language, verbalization

There is a reality known by everybody and belonging to everybody, a reality which we simply call language.

"Why does the language exist?" This question is similar to "Why do human beings exist?" There must be language as long as there are people.

Within the contemporary science the human language has become the most important means of reference between the conscience and objective reality, instrument of knowledge, of the creation of the cultural ad moral values and of the changing of nature and it represents one of the most complex psychosocial phenomena. It is achieved by the unitary coordination of a complex of afferent and efferent systems. The language is a result of the activity of coordination organs which receive a series of lingual signals from outside the body, decode their semantic content and based on these it elaborates verbal signals which are coherent.

The researchers – J. Piaget, N. Chomsky, T. Slama – Cazacu, etc. - that have approached the different problems of language "opening" claim that decoding the world through language is done with the means of creating acts of the human spirit. The interpretative significance and the truth come to life from a triangle represented by the speaker, actor and the world. Nine of these

"instances" can be ignored and only the integrity of the subjective dimension and the real one creates a common image when it comes to determining the language and to the way in which the decoding of the world through language happens: two speakers make sure that when they speak about the same object they connect the verbal reactions perceived by the other with the external stimuli, with the their own reactions and establish a common point in a kind of "triangulation". Aside from its decoding function of the world, the language could never be what it is. The language does not speak on its own. The process of decoding the world is an active performance of the speakers. There is coalescence between the knowledge of language and knowledge of the world. Through pure analysis, without appealing to our knowledge about what happens in the world, we cannot find out absolutely anything about the logical and semantic structures of the language. The speakers' verbal expressions are intentional phenomena and as well as the mental states, they are fronted towards *something* and are related to *something*.

The language appeared and developed in the work process and is specific to man only. It is the communication process between people by means of language. The language is also a thinking instrument. It is presented in two forms closely connected: internal and external language. As the language is a means of communication between people it must have an external way of expression which should be accessible to the perception of the one it is addressed to.

The language is a superior conduct that reorganizes completely the man's psychical activity. It has an important part, that

of a mediator in the course and developing of all the other psychical mechanisms, even if they are conscious or not. Under the influence of language the perception acquires meaning, significance, it enriches, turns into observation – as a perception with purpose; the representations become generalized when they are presented or formed with the help of words; without language we cannot talk about the forming of concepts, judgments and analogisms. Verbal statements represent the guarantee of long term memory. In imaginative theory of combinations the words appear as image transmitters. Verbalization allows the defining of reasons, as well as their difference from purposes, the will is a process of verbal self-regulation; the human personality itself changes and exteriorizes a large part of its contents through language. "Thus, the language becomes some kind of axis of the human psychical system, which allows the existence of the conscience phenomenon." (P.P. Neveanu – Psychology, E.D.P. Bucharest, 1993)

The language itself is an activity that implies a long effort for the part of the individual.

There are two ways of approaching the language as crucial function in organizing and defining the human psychical system. The first of them, namely the classic – introspective one, represents the jump from the subjective experience to symbol – therefore of the externalization. The second category of behaviorist origin starts from the external aspect of communication acts, conceived as a verbal part.

Through language we understand the communication activity with the use of the tongue. Verbal communication represents a defining particularity of human existence.

The language is the psychical phenomenon in which the human tendency towards life in a collectivity, the propulsive need of relating with the others appears in the most evident way, this processes representing an expression, a manifestation in the exterior for the others and directing them towards somebody's expression in order to understand it. Language implies the existence of a social relationship of one or more sender and one or more receivers. Language acts as a social lever for them: the cooperation necessities oblige one person to exteriorize o psychical state in order to communicate it to the partners with the intention of making them act in a certain way. The language is triggered by various situations of psychical dynamics within the social life.

The whole psychical life influences the language. Any language display implies the activity of the whole body and of all the psychical aspects of life.

The language, psychical phenomenon in which the social aspect is involved very deeply, serves to a social purpose and is opened to the influences of the society. This, as well as the deep social determination brings about the characteristics of the complex phenomenon which is language.

