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NEGOTIATION - THE KEY TEST OF DIPLOMATIC COMMUNICATION

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Abstract : *The content and the nature of diplomatic negotiations represent an extremely important topic, with a wide range of approaches, on the one hand this being a branch of international studies, on the other hand being a branch of diplomatic communication, and by this, a part of social, economic and political life. Starting from these fundamental elements that can form the definition of the notion in question - diplomatic communication - as a process aiming to send out a message and to back the public image of a person or an institution, by direct reporting and timely adaptation to the nature of diplomatic activities.*

Keywords: *dilomacy; negociation ; communication*

For a better understanding of the nature of negotiation in this complex set of determining factors, one must begin with the broad definition of negotiation, which is widely agreed upon in the literature, and according to which negotiation is a form of communication involving a communicative, dynamic, adjustment process which, in case of a conflict of interest arising between two or more parties pursuing their own goals and nuancing their views, may be the process of reaching a mutually satisfactory agreement.

In his book "*The propaganda Menace*," H.L. Childe analyzes negotiations according to the following main coordinates:

- a) the origin/the source of the message;
- b) the goal or the goals, meaning the interests involved;
- c) the methods used;
- d) the content of the message;
- e) the results of the impact.

In his turn, Christophe Dupont considers that there are five elements that can and should be taken into account when one talks about negotiation in general and that one must always pay heed to when tackling the issue of diplomatic negotiation. These elements are: 1. the object of negotiations; 2. the context of negotiations; 3. the stakes ("les enjeux") of negotiations; 4. the

asymmetric proportion of power, also called the balance of power, during negotiations; 5. the negotiators themselves. According to the author, these five elements are gathered under the acronym O.C.E.A.N.

In order to define negotiations as "the key test" of diplomatic communication, we should start from the experience, arguments and dates imposed by reality itself. We see thus that, in diplomatic practice, the stakeholders, the subjects participating in negotiations in international relations express themselves, support their own arguments against each other's, collaborate and become engaged in debates, yet they actually seek solutions, they seek consensus or mitigation in case of a tense relation, each of them being true to the interests of their state or institution. In the interview given for the benefit of this paper, which is about diplomatic communication, former Minister of Foreign Affairs Sergiu Celac, said about the specificities of diplomatic dialogue and negotiation that "negotiation on a written text is the ultimate diplomacy test, be it the content of a press release, which is not special in any way, and which is public, be it a more elevate case of a Treaty, which requires a more engaged negotiation, from the legal and the political point of view, and where negotiators drive a hard bargain and debate upon the use of every comma in the text. (...) the essence of diplomatic negotiation is in fact the negotiators' ability to sense, in a rational and verifiable way, what are the interests of their interlocutors in this exchange of arguments, and the negotiators' ability to see how far they can go themselves in defending their cause, without making the other look like giving in or suffering defeat. This is the essence of the diplomatic duel, a friendly duel, which makes diplomatic communication fundamentally different from human communication in general.¹"

In order for these conditions to be met, all subjects, all stakeholders look for allies, be they long-term or circumstantial allies, they attack foes, they carefully observe their foes' moves, so that each of them may be able to anticipate and to alleviate or to counter the potential effects of the opponent's next move. Such a remark is especially valid in the stage which in diplomatic practice is called the proto-negotiation stage (which is carried out without the parties taking contact and during which communication is done by mutual observation).

After setting the fundamental rules and the general goals and stage-specific goals, all participants convey their own message, directly or through a third-party, and by this message they help create the desired image of the institution/the state they represent and whose interests they support.

¹ *Interview with Sergiu Celac*

In essence, "negotiation is a competitive process, carried out by means of peaceful talks between two or more parties who accept to collaborate in order to fulfill certain goals in the most optimal and certain manner, the goals being set as explicit solutions, agreed upon by everyone"¹.

However, diplomatic practice has proven that along with negotiations carried out based on the rules and traditions on international law, based on mutual trust and good faith, there also are *foul negotiations*. This category includes negotiations where one or more parties resort to methods and practices beyond or in contradiction to general diplomatic use and legal rules, in order to influence the outcome, to ensure a certain outcome before the negotiation process is completed. In this respect, eminent diplomat and diplomatic phenomenology researcher Mircea Malița lists the use of "imminent force, pressure, threat, fraud (bluff), with their specificities."

The distinguished Romanian diplomat supports his statement by the following argument: "The effects of this kind of negotiation (foul negotiation) are toxic for all participants, but on the long run especially for the ones who started it." To conclude: "They cannot be considered as regulation means because of ethical considerations and also because of the instability of the solutions that such negotiations give rise to²."

It goes without saying that in this case there is a focus on double speak, ambiguous, equivocal language and on every negotiator's effort to "read between the lines," to see what "the other" is saying by the words they are using. Such practices have been put in place in order for one to be able to reply to a message that would either counter the interlocutor's effort, or at least curb the negative impact of the other's message, to block the other from gaining the advantage they were hoping for.

Considering that by this paper I intend to highlight the constructive, legal and fair nature of diplomatic communication, I would not like to dwell upon this type of communication (which is actually false communication) and I would like to focus on a few key elements through which I will try to demonstrate the consistency and legitimacy of negotiations as a special, optimal, efficient and desirable form of diplomatic communication.

One bit of truth that the practice of diplomatic negotiation has confirmed and is still confirming is that the chances to obtain the desired

¹ According to Lall, Lickle and Kauffman

² Mircea Malița *Teoria și practica negocierilor* (The Theory and Practice of Negotiation), Editura Politică, 1972 (I consider that this work surpasses the ideological phase which is inherent to its date of publication, Professor Mircea Malița's ideas being still viable and topical due to the meticulous and practical analysis and to the majority of the premises and judgments illustrated in this work);

outcome and this way to confirm the efficiency of diplomatic communication through negotiation directly depend on one's awareness and observance of the basic negotiation rules.

The very definition of negotiation as a special, primary form of seeking consensus on a solution is a consequence of the fact that negotiation is carried out based on the mutual agreement to use this sole communication channel and not to resort to other means to convey one's message, such as generating distrust or, in worse cases, exercising psychological, military, economic pressure or any other kind of pressure.

This is also the reason why the use of non-conflictual language and communication is required, based on the rule of argument-and-demonstration. This is also why it is necessary for all negotiation partners to define clearly the general and/or stage-specific goals. It is natural and necessary for each negotiator to be completely free to choose the solutions and negotiation venues they want, and this is why they cannot impose on another negotiator to accept their one, non-negotiable solution.

However, a certain imbalance has been observed lately, or rather it has recently reappeared, regarding the freedom of negotiation of mega states versus small/medium-sized states. This is why I consider that the time has come to speak in less general terms of the need to ensure the observance of the freedom of decision, not only from the point of view of principles and/or theoretical approaches, but also from the point of view of diplomatic practice, for each negotiator, which also implies the full freedom to express themselves and to communicate freely their positions and decisions.

When I wrote "the full freedom to express themselves and to communicate freely their positions and decisions," I based my statement on the absolute prevalence of another fundamental principle referring to the equality between parties and mutual respect, a principle which is very well defined by Malița: "No negotiation can develop enough in a climate of one partner's superiority or in a climate of complete distrust."

Another essential rule, and by this, a basic condition of efficient diplomatic communication through negotiation, is that of mutual cooperation and advantage. Irrespective of the negotiation formula, there is a need for understanding, for a common communication and negotiation channel allowing for "mutual advantages," as they are called in the specialized diplomatic language.

A third basic rule of negotiation, therefore of diplomatic communication, applied through this channel, is "*pacta sunt servanda*," as in a contractual relation. This rule refers to the principle of consensualism, which is an agreement of their own will (or an agreement reached by

parties/negotiators in this case), of legal effect by itself, being sufficient for closing a contract (or a legal document in general) irrespective of its form in practice. In international law, this means that the obligations entailed by international conventions (or by international law documents in general), and the obligations resulting from international law principles must be fulfilled in good faith.

Another essential condition to maximize the chances for diplomatic communication through negotiation is "adjustment." This condition is thought as the expression of each negotiator's sincere wish to obey the rules of the communication process, which refer to seeking to reach and to actually reaching an agreement.

In the same line of demonstration, the first rule is the rule of keeping to the agenda that has been agreed upon previously. This rule also imposes two basic conditions:

- a) the parties should agree upon the agenda, upon the topics that are to be discussed and negotiated on;
- b) the parties should have previously agreed on the order of the topics to be negotiated.

A relevant remark, repeatedly and significantly insisted on by analysts, is that the negotiators' (the communicators') act of agreeing/*ipso facto* on an agenda and on a certain order of topics to be negotiated positively influences the course of discussions. On the other hand, ignoring these rules, fully or partially, generates uncertainty and even turns negotiations into highly risky discussions, which can only lead to negotiation failure. Of course, this category does not include the changes or exemptions requested by negotiators depending on certain unforeseen accidents along the way, which can determine or vitiate the content of the actual negotiations.

Moreover, when analyzing diplomatic negotiations as a special, distinct form of diplomatic communication, it is necessary to take into account the third-party entities that follow the process in light of their own interests. This way, agreeing on an agenda has multiple advantages, because on the one hand, if the third parties have positive interests, and if the negotiators agree on including a topic on the agenda, then this will be a sign that the parties agree that this topic should be discussed. On the other hand, if the third parties have negative interests, the agreement of parties to exclude a topic from the negotiation agenda may mitigate and curb the suspicion of third parties regarding the potential damage to their interests caused by discussing that respective topic.

