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RELATIONSHIP BETWEEN MANAGEMENT, SERVICE MANAGEMENT AND STAKEHOLDERS: A THEORETICAL FRAMEWORK

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Abstract

Management is an activity that is used to organize everything well, so that activities can be carried out effectively and efficiently. In this modern era, management theory experienced significant changes in scientific development. Management experts from time to time such as Peter Ferdinand Drucker, Richard L. Daft, Ricky W. Griffin, Frances Hesselbein, Christian Grönroos, Patricia M. Doney, Joseph P. Cannon, R. Edward Freeman, Andrew Campbell, Max BE Clarkson, Michael Doms has formulated management theory and

trade and its relation to other theories. The cornerstone of the theory of management and its relationship with other theories such as services and stakeholders is highly needed as a theoretical framework for researchers in the field of management. Management theory is a set of constructs or concepts, definitions, and propositions that function to see phenomena systematically, through the specification of relationships between other theory, so that it can be useful to explain and predict phenomena.

Keywords: theory, management, service, stakeholders

1. Introduction

In an organization or company there must be various problems that must be solved. Oftentimes the problems in an organization or company can get worse and result in the destruction of the organization or company. In organizing an organization or company to run in accordance with its objectives, this is where a management needed, then the understanding of management must be known correctly the intent and purpose. Management in an organization or company plays a role in regulating the life of an organization or company so that it can run according to a common goal. This is why management is very important in an organization or company. In this article, we will discuss the understanding of management and its functions for organizations or companies.

Management is very important for an organization or company because the work is hard and difficult to do on its own, it is necessary to divide the work, duties and responsibilities in completing it, to get good results and to increase the usability and results of all the potentials of the organization or company. Management has a very broad meaning, to understand the management concept and management relationship with service management and stakeholders, it

requires a more in-depth discussion related to the management theory itself according to experts in the field of management.

Furthermore, a theoretical framework will be explained regarding management, service management and stakeholders from experts in their respective fields. Like Peter Ferdinand Drucker, Richard L. Daft, Ricky W. Griffin, Frances Hesselbein, Christian Grönroos, Patricia M. Doney, Joseph P. Cannon, R. Edward Freeman, Andrew Campbell, Max BE Clarkson, Michael Doms, and others.

2. Management

According to Peter Ferdinand Drucker in his book entitled *The Age of Discontinuity*, he explained that the present era of humans faces the age of discontinuity in the world economy and technology. They might succeed in making it an age of great economic growth too. But one thing that is certain so far is that it will be a period of change in technology and economic policy, industrial structure, theory and economic problems, and changes in the knowledge needed to regulate and manage economic activity (Drucker, 1969, p. 9). In line with Drucker, Hesselbein (2008, p. 77) stated that currently millions of people in the world in every sector of the economy are grappling with the new demands of leadership caused by the changing rules. The relationship between management and leadership in a management was expressed by Drucker “Management is doing things right; leadership is doing the right things”.

Recognizing the role and importance of others is the main aspect of good management. Early twentieth-century management experts Mary Parker Follet defined management as “the art of completing work through others”. A person who gives direction to their organization, gives leadership, and determines the

use of organizational resources to achieve goals called a manager. In an effort to create prosperity, Drucker (2001, p. 121) stated that a manager needs to place human resources in accordance with organizational goals. In other words, management is the art of managing all activities through the hands of others.

Other definitions reveal that management (management) is the achievement of organizational goals effectively and efficiently through planning, management, leadership, and controlling organizational resources. This definition has two important thoughts, namely: (1) the four functions of planning, management, leadership, and control, (2) the achievement of organizational goals effectively and efficiently (Daft, 2010, p. 7). Because the purpose of basic management goals is to be efficient in using resources wisely and with proportional and effective costs to make the right decisions and successfully implemented (Griffin, 2015, p. 8). Drucker (2006, p. 1) also emphasized that intelligence, imagination, and knowledge are important resources, but only the effectiveness that turns them into results.

Planning, organizing, leading, and controlling known as the “four management functions”. Although some management theorists identify various other functions, such as staff division, communication, or decision making, these functions will be discussed as derivatives of the four functions above.

Planning means identifying various goals for the organization in the future and deciding the tasks and use of the resources needed to achieve them. Managerial planning determines the position of the organization in the future and how to achieve it (Daft, 2010, p. 8). Whereas Griffin (2015, p. 7) unites planning and decision making, namely setting organizational goals and choosing actions from a series of alternatives to achieve them. Therefore Drucker said that planning is not an event (planning is not an event) and formulating a plan is often misunderstood as decision making in the future, but

decisions only exist in the present. Planning is an ongoing process to strengthen what works and ignore what is not for the organization, make risk-taking decisions with the greatest knowledge about the potential effects of the organization, determine organizational goals, assess performance and results through systematic feedback, and make continuous adjustments when conditions change (Drucker et al., 2008, p. 4).

Organizing often done after planning and reflects how the organization tries to realize planning. Management includes determining assignments, classifying tasks, delegating authority, and allocating resources throughout the organization.

Leadership or leading means using influence to motivate employees to achieve organizational goals. Leadership means creating shared values and culture, communicating goals to employees throughout the organization, and injecting enthusiasm to show the highest performance to employees. Leadership includes processes including motivating all departments and divisions, in addition to individuals who work directly with managers. In an era filled with uncertainty, global competition, and increasing diversity of workforce, the ability to shape culture, communicate goals, and motivate employees is indispensable for business success.

Controlling is the fourth function of the management process. Control means monitoring employee activity, determining whether the organization is in line with its objectives, and making corrections if needed. Managers must ensure that their organization moves towards its goals. Various trends of empowerment and employee trust have encouraged many companies to prioritize employee training to monitor and correct themselves rather than top-down controls (Daft, 2010, p. 9).

3. Service Management

At present management has been developed to regulate very complex service industry activities. The service sector has become increasingly important in the international and domestic economies and often contributes revenue to the country. Progress in the service sector resulted in deregulation and the growth of new markets (Kullvén and Jan Mattsson, 1994, p. 16). The fact is that in developed countries, goods and services are needed from thousands of organizations to meet various community needs (Perreault et al., 2011, p. 6).

Therefore, organizations need good management of services. Service management is a set of organizational capabilities that specifically provide value to customers in the form of services. The ability to take functions and processes to manage services in a cycle that focuses on strategy, design, transition, operations and continuous improvement (Perreault et al., 2011, p. 28).

Good services cannot be separated from the aspects of labor and good stakeholders, because they are often the key to good services (Doney and Cannon, 1997, p. 47). This is also confirmed by Schneider et al., Who stated that service management is a multi-disciplinary field of practice and research with regard to the quality of services and management of labor and stakeholders, including in the research fields involved in it (Schneider et al., 2004, p. 5). Even the latest marketing definitions according to Grönroos cannot be separated from organizational elements and stakeholders. As the following Grönroos (2006, p. 403) statement: “The renewed marketing definition states that marketing should lead to ‘value to customers’ and should ‘benefit the organization and its stakeholders’, while the previous one includes the phrase ‘satisfy individual and organizational goals’”.

More specifically, Grönroos (1997, p. 7) highlighted the importance of effectively managing service employees to drive results related to customers. These principles include, giving the decision-making authority at the forefront of employees, designing a reward system that is in harmony with the quality perceived by the customer, exercising supervisory control by enabling employees and creating a supportive service culture, and the organization's focus on flexible use of resources.

4. Stakeholders

As previously explained, that “the future is discontinuity” which means the future is uncertainty. But the future, however different, can only be achieved from now. The greater the jump to the unknown, the stronger the foundation for takeoff. The time dimension provides managerial decisions with special characteristics. This is an action where managers integrate the present and the future. Because basically “management is professional” (Drucker, 2007, p. 10).

Today the organization must be managed in a professional manner and is beneficial for the organization and its stakeholders (Grönroos, 2006, p. 402). The most broad definition of stakeholder concept is found in Freeman's work. Stakeholder management is rooted in stakeholder theory, formalized by Freeman in 1984. According to this theory, profit maximization is not the sole purpose of business activity, but a balance between stakeholder expectations is identified as a necessary condition to survive and succeed from companies in the medium and long term (Pedrini and Ferri, 2019, p. 45). Where a stakeholder is any group or individual who can affect, or is affected by, the achievement of a corporation's purpose (Freeman, 1984, p. iv). Stakeholders are not entities that only operate for the benefit of their own organizations but must provide benefits to stakeholders (employees or labor, customers, suppliers,

shareholders, banks, environment, government, and other groups that can help the organization). The concept of stakeholders provides a new way of thinking about strategic management, namely how an organization can and must set and implement direction. Therefore, the existence of an organization is strongly influenced by the support provided by stakeholders to the organization.

The stakeholder theory refers to four social sciences, namely sociology, economics, politics and ethics (Mainardes, et al., 2012, p. 1862). The latest concept of stakeholders in business includes larger communities and communities (Donaldson and Freeman, 1994, p. 66). For example, Campbell (1997, p. 446) argues that providing a good deal to all suppliers, customers, and the community will ensure loyalty and lead to long-term business success. In this case, organizations not only focus on value creation and profitability but also ensure that managers think of the various communities they need to protect (Clarkson, 1995, p. 95). In addition, stakeholder networks need to be safeguarded to overcome social and environmental problems that might come later (Freeman, et al., 2018, p. 79). Even according to Dooms important attention also needs to be given to local communities and how they are represented by the organization (Dooms, 2019, p. 75).

In the case of tourism, many researchers apply stakeholder theory. For example, in the research Sheehan and Ritchie applied stakeholder theory analysis to the empirical study of the chief executive officer of a tourism destination management's organization. His research concludes with an agenda recommendation for future empirical research with special emphasis on the relationship between tourism destination management organizations and stakeholders (Sheehan and Ritchie, 2005, p. 711). Collaboration between stakeholders is a fundamental element in sustainable tourism development efforts (Sautter and Leisen, 1999, p. 312). Therefore tourism is a domain with a

large number of stakeholders (stakeholders) as well as large diversity in the types of stakeholders (Gaur, 2012, p. 186).

5. Conclusion

Based on the description above, it can be seen that management is a device to carry out the process of activities within the organization which is commonly referred to as the four management functions. This series of activities aims to achieve organizational goals. Management theory changes over time. Management theory also cannot stand alone, management theory is closely related to the emergence of other theories. As well as the relationship between management theory and service theory and stakeholders. Management, service management and stakeholders as a theoretical framework are needed in exploring the philosophy of management science. These theories have experienced significant developments based on the explanations of experts.

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LEADER AND LEADERSHIP: HISTORICAL DEVELOPMENT OF THE TERMS AND CRITICAL REVIEW OF LITERATURE

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ABSTRACT

Leader and leadership are two of the most widely used terms in education and management science research. As a result of their wide use, they have been defined by different researchers and scholars. Because of varied cultural, historical and academic backgrounds of those researchers, these terms have been defined differently. Some of those definitions are focused on one aspect of leader or leadership while the others on the other. This paper critically reviews and analyzes some of the most commonly used definitions of leader and leadership to see their defining characteristics and salient features. Based on the important features of some of those definitions, the paper then comes up

with new definitions for both of them. The paper also looks at some of the similar terms to see how they are different. Finally, the paper analyzes how the term leader might have been misused in the literature. The paper also suggests to be more careful with the selection of words to avoid ambiguity.

Keywords: leader, leadership, critical review of literature, historical development

Introduction

Leader is a person who sets goals for his/her people or teammates, and then leads or rallies them to achieve those goals. Leader and Leadership are quite old terms. Stogdill (1950) said that the word “leader” originated back in the 1300s and the word “leadership” in the 1800s (P. 7). It has been defined differently at different times. There are some qualities of a leader that were considered good at one time, but unacceptable at the other. Similarly, characteristics and qualities of a leader may change from region to region. In some societies and regions where there is still tribal culture or at least its influence; the role, responsibilities and attributes of a leader are quite different than what they are in more democratic societies of the world.

Research about leader and leadership is one of the most widespread. It is also getting increasingly diverse as researchers are interested to investigate about it from different dimensions and perspectives. Graen (2004) said that researcher about leadership is “at major crossroads”.

This paper critically looks at some of the more prominent definitions of leader and leadership to find their defining characteristic and salient features. Based on those definitions and the need of the current time, the paper comes up with new definitions for both leader and leadership. The paper further examines

some of the related terms for leader, and how the term leader may have been misused in the literature.

Leader: Definitions and Characteristics

Cambridge dictionary defines leader as “a person who manages or controls other people, esp. because of his or her ability or position”. This definition of leader appears incomplete as it talks about controlling or managing only. That is something that a manager, boss or administrator would also do.

Napoleon Bonaparte as cited in Definitions of Leadership by Scholars (2019) said, “A leader is a dealer in hope.” It is an interesting statement that may explain a very important characteristic of a leader “inspiring and motivating the people, giving them hope”. According to it, what separates a leader from a common man is his/her ability to encourage, and bring hope to the people.

Hicks and Gullet (1975) said that a leader was a person who instructed and controlled people in order to secure predefined goals or targets. This definition mainly gives two parameters for a leader: achieving targets, and managing and instructing people.

Cuban (1988) described leaders in these words, “Leaders are people who shape the goals, motivations, and actions of others. Frequently they initiate change to reach existing and new goals” (p. 21). This definition seems quite adequate as it not only talks about securing the existing goals, but also creating new ones. Also this definition separates leaders from managers or administrators very clearly by adding the words “shaping.... motivation” as a leader is the one who inspires and motivates others rather than simply making them do things.

Frick (2004) quoted Greenleaf in his article to explain how a leader would behave. He said, "...goes out ahead and shows the way... Leader says, 'I am first, follow me!' even when he knows that the path is uncertain, even dangerous." (p. 1). Here one distinguishing quality of a leader that sets him/her apart from the other people is the ability to go through thick and thin, despite challenges and hardships.

Show, Erickson and Harvey (2011) explained what makes a person a leader in more elaborated way. They said, "Leaders are not always interested in effecting change for the purpose of benefiting the organization and its members as a whole: rather, the leader may be more interested in personal outcomes" (p.575). Here they expounded that the vision and targets of a leader were not for organizational benefits only, but also for the development and growth of the people he/she was working with. The focus of a leader is on human resource development and long term goals than the short term ones.

Khan et al. (2015) said, "Successful leader is one who is flexible to adapt to the differences among the groups and the changing situations". Here flexibility is also added as an important quality of an effective leader.

Javaid and Mirza (2012) emphasized on cognitive and mental ability for a successful leader while Locke and Kirkpatrick (1991) highlighted the importance of high moral and ethical values for a successful leader. Stam, Knippenberg, Wisse, and Pieterse (2018) on the other hand, talked about effective and motivating communication skills of a leader.

Bass (2019) said, "The primary purpose and value of a leader and leadership practice is to inspire others, deemed followers, to willingly engage together to achieve a goal" (p. 1). Here again, key words seem to be "inspire" and "willingly", clearly suggesting a leader is not a dictator, but motivator.

Leaders play a key role in helping an organization in meeting its goals. They are the ones who set its goals and objectives, and lead their team members effectively and efficiently to meet those targets. A leader must have a deep-rooted commitment for the goals no matter how much hardships and difficulties there might be (Kumar, 2011). These days, many leaders are expected, encouraged and even challenged to demonstrate their leadership skills. Leaders are faced with the responsibility of becoming more proficient at leading and finding solutions (Jamison, 2006).

Leadership: Definitions and Characteristics

In the realm of literature, leadership has been defined by many philosophers, intellectuals, researchers and leaders themselves differently. There are numerous definitions of leadership, focusing on different aspects of it. Stogdill (1974) said “There are almost as many definitions of leadership as there are persons who may have attempted to define the concept” (P. 7). The attempt to define what is leadership has inspired the researchers for long (House, Hanges, Javidan, Dorfman, & Gupta, 2004), but there is not sufficient research from the perspectives of different cultures and context (Ellen, Glinow, & Ann, 1998). In this part of the paper, different key definitions of leadership have been analyzed. Finally based on different aspects of those definitions, the paper comes up with a new one.

Merriam Webster dictionary defines leadership as “capacity to lead” while Oxford Dictionary Online puts leadership as “the set of characteristics that make a good leader”. Both the dictionaries put leadership as capacity or set of characteristics that would enable a person to lead. The difference is that whereas Oxford Dictionary talks about leadership as something that makes “a good leader”, Merriam Webster talks about leader only.

It has been agreed upon by many researchers that leadership is not a step, but a process (Leadership Theories and Studies, n.d.; Stogdill, 1950; Jacob & Jaques, 1990; Malik, 2012; Kesting, Ulhøi, Song, & Niu, 2016). It is something that one learns and develops with the passage of time. Even leaders, who are considered “inborn leaders”, go through this process and their leadership skills increase or decrease with the passage of time.

Kesting et al. (2016) said that leadership was a process by which an individual motivated or influenced others to achieve organizational goals. It is the process of enhancing and encouraging the self-esteem and motivation level of employees to achieve organizational tasks and goals. Motivating employees depends highly upon the leader and his/her leadership style and skills. “Leadership can be defined as a process by which one individual influences others toward the attainment of group or organizational goals” (Leadership Theories and Studies, n.d., para. 1). Malik (2012) called leadership as a process which was observable, understandable and that touched on personal, organizational and social level. Drucker (1988) said that it influenced others and inspired them to work for the organizational objectives through motivation, and not coercion. Key words in all of these definitions are process, motivation, encouragement, achieving goals, and touching at personal level. That means leadership is creating a bond with the people who are led at personal level so that they are inspired, not forced to achieve the goals and targets.

Stogdill (1950) said that leadership could be taken as a process or act of influencing the work and actions of an organized group to lay down its objectives and achieving them. He pointed out many interesting attributes about leadership in it. First, it is a process. Leadership is not a static quality, but something that is likely to build or improve with the passage of time (or the other way around). Secondly leadership is something that influences or

motivates the team members or the ones who are led. Thirdly leadership does not mean setting the objectives for the members only, but also chalking out the strategy or plan to achieve them. It appears to be a very comprehensive definition with one debatable point i.e. “organized group”. In some cases, leadership may also be for a group which is not organized. As Stogdil himself called leadership a process, it may start with some unorganized group or a number of people, but with the passage of time as the leadership grows and matures, the group may also become more organized.

Hemphill and Coons (1957) defined leadership as “the behaviour of an individual when he is directing the activities of a group towards a shared goal” (P. 7). This definition talks about “behaviour” which is also dynamic and kind of a process. Behaviour is not static. It usually changes positively or negatively with the situation or passage of time. They also talked about group rather than organized group which seemed more appropriate. Finally leadership was called “directing the activities” which is a very general and broad term. Directing can also mean forcing or making people do things. Fiedler (1967) also spoke in similar way, saying that leadership was a process to apply power and influence to make people work together and accomplish common goals. This definition can be interesting as “applying power and influence” can also be taken as coercion or forcing.

Katz and Kahn (1978) used these words for leadership, “...the influential increment over and above mechanical compliance with the routine directives of the organization.” (P. 528). Here again, the term “influential increment” is used which clearly indicates that leadership is a process. Similar to Stogdill (1950)’s use of the term “organized groups” (P.3), they also talked about organization. Kotter (1988) add another dimension to leadership when he said, “The process of moving a group (or groups) in some direction through

mostly non-coercive means.” (P.16). Here he talked about “mostly non-coercive means”. It is interesting selection of words as he did not say “non-coercive means”, but “mostly non-coercive means”. Should that imply that coercive and other unfair means may also be used in leadership?

Prentice (1961) put leadership in these words, “Leadership is the accomplishment of a goal through the direction of human assistants. A leader is one who successfully marshals his human collaborators to achieve particular ends.” (p. 143). Here “success” has been made an essential quality of a leader and leadership. He talked about “accomplishment of goals” and “successfully marshals” as well. Does it mean that anyone failing to achieve the goals should not be considered a leader? Gardner (1990) also spoke in the same way when he said, “Leadership is the accomplishment of group purpose, which is furthered not only by effective leaders but also by innovators, entrepreneurs, and thinkers; by the availability of resources; by questions of value and social cohesion” (p. 38).

Bass (1990) said,

“Leadership is an interaction between two or more members of a group that often involves a structuring or restructuring of the situation and the perceptions and expectations of members. Leadership occurs when one group member modifies the motivation or competencies of others in the group. Any member of the group can exhibit some amount of leadership” (P. 19).

Bass added another dimension to the leadership. According to him, it was not that one person or more have leadership, but multiphase persons in a group could have leadership at different times or in different areas. This concept is different from one-way, top-down leadership concept. Here leadership is more dynamic and revolving, and different people within the same group can assume leadership role depending on the circumstances and the requirement.

Jacob and Jaques (1990) defined leadership as “a process of giving purpose or meaningful direction to collective effort and causing willing effort to be expended to achieve purpose” (P. 281). Rebores and Walmsley (2007) described leadership as “a way of life of dedication to the academic community and profession” (p. 22). Here they gave even broader meanings to the term leadership by talking about “a way of life of dedication”, but they limit it too narrowly by talking about “academic community and profession”.

Silva (2016) said, "Leadership is the process of interactive influence that occurs when, in a given context, some people accept someone as their leader to achieve common goals" (P.3). Here the focus is on “something accepted” than “forced upon”.

Bass (2019) said, “... leadership is a complex combination of human qualities and actions” (p. 1). Due to so many dimensions and features of the term which are not only different, but sometimes contradictory as well; it becomes difficult to come up with a universally accepted definition.

Leader: A New Definition

A leader is supposed to have the ability not just to manage or control the people, but also to inspire them; not only meeting goals and targets, but also able to create new goals and modify the existing ones according to the changing time, needs and challenges. A leader should have the ability to touch the people and create bonding with them beyond formal level.

One very important characteristic of a leader and what really sets him/her apart from a manager or administrator is that a leader builds and develops an organization, group or nation. This phrase points out two things. First is that the focus of a leader is on the building or development of the system, not onto oneself. A leader is the one who is able to rise above oneself

and works for the group, organization or the nation to build and develop it. Second aspect of this is that a leader is the one who builds and develops also; he/she is not limited to merely running it

In the light of all the previously mentioned definitions and these points, this paper defines leader in these words,

“A leader is a person who is able to inspire the human resources. He/She not only meets the current targets and objectives, but also modifies the existing ones and/or creates the new ones according to the newly emerging challenges. A leader focuses on building or developing the organization, group or nation than oneself or merely running it.”

Leadership: A New Definition

This paper suggests leadership to be defined as,

“Leadership is a process in which a person or persons inspire(s) and motivate(s) the people to meet the shared goals or objectives which may be changed or added as per the needs and challenges. Leadership connects with the people beyond superficial or formal level, and creates a bond that motivates them to do things rather than forcing them.”

This definition incorporates many things such as that leadership can be a shared responsibility, it does not force but inspires (anything that forces, can be administration, bossy attitude, management, dictatorship etc. but not leadership), leadership does not limit itself to the predefined objective or goals but may modify or add new ones according to the situation or needs; and finally it creates a bond with the people beyond official or formal level.

Leader and Other Related Terms

Leader is often confused with some other related terms like coach, boss, administrator or manager. It is important to see the difference between them.

Cambridge dictionary defines coach as “someone whose job is to teach people to improve at a sport, skill, or school subject”. Coach helps in improving the skillset, but he or she may not define the goals. Usually the goals are already defined and targets are set, and a coach helps a person in improving the skills for those objectives. A coach may or may not be a leader. Similarly a leader may or may not be a coach. These two terms cannot be used interchangeably all the times.

Boss is defined by Cambridge dictionary as “the person who is in charge of an organization and who tells others what to do”. The difference between a boss and a leader is again quite clear here. Boss may not have the power to define or redefine objectives. Also the boss “tells” while a leader not only tells, he/she also inspires and motivates. Boss and other related terms are often used with negative connotation such as “bossy attitude”, “don’t be a boss” etc. Leader, on the other hand, is taken in a positive way.

Comparing administrators and leaders, Reilly (2015) said, “Leaders deal from their hearts as well as their minds; administrators work almost exclusively from the mental framework”. As it was explained before, leaders inspire and motivate the people, creating a bonding with them; while administrators are more to focus on getting the assigned tasks done. They value tasks, assignments, rules and organizations above human beings. Leaders work at policy level and make key decision while administrators are responsible for day to day affairs, and make routine, everyday decision. Managers work in the same way as administrators, but have more control and decision making powers; yet they are limited to managing things and people.

Leader or Not a Leader

It is quite interesting how the term leader has been used so frequently in the literature these days. In the schools for example, every principal, head teacher or school-head is called leader regardless of the fact if he/she has leadership qualities or not (Dahar, Faize, Niwaz, Hussain, & Zaman, 2010; Niazi, 2012; Branch, Hanushek, & Rivkin, 2013)

. An organization or educational institution head may be an administrator, manager, boss, principal or school-head, but how appropriate it is to assume that they are “leader” as well. Reilly (2015) described it perfectly in these words, “While every school has at least one administrator, few have leaders”. Same is the case with business organization which always has head, manager or boss; but rarely a leader. As mentioned earlier in the new definition of a leader, a leader is one who not just runs an institute or organization, but builds or develops it as well. Also in many a situation, those *leaders* are self-centered and self-focused. Rather than building or developing the organization or institution, they try to build and develop themselves only. Their focus is on “self” than “system”. Such people do not lead (a dynamic process that implies growth, movement), but remain stuck to themselves (something static). Should the ones who are stuck at a place (and hence keep the organization in the same state) or keep revolving around themselves, be called leader (one who *leads*)?

It is also argued often that once a person is put in a position where he/she is to lead an organization or institution, he/she is a leader. This paper suggests that the words could be used more carefully and judiciously. Being head is different from being a leader. Similarly running an organization or institution does not essentially mean leading it. A person, who is formally put in a position to run a school or organization, may be a school head, organizational head, administrator, manager, boss or principal. It should not be assumed

automatically that by holding a position where one is responsible for running an organization, one becomes leader as well. Literature should use specific words, and be careful about the difference between running, managing and leading an organization. In case one is responsible for running an organization; it may be more suitable to use terms like school-head, organizational head, administrator, manager etc..

Research about leadership styles often takes it for granted that every organizational or school head is a “leader”, and now that study only has to find out which kind of leadership style he/she has or identifying its relationship/impact with other variables (Bogler, 2001; Kythreotis, 2006; Ali & Waqar, 2013). It is suggested that all such studies should first try to find out if those “leaders” are leaders at all before classifying them into different categories or exploring their styles.

Conclusion

Leader and leadership have been defined over the years by numerous researchers, philosophers and leaders themselves. Due to varied personal choices, geographical, philosophical, historical and cultural influences; the terms have many variations and shades. This paper looked at some of the most important definitions and critically analyzed them. Finally based on different elements from the previous ones, the paper came up with new definitions for both leader and leadership.

The term leader has started to be used quite frequently in the literature. A lot of research about school principals for example rushes to find out what kind of leadership style the principal(s) has without investigating if the said person is indeed a leader or just an administrator, manager, boss or head. The

paper suggests that in all such studies, first it should be explored if the person understudy is indeed a leader before identifying the leadership styles.

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APPLIED ETHICS: THE CONTROVERSIES ON ABORTION

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Abstract

This paper attempts to explore the nature of controversial applied issues chiefly it deals with abortion. The author presents the overall of what are the major parts of moral philosophy and a great emphasizes is given to applied ethics. Within this short and precise work dear you will identify those arguments which are against and in favor of abortion. Pro-life and pro-choice abortionist arguments are assessed extensively which pinpoints permissibility or impossibility of abortion. How the dispute of abortion associated with political outlooks was assessed in connection to prominent groups of abortion. A pregnant woman also aborts a fetus because of socio-economic matters and does it is permissible or impossible in light of morality. Finally, the author conclude by identifying those exceptional cases that allow abortion, in favor of

Thomson view and Warren conception of fetus as denial of fact is explored deeply.

Keywords: Applied Ethics abortion, fetus, miscarriage, induced abortion, pro-life and liberalism

1. Introduction

Throughout the history of moral philosophy different debatable issues are appeared and ethicists are questioned on those thoughts deeply. Moral philosophy is divided into three parts namely normative, non-normative, and applied ethics, the classification is based on the content of ethical concerns. Simply normative ethics focus on finding out of norm, principle, standard, value and rules which states that the goodness and badness of individual, or team work whether its moral, or not. Non-normative ethics associated with detecting of moral statement meanings and their fact in connection to moral life. But, applied ethics concern is yonder to the concerns of normative and non-normative ethics. Its task is to deal with controversial issues which have an aspect of moral thoughts.

