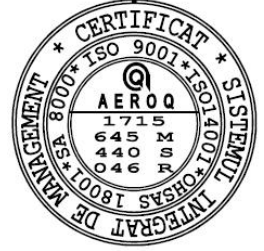


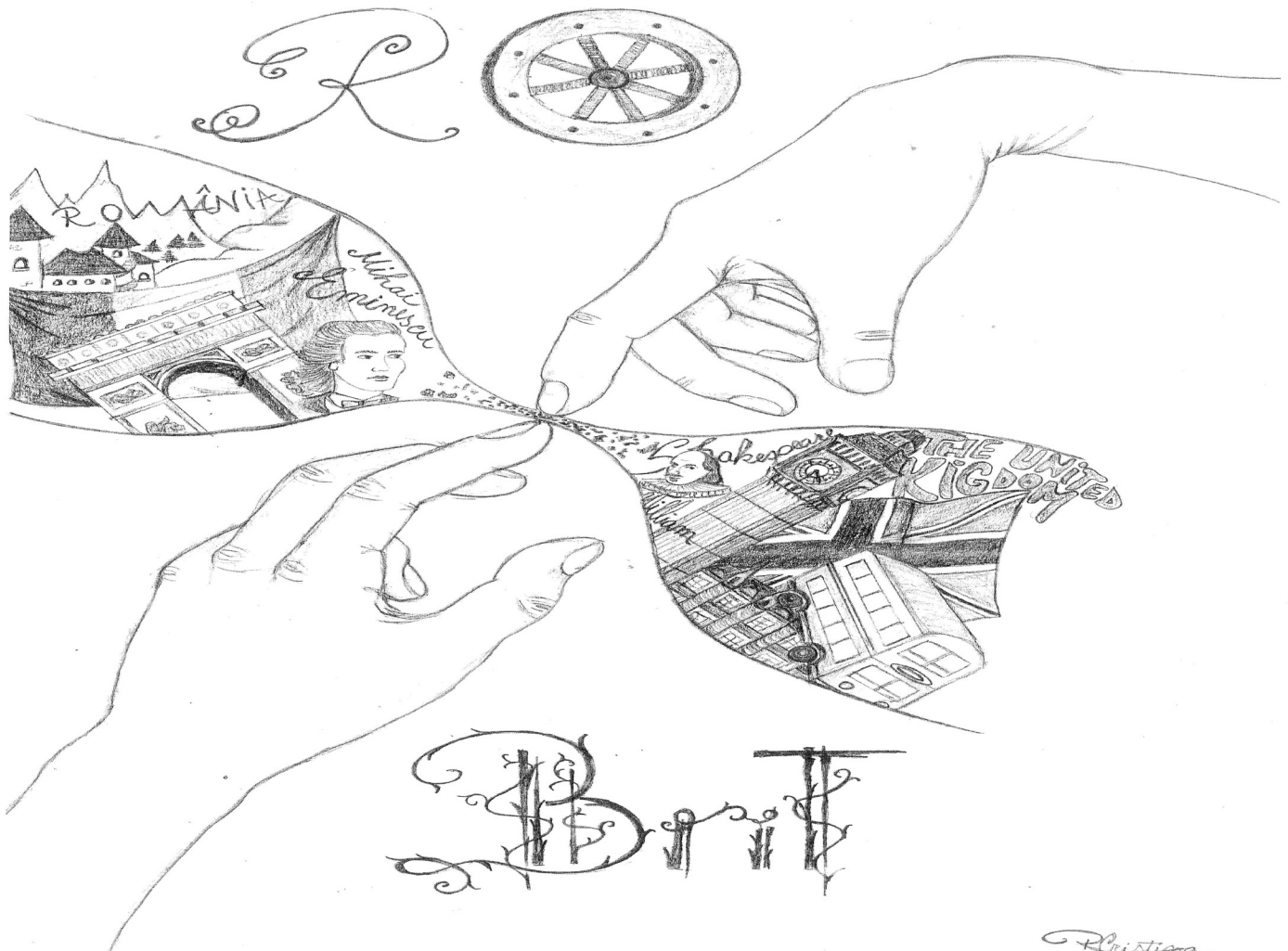


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# RO-BRIT STUDENT JOURNAL

English Semestrial Review  
of the Romanian Students from  
“Vasile Alecsandri” University  
of Bacău



# CONTENTS

## LANGUAGE AND LITERATURE

|  |    |
|--|----|
| <i>Shakespeare's Spirit Ariel</i> , Oana Diaconu, I, E-F.....  | 3  |
| <i>Deictic Shift Theory: A Cognitive Perspective. Analysis on "Wuthering Heights"</i> , Cristina-Mariana Rebegea, I, MA LEPC .....                                   | 5  |
| <i>Form and Function in Gustav Křtmit's Hope 1. A Discourse-stylistic Analysis</i> , Cristina-Mariana Rebegea, I, MA LEPC.....                                       | 8  |
| <i>Acculturation and the Loss or Adaptation of Traditional Values in Chinua Achebe's "Things Fall Apart" and "No Longer at Ease"</i> , Adrian Varga, I, MA LEPC..... | 10 |

## VARIORUM

|   |    |
|---|----|
| <i>Leif Ericson – The First Discoverer of America</i> , Constantin Roman, I, TI.....  | 13 |
| <i>Pope John Paul II</i> , Elena Golăi, I, TI.....  | 15 |
| <i>Bloody Mary – An Urban Legend</i> , Ionela-Claudia Zărnescu, I, TI.....  | 16 |
| <i>Student Loan Debt Crisis – Financial Bomb</i> , Cosmin-Radu Fănu, I, Business Administration .....   | 18 |
| <i>Roșia Montană Mining Project - between Gold Defenders and Green Contenders</i> , Violeta Ilie, II, Environmental Ecology and Protection..... | 20 |
| <i>The Power of Music</i> , Costel Marian Manta, III, Mechanical Engineering and Management.....  | 21 |

## CELEBRATING ANGLOPHONE CULTURE: QUEEN ELIZABETH II'S DIAMOND JUBILEE

|  |    |
|--|----|
| <i>Queen Elizabeth II, the Road to Greatness</i> , Silvia Bodea & Georgiana Lazăr, II, ER.....   | 22 |
| <i>Beware of the Hidden Rules of Royal Etiquette</i> , Andra-Ioana Peltea & Tudor Ciupercă, II, ER.....  | 25 |
| <i>Queen Elizabeth II's Fashion Style</i> , Iuliana Munteanu & Dana Gălățeanu, II, RE.....   | 27 |
| <i>Queen Elizabeth II as a National Emblem and Cultural Icon</i> , Mihaela Cucuș, II, EF.....  | 29 |
| <i>Events Celebrating the Jubilee: From Cultural Values to Commodified Culture. The Royal Wedding: William and Kate</i> , Georgiana Zaharia (Marcu), I, CLR..... | 32 |

## BOOK AND FILM REVIEW

|  |    |
|--|----|
| <i>Arthur Miller: "Death of a Salesman"</i> , Andra-Ioana Peltea, II, ER (book review).....  | 34 |
| <i>"Eat, Pray, Love: One Woman's Search for Everything across Italy, India and Indonesia"</i> , by Elizabeth Gilbert, Oana Diaconu, I, EF (book review)..... | 35 |
| <i>The Curious Case of Benjamin Button</i> , Ionuț David, II, ER & Iuliana Munteanu, II, RE (film review).....   | 37 |

## STUDYING, WORKING AND TRAVELLING ABROAD

|   |    |
|---|----|
| <i>Erasmus in Torun</i> , Elena-Gabriela Hanu, III, TI.....                                       | 38 |
| <i>Erasmus in Limoges</i> , Laura-Antonia Ionescu, III, TI.....                                   | 39 |
| <i>My French Experience</i> , Livia Bejan, II, Accounting and Management Information Systems..... | 40 |
| <i>My Summer Holiday in USA</i> , Daniel-Gabriel Niță, III, Information Technology.....           | 41 |
| <i>My London, Your London</i> , Oana Diaconu, I, EF.....  | 42 |

## GET TO KNOW BRITAIN

|  |    |
|--|----|
| Ioana-Alexandra Sion, II, MA LEPC..... | 44 |
|--|----|

## INTERNATIONAL PROJECTS

|  |    |
|--|----|
| <i>PLURI-LA Project</i> , coordinator PhD Associate Professor Elena Bonta..... | 45 |
|--|----|

## TIPS FOR STUDENTS

|  |    |
|--|----|
| <i>How to Read a Book (Properly)</i> , Alisa Olariu, I, MA LEPC..... | 46 |
|--|----|

## TIPS FOR FUTURE TEACHERS

|   |    |
|---|----|
| <i>School Traps</i> , Ioana-Cristiana Isachi, I, MA LEPC..... | 48 |
|---|----|

## VOCABULARY

|  |    |
|--|----|
| <i>New Words... Buzzwords...</i> , Alice Barac, I, ER..... | 49 |
|--|----|

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Editura Alma Mater,  
Bacău, România  
ISSN 2066 - 6470

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## 1. Introduction

Ariel, the spirit from *The Tempest*, is probably one of the most complex and interesting of all Shakespeare's characters, considering that the play itself has been regarded as the author's literary testament. Critics have associated Ariel with different cultures and symbols, but what exactly inspired Shakespeare in creating this character is still indefinite.

According to *The Concise Oxford Dictionary*<sup>1</sup>, a spirit is "a rational or intelligent being not connected with material body; disembodied soul, incorporeal, being, elf, fairy". This definition supports our claim that the character Ariel is proof of Shakespeare's great art of creating something new and unique, starting from, and enriching the idea of spirit.



## 2. Possible sources of inspiration

The source and the meaning of Ariel's name is yet unknown, although scholars have suggested several hypotheses. Ariel could be a simple play on the word "aerial", yet the character's abilities go beyond those of a typical air demon, covering fire and water demon powers as well. The "-el" ending means "God" in Hebrew, which places Ariel in line with more

benevolent spirits. The Jewish demonology mentions a creature known by the name of Ariel, described as the spirit of the waters.<sup>2</sup>

In the Geneva *Bible*, which Shakespeare and some of his contemporaries would have known, the entry carries an interesting footnote describing Ariel as the "Lyon of God"<sup>3</sup>. Ariel is further described as having power to confuse and weaken his enemies with sounds and tempests.

Spirit Ariel may also be related to Celtic legends: many Celtic magic rituals dealt with controlling the weather and there are several stories in the Celtic tradition about various entities being imprisoned in a hollow oak tree. However, Ariel does not have a full correspondent in the Celtic mythology, but some of his traits may suggest possible connections.

One of Ariel's monologues in Act III, Scene iii, points to a Demiurge-like creature with unbelievable powers ("he vanishes in thunder"<sup>4</sup>) that controls the destinies of other characters and deals out justice. Ariel also approaches the image of the Holy Spirit, in contrast to Prospero who, from this perspective, is not godlike at all (his human indecision and anxiety; his apparent torture of Ariel and refusal to release Ariel).

## 3. Ariel's features

Ariel seems quite compassionate and godly in his attitude towards the human beings that he is supposed to torment. This may support Ariel's connection with the Christian Trinity and Prospero's with humankind.

However, Ariel may represent the positive counterpart of Caliban, because he is a spirit who inhabits the air, whereas Prospero associates the latter with "earth". But, according to the Hebrew tradition, the name "Adam" means "earth," hence critics have also associated Caliban with humankind, in relation to Prospero's Yahweh-like nature. Prospero taught Caliban how to speak but for him the "profit on [language] is [he] know[s] how to curse" (i.e., Caliban as embodying fallen humankind).

It has also been argued that Shakespeare's Ariel and his relationship with Prospero reflect the Renaissance idea of a neutral spirit under the control of a magician rather than the religious idea of a spirit. We encounter a similar plot in the commedia dell'arte *La Tri Satiri (The Three Satyres)*<sup>5</sup> where three spirits serve a magician. However, Ariel is not at all

<sup>2</sup> [http://en.wikipedia.org/wiki/Ariel\\_\(The\\_Tempest\)](http://en.wikipedia.org/wiki/Ariel_(The_Tempest)), accessed February 12, 2013.

<sup>3</sup> Idem.

<sup>4</sup> Shakespeare, William, *The Tempest*, Targoviște, Editura Pandora, 2004, p. 142.

<sup>5</sup> <https://esirc.emporia.edu/bitstream/handle/123456789/524/80.2.pdf?sequence=3>, accessed February 12, 2013.