The second rule of adjustment refers to the obligation of all contracting parties to fulfill partial agreements. More precisely, this is about the fact that

treaties are negotiated article by article and each party gives their consent closely depending on the other party's consent or under the condition that the other party also gives its consent of the following article. This way, partial agreements, negotiated and completed, can and must be a guarantee that everything that was built in a previous stage (a previous negotiation round or a previous day) will not be destroyed in a future stage, by reinitiating discussions on that topic. It goes without saying that any violation of the terms already agreed upon will lead to delays or even to blocking the negotiation and, implicitly, to serious disruptions in the communication process.

Concerning this second rule, I believe that mention must be made that, as compared to the first rule, for which the consensus of all parties was required, for the second rule reciprocity is no longer mandatory and essential, so that each party has the freedom to fulfill their partial commitments, even if the other party were to be at fault¹.

As any other communication process, the negotiation process is a creation process, and it is on this capacity that the third rule is based: the rule of maintaining flexibility. This rule implies four particular implementation methods: a) by expressing the respective standpoints in a broad, general manner; b) by offering the other party a set of clear alternatives; c) by expressing availability and determination to take into account any alternative proposed by negotiation partners; d) by changing one's own standpoint in response to the opponent's request.

Obviously this is a play of interests, which may change during negotiations, but this can occur only depending on the circumstances and opportunities that arise in the diplomatic communication process through negotiation (the flexibility of negotiations also being determined by the nature, characteristics and context of negotiations).

Another rule of adjustment in the process of negotiation is the rule of mutual concessions, which derives from the very nature of the parties' intention to negotiate, which implies their will or availability to make concessions. In order for the negotiations to be successful, it is recommended that concessions be mutual. In the current diplomatic language, a concession is defined as a unilateral review of one's standpoint in a negotiation process, in order to satisfy the wish of those who negotiate from other, generally opposite standpoints.

In their turn, concessions, if they are mutual concessions (those related to one or more negotiation goals) may lead to compromise, as it is called in the

¹ Ibid. p. 232

diplomatic language. Compromise is the way or the method that can lead to an agreement, through concessions made by both negotiating parties related to the essential goal that they pursue.

Adjustment rules also include the rule of good faith in negotiation, a rule which experts in the field consider as being completely different from the notion of "bona fide" in legal matters. The theory of negotiation says that good faith does not generate rights for any of the negotiating parties, and it does not exonerate any of the parties from the consequences of acting in good faith. As it is more of a rule of conduct than a rule for negotiators/communicators, it does not have its own assessment criterion for action efficiency. Despite this, there may be enough indications that one of the parties "negotiates falsely," meaning that it participates in negotiations only with the undeclared intention to stop others from reaching an agreement.

Another significant situation in this category is that of one party deliberately imposing conditions that are unacceptable to the other party, which leads to blocking negotiations or to temporary or permanent dialogue failure.

There is also the situation where one of the parties applies or prepares to apply forceful constraint during negotiations, but also outside the framework of the agreement that represents the outcome of negotiations. Obviously, this would be an example of a violation of the purpose and techniques of diplomatic negotiation, among others, or rather especially of this kind of negotiation. Furthermore, it goes without saying that whenever such things occur, the very idea of the need for and the appropriateness of negotiation, dialogue and fair and honest debate is no longer valid.

This is why the rule of good faith is and must remain a fundamental adjustment rule, so that any attempt to violate or change it may be immediately sanctioned, thus ensuring its constant observance and implementation. This can be done by determining the opponent to give up such practices, even if this requires reporting such incidents to third parties.

One last rule of adjustment is the one that Karl Deutch considered as being the need to define the validity scope of negotiations¹. According to this approach, an essential phase and a fundamental condition of adjustment is the effort that the negotiator has to make in order to detect the arguments that their opponent's speech is based on, be it a persuasive or a dissuasive speech, also detecting the kind of facts that these arguments are valid for. Actually, this

¹ *Ibid*, p. 234

rule is the basis for the possibility to formulate certain negotiation instruments or the order of negotiation topics, established in mutually acceptable ways.

From what has been presented so far, we may gather that any deviation from this set of principles will seriously, even irreversibly alter the negotiation process so that such violations can only turn negotiations into "degenerate negotiations" which I have referred to previously.

Nevertheless, I will come back to this topic starting from an observed state of affairs: even if vitiated negotiations, or rather the manipulative techniques used in such cases, are in principle disapproved of, at least publicly, they persist under various forms and with various degrees of intensity.

As the scope of the paper does not allow an extensive presentation, I will briefly talk about two ways to practice the technique of vitiated negotiations which, in my view, are directly related to diplomatic communication: bluffing and fraud.

Bluffing is defined as a degenerate type of negotiation which consists in issuing threats based on thin air made by one of the parties to the diplomatic communication/negotiation. In this case, there still is one risk, seen by many analysts of the phenomenon, that the effects of bluffing are produced only if the opponent takes measures to act against the bluffer's requests. This implies the idea that during the negotiation process, the diplomatic communication process, the threatened party should be able to correctly estimate the threatening party's capacity to act on its threat. Therefore, it is important to remember that the parties' capacity to anticipate the hidden or (formally) half-declared intentions of negotiation partners may reduce the risk of unwanted effects that could eventually compromise the negotiation.

Another branch of vitiated negotiation is fraud, which some authors compare to bluffing, considering that it also entails a threat that is not backed up by anything, whose purpose is to obtain certain advantages from the opponent. Fraud is generally a promise made without the intention or possibility of being kept, or a distorted piece of information communicated to the negotiation partner in ill faith, in order to deceive them, and they thus turn from a partner in "good faith" into an opponent that must be secretly manipulated.

In the event where such fraudulent techniques are detected, there arises a problem which is essential to diplomacy and implicitly to the accuracy and fairness of international relations: the reputation of states or of bodies which resort to such infamous practices. It is widely thought, and quite legitimately, that the states or bodies that are found guilty of making use of such vitiated techniques suffer far more serious negative consequences than the natural persons who make use of the same techniques. The international

prestige of a country, an institution or a body is not only a matter of diplomacy or of international law, but also a component of international morality and at the same time it entails a large number of practical and unwanted consequences for a negotiator who is fair and acts in good faith.

Professor Mircea Malița, having analyzed degenerate, vitiated negotiations, formulated a few relevant conclusions which are still valid today and which I would like to share wholeheartedly¹. His first remark is that such negotiations have toxic effects in all cases, and for all parties involved, meaning both for the one who initiated them, and for the one who is the target of manipulation techniques.

Secondly, even if such techniques may produce the intended effect for one brief moment or on a "medium" term, let us call it that, they actually cannot generate but destabilization, distrust, crises and even conflicts. They cannot be the basis of any agreement whatsoever and they cannot generate stability and predictability for diplomatic efforts, and, as a consequence, they cannot generate stability and predictability for international relations.

It is just as important to keep in mind that sooner or later such immoral and illegitimate procedures will be judged by history and sanctioned accordingly. This is more of a wish, an ideal representation than a possibility that will unconditionally become a fact.

Moreover, vitiated negotiation techniques are but chimerical practices, having neither consistency, nor value, rejected by the accepted rules of diplomatic practice. The very implementation of such techniques or rather their frequency is a clear indication of the state of international relations, characterized by certainty or uncertainty, trust or distrust. This is why diplomacy, and its component of diplomatic communication, can and must ensure the prevalence of peaceful, open, sincere relations, and the good faith of all parties to the strategic play on a global scale.

Vocabulary, a crucial element to successful diplomatic communication through negotiation

I will discuss the particularities of diplomatic vocabulary briefly, and even so, I am faced with a paradox: although there is almost general agreement that "negotiation is weaved by communication," and that in the absence of communication "we can speak of invertebrate forms of negotiation," the issue of diplomatic language has not yet been tackled comprehensively. Certainly,

¹ *Ibid*, op. cit. p. 245- 247

considering the limits imposed by this paper, I will only refer to verbal language, although I consider that this topic also may also include non-verbal language. This means gestures, facial expressions, appearance, and conduct, all that Professor Septimiu Chelcea meant by saying "words are not enough"¹.

Coming back to the nature and particularities of verbal communication, I have started my brief analysis from the idea that the most rational and efficient form of negotiation is and will always be verbal communication. This being, of course, the best form of communication to further support, in a rational, articulate and convincing way, the completion of diplomatic negotiation by agreements and treaties with strong legal value.

The importance of verbal communication, and as a consequence, the importance of carefully studying diplomatic vocabulary, directly derives from the negotiator's professional circumstances. The professional negotiator is the one who has to know how to convey a certain message, in a logical, articulated, coherent and convincing way, always at the right moment, although maybe the receiver is not always able to understand, to receive and to decipher the message correctly and even in good faith.

A neutral observer, "not involved in the events," but especially not always and not sufficiently familiarized with the traditions and strict rules of diplomatic negotiation, might consider that negotiations, because of their general long duration, are more of an endless series of replies, parallel monologues and even a waste of time, a "dialogue of the deaf."

Actually, diplomatic negotiations are both the effort to find "the true expression" (to use the classic excerpt from a poem by Mihai Eminescu), and the opportune moment to utter those words (which reminds me of the now classic witticism by Konrad Adenauer: "being right is not everything, what is important is to be right at the right time").