Applied ethics is the art or science of reflecting on moral dilemmas and moral problems in different social contexts. The terms "applied ethics" and "practical ethics" are used interchangeably to indicate the application of ethics to special arenas of human activity (Childress 1986). According to Childress the word practical or applied indicates of that theories are realized to solve moral dilemmas. Theories with practices are adopted on moral philosophy to settle controversial subjects and this is the hallmark of applied ethics. There are two crucial features for an issue to be considered as an applied ethical issue, these are the act must be a moral issue, and the act must be controversial. And due

this there are at least to two arguments in any of applied controversial issues, because issues to be controversial characterized by the presence of proponent and opponent groups with unlikely arguments aimed at solving of a debatable concerns. Applied issues are many such as, abortion, euthanasia, animal right, justice, racism, sexism, and others. Here below find what an abortion is and how it becomes a controversial issue.

2. Abortion

Abortion is of applied controversial issue and many ethicists debated on this topic critically. Abortion is the dismissal of the conceptus before 28 completed weeks of gestation, or a fetus weighing less than 500g, (Obs and Yaounde, 2007). Abortion is tied with zygote. When a human sperm enters a human ovum, or egg, generally in the upper portion of the fallopian tube, a new entity comes into existence. Zygote is the name of the first cell formed at conception, (Schwarzwalder, 20110). It is completed when a pregnant woman wishes to cease what she has in her body. And it seems to be a technique of ending a gestation, either through using medicines (drugs) or through a surgical procedure. A pregnancy can be spontaneously lost (spontaneous miscarriage) or deliberately terminated (induced miscarriage). “Spontaneous abortion (miscarriage) is an abortion due to accidental trauma or natural causes due to incorrect replication of chromosomes they can also be caused by environmental factors,” (Duhan, 2018). Induced abortion is the abortion that has been caused by deliberate human action, (Ibid). Abortion is spontaneously take place which is not expected and intentionally aborting of a fetus, but due such factors a pregnant woman may lost her fetus due biological or physical problems that affect the development of a fetus. “Miscarriage is unwanted and unintended death of an unborn child caused by naturally occurring events”, (Wahlund,

2018). Induced abortion is completed when a pregnant woman has actively take part to do something that helps her to abort a fetus. When a pregnant woman has induced abortion is the possible sign of hers willingness to abort a fetus intentionally and consciously.

3. Pro-life and pro-choice arguments on abortion

Early we are saying that there are at least to two arguments in any of applied controversial issues, because issues to be controversial characterized by the incidence of supporter and adversary unlikely arguments aimed at solving of a controversial issues. Likely, here there are arguments in connection to abortion on the moral status of the act is morally good or bad. These two groups are called pro-life and pro-choice ethicists, they attempt to put a dispute on abortion to an end. Pro-life abortionists are conservative of abortion, hence they stands for the rights of a fetus life. And pro-choice groups are concerning with a woman right to exercise what she has in her own body.

The opponents of abortion (pro-life) abortionist's argument put forth is that the foetus is entitled to basic human rights from the moment of a gestation is conceived, (Duhan, 2018). A pro-life abortionist gives priority for the rights of a fetus to life. To abort is to kill a human being, and then abortion is compatible with committing of murder. "Anti-abortion activists adapted the slogan "right to life", (Solis, 2019). Their motto has clear message regarding to abortion which is care for the rights of a fetus is their primary concern. A pro-choice group emphasis is on the individuality and freedom of the woman to decide on what she has in her body, (Duhan, 2018). Pro-choice abortionists are liberal and due this they believed that it is the woman alone who has a right over her own body and under no circumstances, shall anybody else, including the state interfere in her personal bodily choice (Ibid).

According to proponents (pro-choice) abortionists that choosing abortion is a right that should not be limited by governmental or religious authority, and which outweighs any right claimed for an embryo or fetus, (ProsCons, 2019). A pregnant woman has the right and autonomy to make any decision about the fetus which is belonging to her body. Nobody can force and urged a woman to give a birth for the fetus it is up to a woman herself whether to abort or to give the right to life for a fetus.

Opponents, identifying themselves as pro-life, contend that individual human life begins at fertilization, and therefore abortion is the immoral killing of an innocent human being. They say abortion inflicts suffering on the unborn child, and that it is unfair to allow abortion when couples who cannot biologically conceive are waiting to adopt, (Ibid).

Pro-life abortionists are named as conservative groups, because they die hard to the rights of a fetus than a woman right. If a pregnant woman aborts a fetus is immoral and wrong deed, since at the moment of abortion to abort is to kill human being and killing is morally wrong. But, there are exceptional cases on which killing human being not to be morally wrong and pro-life abortionists due exceptional reasons they supports abortion unless it is immoral to abort.

A pregnant Woman has a moral right to decide what to do with her bodies, (BBC, 2014). Pro-choice abortionists associated the rights of a woman with her body as she is the sole decision maker of her body. Pro-life abortionists pictured out a fetus as a great thing that has valuable features while pro-choice abortionists envisaged as simply thing. “Pro-choice abortionists will argue that the entity in the womb is still not, or not yet, a person”, (Schwarzwalder, 2011). Warren has played a significant role on the issue of abortion that she held that abortion as morally permissible. She is supporters of abortion as ethically permitted. Warren has also developed different arguments in order to say it is

permissible. Accordingly there are criteria that make a fetus to be human being or not deserve the right to life. For Warren a fetus is not entitled with the right to life in the strict sense it lacks such features to deserve the right to life.

She acknowledged the most central criteria to the concept of personhood, or humanity in the moral sense to state that a fetus is not human being, (Warren, 1973). Consciousness is one of the principles that allow a fetus whether has right or not. Consciousness is the objects and events external and/or internal to the being and in particular the capacity to feel pain and others, (Ibid). Reasoning (the developed capacity to solve new and relatively complex problems) is also the benchmarks to argue that abortion as morally permissible, (Ibid). The third one is self-motivated activity (activity which is relatively independent of either genetic or direct external control becomes another prerequisite to determine whether a fetus is real human being or not, (Ibid). The capacity to communicate, the presence of self-concepts, and self-awareness are the means that recognizes a fetus is not human being, (Ibid). Warren strongly admitted the moral permissibility of abortion based on the aforementioned criteria's.

Warren was attempted to argue that abortion is morally permissible. More or less she linked the right to life and abortion with certain rights which are possessed by personhood beings and she refutes that a fetus is not equivalent to personhood, because a fetus has no likely rights as personhoods. A fetus, therefore, does not have full moral rights. According to Warren, it is possible to show that the fetus in fact is not a person and thus abortion is in all cases permissible, (Berkich, 2002). And abortion supporters will justify the refutation of basic rights for the unborn by mentioning the unborn human's deprived of cognitive mental development, (Iverson, 2019). Therefore, Warren position of abortion strengthens those ethicists approach who argues abortion as

morally permissible. Unlike to Warren, Thomson came up with another argument which stands for the rights of unborn fetus. Thomson said that every person has a right to life and a fetus has a right to life.

No doubt the mother has a right to decide what shall happen in and to her body; everyone would grant that. But surely a person's right to life is stronger and more stringent than the mother's right to decide what happens in and to her body, and so outweighs it. So the fetus may not be killed; an abortion may not be performed, (Beckwith, 2011).

A pregnant woman has the right to decide whatever decisions in connection to her body and a fetus which is belonging to hers own body. But it's advisable for a pregnant mother utmost to recognize a fetus that deserves the right to life, even though she has the power and freedom to abort what she has in her body and is preferable to calculate the values of giving birth for a fetus over abortion.

As Mahon cited Thomson declared that everyone possesses the right to his or her own body and this is the right to bodily autonomy, (Mahon, 2016). It's unto a pregnant woman interest to save a fetus from abortion or allow a fetus to pass away. Nobody has the right to use my body without my permission. "In the case of pregnancy as a result of rape, the fetus has no right to use the woman's body, because the woman has not given the fetus permission to use the woman's body", (Mahon, 2016). She says that pregnancy due rape is, and then the mother has not given the unborn person a right to the use of her body for food and shelter. Because, the unborn fetus has no right to use the woman's body, the woman may refuse to allow the fetus to use her body and due if she refuses to allow the fetus to use her body, she is not violating any right of the fetus, (Ibid). Thomson, conclusion is that unborn persons whose existence is due to rape have no right to the use of their mothers'

bodies, and thus that aborting them is not depriving them of anything they have a right to and hence is not unjust killing.

4. Politics of Abortion

The contrasting view of pro-life and choice abortionist's argument on abortion is somehow influenced by political outlooks. Liberalists are basically are favoring of pro-choice belief, and conservatives are supporters of pro-life ideas. There are remarkable inferences from both parties to attract their opposition voters through abortion debate. As (Lopez, 2011) cited that Saletan claimed liberals are characterized by the belief that freedom should be exercised by the individual; whereas, conservatives believe freedom should be exercised by institutions, such as communities, church, businesses, and families. Pro-choice abortionists advocate a liberal institution which allows individuals freedom without such constraints. And abortion is a matter of individual freedom that a woman to make whichever decisions about the pregnancy belonging to her bodies. Why pro-life abortionists are also named they are conservative is due their obstinacy point of view that a right to life is prior to a woman life. Those who oppose abortion (anti/pro-life) groups are recommended that institutions like church, families, and others organizations are so important to save the rights of a fetus life.

5. Abortion and economic matters

Socio-economic problems are factors which forced a pregnant woman to have an abortion. Basic needs are central for survival and parents to their kids have the duties of enriching with a minimum of basic needs. "The most common reason women give for wanting to terminate a pregnancy is that they feel that they cannot afford to have a baby or to have another baby", (Pearson,

2017). It indicates of that pregnant mothers are not willing to see the sufferings of a fetus after birth in relation to basic needs and as therapy they choose abortion as solution. According to some Pro-abortionists attitude the cost of raising children burdens their parents, and it also burdens the public with additional welfare spending when poor mothers bear children, (Antkowiak, 2019). Obviously, there are children living on street and unable to feed themselves who leads miserable life. Unwanted sex caused for abortion because if there are no consent between a pregnant woman and the one who has sex with this is pregnant woman at the end the woman may wishes to abort, because her sex partner may not responsible of raising a fetus when she may give birth.

6. Conclusion

Controversial issues are too debatable as we see in the case of abortion. The crucial concern on abortion is ascertaining of the permissibility and impossibility interims of moral sight. Different group's particularly pro-life and pro-choice ethicists are appeared strongly to ensure whether it is good or bad. The termination of pregnancy has created confusion among different societal groups and also it appeared on contemporary periods. Pro-choice approach of abortion seems to be unacceptable among the majority. Especially, Anne Warren was extreme pro-choice abortionist on which she disdains the rights of a fetus to life. Her metaphysical criteria's to distinguish a fetus from really human beings are too exaggerated. She mentioned that consciousness, reason, self-motivated act, and communications are the principles for a thing to deserve a right to life.

The author wants to object Warren's criteria's are not always valid to say a fetus has right to life or not. How reason would become a requirement of stating whether a fetus deserves a right to life or not? Since a fetus to deserve

right to life according to Warren endowed with reason unless isn't entitled with such rights, but it is impossible. We all human beings are not conscious, reasonable, capable of self-motivated acts and others before we born. After birth we develop such potentiality via processes when we growth more and more and a fetus in a woman body obviously lacks these such features. Generally, it is advisable for a pregnant woman to give birth for a fetus and the fetus has the fortunes of acquisition of such Warren principles of deserving a right to life. To deny the rights of a fetus due such measurements seems to be refusing of the right to life of those mentally disordered individuals. Since they are not aware of themselves, consciousness, communication, and self-motivated acts, then to argue they have no the right to life is compatible with denying of the right to life of a fetus.

Judith Jarvis Thomson, approach toward abortion is so persuasive regarding to moral perspectives. For Thomson abortion is permissible due such exceptional cases unless to abort is to kill a human being. What the interesting idea that Thomson put forwarded is a pregnant woman has the right to decide any decision of her body, when she passes decisions the great weight have to be given for a fetus to deserve the right to life. There are multitudes of factors caused for abortion such as life of the mother, physical health of the mother, abnormality in the baby, rape, incest, social or economic concerns, (Longbons, 2019). Exceptional cases like death, diseases, and others related physical and biological problems are related to abortion and at this time abortion is permissible to save a woman life. But, giving priority for a fetus life when there are problems somehow caused for a great burden for a pregnant woman, nevertheless to minimize suffering of a mother resulted from abortion is defend by aborting a fetus. Therefore, abortion from rape, unwanted sex, and if it leads to disease and death of a woman life is permissible.

Therefore, Warren perspectives are too extreme that resulted in refuting of totally a fetus as it is not a personhood due the non-existence of criteria's among a fetus that makes personhood, and this seems to be denial of a genuine fact of being a human being. And I found that Thomson approach toward abortion is the moderate one since based on reasonable account she has proposed an important view.

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THE WILL TO POWER AND THE WILL TO TECHNOLOGY

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Abstract

Nietzsche's doctrine of übermensch maintains that man should overcome himself through the will to power. Nowadays, transhumanism opts the contemporary emerging enhancement technologies that allow humans to grow beyond all known biological constraints. This thesis critically shows transhumanists effort to accomplish Nietzsche's vision of the overman as the posthuman through other means. It examines the similarity between Nietzsche's philosophy and transhumanism's aspiration to transcend human nature through enhancement technologies. Endorsing the posthuman as its ultimate vision, I argue that transhumanism is inherently interconnected with Nietzsche's envisage of the overman. Transforming humankind is not a mere ambitious, but logically attainable both traditionally and scientifically. However, radically changing human nature might be dangerous idea in all of human history as some argue, or perhaps the most liberative aspirations of humanity from the

pursuits of technoenthusiasts. Hence, critical examination is decisively important to mediate human-technology relationship. Updating human nature and creating new mankind needs not only technological revolution, it also requires a considerable social transformation that involves a profound shift in cultural attitude and values. This study ultimately shows the extent to which transhumanists' will to technology is embedded in the Nietzsche's notion of the will to power.

Keywords: human nature, self-overcoming, transhumanism, self-transformation, technologism, übermensch, posthuman, enhancement, emerging technologies

Introduction

Humans have always strived to overcome their limitations. This aspiration of transcending limitation has resulted in the development of different set of beliefs and theories. Though the aspiration of transcending limitation is as old as the history of human race, the quest to radically transcend the naturally confined human form by the way of contemporary advanced technology is really a new phenomenon of late 20th and early 21st century. After the advent of transhumanism, some of our basic biological limits began to be challenged through the direct application of modern medicine and sophisticated technologies (Bostrom, 2003:2).

Philosophically, the idea of “self-overcoming” and other known human predicament was systematically embedded in the works of Friedrich Nietzsche (1844-1900). Nietzsche was one of the prominent German philosophers commonly known for his doctrine of *Übermensch* (the term *Übermensch* (German) has been used as overhuman, overman, superman and higherman

interchangeably and stands for the ultimate goal of humanity in many of Nietzsche's works. Hereafter, I will interchangeably use the *ubermensch* with *overman*; it stands for human species and gender neutral), which maintains man as something that should be overcome. This is reflected in many of his works, especially in his book, *Thus Spoke Zarathustra* (1883). Nietzsche repeatedly insisted that man should overcome himself. The idea is that, human beings are not finished products; rather they can make themselves better than their current status. The '*Will to Power*' is the means by which he attempts to envisage the higher form of mankind. His notion of self-overcoming can be possible in accordance with this primary evolutionary principle demanding strength (Nietzsche, 1967: 367; 1996:32).

Nowadays, transhumanism employs contemporary emerging technologies that allow humans to grow beyond all known biological constraints and ultimately guide us toward "a posthuman condition", which is supposed to be a perfect human state of life after transcending all known natural limits (Murray, 2018:187). Nick Bostrom and Max More, the most prominent proponents' of trans-humanism, reveal 'the posthuman' as a being whose basic capacities radically exceed the capacities of the present day humans. For Nietzsche, it is not a man, but the *overman* that denotes the authenticated human form. Similarly, transhumanists conceive biological humans as weak and imperfect, whereas technologically enhanced individuals as a perfect and powerful human existence. Overall, one essential thing that knits Nietzsche and transhumanism together is their deliberate attempt to improve mankind beyond the previous and currently existing human conditions (Manzocco, 2019:4). In spite of employing different means of self-transformation, which in fact rest upon the civilization of their own day, both Nietzsche and transhumanism strive

to prepare humanity for one and the same supreme moment in which the 'beyond the human' realm is their common vision.

However, facilitating the progress of human evolution beyond Darwinian and Creationist views through conscious human interference might be the most dangerous idea in all of human history as some bioconservatives and religious fundamentalists argue (Fukuyama, 2004:42) or perhaps the most daring, courageous and imaginative ambitions of humanity as inspired by technoenthusiasts (Bailey, 2005:209).

In order to strength my position and to show the similarities as well as how transhumanism's advocacy and usage of contemporary emerging technology is influenced by Nietzsche's notion of the will to power, I will try to answer different questions concerning the issues under discussion: To what extent is the relation between Nietzsche and transhumanism valid? Is human nature infinitely transformable, or absolutely eternal? To what degree the possibility of beyond the human scenario and changing human nature might be acceptable? Is the radical extension of human life mere ambitious, or logically attainable?

1. Nietzsche and Transhumanism

As I tried to illustrate in the introduction part of this study, we can find certain relations between Nietzsche's philosophy and transhumanism directly or indirectly. I argue that even if transhumanism has its root in enlightenment humanism, it was systematically influenced by Nietzsche's doctrine of the overman. Anyone who gets acquainted with western philosophical tradition would witness the great effort made by Nietzsche to get over various human existential problems. The will to power is the means by which he attempts to

form a higher type of humanity, the overman. The will to power is humans' infinite drive demanding strength (Nietzsche, 1996:115).

After Nietzsche has explicated the overman as our human future higher beings, transhumanists render the posthuman as our future genuine humanity. Nietzsche believed in human improvement driven by humans will to power which is like a quantum force or energy endeavoring strength. His intensions of demanding strength and something higher has got scientific and techno-medical support in today's world (Bohan, 2019:23). Transhumanism is the one that advocates the use of emerging technologies like biotechnology or cognitive sciences and other classes of emerging technologies to revolutionize what it means to be a human. This is in fact necessary requires a systematic analysis to mediate human-technology relationship.

1.1. The Peril and Promises of Human Enhancement

Many people feel optimistic towards the technological reformation of human nature, while some still remain pessimistic. Traditional ways of human improvement through education and cultural refinement is vitally advantageous for many people. This is taken as gradual way of human enhancement and it is nearly indubitable. But, the contemporary attempt to improve humankind by the use of science and technology is extremely radical. Beyond the psychological and cultural human transformations, transhumanists now adapt the emerging medical and technological syntheses to augment human race, not only individual person but also up to species changes. Moreover, advocating the use and the expansion of human enhancement technology is the most leading principle of transhumanism. Beyond the therapeutic function of enhancement technologies (i.e., to correct genetic or hereditary problems), transhumanism ultimately seeks to improve and transform mankind into the posthuman species by the way of genetic engineering and other biomedical technologies. In order

to achieve its intended goal, transhumanists strive to make a direct intervention in the human genetics by directly linking the machine and human being. In this manner, contemporary transhumanist technologies are able to radically alter human self-definitions and that of their institutions in varieties of ways. This is certainly not an easy attempt.

Humanity which is the product of complex long evolutionary process may not easily be transformed by the use of mere science and technology. Indeed, fundamental human transformation necessarily requires a systematic social discussion. Different philosophers, theologians and critical social theorists had already questioned the authority of science and technology in relation to human society and their environments. Generally, some regard human enhancement technology as a threat to human dignity, while others consider it as a way to advance human autonomy. The fundamental transformation of human nature might be the most dangerous idea in all of human history (as Leon Kass, Francis Fukuyama and Michael Sandel argues), or perhaps the most daring, courageous and imaginative aspirations of humanity (as Ronald Bailey, Ray Kurzweil, Eric Drexler, Simon Young, Zoltan Istvan and many others). There is a series of debate on the application of human enhancement technologies. The discussions of enhancement technology create two antagonistic groups: one that argue for it and the other that argue against it. Bioconservatives and religious fundamentalists oppose the possibility of transhumanism whereas the technoenthusiasts strongly admit it. One may asks how dare to know the validity of such cases. Probably, many scholars affirm the possibility of updating human nature even though certain individuals remain skeptical. In the following, I will discuss some theological and bioconservatives objections against transhumanism. Parallely, I will also give responses to the objections.

1.1.1 The Theological Reaction

On average, certain groups of scholars totally deny the possibility of transhumanist movement. Many of the opponents are religious fundamentalists and bioconservatives. Some theologians prescribe scriptural arguments against transhumanism for it glorifies humankind than God. The opponents of transhumanism basically rely on more of scriptural arguments to glorify God than the human will. Theologically, human nature is fundamentally constituted in relation to the supernatural power and thus, any attempt to overcome our nature is often considered as ‘playing God’ or replacing God’s plan for humankind (Fisher, 2015:24). Zaro Fisher (2015) considers a phrase ‘playing God’ as any attempt to overcome human nature, since theologically it was believed that our human nature is fundamentally constituted in relation to the supernatural power. Thus, we [humans] should preserve human nature as it was given by God’s will and intention. Any effort that refutes this general rule of creation defies human dignity gifted by God and brings condemnation, particularly according to Christian theology (Donaldson, 2018:133; Lebacqz, 2011:56).

However, some theologians who pursue God from secular perspective mandate humankind to use science and technology as means in order to expand their capacity. For example, Lincoln Cannon (2017) states that the “Mormon Scripture” or “Mormonism” allows humans to use science and technology improve and save ourselves as a wisdom given by God. According to this secular version of Christianity, it is our mandate to use science and technology as a means to accomplish what we may want. Thus, Mormonism admits science and technology as among the means prescribed by God (Cannon, 2017:50). In giving a prominent role to science and technology, Mormonism shares common elements with secular humanism and

transhumanism. But, many theologians in general oppose transhumanism since it paves the way for secularism. Theological arguments ultimately rest up on the Creationist view of human understanding. The power of God occupies a prominent place above all things and human beings should obey and glorify the power of creation according to this outlook. This objection to transhumanism is not much effective. Because, transhumanism is incompatible with the stagnant God-centered view of human nature.

As Bostrom (2003; 2005) and other argued, transhumanism is an extension of secular humanism that applauds science and technology to enhance human condition above all else. Transhumanists hold that human self-transformation is attainable through reason, science and technology, not through faith or worship. Like secular humanism, transhumanism praises science and technology to glorify humanity than God. Transhumanism is based on a strong faith in science. The transhumanists assumption is that, science has done various promising candidate for humanity than religion. They claim that, science provides easy access to transportation and information, expansion of medical and pharmaceutical companies and etc. that save human energy, time and expenditure. With the help of technology, trans-humanism aims at overcoming both biblical and biological limits, and strives to rapidly accelerate human improvement more than the traditional attempt. Unlike biblical idea of man which portray humans as a readymade and finished product, as something impossible to change, transhumanist movement admits humanity as continual process of self-transformation. For instances, one biblical verse asked “can Ethiopian changed his skin or...the leopard his spot” (Jeremiah 13:23) (Jeremiah Holy Bible|OldTestaments| King James|Book24, The Book of The prophet Jeremiah) to show the impossibility of changing what was given by God, or perhaps what was natural.

Nevertheless, after the introduction of transhumanism's technologies, changing skin is relatively become a trivial, an old fashioned business and cheap job of cosmetic companies. Some individuals are able to undergo surgical procedure and change not only their skin color, but also their total appearances nowadays. Additionally, many sources indicate that Michael Jackson, the famous American artist, underwent cosmetic surgery and changed his skin color and also lived in a sort of virtual reality (i.e., computer stimulated environment or events). Even if Jackson was not transhumanist, his way of life was certainly reflects the way to transhuman. Currently there are some few transhumans that are technologically enhanced. For example, Kevin Warwick a professor of Cybernetic at University of Reading in England turned himself into a cyborg for the first time in late 1998 (Clark, 2003:18-19). Jesse Sullivan, the first world's first "bionic man" who replaces his damaged arm by artificial robotic prosthetic arm in 2005 was another transhuman person. Jens Newmann was the first person to get 'artificial vision system' or an electronic eye that directly connects to his visual cortex through brain implants. These are few technologically enhanced individuals in early 21st century.

1.1.2 The Bioconservative Thesis

The opponents of transhumanism did not rest up on the common argument. But, several of them are attracted to certain specified claim. For instance, rather than technical and legal possibility to pursue genetic and biomedical enhancement, bioconservatives focus on the moral wrongness to engage in this attempt (Douglas, 2011:465). They argue that even if enhancement is good for the individuals, it will be bad for the others. This involves the interest of social considerations. Assume that, if a certain person enhances one's own intelligence she or he will disadvantages the unenhanced fellows by surpassing them in different competitions. This involves

discrimination against the unenhanced individuals on the basis of their lower or weak intelligence (Sandel, 2007:11-12; Kass, 2003:15).

The other basic concern of bioconservative thinkers was the side effect of using enhancement technology. They contend that genetic enhancement by biomedical technologies undermine our human dignity. As one can see, even if contemporary technologies are promised many things for humanity, it may lead us toward unintended consequences and disturbs human security, freedom, or to humanity in general (Fukuyama, 2002:81; Kass, 2003:9). Francis Fukuyama was probably right that enhancement technologies will bring some forms of unwanted consequences. But, it is obvious that while we use technological apparatus for simple or complex issues, risk is always there. The thing is to minimize or avoid the risk as much as possible. If we fear the risks of biotechnology, it is also impossible to use biotechnology for therapeutic purpose (which Fukuyama and Kass admits as ethically tolerable).

Most arguments of bioconservatives are embedded in theological response to transhumanism. For example, the source of human dignity is the Christian tradition which maintains man as a being created in the image and likeness of God (Fukuyama, 2002:7). The point is that, human nature which is the most defining and determinant of our human basic character is a gift of God and hence it should not be subjected to change. This entails that human nature should shape and limit any thought and ideology pursued by mankind at any time according to this claim. Any procedure that attempts to change human nature is considered as 'playing God' (Kass, 2003:10). Bio-conservatives in general focus on the unwanted side effects of enhancement technology more than its promises. They provides many objections and scenarios to show the dangers of applying enhancement technologies. However, their argument

against enhancement technology is little bit exaggerated and seems to be fulfilled by irrational fear.

Holding the radical view of transforming human nature, transhumanism seems to make a big jump (upon which it was thrown to skeptics). It seems that, it is in relation to this point that Fukuyama dubs it as “the world’s most dangerous ideas”. Transhumanism for him is “a strange liberation movement” whose “crusaders aim much higher than civil rights campaigners, feminists, or gay-rights advocates.” This movement, Fukuyama says, wants “nothing less than to liberate the human race from its biological constraints” (Fukuyama, 2004:42). But, contrary to Fukuyama many transhumanists argue that transhumanism is not only a vision of liberating society from biological limitations, rather it is a movement that seeks to transform currently existing society in many ways. Among others, it unifies science and ethics and it is an alternative academic postmodernism religious theism, and radical environmentalism according to Simon Young. According to Bailey (2004), the struggle from biological constraint is not a new lesson begun by transhumanist movement. He critically stated that,

Human liberation from our biological constraints began when an ancestor first sharpened a stick and used it to kill an animal for food. Further liberation from biological constraints followed with fire, the wheel, domesticating animals, agriculture, metallurgy, city building, textiles, information storage by means of writing, the internal combustion engine, electric power generation, antibiotics, vaccines, transplants, and contraception. In a sense, *the* goal toward which humanity has been striving for millennia has been to liberate ourselves from more and more of our ancestors' biological constraints (www.nickbostrom.com).