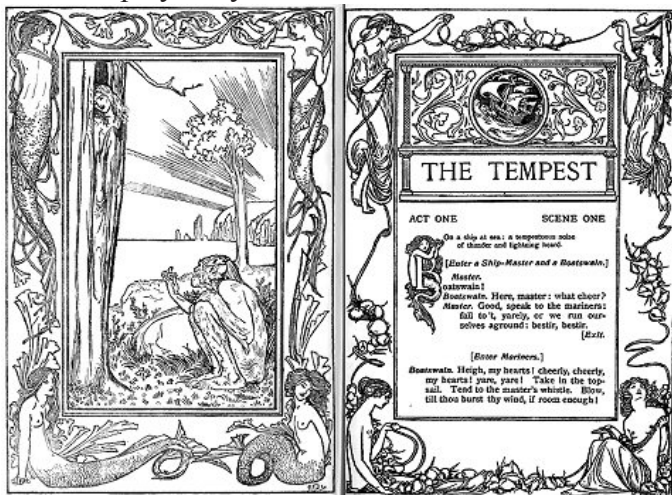
<sup>1</sup> *The Concise Oxford Dictionary of Current English*, Oxford, Oxford University Press, 1979, p. 1106.

a will-less character, a servant only, as Shakespeare endowed him with desires and human-like feelings uncharacteristic of most sprites of this type.

Ariel's gender is ambiguous. In this respect, we may liken him to Puck from *A Midsummer Night's Dream*, an androgynous creature, though Ariel is designated by the masculine pronoun "his" several times in the play. One example may be found in the stage directions from Act III, Scene iii: "Thunder and lightning. Enter ARIEL, like a harpy; claps his wings upon the table; and, with a quaint device, the banquet vanishes."<sup>6</sup> "He vanishes in thunder"<sup>7</sup> (my emphasis). Another example for the use of the masculine pronoun may be found in the dialogue from Act I, Scene ii, when Ariel responds to Prospero by saying:

"All hail, great master! grave sir, hail! I come  
To answer thy best pleasure; be't to fly,  
To swim, to dive into the fire, to ride  
On the curl'd clouds; to thy strong bidding  
task Ariel and all his quality"<sup>8</sup>

During Shakespeare's time, all roles would have been assumed by male actors, but beginning with the Restoration, adaptations began to include female actors as well. Starting with the 1930s, Ariel has been played by both men and women.



Ariel carries out most of his duties while invisible, and his actions take place while the other characters are sleeping. He is able to take a variety of shapes – including flames burning in several places at the same time, or a harpy sufficiently formidable to dispose of a banquet with just a clap of its wings. He also feels comfortable in a variety of environments, being able to "fly, / To swim, to dive into the fire, to ride / On the curl'd clouds"<sup>9</sup>. In Act V, Scene i, Ariel suggests that he is small enough to rest inside a flower or to ride on the back of a bat. Prospero, who relies upon him throughout the play, fondly calls him "delicate" and "dainty," referring to him as "my bird" or "my tricky spirit"<sup>10</sup>.

Ariel is not only responsible with organizing

6 Shakespeare, William, *The Tempest*, Târgoviște, Editura Pandora, 2004, p. 140.

7 Idem, p. 142.

8 Idem, p. 40.

9 Idem, p. 42.

10 Idem, p. 186.

the banquet but he is also very skilled in producing a special type of music which causes hallucinations or phantasies, from the first song which lures Ferdinand into falling in love with Miranda to the last song in which he sings of freedom and summer days to come. For this, *The Tempest* has been praised by many scholars for its musicality and its lyricism.



Finally, Ariel has been called morally neutral, being neither a demon nor an angel. It has also been observed that he shows both a detachment from and a connection to humanity when, at the end of the play, he declares that if he were human he would feel pity for the punishment endured by Alonso and his followers.

#### 4. Conclusions

Shakespeare often combined two or several traditions in his work, allowing for a richness of representations and interpretations. Ariel is an example of Shakespeare's unique and complex creative stance, by the allusions to the different cultures that he generates. The character influenced not only post-colonial writers, but also Aldous Huxley who wrote the novel *Brave New World*. One of the most successful novels inspired by *The Tempest* is probably *The Collector* by John Fowles.

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5. <https://esirc.emporia.edu/bitstream/handle/123456789/524/80.2.pdf?sequence=3>, accessed February 12, 2013.
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## Deictic Shift Theory: A Cognitive Perspective. Analysis on *Wuthering Heights*

Cristina-Mariana Rebegea, I, MA LEPC  
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### 1. Introduction

The traditional definition of *deixis* refers to “the grammatical encoding of orientation in space, time and person” (or more easily said, the speaker’s use of deictic terms indicates where he is in relation to place, time objects/characters), but Dan McIntyre in his article ‘Deixis, Cognition and the Construction of Viewpoint’<sup>1</sup> reworks the definition in more cognitive terms, leading to a model of point of view that helps us understand better how readers take up different positions in the world of the story. Traditionally, *point of view* was more particularly associated with focalization or ‘angles of telling’, but what I found to be remarkable is that McIntyre manages to use this concept of *deixis* as a theoretical bridge between ‘old’ and ‘new’ interpretations of point of view: he gradually shifts emphasis away from *point of view* seen only as a narrative technique, towards the conceptual framework that regards the cognitive mechanisms of both reading and interpretation.

*Deictic Shift Theory* is described as “a way of accounting for how the reader of a text often takes a cognitive stance within the world of a narrative, and interprets the text from that given perspective”.<sup>2</sup> The assumption is that when we read, we suspend our normal perspective of time and space, and assume the spatial, temporal, person-related and even empathetic coordinates transmitted by the narrator or even by another character.

I chose to apply DST (*Deictic Shift Theory*) on *Wuthering Heights* first of all because this novel is the perfect example of a fictional world embedded in a larger narrative frame, which is also strewn with diary entries, and to prove that the reader can shift in his viewing, connecting with or interpreting these viewpoints. The following article is the product of a seminar presentation delivered during my first year as a master’s degree student, for the course on discourse stylistics.

### 2. Deictic Shift Theory in *Wuthering Heights*

For this paper I am going to use several short excerpts that I consider to be the most relevant in constructing my analysis.

*“1801 – I have just returned from a visit to my landlord – the solitary neighbour that I shall be troubled with. This is certainly a beautiful country! In all England I do not believe I could have fixed on a situation so completely removed from a stir of society. A perfect misanthropist’s Heaven: and Mr. Heathcliff and I are such a suitable pair to divide the desolation between us.” (W. H., Ch. 1, p. 1).*

The first deictic shift that we make is repositioning ourselves within the fictional world of the text, as opposed to the actual world. Once we are within the text world, we need to locate ourselves deictically. What first catches attention is the mentioning of the year 1801, thus triggering our background knowledge related to the Victorian Age. We immediately expect our characters to obey certain social codes of behaving and speaking, and we even try to position ourselves within the given socio-cultural frame. The spatial deictic verb *returned*, which



collocates with the temporal deictic adverbial *just*, indicates the immediate finalization of the action, thus creating for the reader the same illusion of partaking in the action. The demonstrative adjective *This* is a deictic of place which indicates spatial proximity, and helps the reader shift from his perspective to the narrator’s spatial perspective (a remote country in England). At this point, the reader’s position in the text is very similar, both spatially and temporally, to that of Lockwood.

Analyzing the emotionally charged lexis that accompanies Lockwood’s thoughts, we can easily understand his affection for the location; the adjectives *beautiful* and *perfect* and the adverbials *certainly* and *completely* come to reinforce the idea. Having in mind the narrator’s cognitive and emotional state, there is a strong possibility that the reader will come to share the same impression about the spatial component. The presence of another type of deixis, the personal pronouns, should not be ignored, and what should be mentioned is the frequency of the pronoun *I*, mentioned 5 times, and the pronoun *us* only one

1 In Marina Lambrou and Peter Stockwell (eds.), *Contemporary Stylistics*, London, Continuum, 2010, pp. 118-126.

2 E. M. Segal, *Narrative Comprehension and the Role of Deictic Shift Theory*, Hillside, NJ, Lawrence Erlbaum, 1995, p. 5.

time. This can be interpreted as a reinforcement of the narrator's self-proclaimed affinity for solitude.

*"Before I came to live here, she commenced [...] I was always at Wuthering Heights, because my mother had nursed Mr. Hindley Earnshaw [...] and I got used to playing with the children: I ran errands too, and helped to make hay, and hung about the farm ready for anything that anybody would set me to. One fine summer morning - it was the beginning of harvest, I remember - Mr. Earnshaw, the old master, came down stairs, dressed for a journey, and after he had told Joseph what was to be done during the day, he turned to Hindley, and Cathy, and me [...]."* (Nelly Dean's story, *W. H.*, Ch. 4, p. 25)

What we experience when dealing with the second fragment is another shift, from the deictic field of Lockwood's story, to the one belonging to Nelly Dean, thus involving a separate time frame, and of course a shift in register (from the recounting of a gentleman to that of a servant). The temporal deictic that announces the shift in perspective is the preposition *Before I came to live here*, a deictic word of place which indicates spatial proximity and familiarity with the surroundings. The same feeling of spatial familiarity can be transferred to the reader. The spatial deictic verb *came* is a strong indication of movement, although movement not only in space, but also in time, and this spatio-temporal dynamism creates the perfect conditions for the reader to shift into the second narrator's perspective.

If we evaluate the lexis that accompanies Nelly Dean's story, we can easily observe the amount of

verbs describing activities associated with the social status of the narrator (servant): *nurse children, run errands, make hay, help on the farm*. Another important interpretation of this fragment deals with the impression that Nelly Dean wants to give about herself; we can observe a sudden shift from the verb *playing*, to the other household-associated chores. Her insistence on picturing herself as a hard-

working girl is also sustained in the phrase *One fine summer morning - it was the beginning of harvest, I remember*, the introductory temporal deictic word sheds a light of uncertainty related to the time of the action, but what is insisted on, and remembered, is the time of the harvest: Nelly does not remember the specific date, maybe because it did not matter that much to her, but since she is a diligent woman, she accurately remembers something that is of importance to her, that is the harvesting itself.

*"An awful Sunday! [...] Hindley is a*

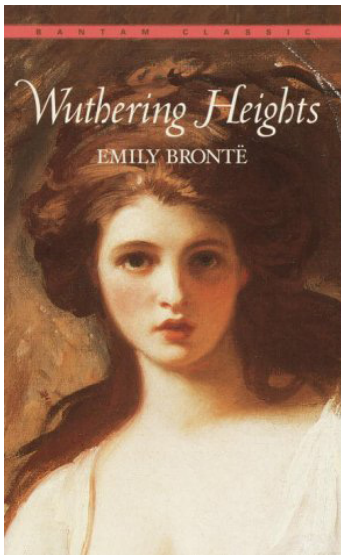
*detestable creature - his conduct to Heathcliff is atrocious - H. and I are going to rebel' [...] 'How little did I dream that Hindley would ever make me cry so!' she wrote. 'My head aches, till I cannot keep it on the pillow; and still I can't give over. Poor Heathcliff! Hindley calls him a vagabond, and won't let him sit with us, nor eat with us any more.'"* (Catherine's diary, *W. H.*, Ch. 3, pp. 13-15)

*"Cathy, catching a glimpse of her friend [...] flew to embrace him; she bestowed seven or eight kisses on his cheek within a second, and then stopped, and withdrawing back, burst into a laugh, exclaiming, 'Why, how very black and cross you look! How funny and grim!' [...] 'Heathcliff, shake hands, at least! What are you sulky for? It was only that you looked odd. If you wash your face, and brush your hair, it will be all right: but you're so dirty!'"* (Nelly Dean's story, *W. H.*, Ch. 7, p. 37)

If up until now we have been dealing more with the deictic shift that regards the narrative spatio-temporal components, my interest fell upon trying to prove that if the reader can adopt the position of the narrator/character in the text, he can also manage to connect on a psychological level, thus stepping into the shoes of the narrator/character and share the same attitudes, feelings and emotions. Again, having in mind DST, we shall see that although the reader establishes such a connection with one character, it may be that later in the novel the state of attitude changes, thus implying a new shift for the reader as well.