The language plays the part of a "social lever" and is for the speakers a means of acting directly through signs on the other persons.

Verbal communication is also known as language. The language is one of the means specific to human development, and maybe it is the most frequently used in human communication. By means of language a person can convey many things: information, feelings, emotions, attitudes. And what is more, the language implies speaking activities, listening, ideas exchange, sounds, reproduction of sounds and even their translation.

The communication is the one that ensures emotional and intellectual states of mind that are alike, similar ways to respond to expectations and requirements. We can say that in interpersonal relationships men use emotional communication.

The importance of the emotional level is more important if we take into account the fact that our affective experiences or the emotions represent information from our own body related to the things that could make it feel well and function optimally. Inner affective experiences formed as a result of million – years evolution and refinement in order to help us survive and adapt. Without taking into account the messages that our emotions send to us, we won't be able to be happy, even risking having a weak state of health and an early death. Healthy emotional development of the children is essential both for their learning ability in their early life and for their success and happiness in their adult life. In order to more and more complex emotions the children have to self conscious first. Once the children start speaking they can tell to the others what they feel, and thus the understanding becomes easier. In addition, emotions send messages to the others as well. For instance when the anger on our

faces seems to say "stay away!", the others do that, and when we smile we usually suggest that the others can come closer. The development of the ability to coordinate the inner experiences is essential in interpersonal relationships. This is formed when we are babies through the emotional connection between mother and child. The emotion is present before language and accompanies it and there is a connection between affectivity and cognition which helps the development of conscience and personality.

The language exceeds the limits of communication taking place even when the communication is not present (so language keeps functioning even if the man does not communicate to anyone). It is one of the most specific means to humans, the most used in interpersonal communication.

The language is defined as being a vehicle that carries information that circulates without resistance from one cognitive system to the other. The language is more than a simple means of transmission; it is also a special type of conduct of the individual, namely a verbal conduct that implies different activities (speech, listening, ideas change, etc.).

As an inherent and specific ability to human race, the language forms part of the expression and achievement of verbal conduct.

We can sum up by saying that the language is an activity that is learnt in time, the forming of concepts being a difficult phenomenon. The speaking evolves from an objective state to an abstract one, and once it moved forward to universal categories there

will be a better organization of the objective world. The concept is a selective condensation of information about general and essential characteristics of objects and phenomena.

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Personality development

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Abstract: This article contains information about personality`s components and how they influence children`s behavior; the link between nervous system and temperament. It is shown how personality develops throughout life, especially on preschool and school children.

It is about how teachers should work and understand that every child represents individuality and they should be treated as their personality represents them.

Keywords: personality, individuality, education, self-identity, behavior, responsibility, educators

The term of personality includes in a unitary system: temperament, character, aptitudes.

Psychologists define the personality being ``the stable element that characterize and makes her different from another person, the element that makes her a unique individuality``.

The temperament refers to hereditary traits of a person. When we use this word we are meaning the power a person is using when

taking action, energy accumulation and discharge in different activities.

There are many descriptions and classifications of temperament, but the well-known is Hippocrates's. He divided the temperament in four sections: choleric, sanguine, phlegmatic, melancholic.

The link between nervous system and temperament.

Pavlov and his colleagues established a link between nervous system and temperament. He did his experiments on animals, and after that on humans.

The qualities of nervous system are shown in our behavior. In this conditions, the temperament represents nervous system`s exteriorization. The nervous system is hereditary, so, indirectly, the temperament is under hereditary determination. Psychical process and qualities are based on programs that translate genetic information carried on by ADN. The genetic component acts on psychic through nervous system.

The relation between nervous system and temperaments:

Force criteria: strong and weak

Balance criteria: balanced, unbalanced

Mobility criteria: mobile, unstable.

Type of ANS	Temperament
Strong, balanced, mobile	sanguine
Strong, unbalanced	choleric
strong	phlegmatic
weak	melancholic

Every type of character   is characterized by bivalence, meaning that consists of positive and negative elements.