In fact people have been improving their body through physical exercises and brain capacities through learning. Through a time, sophisticated instruments of physical exercise and tools of learning have been advancing and this facilitates our physical and mental capacities in many ways. This ambition is rapidly growing, notably after the advancement biomedical technologies and genetic engineering. However, in favor of Darwin's theory Fukuyama claim that "we humans are miraculously complex products of a long evolutionary process", which is a natural process of random variation and adaptation that move to the next stage as species. Probably, he was right at making a doubt, but he was not able to successfully defend his position. As it has been said earlier, natural evolution is unguided and too slow to bring change to our life. Thus, rapid and conscious evolution or the designer evolution should substitute Darwin's theory according transhumanist thinkers. This is the point of departure between bioconservatives and transhumanists.

For Christians and bioconservatives perspective, the conscious evolution of human race on the basis of reason, science and technological exercise is labeled as playing God and morally wrong attempt. In relation to this, Leon Kass strongly argues that, it is pretty sure that our world offers plenty of material progress, yet it '*is empty in spirit*'. Kass's viewpoint was common with many religious fundamentalists who repeat the old age warnings and extremely oppose technological human enhancement. Transhumanists are also strive to improve spiritual development after the neuroscientific discovery of the 'God Module' part of human brain that correspond to spiritual experiences.

However, I believe that what transhumanists lack might religiosity, not spirituality be from contemporary response to Kass. Many have showed that transhumanism is an alternative to religious theism. As a result, it seeks to provide an alternative to religious ethics. Transhumanists strive to actualize the

“possibilities of increased mental powers, powers of memory, reasoning, and concentration, or the possibility of increased physical powers, strength, stamina, endurance, speed of reaction, and the like (emphasize added; Harry, 2007:8). Isn't this pragmatically useful for humankind? Unlike many bioconservatives and religious dogmatists who widely reject the notion of human improvement and rush to see more of its dangers than its gain, John Harris and other many of its advocators strongly believe that there is nothing wrong with enhancement of human beings even if it seems paradoxical. Many of us are already enhanced: nearly many of us are beneficiary of genetically modified crops/ animals, some of us are wearing glasses, use cell phone, use makeup, many of us have been immunized. Without exception all of us have benefited from enhancing technologies, even if you have not, said Harry, you will have benefited from the so-called “herd immunity” created by the fact that others have. To strength this, Young in most cases depicted that;

transhumanism is not the advocacy of some tyrannical eugenic breeding program by mad scientists in white coats or master-race fantasists, but the belief in the freedom of individual men and women to increase their own wellbeing and that of their children (the instinctive drive of every human being on earth) by means of the emerging technology available to them in the miraculous technowonderland of the modern world (Young, 2006:22).

Transhumanism's human enhancement technologies are partially physical liberation from biological constraints such as pain, short lifespan, unwanted physical appearance, unnecessary bodily suffering, low speed of reactions and etc. Yet, beside physical enhancement many have agreed that we also seek moral improvement. Our sociopolitical and cultural institutions also need to be improved beyond the biblical instructions for it knows little about

contemporary biomedical medicines. Hence, a profound shift in cultural attitude and values are important from other sides and this in fact requires deep philosophical investigation on technology.

In sum, while transhumanists are highly drawn on technology to profoundly transform human nature their socio-cultural institutions, they did not only depend on its positive effects. Some transhumanists made critical study on the precautionary principle of this movement as Max More (2013) and other argued. Since transhumanism's leading power is technology, its critical investigation is quite important to mediate human-technology relationship at a moderate standard. Today's technologies are enhancing life and at the same time, it may endangers human society and their environment. Therefore, it may not be totally and wholly dangerous as Fukuyama (2004) said, or its opportunities are not wholly wonderful as Bailey (2004) contended. Therefore, mediating these two extreme views is decisively important to bring a fruitful change to human life.

1.2 Humanism and Transhumanism

It is somehow controversial to know whether transhumanism undermines humanism or not. The strongest objection to transhumanism is a dystopian vision. Some critics see transhumanism as a threat to humanity. For instances, Aldous Huxley's *Brave New World* and Mary Shelly's *Frankenstein, or The Modern Prometheus* reflects the destructive image of future technology on human life (Dinello, 2005: 41 & 190). Such early science fictions project a powerful anti-science and human enhancement technology. The future use of technology to manipulate humanity might be leads to the dehumanization and accommodation of humans. Probably this will result in the destruction of human species according to this view. Those who rely on the general principle of human dignity strongly consider transhumanism as the most dangerous idea

that oppose humanity. The most expectation is that, the irresponsible and uncheckable use of enhancement technology brings about destruction of mankind and their environment. Relying on this assumption the traditionalists and conservative thinkers develop a pessimistic vision of enhancement technology that oppose the possibility of transhumanism. Nevertheless, transhumanist enthusiasts believe that enhancement do not harm human dignity but it strengthen the values of humanity in a new and advanced way.

Many authors have distinguished transhumanism as an extension of humanism. For instance, Bostrom argue that transhumanism was partially derived from secular humanist thinking. Like humanists whose fundamental focus is on the improvement of humanity, transhumanists also strive to enhance human nature beyond the natural and cultural values in a more advanced manner than ever before. Therefore, transhumanism is not at odd with humanism. It is an outgrowth of enlightenment humanism (Tirosh-Samuelson, 2011:55). Transhumanism employs the transformative technologies that lead humanity far beyond the traditional means of improving human nature through education and cultural reform. It directs the application of biomedical and genetic technologies to overcome some of our basic biological limits as well as to transform oneself in a higher being.

Given that humankind is an evolutionary species, transhumanism is not at odd with humanism. The progress of human civilizations lead them towards another new set of living system. This is an inevitable condition of human existence. Some human traits might be subjected to change and new condition might also be devised. As mankind paths from certain stage of life to another some values are subjected change. They seek to adapt other principles of life which is more appropriate than the previous. Through evolution human beings are always getting better for they are capable of adapting new and better

instruments into their life. Human culture is getting refined through continual advancement of learning. Aesthetically, human beings and their tools are always getting smarter. As a result, if we accept humanity as a work in a progress, we also conceive its dynamic aspects of life. Every aspect of human life is subjected to change including politics, culture, art and religion and etc., and hence nothing remains stagnant in this sense. But, there are few individuals who find some contradiction between transhumanism and humanism. Certain thinkers identify transhumanism as strange trend that oppose humanism. I am not going to deeply address the position of transhumanism's opponents since I am pursuing transhumanism from humanistic perspective. A lots of humanists promote the further advancement of science for the development human civilization. I will briefly elaborate on Nietzsche, science education and the progress of transhumanism as follows.

1.3 Science Education and Transhumanism

Since the course of human progress is not over, human beings start to challenge their biological limits through a time, mostly after the advent of transhumanism. When certain condition is realized to be a problematic, certain solution is also forwarded to handle the issues at hand. For example, the rise of renaissance and enlightenment overcome the religious era of medieval periods to some degree. Likely, transhumanism strives to overcome humans' biological limits to some extent through reformative technological development (Lipowicz, 2019:208). Improving human condition and their institutions through education, training and cultural modification are quietly acceptable attempt. Through learning, people overcome many of their primitive behaviors and uncheckable sources of convictions that confine them to act in certain way or not to do something which in reality needs to be reformulated.

Nietzsche's notion of the will to power indicates his appreciation for scientific knowledge. In other words, he identifies the will to power as knowledge which based on science followed by consistency, unlike morality. He critically separates the will to power from morality, for there are no such things as moral facts. Traditional morality for Nietzsche is simply a subjective interpretation of certain phenomena, or perhaps a misinterpretation of them. He endorsed the will to power as knowledge (Nietzsche, 1967:261) and knowledge according to many authors is a power. It is obvious that many scholars etymologically equate science with knowledge. Knowledge is a tool of motivating power and these two (knowledge plus power) are directly proportional, but both are inverse to morality. Nietzsche contends that after morality is eliminated, physics proves to be a boon and science start to acquire a new charm. Morality is a hostile to science (ibid: 245) and an enemy of nature for him (Nietzsche, 2007:24). Hence, it is a scientific education that is supposed to increase human power, not moral order. Improving human has to do the increment of creativity, intelligence and insight which in general can possible in the realm of science beyond the customary attempt of the moral good and evil. This because the conventional notion of being more virtuous is an opposite of what Nietzsche has thought. He argues that it is naïve to believe that man will become another through moral improvements.

This widely shows how Nietzsche's will to power has linked to science. A typical kind of education that Nietzsche advocates is an education that enhances the feeling of power or the will to power. He absolutely rejects the traditional morality and religion since degenerates the feeling power. Nietzsche was deeply fond of science education and its capacity to transform human society than religious instructions. He hopes that the future science will radically transform human society after the old moral order is terminated.

Because, traditional religion along with its morality is against scientifically minded individuals who strive to transform society on the base of science, not on the base of old cultural and moral formula. Moreover, both Nietzsche and transhumanists seek to secularize the world and this secularization paved the way for the development of science and technology (Lipowicz, 2019: 202).

Therefore, we can conclude that both Nietzsche and transhumanists have nearly the same outlook on human nature and human institutions which is opposite to the world of Christianity. Both Nietzsche and transhumanists favor the reevaluation of values in order to devise a new goal and meaning to human existence (Sorgner, 2009:32). They prefer Evolutionary theory to Creationist view, though their understanding of evolution is different from the old Darwinian view. For Nietzsche as well as for transhumanists, a conscious evolutionary progress is preferable than the unconscious Darwin. Science in general occupies a prominent place for both Nietzsche and transhumanism.

1.4 Harmonizing Human with Technology

Our will to life in this century influences us to use technology in many ways. We are living in technological era. We are users and beneficiary of modern technology like that of sophisticated home furniture, transportation, media, medical center and etc. The best approach to today's technology is discussing on how to properly use them rather than to use or not to use debate. For example, it is obvious that by the end of medieval period the era Renaissance and Enlightenment were introduced. As people had begun to employ reason to justify and defend their claim, the authority of conservative religious dogma began to decline. More than other institutions, religion had played a major role and occupies a prominent place during medieval period. It had been a time when any opinion outside church was taken as heresy. The church leaders silenced and burnt any of unconventional opinion as a form of

heretical doctrine. Roman Catholic Church leaders burnt many works of Guordano Bruno and Francis Bacon for their works attack the religious power of that time. Many people feared to see through Galileo's telescope and because of his scientific outlook Galileo was silenced by church leaders. These and other achievements of early 15th and 16th century's scientific achievement were critically opposed at the beginning, even though it got a world wide support then after. Though, scientists were silenced earlier, finally they had got power to reverse the situations with practical evidences.

Similarly, early stage of transhumanism may face some challenges like what early scientific progress has faced. When new opinion is emerged, people do not simply accept it. Some remain skeptical or neutral, while others get convinced to accept it depend on their power of imagination. This implies, the case of two contrasting groups on contemporary and potentially anticipated future human enhancement technology was no more different from this. Transhumanists advocates the use and development of human enhancement technologies in a broad carefulness and allow individuals the right to choose enhancements as they want. However, bioconservatives and Christians strongly oppose this movement. Some theologians prescribe scriptural arguments against transhumanism for it glorifies humankind than God. But, secular humanists have already showed their strong claim of glorifying humanity than God. Basically, I am not convinced with their scriptural arguments which rely on religion, for I do believe in the following hypothesis.

Given that transhumanism is a scientific and technological enterprise, it attempts to enhance human condition on the basis of science and technology. Religion is better at improving moral and spiritual condition, rather than physical and mental enlightenment. Science has done various promising aspiration for humanity than religion from sophisticated modern home furniture

to the world wide electric power generation. It provides easy access to transportation and information, expansion of medical and pharmaceutical companies and etc. that save human energy, time and expenditure. Pragmatically speaking, if the merits are sufficiently beneficial and the risks are acceptable, an attempt to make relevant improvement of humankind and be justified in so doing, it is definitely important to create further conducive environment for such changes.

Influenced by Nietzsche's philosophy, I argue that, transhumanists in general employ scientific and technical instrument to actualize Nietzsche's doctrine of the overman as the posthuman via technology. Many transhumanists claim, though Nietzsche's notion of human improvement was not by science and technology, currently his idea of overman has got scientific and technical support. The notion of human improvement through the will to power is fundamentally natural or inner prospective from within, while transhumanists are in search of instrumental or external drives (chemicals) to enhance human's capacity. The contemporary emerging enhancement technologies are probably supposed to afford a new and higher potentiality that enhance mankind beyond the present day human intelligence in the future (Kurzweil, 2005; Bostrom, 2014). In certain narrow domains, technology tends to go beyond human capacity and hence tends to dominate human thought and activities. Take for example, chess playing machine and scientific calculator. Some computer program artificial intelligence and software defeats the world champion many times in human history. For instances, 'checkers program' by Arthur Samuel was supposed to be the first to play game better than its inventor. 'The chinook' and 'the backgammon' are another program to defeat or beat world champion by far surpassing the best human player (Bostrom, 2014:27-29). Electronic calculator also far exceeds human speed of doing some complex equations. In

buying and selling stocks, computer exceeds human intelligence. Ray Kurzweil in *The Age of Spiritual Machines: When Computers Exceed Human Intelligence* expose the possibility of computer intelligence to achieve human level intelligence in a near recent future. Computer can remember billion of facts in which humans are not. Computer swiftly remember and give us the result of what we have saved than we naturally do. For example, our mobile phone easily displays the numbers and the contacts we have saved in which we are hard to remember. Thus, there is strong supposition to create superhuman artificial intelligent nearly in the future on the basis of the current rapid and exponential growth of technology.

On the other hand, if what was made by human capacity in turn tends to dominate or surpass human activity humans are no more human. Since technology is the products of human creative will, it should be under the control of human thought. Unless and other otherwise, dehumanization, alienation and other related predicaments will appear on human society, sooner or later and humanity will probably lost in long run. In upholding human dignity Nietzsche was certainly right when he portray the overman as a being beyond no one should supposed to go. The overman for him denotes a man who raise himself above all else, a man who made himself a god. It is a being beyond nothing exists. This means, no power is expected to move beyond the overman; neither God nor science and technology. In other words, the overman is man who always seek to overcome every forces of barrier and imposition. However, contemporary emerging technologies are supposed to surpass human intelligence in the future according many futurists. Few scientists and futurists propose the *Super Intelligence* (Bostrom, 2014), *Artificial General Intelligence* (Goertzel, 2013), *The Singularity is Near* (Kurzweil, 2005), and *Technological Singularity* (Vinge, 1993) to show the transformative power of contemporary

emerging technologies in creating artificial super intelligent or the singularity which technically exceeds human level intelligence.

Hoping its transformative power, some transhumanists praise technology to the divine status more than human or posthuman. This certainly brings an alienation or dehumanization in long run. Above all else, since technology is the result of human activities, it should not move beyond human creative will. Designing person with machine fusion will finally commodify personhood as a mere object to be bought and sold, and the chemicals to be manipulated. The development of newly and emerging technologies may have an impact on the lives of many people and their natural environment. New technology may affect our life as well as the lives of many generations to come. Unlike the usual means of improving oneself (through physical exercise, reading books, watching televisions or films as well as caffeine, nicotine or vitamin supplements or glucose), neurochemical enhancement that go inside the humans' body may affect their physiological and psychological traits. Hence, as the way out we always need to systematize our relationship with technology in order to properly protect ourselves and our surrounding environment.

1.5 Democratizing Technology

The proper and systematic use of science and technology have a bright vision. Pragmatically speaking, the advantage of using technology far exceeds some of the unwanted consequences it may bring. I am not saying that there is no danger of using enhancement technologies. Humans should systematize their relationship with technological artifacts in order to bring proper consequences by minimize the risks. Regulatory agencies are crucially important to maintain a balanced human-technology relationship. This will promotes safety and efficiency and also promotes the role of enhancement technology without fear.

In general, the religious and philosophical discussion on the enhancement technology is the two main dominant views. The religious objections are echoed by many theologians and bioethicists as I have discussed before. According to many western religious tradition, man is created in the image of God and hence, human nature is considered to be “sacred, perfect and untouchable” (Chu, 2014:201). Unless and otherwise human dignity is devalued and thus, enhancement technology is incompatible. The religious view of enhancement technology is extremely arrogant when compared with the philosophical analysis of technology. Since technology is the main asset for transhumanist movement, a critical study of technology through rational examination is decisively important in this regard.

Some philosophers of technology develop the perspective that significantly examines the relationship between human beings and technology. Philosophers of technology play a vital role in a critical evaluation of technology (Feenberg, 2009; Ihde, 1990; Heidegger, 1977; Marcuse, 1964; Russel, 1924 and others) and as well as in the ethical discussions on human enhancement technology (Brey, 2009; Verbeek, 2009, 2005; Harris, 2007; Habermas, 2003; Latour, 2002 and etc.). Specifically, the contemporary emerging technologies that are designed to reform human condition will produce some societal benefit. It may also result in harmful consequences. Technology may endanger humanity by reducing humans to material functions (commodification) and suffocate their interactions with their environment (Verbeek, 2005:21). Thus, philosophers of technology and applied ethicists can play a key role in critical evaluation of emerging technologies (Dusek, 2006; Verbeek, 2005). In line to this, Don Ihde in *Technology and The Lifeworld* (1990) stated that in recent decades the philosophy of technology has devoted much attention to analyze the relationship between humans and technologies.

Val Dusek also state that “with the advent of genetic engineering and the specter of human cloning in the late 1970s, with the possibility of technologically manipulating human heredity and even human nature, there was yet another set of issues and impulses for the critical evaluation of technology” (Dusek, 2006:2). Accordingly, philosophy of technology plays a paramount role in the critical examination of currently emerging technologies and some intellectual movement that seeks the continued evolution of human life beyond its current status.

Due to the wide spread of regenerative technology in this era, the relationship between people and technology should be conceptualized. Besides the instrumental and anthropological understanding of technology (as a means to an end), Martin Heidegger stresses the essence of technology as a way of ‘revealing of the truth’. He linked the etymology of term technology, the *techne* (Greek term from which it was derived) to the *episteme*, in addition to its association with skills of the craftsman. Both ‘techne’ and ‘episteme’ in this sense a name for knowing in a widest sense; to understand and to expert in it (Heidegger, 1977:13-14). Therefore, technology is also a way of revealing and not merely a means to an end. This act of revealing is possible neither beyond man nor exclusive to man, rather it happens decisively through man. This implies that technology in itself follows no particular direction, neither toward a completion nor toward destruction. Only human beings can give its direction; it is in itself neutral, and “it requires guidance” (Verbeek, 2005:39). It is in a no position to give itself ends and is only the means for realizing ends provided by human beings. Andrew Feenberg in *Critical Theory of Technology* argues that technology like any other human institution should be subjected to change by human actions. It cannot be separated from society, and thus it is adapted to specific social and political systems (Feenberg, 2009:146).

However, contemporary transhumanist technologies are designed to create new social status and identity and strive to bring about revaluation of values. A philosopher of technology Philip Brey also addresses that technological human enhancement (augmentation) is likely to have serious implications for personal identity and their social status. He states,

...if a new class of rational (or subrational or superrational) beings emerges that transcends human nature, the notion of inherent moral equality does not seem to apply, because such a class is not fully human, and any notion of a social contract may not apply either, because that social contract was agreed upon among humans. It is likely, therefore, that human enhancement will lead to new, unjustified inequalities, and may even undermine the core Western notion of moral equality. This gives us a reason for being cautious about the application of HETs (HETs → Stands for Human Enhancement Technologies) (Brey, 2009:182).

Since the main goal of transhumanism is not to pave way for western morality, but certainly aims at revaluation of values in its pursuits of the posthuman, what Brey has in mind was probably not a big deal for transhumanists. From Platonic-Christian to Kant, mankind is considered as a perfect being. Nearly all western morality conceive human person as a privilege being governed by natural and divine law according to secular and religious view respectively. For instance, Kantian view of human being as “end” describes how mankind was portrayed as a perfect or finished product. On the bases of Nietzsche’s refutation of this general law and consider man as a raw material, imperfect and unshaped things that needs to redesign as well as conceiving humanity as a perpetual process of development, transhumanists regard biological human as a weak being and humanity as a work in a progress. Thus, biomedical and genetic engineers a devising an intelligent tools that

enable them redesign and recreate human nature in a desirable way. In this case, transhumanists are establishing some new norms that probably undermine with the existing principle, value and other social orders. The principle of ‘Self-transformation’ and ‘Morphological Freedom’ is going to be adapted as basic core of transhumanist extropian principles. Self-transformation is humans’ continual and boundless expansion of their capabilities by their own choice. This principle involves both “biological and neurological augmentation” and “rejection of central control and maximum sustainable freedom” (More, 1990:17). Morphological freedom is “an extension of one’s right to one’s body, not just self-ownership but also the right to modify oneself according to one’s desires” (Sandberg, 2013:56). These and other elements of extropian principles affirm the necessary and desirable role of science and technology to augment human species which was indeed denied by traditional centralized control.

In general, Max More in *True Transhumanism: A Reply to Don Ihde* (2011) insists that transhumanists reject every view that denies humans in their attempt to alter the conditions of life for better. Transhumanists seek neither “utopia nor dystopia”. They seek a continual human progress and eager to amend human constitutions. Transhumanists want the continual improvement in ourselves (physically, intellectually, and psychologically), our cultures, and our environments. They value the perpetual pursuit of knowledge and understanding (More, 2011:140). This principle conveys the way transhumanists challenge traditional assertion which conceive human nature as static and timelessly constant to conform the will of God or what is considered “natural” for More. According to traditional view, we should leave human nature as it is and any attempt to fundamentally change human nature is considerably forbidden. This traditional claim implicitly involves the theological objection to transhumanism. Nonetheless, transhumanism is

incompatible with the God-centered traditional view of humanity. Among others, transhumanism like enlightenment humanism favors to forward a new set of opportunity for human life on the basis of secular thought.

I believe that Brey's attempts of rethinking about the use of modern medicines that lead us beyond the state of normal (healthy) condition is necessarily an important discussion to mediate human-technology relationship. As far as we know, medicine has a role of restoring the impaired human function to the state of healthy or normality. However, since human enhancement medicines guide us beyond this function, it should be reinvestigated. It is inevitable that transforming human nature is followed by reformation of human institutions. The consequence of this attempt is yet certainly hypothetical. In one way, it may be dangerous as some critics of human enhancements, like Fukuyama and Kass who strongly opposes the practice human enhancement. Or perhaps, it might be the most liberating movement that strives to improve human life by setting humankind free from biological limitations in another way.

Literally speaking, the technology of human enhancement is not a new acquisition. The way transhumanists employ currently emerging techno-logies are however relatively newer than ever before. Working at genetic level transhumanists strive to enhance humanity by contemporary regenerative genetic and intelligence technologies above the natural function. Overall, this attempt may expose humanity for two general existential risks. First, it may provide a new opportunity and next stage of human development as far as evolutionary understanding of humankind is concerned. Second, it may lead us to toward the extinction of humanity given that there might be a divine purpose for creating humankind in the way they are.

From historical study of humanity, different stages have been witnessed through which humanity have been passed. All stages have contributed to the development of human progress according to the civilization of their own time. In all experiments, no one creates new mankind in every previous epochs of human history. It is all about reforming and updating human conditions in a more informed manner that increases human satisfaction and minimize human cost of living. The effort of transhumanism in a recent time is probably no more different for I believe that it is matter of human civilization that enables contemporary scientists to think about humanity beyond the previous customary understanding of what it means to be human.

The early human civilization has done various promising discoveries for the farther development of human civilizations. Much of early scholars have made unforgettable historical contributions for the wellbeing of humanity. I hope that recent scientists, philosophers, scholars and futurists have also a duty to make a new history and opportunity for the further advancement of human development rather than simply repeating the past historical records (for which traditional religious activity was blamed). In this case, transhumanists are laying the most hopeful imagination from enhancement up to minimizing or eliminating the ancient as well as the recent human problem of aging and death in the future by altering human biogenetical makeup. Many people fear as this quest was done without investigations. The practice of transhumanism is the result of interdisciplinary professional researchers such as philosopher, biomedical and genetic engineers, neuroscientists as well as including humanists, activists and the like. Transforming human nature and magnifying new opportunity needs not only technological revolution, but it also requires a considerable social transformation. Profound shift in cultural attitude and values are also essential part of concerns. Thus, renegotiation of social contrast for

contemporary science is exceptionally important. This new civilizational paradigm necessarily requires new philosophy and ideology, new ethics, new culture, new psychology and even new metaphysics. It is inevitable that transforming of human nature necessarily influences the reformation of societal institutions (family, education, politics, religion and economics, for example) and its administrations.

In a nutshell, transhumanist movement has got a key inspirational awareness from Nietzsche's devotion to scientific education than religious prescriptions. As Sorgner and some others argued, there is structural similarity between Nietzsche's concept of education and transhumanists idea of enhancements. In *Human, All Too Human* Nietzsche stresses that, "no matter how far a man may extend himself with his knowledge" and likely transhumanism insists reason, science and technology to improve human life. These are analogues procedure in attempt to enlarge human capabilities. The will to power through which Nietzsche attempts to form the overman endorsed transhumanism to adopt the will to technology to form the posthuman scenario. As Nietzsche hopes for human improvement through the will to power, transhumanism believes in the power of contemporary emerging technologies to enhance human life. In order to promote the further radical development of mankind, transhumanists argue to use human enhancement technologies in addition to the will to power. Conversely, since using such technology may lead human society to some consequences for good or bad, it should primary get investigation before totally penetrating into human's life.

Working at genetic level, transhumanism attempts to revolutionize human nature and this should necessary involve the revaluation of human institutions and values altogether. Since transhumanism is a recent and new paradigm for thinking about the future of humanity, it is incompatible with

some of the old fashion theological, cultural, political or legal responses. Therefore, it is quite important to devise new philosophy and ideology that best fits with this movement. Max More's exropianism can be taken as an exemplar to serve this concern. Since technology is main asset to effect changes, its systematic study should be necessary monitored above all else. If this has been critically done, it will certainly result in a positive effects for ourselves and for our future generations to come.

Nowadays, humanism which is our most sympathetic understanding and treatment of human nature tends to be transhumanism; the movement that attempts to revolutionize human nature via technological advancements. However, since such attempts strive to penetrate fundamental change for humanity, its consequences might be dangerous or perhaps the most beneficial one. To mitigate its suffering and to increase the intended results, it is decisively important to undertake critical analysis of human-technology relationship. Moreover, philosophers of technology should do more in advancing philosophy of technology that significantly examines and mediates the relationship between human development and technological progress. It is in this relation that Peter-Paul Verbeek strongly argues: it is high time for philosophy of technology to play a more role in today's ethical discussions on human enhancement and in a critical analysis of the contemporary emerging technologies in order to create a conducive environment between human-technology relationships.

Contemporary transhumanist technologies are able to radically alter human self-definitions and that of their institution in varieties of ways. Since transhumanism is a recent trend for thinking about humanity, it is incompatible with some of the traditional and cultural ideological system. Thus, it necessarily requires new philosophy and ideology, or in general the revaluation of values.

More's exropianism can be taken as an exemplar to serve this new civilizational paradigm. In actual fact, this is not an easy attempt since humanity, which is the product of complex long evolutionary process may not easily transformed by the use of mere science and technology. It requires systematic, wide social discussions and deepest social transformations. Therefore, as Nietzsche devises new philosophy for his envision of overman and to bring about transvaluation of all values into existence, philosophers of transhumanism should also require to establish (or at least reform) a new ideology and principles that guide the life of the posthuman conditions. To bring a genuine social transformation in the age of technological revolution, we critically need to reform our socio-cultural ideologies and values. The more we rationalize our technology, the better and efficiently manageable live we lead.

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THE ROLE OF LIBRARY IN THE PROMOTION AND SUPPORT OF MULTICULTURALISM

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Abstract

The appearance of refugees crisis in Europe brought again into discussion the concept of multiculturalism and already exists a national politics rethinking movement. The paper bring into attention the concept of multiculturalism. A special attention is according to the role of the library in the promotion and support of multiculturalism.

Keywords: multiculturalism, migration, ethnic groups, library

Refugee crisis: the end of multiculturalism?

Europe's biggest migration crisis of the last decades and the first time in the history of the European Union when so many refugees came from outside the continent, caused a true cultural shock, both for Europeans and for the refugees, and brought again into discussion the concept of multiculturalism.