After reading the text, the implied feelings – anger, frustration, both physical and emotional pain – transcend the lifeless pages and 'come to live' in the reader's own heart. It is as if we can almost share these emotions, and this is achieved by making use of elements such as elliptical exclamatory sentences (*An awful Sunday!*) and suggestive adjectives (*detestable* and *atrocious*) so as to illustrate the monumental cruelty of her brother, which, for the reader as well, has as a counter effect the growing empathy towards Heathcliff's situation. By using a series of volcanic exteriorizations and contrasts she manages to emphasize both physical and emotional pain (*How little ..... cry so much; my head aches, till I cannot keep it on the pillow; and still I can't give over*).

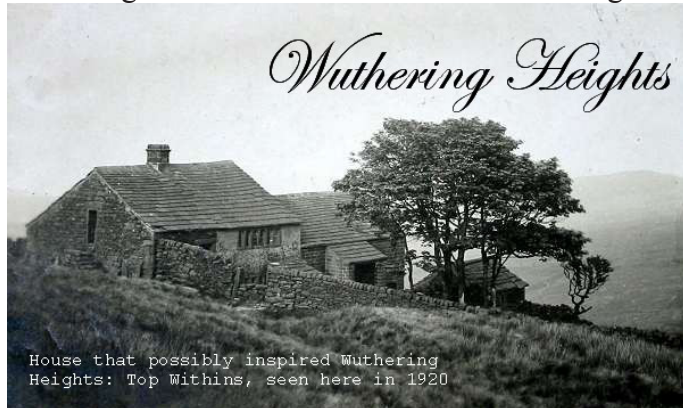
Her attitude towards Hindley is one of hatred, contrasted by her feelings of love and compassion for Heathcliff; the reader seems to adopt the same emotional position of the character, too. With the last fragment in discussion, we are witnessing a deictic shift in the attitude of the character, first of all because we can see her trying to subdue and temper the intensity of her emotions (*she bestowed seven or eight kisses on his cheek within a second, and then stopped*). In this state of events, her attitude towards Heathcliff changes: emphasizing the physical faults *Why, how very black and cross you look! How funny and grim! [...] you're so dirty!* her exclamations serve only to



foreground criticism towards Heathcliff's physical appearance, without even noticing that he had always been dirty and dressed in the same way, but he had not changed as a person.

### 3. Instead of conclusions...

By proving that the reader can reposition himself within the fictional world of the text, that he can suspend his normal perspective of time and space, and assume the spatial, temporal, person-related and even empathetic coordinates transmitted by the narrator (Lockwood and Nelly Dean) or even by another character (Catherine), it is obvious that Segal's deictic shift theory triggers in the reader's mind cognitive mechanisms of both reading and



House that possibly inspired Wuthering Heights: Top Withins, seen here in 1920

interpretation.

But, have you ever asked yourselves what is the hidden mechanism in our brains that allows us to connect emotionally to whatever we see, and in this case, read? Obviously, many may say the answer is empathy, and you are correct, but not quite entirely; there is something more to it. It's not just a feeling, it's actually something neurologically dictated in our brains by a special, newly and accidentally discovered set of brain cells called *mirror neurons*. The idea of intertwining the deictic shift theory with this scientific background came to me after watching a documentary on the human mind from *Discovery's* series *Curiosity*. Unfortunately, I could not find it again so as to have a reliable source, but I was able to discover a different version on the same subject, and having as main reference the leading neuroscientist who discovered the mirror neurons, Professor Marco Iacoboni<sup>3</sup>. Briefly, the thing with these neurons is that they cannot really make the difference between seeing and doing: whenever we witness someone doing/experiencing something, the neurons trigger in our brain a mirror effect so that we share the same sensation. To use the professor's own words, "for the neuron, watching someone doing something is like doing it yourself". This allows us to relate to one another, to share feelings and emotions; mirror neurons connect us not only to other people's actions, but to other people's feelings, because the motor system and the emotional system are also connected.

Thanks to deixis, we can understand the narrator's point of view, but what triggers our

<sup>3</sup> <http://www.youtube.com/watch?v=XzMqPYfeA-s>, accessed February 20, 2013.

cognitive and emotional connection to that specific point of view is that we shift, as readers, in the fictional world of the text, not only in terms of spatio-temporal coordinates, but also by sharing the implied feelings, thanks to that special set of brain cells called mirror neurons. So, next time you read a book, and it feels like it's breathtaking, now you know why...

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## Form and Function in Gustav Klimt's *Hope I*. A Discourse-stylistic Analysis

Cristina-Mariana Rebegea, I, MA LEPC  
Coordinator: PhD Lecturer Nadia-Nicoleta Morărașu

### 1. Defining concepts

Taking into consideration the title of my paper, I shall begin by defining the concepts of *form* and *function*.

*Form* is defined as “the shape and structure of something as distinguished from its material”<sup>1</sup>. *Function* is “the action for which a person or thing is specially fitted or used or for which a thing exists; it also refers to a variable (as a quality, trait, or measurement) that depends on and varies with another”<sup>2</sup>.

According to Stubbs, *discourse* is concerned with the “organization of language above the sentence or above the clause”<sup>3</sup>. This means that discourse is concerned with the structures of language, that transcend the boundaries of a sentence or utterance (i.e. conversation, narratives and, in my case paintings), and which have a certain communicative function. *Stylistics*, on the other hand, is the branch of general linguistics that focuses on style. The critical point is that, stylistics emphasizes structural analysis and the social role of language and uses the techniques and concepts of modern linguistics to reveal function and meanings for the texts it analyses.<sup>4</sup>

In other words, what I have understood is that discourse deals with what is communicated in a context, and stylistics analyses how it is communicated. Thus *discourse stylistics* is concerned with the analysis of communication and its various tools of interpretation, in order to reveal its function.

### 2. Discourse-stylistic analysis of Gustav Klimt's *Hope I*

**Gustav Klimt** (1862 - 1918) was an Austrian Symbolist painter, whose major works include paintings, murals, sketches, and other art objects. Klimt's primary subject was the female body, and his works are considered to be marked by a nuance of eroticism. Gustav Klimt painted a few different *Hope* paintings, but the one I am interested in is *Hope I* painted in oil on canvas, in 1903.

Taking into consideration the fact that my paper deals with the analysis of a painting<sup>5</sup>, I found

1 <http://www.merriam-webster.com/medical/form>

2 <http://www.merriam-webster.com/dictionary/function>

3 Stubbs, M., *Discourse Analysis: The Sociolinguistic Analysis of Natural Language*, Oxford, Basil Blackwell Ltd, 1983.

4 Leech, G. N. & Short, M. H., *Style in Fiction: A Linguistic Introduction to English Fictional Prose*, New York, Longman, 1985.

5 National Gallery of Canada, picture available at <http://www.gallery.ca/en/see/collections/artwork.php?mkey=8614>, accessed May 29, 2012.

it relevant to emphasize the correlation between *form* and *function*, so as to highlight the *interpersonal dimension of language*, because it relies on the degree of familiarity between interlocutors (painter-viewer), their roles and attitudes in the given communicative situation. By seeing and analyzing the forms, and by understanding their function, the painter's attitudes are communicated, thus influencing the behaviour and attitudes of the viewer.

From how the painting is structured, in terms of depicted characters, and taking into consideration the title of the painting – *Hope* –, I have interpreted Klimt's work as **a discourse of optimism**. Having decoded the message contained within the painting, it is necessary to reveal the elements or forms that made it possible. To have a discourse of optimism, it is almost automatically necessary to have a situation that could also generate pessimism.

What I mean is that there should be a tensed state of things, in which the element of harmony, ('goodness') is perturbed by the presence of an impending damage that could lead to its destruction. Balancing 'good' and 'bad' creates tension.

Making use of the stylistic device of *contrast*, Klimt created this state of tension in his piece, noticeable at two levels: at the level of subject (by juxtaposing life and death, purity and darkness) and at the level of technique (with respect to colouring, by making use of very distinct and powerful colours – fair beige, dark blue, black -, but also with respect to technique, by creating grandeur of effect<sup>6</sup> is produced by contrasting quietness, simplicity and chiaroscuro<sup>7</sup> used in painting the woman, with the repetitive dotted and jagged patterns and curvilinear forms used in painting the cloaks of the demons.

The vision of the pregnant woman in *Hope I* is set in a dangerous context, peopled with terrifying grimaces and skulls, all of which are allegorical monsters (another stylistic element), representing, in my opinion, sin, disease and death, all threatening the new expected life. The young woman is vulnerable, exposed, threatened from all sides, but she doesn't seem to be frightened; she is made invulnerable by the 'hope' entrusted in her womb. From this point of view, we may also identify the metonymy of woman's womb, which stands in fact for the entire humanity.

6 Reynolds, Joshua, “Seven Discourses on Art”, article available on <http://www.authorama.com/seven-discourses-on-art-6.html>, accessed May 30, 2012.

7 *chiaroscuro* = a technique whose role is to use light and shade in order to suggest three-dimensionality in objects, from Tîrnăuceanu, Mariana, “Visual Discourse”, lectures delivered at “Vasile Alecsandri” University of Bacău, 2012.





Klimt's *Hope I* is a reminder of the fact that death is present in every moment of our lives, and that we live side by side, even from our womb stage. It is just who we are, and what defines us as mortals. But, besides all these existential matters, I think that Klimt wanted to transmit one more idea through his depiction of pregnancy next to death: the fact that life becomes more intense, and should be lived more intensely when it is under the impending doom; reminding us that our existence is bound by a sort of tension between ecstasy and terror.



### 3. Conclusions

The interpretation that I have given to Gustav Klimt's *Hope I* is based on the discourse-stylistic analysis, which revealed that the role of form and function is a key aspect in interpersonal communication. The painter's attitudes, emotions, fears and beliefs are all communicated through the type of discourse identified: *the discourse of optimism*, built on contrast, allegory, metonymy, repetition, not to mention the use of colours and painting techniques.

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# Acculturation and the Loss or Adaptation of Traditional Values in Chinua Achebe's *Things Fall Apart* and *No Longer at Ease*

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Coordinator: PhD Lecturer Mihaela Culea

## 1. Introduction

In the postcolonial period there have been many debates upon establishing some lines in order to distinguish the English culture from the African one in Nigeria. The issue of the clash between the modernist and the traditional society has raised the question of cultural and social identity and its continuous transition. The problem of identity in Chinua Achebe's novels is raised through the Okonkwo heritage. Okonkwo himself is a self-conscious identity within the community. Obi Okonkwo on the other hand, is an unconscious identity that is "no longer at ease". In this paper I will define concepts and classify the types of cultural contact in order to establish to what extent the Umuofians, as representatives of the Igbo and ultimately the African society, and the English society (as they are represented in the novels *Things Fall Apart* and *No Longer at Ease*) have influenced the postcolonial African individual.

## 2. Acculturation through concepts and practice in Achebe's novels

*Acculturation* is "the process of transformation and adaptation which takes place within cultures when two or more groups enter into relations with one another"<sup>1</sup>. It refers to the process of embracing and development of a new form of culture and its traits (which, by all means, implies its flaws on the same level) by an individual as a representative of his community. Each process is debated structurally speaking from the source, the process and the consequences or the resulting condition. These consequences of acculturation could be seen throughout Chinua Achebe's Umuofia in the novel *No Longer at Ease*.

"Social identity is our understanding of who we are and who other people are and about other people's understanding of themselves and of the others."<sup>2</sup> It relies on and is unveiled through the *social interactions* one performs within his community. The Umuofian mentality held in high esteem the art of conversation and inter-personal relationships. Every man visited his relatives or friends once in a while to share news or to show gratitude or respect towards the host. The guests unrolled their goatskins and brought their drinking horns to drink the palm wine they brought or the hosts offered. It revealed comfort and a mutual social harmony between Umuofians of higher social status.