The main issue that one must consider when approaching diplomatic language is the choice of words. Voltaire's axiom is perfectly valid here: "Gentlemen, if you wish to converse with me, define your terms." That is why the accuracy of language, the clear definition of the proximate genus and of the specific difference of each notion that the negotiator employs and uses in order to communicate is the sine-qua-non condition of the success of their demarche. In addition, because participants to each negotiation intentionally or unintentionally retain a small dose of distrust or of reserve, it is fair and it is

¹ Chelcea Septimiu *Comunicarea non-verbală (Cuvintele nu sunt de ajuns)* (Non-verbal Communication. Words Are Not Enough), Editura comunicare.ro, 2008

recommended for each participant to make clear the main terms and constructions they use, from the very beginning.

Time pressure and the rapid flow of information through various channels have generated the impression that repeating the same themes, theses and words during one and the same general statements may be considered tedious and may render the talk uninteresting. On the contrary, intelligently repeating certain key concepts at important points in the discussion will help the participants form a clear mental image of the concepts in question. In its turn, such a mental image has clear rules itself by which a certain order is achieved.

This discussion could the risk of approaching the matter superficially, if not in an idealized form, if diplomatic language were seen only as a way of naming things. By the nature of things, both the awareness of the fundamental negotiation rules, and of adjustment rules imply in the most serious way each negotiator's communication capacity, their ability to persuade (meaning to convince others of the righteousness of their cause) and, thus, to fulfill their interests, or to dissuade (meaning to convince others of the lack of grounds for, or the illegitimate nature of the opponent's interests), which is nothing but a way to fulfill one's own interests.

The so-called "trial balloons" are used to this end, by long perorations, marked by well-prepared and lucidly-intended expressions of emotion. Such speeches are generally meant to hide or to minimize certain diplomatic arrangements or to mitigate their impact.

On the fact that words do not always have a value in themselves, but that their value is also given by the way they are used, I believe it is necessary to study the discourse-building techniques separately. Words express, or, as the case may be, hide interests and this is why the negotiation vocabulary also needs to be assessed depending on certain expressions that have become a slogan, they are repeated in a speech or during the negotiation process.

I believe that equal importance should be given to the analysis of the way in which diplomatic vocabulary is used when third parties step in during negotiations. All the more as they are allowed direct or indirect messages, they are referred to, they are targeted as alternative partnership solutions, in order to "keep at close quarters" those who participate in direct negotiations. Ultimately, the problem that arises, be it declared or undeclared, is the veracity and credibility of messages. The statements or speeches are mere bearers of information, but in its turn this information is or may be considered all the more important as the uncertainty is bigger.

This is the essence of the major challenge of diplomatic language and of negotiation technique and I believe that this is what makes it a very topical

research issue. An open and captivating topic, which may run the risk of becoming the object of unilateral or simplifying studies.

Furthermore, I consider that there is a need for a concrete and nuanced approach to this topic, and the lines before your eyes are meant to be a dialogue invitation, and, to the same extent, an invitation to a debate where viewpoints and potential scenarios may be presented.

The following main ideas sum up, in the most natural and sufficient way, the analyses of the quality of diplomatic negotiations as the key test of diplomatic communication:

1. Given the fact that the sufficient reason of diplomacy lies in the will of states, in the situations arising on an international level, and in the challenges of the developments of today's world.
2. By this, diplomacy and first of all diplomatic communication and more precisely diplomatic negotiation, are determined by the need to contribute to the optimal coordination of the international system and, through it, to maintaining peace and security.
3. Even though it operates with certain means specific to modern civilization techniques, and it develops its own specialized procedures, diplomacy, ipso facto diplomatic communication, remains a science and an art which cannot dispose of direct contact, of communication between people who represent the interests of their states or of their interstate bodies.
4. Ultimately, diplomacy, diplomatic communication, will always consider negotiation as the only possible way for states or regional or international bodies to reach an agreement, by achieving consensus on their respective will and interests.

Thus, in searching the desirable balance between confrontation and negotiation, one may say that reassessing and relaunching the principle of the contribution of each state can and must generate a diplomatic solution to the issues of today's world, a situation where Romanian diplomacy should bring its own specific and efficient contribution, so that Romania may become more and more cooperative in Europe and in the world.

THE ROLE AND IMPORTANCE OF COMMUNICATION IN THE DIPLOMATIC AREA

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Abstract : *As, unfortunately, the situation is showing, the enhancement and proliferation of the military confrontations as well as the increasing risk that most of the conflicts be it manifest or latent could become dramatic realities, brings up front on the political and diplomatic activity agenda the idea of a recovered and reinvigorated communication based on mutual trust and communion will to reach peace especially through communication and negotiation. Hence, an immediately condition that the modern diplomacy should apply is shifting the focus on the improvement of the communication lines, taking the benefit of the new communication technologies and especially of the human factor capability (mainly the diplomat and the negotiator), to support with ability an efficient communication through which, the objectives of fulfilling the national interest could be achieved.*

Keywords : *communication; diplomatic communication; international*

The role and importance of communication in diplomacy are extremely topical and important subjects, that have not been talked during the time in dedicated analysis nor through specific debates. We do not intend to minimize or to deny through this observation the valuable acquisitions, the consistent and viable approaches that this branch of science have benefit and it still does. On the contrary, we consider that re-reading them in a new key, taking into account the current geo political conditions might have a beneficial impact for the Romanian diplomacy, for its affirmation as an active catalyser factor in the dialogue and the brainstorming taking place on European and international political scene. That is why we are hoping that this article it will be read also as an invitation to dialogue, to a confrontation of assumptions and arguments and we will be very happy if it could generate new points of view or most favourable ways of approach of the theme.

Following the above mentioned we should start our discussion from the conditions created in the last two and half centuries determined by the end of the bipolar era that have generated events determining a reshaping of the

political and diplomatic scene at European and global level: the enlargement of the European Union and NATO, the USSR dismemberment and the rising of the emergent states. On the other side, Romania's complex security situation generated by the security challenges in its immediate neighbourhood based on the accumulation of multiple tensions at international level as well as the ingravescence of the issues that the European Union is facing, requires urgent, practical answers, that would overcome the strictly theoretical component, pertaining to approaches to doctrine.

All this as well as other intricated processes like the globalisation and the acces of vast masses of people to the internet are entitled to raise a legitimate question: which is the most adequate, desirable solution – the diplomatic way or the military confrontation?

Therefore, we can clearly observ that the subject of dipomatic communication comes back in actuality in order to determine „if?„ and especially „to what extent“, the diplomatic communication has an impact on this twisted reality in wich conflict focalpoints are increasing, and the geostrategic games are generating recalibration and drawing new possible spheres of interest.

The concept of “diplomatic communication”

Specialty literature makes reference to a plethora of definitions for the concept of “communication in diplomatic activity” (which is also referred to as diplomatic communication or international communication), but it is my opinion that one of the most evocative and intriguing of them is the term coined by Mathias Albert, Oliver Kessler and Stephen Steller. By concluding that “today communication is an integrating and probably integrated element worldwide,” the three claim that “it is shocking to see that the well-known concept of communication designates blank spaces in some of the most recent theories of international relations.”¹

Far from being a bitter paradox, this observation can arguably be interpreted as a catalyzing and motivating message to witch we should respond with theoretical dimension demarches with a certain pragmatic purpose. In that respect I believe it is worth mentioning that Romanian literature in this field has also featured a series of original, accurate and relevant approaches, of which I would refer here to the definition given to the concept of international

¹ Constantin Hlihor, Elena Hlihor “Communication in International Conflicts (The 20th and early 21st centuries),” comunicare.ro Publishers, Bucharest, 2010, pp. 59-66

communication by Constantin Hlihor and Elena Hlihor: “The process whereby conventional and unconventional government players, representatives of political, economic, financial or cultural organizations and institutions or members of the public sphere and media share information of mutual interest, exchange information about their pursued interests and behaviors in various contexts, in order to maintain balance, stability, peace and cooperation in all fields, but also in order to uphold a certain projected image among the international public opinion.”

This definition intends to account for a series of factors having a direct or indirect impact on the phenomenon and process of communication in the field of diplomacy, so as having either positive or negative influence on the intents and purposes pursued herein. I have first referred to the premise that the global context is a dual phenomenon, which means that is an environment shaped and reshaped by means of language and discourse by its own players. Seen as such, J. Burton’s argument is perfectly sound: “It’s the communication, and not the power, that structures the contemporary world.”

Another decisive factor in the new paradigm of communicational flow in the diplomatic sphere is the process of globalization, which in turn has determined an increase in the interdependence of states, organizations, regional or global entities. Accordingly, diplomatic communication faces three major situations upon which it needs to adjust to current realities. The first such situation is that modern communication technologies have allowed states, governments and other institutions to give up their traditional technologies and communication channels. In turn, the new communication technologies have prompted the emergence of a large array of professions, which are well integrated in the system of the institutions, including the diplomatic ones. **At this information dates we should also add another poignant phenomenon at international level and in the sphere of human activities, namely the World Wide Web.**

Worth mentioning however is that all these transformations, although deep and meaningful, have not brought any major changes to the classic communication paradigm, so that the following elements are still operational: the transmitter, the receiver, the information per se, the communication channel and the process of sending the information from the transmitter to the receiver. An important aspect at this time is that, considering the flows of globalized information, we cannot speak of a unique or monolithic character of the communication process. The observation is all the more valid when we talk about diplomatic types of communication.