There already exists a national politics rethinking movement, such as the opinion expressed by the German Chancellor Angela Merkel, that the immigrants must fully integrate into the German society, suggesting that multiculturalism risks to generate social isolation, suburbs such as the Paris periphery, with alienated individuals and where the crime rate is very high.

Nevertheless, the idea is not new and it was not generated by the refugee crisis. In 2010, the Chancellor of Germany states that: "Of course the tendency had been to say, 'Let's adopt the multicultural concept and live happily side by side, and be happy to be living with each other.' But this concept has failed, and failed utterly."

Nicolas Sarkozy: "We have been too concerned about the identity of the person who was arriving and not enough about the identity of the country that was receiving him." "My answer is clearly yes, it (multiculturalism) is a failure". "Of course we must all respect differences, but we do not want a society where communities coexist side by side". (February 11, 2011).

David Cameron: "Under the doctrine of state multiculturalism, we have encouraged different cultures to live separate lives, apart from each other and apart from the mainstream. We've failed to provide a vision of society to which they feel they want to belong. We've even tolerated these segregated

communities behaving in ways that run completely counter to our values”. (5 February 2011).

Today, the need for tolerance and mutual understanding appears more relevant than ever before. We are confronted almost daily with news of acts of violence shaking some part of our globalized world. Faced with such events – and the suffering, destruction and loss of life they cause – we are impelled to renew our efforts to break the cycle of violence and hostility. And we must do everything in our power to ensure that the grief and resentment caused by such events do not jeopardize our work to secure peace in the future.

Multiculturalism – a new idea?

Multiculturalism is not a recent phenomenon, but it is as old as human history since different people and different cultures have always found throughout history the ways of living together, in the same place or at the same time, in peaceful ways and respect for diversity, ingenious flexibility, and resiliency were familiar features of many historic empires such as the Ottoman Empire (Locke, 1955 and Barkey, 2008).

In *OED*, democracy, whose origin goes back to the ancient Greece, is simply defined as “a system of government in which all the people of a country can vote to elect their representatives” and undertakes to protect “fair and equal treatment of everyone in an organization, etc., and their right to take part in making decisions” (Hornby, 2010, p. 388).

The 1950s and 1960s gave rise to the creation of new concepts like multiculturalism and ethnic identity, yet these concepts are a reality that “most countries today are [also] culturally diverse”, and “the world’s 184 independent states contain over 600 living language groups, and 5000 ethnic groups. In very few countries can the citizen be said to share the same language, or belong to

the same ethno-national group” (Kymlicka, 1995, p. 1. See also Nielson, 1985; Gurr, 1993 and Laczko, 1994). As a result, many new countries across the contemporary global world have had to re-optimize their domestic politics.

Multiculturalism and ethnic identity, like many others, are multifaceted, ambivalent, flexible and fluid concepts to define, even though they immediately denote the perception of different cultures and identities coexisting side by side in larger societies across the world. In *OED*, multiculturalism is defined as “relating to or containing several cultural or ethnic groups within a society”, and ethnic minority as “the fact of belonging to a particular race” or “a group of people from a particular culture or of a particular race living in a country where the main group is of a different culture or race” (Hornby, 2010, p. 500). Likewise, Edward Quinn (2006) considers multiculturalism “a contemporary movement” which includes “ethnic and minority groups” and cultures in a given society (p. 270).

Multiculturalism is basically a theory about human freedom and well-being and rests on a distinct conception of the good life. It is grounded in the three-fold belief that human beings are culturally embedded, that every culture represents a limited vision of the good life and benefits from a dialogue with others, and, finally, that a good society should foster conditions of intercultural dialogue and should ideally be dialogically constituted. While appreciating that human beings are culturally embedded and need a stable cultural home, multiculturalism also stresses the importance of active engagement with other cultures. For it, human beings need both stability and openness, both a culture of their own and access to other cultures. It values intercultural dialogue not as a way of coping with the *fact* of cultural diversity, but rather to exploit the *value* of cultural diversity and to reap its ontological, epistemological, moral and other benefits. (pp. 16-8. See also Alibhai-Brown, 2000; Hewitt, 2005; Putnam,

2007 and Uberoi, 2008)

The role of the library in the promotion and support of multiculturalism

Encounters between people of different cultural background have always existed, and always equally, people were thinking about phenomena that were unusual in other cultures. However, those encounters were relatively seldom in early times, but today, they are almost part of the everyday life: the facilitated communication and movement of people has made it possible. At the same time, the facilitated interchange between cultures has jeopardized their very existence, and facilitated the emergence of a cosmopolitan culture, a phenomena often referred to as globalization.

We can state that cultures, which are exposed to the influences (among others), experience continuous intercultural transformation. This would show that basically static models of culture, as largely favored in intercultural research, are inadequate to explain and predict curent culture situations. Hence there is a need to develop a more interactive model of cultural transformation that is capable of explaining the shifts in the cultures that we are experiencing in the world today.

By being exposed to new ideas or a new environment, the society culture changed significantly at all levels, resulting in a shift in culture over time. Shifts in culture can, of course, initiate in society itself, but are more likely to be brought in by an outside culture, with a different set of assumptions, values etc. Shifts can of course be significant, or subtle, they can be fast or slow. Example for subtle shifts can be a shift in only one layer with little effect on the others; it can be a slight change that is in danger of going unnoticed. The significant shifts are easily determined, changing society structure as a whole

while taking place, and over a relatively short period of time (Papari et. all, 2007). Slow shifts are those shifts that occur over a long period of time, at least relatively spoken: the feminist movement was such a slow shift that it took some hundred years and more to change the basic assumptions, the values and attitudes of society.

Fundamental to the occurrence of such a shift is the 'culture shock'. Whereas this is traditionally seen as a profound negative experience while encountering another culture, we would rather define it as anything that has a potential to start shifting variables in the culture system of either the individual or the society as a whole. Adler describes it as: "*Culture shock is thought of as a profound learning experience that leads to a high degree of self-awareness and personal growth. Rather than being only a disease for which adaptation is the cure, culture shock is likewise at the very heart of the cross-cultural learning experience. It is a self-understanding and changed experience*". The culture shock can be evoked by being exposed to any other culture, as a result of being on a "foreign" culture territory, by cultural changes in the home culture or by being exposed to fundamentally different cultural forms on the home ground. The space where the encounter occurs, and how different the cultures are, will have a profound influence on the depth and extend of such a shock. Some argument has been centered, around which shocks occur: following this line of enquiry, there are a multitude of possible shocks, such as the role shock, language shock or cultural fatigue when individuals are exposed to a "foreign" culture (Jay, 2011). Some studies suggest a positive correlation between culture shock and the occurrence of mental illnesses resulting from the stress experienced, while other research has found that culture shock may have a positive influence on social and professional effectiveness, and is defined for this paper as the information exchange between one person and any other

source, transmitting a message displaying properties of a culture different to the one of the receiver's culture.

The term "culture" is used in the same sense as Kim, referring to "*the collective life patterns shared by people in social groups such as national, racial, ethnic, socio-economic, regional, and gender groups*". This necessarily involves that intercultural communication is also understood to take place outside its traditional domain of "international" communication. Intercultural communication can occur between two nationals of the same country, which have, for example, different racial or ethnic backgrounds.

The complexity of the world and of the political, economical, social, cultural and last but not the least, of the spiritual kind phenomena, oblige us to simplify and to formulate models and scenarios, by which we try to understand the reality and foresee the future (Máiz, R. and F. Requejo, 2005). These models and scenarios have their inherent limits, their conceptual weaknesses, and they are finite in time. Moreover, they become dangerous when they stop to be open models and they are transformed in dogmas. Therefore, any model, regardless of how seducing it could be from the intellectual point of view, must be looked at with cautiousness and evaluated with criticism.

The library and the information services in a diverse cultural and linguistic context, include the preparation of services for all types of users of the library and the preparation of special library services to serve cultural and linguistic groups. Special attention must be given to the groups that are most frequently marginalized in diverse cultural societies: minorities, those who look for shelter and the refugees, those with temporary residence permit, immigrant workers and indigenous communities.

In such a culturally diverse society, the focus should be on the following key-points, which are related to information, literacy, education and

culture: The promotion of the acknowledgement of the positive value of cultural diversity and the encouragement of the cultural dialogue; the encouragement of the linguistic diversity and of the respect for the native language; the assurance of the harmonious coexistence between different languages, which means the learning of foreign languages from an early age; defending the cultural and linguistic heritage, supporting the expression, creation and propagation from within every language; supporting the preservation of oral tradition and the intangibility of the cultural heritage; supporting the integration and participation of people and groups with different cultural backgrounds; encouraging the information recognition in the digital era and mastering its information and communication technology; promoting the linguistic diversification in the virtual space; encouraging the universal access at the virtual space; supporting the knowledge and practices exchange regarding the cultural pluralism (Seceleanu, Papari, 2010).

But the individual is seen as an open system: she/he interacts actively with her/ his environment, mostly through the means of communications. That is the encoding and decoding of messages exchanged with her/his environment.

The individual is further understood to be homeostatic too. That is that the person tries to maintain constant a variety of variables in the meaning structure. At the beginning of any intercultural transformation process, the individual is seen as being in equilibrium: their world view and actions are in line with their meaning structure. If through communication or other encounters the meaning structure is disturbed, in the terminology of Kim, experiences "stress", the individual will aim to actively adapt to regain equilibrium.

If the individual is exposed to other cultural values, a reflection process starts. To various extents, the human mind starts to review, anticipate, generalize, analyze and plan, and starts an active transformation process. The

individual "grows". This adaptation process is dynamic, cyclic and continual, as the individual is in a continuous interchange with its environment. As the environment changes, the equilibrium of the internal meaning structure is continuously disturbed. This requires a continuous adaptation or growth process. While learning and growing, the individual become a multicultural person. Adler (1982) describes it as: *"The identity of man (woman) is based, not on 'belongingness' which implies either owning or being owned by culture, but on a style of self-consciousness that is capable of negotiating ever new formations of reality. In this sense multicultural man (woman) is a radical departure from the kinds of identities found in both traditional and mass societies. He (She) is neither totally part of nor totally apart from his (her) culture; he (she) lives, instead, on the boundary"*

Conclusions

Adequate knowledge on the intercultural communication strategies and on multiculturalism would be the answer to some problems which the postmodern society, and the one that follows, will try to solve.

The library is the place where multicultural education imposes itself as a process, as a main objective that emphasizes the legitimacy of the ethnic diversity, of the values that reflect the cultural pluralism, of the equal opportunity principle, of common cultural respect and tolerance.

After all, "multiculturalism means to offer to everyone the possibility of learning about, preparing for and celebrating cultural diversity.– of race, ethnicity, social class, religion, culture, customs, traditions of the ethnic groups, as well as using a variety of methods and different areas of education.

The ignoring and the improper application of multiculturalism attracts negative aspects: monocultural orientation, marginalization, ethnic and racial

insults, the absence of some significant dialogues between people who are different from a social, ethnic, cultural, stereotypical, ethnocentrism, prejudice, favouritism, discrimination point of view.

The library must hold documents on different supports, for the encounter with other cultures, having the responsibility of informing the public on the history, cultural heritage, customs and contributions of the ethnic groups, and also responsibility of replacing prejudice and distorted perceptions about some groups with information built on accuracy.

Multiculturalism proposes to alleviate this tension by promoting some aspects related to intercultural communication, interpersonal relationships, perspective shift, contextual analysis, understanding of some different points of view and of the way in which cultural factors affect values, attitudes, beliefs, preferences, expectations and behaviour.

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THE ETHNIC MINORITY RIGHT PROTECTION AND ITS POLITICAL REPRESENTATION IN ETHIOPIA

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Abstract

Scholarly interest in Ethiopia's ethnic federalism and political representation of minorities has frequently been on ethno-territorial organization, constitutional design, power-sharing arrangements, but the rights of minority under majority and their decision making power are often left out from analyses. In the current politics of Ethiopia Minorities are not supported well, but they are also sometimes bothered and ignored. These unequal policies have resulted in discrimination of different rights in society. The Constitution of Ethiopia off course provided equality before the law for all citizens regardless of their religion, race, language or gender. At the same time, it declared the

value of cultural diversity. However minorities did not have a chance to win in an election since the system of election in Ethiopia is a simple majority, when there is no one particular group which holds numerical dominance, simple majoritarianism can work against the rights of minorities unless they are specifically safeguarded. In addition even though the constitution of the 1995 FDRE provides article in support of minorities representation but it fails to apply practically.

Keywords: Minority, Rights, Power Decision Making, Protection, Ethiopia

Introduction

Ethiopia is one of the most populated and ethnically diverse countries in Africa with total population of 80 million and with more than 80 ethnic groups. Coupled with this diverse ethnic compositions, the FDRE constitution come up with nine regional states i.e the state of Oromia, the state of Amhara, the state of the Southern Nations, Nationalities and Peoples , the state of Somali ,the state of Tigray, the state of Afar, the state of Benishangul-Gumuz, the state of the Gambella peoples and the state of the Harari people based up on various criteria's like language, settlement pattern and psychological makeup to settle the long lived political resistance in Ethiopia political historical trajectory resulted from dominate ethnic group assimilation of the minority ethnic groups. Even though no one of the regional states is ethnologically pure, a particular ethnic group constitutes a substantial numerical majority in each of the first five regions listed above. According to the 2007¹ census, the Oromo comprises the largest ethnic group with 25 million people followed by Amhara ethnic group

¹ The authors used the 2007 census since no census has been done till this paper prepared.

with 20 million. In terms of religion, Orthodox Christian and Islam religions take the predominant share by consisting of 43.5 and 33.9% of the total population of the country. This figure entails that though there are two dominate ethnic groups in Ethiopia, it doesn't mean the automatic denial of other minority groups resides in the country rather they should get political representation based on their number like the dominate ethnic groups. The political exclusion of the ethnic minority lead to a tendency of confrontation between the largest ethnic group and minority groups since dominate ethnic groups tend to assimilate and suppress the minority ethnic groups.

In Ethiopia political trajectory, the Ethiopia's opted ethno-federalism in the 1990s was a considered as a political departure from unitary state structure to federal state structure. This remarkable political event end the domination of Amharic language ,Ethiopia orthodox church and pave the way for developing and cultivating the culture, religion and language of each ethnic group at equal footing. As a result, there are now 11 regional-states, 77 officially recognized ethnic groups, an upper house of parliament that represents all these ethnic groups; and the constitutional door is open yet to other groups who could qualify to join this list(Mesfin, 2016). But the defect of the Ethiopia ethnic federalism is that the 1995 federal constitution does not come up with clear territorial lines. As a result of the Ethiopia Federal Republic Constitution failure to put clear demarcation of the borders, drawing the internal borders of the new regional-states have often ended up creating new intra-regional minorities. To overcome this challenge, one possible therapy is the creation of local government nationality zones within regional-states (Mesfin, 2016). However, the dominant ethnic groups who are many in number forcefully take the land and resource of the minority ethnic group. In addition to this, as principle since democracy is relay based on ruled by majority, the minority are usually

excluded from political representation and enjoyment of their political rights. The absence of adequate political representation in government office resulted their interest is ignored and also pave the way for the majority ethnic group to realize their interest at the expense of the minority ethnic group. Furthermore, there is no legal instrument which is assembled in single document pertaining to minority rights under the Ethiopia legal system; rather the rights of minority are found in a scattered manner. Hence, this paper will be intended to assess the protection of minority rights and their political representation in Ethiopia.

Conceptualizing Minority Rights

The term minority has no one simple and single straight forward definition rather different scholars forward different definition regarding who is minority. Among others (Sida, 2019) define minority as a group that is not involved in governing the country and its number is smaller than the other part of the country population and its members, despite being the subjects of the government, have ethnic, religious, or lingual properties different from the rest of the country and have some sort of feeling of unity to maintain their culture, ceremonies, religion, or language. Another scholar also define minority as a group of country's subjects that constitute a small proportion of population and do not participate in the country's government and have ethnic, religious, or lingual properties different from the majority of the society and there is some sort of feeling of unity that results from collective will for survival and they intend to achieve real and legal equality with the majority of people(Fateme, 2016).In a nut shell, from the above two scholars views one can deduced that despite of some controversies regarding who are minority, minority are those groups who are smaller in number and possess different religious, cultural, lingual properties and develop some sort of uniqueness from the rest of the

majority. Though there are at least a minimal consensus regarding who are minority and what are their rights, the rights of minority are not well protected and usually suppressed by the dominate ethnic groups.

Political representation and decision making power of Minorities

Political representation is an artery for minority so as to maintain their interest. However, minority is usually marginalized from political decision making process and simply they are the agent or implementer of policy made by the majority groups.

The 1995 Constitution of Ethiopia is unclear in connection with minority rights and representation in political power that was produced when the federal restructuring was applied in. This has led to smashes between the entitlements of individuals and groups in the country. For example, in Oromia regional state among the 27,158,471 people only 23,846,380 are Oromos. This means 18% per cent of the total populations are non-Oromos, and among these 5.46% are Amharas (National Census, 2007). The non-Oromos can't represent decisions in the local state. Additionally, in Gambella and Benishangul-Gumuz the quantity of pioneers is practically 50% of the all-out populace, however they have restricted political cooperation. The pioneers in Gambella are not permitted to participate in political contests. The issue here is that there is no unmistakable technique for the political cooperation of minority gatherings. Consequently, this circumstance has made a conflict with the established political privileges of residents [Article 38/1/a-C]. As the case of Oromia regional states, since the Oromo use the regional autonomy for identifying their ethnic group, the non-territorial minorities clearly lack legal and institutional protection in the regional states.

The basic prerequisite for the mixing of minorities into a State seems to be the full implementation of the right to freedom of association, that means in order to consider as an ethnic group in the country creating association is very crucial as well as the possibility to form organizations and political parties which are able to transmit the specific interests of the minority into the political sphere. To add more while the Harari who spread 7% of the regions absolute populace (ECSA, 2009) are assigned as the proprietor of the most astounding political power in Harari local government (the 2002 Harari Revised constitution, Article 8), Amharas who spread 24% of the all-out populace of the district (ECSA, 2009) are left without acknowledgment. To its most pessimistic scenario, the local government perceives Harari and Oromifa as official language (the 2002 Harari Revised constitution, Article 6) and is together controlled by Hararar League and OPDO while Amharas are rejected from the political and financial structures through such exclusionary approach.

The constitution of Harar doesn't provide an explicit guarantee of ethnic representation. The Harari regional constitution also created elite minority and subordinated majority groups. For example, the state is predominantly composed of Oromo, Amhara and Harari, with populations of 103,421; 41,755 and 15,858 respectively (CSA, 2007). However, the regional constitution allows the Harari to establish the regional state although Oromos also can share regional political power as a junior partner. The Amhara do not have a right to hold elections although they can vote. An impressive number of Amharas (13%) in Oromia special zone of Amhara locale (ECSA, 2009) are compelled to utilize Oromifa language and face separation as a result of such language capability even inside Amhara region. This means that even in their own region the Amaha ethnic groups are discriminated and marginalized from political representation and decision making. Similarly (Muluye, 2018)) asserted that in

Benshangul-Gumuz, while the nationalities who have small numerical size are recognized as the highest owner of political power in the region (the 2002 Revised Constitution of Benshangul-Gumuz, Article 8), Amharas who have the second largest population size (23% of the region) (ECSA, 2009) are remained unrecognized. Hence, they have been facing political and economic exclusions and marginalization along with repeated mass killing and evictions.

And this is even against the federal constitution of the country that is Article 38 as it stated that: every Ethiopian national, without any discrimination based on colour, race, nation, nationality, sex, language, religion, political or other opinion or other status, has the following rights: a) To take part in the conduct of public affairs, directly and through freely chosen representatives. b) On the attainment of 18 years of age, to vote in accordance with law. c) To vote and to be elected at periodic elections to any office at any level of government; elections shall be by universal and equal suffrage and shall be held by secret ballot, guaranteeing the free expression of the will of the electors. Proclamation No. 532/2007 the amended electoral law of Ethiopia proclamation Article 45[1(b)]. For example, withstanding from this article, the NEB decided on Benishangul-Gumuz election case that those non-indigenous people had not the right to inter in electoral contestation because just they did not speak one of the indigenous languages of the region. However, because the non-indigenous people of the region can speak the working language of the region i.e., Amharic, the decision of the NEB was reverted by the House of Federation.

The classification of internal minorities into indigenous and non-indigenous finds support in both regional constitutions and their political practice. The term indigenous is, for instance, explicitly used in the Benishangul-Gumuz constitution of 2002 to refer to five ethnic groups: the Berta, Gumuz, Shinasha, Mao and Komo. This is irrespective of the fact that

many people belonging to other ethnic groups and that have historically moved to the region also reside in the region, accounting for almost 50 per cent of the regional population. According to the Benishangul-Gumuz constitution, these particular ethnic groups fall under the category of non-indigenous groups.

Scholarly interest in Ethiopia's ethnic federalism and political representation of minorities has often been on constitutional design, power-sharing arrangements, but the rights of minority under majority like the one we see in the city of Dire Dawa, are often left out from analyses. According to the Dire Dawa Administration Charter Proclamation No. 416/2004 **there is ethnic arrangement called "40/40/20 arrangement" of the local administration, which gives biased benefit to Oromo and Somali ethnic groups while the remaining ethnic groups are represented in just the 20% arrangement be it in job opportunities or housing provision. The preamble of the proclamation stated that**

[...] the Diredawa City has been accountable to and directed by the Federal Government since 1993 as per the decision thereof until such a time that the then claims of the Somalia and Oromia Regions would be finally resolved;

Due to this proclamation many conflicts has been occurred in the city of DireDawa and when the former mayor Dire Dawa asked how is the city administration planning to address grievances of its residents who continue maintaining that they are not represented by 40/40/20 arrangement? [He replied in the following way](#)

To address the real grievances emanating from this arrangement, it is up to the two parties (SPDP & EPRDF). There is a solid agreement made in

1998 between these two parties about the arrangement. In addition to this, I think there are two solutions for this. The first is representing those who are not satisfied with current political arrangement in the upcoming elections. And the second is to look into the new direction, which is considering to bring EPRDF and partner parties into a single, unified national party.

The Dire Dawa arrangement is against the federal constitution article 39 sub article 3 “Every Nation, Nationality and People in Ethiopia has the right to a full measure of self-government which includes the right to establish institutions of government in the territory that it inhabits and to equitable representation in state and Federal governments” Of course, the recognition of rights is not enough. States need to put in place mechanisms that can ensure the implementation of constitutionally recognised rights. This is especially true with group-specific rights, which, like the individual rights, impose negative obligations on the State but also require the regions to take measures that are necessary to ensure the realization of these rights. The regional states have, in particular, sought to use the territorial subdivisions of their units to respond to the problem of internal minorities.

The case of Amhara region shows somewhat different political dynamics since there a representation of ethnic minorities in the region like Oromo (special zone) Agew ,argoba.The Amhara are by far the largest ethnic group in the amhara region. Notwithstanding this Amhara predominance, there are many other ethnic groups of which the Oromo are the most important. An interesting observation is that the Amhara regional constitution does not deny this diversity. The preamble of the constitution makes reference to the "peoples of the Amhara National Regional State." Furthermore, article 8 stipulates that: "The supreme power of the national regional state resides in and belongs to the

peoples of the Amhara region." this constitutional recognition of ethnic diversity is not inconsequential. The regional constitutions of Amhara gives recognition to minorities a special representation in the form of a quota in the regional parliament(Article 45(3) Amhara constitution). Muluye (2018) also confirmed that the Oromos who cover 2.2 % of the total population in Amhara region (ECSA, 2009) are recognized and given a self-governing status including the right to use and promote their own language and culture.

The decision between various measures advancing minority portrayal in the political existence of a nation is primarily an issue of political caution. Specifically, measures embraced for the portrayal of minority interests on the degree of the administration, for example services having some expertise in minority issues, just as rather casual measures.

Concerning formalized portrayal through decisions and regressing of forces to minority elements, the methodologies go from numbness to allowing broad self-governance clearly relying upon the political will of the lion's share in a given nation instead of the necessities natural in the particular circumstance of a minority. Nonetheless, with respect to the anticipation or arrangement of contentions relating to the circumstance of minorities, unmistakably a reasonable support of minorities in the political procedure is a key issue and ought to be concurred a lot of consideration.

Theories on minority rights

Conceptualization of minority rights can be separated into Liberal, Communitarian and civic republican approach. The classical liberal theory claims that all human beings at, individual level, have natural rights by being virtue of human beings which are universal and are guaranteed by the state. Liberalism cannot be trusted to deal adequately with the question of status and

rights for ethnic communities, most of which are minorities within the state. Western political theory, which views human rights as rights that are independent of group membership (Kymlicka, 1995). According to Juris (1999) communitarians argue that the flaw in the liberal tradition is its “atomism” or “abstract individualism”, which neglects the ways individuals are influenced by, and immersed in, social relations and cultural communities. One of the most common demands of minority cultures is for greater representation within the political process. In some cases, this is simply a demand that mainstream political parties be made more inclusive, by reducing the barriers which inhibit the members of minority groups from becoming party candidates or leaders (for example, public funding of nomination campaign expenses, or establishing search committees within each party to help identify and nominate potential candidates from minority groups) (Kymlicka, 1995).

Conceptual Framework of Minority Representation in decision making power

The day-to-day workings of ethnic federalism in Ethiopia is more ambiguous than stated in the 1995 constitution: some smaller ethnic groups have formally acquired their own regional-states—but without the requisite economic and political power to run their own affairs, while the territorial claims of bigger ethnic groups have been stonewalled (Erk & Erk, 2017).

The House of the Federation is the representative organ of the different Ethiopian ethnic groups or of the diversity in the federation. Article 61 (1) of the federal constitution specifies that all nations, nationalities and peoples have a right to be represented in the House of the Federation. Each is entitled to at least one representative and the members of the House of the Federation are

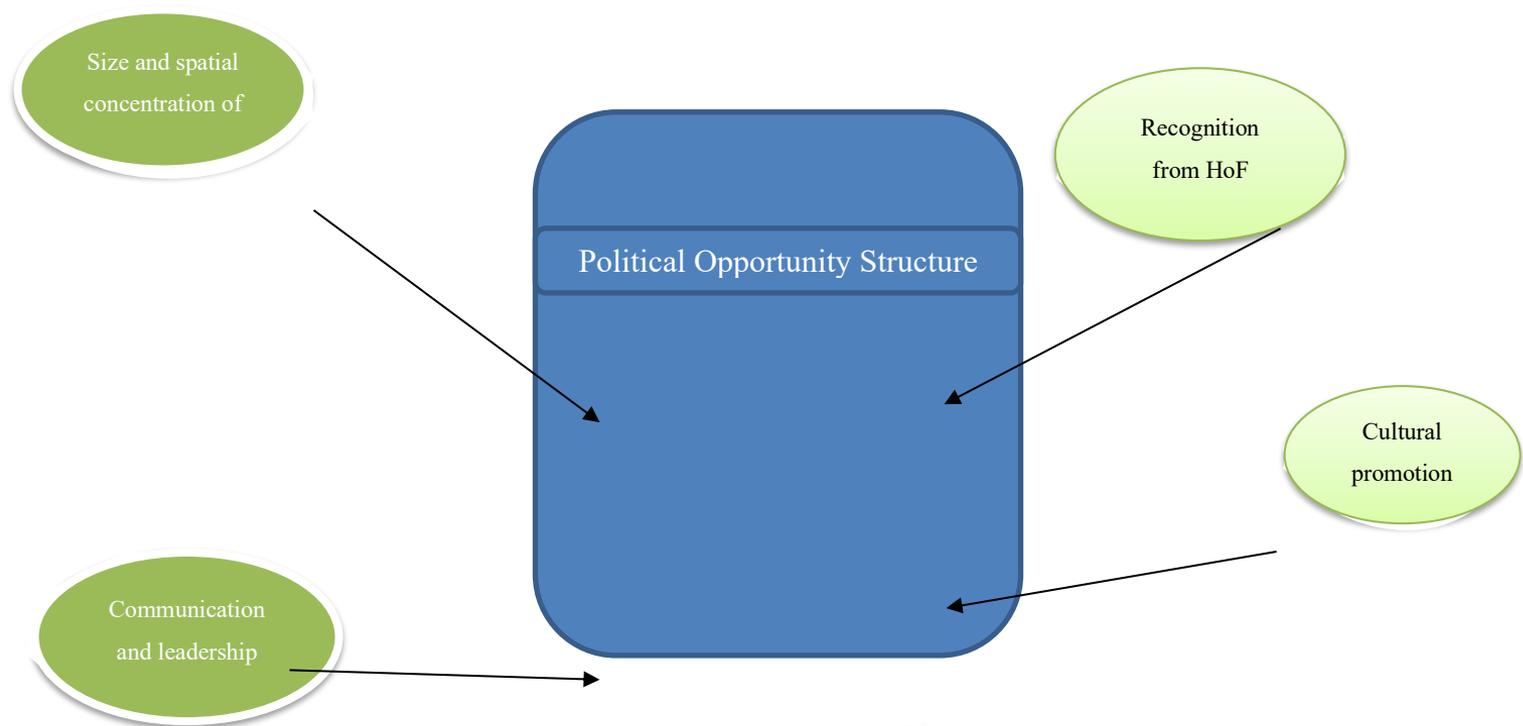
elected either by the regional parliaments or within the framework of direct elections organized by these parliaments. Article 61(3). Minorities should be guaranteed a certain level of representation in the political process(Kymlicka, 1995). According to Humanitarian Crisis Analysis in 2019 Ethiopia suffers from long-standing conflicts driven by ethnic motives, rivalry for scarce resources, land issues, limited social services, infrastructure and weak governance. Intercommunal violence has in current years(2019) resulted in the displacement of some 2.7 million people, of whom 1.4 million people were evicted in the first six months of 2018 alone, making it the world's highest level of internal displacement in 2018 (Sida, 2019). As a result it is very crucial to give emphasis for ethnic minorities in decision making and representation in order to mitigate this displacement and suffering.