Ideology can be defined as "a representation of the imaginary relationship of individuals to their real

conditions of existence"<sup>3</sup>

or as a set of ideas a social group adheres to. Moreover, language is an essential component of identity. The primary language of an individual is the language in which the conversational and the naming capacities are established. Other languages are learnt in accordance with it. For Obi, Igbo was the kind of language that appealed to his spiritual and affective side. "He could say any English word, no matter how dirty, but Ibo words simply would not proceed from his mouth." (*NLE*<sup>4</sup>, p. 46) Unconsciously, his rootedness to his native lands by means of language implies that he rejects any perversion which would inevitably entail the denigration of his ancestors. English was his second language and the language in which he did his studies. Therefore, it had a greater influence on Obi's general knowledge of things, such as when he realizes the meaning of the refrain of the trader's song from the lorry. In Igbo, the association of meanings was more than absurd and through English "the burden of the song was 'the world turned upside down'." (*NLE*, p. 47)

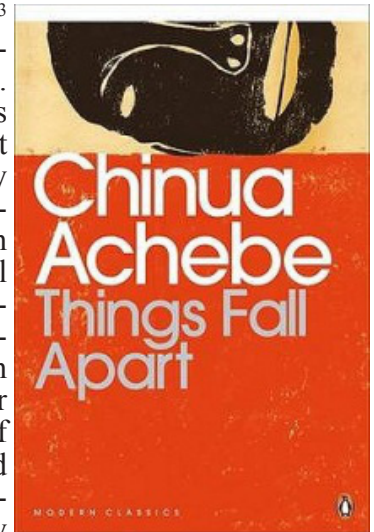
The conflict of cultures found in *No Longer at Ease* shapes the common theme of the individual's *confused identity* reflected through the character of Obi Okonkwo, "about people not knowing 'who they are', about a 'crisis of identity'."<sup>5</sup> These concerns had to find solutions. We have mentioned before the *bondage* to the core identity of the Nigerian people. Ibos or Yoruba people accepted the new Christian and colonizing elements in their life while at the same time holding on to their traditional customs and beliefs. Thus, the Ibo customs and celebrations reached a *compromise* in their practices in order to maintain their social meaning: the inter-personal interaction and the harmonious coexistence with accepting different religious views as "the matter lies between him [a random person] and his god." (*TFA*<sup>6</sup>, p. 65) Some examples of *accommodating cultural solutions* are found in the kola nut custom and in some practices of the Nigerian wedding.

The effects of the cultural contact can be of 3 Cmeciu, Doina, *Signifying Systems in Literary Texts*, Bacău, "Egal", 2003, p. 175.

4 Achebe, Chinua, *No Longer at Ease*, London, Heinemann, 1960, abbreviated in the text and quotations given as *NLE*.

5 Jenkins, Richard, *Social ...*, *op. cit.*, p. 5.

6 Achebe, Chinua, *Things Fall Apart*, Everyman's Library, New York, 1995, abbreviated in the text and quotations given as *TFA*.



1 Bolaffi, G., Bracalenti, R., Braham, P., and Gindro, S., *Dictionary of Race, Ethnicity and Culture*, London, SAGE Publications, 2003, p. 1.

2 Jenkins, Richard, *Social Identity*, New York, Routledge, 1997, p. 80.

three types: *resistance*, *adaptation* and *assimilation*.

1. *The complete resistance* and dismissal of the colonial influence or rule through the White Man's influence. This corresponds to Okonkwo's warlike attitude: "we must fight these men and drive them from the land." (*TFA*, p. 71) Resistance gradually built itself in Okonkwo's personality, as for him abandoning his own faith would mean abandoning his ancestors and the annihilation of his family, clan, origins and, therefore, identity: "To abandon the gods of one's father and go about with a lot of effeminate men clucking like old hens was the very depth of abomination." (*TFA*, p. 63).

The observation that "worthy men are no more" (*TFA*, p. 81) prefigures the main regret connected to the change brought by the White Men and encourages resistance by fighting. Okonkwo can be seen as the perfect representative of this type of resistance, as shown in his portrait from the beginning of the novel. After being described as a massive and severe man it is said about him that "he had had a slight stammer and whenever he was angry and could not get his words out quickly enough, he would use his fists. He had no patience with unsuccessful men." (*TFA*, p. 1) His opposition was not merely only against Christians and White Men, but also against womanish behaviour and the disintegration of the clan. Okonkwo apparently collapses and fails, but ultimately he denies his own changing community and its values purposefully by committing a great sin, suicide.

The opposite meaning of resistance is *acceptance*. Okonkwo could not accept by any means what the rest of his clansmen did. But, the change and the community's/villagers' acceptance of the European intrusion are viewed differently. There is a great gap between the would-be pacification and improvements announced by the White Men such as "peace and good government" (*TFA*, p. 80) and the violence it breeds and feeds on: "the village was astir in a silent, suppressed way". (*TFA*, p. 80)

2. *Adaptation* resides in those practices which resulted from a compromise, such as the coexistence of pagan and Christian rituals. Adaptation can be seen as *a result of change*: "Today greatness has changed its tune (...) Greatness is now in the things of the white man. And so we too have changed our tune." (*NLE*, p. 55)

Some practices are adapted according to the cultural contexts. *Greatness* is a changeable concept achieved in the past by bringing human heads as proof of glory, while in the present it is achieved by bringing home knowledge. "In times past, Umuofia would have required of you to fight in her wars and bring home human heads. But those were the days of dark-

ness (...). Today we send you to bring knowledge." (*NLE*, p. 11)

At the same time, adaptation meant selecting what benefited the ones involved in the process. The Nigerians accepted the White Man's land as the best place to make money and education, but did not accept *miscegenation* (the mixing of races): "A man who marries [white women] is lost to his people. He is like rain wasted in the forest." (*NLE*, p. 11)

3. *Assimilation* is another type of adaptation that refers to those who completely embrace the new religion and culture, especially the formerly discriminated people of the community, such as the *osus*<sup>7</sup>, the low titled men or the rebels of the old community: "None of [the] converts was a man whose word was needed in the assembly of the people (...). They were mostly the kind of people that were called *efulefu*, worthless, empty men." (*TFA*, p. 59). Other people that assimilated easily were those who felt marginalized and tortured emotionally by the cruelty of some sacrificial practices, such as Nneka who "had had four previous pregnancies and child-births. But each time she had borne twins, and they had been immediately thrown away." (*TFA*, p. 62)

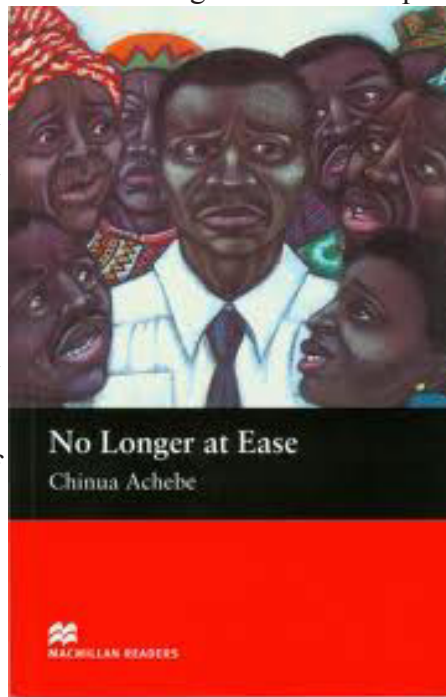
The *source culture in our case is the African element* as a context where identification occurs and develops. "Collective identities emphasize how people are similar to each other, what they are believed to have in common."<sup>8</sup> This similarity represents the basis an individual reports to when asking himself: "Who am I"? In *Things Fall Apart*, people identified themselves on a local level, as within their clan and in close family relationships. In *No Longer at Ease*, Nigeria is mentioned several times as a notion to report to, as 'home' and as something to protect against the 'outside' element. However, Okonkwo denies the newly-formed

collective identity under the influences of the White Men, clinging to his ancestral collective identity, while Obi somehow disregards both and sets free from them in the end.

During Obi's university years in London he wrote many poems about Nigeria, he longed for 'home' and used to speak several times in the Igbo language when encountering fellow Igbo Nigerians. Nigeria is a term invented by the colonizers in order to name the area occupied by them within the boundaries of the present-day country. Before the English colonization, these West African areas were not clearly limited and institutions along with standardized language were

7 Osu – outcast. Having been dedicated to a god, the osu was taboo and was not allowed to mix with the freeborn in any way. in *A Glossary of Ibo Words and Phrases*, in Achebe, Chinua, *Things Fall Apart*, op. cit., p. 85.

8 Jenkins, Richard, *Social ...*, op. cit., p. 80.



not imposed.

Obi realised the importance of the idea of *ethnic and national identity* only when he went abroad: “it was in England that Nigeria first became more than just a name to him.” (*NLE*, p. 14) It was there that he created his ideals of changing the country’s mentality. “Naming is the use of language to express meaning, we live in our naming and the meaning we find in it”.<sup>9</sup> Therefore, Obi is an Igbo Nigerian and that is the way he grew up and all his understanding of the world is directly influenced by this fact. A clear example would be of the perception of *osus*. Isaac Okonkwo says in Chapter Fourteen to Obi that “osu is like leprosy in the minds of our people.” (*NLE*, p.134) It did not matter that they were Christians now and this dictated a different view on *osus* as some things were ‘deeper’ than Obi thought.

Despite all this, the facts previously mentioned do not solve the whole searching for an *identity issue*. “Identity – ‘being the same as’ – also implies its opposite – difference, being different from something.”<sup>10</sup>

Nwoye from *Things Fall Apart* did not feel as belonging to the old Umuofian community. His private and social needs surpassed the social constraints and so he left the community. On the other hand, social identity is built on the interactions between individuals and communities. Obi’s ideal to change the African mentality was built through European influence. The Europeans educated the Africans in order to bring civilization to them and to integrate them in the system which they initiated. Civilization



was opposed to anything that would represent the African tribal ‘savagery’. Thus, Europeans used civilization and the idea of ‘making things better’ for their own benefit. Unconsciously, Obi’s social identity was polished, ironically, in England, and it originated in a colonial idea. Meaning and identities are not settled matters and the processes that they trigger respond to the contextual needs. Thus, Obi’s innovative ideas collide with the Nigerian realities.

### 3. Conclusions

In the end, my aim was to prove that there is, in fact, a clash between these two socio-cultural and political structures and that it did have an effect on the present-day Nigerian. Change was brought and experienced through three different types: resistance, adaptation and assimilation. The British sought

<sup>9</sup> Morărașu, Nadia, *The Shaping of Narrative Identity through the Act of Naming*, Iași, Editura PIM, 2007, p. 29.  
<sup>10</sup> Osbourne, Richard, *Megawords, 200 Terms You Really Need To Know*, London, SAGE Publications, 2002, p. 160.

to build a new African identity that could be more appropriate to their needs. The first generation of civilized Africans would refute the old customs and would value the written word. The second generation though, acquiring the values of European education, would assess different cultural values creating a feeling of estrangement from the ethnic African elements resulting in a ‘crisis of identity’ which defines individuals such as Obi.

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### 1. Introduction

Leif Ericson was a Norse adventurer who discovered America for the first time. He is regarded as the first European to land in North America (excluding Greenland), nearly 500 years before Christopher Columbus. According to the *Sagas of Icelanders*<sup>1</sup>, he established a Norse settlement at Vinland, tentatively identified with the Norse L'Anse aux Meadows on the northern tip of Newfoundland in modern-day Canada. Leif has been described as a tall, strong and physically impressive, wise, brave and considerate man. He was also clever and always moderate in behaviour, according to the *Saga of the Greenlanders*<sup>2</sup>. Thanks to his qualities, King Olaf of Norway charged him with the task of converting the Vikings from Greenland to Christianity. Leif accepted the challenge and accomplished it easily, also due to the fact that the Norse people appreciated him as a trustworthy man. For these reasons, Leif Ericson may be regarded as a true model.

### 2. Discovering Vinland

#### 2.1. Legend or fact?

According to the *Saga of the Greenlanders*<sup>2</sup>, written around 1200, Leif had heard the story of merchant Bjarni Herjólfsson who claimed to have sighted land to the west of Greenland after having been blown off course. Leif approached Bjarni, purchased his ship, gathered a crew of thirty-five men, and mounted on an expedition towards the land Bjarni had described. Leif followed Bjarni's route in reverse and landed in a place which he called Vinland (Wineland) because he found grapes growing. There, Leif and his crew built a small settlement which was called Leifsbúdir (Leif's Booths) by later visitors from Greenland. After having wintered in Vinland, Leif returned to Greenland in spring with a cargo of grapes and timber. On the return voyage, Leif rescued an Icelandic castaway and his crew, earning the nickname "Leif the Lucky".

#### 2.2. Archaeological research

Until the nineteenth century, the idea of a Viking settlement in North America was considered by historians to be the product of mere folk tales. The first scholarly theory for the idea was put forth in 1837 by Danish literary historian and antiquarian Carl Christian Rafn in his book *Antiquitates Americanae*. Rafn had made an exhaustive examination of the sagas, as well as of the potential settlement sites on the North American coast, and concluded that

1 Thorsson, Örnólfur et al. (eds.), *The Sagas of the Icelanders: A Selection*, London, Penguin Books, 2000.

2 Kunz, Keneva, 'The Saga of the Greenlanders' in *The Sagas of Icelanders: A Selection*, preface by Jane Smiley, introduction by Robert Kellogg, New York, London, Victoria (Australia), Toronto, Auckland, The Penguin Group, 2000.