In this particular case the main actor is the state, be it a regional or international entity. This entity can have its own, individual interests, it’s predominant or less desirable partners with whom it engages in dialogue and

communication. As regards the list of existing communication standards and procedures currently recommended by the EU, these do not require their unconditional implementation.

Consequently, in the case of diplomatic communication, national customs and procedures that transmitter see as most efficient in their relationships with the receivers such as national, regional or international factors or the public opinion will prevail.

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Levels of international communication

A defining aspect that must be taken under advisement when examining international communication is linked to the levels of this specific category of communication. Here is a brief description:

1) International communication referring to exchanges of information between the population of two countries, and its scope includes all information in the field of culture and civilization values.

2) Communication between two states or governments or between the state and the public opinion of another country. In this case, the main players are diplomatic offices and media channels, which convey the messages through which states express their foreign policy objectives, and therefore plan on promoting and upholding their interests. These communicative flows are aimed at raising the awareness of governments, diplomatic institutions but as well of the public opinion regarding these interests. If the stated objective cannot be achieved, all communicative undertakings will focus on reaching a neutrality or non-combat attitude on behalf of the receiver of the messages.

3) Communication by classic or modern communication channels. In this particular case, the transmitter addresses a virtually unlimited number of receivers. Elements contributing to the achievement of the objectives of the transmitter are the following: national interest (of the transmitter and receiver), the media culture and editorial policy of the communication channel.

At the level of entities receiving the message there is also a series of elements determining the reception and interpretation/decoding of the messages. In that respect, it is worth mentioning the differences operated by Constantin Hlihor and Elena Hlihor between the following:

1) Dominant encoding/decoding of the message, by means of which the transmitter and receiver agree on the meaning and significance of certain topics of international interest, on the assessment and solutions provided, as well as on the suggestions made.

2) Negotiated encoding/decoding, by means of which the transmitter and the receiver agree upon and accept only certain parts of the message and dismiss others.

3) Positive encoding/decoding, by means of which the receiver rules out most of the assessments, evaluations and solutions provided by the transmitter.

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Types of communication at international level

Based on the aforementioned hypothesis and classifications, I believe we can continue our analysis with a more detailed discussion of the types of communication at international level, and above all diplomatic communication. Therefore, there is a series of certain patterns that we can use to make the following distinctions:

1) Official/unofficial or formal/informal communication, depending on the communication channel used by the transmitter.

2) Communication between governments, ministries or public diplomacy, depending on the players taking part in the communication process.

3) Verbal/non-verbal, written or symbolic communication, depending on the language or code systems used to convey the message.

Far from being simple distinctions of formal nature or strictly theoretical classifications or useful definition of terms, such classifications are necessary first and foremost in order to ensure the optimal coherence and desired purpose of the messages used by diplomatic entities to achieve their objectives and define their status. When we refer strictly to the specific problems of diplomatic communication, Voltaire's dictum remains fully valid: "Gentlemen if you wish to converse with me, define your terms!"

The actual state of this saying is confirmed, as we believe, by the extremely confused situation, by the various conflict – braked out or latent – by the various issues that the political and diplomatic milieu could not succeed always, in the past 25 years, to give them a realistic and efficient shape.

Furthermore for Romania, a country placed by default in a space where two worlds converge and face – the geostrategic space of NATO and EU, respectively European Union and Russia's one, but also the so called Eurasian area – the idea of rethinking the diplomatic communication strategies and tactics is putted forward clearly and categorically. Taking a step behind from the sceneries that are predicting the obsolete character or even the uselessness of the diplomatic demarche we believe that we have enough solid arguments to consider that on the contrary, we do have chances for a new course of

negotiation and diplomatic communication in order that the *Idea of using The force* will be step by step replaced with the *Force of the Idea*.

This is the idea from which we have started our considerations and we strongly believe that once the discussions will start, there are solid chances that it will prove the viability and effectiveness both in theory and diplomatic praxis.

THE INFLUENCE OF THE ANIME CULTURE ON THE CONSUMER BEHAVIOR

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Abstract : Presenting the impact of manga and anime products in the current economical environment, this article reviews the state of knowledge in the field and aims to highlight the appropriate market segment.

The importance of the anime culture for the economy and the ability of the comic image to overcome the cultural barriers are the two goals that we want to highlight here. Consequently, the need for the optimal strategies, to promote the manga and anime products on the Romanian market.

An example of this is the Nijikon Convention, one of the biggest media event of "pop culture" in Romania.

Key words: anime, culture, cosplay, doujinshi, economy

Introduction

The marketing environment is specific to each country, the marketers are forced to develop different studies in the research field, on the promotion, distribution, price, products and markets. Specialists say that the consumer behavior is an interdisciplinary science, which borrowed concepts developed in other scientific disciplines. The components of the consumer behavior are: seller, buyer, transmitting information from the buyer to the seller, the seller of information processing, the consumer satisfaction or dissatisfaction (Danciu, 2001).



Figure 1. *Nijikon in Romania(2015). Source: author's.*

We are all tributaries to our own culture and often overlook the behavior patterns that determine the manner and means by which we are influenced. Anyone who has had contact with a civilization that is clearly distinguishable from that in which he is part, immediately notices the significant cultural differences between the structure and the behavior of the individuals in that civilization. Not only the language, values and habits are outstanding, but how to interpret the data of the reality and the behavior (Dinu, 2007).

The significant differences between cultures can be found in the system of values, beliefs and behavior patterns which an individual is used throughout its existence, with aid of the language, stories, myths and its own observations about the behavior of the others. Many values and beliefs are relatively permanent cultural issues, even if they change with the passage of time because of the social changes.

Linguistic and cultural skills acquired constitute a "symbolic capital" represented by the cultural preferences, the manifested myths that we believe in, the values we accept. This "symbolic capital" can become a premise of the persuasive process, meaning that the agent correlates his arguments and his persuasive proposals with the recognized amounts. Consequently, every individual is educated in some certain cultural patterns that constitute its essence and imposing rules that govern all his actions, rules at which every individual reacts instinctively, without acknowledging their existence. The cultural premise is based on education and the persuasive agents use discreetly and inspired this premise, since it expresses the greatest confidence.

The paper contains four chapters as follows:

- 1. Emergence and Development**
- 2. Correspondence between cultures**
- 3. Transmission . Crossing the cultural barriers**
- 4. Events in Romania**

1. Emergence and Development

In case of the campaigns for a new product, one of the first binding sequences becomes the structuring of an identity in the minds of the consumers and the potential converts. Many products offer a *graphic symbol* or a *logo* to make the desired identification in the public mind.

Ensuring the legitimacy is another important sequence when talking about promoting a product. The products prove their legitimacy in different ways, one of which is proving the efficiency. Devoted adhesion helps also to prove the products legitimacy and the demonstrations reinforce the legitimacy by emphasizing efficiency in solving consumer problems. Brands acquire their legitimacy through association with a good cause, as it happens in the situations where the various manifestations of a community are sponsored by them.

Anime have emerged, being structured and identified in the minds of the consumers through their own artistic language (Denison, 2010) and the treatment of complex subjects.

They also have influenced and inspired western writers, as a result, many of the existing themes and reasons in anime can be seen in the western culture. In addition, many products derived from anime made their way to the western market, such as: "Pokemon" figurines, and, recently, "Hello Kitty" branded products (Lamerichs, 2013).

In the context of globalization, this culture makes more and more its presence known, in the world. For this reason, we believe it is important to analyze the cultural and economic flows caused by the anime phenomenon, and the patterns of behavior of its fans. Such a study can show the benefits of accommodating this culture in an existing cultural context, and the economic and social benefits which may derive from this (Acuff, 1999).

"Anime" is a generic term that represents all the animations produced in Japan. For the Japanese, anime is a term that defines all the worldwide produced animations. In this paper, we use the term in the first of these conceptual approaches. Anime differs from the other animation by its specific artistic features and the richness of themes (Steiff, 2010).

2. Correspondence between cultures

The "anime" culture draws for its fans some milestones, targets that we intend to present and widely analyze. These milestones promotes a cultural identity, which we see reflected indirectly in many successful cinematographic

creations. The best known such creation is the movie "Matrix", whose subject, few know, has as the main source of inspiration, the anime film "Ghost in the Shell", alongside other animes, such as: "Mega Zone 23 ", " Dragonball Z "(Clements, McCarthy, 2010).

Although it is the most relevant example in this sense, it is not the only one. It can be said that taking a part of the anime motifs and themes that have served them as inspiration, many successful contemporary Hollywood movies bring to the public some of these reasons. So, the consumer mainstream movies, can take part in the cultural identity created by the anime without having awareness of this (Patten, 2004).

The "anime" culture as a product of the post-Hiroshima Japanese culture, having at first only slightly influences of the traditional art of the Japanese, has matured into a virtual environment, characterized by an specific artistic style, taking motifs and themes from the literature and the universal culture, along with reasons and specific topics, achieving, most often, social allegories and even answers to some of the contemporary social problems.

3. Transmission . Crossing the cultural barriers

The anime culture created two of its fans cultural events, events that have produced significant consequences, both economic as well as social, namely "doujinshi" and "cosplay".