One of the core pillars of minority rights is the representation and involvement of ethnic minorities in the decision-making process. This is very vital particularly regarding issues, which are anxieties of minorities. The Ethiopian federal system delivers the opportunity of representation of all minorities at the federal level in the two Houses of Parliament in different ways. This (if implemented practically) in turn contribute for the promotion of cultural unity, social cohesion and strengthening one's own history as shown below in figure 1.

To evaluate the capacity for minority representation, this paper draws on the notion of political opportunity structures(Bird, 2005). Concept, firstly established in the context of research on social movements, denotes the degree of openness or accessibility of a given political system for movement initiators.

Micro Context

Macro Context



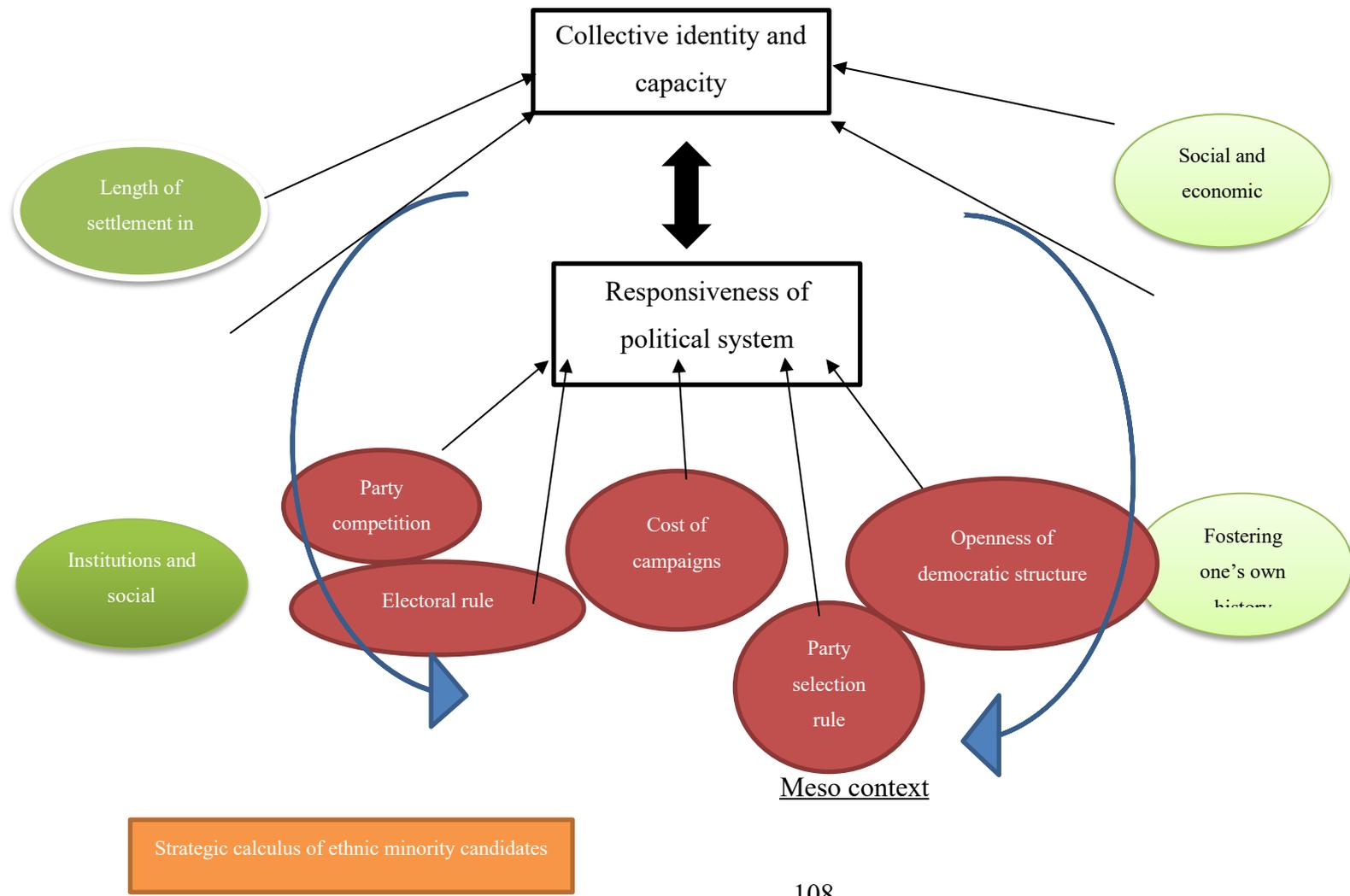


FIGURE 1 Conceptual framework for explaining patterns of minority representation.

Source: Adopted from (Bird, 2012) and modified by the authors

A model of the political opportunity structure for visible minority representation is presented in Figure 1. This model highlights the role of collective identity and capacity for political mobilization within ethnic groups, as well as the responsiveness of the party and political system to such mobilization. Moreover, the model implies that differences in levels of ethnic representation are always the result of a complex configuration of causal elements (Bird, 2012).

Getting sit from House of Federation (HoF) as a certain ethnic group and voting rights, and where ethnic minorities are accepted as possessing a distinct culture and set of interests, they should be more likely to mobilize and achieve political representation and fostering decision making power as a group. In this regard Bird (2012) stated that “Countries that are officially multicultural may even have formal measures in place to promote ethnic minority participation and representation in politics. Yet patterns of political mobilization and representation vary significantly for different groups, even when they are subject to the same formal (...)” An assessment should likewise be made of the organizations intended to consider the efficient challenge of groups, the constituent principles which empower and urge minorities to go into alliances to accomplish effective discretionary larger parts they fill in as a balance against the drive to part bunches into ever littler units as a method for getting one's voice heard.

Aggregate activation of ethnic minorities is great, yet its belongings as far as portrayal will be quieted if the political framework isn't receptive to such activity. The responsiveness of the political framework to ethnic activation is controlled by a number of on-screen characters. Nations with a progressively participatory majority rule culture might be bound to draw upon the initiative assets of ethnic networks, while those with an increasingly inflexible political first class possibly impervious to advancing political pariahs as up-and-comers. Gatherings with equitable up-and-comer choice standards might be bound to choose noticeable minorities in areas where they are various, however on the other hand more averse to name them in regions where their numbers are exceptionally little. Factors, for example, solid gathering rivalry, a high level of authoritative turnover, and open financing for political battles may likewise make political frameworks increasingly open to ethnic minority up-and-comers.

Current challenges of minorities

Under Ethiopian constitution, state sovereignty is not attributed to the 'Ethiopian people' as it is commonly stated in liberal constitutions rather to 'nations, nationalities and peoples' (Art. 8, FDRE constitution). The attribution of sovereignty to nations, nationalities and peoples means the constitution is a product of consensus among ethnic groups inhabiting the Ethiopian state.

In order to be called Ethiopian every single individual first need to identify 'his' or 'her' ethnic identity since sovereignty is vested to the nation, nationality and people of Ethiopia as article 8 of FDRE stipulated yet the Ethiopian government is technically using the right to self-governance and self-determination for political organizing rather than truly permitting ethnic groups as per the assurance of the supreme law of the land. Due to this unreliable approach to ethnicity, ethnic groups of NNPE are still not exercising their right

to self-governance and self-administration. For varied reasons, visible ethnic minorities have long been absent or notably under-represented in the legislatures of established electoral democracies. As (Mengistu, 2015) clearly stated decision making is usually problematic [in ethnic federalism] because the values of minority groups are not considered. Decision making is usually by the majority. Many people might at some time have experienced a situation in which they have found themselves excluded, harassed or treated differently from other persons without justification, only because of their biological, physiological or personal characteristics, their origin or language, their abilities, manifestations of belief or preferences. It is known that Ethnic minorities did not get political power through election accordingly in order to compensate this the Ethiopian government tries to add “special” right under Article 54 sub article 3 of the 1995 constitution

Members of the House, on the basis of population and special representation of minority Nationalities and Peoples, shall not exceed 550; of these, minority Nationalities and Peoples shall have at least 20 seats. Particulars shall be determined by law.

However, this right is not implemented on the ground. The fact that minority rights have been formulated and considered individually rather than socially is reflected in the current mechanism in the world, for example in Ethiopia hundred thousands of ethnic Amhara and ethnic Oromo live in the SNNPE they do not have representatives in the council of nationalities (Mekoro, 2018). Moreover, peoples who are considered as non-indigenous or exogenous peoples are not represented in the regional council of nationalities and the constitution also gave recognition for only indigenous minorities in the

regional state. So, this conditions shows that there is a constitutional and institutional gap in the protection of non-indigenous regional minorities (Mekoro, 2018). Many indigenous peoples claim that they were involuntarily incorporated into larger states, and that their historical rights of self-government should now be restored. But it would be difficult, and potentially destabilizing, for international law to accept such an argument, since the origins of virtually every state, and virtually every political boundary, are tainted by conquest or other injustices (Kymlicka, 1995).

International law about minority right

According Article 1 of the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities which is adopted by General Assembly resolution 47/135 of 18 December 1992 states that (UN, 2010).

States shall protect the existence and the national or ethnic, cultural, religious and linguistic identity of minorities within their respective territories and shall encourage conditions for the promotion of that identity.

Similarly Article 27 of the *ICCPR* refers to ‘ethnic, religious or linguistic minorities’ whereas the regional provisions such as the Helsinki Final Act and the Framework Convention prefer instead the term ‘national minority’, as discussed further in Chapter 6. It is not only international law that suffers from this imprecision. However, it has become increasingly clear that existing human rights standards are simply unable to resolve some of the most important and controversial questions relating to cultural minorities (Kymlicka, 1995). At the same time, interactions between members of different ethnic groups are often fraught with anxiety, with members of the minority fearing that they will

be targets of prejudice and members of the majority fearing that they will be seen as prejudiced.

Some international mechanisms applicable to national minorities also contain provisions that could pertain to the indigenous (Erk & Erk, 2017). The United Nations ‘Declaration on the Rights of Persons belonging to National or Ethnic, Religious and Linguistic Minorities’ is the primary example of this. Among the international law which Ethiopia had signed is includes the ‘International Covenant on Civil and Political Rights’ (ICCPR) is framed in terms of individual rights for minorities. Article 27 of the agreement of ICCPR declared that

In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language.

The 2009 African Union ‘Convention on Internally Displaced People’ also contains provisions relevant to indigenous peoples (African Union, 2009). Article 4(4) of the Convention stipulates, ‘all persons have a right to be protected against arbitrary displacement’. most measures approach the issue through the prism of individual rights, and lack the prerequisite collective approach (Mesfin, 2016) The Universal Declaration of Human Rights enumerates rights of the first sort; they go to 'everyone . . . without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.'

Conclusion

The major challenges in the multi-national federations, is the accommodation of the political rights of dispersedly settled intra-minorities, that do not have recognized and empowered by the state of their own, continues to confront the federation, sub-regional federations or local administration units. In consequence, the political conflicts that engulfed many countries around the world are often explained in terms of states' failure to manage the increasing assertiveness of ethnic-diversity (Mekoro, 2018).

It is very hard to consider a single ethnic group as majority, however, the 1995 incumbent constitution of Ethiopia tries to create majority ethnic groups at the subnational level by making ethnicity different with the territorial demarcation of the constituent units of the federation. As the 1995 FDRE current constitution of Ethiopian clearly pin point under article 47 there are nine regions (sub division within a state) that is the state of Tigray, the state of Afar, the state of Amhara, the state of Oromia, the state of Somali, the state of Benishangul-Gumuz, the state of the Southern Nations, Nationalities and Peoples, the state of the Gambella peoples and the state of the Harari people. Despite the fact that the constitution claims regional units are to be delimited on the basis of settlement, language, identity and consent of the people, they are largely organized following language and ethnic lines. Though all regional governments are constitutionally symmetrical having "equal formal" relationship to the federal government, there is obvious social, economic and political gaps and influence among the integral units. In addition to the glaring gap in population size, all the regions are heterogeneous consisting of two or more ethnic groups.

The other most important perspective that needs to be considered in transplanting the place of ethnic federal system in Ethiopia is eluding the fault

lines of implementing former soviet- style way of accommodating minority rights. Since the Soviet model of ethnic federal arrangement that has been transplanted in Ethiopia has been devoid of appropriate division of power between the central and regional governments due to control of the whole system by a single political force that resulted in the exclusion of other political forces, following such authoritarian federal arrangement to address ethnic related demands in other parts of African worsens the tensions between the central government and minority groups rather than cooling down ethnic hostility.

A number of occupational or clan minorities within ethnic groups continue to be marginalized, despised, and disadvantaged, their political representation subsumed within the wider ethnic groups. Another category of minorities in its disgusting form is peoples who are identified as settlers of an ethnically defined region because of the new arrangement. According to Africa report (2009), these populations became minorities that in some cases did not speak the language of the new administration. This in a most case makes these peoples to be considered as secondary citizens. They may expel from their property especially land, and they may also not have a legitimate political representation, etc. This is mostly aggravated by local indigenous politicians. Sadly enough, it is finally ended by intra-ethnic conflicts as empirically evidenced in; first, the conflict between the Berta and Amhara and Oromo settlers in Asosa zone that exploded during the 2000 federal elections. Second, the severe conflicts may be termed as ‘ethnic cleansing’ of “non-natives” have been chased away in Arussi, Harar, and Bale. Thirdly, in the Southern region, using the opportunity of ethnically defined administration, the historically dominant Sidama and Wolayta ethnic groups discriminate the lower caste groups such as craftsmen and slave descendants (Mengistu, 2015). Since

minorities live together with other ethnic groups it is ver hard for them to secure representation in an electoral system called first past the post and remain largely omitted from the local socio-political sphere. Precisely speaking ethnic minorities may not be geographically delimited. Hence, a special empowerment mechanism than the current one is highly essential to enable them truly represented at two levels of government that is the regional and federal levels.

Recommendation

 Operationalize the expression "minority" in both the government and provincial constitution of the nation is significant so as to pinpoint and comprehend the idea great and conform to the United Nations Declaration on the Rights of Persons Belonging to National or Ethnic, Religious, and Linguistic Minorities.

 Minority portrayal reinforces authentic connections, cultivates increasingly uplifting frames of mind toward government, and supports political cooperation.

 The electoral system may facilitate minority representation by lowered thresholds for entering parliament; reserved seats; reduction in the quorum for registration of a party; favorable delimitation of the constituencies, in particular, in the case of majority voting, and privileged funding for minority parties.

 Urge the Ethiopian government to immediately remove its endorsements against nongovernmental organizations working for the welfare of the minorities.

Conflicts of interest

The authors declare that they have no conflict of interests.

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List of Acronyms

SPDP - Somali People's Democratic Party

EPRDF- Ethiopian People's revolutionary Front

ICCPR - International Covenant on Civil and Political Rights

NNPE-Nation Nationality and People of Ethiopia

THE LEXICAL FIELD OF FASHION CONQUERED BY ENGLISH

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Abstract

Many lexical domains fall under the dominance of English. This is just a fad because the lexicon is the most changing linguistic level. Speakers need to be aware of how this influence is exercised and what mean the borrowed words. Romanians are accustomed to using many words from other languages because they have been under different domains and influences. Communication requires knowing the meanings and the origin of words. In general, the terms used in the field of fashion were of interest to all speakers. The correct knowledge and the recommended meanings of dictionaries and specialists help to understand and use these words to the fullest extent.

Keywords: communication, fashion, borrowing, word, anglicism

The reason for approaching this domain is that we have noticed the large extent of anglicisms used by Romanians in the lexical field of fashion nowadays. The initial assumption was based on only one source (*Elle* magazine), yet the same proved to be true about the second source - a TV show (*Bravo, ai stil!*) addressing to a larger audience. The aim of this paper is to create a mini-corpus of anglicisms collected from the domain of fashion and to comment upon them. To establish the corpus of the English fashion related words into Romanian, the main Romanian dictionaries have been analysed. The corpus was then enriched by adding English borrowings present in fashion related magazines, websites, blog, articles.

Usually, fashion is related to French. Historically, the rivalry between French and English begins with the 16th century when English was given more consideration and began to generate a controversy among scholars. The headmaster of Merchant Taylors' School, Richard Mulcaster, made one of the most powerful confessions connected to English: "I love Rome, but London better. I favour Italy, but England more. I honor the Latin, but I worship the English". (Mulcaster qtd. in Crystal 2004: 72). By this, he defended the language against those purists who claimed that English "should not usurp the long-established place of Latin." (Crystal 2004: 72). In the 17th century, prospects oriented to English spreading were not very well shaped as compared to those spreading of French and Spanish. It was also perceived as being rather weak compared to Latin. There was a constant preoccupation for the emergence of English as well as its power over other languages. In the 18th century, English showed some hesitancy as compared to French which was considered of a greater importance in the international context. This was to change owing to "devotion au dollar" (Etiemble qtd. in Flaitz 1998: 107). While French has

fallen, English became the focus of attention among other nations. On the back of these historical events and the expansion of the British Empire befalls the channel of globalization, “spurred on by the economic strength of the USA after the Second World War” (Galloway& Rose 2015: 11).

The degree of globalization of a language is directly influenced by the speakers who use it. While the general tendency is to link the prestige of a language to the ‘how many’ speak the language, in fact it has more to do with ‘who’ speaks the language. The test of time demonstrates that hegemony of a language is not ensured by the number of its speakers. For instance, in the 15th and 16th centuries, Portuguese was spread all over the world due to their dominant nation as well as to commerce purposes. But exploration, trade, and territorial conquest were not enough to make it last. Similarly, Crystal gives the example of Romans to show that “when they succeed, on the international stage, their language succeeds. When they fail, their language fails” (Crystal 2004: 7). By this, he claimed that Latin was not dominant because the Romans were more many numerous than the people they conquered, but because they were powerful. Latin usage over the next millennium in international context was justified by the power Roman Catholicism had.

English has undergone a similar process. It became a global language because of its economic power in the 19th century (dollar and pound being the most influential monetary units). Then, complementary factors contributed to its spreading: the scientific developments starting with the Industrial Revolution, later the internet and media (English has penetrated into pop culture and films, and most of the media developments pay tribute to English), the international diplomacy (*i.e.* United Nations, Association of Southeast Asian Nations, European Union have English as an official language), and lastly its usage as foreign language in academies and work-places. To phrase it differently, global

language dominance is not explained quantitatively; it is connected to the economical, technological, and cultural power.

There is no use in denying that it is the power of its speakers that makes a language global. One knows that a language is a hegemon in the world when it is acknowledged as the official language of a country or is given a favored status (Crystal 2004: 4). One example is the case of Ghana, Nigeria, India, Singapore and Vanuatu or Rwanda, in which English is used as a way of communication in their government and political environment, media, and educational system. Similarly, in many European countries, as well as in China, Russia, Egypt and Brazil English is now the language most widely taught. This phenomenon is linked to a plethora of reasons, such as making the language “a priority in a country’s foreign-language teaching” (Crystal 2004: 4). Romania joins the second category choosing English as “a favored language” (Crystal 2004: 5).

One last point to be put forward is the linguistic position of Romanian in relation with English as a global language. The easiest way to do so is to use Braj Kachru definition of the English spreading around the world, which suggests that a way to think about this phenomenon is as a radio structure made up by three concentric circles: the inner, outer, and the expanding one. (Kachru qdt. in Crystal 2004: 60; Flaitz 1998: 5). In the first circle, there are the communities in which English is the first language, such as UK, USA, Canada, Australia, New Zealand, and Ireland. Then, comes the circle of the multilingual countries in which it is used in the chief institutions of their state as in Singapore, India, Malawi. Lastly, there are discussed the communities in the expanding circle, “areas of the world lacking former anglophone colonial status” (Flaitz 1988: 31). Here, people have never been colonized and have had no reason to officialize English, but they acknowledge the importance of

English language which is favored in their foreign language teaching. This is undoubtedly the case of Romania.

Language contact takes place whenever “speakers competent in more than one language are present” (Coulmas 2013: 122). The effects of language contact are various, and some of them, as borrowings for instance, seem to come up with few theoretical problems. On one hand, it is true to claim that a significant part of borrowings come to fill lexical gaps as a result of the fact that “speech communities have difficulty in catching up with cultural and technical progress of the societies” (Manolescu 1999:3). On the other hand, borrowings are also results of speaker’s personal decision. If dictionaries treat languages as “discrete systems” (Coulmas 2013: 123) and are far from the reality sometimes, societies “allow individual speakers to make use of whatever language resources they can access” (ibid).

Generally, the choices of idiolects are considered arbitrary in most of their time. Nonetheless, under the apparently chaotic choice there is a strong motivation that is connected to the demographic strength, power and prestige of a language. Therefore, this paper regards a few anglicisms in the contemporary Romanian media as an effect of the English prestige. They are also part of the vocabulary natural dynamics and the processes it undergoes continuously. That is, their presence in the Romanian language is one of the many changes any vocabulary suffers in time. Whenever these changes are not determined by contact with other languages, they are called internal changes, and when they are a result of the language contact with other languages, they are recognized as external ones.

Borrowing is a “lexical process that it is accompanied by morphological and partly phonological assimilation in RL” (Onysko 2007: 36), being part of the receptor language. Code switching “occurs when a bilingual introduces a

completely unassimilated word from another language into his speech” (Haugen 1956:40). Another distinction would be that borrowings are integrated into the language system of the RL having the chance to “turn into productive lexical items [...] and multilingualism is not a necessary precondition for their lexicalization” (Onysko 2007: 80), whilst code-switches, except of depending on multilingual abilities, are shaped according to the syntax of their language and only very rarely do they enter the lexicon and only in phrases. What they have in common though is that they are not activated by the “denotative or structural potential of a term” (Thomason qtd in Onysko 2007: 37), but they are triggered by speaker’s socio-psychological reasons.

Borrowing is considered “le phénomène sociolinguistique le plus important dans tous les contacts de langues [...] Il est nécessairement lié au prestige dont jouit une langue” (Dubois et al. 1991: 177). It is based on the influence of a Source Language (SL) on the Receptor Language (RL) and deals with the way in which RL reacts to the spreading of concepts from SL. SL integrates new items into RL which has to be the dominant matrix, thing for which borrowing can be regarded as a transfer or an “operation from the SL to the RL performed by the RL speaker” (Coetsem qtd. in Onysko 2007:14). Even if not all anglicisms are a result of the borrowing process (borderline cases, *i.e. tennis/tenis*²), all English words in this paper are qualified as anglicisms. Simultaneously, the terms: anglicism, borrowing, loanword, and loans are used interchangeably in a similar approach as Onysko’s. All these terms refer to “the

² As far as the origins of the Romanian word *tenis* are concerned, *DEX* acknowledges as etymology both the English and the French language. Though, according to Onysko’s findings (2007: 70) *Tennis* is a game introduced in 1325 in Florence, by French knights with the form *tenes* and then after 70 years with the form *te’neys* from the French imperative *tenez* (take, receive).

result of the borrowing process” (Onysko 2007: 11) from English into Romanian.

Anglicism is a term that can function as an umbrella to “cover any instance of transmission from English to an RL” (Onysko 2007: 89), or a generic term used to describe the occurrence of English terms in other languages. Sometimes, its meaning is restricted to “împrumuturi recente din engleza britanică și americană, incomplet sau deloc adaptate (ca atare, ele se scriu și se rostesc în română într-un mod foarte apropiat sau identic cu cel din limba de origine)” (Stoichițoiu-Ichim 2001: 83; Hristea 1984: 64). The process of borrowing can be as either direct or indirect. The direct one occurs “between a speaker of the given language and speakers of the receiving language” (Filipović qtd. in Ciobanu 1997: 33), while the indirect takes place “when the contact between two languages is established through an intermediary, which can be either a language or the mass media” (ibid.). In brief, this paper deals with direct loan influences which penetrated Romanian through press and TV. Meyers-Scotton (qtd. in Onysko 2007: 37) distinguishes between which involve new concepts, which are used in the matrix language despite the existence of a close conceptual equivalent. Stoichițoiu-Ichim claims that necessary loans are represented by words or phraseological units which have Romanian equivalent and are preferred for their precision, breviloquence, expressivity and international usage (2001:85). Luxury loans are unmotivated borrowings, uselessly doubling the existing words or phrases, which sometimes can bring negative effect on the RL; they are regarded as linguistic snobbism (Stoichițoiu-Ichim 2001: 94) - *T-shirt* doubling the word *tricou*. There is also a distinction between loans (registered in the lexicon of the RL) and nonce loans (ad hoc loans, which are sporadic or characterized by their lack of frequency) (Onysko 2007:38).

Dubois et al. (1991) identify three categories of borrowings: *le xenisme*, *le peregrinism*, and *l'emprunt*. *xenisme*, “le premier stade de l'emprunt”, is “un mot d'une langue étrangère et désignant une réalité propre a la culture des locuteurs de cette langue” (1991: 512). Whenever the frequency of this word increases and it is used more often, it becomes a *peregrinisme* (or *peregrinism*³); it “renvoie encore la réalité étrangère, mais la connaissance de son sens est supposée partagée par l'interlocuteur” (Dubois 1991: 512). Later, when this word can engage in the local processes of derivation and compounding and it is “versé au vocabulaire”, it reaches the last stage of language integration and it is called *emprunt* or loanword. This paper follows to a great extent this categorization.

We propose three lists.

Accepted English Loanwords (words with English origins)

Blazer

a) Morphological features: neutral noun, plural *blazere*, articulated *blazerul* (sg.), *blazerele* (pl.)

Semantic properties: the sense is identical with the English one.

b) English meaning: “A light jacket of bright colour worn at cricket or other sports. Now usually an unlined jacket of lightweight material (often flannel), frequently with coloured stripes, decorated edges, or a badge on the breast-pocket, worn esp. with sports clothes or as part of a school uniform.” (*OED*)

b) Romanian meaning: “Veston din stofă (flanel), de obicei de culoare închisă și cu un ecuson pe buzunarul de la piept” (*DCR* 1997). “Jachetă (bărbătească) din stofă, catifea etc. (cu buzunare aplicate)” (*DEX* 2009)

³ as registered by Dupirez 1991:332

b) Context occurrence in corpus:

- “Mie mi-ar fi plăcut ca această jachetă să un aibă fermoar și să fie mai degrabă un *blazer*.”

- “Îmi place că ai pantofi roșii la un *blazer* galben.”

- Observations: The word *blazer* falls into the category of those unnecessary or luxury loanwords. In Romanian there is the word *sacou*, denoting the same concept. *Sacou* was registered in the Romanian dictionaries in 1929 (*DULR*) and it has German origins (*Sakko*). There is a slight difference between *blazer* and *sacou*, the first one being a casual version of the second one. Yet, Romanians make no distinction between those two words as the results of the case study proved.