Vinland was a real place in North America that had been settled by the Norse.

Research conducted in the early 1960s by Norwegian explorer Helge Ingstad and his wife, archaeologist Anne Stine Ingstad, identified a Norse settlement located at the northern tip of Newfoundland. It has been suggested that this site, known as L'Anse aux Meadows, is Leif's settlement of Leifsbúdir. The Ingstads demonstrated that the Norsemen had reached America about 500 years before Christopher Columbus, according to an article from *The Telegraph*<sup>3</sup>. Later archaeological evidence suggested that Vinland may have been the areas around the Gulf of St. Lawrence, and that the L'Anse aux Meadows site was a ship repair station and waypoint for voyages there, a fact also supported by Bengt Schoenbak and Birgitta Wallace<sup>4</sup>.

### 3. Gratitude in the United States

Stories of Leif's journey to North America had a profound effect on the identity and self-perception of later Nordic Americans and Nordic immigrants to the United States. Leif's memory gave them a sense of pride and self-confidence. They were also treated with more respect by the community in which they lived because one of their men had made such a remarkable discovery.



The first statue of Leif, by Anne Whitney<sup>5</sup>, was erected in Boston in 1887. Not long after, another casting of Whitney's statue was erected in Milwaukee. A statue was also erected in Chicago, in 1901. Other statues of Leif were erected at the Minnesota State Capitol, in St. Paul, in 1949, near Lake Superior in Duluth in 1956, and in downtown Seattle.

The date of October 9 has been used to

3 <http://www.telegraph.co.uk/news/obituaries/1328355/Helge-Ingstad.html>, accessed February 14, 2013.

4 <http://www.mnh.si.edu/vikings/voyage/subset/vinland/archo.html>, National Museum of Natural History, Smithsonian Institution, accessed February 14, 2013.

5 Anne Whitney (1821 – 1915) was an American sculptor and poet. She was born in Watertown, Massachusetts on September 2, 1821 and died in Boston, Massachusetts on January 23, 1915.

commemorate Leif Ericson in the United States. In 1929, the Wisconsin Legislature passed a bill to make October 9 “Leif Ericson Day” in the state; the bill was signed by Governor Walter J. Kohler, Sr. in May of the same year. That date was not chosen to commemorate any event in the life of the explorer, but it rather marked the first organized immigration from Norway to the United States when the ship Restauration, coming from Stavanger, arrived in New York Harbor on October 9, 1825. In 1964, the United States Congress authorized and requested the president to proclaim October 9 of each year “Leif Ericson Day”.



#### 4. Conclusions

It can be surely said that the real discoverer of America is Leif Ericson, thanks to his remarkable courage, as shown by archaeologists Ingstad. It is possible that Christopher Columbus may have been inspired by the Norse discoverer, but this happened five centuries after Leif’s discovery. It is very important to know the real facts and to have an accurate view of historical events. This is how we can show our respect for the past and for the human models that have shaped the history of mankind.

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### 1. Introduction

John Pope Paul II changed the world with the Holy Spirit's help, his gift, wisdom, dedication and love for the entire humanity. He had a mission and he accomplished it successfully. He was, and still is, the idol of many people of all ages, around the world. He is a model able to influence and change people's life for the better. In fact, he has changed my life, too.



Karol Józef Wojtyła was born in Poland, on the 18<sup>th</sup> of May, 1920 and ceased living on the 2<sup>nd</sup> of

April, 2005. His human, mortal body housed several identities, for he was, all at the same time:

- a **pilgrim**, a traveler who is on a journey to a holy place;
- a **pope**, the bishop of Rome as head of the Roman Catholic Church;
- a **humanitarian**, a kind and benevolent man;
- a **saint**, a person of a great holiness, virtue or benevolence.

### 2. The stages of a lifetime

As a student during the years of the Nazi occupation of Poland, John Paul was passionate about religion. He maintained a devotion to the Blessed Virgin Mary, choosing as his personal motto "Totus tuus" (Latin for "All yours", meaning that he dedicated his entire being to Virgin Mary).

He reigned as Pope of the Catholic Church from 1978 until his death in 2005. He was the second longest serving Pope in history and the first non-Italian since 1523.

John Pope visited 129 countries – in his 26 and a half years of pontificate – 104 apostolic voyages, 146 visits within Italy, 748 visits within the Diocese of Rome. This is incredible! Could he be considered a true pilgrim? I would, definitely, say yes!

His actions were supported by his honest and powerful words: "These trips are visits to each local Church and demonstrate their place in making up the universality of the Church."<sup>1</sup> Each trip made by the Pope is "an authentic pilgrimage to the living sanctuary of the People of God"<sup>2</sup>. The Pilgrim-Pope feels at home everywhere, even "among strangers", as demonstrated by the huge crowds gathered to cheer him in various corners of the world.

### 3. Amazing facts and curiosities

John Pope Paul II took strong stands on human rights, criticized dictators, sought reconciliation with the Jewish world, opened a dialogue with other faiths and tried – mostly in vain – to bring unity to all the Christians in the world. He really believed that the world could change through faith.

In 1999 John Paul visited, for the first time, Romania, in response to the invitation of the Patriarch-Teoctist of the Romanian Orthodox Church.

Regarding the presence of John Pope, our Teoctist said: "We hope this visit will deepen and reinforce our efforts of dialogue, this moment represents one effort among others." He then added to his wishes, jokingly: "This is easier than the theological effort, because theologians always complicate things."<sup>3</sup>

Pope John Paul II added the Luminous Mysteries to the Rosary. He spoke against abortion, artificial birth control and euthanasia several times. He believed these things are not good for the world.

Although Pope John Paul II had Parkinson's disease, he continued to write books about his belief in God, until the end of his life. The *Time* magazine designated Pope John Paul II the Man of the Year in 1994.

### 4. Conclusions

Pope John Paul II will be remembered as the Pilgrim Pope. He travelled to numerous places in the world and spoke to more people than any other pontiff in the history of the Roman Catholic Church. People who met him described him as a "luminescence." He was also called "Blessed John Paul", "John Paul the Great" or "The Pilgrim Pope." He was pure and he simply LOVED people ... and people loved him back.

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8. <http://www.totus2us.com> accessed January 8, 2013.

1 <http://www.totus2us.com>, accessed January 8, 2013.

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# Bloody Mary – An Urban Legend

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Coordinator: PhD Professor's Assistant Ioana Boghian

## 1. Introduction

Legends have evolved over thousands years, they have been passed down, retold, translated, adapted and, more recently, written down. Legends are stories based on a true event from the past. The original version of the story is usually unknown, which makes legends even more attractive and intriguing.

The story of the ghost which appears in a mirror when summoned has known countless variations. Following the directions provided in some versions, children have been trying to contact Bloody Mary for decades. There is something about the story, which has almost turned it into a tradition: a group of youngsters meet, away from the watchful eyes of adults, and attempt to summon the spirit. A wide range of rituals are known to have been used to summon the spirit, and vast differences in opinion concerning Bloody Mary's identity have been recorded. Though the *mirror* appears to be the only constant element in all these ritualistic versions, it does not necessarily occur in all of them. Of course, without the mirror, it becomes difficult to tell if a certain story is related to the *legend of Bloody Mary* or not, except in cases where her name or some other identifying element is included.

The name of Bloody Mary has been connected with a number of different people: a historical character (*Queen Mary Tudor of England*, or *Mary Queen of Scots*), a Biblical character (*the Virgin Mary* – in this case, she does not display any menacing qualities), unusual or strange people (*Mary Magdalene*, *a witch burned at the stake*, *an axe murderer*, *a child killer*), or ordinary people (*the crazy woman who lived down the street*).

## 2. Summoning Bloody Mary

### 2.1. The chant

The methods used to summon the face in the mirror are even more diverse than the names mentioned above. This is probably due to the participants' own authentic contribution to the ritual. The two most common elements in the ritual are *the mirror in a darkened room* and the repetition of a *chant* for a certain number of times, namely, three times in the majority of the versions, and ten, thirteen and one hundred times in some of the versions.

The words that must be recited vary as well. In many cases, uttering the spirit's name would be enough. In others, you would say, "*I believe in Mary Worth*," "*I don't believe in Mary Worth*," "*I hate Mary Worth*," "*Bloody Mary, come to me*," or even "*Bloody Mary, I got your baby*" – for those versions according to which the legend says that someone either killed or ran away with her child. You could also use the words "*Bloody Mirror*" or "*Hell Mary*".

Sometimes the invocation meant reciting the *Lord's Prayer* backwards.

Other aspects involved may include *lighting candles*, *spinning around in circles* or *holding hands*. The candles are probably more of a necessity for seeing in a darkened room rather than part of the ritual, although candles have been associated with magic for many years. Spinning around in circles may be regarded as an element of old witchcraft spells and also as a way of inducing disorientation. Holding hands is common to séances and similar ghostly events. Other elements involved in the ritual may be *splashing water on the mirror*, *rubbing one's eyes* or *holding a knife*.

### 2.2 The result of summoning

Summoning Bloody Mary may result in an attack, for example: *scratching you with her fingernails or claws*, *tearing your face off with her teeth* (some tales say she was a cannibal), *attacking you with a knife*, *chopping off your head* (this element appears when Bloody Mary is linked to British royalty), *pulling you into the mirror so you may never escape*, *cutting out your eyeballs and stealing them* (in these versions, she no longer has eyes), *forcing you to cut your own throat*, *scaring you so badly that you die of fear*, or *relentlessly haunting you in all reflecting surfaces from that point on*.



Sometimes, the result of summoning may be less threatening: you may just see what she looks like in the mirror, or, once in a while, you may ask her questions to which she is compelled to answer; sometimes, nobody shows up and the water in the



bath tub may turn into blood, you may see scars on your body that are not actually there, you may see into the future, or you may even be given toys or candies.

When a group does finish the ritual, usually nothing out of the ordinary happens. Sometimes, out of fearful confusion or pure mischief, the participants will say that they actually saw something in the mirror. When telling the story to others, children may display a normal scratch or scar and say that Bloody Mary had done it.

While some think the story may have originally been inspired by a person who actually existed at some point, it just does not seem likely. The closer you look, the fewer are the real facts supporting the different versions of the legend. Besides, Bloody Mary herself is a major contradiction. There is not much data related to her, which a majority of people could agree on: her name, how she died, how she became associated with mirrors, and even if she is supposed to be covered in blood or not. Without new evidence, locating a true-life Bloody Mary is still impossible.

### 2.3 The symbol of the mirror

Mirrors and reflections in general have always been held in fear and awe, and consequently linked to the supernatural. Some people believe that the legend of Bloody Mary and all its offshoots are mutated versions of mirror rituals. Some of the modern stories even include aspects of earlier traditions. A number of tales mention the fact that a small bowl of water could be used instead of a mirror. Some versions claim that the ghost of any dead person may be summoned only by reciting their name in front of the mirror, for a certain number of times.

Other people summon Bloody Mary because they believe that she could answer certain questions, due to her vast otherworldly knowledge; the most popular question that Bloody Mary has been asked refers to the identity of whom you were going to marry. Another tale claims that calling Mary Worth's name in front of a mirror would show you an image of your future husband/wife; one possible explanation could be the fact that Mary Worth may have been a witch who could cast such love spells.

One of the versions of the chant was simply "*Bloody mirror, bloody mirror, bloody mirror!*". This chant, together with the idea that you were supposed to find out whom you were going to marry, may constitute the origins of the name of Bloody Mary, designating the person you were summoning.

### 3. Conclusions

Most of the people who say they have seen someone in the mirror are probably just trying to frighten children, or pretending they have something special to say, but there are people who really believe that they have seen something. What we know for sure is the fact that the fear and confusion one experiences in a darkened room while attempting to call up the spirit of a dead person may be unsettling to most people. Certainly, the versions that include

spinning around in circles and rubbing one's eyes are intended to increase the level of disorientation. But, when all has been said and done, the primary reason someone would see a red-coloured distorted female face in a mirror is because one or several girls are holding flickering candles in the dark, in front of that same mirror. What else would you expect to see?