Sanguine type:

Positive: optimism, sociability, courage, joy, good mood, open mind, sensibility, kindness, capacity of taking decisions, activism, energy

Negative: unstable emotions, lack of problems, weakness, lack of concentration, superficiality, talkative.

Choleric type:

Positive: intense affective processes, intense reactions, resolving difficult problems,

Negative: aggressively, aggressiveness , dissatisfaction, impatient, stubborn

Phlegmatic type:

Positive traits: balance, calm, good mood, tolerance, patience, perseverance

Negative traits: monotonous

Melancholic type:

Positive: seriousness, responsibility, dependence, submission, perseverance

Negative: distrust, pessimism, anxious, incertitude, sadness, inferiority complex.

The character is the moral structure of personality, the social quality of a person. Allport said that when we talk about character we emit a moral judgment and involve a moral standard.

The word ``character`` is derived from the Greek word character which means `stamp` and according to people: a system of traits, style of life, expressing our behavior.

On character`s structure are found five kind of elements: affective, motivational, cognitive and volitional, which express individual`s social existence and mediate the relationship with other people and society.

Character is not gained hereditary. This must be constructed and developed. I must mention that a long time ago, before Christ was born, people have paid a great attention to self-knowledge. One of the seven wise men of the world had the motto: know yourself! This motto was taken by Socrate as his fundamental principle of his philosophy.

The character is expressed through the way you dress, how you behave in the society, at church, in the way you choose your friends, because we can`t forget a saying:`` tell me who accompanies you and I'll tell you who you are``. A circumstance that can bring out our character is taking a major decision. For taking the right decision we must put into action all moral resources we have. Any victory on this front is a brick added to our character`s foundation. Psychologists say that what we do when we are alone, when no one sees us, reflects our true character.

Since the first years of life, the human being develops, grows and get mature under the influence of different factors: biological, psychological and social.

Personality development of preschool children

During this period, the child tries to understand the cultural and social environment, his life experiences diversify. Child`s personality changes due to diverse influence that he comes in contact with. Child finds that he is different from others and he knows that his behavior is producing reactions in his environment. At this age, appears the first form of responsibility, self-consciousness is outlined. Self-identity is a gradual process and it can be observed when the child talks about him using the pronoun ``I``. Now, at this age, it can be observed first characterial traits like: shyness, excessive dependence.

Personality development of school children

At this age, pupil`s personality is found in a permanent expansion, a process that takes place in the educational environment. Learning is becoming the most important type of activity that requires intellectual capabilities and contributes to its development.

At age of 7-8 years old appears the first stage of cooperation. When the child is 11-12 years old, appears the moral realism that develops the evaluation spirit. The pupil identifies his strengths and weaknesses. Its sensitive to teacher`s evaluations and classmates' appreciations. If he is treated with positive attitudes he starts building a good self-image that can assure him support in case of scholar failure. Harmonization of parent-child relationship develops positive personality traits such as self-confidence, emotional balance.

What teachers should know?

Teachers should know that every child represents an individuality that differentiates him from others. The educator/ teacher should cultivate child`s intelligence and special abilities needed for character evolution.  He/ she must support and stimulate character formation. That`s why admonitions should be applied carefully in order not to damage child`s sensibility. The teacher will avoid underserved reward, because it can cause confusion in understanding the rules. He/ she should exercise children`s attitudes through various activities that require courage, discipline, empathy, tolerance, that can lead to moral behavior education.

In our days, teacher`s status is well-defined by the competences he needs to show in the teaching activities such as:

- Professional competence
- Pedagogical competence
- The ability to maintain relationships with beneficiaries of the educational process: pupils, parents, community.

School promotes different types of relationships among participants of educational process.

The relationship pupil-teacher is an emotional one, established to avoid the appearance of inferiority complexes. That`s why, teachers should possess personality traits like real authority, pedagogical tact, ability to combine professional skills and knowledge in order to obtain the expected results at work.

``Educator supports and promotes children`s development through games. Teacher is meant to help children to follow his path

and to support him for integrating in social life and school activities``
Gabriela Kelemen

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