Boxeri

a) Morphological features: uncountable noun, pluralia tantum, articulated *boxerii*

Semantic properties:

b) English definition: (boxer shorts/boxers) “men's underwear that fits loosely and is similar to short trousers” (*OED*)

b) Romanian meaning: lenjerie intimă unisex sub formă de pantalonași scurți din bumbac.

b) Context occurrence in corpus:

- “*Boxeri* din bumbac, Miu Miu, 84 euro, mytheresa.com”

- “În ultimul timp m-am îndrăgostit de un model de *boxeri* ultralight de la CEP, care mă acompaniază la toate alergările.”

c) Observations: The Romanian lexeme *boxeri* is registered in the dictionaries (*DEX 2009*, *MDA 2010*) with corresponding meanings such as some players of box, or as a breed of dog. The language of fashion contributes with another meaning to the senses of the word *boxeri*, denoting a unisex pair of

underwear. While in English it denotes a piece of cloth restricted to the masculine gender, in Romanian its meaning is broadened referring to underwear in general. Moreover, it occurs without the second constituent (boxer-shorts). The word *boxeri* is *pluralia tantum* in both languages.

Cardigan

a) Morphological features: neuter noun, plural *cardigane*, articulated *cardiganul (sg)*, *cardiganele (pl)*.

Semantic properties:

b) English meaning: “a piece of clothing, usually made from wool, that covers the upper part of the body and the arms, fastening at the front with buttons, and usually worn over other clothes” (*OED*)

b) Romanian definition: “Jachetă (bărbătească) tricotată, cu mâneci largi, încheiată cu nasturi în față.” (*DEX 2009*)

b) Context occurrence in corpus:

- “Orice jachetă, *cardigan* sau pulover gri arată minunat cu un colier ‘couture’ auriu și cu o pereche de jeanși.”

- “Un cardigan este piese ideală pentru orice ținută de iarnă. Te ajută să te aperi de frig cu stil și îl poți da jos oricând, dacă este nevoie.”

c) Observations: This word, *cardigan*, seems to denote a British reality, a certain type of sweater. For this reason it is a necessary loanword which has no equivalent in Romanian. It was fully adopted by the Romanian morphological system. So, for the plural form it receives the Romanian *-e* desinence for plural.

Jeans

a) Morphological features: this word appears with the variants: *jeans*, *jeanși*, *blugi*; masculine noun, pluralia tantum *jeans*, *jeanși*, *blugi*, articulated *jeanșii/blugii*

Semantic properties: the sense is identical with the English one

b) English meaning: “Trousers made of blue jean cloth or (in later use) blue denim, now typically reinforced with rivets at points of strain.” (*OED*)

b) Romanian meaning: “Pantaloni strâmți de cânepă albastră, cu buzunar(e) la spate, pe care de obicei sunt atașate embleme sau fraze ad-hoc, constituind un element de modă tinerească.” (*DN* 1986)

b) Context occurrence in corpus:

- “O mare de *blugi* hăisiă de *jeans*... cămașă adunată. Ce sunt *jeans* peste *jeans* peste *jeans* peste *jeans*? Te înfășori în *jeans* din cap până în picioare.”

- “Poți alege un blazer argintiu și o pereche de cercei candelabru restilizați, piese pe care le poți asorta chiar și cu o pereche de *jeanși*.”

- “Oricum, se pare că nu sîntem singurele care am rămas ‘addicted’ *jeanșilor*: și Kate Moss sau Sienna Miller, renumite pentru talentul lor în materie de modă, apar foarte des pe străzile londoneze în *jeanși*.”

- “Pentru că da, și *jeansul* poate fi elegant, dacă este asortat cu o cămașă și [cu] un sacou nepretențios.”

c) Observations: Although the word *jeans* is both in English and Romanian *pluralia tantum*, in the corpus it appears articulated in the singular number with the enclitic article *jeansul*.

A mixa

a) Morphological features: main verb, personal verb, transitive verb, used in the active voice, first conjugation

Semantic properties

b) English meaning: “Juxtapose or put together to form a whole whose constituent parts are still distinct” (*OED*).

b) Romanian meaning: “1. A realiza mixajul unui film. 2. (Rar) A amesteca.” (DEX 2009)

b) Context occurrence in corpus:

- "Simons s-a inspirat din cultura americană, *mixând* print-uri pop a la Warhol cu elemente din filme de groază clasice și din... costumele majoretelor!"

- "*Mixează* o pereche de pantaloni scurți sporty cu o pereche de papuci și cu o bluză structurată..."

- *Mixează* o piesă clasică, precum o cămașă albă cu o jachetă cu imprimeu floral inspirat din anii 70 sau o pereche de pantaloni negri cu un top feminin.

c) Observations: One first observation deals with the fact that Romanian dictionaries (DEX 2009, MDN 2000) register French origins for the verb *a mixa*. Yet, this word is an “indirect loanword” (as discussed by Ciobanu 1997: 33) and it has English roots. Moreover, the French term for the verb *to mix* is *mélanger* and for the noun *mix* is *mélange*. Bearing this in mind, it is inappropriate to claim that these two words have French roots and that they have as their sources the words *mélanger* and *mélange* which, as a matter of fact, are anglicisms as well. Another observation refers to the meaning this lexeme has in the language of fashion. It is closer to the Romanian meaning of *a combina*, *a potrivi* rather than to the broad sense of *a amesteca*.

Unregistered Anglicisms

Biker Jacket

a) Morphological features: feminine noun, plural *jachete biker*, *biker jackets*, articulated *jacheta biker* (sg.), *jachetele biker* (pl.)

Semantic description:

b) English meaning: “A snug-fitting, typically black, leather jacket of a type worn by motorcyclists, often having an asymmetric zip closure; a fashion jacket in a style resembling this.” (*OED*)

b) Romanian definition proposal: geacă de piele (neagră) asemănătoare celor purtate de motocicliști

b) Context occurrence in corpus:

- “Pielea neagră va fi mereu în tendințe, așa că orice piesa vrei să achiziționezi, considera că este o investiție. O *jachetă biker*, o fustă mini [...]”

- “O piesă obligatorie într-o garderobă care se vrea timeless, *jacheta de biker* din piele îți dă un aer retro [...]”

- “Sezonul acesta, reputația pentru cele mai definitive *“biker jackets”* a fost câștigată de brandul francez.”

- “Eu am câteva astfel de haine – de la clasică *biker jacket* neagră, din piele, până la variante din piele ecologică, satin roșu ori din dantelă.”

c) Observations: The noun *biker* is registered in *DEX 2009* as a masculine noun with the plural *bikeri* and it denotes “Persoană care conduce o bicicletă sau o motocicletă”. In the language of fashion it is used as an invariable adjective, a premodifier in the noun phrase *biker jacket*. There can be noticed the tension between the Romanian and the English syntax. If in English *biker* is a premodifier for the noun *jacket*, in Romanian *biker* becomes postmodifier.

Bling-Bling

a) Morphological features: neutral noun, plural *bling-blinguri*, articulated *bling-blingul* (sg.), *bling-blingurile* (pl.)

Semantic properties:

b) English definition: “Jewellery or decoration that attracts attention because it is very noticeable and looks expensive” (*OED*)

b) Romanian definition proposal: Bijuterii opulente, haine extravagante, (uneori) kitch.

c) Context occurrence in corpus:

- “Să faci un *bling-bling* complet de la colier și până la săndăluță.”
- “...mă provoacă ideea de a valorifica un obiect mai puțin înzestrat din punctul de vedere al bunului gust, cred că a venit momentul să recunosc și că mă simt atrasă de ... *bling bling-uri*.”

- O astfel de pereche de papuci va fi considerată un *bling-bling*”

Bomber (Jacket)

a) Morphological features: feminine noun/neuter noun

Semantic properties:

b) English meaning: “a short jacket that fits tightly at the waist and fastens with a zip, often made of leather” (*OED*)

b) Romanian definition proposal: jachetă cu căptușeală și fermoar, până în talie ce seamănă cu o pufoaică.

b) Context occurrence in corpus:

- “Pregătește-te pentru o vară strălucitoare purtând piese metalice statement. *Bomber* din mătase, Off White, 877, 50 euro.”

- “*Bomber* din paiete.”

- “*Jachetele bomber* au fost apreciate în ultimii ani, însă este momentul să renunți la ele.

- “Bomber Jacket-urile pentru bărbați Cătălin Botezatu sunt piese must have, all season, personalizate, fabricate din latex, piele, piele ecologica, tercot, stofă, fâș impermeabil, etc.”

c) Observations: There is an oscillation between the usage of the full form of the compound *bomber jacket* and its elliptical form *bomber*. Also, like in the majority of those compounds containing the lexeme *jacket*, a tension

risers between the Romanian and the English syntax. If in English *bomber* is a premodifier in the noun phrase *bomber jacket*, in the Romanian noun phrase it becomes a postmodifier.

Catwalk

a) Morphological features: neutral noun, plural *catwalkuri*, articulated *catwalkul* (sg.), *catwalkurile* (pl.)

Semantic properties:

b) English meaning: “the long, narrow stage that models walk along in a fashion show”(OED)

b) Romanian definition proposal: podium pe care defilează modelele

b) Context occurrence in corpus:

- “[...]demonstrează, încă o dată, faptul că ținutele de streetstyle pot fi la fel de cool & chic precum cele de pe *catwalk*.”

- “De pe *catwalk*, direct pe unghiile tale! Vezi cele mai cool modele de manichiură inspirate de colecțiile designerilor.”

- “Jane Fonda a atras toate privirile pe *catwalk* la Paris Fashion Week.”

“Dacă ți-ai dorit dintotdeauna să poți purta în fiecare zi denim, cu siguranță vei îndrăgi această direcția văzută mai peste tot pe *catwalk*”

c) Observations: The lexeme *catwalk* is a luxury loanword since in Romanian it has the equivalent *podium*.

Choker

a) Morphological features: neutral noun, plural *chockere*, articulated *chokerul* (sg), *chokerele* (pl)

Semantic properties:

b) English meaning: “a narrow strip of cloth or a necklace that fits very closely around a woman's neck” (OED)

b) Romanian definition proposal: accesoriu la baza gâtului fabricat cel mai adesea din material textil

b) Context occurrence in corpus:

- “Nu-mi place părul, nu-mi place rujul, îmi place *chockerul*.”

- “Fusta mi se pare foarte urâtică, jacheta mi se pare foarte urâtică, *chockerul* este abominabil.”

- “Porți o rochie din piele [...] pe care ai asortat-o în cel mai previzibil mod cu putință, cu un gen de pălărie de festival, un tricoul alb, un *chocker* negru și încercări sport.”

- “*Chocker-ul* un mai este de cel puțin un sezon o piesă în tendințe, așadar ar trebui să renunți la aceste accesorii.”

- “Anii 90 s-au întors. Moda colierelor strânse pe gât, *chokerele* a[u] revenit în forță.”

c) Observations: Because the word *choker* proves to have no perfect synonym in the Romanian lexicon, it was necessary to borrow it. It is one “technical” word of the language of fashion world wide. Morphologically, it accepted the *-e* desinence for the plural form.

Clutch

a) Morphological features: neutral noun, plural *clutchuri*, articulated *clutchul* (*sg.*), *clutchurile* (*pl.*)

Semantic properties:

b) English meaning: “clutch bag - a small flat bag without a handle, carried by women, especially on formal occasions” (*OED*)

b) Romanian definition proposal: poșetă în formă de plic

b) Context occurrence in corpus:

- “E un *clutch*.”

- “Există, totuși, o mică diferență între ele: *clutch-ul* poate fi oricât de extravagant și sofisticat în timp ce picul e mai cuminte și mai așezat.”

c) Observations: The lexeme *clutch bag* is a luxury loanword since there is in the Romanian vocabulary the word *poșetă* able to denote that specific type of small bag. “Geantă mică din piele, material, plastic etc. în care femeile țin acte, bani și diferite accesorii de toaletă.” (*DEX 2009*) In Romanian *clutch bag* has the eliptical form *clutch*.

Baggy

a) Morphological features: invariable adjective

Semantic features:

b) English meaning: “(of clothing) loose and hanging in folds” (*OED*)

b) Romanian definition proposal: larg, supradimensionat; (adesea pentru a numi pantaloni largi pe coapse și mai înguști în zona taliei cu turul lăsat)

b) Context occurrence:

- “În schimb, o poți asorta cu o pereche de jeans slim albi sa[u] negri sau chiar cu o *pereche de pantaloni baggy*”

- “Mulți dintre oameni, când se gândesc la „cămăși pentru bărbați”, au în minte acele *cămăși baggy* purtate în anii 90, care mai degrabă scoteau în relief părțile negative ale unei ținute, decât să o înfrumusețeze.”

Observations: This is another example of a luxury loanword. Whenever it refers to a pair of pants it can be replaced by the phrase *pantaloni cu turul lăsat* and when it is used to refer to clothes in general it can be replaced by the adjective *larg*.

Xenisms

New star of the season

a) 1. Semantic properties: These properties are strictly derived from the corpus. This collocation is used to refer to an item, a piece of cloth, shoes,

or accessories that is in trend or very famous or popular for a short period of time. One synonym for this expression which is used metaphorically when applied to clothes is the word *hit*.

2. Romanian equivalent proposal: sezonul acesta se poartă/e foarte popular/ă

b) Context occurrence in the corpus:

• A: “Și da, geanta este un fel de *new star of the season*”. B: “Geanta este un *hit* fără discuție.”

With a twist

a) 1. Semantic properties: The semantic properties of this collocation are derived from the word *twist*. *To twist* or *twist* means “to entangle or mix *up with* something; to get into a tangled or confused state; to confuse, confound” (*OED*). “A beverage consisting of a mixture of two liquors or ingredients, as tea and coffee, gin and brandy” (*OED*). The example “He ordered a vodka martini on the rocks with a twist.” (*OED*) is also of importance.

2. Romanian equivalent proposal: reinterpretat, cu o notă personală, adaptat la

b) Context occurrence in the corpus:

• A: “Până la urma aștia sunt un model super retro, doar că sunt *with a twist* așa.” B: “Nu e ca si cum sunt ceva s.f.”

• “O văd prezentând la oră de maximă audiență un show cooking *with a twist*.”

c) Observations: The collocation is used in fashion to refer to a derivation or a striking change in a certain look or in a dress code.

The hypothesis of this paper was that overwhelming number of English words in the Romanian vocabulary is justified by the prestige of the

English language rather than the linguistic gap. Setting the theoretical background, the first point was to understand where the prestige of English language comes from. The paper examined the anglicisms as a vehicle of assuring a language's dynamics, along with other internal and external processes. Borrowings functionally enrich the semantic inventory in the receiving language and their exaggerated use should not alarm the linguists since a language will overcome the linguistic prestige of the FL and save only the necessary linguistic items.

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LISTENING IN VERBAL COMMUNICATION: ASPECTS REGARDING ACTIVE LISTENING IN THEORETICAL MODELS OF SOCIAL WORK

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Abstract

In communication between people, listening plays an important role. Active listening, which implies giving the full attention to the speaker and showing interest to the communication by using a variety of verbal and non-verbal signs, maintains the communication relations and contributes to mitigating conflicts in different social contexts. Moreover, active listening is the most desirable form of response in the interaction between interlocutors, in activities where communication and comprehension are essential, as is the case with social work. Starting with the delineation of the place of listening in the verbal communication and the outlining of the characteristics of the active listening, this paper deals further with the ways in which the importance and the

roles of listening and active listening are highlighted in the theoretical and methodological models of intervention developed in social work.

Keywords: listening, active listening, verbal communication, non-verbal communication, social work

Introduction

Listening is fundamental in communication. In a sequence of communication, more than half is listening (Dinu, 2000). But not all the receptive behaviours that refer to or involve listening are similar. Such behaviours can be ranged on a continuum from simple hearing to active listening. The latter involves a form of activism on the part of the receiver, he/she expressly following the full decoding of the received message and providing an eloquent feedback in this regard.

Active listening contributes to keeping the communication relations, informs about the expectations of other individuals and can mitigate and stop many of the social conflicts. But although active listening is the most fulfilling form of listening, it is not present in all communication contexts. In fact, in many social situations active listening is absent.

The present paper addresses active listening as essential component in the process of communication. After delineating the place of the listening in the verbal communication, being highlighted in this regard the connections with speech, respectively with langue and parole, the different types of listening are outlined, and then special emphasis is placed on the active listening. The paper discusses mainly the verbal and non-verbal messages or signs of active listening, as well as the techniques and qualities of this form of listening.

Further, the place and roles of listening, especially those of active listening, in social work are highlighted. The paper outlines, chronologically, the theoretical and methodological models of intervention developed in social work and, within them, there is underlined the importance given by each to the listening and active listening in their intervention procedures.

Listening in verbal communication

Over time people needed to use conventional ways to denote experience, in order to be able to cooperate with each other, or simply to cope with the demands of the environment. The sounds associated with certain experiences have begun to have certain meanings, and as a result of this association, their utterance generates the image of the object of experience. The fact that language has emerged in response to a common environment is supported by the observation of the similarity of languages in time and space, and of their relative stability (Ștefănescu, 2009: 52). The events of human life throughout the relatively short human existence are generally universal and give rise to the same processes of perception and reaction.

Verbal communication can be defined in a broad sense as the communication that uses articulated language. The origins of language have remained obscure to this day, and evidence of its evolution is scarce (McQuail, 1999: 72). However, we can understand the process of its appearance by observing the contemporary social life, which allows us to see how variations and modifications of linguistic use appear and how language works in social interaction. In this way we can assume that the origins of language are in the interaction of people living in a common environment, on which they act. In the conception of D. McQuail (1999), language is the specific faculty or

aptitude of humanity to construct sign systems that allow expression or communication. It is non-translatable or universal.

Moreover, verbal communication has a symbolic character, which clearly distinguishes it from all the sound signalling systems within the animal world (Dinu, 2007). Only human speech proves capable of achieving that “displacement” (DeVito, 1988: 81) consisting of the possibility of referring to absent objects and persons or to past or imaginary situations.

According to the linguist Ferdinand de Saussure ([1916] 1974), language is a pluriform, heterogeneous phenomenon, both physically/physiologically and psychologically, and belongs to both the individual and social fields. It cannot be placed in any other category of human facts (apud Caune, 2000: 26). Saussure made the distinction between *langue* (meaning language system) and *parole* (meaning language use, or speaking) (apud Eggert, 2007), both embodiments of the language. The *langue* does not differ from other social phenomena involved in speech acts. It is a component of language, defined as “a social product of the faculty of language and a set of necessary conventions, adopted by the social body, to allow the individuals the exercise of speech” (Caune, 2000: 27). *Langue* encompasses the abstract, systematic rules and conventions of a signifying system, being independent of the individual users, pre-existing them. The *langue* involves the principles of language, without which no meaningful utterance, “*parole*”, would be possible. *Parole* refers to the concrete instances of the use of *langue*. This is the individual, personal phenomenon of language as a series of speech acts made by a linguistic subject (Saussure, 1986: 9-10). The structure of the *langue* is revealed through the study of *parole*.

Parole (speech/ speaking) is, therefore, that part of the language that concerns the subject’s activity and individualizes him/her. *Parole* or speech is

the act by which the linguistic function is exercised. It is the most widely used encoding activity in verbal communication and is inseparable from the bodily and facial attitude, that seems to facilitate it (Dimbley and Burton, 1985: 48-51). The speech has a situational character, which means that each word can have intrinsic meanings and can refer to something (concrete or abstract). Parole is a dynamic temporal and spatial construct consisting of a sequence of sounds and statements. In addition to this characteristic of being successive (involving a certain string of words, a sequence of them in sentences), speech is also rhythmic (implies a certain rhythm), and infers addressability, since speaking is always oriented towards other people.

While, in a language, speech is the activity of encoding, listening is the activity of decoding the communication. Listening is essential in communication. According to M. Dinu (2000: 33), 53% of the total communication sequence is listening, while only 16% is speech, 17% is read and 14% is written. There are three distinct types of receptive behaviours that are similar and refer to or involve listening: 1. “non-listening” – refers to a situation in which someone assumes the receiver status without actually listening; 2. “listening”; 3. “meditation” (or thinking) (Ștefănescu, 2009: 57). Listening has its own internal gradations, being in fact a continuum that varies from non-listening to the level of thinking – in which case reflexivity also appears (Marinescu, 2003: 39). Therefore, listening follows the following phases:

a) *hearing* – the automatic act of receiving and transmitting to the brain of the sound waves generated by the emitter’s speech; expresses the physiological impact that sound waves produce;

b) *understanding* – the act of identifying the communicated informative content, recomposing the sounds heard into words, and words in sentences and phrases;

c) *translation into meanings* – involves the memory, and linguistic, cultural, and speaking experience of the listener;

d) *assignment of meanings to the information received* – it is performed according to the level of operationalization of the language, vocabulary, linguistic performances;

e) *evaluation* – making value judgments or adopting value attitudes by the listener.

Listening fulfils several functions in communication (Watson and Hill, 1993: 104): a) control of understanding; b) encouraging communication – any receiver must have feedback in the communication; at the transmitter's level the reaction of the receiver is as important as the message transmitted; c) ensuring the correct feedback.

According to the same authors (*idem*), there are generally three types of listening:

1. *Pseudo-listening* – is the situation in which the individual perceives the message (meaning, the signs used), but does not perceive the entire flow of messages;

2. *Listening*;

3. *Active listening* – is the type of listening that involves assuming the role of receiver that expressly follows the full decoding of the received language. It involves a kind of receptor's activism and cannot exist outside the idea of feedback. In the real plan it is rarely encountered, and its absence can lead to conflicts between people.

Active listening

This type of listening means that the subject actively take part in the activity of listening, being fully concentrated on what is being said, not just passively hearing the message of the speaker. In active listening not only the listener gives the full attention to the speaker, but also he/she must be seen to be listening. The interest can be conveyed to the speaker by using both verbal and non-verbal messages or signs.

Verbal messages or signs of active listening include:

Positive reinforcement, by using words or phrases such as “indeed”, “very good”, “yes” etc. The best positive reinforcement is when the listener elaborates or explains why he/she is agreeing with a certain point transmitted by the speaker.

Questioning, which means asking relevant questions or/and making statements that build or help to clarify what the speaker has said. By questioning the listener reinforces that he/she is interested in what the speaker has been saying.

Remembering key points, names, details, ideas and concepts from previous conversations helps also to reinforce that the attention of the listener was kept and that the messages sent by the speaker have been received and understood.

Reflection, by repeating and paraphrasing what the speaker has said, is a powerful skill that demonstrates attention and understanding and shows the comprehension of the listener.

Clarification, by using open questions which enable the speaker to explain or expand on certain points, shows that the listener ensures that he/she received the correct message or meaning.

Summarisation, by repeating, usually with own words of the listener, a summary of what has been said back to the speaker. Such a feedback, through the reiteration of the message in a summarized, clear and logical way, not only demonstrates attention and understanding, but also gives the speaker the chance to correct some points of his/her message, whenever necessary.

Non-verbal messages or signs of active listening imply:

Eye contact, which can show the speaker that the listener pay attention; anyway, too much eye contact can be intimidating, especially for more shy speakers, that is why the eye contact should not be too long and should be combined with other non-verbal signs of listening.

Smile can be also used to show that the listener is paying attention; combined with nods of the head, smiles can be used as signs that the message is listened and understood.

Posture is another important way to communicate feedback in interpersonal interactions. An attentive posture may include that the body is leaned slightly forwards or sideways while sitting, or the head is a bit tilted or is resting on one hand.

Mirroring or automatic reflection of facial expressions is also a sign of attentive listening, helping to show empathy or sympathy in more emotional situations.

Showing no signs of distraction: while active listening, someone manifests no tokens of distraction such as fidgeting, looking at the clock or the watch, doodling, playing with the hair or picking the fingernails.

The above-mentioned non-verbal signs are more likely to be displayed by those who actively listen. However, some signs may not be appropriate in all situations and across all cultures (SkillsYouNeed, 2019).

Active listening involves, thus, using the context of communication, but it cannot be practiced permanently (Marinescu, 2003: 39). Nevertheless, in situations where it is necessary to show active listening, a number of *active listening techniques* can be used, such as (Șoitu, 2001: 165):

Paraphrasing the speaker – means that the listener is reformulating the message received with his/her own words. This technique implies that, after receiving sufficient information, the listener re-communicates the message in his/her own words, in order to establish real points of communication with the interlocutor. Paraphrasing ensures a high degree of understanding in communication.

Asking questions – is necessary to discover the subtext and understand exactly what the transmitter wants to communicate. Active listening involves the investigative effort of the listener (the receiver of the message). This does not mean that the receiver has to often interrupt the interlocutor to ask questions, as this would fragment the communication and disturb the transmitter, which may thus lose its string of ideas. This is why it is recommended that the communication partner should be allowed to present all his/her ideas, and only afterwards the questions should be asked.

Following the main ideas is required particularly in extensive speeches and wide discourses full of information and details. This is why active listening should focus not on the unimportant things or on the details, but on the main ideas about which, eventually, additional information may be required (by asking questions, paraphrasing etc.). Also, the focus should be on what is being said, not on what is not being said, and not on some side effects or collateral/accidental consequences that may occur in the communication.

Taking notes – can help the listener to more accurately track the ideas presented and allows him/her to develop a sketch of what has been exposed.

Expressions of interest – means listening so that it is obvious that the speaker is being followed. It is recommended that signals in this regard (both verbal and non-verbal) should be sent to the speaker.

Understanding the speaker's actual state of mind and supporting him/her – implies a positive and encouraging attitude on the part of the receiver/auditor, to enable the transmitter to continue and to help him/her succeed in his/her approach.

Active listening has a number of qualities which include (ibid.: 160-163):

- Can inform about the expectations of other individuals in relation to a particular person. The type of “Self” closed or open depends on the ability to listen actively.
- Contributes to the upkeep of the communication relations that are established with important persons from the point of view of the individual involved in the communication.
- It is important to stop and mitigate social conflicts (nine out of ten conflicts are or can be solved through communication).

Listening and active listening in social work

In the first stage of development of the theory in social work, also called the phase of investigation (Howe, 2001), which can be placed at the beginning of the 20th century, the social workers were those who “executed, not those who thought” (idem). During this period, social work was defined as “the art of helping” or “using common sense in difficult situations” (Goldstein, 1984).

In the 20-30s years of the twentieth century, along with the development of *psychoanalysis*, the theoretical advance in social work entered a second evolutionary stage, the focus being shifted from the practical to the

psychological, therapeutic side of helping. Psychoanalytic therapy has shaped the relationship style of social work, from one directive and based on the exercise of control, to one permissive, open, based on listening. As psychoanalysis influenced the shift of emphasis in social work on feelings, and especially on unconscious factors (and not so much on conscious thoughts and events), psychoanalytic therapy encouraged, through listening, not so much the action, but the seeking of explanations and understanding the personality of the person listened to.

The philosophical current of *humanism* has also exerted an important influence on the theoretical developments in sociology, psychology, and also in social work. The theories and models of practice in social work based on humanist views focus on the idea that human beings are trying to make sense of the surrounding environment and to understand the world they are experiencing. Humanist models take into account the fact that people's self-interpretations, as well as the interpretations they give to the social world, are valid and valuable. Therefore, social workers should help people acquire skills to analyse themselves and to explore the personal significations they give to the perceived world, and which affect them (Payne, 2011: 208).

An important humanistic direction of operation in social work, initially used in counselling, but also in working with families and small groups, is *the client-centred approach*, which is based on the idea that each client should be treated as a unique individual (Rogers, 1951), and social work should focus on the persons and their subjective experience (Wilkes, 1981; Goldstein, 1984; England, 1986). In this perspective, the social worker's approach should be non-directive, tolerant, involving "active listening", "pure empathy" and "genuine friendship". Humanistic therapy in social work should be based on discussions (Howe, 2001: 76), because people, wherever they are, are looking

for other people to listen to their problems, and to share their problems. But beyond listening, human beings must also feel warmth, love, understanding and empathy. In this vision, there is nothing intellectual or complicated in helping others; the basis is, in fact, simple: help is done out of love and goodwill.