In a simplistic perspective, "doujinshi" represents works of fiction in the form of texts and comics, made by fans inspired from anime, and more recently, from manga sites. As a result, the filmmakers of "doujinshi" can be artists, writers, or simply fans, which are expressing through these artistic creations.

The first meeting of the creators of "doujinshi" was held in Japan, in 1975, in Tokyo, at a convention called Comiket. At this Comiket have participated 32 artistic groups and approximately 700 participants. Currently, the convention takes place twice a year in Tokyo, and about half a million visitors participate at each edition, some of them are not Japanese, so they come to this event from all parts of the world. The magnitude of "doujinshi" gave rise in the world to other events related with Comiket.

The first size is Otakon, in America, where, in addition to the works of fiction made in manga style, you may notice a new hybrid form of art, combining the manga style with the classic Western style (Napier, 2007). In this case, we can see the emergence of a new product, born from the encounter of two cultures, one considered from Western specifics, the other coming from the Japanese culture (Jenkins, 2006).

The meeting between the classical art and the characteristic style of manga and anime, can be considered, from the Western perspective, as the meeting between a mass culture and a classical one, resulting in a form of a new art, which could generate in a possible future, its own adjacent culture.

The "doujinshi" phenomenon begins to manifest in European countries such as Germany, England, Holland, France, where they are already taking steps to accommodate this phenomenon into the social and economic environment.

In Europe, there was the emergence of a subsidiary trend of the "doujinshi" phenomenon namely, works of original fiction, created by the independent artists, in manga style, because many anime and manga Japanese sites are not known throughout Europe, although the TV series like Pokemon, Dragonball Z and Sailormoon have already formed communities of fans, and the products derived from them have experienced significant sales.

A second form of manifestation of the anime culture is the "cosplay" phenomenon. Initially inspired by the "science fiction" conventions of the StarTrek series fans from America, where its fans wore costumed similarly or identically as the characters in the series, the phenomenon of "cosplay" has taken different dimensions and its own personality only after being picked up by the Japanese.

The term "cosplay" was first defined, officially, by the Japanese game designer Nobuyuki Takahashi, who observed the habits of the American fans, during his visit to the United States (Steinberg, 2012).

Although the "cosplay" outfits are worn especially at events and conventions, they have become an indispensable accessory in a new form of photography, more than that, they began to influence some current fashion trends.

Due to the size of this phenomenon, in Japan, they were even established rules of conduct for the "cosplay" business. It takes place in special locations, and the participants are not allowed to wear their costumes on the street.

In Comiket they are made available to participants, booths and storing clothing customary to change in the specially designed "cosplay" outfits. Use of these cabins fee is 800 yen per person.

In America, Germany, and other countries(Figure 2) in which this phenomenon occurs, there are not rules in this regard, yet.



Figure 2. Nijikon in Romania (2013). Source: nijikon.ro

There are also "cosplay" competitions, both in Japan and in America and Europe, with national and international participation, in which participants compete in accurate costumes of their own creation, and how appropriate their behavior resembles with the chosen character. Where the competitions are not formally organized, they are carried out online, via the social sites, especially Facebook, but also through some specialized sites such as *cosplay.com*. (Ito, 2012)

4. Events in Romania

In our country, the first edition of the convention was held in October 2007, at the National Museum of Contemporary Art. The event managed to attract about 1,500 visitors, enough to allow the organization of another edition, next year, in a more professional manner.

Over the years, Nijikon held in the Children's Palace, the Turbohalle, and this year took place at Crystal Palace Ballrooms (Figure 3), enrolling over 3000 square meters of exhibition and presentation for about 4,000 visitors.



Figure 3. Poster Nijikon Romania 2015. Source: www.facebook.com/nijikonromania/

Nijikon is one of the largest manifestations of *pop culture* in Romania. Its purpose is to gather the anime fans from all over the country, attracting manufacturers, distributors and operators in the field.

The age targeted by this event is between 12-30 years. Although the beginning of the event is the Japanese *pop culture*, especially anime and manga, the event addresses also to the lovers of comics, video games, movies(Figure 4):



Figure 4. Source: nijikon.ro

The organizers and researchers in the field of marketing are directly interested in the study of all the significant informations, in order to promote the anime products, using the research data. They also study the existing marketing strategies in US, France, Germany, and other countries, in order to achieve the most appropriate strategies for the Romanian market of the anime and manga products.

Conclusions

From these observations we conclude that the phenomenon called "cosplay" is not identically manifested wherever met. When this cultural event meets and interacts with an existing cultural framework, the results can be different, and also the perception of this event. These cultural interactions are of a particular importance, because, as we noted, it may appear new economic and cultural perspectives.

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*** www.facebook.com/nijikonromania/

*** nijikon.ro

THE CULT OF PERSONALITY IN SOME ANCIENT CIVILIZATIONS: MENTALITIES AND COMMUNICATION STRATEGIES

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Abstract :. In the ancient world, the personality of the leader had an extraordinary impact on mentalities. In many ancient civilizations, the cult of the state leader was similar to the cult of the gods.

The first expression of the so-called personality cult of the state leader was in the Ancient Orient, where the leader was either sent by the gods or a god himself on earth, the son of the gods or a divine agent of the gods on earth.

In the western part of the ancient world, the leader was more of a model, a hero, but also the first of all citizens in democratic regimes. A particular case is Sparta where the leader which had a cult was the state itself.

In most Indo-European civilizations, the cult of personality was political and military in nature, rather than mystical and religious, as was the case in the major civilizations of the Ancient Orient, such as Sumer, Babylon, Assyria, Egypt, India and China.

The oriental personality cult was taken over in the classical Western world, especially in the case of the Roman super-power where “the first of all citizens” - Princeps is also the godlike Divus, or Pater Patriae.

The cult of the leader in Antiquity was taken over in almost all historical eras, being the proof of a neutral paradigm that has undergone little change today. If in ancient times the leader was sent by the gods, a superman, nowadays the leader is a charismatic figure (a word coming from the Greek and meaning ‘with divine charm’) proving that little has been changed over the millennia. In Antiquity and now, power has always made use of communication.

Keywords: communication, Antiquity, impact on mentalities, personal regime, civilizations.

Introduction

In the ancient world the cult of personality is a basic feature for the study of this era of human history. Either in the East, where civilizations and the communication process came into being, or in the West, which witnessed the birth of what we nowadays call politics and democracy, the leader fascinated and was almost worshipped, enjoying a special symbolism. The leader was a

divine mentor for the first civilizations, a superman of divine origin in the Greek world, a model, or one of the best and most valuable citizens, such as the Roman *Princeps*.

A real communication structure is developed for the leader in order to highlight his qualities, as well as to justify and perpetuate his personal regime. The cult of the leader was also possible due to some specific mentalities which lay at the basis of the cult and facilitated its regeneration, its perpetuation, especially in the Ancient East. In the Ancient West, the leader was much more humane, he distinguished himself by his qualities, he was the best military, politician or the best of the country's sons. In Sparta, the supreme leader was the state, a normal mentality for a militaristic civilization in which the state was the supreme commander, Sparta itself being regarded as a kind of alpha wolf, since all Spartans formed a pack, according to their collective mind.

Although at first sight they seem different, ancient civilizations are similar to each other, so there is a paradigm of neutrality as far as the leader is concerned. Thus, in the Oriental world the leader was sent by the gods, he was their representative or a god himself on earth, and in the Western world, the leader was a man chosen by the gods, a demigod or simply a man inspired by the gods. Therefore, both paradigms of the leader, the oriental one and the western one, were based on extraordinary personalities, inspiring people, people who were obeyed by the others because of the power of their personality. This submission was also possible based on real communication strategies developed for this purpose.

Our study will highlight the main paradigms of the personality of ancient civilizations, the most important ones which crucially contributed to the development of the personality cult, focusing on the process of communication of this vocation personality cult in order to be honoured/ worshipped by the subjects that this special man of power guided.

1. Sumer, Mesopotamia, Babylon and Assyria - initiation of the personality cult and communication

The first state organizations emerged in Sumer, so the first leaders appeared here within this remarkable civilization that gave humanity a new way of organization and also the first alphabet and writing system that has ever been discovered. Writing was the first effective form of communication for the first leaders.

In the Sumerian city-states, the leading personality was a sacred being, each Sumerian city-state was a monarchical organization, the king was considered to have a double paternity, human and divine. He was named with titles that were only reserved to the gods such as "king of the universe" or "king

of the four parts of the Universe". Art and writing emerged as effective media for expressing the divinity of the leader, who was the messenger of the gods on earth, he was depicted as a god, if we think of the famous King Hammurabi, surrounded by sunbeams on the stela of his code, the sun being a real aura for him.(Daniel, Constantin, 1983: 67-72.)

Gilgamesh is more than a legendary king, for his city-state really existed. Certainly, Gilgamesh was one of the leaders who lay the basis of the cult of the leader, but also of communication, since his actions made the first epic of humanity, called after him. In his epic he is introduced by his power components, we can also see his divine and human proportions, his military and managerial qualities, and his super-human power. Gilgamesh is the wise king who encountered difficulties which turned him in the supreme leader, as we can see in his epic, the best form of communication of his power, which really made him immortal:

*"The man who saw all the countries of the world,
who knew everything and discovered everything,
Gilgamesh understood the mystery of all things.
He shared the wisdom of the world;
he saw what was hidden and knew what was secret.
Has revealed the times before the Flood.*

He toiled and suffered on the Long road." (our translation) (**Epopaea lui Ghilgameş, 2008: 25.)