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Coordinator: PhD Lecturer Mihaela Culea

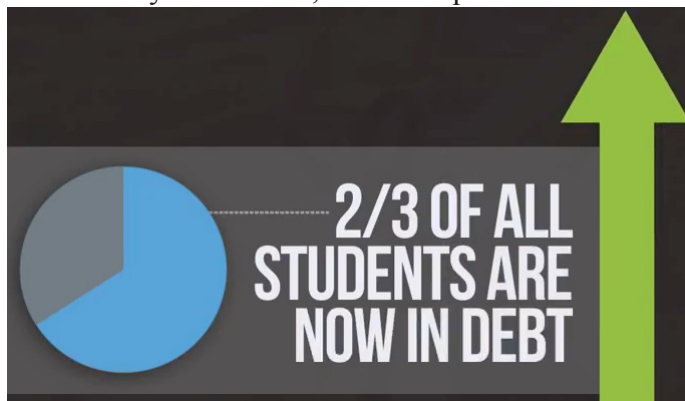
*“I’ve just graduated college and... I’ve got more payments than I can even handle....I’m trying to find a job and....no one....no one told me it would be this hard. I don’t know what to do.....”*

### 1. Introduction

It is 2013. The world still is in the biggest financial crisis in history. Many economists say that this is the worst financial crisis since The Great Depression in the 1930s, the result of a total collapse of big institutions and banks around the world. There are many causes that led to the crisis, one of which is the government policies that encouraged home ownership. This way, people borrowed money from banks to buy houses, money that they could not pay back. Students also borrowed money to get through college and it’s getting harder and harder for them to pay back those loans which have now reached the sum of \$1 trillion!

### 2. What is the Student Loan Debt Crisis?

The financial crisis is affecting many aspects of our life, from what we buy from a local shop to what house we live in. It also affects our education. A student loan is a loan given to a student to help him with his studies. Most of the countries in the world give them and the policy of student loan differs from one country to another, for example the Australian



student loan taxes are usually founded by the HECS-HELP scheme. The loan repayments in Australia are given only when the student (or former student) has the income to support the repayments. I know it sounds good but these loans are not given very lightly. The HECS-HELP scheme received much negative criticism because it creates an incentive for people to leave the country. Why? Because people who do not file an income tax return do not make any repayments.

### 3. What caused it?

In the United States, the student loans are freer, but the higher education taxes there are very big, so most students have taken a loan. In 1952, a year’s tuition at Harvard cost \$600; in 2012 the tuition cost

over \$36,000. That is a huge increase and it is getting out of control. To keep up, students started borrowing more money and now 2/3 of all students are in debt. The average student now owns over \$25,000 in student loans alone. Since the beginning of the student loan crisis in the U.S., *national student debt has reached an astonishing sum of \$1 trillion*. All of this is mostly caused by the credential inflation, easy access to loans and the decreasing value of the \$USD.

Higher education in America is not seen as a basic human right but more as an investment funded by students and their family, so most of them get a loan. The limits for the federal loans are very high, so people can get a lot of money and pay them back in 10 years, but the monthly tax is minimum \$50. Because of this, many students started to work double shifts and even more jobs but they still have not managed to repay back the whole sum.



### 4. What does all this mean?

This means that the Student Loan Debt is destroying the lives of students who have to postpone important events in life like buying a first house or starting a family while he or she struggles to find a job and pay off the loans.

“It’s very scary to know that even before I get that very first career job I have thousands and thousands of dollars over my head. I don’t want to be like my friends who stay at home and work at Wal-Mart or Kmart trying to pay off their student loans, I want to have a life”<sup>1</sup>, said Andrea Watson, a University of Illinois senior student who owes over \$40,000 in student loans.

With first jobs hard to find and salaries falling frustration is turning to anger, “what kind of 18 year old teenager is going to have that money?”, “college is a gigantic scheme, a scheme to get our money!”<sup>2</sup> This is what people say on the social media sites.

On YouTube there are a lot of people posting videos about their debt story in hopes that something will happen and they can finally be “free”: “My name is Stephanie Halligan, I live in Virginia and I am \$25,462.26 in debt”, “I really believe that our voices need to be heard because there are so many people like me who are struggling with the huge burden of student loan debt”<sup>3</sup>.

1 <http://youtu.be/4sbBTyxNOMc?t=56s>, accessed February 27, 2013.

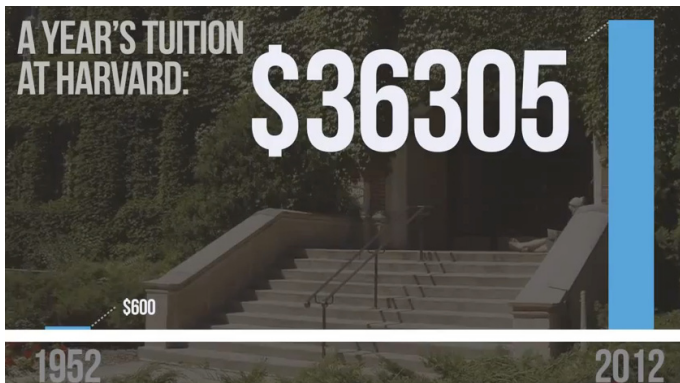
2 <http://youtu.be/4sbBTyxNOMc?t=1m36s> accessed February 27, 2013.

3 <http://www.youtube.com/watch?v=qvdYv0XBYXM>, accessed February 27, 2013.

## 5. When will this bomb explode?

The American government is doing their best to reduce the debt by different methods like financial aid classes or different foundations (like “Foundations for Life and Money”<sup>4</sup>) that dedicate all their efforts to help students fight the crisis but even this way they still have not managed to lower the debt.

The newly re-elected president of the U.S. is trying to defuse a very big bomb, and no one knows if he will be able to do it or if the bomb will eventually explode and drag everyone into a new, and much bigger, financial crisis.



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## Rosia Montană Mining Project between Gold Defenders and Green Contenders

**Violeta Ilie, II, Environmental Ecology and Protection**  
Coordinator: PhD Lecturer Nadia-Nicoleta Morărașu

**“A man can live without gold but not without salt.”** This quote was postulated by Julius Caesar after he invaded Britain in 55 B.C. The main difference between the past and the present we are living in, is that the leaders of that time sought what was best for the people without an intention of harming them. A country with happy people is a prosperous country. Caesar knew that, and succeeded in having a flourishing empire based on the exploitation of salt.

Nowadays, the well-being of people and that of economy are two things that we can hardly have simultaneously. A good example is Rosia Montana that proves the idea expressed above. This project regards the exploitation of the gold existent in that area, by a foreign company called Rosia Montana Gold Corporation. At first sight, we don't see anything wrong, but as we look closer we find that underneath all that pink there's some black, too.

Today, almost 80% of the people living in Rosia Montana are unemployed. This complex industrial project gives them hope for a better life “it will generate thousands of jobs in various domains for the next 20 years”, this is a statement given by the British economists from Oxford Policy management.

Another opportunity of this project is represented by money. Our state will receive 20% from the shares meaning almost 2 billion \$. It looks like opportunity for everyone, for the government, people without jobs, the economy, and of course for R.M. Gold Corporation.

The main risk and the reason why this project hasn't started is the pollution of the surrounding area. The method through which gold is extracted is based on the usage cyanide, a noxious compound. Due to this the forests and waters from R.M. are subjects to pollution.

Another impediment is represented by the human population that has settled there. The Gold Corporation came up with the solution of relocating them in new buildings outside the area of expertise.

That sounds like a good plan, easy to accomplish, but not for all parties. Not everyone wants to leave home they had for years regardless the condition it's in.

There are different conflicts, between the corporation and the people, the growth of economy and nature, and the most serious one, between heart, represented by simple and humble people and money, sought for a huge company representing mercantile interests.

It's a difficult problem we are facing today but the solution doesn't seem to appear. Romania does not have the technology nor the tools to exploit the gold, only the experience and expertise. R.M. Gold Corporation has everything except our approval.

The big question is this: “are we willing to sacrifice an important land full of history and the healthy lives of those who live there for a suitcase full of money?” There are pros and cons and only time will solve this matter.



## The Power of Music

**Costel Marian Manta, III, Mechanical Engineering and Management**  
Coordinator: PhD Professor's Assistant Gabriela Telibaşa

*“Music washes away from the soul the dust of everyday life.”* Berthold Auerbach

Music is defined as a specific form of human expression, a kind of language which communicates ideas, feelings or life experiences in a distinct manner. Sounds are arranged in such a way as to produce a continuous, unified and evocative composition, as through melody, harmony, rhythm, and timbre. People use their own voice or the musical instruments created by them to enrich the sound palette.

Songs are the basic elements of music. Whether simple or complex, they're always expressive and emotional. Music can be regarded as a source of imagination, beauty and why not, as a cultural symbol. Such an aesthetically pleasing and harmonious combination of sounds accompanied people from the beginning of their existence and coexisted together ever since.

Music is universal and life wouldn't be worth living without it. What music is to me may be different to another. For me, music is everything: the sound of nature, the air I breathe, the singing of the birds, my girlfriend's crystalline voice, the sounds produced when I touch the keys of a piano, my job, my life.

It is said that, before teaching a child to sing, they should be taught to listen, so as to understand the significance of the relationship between sound, rhythm and harmony. Music impresses even newly born children; they instantly feel relaxed or energized according to the sounds tickling their ears.

Researchers have striven to reveal the relationship between music and physical and mental health since long and concluded that music has many positive effects on our mind through its harmonious beat and melody. Moreover, numerous studies have proven that listening to music at certain intervals contributes to the improving of our efficiency while working. One of the most interesting recent findings shows that music with a strong beat stimulates our brainwaves to resonate in time with the beat. This means that faster music brings alert thinking and energy while slower tempo can help us meditate.

Choose your favourite song as an alarm clock tone and it will surely brighten up your day. If you wish to start your day vigorously and be ready for the activities ahead, make sure you choose to listen to the fast upbeat music styles, such as: dance, pop, light rock or R&B.

During the day, if you encounter problems while working at some difficult math or physics tasks, turn on music with quick beat, such as house, techno or electro and your mind will be as sharp as a knife.

When serving your meal, classical or easy listening music is recommended as it helps you

digest food better and properly absorb the nutrients. Relaxing music such as piano has a healing effect, as it lowers your blood pressure, boosts your immune system and makes you feel less stressed. At the end of the day, listen to tranquil music, such as ambient, chillout or lounge styles, so as to help you easily fall asleep and relax your mind and body for a night with sweet dreams.

Music is uniquely linked to our emotions, so it can be an extremely effective tool when it comes to stress. As stated by Kristian David Olson: “simply listening to music in the background while doing an arduous task can make it seem much easier, or in some cases [...] ease the strain of an activity”.<sup>1</sup> Whether it is merely a distraction from the stressful situation or it genuinely lifts the mood of the listener, music has been shown to increase productivity. In both cases, the listener often finishes the activity in a shorter period of time and with

less stress. If implemented into the classroom or at the workplace, this effect could improve test scores nationwide and increase the productivity of the working class.

Besides improving mood, listening to music has even been shown to encourage intellectual growth, particularly among children. It has been widely noticed that any person, whether a child or a grownup can potentially benefit from listening to music, as music can be a stimulant to intellectual and cognitive development.

Despite the advantages music may offer to students, there is a possibility that music may also have a negative effect upon vulnerable young minds. Exploring both the positive and negative effects that music can have, it has been shown that music with violent lyrics has a negative impact on adolescents.

Using the resources provided and careful observation, it is clear that music is a powerful force in human society. Listening to certain music has been shown to improve mood, increase productivity, and even encourage intellectual growth, while music education can have an even greater effect on people.

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<sup>1</sup> <http://www.reversespins.com/effectsofmusic.html>, accessed February 4, 2013.

### 1. Introduction

In March last year, we participated in a contest during Anglophone celebrations week with a presentation entitled “Queen Elizabeth and the royal family (a life in pictures)”. We were interested in this subject because we thought that images are a better way of revealing the multiples selves of the Queen, not only as a royal figure but also as a mother, a grandmother and so on.

As first year students it was a great experience for us and we were quite surprised when our coordinator awarded us with the first prize! However, taking into consideration that our project was based especially on pictures, now it was a little bit difficult to transform it into an essay, so we thought that it would be better to combine some elements from our project with information picked up from a documentary that we have recently watched entitled *10 Days that Made the Queen*<sup>1</sup> (produced by James Runcie, 2006). As the title suggests, the film examines 10 key days from Queen Elizabeth II’s life and reign, when she had to decide what it meant to be Queen, from the day she found out that she was going to be a Queen until the day she thought that she had lost people’s support.