Later, a number of theoretical models used in social work, such as role theory, communication theory, narrative theory, were developed within the framework of *the constructivist perspective*. Constructivism played an important role in the revival of social studies in the 70's of the twentieth century, through the innovative character of its endeavours. This theoretical current claims both explanations for the microsocial space (individuals and small groups) and the macrosocial space (institutions, social norms, society). In the constructivist view, the world is made up of institutions, norms, customs, ideas or opinions that precede situations, and that is why the social actors' competences are important in making sense of these situations.

The constructivist practice of social work, especially that developed by *the narrative theory* (White and Epston, 1990), which argues that the "stories" of life make sense only when they are exposed, having the role of structuring people's experience, is based, thus, on dialogue, and on listening to life stories and rebuilding them. Following the vision of M. White and D. Epston (1990), N. Parton and P. O'Byrne (2000) developed a theoretical narrative model and a proposal for intervention that aims to build the positive aspects of people's lives and experiences. The starting point in their theoretical development is the notion of narration. They have noticed that, when describing an event, people try to make the story fit their idea of reality; therefore, their narration represents reality (apud Payne, 2011: 195). The narratives or stories told by people take the public into account, thus the representation of reality is affected by the narrator's perception of those who listen to him/her. Also, the public reaction

affects the narrative and, by extension, the representation of reality. Thus, it can be said that each narration is a social relationship. It describes and represents an event, but the event is interpreted in a social relationship.

Parton and O'Byrne underline that the evaluation in constructivist social work must emphasize the careful listening of the client's narratives and their validation. R. A. Neimeyer (1993) argues that people "make sense" of the surrounding world and their experiences through narrative structures, that is, by "narrating". He talks about the storytelling technique, a procedure by which the interviewer helps the storyteller to get deeper into the complex implications of some self-statements. Another method inspired by this theory is that of oral history, which can help with the structured examination of the meanings and constructs associated with the client's experiences, and which has proved especially useful in working with migrants and those who are part of a different culture compared to the majority.

Since the 1960s, a new trend has increasingly made its presence felt in social work, namely the tendency towards concise, structured and concentrated theories that deal with immediate concrete problems. Thus, there were developed the theoretical and methodological perspectives of individualized social work, i.e. *casework models*, such as crisis intervention theory, task-centred practice, and problem-solving model. Such models are part of the individualist-reformist tradition, which has not paid too much attention to social change, but which reflected the need for short intervention methods in social work practice (Rodat, 2016: 207).

Depending on the number of steps envisioned and the detailing and variety of the steps to be taken, there are several models of crisis intervention. One of these is *the model of the six-step crisis intervention* proposed by R. K. James and B. E. Gilliland (2001). This model emphasizes the importance of

ensuring the protection against the risks, attacks and emotional reactions that can lead to extreme situations, including suicide. As shown in Figure 1, the first three steps of the model are based on listening:

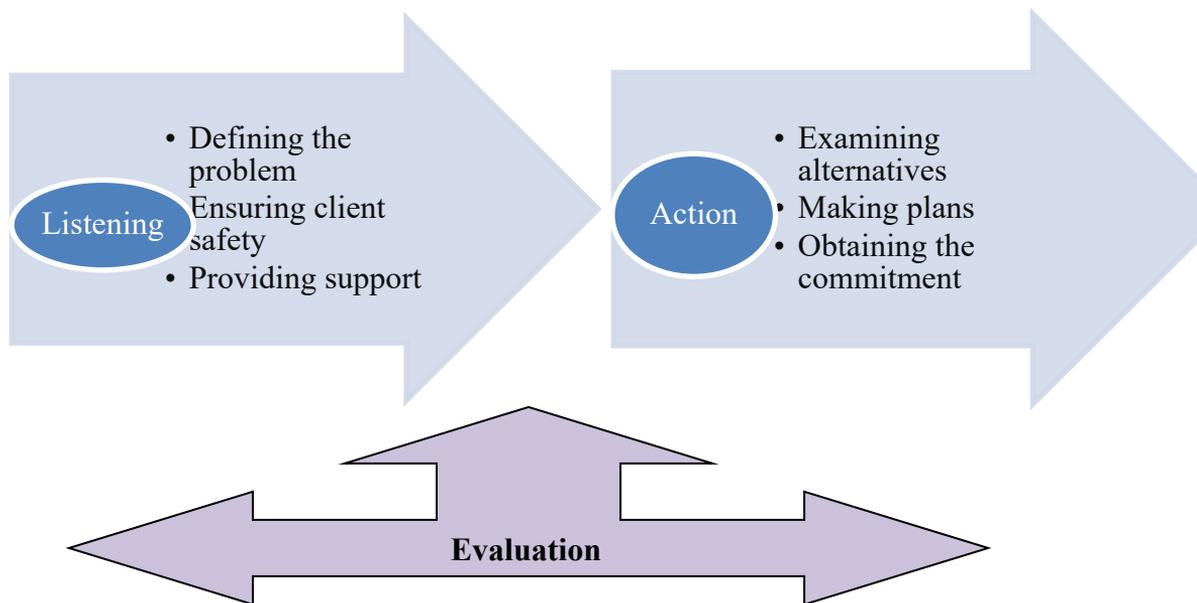


Figure 1: The six-step crisis intervention model proposed by R. K. James and B. E. Gilliland (2001)

Thus, defining the problem, ensuring client safety and providing support must be based on listening. Only after completing these first three sub-stages, there can be moved on to the following three steps, which are based on the action: examining alternatives, making plans, obtaining the commitment. James and Gilliland point out that, during crisis intervention, there is a need for ongoing evaluation, as emotions undergo rapid changes (apud Payne, 2011).

In *the model of crisis intervention in seven-stages* of A. R. Roberts (1991) listening appears also as an important element, especially in the fourth stage, which involves analysing feelings and offering support. This is possible, according to the author, through active listening on the part of the social

worker, which can facilitate the self-disclosure of the client in difficulty. The seven stages or phases proposed by Roberts for crisis intervention are as follows:

1. Evaluation of the crisis (including the extent to which lethality is involved) and the individual's perception of the crisis;
2. Establishing a relationship based on trust and respect between the client and the social worker;
3. Identification of major problems and of precipitating events or factors, as well as of common but inefficient methods of overcoming the crisis;
4. Analysis of feelings and offering support through active listening, and facilitating the utterance in a familiar and secure environment that encourages self-disclosure;
5. Exploring possible alternatives by examining past reactions (less suited to crisis events) and defining appropriate behaviors for crisis resolution;
6. Formulating an action plan by restoring the cognitive function and reinforcing the will to deal with problems;
7. Ensuring readiness to work together in other future crisis situations; agreement and establishment of a monitoring plan.

Another casework model of intervention in social work is *the problem-solving model*. Based on the idea that life itself is a continuous problem-solving process, the intervention proposed by this model focuses on the social worker's concern to help the client and, where appropriate, to teach him/her to define his/her problem and goals, and to acquire and practice the skills needed to reach those goals. Another fundamental idea of this perspective is that the social worker and the client are able to communicate with each other about problems, goals, resources, planning and implementation.

This theoretical model discussed also a number of roles that social workers can assume in the intervention process, depending on the client's situation and needs. Among other contributions, various techniques for implementing roles have been developed and perfected in this model, such as modelling and identification, logical discussion, raising awareness of one's actions and other people's behaviour, orienting and giving advice, encouraging etc. In order to succeed in applying all these techniques, a positive atmosphere of the meetings between the social worker and the client is needed, the latter being given the freedom to express any kind of feelings and thoughts. The social worker must offer understanding and support, convey confidence in the client's abilities, and show patience, reflection of the messages received, respect and, of course, active listening.

Conclusions

In verbal communication listening is essential, fulfilling several fundamental functions, such as controlling of understanding, encouraging communication, ensuring the correct feedback. In fact, in a total communication sequence, listening represents more than half. There are, however, several forms of listening, socially the most fulfilling being the active listening. When a subject is actively listening, he/she is not just passively hearing, but is paying the full attention to the speaker, and is conveying his/her interest to the speaker by using both verbal and non-verbal messages or signs. That means, the feedback is visible and suggestive for the fully taking part in the activity of listening.

In social situation, in communication contexts, active listening is the most desirable form of listening. This is because active listening maintains the communication relations and the interest to communicate further, informs

about the expectations of other individuals, and contributes to mitigating and stopping social conflicts.

Given that the entire process of intervention in social work involves fundamental sequences of verbal communication, the importance of listening, and especially of active listening, is highlighted by most theoretical and methodological models developed over time in this field. Thus, since the early twentieth century, psychoanalysis, whose therapeutic methods were also taken into social work, emphasized the listening to the feelings and unconscious thoughts of the assisted person, encouraging not so much the action, but the search for explanations and understanding the personality of the person listened. In the humanistic perspective, the social worker's approach should be non-directive, tolerant, involving, beside empathy and friendship, active listening. Moreover, the theories developed within the framework of the constructivism, and the constructivist social work practices and methods inspired by these theories, such as for example oral history, underline the significance of careful listening of the client's narratives and their social validation. Furthermore, the casework models, such as crisis intervention theory, task-centred theory, and problem-solving model, developed since the 1960s based on the social work practice, which have proposed concise, structured and concentrated intervention processes, include clear steps to be followed, some of them specifying listening and active listening as basic activities for identifying and defining problems, analysing the feelings and encouraging self-disclosure, ensuring client's safety, and providing support.

In conclusion, listening and active listening are fundamental in all social contexts of communication, and are also basic sequences in the communication between social worker and client. Moreover, as outlined above, active listening represents an activity, or a clearly specified step in most theoretical models and

intervention practices developed in social work, that points out its significance in the field.

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LANGUAGE AS A POWER VECTOR IN BUILDING REALITY - APPROACHES TO THE ANALYSIS OF WORKPLACE DISCOURSE

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Abstract

This article aims at analysing the natural occurrence of institutional talk in workplace environments, focusing on its characteristics, such as goal orientation, specific constraints, institutional role, but also on the interpersonal dimension it always includes. Workplace talk occurs in a wide range of settings from talk between co-workers, to international business communication. We have focused on the unidirectional and decision-making discourse genre, providing illustrative examples of this frequently used genre in our attempt to show the way in which speakers signal and negotiate genre in the pursuit of transactional goals. Moreover, I have also examined the relational features of workplace discourse, as an ever present component of specific workplace

genres. My final aim has been to show that the existence of relational markers carry out important functions within the workplace discourse, proposing different examples for investigating the participants' both transactional and relational goals.

Keywords: institutional discourse, transactional goal, relational goal, relational markers, workplace interactions

1.1. Language as social interaction

Social psychologists have long had an interest in language, and, watching the current social psychological scene, have focused on the so called “social cognition” (Semin and Fiedler, 1992) Social cognition refers to the mental processing of information about the social world. The term “social” refers to the objects of cognition (that is, people) and the psychological mechanisms which enable the individual subjects to perceive themselves and other people in particular ways in particular circumstances. A more interesting and useful approach of the concept is given by Forgas (1981) concerns the way in which perception and description of the social world are done by people as members of particular cultures or groups and the way in which the social world is thought about or described in the course of social interaction. These different usages of the term “social cognition” have rather different implications for the study of discourse. Discourse analysis, which refers to the production and comprehension of language above the level of the sentence. That sense of discourse is rendered by cognitive processes like span of attention, ability to make inferences, conversational implicatures, the ability to be sensitive to textual coherence and cohesion. The sense of discourse seen as a cognitive work is linked with the social, cultural or political circumstances of its

production. Van Dijk enumerates a number of classic social psychological phenomena which seem to depend on discourse: “*After all, there are few fundamental socio-psychological notions that do not have obvious links with language use in communicative context, that is, with different forms of text or talk. Social perception, impression management, attitude change and persuasion, attribution, categorization, intergroup, relations, stereotypes, social representations and interaction are only some of the major areas of current social psychology in which discourse plays a part*”.(1990: 164)

Thus, interactional linguists and discourse analysts are quite clear in their beliefs that social interaction is the place of language use: what we know and understand about interaction complements our ability to use language. The central goal is the analysis of “language as it is used in everyday life by members of the social order, that vehicle of communication in which they argue with their wives, joke with their friends, and deceive their enemies” (Labov: 1972) Actually, each approach to discourse incorporates this insight into its specific methods and concepts. Speech act theory focuses upon the linguistic actions that we perform towards another person (initiating an interaction). The cooperative principle (on which we will focus later), so important in Gricean pragmatics is a principle applicable to human interactions, relying on the way people interpret one another’s meaning during the interaction with each other. To be more specific, each approach to discourse views language as social interaction in the sense that it is a process where one person has an effect on other. Ochs (1988: 15) stated that “*activity mediates linguistic and socio-cultural knowledge and that knowledge and activity impact one another*”. Moreover, we should add that the activity most pertinent to our understanding of discourse is interactive activity, which is directed to another person and has a potential for affecting that other person.

1.2. Language and power

In what follows, we would like to focus on language seen as, besides a social interaction, an important tool in the production, maintenance and change of social relations of power. It is an attempt to increase consciousness of how language contributes to the labelling, manipulation and domination of some people by others. We will address and approach the problem of how to relate speakers' goals and intention to surface discourse features, the linguistic way they signal and make inferences about communicative goals.

The framework that we have chosen is the institutional environment, focusing on analysing the interpersonal dimension of workplace talk associated with specific institutional roles (employer- employee, manager- subordinate, employee- employee type).

We will see that in different qualitative analyses of a variety of encounters, while institutional role and relative power are important factors, the roles and the identities taken up in the discourse are negotiated, and may or may not correspond to their institutional roles. Speakers, sometimes, invoke identities related to their relational goals which are less asymmetrical than their institutional roles. Relational side sequences, which involve a shift in footing and alignment, are evidence of such identity negotiation. Using a genre- based approach we will try to identify a further type of dominance in addition to institutional dominance or asymmetry: discursive dominance, illustrating the use of certain linguistic mechanisms to render it, on the one hand, and showing that there is a tendency for dominant speakers (due to their superior institutional role) to reduce discursive asymmetry through the use of politeness and solidarity strategies, on the other hand. The concept of "intersubjectivity" might be invoked, assuming that the discourse participants share a co-

conception of the world” (Overstreet and Yule, 1997). Thus, the efforts of the dominant speakers to reduce asymmetry can be seen as an attempt to achieve intersubjectivity. Discourse participants always have a clear goal in any interaction. Tracy and N. Coupland (1990) claim that the speakers usually have several goals, and at least two types of goal are evident: “the “transactional” goals and the “relational” goals. In workplace discourse, the speakers may be primarily concerned with getting things done , therefore, with transactional goals. However, taking a multiple goals approach to discourse means acknowledging that, in most types of discourse speakers orient to both transactional and relational goals, although one goal might be dominant.

Moreover, many linguists claim that the speakers’ relational goals are also important when describing workplace discourse. Manifestations of relational goals in institutional environment often involve the notion of “politeness” or “face-work”, concepts developed principally by Goffman (1972) and Brown and Levinson (1987). “Face” is an “individual positive social value (Goffman, 1972), that is, maintain in one’s own and other participants’ face in the course of an interaction, and avoid or correcting threats that arise. Brown and Levinson n (1987) distinguish between positive and negative politeness, both of them involving the attempt to keep unimpeded one’s face. Many instances of a relational orientation involve either positive or negative politeness, especially when dealing with a boss-employee transactional talk.

2. Transactional goal and interpersonal markers

In what follows, we shall provide instances of institutional directive discourse where the main transactional goals are task-completion delegated by the manager towards their employees, or decision-making discussions, providing an overview of a range of linguistic devices dealing with

interpersonal aspects of language use which are relevant for an examination of the speakers' relational goals. We shall investigate a series of interpersonal markers used in task delegation and decision-making discourses. The following types of interpersonal markers will be analyzed at the discourse level: modal verbs, hedges, intensifiers, vague language, evaluative language, idioms and metaphors. All these lexico- grammatical features could be described as having modal meanings, as they can all express speaker stance, but we will use the term "modality" especially for modal verbs (*could, must, should etc*), modal lexical verbs (*think, want, believe etc*), modal adjectives (*certain, necessary, compulsory etc*), modal adverbs (*maybe, definitely, probably*) and modal nouns (*possibility, opinion, view etc*). They all express the speaker's degree of commitment and a range of modal meanings: possibility, volition, necessity, ability etc. A. Koester (2006) investigated in detail the workplace talk, drawing up a corpus of naturally occurring office conversations recorded in a variety of workplaces . Modal items, he says, "were the most frequent of the lexico-grammatical markers investigated in the corpus".

Another way of expressing either commitment or detachment to an assertion is by using *hedges*. (words or constructions used to lessen the impact of an utterance due to different constraints) and intensifiers. Depending on the context the same adverbs like *sort of, just, really, a bit* can be used pragmatically either as hedges or intensifiers .

Example1: "*I don't know what to add. Let's just say it was nobody's fault.*"

Example2: "I don't know what to add. This is just too much!"

The adverb *just* functioned in the first example as a hedge, giving the discourse a mitigating tinge, whereas in the second example it is used as an intensifier, emphasizing the speaker's commitment to what they are saying.

Another interpersonal marker used in institutional talk is the so called “*vague language*” rendered by vague approximators like *around, about,* vague manners referring to entities (*stuff, thing*)and categories like *something, things like that*. Their role is to make the speaker’s discourse more or less specific, accurate. According to Chanell (1994), there are ten possible communicative functions of vague language , but A Koester reduces the to two big categories: 1. Those that are related to the information state of the participants and serve the transactional function of language and 2. Those related to the relational aspect of the interaction, including self-protection, politeness, power.

One of the major functions of interpersonal linguistic devices is evaluation. Within institutional discourse, evaluative language is mainly used by the management , referring to speakers’ judgments of goodness or desirability , also called appraisal.

Let us examine the following dialogue, part of a business meeting, where A is the manager of the company).

A: *“Hello, Michael! Thank you for coming. I’m sorry to say that the sales last month were sort of disappointing. Can you tell me why?”*

B: *Well, it has been a tough period, the orders have been very difficult getting out....I will show you some numbers.*

A: *Yeah, we’re thinking together on that..... just wanted to tell you about it. Some action should be taken, right?*

This is an instance of a decision-making conversation, covertly directive, an episodic structure consisting of a series of problem- solution patterns stressed put by different interpersonal markers.

Many decision- making conversations follow a problem-solution pattern. Hoey (1983) identifies a textual pattern with the following phases: situation→problem→response/solution→evaluation.

Examining the linguistic manifestation of this dialogue, we may argue that the linguistic system provides the resources for pursuing discourse goals. It deals, obviously, with a transactional goal, but the relational goals are also expressed.

At the opening phase of the encounter, the words *sorry* and *disappointing* provide a clear frame for the interaction, where the manager expresses his feelings, regarding the sales of the previous month. This is a statement based on a fact and he is entitled by his position in the company to analyze and evaluate the situation. However, in order to keep up the positive face, which is a “positive social value”, according to Goffman (1982) of his addressee, A uses a hedge, *sort of*, softening the message that is intended to be delivered to the addressee and, thus, avoiding face-threatening acts , facilitating the task for both parties and, consequently, conveying the message that what the addressee is being asked to understand is not so much an infringement on his freedom of action. Moving on, a query, under the form of a question, introduced by a modal verb follows. As we have mentioned earlier, the semantics of modality is very complex, and different types of meaning can be expressed through modality: possibility, obligation, necessity, volition, intention, prediction, inclination etc. Lyons (1977) broadly divided them into two categories: deontic modality, expressing necessity to perform acts and epistemic modality, expressing degrees of commitment to the truth of a proposition. In the dialogue above, the modal verb *can* functions as a epistemic modal, performing both transactional and relational goals. On the one hand, *can* introduces a query

that regards the feasibility of an action, most frequently used in transactional genres, but, on the other hand, has a relational orientation. The unequal relationship of the interlocutors (boss-employee), which is common in unidirectional genres, often results in greater threats to face. Therefore, this use of the modal *can* has a so called “politeness” function, which involves avoiding or mitigating threats to the face.

Further on, B justifies himself, admits, evaluates and explains the situation, appealing to the in order to express a high degree of commitment to the veracity or accuracy of things. It is both used to announce a future action and to show the commitment of the speaker, implying the idea of volition, determination and personal orientation.

B replies politely, maintaining the positive face of his interlocutor. When discourse participants can be seen to make efforts to preserve their own or others’ positive or negative face, they are clearly oriented to relational goals. It is exactly what A is doing with his reply, reinforcing the addressee’s self-esteem by invoking common ground. Other reasons might be building a positive relationship or creating a pleasant atmosphere or even a feeling of intimacy. Expressions of solidarity, as in the example above, go beyond politeness, and are indicative of an affective dimension of relational goals. Further on, he adds an instance of vague language, which contributes to negative politeness, which, according to Brown and Levinson (1978) has the function of minimizing the imposition caused by a face-threatening act. Thus, the speaker is attending to the relational aspect of the interaction, even in explicitly framing their task goals. It is also true that it also initiates a new phase of the conversation which constitutes an imposition on the addressee’s freedom of action: ” *Some action should be taken, right?* ”

Moving on, another another interpersonal marker that usually occurs in decision-making and discussing genre is the idiom or metaphor, whose first role to play is that of evaluation. As discussed earlier, decision-making always focusses on a problem which needs to be solved and usually follows a problem-solution pattern (Hoey, 1994): the problem phase (*a bit of pain, a real headache, rough day, goin' crazy, hangin' over our heads, being in the red* etc), the response/solution phase (*come up, cook up, sit down and talk, wrack our brains, figure out* etc) and the evaluating phase (*that was close, dead easy, makes sense, it never hurts, works for me, pay for the course* etc).

The fact that these idioms and metaphors are frequently used in different conversations to discuss solutions to different problems is an indication that they have become pragmatically specialized as signaling markers..

For instance, in the following example:

A: Can I have a word with you?

B: You can have a word but I am sure it will not do any good!, the idiom is quite a clear signal that the speaker ,even if, at first, he reluctantly agrees to have a word, evaluates this negatively as surely unlikely to lead to a solution.

So, idioms like *have a word, let's sit and talk*, act, at the discourse level, as signaling devices , because they draw the attention to themselves and thus foreground key elements and phases of the discourse; but they also function interpersonally . Talking about problems and their solution is a highly evaluative business, thus, the idioms used in problem-solution patterns also perform an evaluative function, being markers of subjective stance and are used by the participants in these genres to make evaluations and express judgments and opinions. But, as Powell (1992) explains and proves, idioms function more often as negative evaluation. Moon (1998) found that idioms were used for negative evaluations twice as frequently as for positive ones. She suggests this

is because idioms allow speakers to express themselves more indirectly than with literal expressions, and that they are, consequently, useful politeness and mitigating devices in performing negative evaluation.

Let's take this example, where two colleagues talk about their boss:

A: I heard that the CFO has resigned!

B: That's a blow! But he has been in the red for some time now!

A: Yeah, such is life!

The first idiom is used in the dialogue to evaluate the piece of breaking news. The speaker sustains his first remark using another idiom, explanatory on the one hand, but also mitigating the impact of the piece of news. By using this idiom instead of a literal expression, B is being polite in performing a negative evaluation. By his reply, A creates a bond of solidarity between the speakers.

3. Conclusions

We might argue that institutional talk blends almost always with relational talk. An overview of a range of linguistic approaches which deal with interpersonal aspects of language has been provided in our attempt to examine the participants' transactional and relational goals. We have identified a number of functions which interpersonal devices can perform, focusing on one stance in the institutional environment (manager- employee), among which the most interesting were the expression of commitment/detachment, judgments, opinions etc. A wide range of linguistic devices can play the role of "interpersonal markers", of which we have analyzed the modals, the hedges, vague language, intensifiers, evaluative language.

In the analysis of the interpersonal markers, we tried to show that they play an important role in workplace discourse, illustrating that in decision-making and discussing genres or unidirectional genres, linguistic devices like

deontic modals, vague language, hedges were most frequently used. Even if they primarily have a transactional goal, all these interpersonal markers also play an important role in terms of speakers' relational goals: being vague and using hedges allow speakers to mitigate or minimize the unequal discursive relationship in these genres. These devices perform, therefore, a face-saving politeness function and keeping up the Gricean cooperative principle.

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THE VALUE OF DATA FROM AN ARTIFICIAL INTELLIGENCE PERSPECTIVE

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Abstract

Go is arguably the most complex board game in existence. Its goal is simple, to surround more territory on the board than your opponent. This game has been played by humans for the past 2,500 years and is thought to be the oldest board game still being played today.

In 2016, Google DeepMind's AlphaGo beat 18-time world champion Lee Sedol in four out of five games. Now, normally a computer beating a human at a game like chess or checkers, wouldn't be that impressive, but Go is different. Go cannot be solved by brute force, Go cannot be predicted, there are over 10^{170} moves possible in Go. To put that into perspective, there are only 10^{80} atoms in the observable universe. AlphaGo was trained using data from real human Go games. It ran through millions of games and learned the techniques used and even made up new ones that no one had ever seen and this is very impressive alone.

However, what many people don't know is that only a year after AlphaGo's victory over Lee Sedol, a brand-new AI called AlphaGo Zero, beat the original AlphaGo, not in four out of five games, but beat it 100 to 0, all games in a row.

The most impressive part is that it learned how to play with zero human interaction. There was no data that needed to be input and this technique is more powerful than any previous version. It isn't restricted to human knowledge as no data was given. No historical figures were given and with just the bare-bones rules AlphaGo Zero surpassed the previous AlphaGo in only 40 days of learning.

In only 40 days, it surpassed over 2,500 years of strategy and knowledge and it only played against itself. Now, is regarded as the best Go player in the world, even though it isn't human (Silver D., Hassabis D., 2017).

This article will analyses several studies and researches on Artificial Intelligence (AI) and its other subsets, from a perspective of Data Input, focusing on a synthesis of several framework attributes, necessary to sustain trust.

Keywords: Artificial Intelligence (AI), Artificial Narrow Intelligence (ANI), Artificial General Intelligence (AGI), Artificial Super Intelligence (ASI), Machine Learning (ML), Deep Learning (DL), Data Science, Data Capital.

Introduction

We're overwhelmed with information, articles and opinions on AI. Experts and non-experts alike, are attempting to envision a future driven by the rise of this exponential technology. Because of the constant flow of information on AI, it's becoming increasingly difficult to pinpoint what exactly AI is. Few

of us are able to actually define Artificial Intelligence. Many of us make the mistake of using it synonymously with other buzzwords, like “robots”.

As we know, the world is changing at an alarming pace, so thinking critically about these changes is crucial, if we want to thrive in the future. To adapt in a world driven by change, understand the implications of AI on society, and clarify where we stand today, we need to first distinguish between the various types of AI.

The definition of AI as per the Cambridge Dictionary is the use of computer programs that have some of the qualities of the human mind, such as the ability to understand language, recognize pictures, and learn from experience (Cambridge Dictionary,2019).

AI is not a single technology, but a diverse set of methods and tools continuously evolving in tandem with advances in Data Science, Chip Design, Cloud Services and End-User Adoption. The most common examples of AI methods and tools include Natural Language Processing (NLP), Machine Learning (ML), Deep Learning (DL), Computer Vision, Conversational Intelligence and Neural Networks (Ernst & Young, 2018).

You can think of Deep Learning (DL), Machine Learning (ML) and Artificial Intelligence (AI) as a set of Russian dolls nested within each other, beginning with the smallest and working out. DL is a subset of ML, and ML is a subset of AI, which is an umbrella term for any computer program that does something smart. In other words, all ML is AI, but not all AI is ML, and so forth (Nicholson C., 2019).

Artificial Narrow Intelligence (ANI)

The “broad” definition of AI is vague and can cause a misrepresentation of the type of AI that we interact with today.

Artificial Narrow Intelligence (ANI) also known as “Weak” AI is the AI that exists in our world today. Narrow AI is programmed to perform a single task - whether it’s checking the weather, being able to play chess, or analyzing raw data to write journalistic reports.

ANI systems can attend to a task in real-time, but they pull information from a specific data-set. As a result, these systems don’t perform outside of the single task that they are designed to perform.