Gilgamesh proved to be a king, therefore a leader, because he achieved things that were impossible for ordinary people. We are told about his divinity in his epic as follows:

*"When Gilgamesh was created,
Enlil the Brave made him look perfect;
Shamash from heaven gave him beauty;
Adad wished him to be brave;
All the great gods accomplished Gilgamesh: ..."*

.....
Two thirds of him are divine and one third is human." (our translation) (*Ibidem*: 26-27.)

So all the pantheon worked to create Gilgamesh. It is certain that terminologically, all these great gods will remain with the dynasties following Gilgamesh, either Sumerian, Mesopotamian, Assyrian or Babylonian, all take over this paradigm of the supreme leader, created by the gods, the one who distinguishes himself both by physical force and the force of the spirit. Therefore people, his subjects, owe him obedience, hence the *mentality of submission*, specific to the Ancient Orient.

The communication process evolved with the development of the personality cult. Hammurabi, the most brilliant king of Mesopotamia, who founded the Babylonian power and brought his subjects the rule of law, demonstrated it. He made great reforms at that time, especially by the reorganization of the state and pantheon of gods (**Codul lui Hammurabi, 2009: 12.), himself a god on earth. His code was the best means of communicating his power, actually an enacted cult. Although extremely practical, the Code makes Hammurabi a god, since Hammurabi stands for “the link between heaven and earth”, “the one who brings happiness to the heart of Marduk, his lord” (Marduk was the supreme god of Babylon), “... the eternal heir, the powerful king, the solar god of Babylon, that makes the sun rise over the land of Sumer and Akkad, the king who also conquered the four corners of the world, I am Ishtar’s favourite (Hammurabi). When Marduk ordered me to do justice to people on earth, to enable them to have a good leader, I revealed truth and justice all over the world so that people can thrive.”(*Ibidem*: 17-19.) It seems that this great king had a name translated as “the god of Babylon Sun” “the god of kings”.

If Gilgamesh had an epic as a means of communicating his power, Hammurabi created his own long-lasting epic, not literary, but legislative, his Code being the first complete form of legal communication for legitimating the cult of the leader’s personality.

This legitimate and explanatory component of power can be found with all Assyrian-Babylonian kings, especially in terms of their institutional title. They communicate their military qualities to their subjects, their divine predestination to conquer and to bring the military glory worthy of their divine essence. Thus Sargon, one of the most capable Assyrian kings, who invented civil servants, called himself *Sarru Ken* = legitimate king or one who is a perfect military man. Another example is King *Sar Tamhari* = king of the battle, who was at the same time “the ruler of the four parts of the world”. (Daniel, Constantin, 1981: 26-27.) Thus the power of the Assyrian-Babylonian king is justified by his military skills (*Ibidem*: 47.), his own forces, and the communication of this power is fulfilled through military victories or other acts of courage that prove his physical and spiritual force.

According to Constantin Daniel, the great Romanian specialist in the history and civilization of the Ancient Orient, the royal power in the Assyrian-Babylonian civilization had the following components:

- a. *Lugal* = the great man, i.e. important in the (economic, physical, military, etc.) hierarchy of ancient Oriental society.
- b. the representative of the gods on earth, a kind of delegated person with full powers to rule over the terrestrial world.

- c. the god of the city-state or state that he ruled, by the particle *Sin*, therefore the names of most Assyrian-Babylonian kings contained this particle, e.g. *Naram Sin*.
- d. full sovereignty, by the particle *Issak*, i.e. they were not submitted to anyone on earth.
- e. king of the world.
- f. supreme kings, a component communicated by the particle *Sarru Rabu* (*Ibidem*: 96-99.).

This first civilization was also the pioneer of the personality cult, in shaping and communicating it, thus inventing one of the most valuable cultural resources of humanity, writing. The organization, mentality and model of the leader will be taken over by almost all civilizations of the ancient Orient and not only.

2. Egypt – the sacredness of the leader’s personality and symbolic communication

In Egypt the personality cult reached its climax, being, in our opinion, the most obvious cult communicated to subjects during the life of the leader, but mainly after his death. Egypt developed new strategies for communicating the power of its leader, which was structured into three elements: the name, which once written or mentioned, was considered to bring immortality to the bearer, the extremely effective administration, which ensured the spreading of the cult of the Pharaoh, art, in particular funerary art, for tombs were regarded as the Pharaoh’s headquarters for all eternity just as the pyramids were considered “the beautiful house of eternity.” (Daniel, Constantin, 1985: 153.)

The cult of the Pharaoh was therefore communicated mainly by the powerful impact of the cult of the dead, that was meant to turn the Pharaoh’s personality into a godlike, immortal one, the pyramid having the purpose of ensuring the Pharaoh’s way to the gods.

The Egyptian Pharaoh builds for the first time an institution of the name that would best represent his cult. This also happens because of the name “divine monarch” which is a real public relations campaign meant to promote his name. By his name he must represent the entire Egypt in the Egyptian collective mind. The institution of his name included many totems and gods in order to demonstrate that he was an agent between Heaven and Earth, he actually was a mediator between two worlds, one sacred and one lay. After fulfilling his mission, he can go to the gods.

The key institution of the Egyptian personality cult, involving the Pharaoh, is structured on five pillars:

- I. the Pharaoh calls himself *Horus*, who is the god of heaven, as well as its protective deity, “the sacred bird”.
- II. the unity of the state is named *Nebty* = “the two mistresses”, goddesses of Egypt, the white eagle for Upper Egypt and the cobra for Lower Egypt
- III. *Golden Horus*, the person of the Pharaoh, who was as sacred as gods
- IV *Nesut Bit* = “the one who belongs to the cane and the bee”, i.e. the king of the entire Egyptian state
- V. *son of Ra*, designating the force of the entire universe. The Egyptian Pharaoh is the monarch who rules the world, just as the sun shines for the whole earth, being the king “of all that is surrounded by the sun” or *Shen* (Lalouette, Claire, I, 1987: 22-24.).

The most famous *son of Ra* was Ramses the Great, “Ra is the one who gave birth to him”(Ibidem: 77.) is the translation of his name, the Pharaoh and one of the most prominent and long-living political leaders in history. He laid the basis of the first ideology of the political leader, especially by his constructions, but also by his deeds. We believe that the true ideology of the power of Ramses is not the longevity of his reign, but his political vision which was universal. The temples dedicated to him surpass by far those dedicated to the gods, Ramses the Great was a giant of politics, just like the giant statues of his temples, the most brilliant representative of the ancient cult of personality, unrivalled in our view, as the sun is one and only one. He fulfilled the mission given by the gods, fully respecting his contract with the gods, truly the *Life, Health and Strength* (Montet, Pierre, 1973: 286.) of Egypt on earth, the three components being features of the Pharaoh, even his appellations. Symbolic communication was founded in Egypt, and the Pharaoh fully used it to develop his cult.

3. Persia - the personal value of the leader's personality and his communication institutions

The Persians were rightly thought of as some of the most famous Indo-Europeans, because they innovated in the field of power, communication, and especially in the organization of power. We owe the Persians the emergence of a new form of government, *the empire*, as well as the complex social, cultural and political process of assimilation of the conquered ones. They first gave the world a political system that extended beyond the borders of a single nation, the empire they created was intended for the common good, the Persians turning their enemies into allies, friends, and integrating them into a single world, the Persian one.

The founder of the first empire was Cyrus, rightly called the Great. He is the type of the Indo-European leader who excels especially in the craft of

weapons, in the art of war, because he mainly built his power on his military qualities. Therefore, the state led by the Indo-European leader was primarily a military power, the state being seen as an army and, as a consequence, organized like an army.

Cyrus the Great was regarded by the Persians as a virtuous man, a good army commander, who was involved in the state and offered a personal model, followed by his subjects regardless of their nationality. He integrated the subjects in the Persian world, offering them an alternative life to embrace willingly. This first emperor in the world history changed the personality of the leader into a model, an example for the state that he was supposed to serve. Xenophon tells us about this first emperor who, due to his political invention of the state also transformed the cult of the leader's personality, from a local to a global monarch, since a king ruled over many worlds, many subjects, many cultures and many territories. We can say that Cyrus the Great brought a new dimension to the cult of the leader, adding new meanings to it, being a pioneer in the adventure of power, a more real and palpable power by far. The king was not only chosen by one god, if we think about the worlds and cultures over which he exerted his power, but he was also the one chosen by a whole pantheon.

The army-like organisation of his empire (Xenophon, 1967: 30.) enabled Cyrus the Great to provide the control and discipline of such a state. All this would not have been possible without the mentality of submission. The way of communicating his power was the law, but the Persian law that unified all his subjects regardless of ethnicity.

"A true ruler is a law that continuously watches because he is able to lead and simultaneously observe those who do not obey, even to punish them ... he thought that it was easier to make people be decent if he let them believe that he himself was an example of decency for the others ... he was guided by the thought that a ruler must not be content to merely surpass his subjects in virtue, but seek to impose himself by any other trait." (*Ibidem*: 334-337.)