### 2. Early life

The Queen, christened Elizabeth Alexandra Mary, was born on 21 April 1926 in Mayfair, London and she was the first child of the Duke and Duchess of York, Prince Albert and Elizabeth.

The first important moment in her life happened in 1936 when she was only 10 years old. Her uncle David had just become King Edward VIII and hoped to marry Miss Simpson, a divorced American woman. But it was impossible for the king as the head of the Church to marry a divorcee, so King Edward was forced to choose between the throne and his love. His choice would decide his niece’s future and would also shape her moral life.

On December 10, 1936 King Edward VIII chose to abdicate instead of continuing his reign. On the next day, the Duke of York was named King George VI and Elizabeth became the next in line to the British throne. The whole family moved to Buckingham Palace, and for the children this could be considered the end of their childhood because their parents were busier and Elizabeth had more responsibilities as the elder sister, princess and as a future queen. The Queen, King George VI and her grandmother, Queen Mary, were possessed by the most grinding sense of duty. Nothing could interfere between them and doing what they ought to do for their country if it was right. The abdication of Edward

<sup>1</sup> TV Documentary *10 Days that Made the Queen*, 2006, available at [https://www.youtube.com/watch?v=IkUO1BmB8\\_I](https://www.youtube.com/watch?v=IkUO1BmB8_I), accessed February 8, 2013.

reinforced Elizabeth’s sense of duty and made her more convinced that the country must come first and her own interests, taste, and personal life, second.

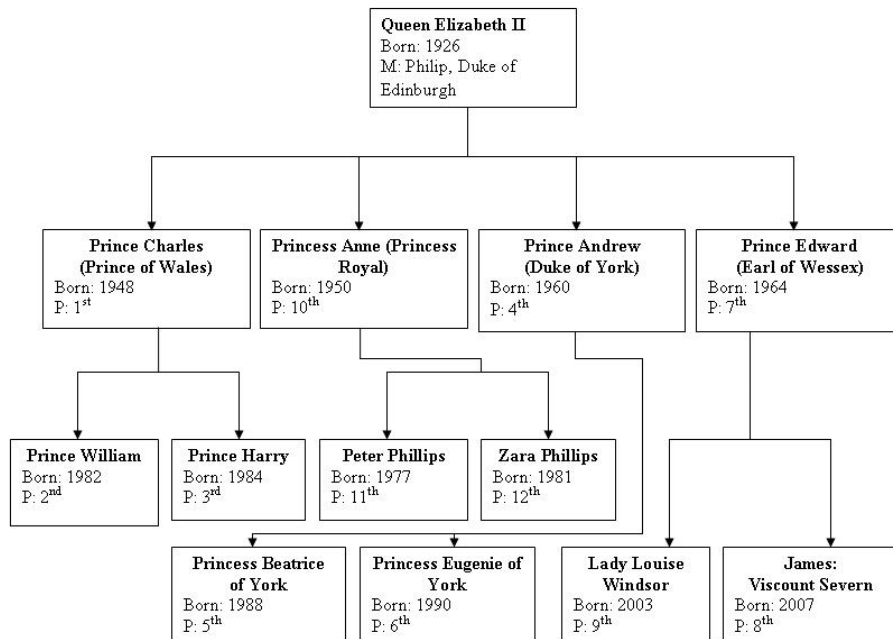
The Windsors decided to make their needs compliant with the requirements of monarchy and from now on they would become the ideal Christian family. In order to preserve the future of the monarchy, Elizabeth was expected to lead an exemplary life.

As a Royal figure, the King often made visits all around the world and on **22 July 1939** he visited with his family **The Royal Naval College in Dartmouth**. Elizabeth was only 13 years old but there were already ideas about whom she might marry for it was vital for the future queen to choose the right consort to secure the Windsor line. Among the cadets was 18 years old Phillip Mountbatten, prince of Greece. His uncle, a naval officer, attended the royal family that day and made sure that Phillip spent a lot of time with Elizabeth because he had a feeling that a relationship between the future queen and his nephew might occur. Phillip was a dashing young man, good looking, everybody’s prince charming but not everyone at the court accepted their relation. He was a Greek prince from the German side and was not what people wanted, especially in that post-war period and he was also known as a person that could not be pushed, he was his own boss, exhibiting improper behaviour for a future king. Despite these things, Elizabeth decided that he was the man that she wanted to marry.

### 3. Marriage and family life

The wedding took place on 20 November 1947. It was a special occasion in contrast with the problems of Edward and Simpson, and it gave to the royal family a popular dash of post-war glamour. Despite the romance of the occasion, being a future Queen was more important than being Philip’s wife. Even if Louis Mountbatten was saying that the House of Mountbatten now reigned, any idea that Philip would give his name to the royal family was quickly crushed. Elizabeth supported by the Minister and by her mother concluded that the House of Windsor must remain as such and that it was not necessary a change in the name. The Surname was settled by the Queen’s Proclamation on 17 April 1952 in which was said that she and her children would reign under the name of Windsor and that all the descendants after marriage would keep the name of Windsor. Prince Philip was furious because for the last 8 dynasties the man’s title was the one that is taken as the name of the Royal House (Saxe-Coburg-Gotha). However, by adopting the name of Windsor the royal family hoped to erase the German echo of the former title, especially because of the British subjects’ anti-German feelings during the World Wars.

This decision showed Queen Elizabeth’s



determination and strength of character, because keeping the name of Windsor was important for her but also for her country. She was surprisingly firm with her consort and he has always played a subordinate role to hers, he has not even been named her private secretary (as Albert was for Queen Victoria), he has never been what Albert was for Queen Victoria, mostly because Elizabeth thought it was her duty to conduct the affairs of the monarchy. He has often been highly undiplomatic and he always says what he has in mind. Upon his marriage to the then-Princess Elizabeth, Philip was given the title “Duke of Edinburgh, Earl of Merion, and Baron Greenwich”, and was made a Knight of the Garter. He became a British citizen around this time and renounced his Greek and Danish titles.

Queen Elizabeth and the Duke of Edinburgh have four children, eight grandchildren and one great-grandchild and we thought that it would be more interesting to present the entire family with the help of a genealogical tree:

As you can see from the genealogical tree, the royal couple’s children are: Prince Charles (prince of Wales, born in 1948, 1<sup>st</sup> in line of succession), Princess Anne (Princess Royal, born in 1950, 10<sup>th</sup> in line of succession), Prince Andrew (Duke of York, born in 1960, 4<sup>th</sup> in line), Prince Edward (Earl of Wessex, born in 1964, 7<sup>th</sup> in line). The Queen’s grandchildren are: Prince William (born in 1982, 2<sup>nd</sup> in line of succession), Prince Harry (born in 1984, 3<sup>rd</sup> in line), Peter Phillips (born in 1977, 11<sup>th</sup> in line), Zara Phillips (born in 1981, 12<sup>th</sup> in line), Princess Beatrice of York (born in 1988, 5<sup>th</sup> in line), Princess Eugenie of York (born in 1990, 6<sup>th</sup> in line), Lady Louise Windsor (born in 2003, 9<sup>th</sup> in line) and James: Viscount Severn (born 2007, 8<sup>th</sup> in line).

#### 4. Accession and coronation

In February 1952, Elizabeth was with Phillip on holiday in Kenya when they found out about the death of King George VI. Elizabeth became Queen

and all the official responsibilities and duties came along with the accession. From now on, she and her family were destined to be a public property with no more private life.

On **June 2<sup>nd</sup> 1953 in London at Westminster Abbey** the coronation took place. It was the day in which Elizabeth was made to realise the overwhelming significance of what she had taken on. The event was, for the first time in history, broadcast on television. It was the largest public broadcast ever to have occurred of a British event. During her coronation address, Elizabeth said to the nation, “I declare to you that my whole life, whether it be long or short, shall be devoted to your service.”<sup>22</sup> She became the

embodiment of her nation and from now on she and her family had to live up to the standards established by her oath, high standards that were hard to respect.

#### 5. Moments of crisis during her reign

Elizabeth’s capacity to decide what is better for her people was put to test from the beginning of her reign, in 1955, when her sister Margaret reached the age of 25 and hoped to marry captain Peter Thomson who was a divorced man. Taking in consideration the past incident with Edward and Simpson, if Margaret had married a divorcee it would have undermined the authority that Elizabeth believed to lie at the heart and foundation of the monarchy.

Duty, protocol, country came first but Margaret was a very beloved sister and everybody thought that Elizabeth would do everything to make her happy. But for Elizabeth her sister’s happiness was very low on the priority list. She has always put duty and obligation above all and she, together with the Prime Minister, Anthony Eden, decided that this relationship went a bit too far for a member of the royal family and refused to approve the marriage.

Together with her involvement in politics and global affairs, Elizabeth found out that it was more difficult to keep her integrity. When she acceded to the throne she became head of the State and of the Armed Forces, the ruler of a country with a proud sense of both its Military Power and Parliament Democracy, but within three years she was to learn that there were limits to her role as head of state no matter what the constitution said and the British Imperial Power was in terminal decline.

In 1956, an important political problem put both the Queen and her country in an embarrassing situation. **The Suez Crisis** took place from **29 October to 7 November 1956**. The situation was kept secret from the Queen by the Prime Minister Anthony Eden, that is why 1956 is considered to be a big punch

<sup>2</sup> [http://www.emersonkent.com/speeches/coronation\\_speech\\_elizabeth\\_ii.htm](http://www.emersonkent.com/speeches/coronation_speech_elizabeth_ii.htm), accessed January 10, 2013.

for England and its Monarch. The people changed their attitude towards the Commonwealth because the Queen was unable to stand up for them and protect the country.

In 1972, the Treaty of Accession was signed on 22 January between the Prime Minister Edward Heath and the European Economic Community (EEC). This decision profoundly diminished the Queen's sovereignty even if it was considered a new hope of economic revival, being a union of prosperous countries. But a closer relation to Europe was considered an assault on British independence, a direct attack on the Queen's Powers. British sovereignty had been diminished not so much by battle but by a signature on a piece of paper. The Queen's popularity was damaged and this affected her relation with all the states allied to the U.K.

Elizabeth has always taken her role as Head of State seriously, so when the Welsh and Irish decided to devolve political power away from London, she spoke out to remind the people of her role and she was very determined to retain her role as embodiment of British National Identity. But events in Northern Ireland were soon to make her feel more vulnerable, unable to protect her personal safety, left alone.

On **27 August 1979**, Sir Louis Mountbatten was killed. The I.R.A blew off the boat in which he and his family were. His assassination came as a shock for the Queen but the most affected was Prince Charles because Louis had been like a father for him, a brother, uncle, grandfather and also a friend.

After a period of calmness, 1992 was an awful one especially for the Queen because many unfortunate events took place one after another. On 20 November, during Elizabeth's wedding anniversary, the Windsor castle was on fire and with no insurance assistance, the government decided to pay for the restoration. The government's decision to pay the restoration of the castle scandalised the English people because the Royal Family was not paying taxes like everyone else. The Family was able to pay for the rebuilding of Windsor and that is why on **26 November 1992** the Queen and the Prince of Wales started paying taxes on their private income. In 1992, the popularity of the Royal Family got even worse because after a series of scandals all three of the married children were in process of divorce (Anne & Mark; Charles & Diana; Andrew & Sarah). Together with these, down came the entire edifice of morality and good family on which Elizabeth had built her reign and family. She considered 1992 her reign's "**Annus Horribilis**" because of all these incidents.

In **1997**, the Queen had to face once again the public's displeasure about the royals' financial arrangements when it was decided not to recommission the Royal Yacht "Britannia". It had been the scene of very happy events of the Commonwealth and family and when it was taken away from her she cried in public for the first time. In the same year, on **31 August**, Diana was killed in a car accident in **Paris at Pont de L'alma**. Divorced from Charles in 1996, Diana had always challenged the way in which the royal family behaved because she had a relationship

with the people that neither the Queen nor the Royal Family could have. Elizabeth is always distant, remote, wears white gloves, a traditional figure but with no great feelings in comparison with Diana who was a person behaving naturally, she had a lot to give to the people and through her charity work and glamour she sometimes overshadowed the Royal Family making them look boring and out of touch. The public manifestations that took place in England when the tragedy happened showed that Diana was perhaps loved more than the Queen. This was because Elizabeth did not manage to relate with people as such, to behave like Diana, so she created a gap between royalty and the common people. Diana's death made her realise that she could not take people's affection for granted anymore.