Every sort of machine intelligence that surrounds us today is Narrow AI. Google Assistant, Google Translate, Microsoft’s Cortana, Siri and other natural language processing tools are examples of Narrow AI. Some might assume that these tools aren’t “weak” because of their ability to interact with us and process human language, but the reason that we call it “Weak” AI is because these machines are nowhere close to having human-like intelligence.

ANI systems are able to process data and complete tasks at a significantly quicker pace than any human being, which has enabled us to improve our overall productivity, efficiency, and quality of life. ANI systems like IBM’s Watson, for example, is able to harness the power of AI to assist doctors to make data-driven decisions, making healthcare better, quicker, and safer (Jajal T.D., 2018).

Artificial General Intelligence (AGI)

Artificial General intelligence or “Strong” AI refers to machines that exhibit human intelligence. In other words, AGI can successfully perform any intellectual task that a human being can.

AGI is expected to be able to reason, solve problems, make judgements under uncertainty, plan, learn, integrate prior knowledge in decision-making, and be innovative, imaginative and creative.

But for machines to achieve true human-like intelligence, they will need to be capable of experiencing consciousness.

Artificial Super Intelligence (ASI)

Oxford philosopher Nick Bostrom defines Superintelligence as any intellect that greatly exceeds the cognitive performance of humans in virtually all domains of interest (Bostrom N., Superintelligence, 2015).

Artificial Super Intelligence (ASI) will surpass human intelligence in all aspects - from creativity, to general wisdom and problem-solving. Machines will be capable of exhibiting intelligence that we haven't seen in the brightest amongst us. This is the type of AI that many people are worried about, and the type of AI that people like Elon Musk think will lead to the extinction of the human race.

Data as an Asset

Over the past decade, almost all aspects of how we work and how we live – from retail to manufacturing to healthcare – have become increasingly digitized. The internet and mobile technologies drove the first wave of digital, known as the Internet of People. However, analysis carried out by PwC's AI specialists anticipates that the data generated from the Internet of Things (IoT) will outstrip the data generated by the Internet of People many times over. This increased data is already resulting in standardization, which naturally leads to automation, and the personalization of products and services, which is setting off the next wave of digital. AI will exploit the digital data from people and things to automate and assist in what we do today, as well as find new ways of doing things that we've not imagined before (Dr. Rao A.S., Verweij G., 2017).

7 of the 10 most valuable public companies in the world are using Deep Learning and AI at the heart of their operations. Most of them are in the process of reimagining every aspect of their operations, their business, their products,

their services to deepen customer relationships, to grow new capabilities, or design better products (Dell M., 2018).

And nothing can help make a product or a service better, than data. That allows a company to attract more customers, more users, and better outcomes; Of course, that results in more data, and the cycle just repeats. Now companies are starting to use AI, ML, IoT, Neural Networks, Quantum Computing to crunch all that data more effectively.

That's going to mean just another step function change, in how all this works. Exponentially more data, at exponentially faster speeds, so the cycle just keeps getting faster, and the faster we do it, the more progress we all make.

So bottom line, if AI is our rocket ship, data is the fuel for this rocket. The more data we have, the more accurate AI, better learning, inference and better outcomes.

When we get this right, it turns into what we call, Data Capital, and it becomes one of the most valuable assets. In fact, all Multi-National Corporations (MNCs) have numerous buildings, hire a bunch of people and sit on a lot of capital, but now they own and have access to Data. That's like an incredibly valuable asset inside each company, even more valuable than some of their applications.

Biased Data

But not all data is good data. Data can be messy, it can be duplicated, it can be incomplete, it requires data engineering, so we need to simplify the acquisition of data, the management, the access and the protection of data.

As more corporations and governments embrace the use of AI, there's the potential for us to reach new efficiency frontiers, for us to see new markets and to create new products, but there is also the ability for us to exacerbate inequality and further bias.

Let's take a look at an example of a theoretical hiring algorithm, used by a company to identify the most promising managers employees.

If the existing management team is homogeneous and we train it to identify more people like the existing management team, the hiring and promotion expectations for this particular case is that you're only going to get more of the same caliber. Now it's tempting here to say that we've built this biased algorithm and that's why your hiring practices continue to be biased, but that's not the case, the case is you trained an algorithm unbiased data and therefore you get biased results.

The design of any AI systems starts with the choice of training data, which is the first place where unfairness can arise. Training data should sufficiently represent the world in which we live, or at least the part of the world where the AI system will operate. Consider an AI system that enables facial recognition or emotion detection. If it is trained solely on images of adult faces, it may not accurately identify the features or expressions of children due to differences in facial structure.

But ensuring the “representativeness” of data is not enough. Racism and sexism can also creep into societal data. Training an AI system on such data may inadvertently lead to results that perpetuate these harmful biases. One example might be an AI system designed to help employers screen job applicants. When trained on data from public employment records, this system might “learn” that most software developers are male. As a result, it may favor men over women when selecting candidates for software developer positions, even though the company deploying the system is seeking to promote diversity through its hiring practices (Microsoft, 2018).

Data Driven Architecture

AI & Data is emerging as one of the most potentially disruptive themes in the digital world. As the world's data grows exponentially, AI capabilities are tracking close behind, the far-reaching implications of which are becoming clearer every day.

Big Data is AI's fuel, it is both what trains AI to become increasingly powerful and what AI systems are ultimately applied to in order to generate real-world insights. The more data AI systems can tap, the greater their intelligence and disruptive potential (Jacobs J., 2018).

While AI as a concept has been around for more than 50 years, a shortage of structured data for much of that span and computational limits stunted AI's growth. For example, good speech-recognition technology requires about 150,000 hours (i.e., 10 years) of audio data; Facial recognition applications require roughly 15 million images (Watermark, 2018).

Only until recently, these amounts of image and audio data, was readily available. In fact, 90% of the world's data has been generated since 2015 (Watermark, 2018). That year, the digital universe, the reservoir of data created and copied, totaled less than 10 zettabytes - that would be 10, followed by 21 zeros. By 2020, it is expected to grow more than four times to 44 zettabytes. Just five years after that, it could reach 180 zettabytes (Forbes, 2017).

Much of this growth can be attributed to the increased adoption of the Internet of Things and advancements in Deep Learning. With more connected devices recording videos, measuring heart rates, or tracking deliveries, the world's information is becoming increasingly digitized. Combining this data creation with advancements in Deep Learning for image and speech recognition, more and more information is not just saved and stored now, it is structured and analyzed by AI systems.

Data Science for AI Impact

AI is set to be the key source of transformation, disruption and competitive advantage in most business sectors:

Healthcare

Areas with the biggest AI potential:

- Supporting diagnosis in areas such as detecting small variations from the baseline in patients' health data or comparison with similar patients.
- Early identification of potential pandemics and tracking incidence of the disease to help prevent and contain its spread.
- Imaging diagnostics (radiology, pathology).

Barriers to overcome

It would be necessary to address concerns over the privacy and protection of sensitive health data. The complexity of human biology and the need for further technological development also mean that some of the more advanced applications may take time to reach their potential and gain acceptance from patients, healthcare providers and regulators.

High potential use case: Data-based diagnostic support

AI-powered diagnostics use the patient's unique history as a baseline against which small deviations flag a possible health condition in need of further investigation and treatment. AI is initially likely to be adopted as an aid, rather than replacement, for human physicians. It will augment physicians' diagnoses, but in the process also provide valuable insights for the AI to learn continuously and improve. This continuous interaction between human physicians and the AI-powered diagnostics will enhance the accuracy of the systems and, over time, provide enough confidence for humans to delegate the task entirely to the AI system to operate autonomously (Dr. Rao A.S., Verweij G., 2017).

Financial Services

Areas with the biggest AI potential:

- Personalized financial planning.
- Fraud detection and anti-money laundering.
- Process automation – not just back office functions, but

customer facing operations as well.

Barriers to overcome

Consumer trust and regulatory acceptance.

High potential use case: Personalized financial planning

While human financial advice is costly and time-consuming, AI developments such as robo-advice have made it possible to develop customized investment solutions for mass market consumers in ways that would, until recently, only have been available to high net worth clients. Finances are managed dynamically to match goals (e.g. saving for a mortgage) and optimize client's available funds, as asset managers become augmented and, in some cases, replaced by AI. The technology and data is in place, though customer acceptance would still need to increase to realize the full potential (Dr. Rao A.S., Verweij G., 2017).

Retail

Areas with the biggest AI potential:

- Personalized design and production.
- Anticipating customer demand – for example, retailers are beginning to use Deep Learning to predict customers' orders in advance.
- Inventory and delivery management.

Barriers to overcome

Adapting design and production to this more agile and tailored approach. Businesses also need to strengthen trust over data usage and protection.

High potential use case: Personalized design and production

Instead of being produced uniformly, apparels and consumables can be tailored on demand. If we look at fashion and clothing as an example, we could eventually move to fully interactive and customized design and supply in which AI created mock-ups of garments are sold online, made in small batches using automated production, and subsequent changes are made to design based on user feedback (Dr. Rao A.S., Verweij G., 2017).

Technology, Communications and Entertainment

Areas with the biggest AI potential

- Media archiving and search – bringing together diffuse content for recommendation.
- Customized content creation (marketing, film, music, etc.).
- Personalized marketing and advertising.

Barriers to overcome

Cutting through the noise when there is so much data, much of it unstructured.

High potential use case: Media Archiving and Search

We already have personalized content recommendation within the entertainment sector. Yet there is now so much existing and newly generated (e.g. online video) content that it can be difficult to tag, recommend and monetize. AI offers more efficient options for classification and archiving of this huge vault of assets, paving the way for more precise targeting and increased revenue generation (Dr. Rao A.S., Verweij G., 2017).

Energy

Areas with the biggest AI potential

- Smart metering – real-time information on energy usage, helping to reduce bills.

- More efficient grid operation and storage.
- Predictive infrastructure maintenance.

Barriers to overcome

Technological development and high investment requirements in some of the more advanced areas.

High potential use case: Smart meters

Smart meters help customers tailor their energy consumption and reduce costs. Greater usage would also open up a massive source of data, which could pave the way for more customized tariffs and more efficient supply (Dr. Rao A.S., Verweij G., 2017).

Transport and Logistics

Areas with the biggest AI potential

- Autonomous trucking and delivery.
- Traffic control and reduced congestion.
- Enhanced security.

Barriers to overcome

Technology for autonomous fleets is still in development and testing.

High potential use case: Traffic Control and Reduced Congestion

Autonomous trucking reduces costs by allowing for increased asset utilization as 24/7 runtimes are possible. Moreover, the whole business model of Transport & Logistics (T&L) might be disrupted by new market entrants such as truck manufacturers offering T&L and large online retailers vertically integrating their T&L (Dr. Rao A.S., Verweij G., 2017).

Economic Potential of AI

The majority of studies emphasize that AI will have a significant economic impact. Research launched by consulting company Accenture covering 12 developed economies, which together generate more than 0.5 % of

the world's economic output, forecasts that by 2035, AI could double annual global economic growth rates. AI will drive this growth in three important ways. First, it will lead to a strong increase in labor productivity (by up to 40 %) due to innovative technologies enabling more efficient workforce-related time management. Secondly, AI will create a new virtual workforce – described as 'intelligent automation' in the report – capable of solving problems and self-learning. Third, the economy will also benefit from the diffusion of innovation, which will affect different sectors and create new revenue streams (EPRS, 2019).

In the near-term, the biggest economic potential uplift from AI is likely to come from improved productivity. This includes automation of routine tasks, augmenting employees' capabilities and freeing them up, to focus on more stimulating and higher value-adding work. Capital-intensive sectors such as manufacturing and transport are likely to see the largest productivity gains from AI, given that many of their operational processes are highly susceptible to automation.

AI technologies differ significantly on the opportunities and risks they create, and therefore it's important that organizations consider what type of AI is appropriate for their particular use case. Before starting an AI project, organizations should ensure that the following four conditions have been considered and met to the degree required for their specific use case:

Ethics - The AI system needs to comply with ethical and social norms, including corporate values. This includes the human behavior in designing, developing and operating AI, as well as the behavior of AI as a virtual agent. This condition, more than any other, introduces considerations that have historically not been mainstream for traditional technology, including: moral behavior, respect, fairness, bias and transparency.

Social Responsibility - The potential societal impact of the AI system should be carefully considered, including its impact on the financial, physical and mental well-being of humans and our natural environment. For example, potential impacts might include workforce disruption, skills retraining, discrimination and environmental effects.

Accountability and Explainability - The AI system should have a clear line of accountability to an individual; Also, the AI operator should be able to explain the AI system's decision framework and how it works. This is about demonstrating a clear grasp of how AI uses and interprets data, how it makes decisions, how it evolves as it learns and the consistency of its decisions across sub-groups.

Reliability - The AI system should be reliable and perform as intended, this involves testing the functionality and decision-framework of the AI system to detect unintended outcomes, system degradation or operational shifts - not just during the initial training or modelling but also throughout its ongoing operation.

Trusted AI framework emphasizes four attributes necessary to sustain trust:

- **Bias:** Inherent biases arising from data, the development team composition and training methods are identified, and addressed through the AI design. The AI system is designed with consideration for the need of all impacted and to promote a positive societal impact.
- **Transparency:** When interacting with an AI algorithm, an end user is given appropriate notification and an opportunity to select their level of interaction. User consent is obtained, as required for data captured and used.

- **Resiliency:** The data used by the AI system components and the algorithm itself is secured from unauthorized access, corruption and adversarial attack.

- **Governance:** Track emergent issues across social, regulatory, reputational and ethical domains to inform processes that govern data sourcing and management, the integrity of a system, its uses, architecture and embedded components, model training, and monitoring.

A.I. Responsibility - Societal Patterns and Implications

The current debate surrounding the ethical ramifications of using AI and its potential impact on society, isn't ending anytime soon. In the absence of ethical consensus on so many aspects of cognitive technologies, individual companies on AI journeys should factor ethical considerations – as well as their organization's values – into the development of their own AI solutions. Though a few organizations operating at the vanguard of cognitive exploration are using machines to write code, many still write it, by and with, large numbers of humans.

As such, all their biases, assumptions, and perceptions may find their way into the algorithms being developed (Deloitte, 2019).

Let's assume that we're able to give a super intelligent AI orders and it follows those orders; it may just take the quickest and easiest route to solve them. Just because we make a super intelligent AI, that doesn't mean that it's going to be wise.

There's a difference between intelligence and wisdom; Intelligence is more about making mistakes and acquiring knowledge and being able to solve problems through that. Wisdom, on the other hand, is about applying the correct knowledge in the most efficient way. Wisdom reflects on being able to see beyond the intelligence gained and being able to apply that to other things,

hopefully, in a productive way. If we give AI an order to solve world hunger, the easiest way to solve world hunger is just to kill all life on the planet and then nothing would ever be hungry again.

But even more importantly, AI has the potential to help society overcome some of its most daunting challenges. Think of the most complex and pressing issues that humanity faces: from reducing poverty and improving education, to delivering healthcare and eradicating diseases, addressing sustainability challenges such as growing enough food to feed our fast-growing global population through to advancing inclusion in our society. Then imagine what it would mean in lives saved, suffering alleviated and human potential unleashed if we could harness AI to help us find solutions to these challenges (Microsoft, 2018).

Job Displacements & New Opportunities

Clearly, intelligent machines will increasingly be able to do our jobs and meet our material needs, disrupting industries and displacing workers in the process.

In a world where AI looks like it's chomping it, bit by bit, to automate all of our jobs and take away everything that makes us human, how do we remain relevant in the AI economies workforce?

The adoption of 'no-human-in-the-loop' technologies will mean that some posts will inevitably become redundant, but others will be created by the shifts in productivity and consumer demand emanating from AI, and through the value chain of AI itself. In addition to new types of workers who will focus on thinking creatively about how AI can be developed and applied, a new set of personnel will be required to build, maintain, operate, and regulate these emerging technologies.

For example, we will need the equivalent of air traffic controllers to control the autonomous vehicles on the road. Same day delivery and robotic packaging and warehousing are also resulting in more jobs for robots and for humans. All of this will facilitate the creation of new jobs that would not have existed in a world without AI (Dr. Rao A.S., Verweij G., 2017).

Among the most prized IT skills today, are those in the areas of Data Analysis, Data Modeling and Applications Development. As AI adoption grows, companies will increasingly value expertise in Data Science, Algorithm Development and AI System Design – with special emphasis on the human-centered design skills required to develop personalized user experiences.

Retraining and acclimating legacy talent to the world of AI may present its own challenges. It's not about just learning a new skill – it requires adapting to a new culture as AI-fueled organizations work in unorthodox ways (Mittal N., Kuber D., 2019).

As we move into the AI-fueled model, workers will have to adapt to a more advanced end state in which humans and machines interact and collaborate in ways that, until recently, existed only in the realm of Science-Fiction.

Conclusion

Amazon, Google, Apple and Facebook all used very different business strategies to gain their current market dominance and global influence, but their common success is arguably their foresight in understanding the value of data and positioning themselves early. They worked from the inside out, placing continuous emphasis on capability building, alongside developing, testing and deploying the top technologies internally. They have opted for a freeware model for most of their services, for which we all pay in return with all our data. The value of our data is hard to be monetize within a personal business

model, but we hope that it's used in such a way to fuel cognitive technologies to deliver trust and future advantages for our society.

Creating trust in AI will require both technical and cultural solutions. To be accepted by users, AI must be understandable, meaning its decision framework can be explained and validated. It must also perform as expected and be incorruptible and secure (Ernst & Young, 2018).

Although there is a growing consensus on the need for AI to be ethical and trustworthy, the development of AI functionality is outpacing developers' ability to ensure that it is transparent, unbiased, secure, accurate and auditable. There is a need for organizations to develop an AI governance model that embeds ethical design principles into AI projects and overlays existing technology governance structures.

So, we've seen some examples where AI can revolutionize the way the world works and how it can save human lives. We have endless amounts of data to compute and power the most creative minds and with an AI presence it sounds like an absolutely glorious future, but is it?

With every promise of a breakthrough technology also comes the looming threat of widespread unemployment and job loss. In the past you could hedge against this, you could go to school, get a master's degree, PhD, you could also specialize by getting skills learn a trade, get a certification, but this time it's bit different.

Algorithms and their computers can process thousands of images and hours millions of rows, of text, and minutes, and hundreds of millions of lines of data in seconds, so in a world already out read, out processed, out memorized and out analyzed by computers and their algorithms, and their chips, how do we differentiate ourselves from our silicon counterparts?

This lies in some uniquely human attributes like curiosity, communication and empathy.

With all of the advances in ML, the truth remains that we are still nowhere near creating AI machines that feel any emotions at all. Can you imagine the elation that comes from beating a world champion at the game you've devoted your whole life to mastering? AlphaGo did just that, but it took no pleasure in its success, felt no happiness from winning, and had no desire to hug a loved one after its victory (Lee K-F.,2018).

Innovation and invention are notoriously inefficient and as we look to our role in the future, in an AI economy, humans will definitely be required to define new problems and we need to partner with AI to find the optimal outcomes.

As we have the historical data and we are constantly creating and updating it, we should focus on harnessing the power of AI and all its subsets to help people. On this note, the value of data that we own is priceless, and the main idea isn't to replace people with machines, but to supplement human capabilities with the unmatched ability of AI to analyze these huge amounts of data and find patterns that would otherwise be impossible to detect.

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HEALTH JOURNALISM - HEALTH COMMUNICATION STRATEGY

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Abstract

Health is an important topic for the media. Every press consumer is concerned about his health and those close to him, and more than 60 million people work in the healthcare industry, which is a business worth more than \$ 5 billion a year. Health communication is extremely important for both physicians and patients. In this paper we talk about how we communicate effectively in health and what is the role of the health journalist.

Keywords: journalist, health, communication, strategy

Introduction

Health communication can take many forms, both written and verbal, traditional and new media outlets. While you might be excited to get started with your new program, you must first develop a sound strategic plan. All strategic communication planning involves some variation on these steps.

Knowledge dissemination among healthcare stakeholders has been greatly facilitated thanks to the remarkable progress of information and communication technology.

Health Communication is the study and use of communication strategies to inform and influence decisions and actions to improve health.

The health communication and social marketing practices at CDC draw on the work of scholars and practitioners in a wide range of sciences and disciplines. Having a science-based strategic communication process helps us address public health challenges. The process includes using multiple behavioral and social learning theories and models, then identifying steps to influence audience attitudes and behavior.

Health communication is necessary but not enough to generate the impacts on associated societal and political elements which impact every aspect of human life and well-being [6,7]. The challenges encountered by healthcare institutions are multifaceted and extraordinarily complicated which necessitates an integrated public health by integrating cross-disciplinary expertise, coordination, and policymaking. To this end, national governments have to focus on developing policy capacity by incorporating health journalism and stakeholder communications across various sectors of health research.

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Health communications professionals include:

Health communications in the public health sector encompasses marketing, public relations, advertising, and journalism, so the professionals that work in this capacity include journalists, writers, editors, communications directors, and public health information officers, among others.

Their work includes being aware of new public policies, changes to public health efforts, and any other changes that affect a population's health status. They must then decide which information is shared with the public and when; how the information is to be disseminated; and how to relay the news to the proper audience.

The major responsibilities of these health communications professionals include:

- Analyzing public policy at its highest level through constant awareness of policy changes and trends
- Understanding when a specific segment of the population is affected by a particular public health policy and making appropriate decisions about how to best inform and approach the intended audience
- Designing printed materials that educate populations about health issues
- Issuing press releases about public health emergencies or about issues in public health
- Analyzing current marketing and advertising programs and initiatives and determining how communication efforts can be modified to produce better results
- Measuring the overall outcome of communications efforts

Health communication includes some essential aspects in the medical system: doctor-patient communication, communication between professionals, communication with the outside, which is often done through mass media and online communication that is gaining more ground lately and health education. and health promotion.

Communication, the key to trusting the doctor

Declarative, often the authorities, the representatives of the professional associations and even the doctors support the doctor-patient communication as being an essential element of the health system. Words have great power in doctor-patient communication, to increase adherence to treatment, reduce mistakes and even save lives. Communication is inextricably linked to the quality of the medical act and the safety of patients. Basically, unfortunately, most of the time, there is not enough time for communication or there is no emphasis on communicating with the patient.

Countless studies from Australia to the US, from the UK to Brazil show the link between communication and adherence to treatment. A fact so simple and so logical: the patient must understand what his treatment entails, how to proceed in detail and, especially, what consequences there are if he does not take his treatment. Once the patient has understood exactly what to do, it appears in his mind that his doctor is a good one. From here until the appearance of his confidence in the doctor is one step.

At the opposite end, a patient who comes home with a "handful" of pills, which he does not know how to take, is a patient at risk of either not taking the right treatment or giving up because it is too complicated for him. And often the patients, especially the chronic ones, are old, with a low level of education and find it difficult to deal with the complexities of a complicated treatment scheme.

Of course, when explaining these issues, the doctor should be supported by the assistant, who will explain in detail how to take the treatment or even the psychologist, who will support the patient and his family in more difficult situations. In fact, in a few cases this is the case.

Doctors and patients an alliance for health

In this regard, I will play a model of medical communication marketing project.

Doctors and patients an alliance for health, is a topic I think about for the doctors' union medical Promedica.

Studies conducted over the past three decades show that the clinician's own ability to explain,

listening and empathizing can have a profound effect on the biological and functional results of health, as well as the satisfaction of the patients but also of the attending physician caring experience.

Moreover, the communication between the members of the healthcare team influences the quality work relationships, professional satisfaction, avoidance of malpractice and also has a profound impact on patient safety.

Clinicians and other members of the healthcare team are highly trained great interactions with patients and their caregivers, probably of the order of thousands over the course one year career, depending on the specialization. The medical faculties in Romania did not grant, over time, too much attention is paid to the training of physicians regarding the physician relationship. patient, training in the field of communication being almost non-existent.

Lack of training of health personnel regarding communication, but also poor education about the health of the Romanians, the material conditions offered by the state hospitals, the lack of information correct and coherent about

the realities of a system often labeled as near collapse, not determined to design a pilot project in the counties in the south of the country, to have as an aim to improve the relationship between doctors and patients.

For this reason, it is designed to address both physicians and patients alike, so that it spreads collaboration of physicians to divide physicians' unions with the medical care needed for care affirmative this initiative.

The healthcare system will be able to help, beyond the limited financial resources (even at the limit the decency and dignity of the medical professions), by appealing to human resources, the attention being focused this time not on "technological" competences, but on communication optimal between the doctor (the therapeutic team) and the patient.

The project aims to bring together training courses and then in groups of work, doctors and representatives of patient associations, so that at the end of the program he can provide a model for achieving a proper therapeutic communication relationship.

General objective and specific objectives

Increased level of communication of physicians as a result of acquiring and practicing skills necessary in establishing a good therapeutic relationship and an optimal collaboration relationship within the framework to the medical team, as a strategy for resolving disputes in the health system.

The most skilled doctor, the most perfect technician, the most knowledgeable practitioner will not make one quality medical act in the absence of this non-medical ingredient - communication. Even in the era

Robotics and speed Practical medicine remains an art of communication. A communication generated by suffering and which gives rise to a special form of positive complicity between the patient and the doctor.

Malpractice cases are increasingly common. Hundreds of doctors are sent annually to the front judges, for mischief. Over 90% of those who file complaints complain, in fact, the lack of communication between doctors and patients, as well as caregivers.

Therefore, effective doctor-patient communication will be able to greatly influence:

1. The personal and professional satisfaction of the doctor;
2. Avoidance of conflicts and cases of malpractice;
3. The degree of patient satisfaction regarding the treatment and the way of care
4. Increased adherence to treatment;
5. Reducing the costs of care.

SPECIFIC OBJECTIVES of the project are:

- Information on the importance of doctor-patient communication, doctor-management hospital, doctor - medical team;
- Development of communication skills through proposed training courses project participants (physicians and patient representatives);
- Educating the population on important aspects of health and disease, the description of the states and the expression of the emotions but especially of the expectations on them of the medical act;
- Reiterating the rights and obligations of the doctor and the patient from the perspective of the doctor-patient relationship, seen as a contractual, mutual relationship also accepted the method of communication within this report;
- Supporting a NEW LAW OF MALPRAXIS in the interests of both doctors and al patients, by formulating clear and coherent proposals that tend to

improve existing legal provisions; models of doctor-patient interaction will be proposed in the conflict situation, will be described intervention and resolution procedures based on friendly communication and accurate information on the medical act and competences specific to the doctor.

The intervention program

- communication training modules - modular communication course supported by experts College of Physicians; dispute resolution training supported by experts in solving disputes and psychologists;

- Information campaign about the importance of communication and the rules of effective communication in within the health system - meetings, debates, lectures, articles, posts in the online environmentline. They will be attracted to modular programs of educating the resident doctors, but also doctors specialists who will support small groups and communities, including patient associations with corneal diseases, regular meetings through which information about access will be disseminated medical services by population and health education (rural focus);

- In the work shops carried out in the project, the necessary information will be collected building some models of doctor-patient interaction (eg: LEARN model – guide practice of algorithmizing the doctor-patient relationship)

Expected results

- Increasing the level of communication and strengthening the doctor-patient relationship;

- Decreasing the number of cases of malpractice, reducing the number of disputes in which they are employ the two main actors: doctor and patient (+ owners);
- Creating a communication guide to be proposed to patient associations, associations professionals of doctors, managers of public and private health institutions;
- Preparation of a set of proposals aimed at improving the national regulations regarding medical malpractice;
- Video materials - useful in promoting optimal behavior in relation to health situations and disease.

Concluding remarks

Despite having made great leaps in science and technological terms, global healthcare industry of today is faced with host of policy infrastructure and management related conundrums. The persistent challenges in healthcare knowledge management stems from the oversight of the complexities system which necessitates contextualization of the underlying factors in a wider national development agenda. Healthcare is a continuum of structures and principles enshrined in a normative and operative framework aiming to interact in harmony, and attainment of which hinges on the mutual adaptation with other areas of the knowledge economy.

Mutual collaboration for wealth and knowledge creation and management within the healthcare industry can be greatly facilitated by the active involvement of health journalism which is still a largely unexplored domain in the context of developing countries. In addition, health journalism has a lot to contribute in bridging the gap between global north and south in

terms of cooperation in healthcare research and exchange of information and expertise which are fundamental to the advancement of knowledge economy.

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