The extraordinary personality of the Persian leader was a charismatic man, raised by his own forces, Darius, rightly called the Great, a just man, in our opinion the Greatest. Not only did the Persian Empire reach its climax during his reign, but the personality cult was completely transformed by this providential man. To support his cult, Darius chose communication, he laid the foundation of a genuine, complex communication service, based on an extensive network of roads, communication ways that, besides economic benefits, ensured the unity of the empire and the omnipresence of the leader. Communication was the basis of his power, Darius ensured the communication of his cult not only by laws, but also by the economy, the *darics*, the coins with

his image, by organizing provinces, the *satrapies*, where he placed the “eyes and ears of the king”, the *satraps*, by the army, by the creation of one of the most effective elite military troops, the *ten thousand immortals*, all led by an immortal man, himself, by the postal system and roads, through which his message reached everywhere, the *Royal Road* and the postal system are his creations.

Through communication Darius supervised his huge empire and he could be everywhere. His deeds are not mentioned on the stelae as in the case of other Oriental leaders and not only, he used a mountain, we think here of the Behistun (Stan, Magda, Vornicu, Cristian, 2007: 59.) inscription. He literally unified the world, crossed the barrier of the seas, drawing for the first time the canal between the Nile and the Red Sea.

Like any other leader, Darius the Great was also surrounded by a mystical aura, he was considered a descendant of the Persian god Ahura Mazda (*Ibidem*: 58.), the god of Good in the Zoroastrian religion, which he encouraged and helped to spread throughout his empire, a religion that promoted the good. By his title of *king of kings*, Darius led the personality cult to a sort of Absolutism (Şarambei, Iohanna, Şarambei, Nicolae, fără an: 90.).

Among the world leaders, Darius is in our opinion the most important, since he organized a communication system for the first time, thus demonstrating the value of communication in the exercise of power. From this perspective, Darius really served the Good, offering mankind, among other great works, the *Royal Road*, the road that connected Susa and Sardis, over 2400 km, and the postal system.

4. China – the apogee of the cult of the leader and its communication system

In the field of the personality cult, the Chinese were the most careful, the leader having the most elaborate and sumptuous cult. All Chinese political and social organization focused on the imperial cult, considered the centre of the world. The ruler was initially considered as coming from the legend such as the first emperors. The *Yellow Emperor*, *Huangdi*, the first Chinese emperor, brought the Chinese civilization, the compass, the boat, writing, the wheeled chariot and silk. He was the son of a sacred bird, a heroic character and a god (Stan, Magda, Vornicu, Cristian, 2007: 78.)

From the name of this king all Chinese sovereigns were named by numerous appellations which connected them with the gods, especially the head of the Chinese pantheon (actually a very large pantheon) *Di*, the god of heaven.

The titles of the ancient Chinese ruler are *Di*, *Shangdi*, *Huangdi* (Gernet, Jacques, 1985: 74.), all these designating the Chinese ruler, appellations which

gave him the rights of a supreme deity of China. The Chinese leader took care of political and social order and the welfare of his subjects. The authority of the Chinese monarch was strengthened with the centralization of the state. *Tianzi* = the Son of Heaven will also be added to his name, he was thus predestined to rule the world, *Shangdi* being translated as the High Ruler (*Ibidem*: 80.)

The ancient Chinese leader was truly the most honest of the ancient world leaders, there was a true religion for him. Like all the other leaders of Oriental Antiquity, the *Son of Heaven* had a communication system that he used to maintain and propagate his cult. The most effective were culture, through writing, especially through the moral doctrines of *Confucianism* and *Taoism*, but also through the administration. The sacredness of the imperial person was also fulfilled by numerous rituals which established a hiding, an interdiction to look at the leader, a mystery that other ancient leaders did not apply. Along the same line, many totems represented the emperor, thus becoming his exclusive symbols (and we consider the dragon here).

The Chinese leader even had a “heavenly mandate”(Stan, Magda, Vornicu, Cristian, 2007: 81.) from the gods themselves to lead China. Due to this view, another mentality developed, that of a pre-established social hierarchy of power, *li*. (*Ibidem*: 79.)

All Chinese administration was very effective because it was built according to the military model, especially during the Qin Dynasty. The administrative heads of Qin were generals, who in turn were supervised by those faithful to the emperor. (Paraire, Philippe, 1999: 46.)

In other words, Qin brought into the equation of the personality cult, the information, or better, the information monopoly which had to be held only by the emperor. Qin’s communication was based on the power of information. The emperor who would also give the name to China was truly one of the titans of ancient power not only through the political unification of China, which according to a stela of his time “brought order to the crowd of creatures”, but in particular through laws, since he also organized the degrees of dignity: *Jue*. (*Ibidem*: 109, 151.)

So the personality cult in ancient China was the pinnacle of this cult, the true religion. The Chinese contribution to this cult is in our opinion the fact that individuals were loyal, and also the information, the key part of communication that the leader used to strengthen his cult. Therefore it is not surprising in China there appears the first *Art of War* in which information plays a crucial role in the exercise of military power and not only, masterly theorized by Sun Tzu.

5. India - paternal greatness and the ruler's titles. The Aryan tradition of the leader's power

After the Aryan conquest, India enters the orbit of the cult of the leader. In ancient India, this cult has an Aryan tradition by the following components: military tradition, the Vedas and the castles. For this reason India is a particular case of the leader's personality cult.

With the coming of the Aryans, the ruler that can be observed in the Vedas, *raja*, had no absolute power, but rather a collective one, being part of a triangle of power together with a general called *senani*, holding military power, and a priest, *Purohit* who had religious power (Boivin, Michael, 2003: 24.) So the Aryan power was a collective, even specialized one. The *Vedas* and the castles were the most effective means of communication of the Aryan (later Indian) leaders' predestination for power.

Later during the imperial period of ancient India, the cult of the leader is not absolute as in the Ancient Orient, but it has paternal accents because the people is the ruler's *child* (Stan, Magda, Vornicu, Cristian, 2007: 74.)

In time, the Indian sovereign added titles to highlight the cult, which emphasizes his moral qualities as the guardian of his people and so the Indian emperor is "the most beloved of the gods" he is *ahimsa*, the defender of his subjects, he is moral (Boivin, Michael, 2003: 38-39.) With the development of the Indian state and Indian power, the emperor holds titles to express his power. He is *Devaputra*, the son of heaven (Stan, Magda, Vornicu, Cristian, 2007: 74.), he was *Maharaja*, the great king, *Sarvalogisvara*, the master of the entire world and *Vikramaditya*, the sun of heroism (Boivin, Michael, 2003: 41, 46.)

The Indian ruler is one of the most pragmatic rulers, but rather a master, than a god. And his cult was sumptuous, based on the mentality of *dharma*, the moral code and *kharma*, destiny, which divided his subjects into castes and ensured his ruling mission.

6. Greece – the cult of heroic personality and its communicational impact - the myth.

The civilization of Ancient Greek proposes a new paradigm of the personality cult, totally different from that of the Ancient Orient. The Greek leader is political, distinguishing himself by his own forces, by his destiny, being the most representative of the citizens, appointed by vote to represent them. The Greek tradition of a human model was preceded by an institution as old as the Greek civilization, namely the institution of heroism that "coagulated institutional structures of Greek cities." (Dinu, Dana, 2005: 141.) Not only did the heroes lay the basis of future democracies, they also developed the

paradigm of the Greek leader, one of the most humane of Antiquity. The heroes were super-humans, demigods, but the Greek cities were led by the elected representatives of citizens, while power was not concentrated in the hands of a single person, but in the hands of the people, and the most skilled in organizing the city state (*politics*) was elected the first of all citizens.

The communication chosen by the Greeks to promote the cult of heroic figures, and the good citizen, the democratic leader was Mythology in particular. All Greeks theorized for the first time this new type of democratic leadership qualities, through Aristotle's *Politics*. The leaders of the Greek world are the pioneers of a new world, those that colonize and go further than an ordinary citizen has even been to, the "Greek adventure" was also inherited by the contemporary, mainly European man.

In the Greek world we distinguished two major paradigms of democratic leaders, one of an Athenian democracy, the other of a military democracy.

6.1 Athens and the cult of the democratic-political leader

Athens, where democracy and the separation of powers, as well as politics first emerged, offered a new paradigm of the leader. The power belongs to the people, but the people delegates it through election to one of the most capable citizens. The Athenian leader is a capable leader with qualities above the average citizens. The most famous and capable leader of the new paradigm was Pericles, who transformed Athens in a regional hegemony. Pericles, though he ruled for 30 years, remained in history as the creator of a *golden age* of Athens.

He got the hegemony for his state, not in his hands or his interests, strengthened the democratic regime, demonstrating the viability of this new regime invented and implemented by the Greeks. As recorded by ancient historians, the great Athenian strategist (he came to rule the Athenian state from his position as a strategist, a general) "accomplished, for the benefit of the people" (*Ibidem*: 48.) everything that was done. So the democratic leader acts in the interest of his state and the means of communication for the promotion of his policy become much more cultured, more than simple stelas to remember his deeds, stories are written about the deeds of this type of leader, a Western one who does not benefit, like the Oriental one, from the mentality of submission, he must persuade his citizens who must give their vote for his abilities, the citizens must trust him, the man, the foremost citizen.

6.2 Sparta - the cult of the leader state

Spartan democracy was of the militaristic type, therefore the Spartan type of leader was special. Spartan citizens were the best soldiers and their mission

was military art by which they did not serve a leader, but the state. Sparta was the leader, the supreme commander for which the citizens, who were also its soldiers, chose to live, fight and die. So in Sparta we find for the first time the “cult of the state”.

Sparta was conceived as a leader by the Spartans, because in their minds, all Spartans were part of a military fraternity, in the style of a pack of wolves, Sparta being the head of the pack, the alpha wolf. Spartan children were educated in this spirit, they were considered small cub wolves. (Lévêque, Pierre, 1987: 251-254.)

The Spartans are worth admiring because they probably created the most patriotic citizens of the ancient world, founded the first professional, regular and national army of Antiquity. The communication means for imposing the cult of this Spartan leader, unique in the ancient world, was war and military art. Sparta remained immortal for its skill in the art of Ares, in our opinion Spartan soldiers were the best, most loyal and most patriotic of the military of the world, and glory is their reward.

7. Rome – the imperial cult and the institution-name

The Roman leader is also an original creation, and he used a whole industry of communication in order to maintain and mainly justify his power. The Romans had a pragmatic cult for the leader, as pragmatic as their entire civilization.

The *Princeps* was the first of all citizens, he originally was able to lead the Roman interests and to increase, and mainly to maintain the Roman power. The best example is the founder of the Principate, Augustus (Strechie, Mădălina, 2008: 76-86.), who founded a new form of government, a kind of personal regime with military accents, but also with democratic, republican structures.

In fact Augustus put into practice an enlightened Absolutism for the first time, if we think that his reign was the *Golden century* in the history of Rome. He was the state, which is visible in his title. He was given the title of *Divus* which means *godlike*.

The name of *Princeps* was actually the name of the power of the Roman state, the quintessence of the whole institutional structures of the Roman power. Augustus was known as *IMPERATOR CAESAR DIVI F. AUGUSTUS, P.P.* (*Imperator Caesar, son of Divus, Augustus, father of the fatherland – our transl.*). Therefore he was *imperator*, general, the leader of the army having *imperium*.

He justifies his political legacy through such titles as son of *Divus Caesar*, he was also *Augustus*, the *honoured one*, and *father of the fatherland*. All the

power of the state is concentrated in this institution-name. So the Roman leader Augustus had authority, power and the respect of all Rome. Power was a principle for *Augustus*, his power was based on republican principles (Lee, Brandon, 2005.).

The new model of the leader proposed by the Romans would make a career in politics, throughout the centuries from the Roman era onwards. With the Romans, power became a job, in which they excelled, turning their *Re publica* into a world power.

The communication system used by the first emperor of Rome, then by all the others, was a written communication, mostly in stone, a classical one, the *Aeneid*, the ideological manifesto of the new Rome founded by Augustus, a persuasive one, *Romanization*, a legal one, by *ius* and *lex*, but above all, organizational communication was the success of the Principate. This organizational communication was executed by the army that brought discipline, rigour and efficiency.

Conclusions

The cult of the leader's personality was manifested in all major ancient civilizations. The leaders of the ancient world innovated in the exercise of power, every civilization bringing new paradigms of power. At all times, leaders used the communication process and mentalities to impose themselves on subjects, each building his own cult. Some ancient leaders were assimilated to gods, some to heroes, some were people with a destiny chosen by the gods, demonstrating that essentially there has been little change in the paradigm of the leader over time, the power actually being a paradigm of neutrality. Nowadays a leader is considered a charismatic man, an epithet inherited from the Greeks, which would be translated as *charm, grace of the gods*.

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GHEORGHE ONUȚ, SOCIOLOGICAL RESEARCH, TRITONIC PUBLISHING HOUSE, BUCHAREST, 2014, VOL. I, II, III

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In the last two decades, the book of the authors S. Chelcea, Ioan Mărginean and Ion Cauc, called *Sociological research. Methods and techniques* (Destin Publishing House, 1998), that of Ioan Mărginean, *The projection of the sociological research* (Polirom Publishing House, 2000) and that of Septimiu Chelcea, *The methodology of sociological research. Quantitative and qualitative methods* (Editura Economică Publishing House, 2004, republished several times) constituted the main bibliographical support for the training of students and the specialists interested in accomplishing ample field researches.

Due to the fact that sociological research methods and techniques, which also imply a great professional experience, of field research, few have been the specialists who approached these specific studies, where there is rather difficult to make discoveries and apply new methods, to explore the social universe. The book of Gheorghe Onuț emerged after the extensive professional experiences of the author, and offers us another perspective, an original one, on the sociological methodology, being known that the author is permanently preoccupied with the innovatory spirit.

Before 1990, the book of Professor Henri H. Stahl, from the University of Bucharest, called *The theory and the practice of social investigations*, vol. I, II (Editura Științifică Publishing House, 1974, 1975), represented exclusively the source of reference, in the process of sociological methodology learning. It is interesting that almost all the works with this theme, mentioned above, were elaborated within the university didactic activities, constituting the work of some professors.

Gheorghe Onuț is a professor at Transilvania University from Brașov, and was initially noticed owing to his studies on professions, and, later on, through provocative books, such as *The machine of ideas. Creative techniques dictionary* (Fundația Pro Publishing House, 2005). The three volumes of his

latest published book – *Sociological research* (2014) – are the result of an experience of didactic university work of many decades, which offered the author the possibility to gather an immense informational background, especially due to the fact he lectured the course “Methods and techniques of sociological research”, for the students from the specialisation sociology, at the already mentioned university. Therefore, he also had the opportunity to verify it from the thematic and informational point of view, along with the impact on the students, and to use certain methods, during their practical training.

In the first volume, the author deals with the competences offered by the profession of a sociologist, together with the fields in which it can be applied; with the definition of the scientific method (which would legitimate the successful knowledge), and the circumstances of the objective truth, the theoretical fundamentals of the empirical sociological researches, and the management of the sociological knowledge production. The second volume, called “The methodology of the descriptive sociological research”, which is centred on the concept operationalization matter, and the characterisation of the sociological observation method – which benefits by the amplest and the best documented examination, from the Romanian sociological literature, so far. The second volume describes the sociological survey method, and the content analysis method, which, nonetheless, underlines the capacity of the author to profoundly characterise the specific methods, briefly presented in other specialised books, published previously by different authors.

The book of Professor Gheorghe Onuț, PhD, *Sociological research*, represents an indispensable instrument of study, with lots of actual information, which is needed, both by the sociologists, and the people who study social sciences, within the university environment.

**CĂTĂLIN ZAMFIR, IANCU FILIPESCU (COORDINATOR), ROMANIAN
SOCIOLOGY: 1900-2010. A SOCIAL HISTORY, ȘCOALA ARDELEANĂ
PUBLISHING HOUSE, CLUJ-NAPOCA; EIKON PUBLISHING HOUSE,
BUCHAREST, 2015, 300 P.**

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Elaborated by a group of authors, within the Research Institute for the Quality of Life, from Bucharest, of the Romanian Academy, the volume, coordinated by academician Cătălin Zamfir and 1st degree researcher Iancu Filipescu, represents the result of ample investigations, on the sociological activity and production from our country – published along approximately 110 years.

Besides the two already mentioned coordinators, Professor Elena Zamfir, PhD, whose contribution to the organisation and institutionalisation of social assistance in Romania is well-known, participated along with three other younger researchers: Simona Ilie, Simona Maria Stănescu and Maria Iordache.



The work distinguishes itself through its simultaneous analytical and synthetic character, through the richness and diversity of information that it includes, together with the importance of the formulated opinions – exposed along 300 pages. Essentially, the book belongs to the group of some anterior preoccupations on addressing the research of the Romanian sociology history, and it is accompanied by a CD that includes 5 annexes, referring to: personalities of sociologists from the first half of the 20th century; the list of the Romanian sociology history; the sociology magazines issued after 1990; the books and the studies published along the time, in our country.

The intention of the authors was to offer a relevant and comprehensive image on the process of evolution of the Romanian society, and, for this purpose, there was used “the method of the contextual analysis”. Its specificity resorts from “the approaching of the sociologists’ activities as social products, in determined social contexts” (p.17). The national sociological movement is examined through three categories of “sociological facts”, as the authors call them, which are:

1. *The publications* before 1900-2010, whose number reaches 25,617 titles of books and studies (among which 4,847 are books, and 20,770 are studies and articles);
2. *The institutions* that ensured the support of the sociological activities (the university education departments, in the field of sociology and social assistance, the institutes of scientific research etc.);
3. *The themes* approached by the sociological publications.

The quantitative analysis of the sociological production was permanently followed by its qualitative analysis, the mentioned book being the first work of this type that covers such a

long period from the history of the Romanian sociology. Chronologically, it is added to a series of similar previous preoccupations, valued in the books of some authors, as, for example, the next:

- Traian Herseni, *Romanian sociology. Historical attempt*, Bucharest, 1940;
- Gheorghe Teodorescu (coordinator), *A century of Romanian sociology (1897-1997)*, Fundația Axis Publishing House, Iași, 1997;
- Ștefan Costea (coordinator), *The history of the Romanian sociology*, Fundația România de Mâine Publishing House, Bucharest, 1998;
- Dumitru Otovescu (coordinator), *The Romanian sociology in the 20th century (1901-2000). Thematic bibliography. Authors*, Beladi Publishing House, Craiova, 2001.

The present paper constitutes a theoretical-methodological model of contemporary research of the sociological science, in Romania, being of great interest for the scientific community of the sociologists, and for the other specialists too, who are willing to discover the historical and thematic path of a science, its inner logic.