The last important event shown in the documentary took place on **April 9 2005**, when the Queen allowed Prince Charles to marry a divorcee. Even if she never liked changing her moral position, she had to choose between a relation outside marriage with a divorcee and a possible marriage, and she chose the latter situation in order to prevent further problems for Charles.

## 6. Conclusions

Elizabeth has done all that she could to assure succession after her death and she has kept firm the values of continuity and consistency, only changing them when she was forced to do so or when she felt that they were a cause of delaying the formation of a modern monarchy. The British world has changed rapidly and radically in terms of personal morality, behaviour, clothing, even ideas, but beyond these the Queen has always tried to change as little as possible which, for some, is considered improper because it gives to the entire Royal Family the image of an institution which goes as far back as the Dark Ages.

From a certain perspective, the Queen has remained unchanged from 1952 until now, her attitudes towards duty, dignity, responsibility or religion have remained the same and she exudes a sense of majesty in a modern world. She has reigned with a clear moral purpose and she has done her duty.

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## Beware of the Hidden Rules of Royal Etiquette

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Coordinator: PhD Lecturer Mihaela Culea

As you know, last year, during the Anglophone celebrations week, students from all years took part in activities dedicated to the Queen and Her Jubilee. Out of all the projects ours came in third. During the presentation, several of our fellows helped us act different situations such as meeting the Queen or the proper way of having tea in order to make it more interesting. Although it does not have the visual support, we hope you have an enjoyable and informative read.

### 1. Introduction

What sort of images usually come to mind when thinking of the U.K.? Well... a ride on a Double Decker, the Tower of London, Stonehenge, fish and chips, a pint of beer in a local pub but let's not forget about the Royal Family. It is well known that they attract a great number of tourists from all over the world especially this year for the Queen's Diamond Jubilee. It marked 60 years since she came to the throne and approximately one million locals and tourists flooded the streets to catch a glimpse.

Monarchy has played an important role in shaping the world as we know it, especially in Europe, where, at one point, all but four countries had a King or Queen as ruler. But over the centuries the Parliament progressively limited the power of the crown. Today, Britain has a constitutional monarchy. Even though it has lost in political power, the royal house has not diminished in importance. The British subjects still look to the Queen for guidance and direction. Being one of the oldest monarchies in the world coupled with the well-known fact that the British are not very keen on change might explain why some of the rules of etiquette of today are the same as a few hundred years ago.

What is royal etiquette?

Royal etiquette is basically a set of rules indicating the proper and polite way to behave in the presence of a royal figure. Meeting the Queen was and still is considered an achievement. Her title, even though a reminiscent of the British Empire, is proof enough: Elizabeth the Second, by the Grace of God, of the United Kingdom of Great Britain and Northern Ireland and Her other Realms and Territories Queen, Head of the Commonwealth, Defender of the Faith.

### 2. Meeting the Queen

Greeting the Queen is a ritual that requires a few basic rules. The first thing you should know is that when a royal figure enters a room everyone is supposed to stand, except for the Queen Mother, but



she passed away a few years ago. If you are not a British subject, meaning a citizen of the United Kingdom or from a country member of the Commonwealth, you do not need to bow or curtsy but it is a nice gesture nevertheless. Men can do a slight nod and some women, if they want to, can do a little bob (depending on the situation). Do not attempt a theatrical curtsy unless you are graceful enough and confident it will look natural.

You are supposed to address Her as 'Your Majesty', then as 'ma'am (like in jam or ham not like palm or psalm)'. You should address the Duke of Edinburgh with 'Your Royal Highness' and not 'Your Majesty',

because he is not King, and afterward 'Sir'. You have to wait for Her to extend her hand and then you take it and give it a gentle shake (don't extend your arm fist). Do not be offended if she does not offer her hand, shaking hands all day is not fun.

A couple of important tips: you should never, under any circumstance, turn your back on Her; you should also have a pleasant demeanour, smile, but not excessively; make gentle eye contact. Besides the handshake, there is to be no other physical contact, no hugs, no kisses on the cheek, no touching the shoulder, putting your arm around the Queen. It is not socially acceptable to even take her elbow to direct her.

After you have passed all these trials you might get invited to have tea with Her...

### 3. Tea etiquette

You would think that it is very simple to drink tea but there are a few basic rules which you have to take into consideration, especially when the Queen is involved.

First of all, you should never hold your cup with your pinky finger extended because it is considered to be rude. Next you have to place your index finger into the handle of the cup up to the knuckle while you place your thumb on the top of the handle in order to secure the cup. Your third finger should support the bottom of the handle with the other two curved back towards your wrist. While stirring your tea try not to clink your spoon against the cup. First remove your spoon and then drink from the cup, never from the spoon. After each sip return your tea cup to the saucer. Small snacks are usually served with tea, so remember to chew with your mouth closed. Take small bites and don't talk with your mouth full. After the Queen takes her last bite you must stop eating.

These basic rules also apply to table manners. Napkins are to be placed on your lap but do not turn

them into skirts or in dress tops. During the meal you can dab the corners of your mouth but do it gently. After finishing the meal napkins are to be placed beside the plate. Sit up straight and make sure that your elbows do not interfere with the person beside you. Leave one or two feet for personal space. It is improper to rest your elbows on the table or lean on them while eating. One last tip: you should wait for everyone to be served before picking up your cutlery.

#### 4. Dress code

I will start with a piece of advice which was made by The Royal Welcome hotline: ‘Members of the Royal Family do not wish anyone to be put to unnecessary expense by buying special clothes, hats or gloves’<sup>1</sup>. But there are several things you have to take into consideration: there is no requirement for hats to be worn, though it is acceptable to do so. However you have to remember that hats should not be worn after 6:30 p.m.

Also, if a woman wishes to wear gloves, she should avoid the white colour and should take them off only after she was presented. As the Royal Etiquette’s dress code is generally conservative men are allowed to wear black ties for dinner jackets and white ties for an evening coat and women a long evening dress, cocktail dresses, national dress. But women should avoid wearing black which is appropriate only when the Court is in mourning. Morning dress for men consists of a grey or black morning coat with a grey or yellow waistcoat and striped grey trousers. A top hat should be worn and grey or yellow gloves, matching your waistcoat of course, should be carried. The colour of Her Majesty’s clothes is never made known in advance, so you cannot avoid wearing the same colour or, why not, the same outfit.

#### 5. Conversation topics

If you are having tea or attending dinner with



the Queen there are some important things you need to remember concerning the conversation topics. First and foremost wait for Her to engage in polite conversation. Be natural, you don’t have to mimic her British accent back to her when speaking. Try to look

happy and light-hearted, but do not overdo it.

It is best to avoid personal questions, you may ask, for example “Is Your Majesty enjoying the performance?” but definitely not “How are Philip and Charles?”. It is better to avoid asking about the late Diana and even Princes Harry and William.

The royal wedding between Prince William and Kate Middleton is another topic better left out. People attending it were supposedly given a 22 page list of do’s and don’ts regarding everything from what to wear, how to hold the glasses and even what to talk about.

One area in which she would probably be more than willing to share her thoughts on would be that of charity. The Guardian has named Her the most charitable monarch in history<sup>2</sup>, but she is not the only one concerned with helping others. The Royal Family supports a great number of patronages and charity organizations, somewhere around 3000.

#### 6. Conclusions

For most people, the opportunity of meeting a member of the Royal Family comes once in a life time. With the tips we have presented we wish, if such an event may present itself, to make the occasion enjoyable for everyone concerned. Even if you do not have this chance you should still keep them in mind as they can help you in day-to-day situations.

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## Queen Elizabeth II's Fashion Style

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### 1. Introduction

This year, Anglophone Celebrations offered us the chance to focus our attention on a topic which often hits the headlines in Great Britain and worldwide. Queen Elizabeth II's fashion style has often been the subject of media interest, debate and gossip. In fact, our presentation included a lot of pictures which showed the way in which the monarch's outfit and the use of colours highlight a personal style and represent a source of information about Her Majesty's personality traits.

If we go back in time, we find out that clothes were an important status symbol for the Elizabethans, and a Renaissance person had to dress in accordance with their social status. No one was allowed to rival the Queen's appearance and one unfortunate maid of honour was reprimanded for wearing a gown that was too opulent for her. In our times, the royal apparel has changed significantly as well as the meaning attached to it.

### 2. Queen Elizabeth II's fashion style

The Queen has clearly set a "style standard". Valerie Steele, director of the Museum at the Fashion Institute of Technology, believes that the Queen's clothes show a "clear portrayal of upper-class distaste for novelty and gimmick, a resistance to foreign ideas and a reassuring matronly solidity".

Queen Elizabeth II's fashion style is characterized by a consistent preference for elegant hats, matching purses, gloves, brooches and even scarves. First of all, her **ensembles of monochromatic colour** are very famous. Queen Elizabeth II loves to match her outfits from head to gloved hand. She is not afraid to experiment with colour, as we can see in some pictures where she is wearing a dress of vibrant turquoise. There are no hues which Queen Elizabeth II cannot wear with exquisite style. Fuschia pink is one of the Queen's favourite colours for clothes and a smart, monochrome ensemble befits an official engagement. Moreover, Queen Elizabeth II is a fan of round-neck coats. In lime green or peach she looks impeccable. A very youthful appearance is showed by a beautiful flowing pink skirt. During her four-day Diamond Jubilee weekend she wore blue, white, gold and green outfits.

In the picture below the black and white bow print on the Queen's long sleeve dress is both funny and elegant. It is quite modern and she looks charming. Secondly, the Queen always wears **gloves**; she likes classic gloves – she really only wears black and white.



They are usually the same style: cotton and nylon, washable, very simple and practical. Gloves are a very important part of her outfit. Most people's image of the Queen is a white gloved hand waving out of the back window of a car. Most of her gloves are about six inches long, or 'bracelet length'.

Royal waves are essential components of public appearances and people usually recall such events when the Queen performs a royal wave with her be-gloved hand. During her 60 years on the throne, Queen Elizabeth II has shaken millions of hands. In 2010 alone, she had 444 engagements, averaging 100 handshakes a visit – or 44,400 in a year. But there are strict rules for a royal handshake. One must never reach for the Queen's hand. Just a gentle touch, nothing more. Shaking, squeezing or patting with the other hand is not permitted. And, as we have mentioned before, the Queen always wears gloves. The plain hand-sewn gloves designed for Her Majesty have become her trademark. The walls of Lawson's workshop are covered with photographs of the Queen wearing her creations: a black pair for a visit to Anglesey, a white pair at Ascot, a slightly glam design for



her grandson's wedding at Westminster Abbey. The Queen's **hats** are also a must of her attire. Queen Elizabeth II has worn at least 5,000 hats since her rule began on February 6, 1952. The Queen rarely leaves home without wearing one of her gorgeous hats. These hats lend a special touch of elegance. A traditional suit jacket matches perfectly and a brooch is the normal accessory for Queen Elizabeth II.

## Conclusion

In conclusion, Her Majesty is clearly a fashionable and elegant monarch. Her fashion style is characterised by colourful and youthful outfits. What is very interesting is her preference for vivid colours which show her youthfulness. Nevertheless, her outfit also echoes an old and traditional heritage according to which consistency and elegance always characterise a monarch's style. The way she wears her garments adds to her dignified appearance and is appropriate to her style. In general, clothes reflect the personality features of the person wearing them. In Her Majesty's case, the choice of clothes and the appropriate use of colours reinforce the Queen's position and status. They symbolize refinement, elegance, regality, dignity as well as vividness and youth of spirit.



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## 1. Introduction

Since Queen Elizabeth II rarely gives interviews, little is known of her personal feelings. As a constitutional monarch, she has not expressed her own political opinions in a public forum. She does have a message for her people, every year, on Christmas Day, in which she combines a chronicle of that year's major events, with specific focus on the British Empire and different themes like unity and hope in the face of adversity and the importance of the family, or the lessons that could be learnt by different generations from each other. Such themes represented the main focus of the Royal Christmas message from 2011. It encouraged people to show courage and not to accept defeat while struggling for a better future. At the end of the speech, Her Majesty highlighted the role of religious faith in times of trouble.



Even if Queen Elizabeth II is one of the most powerful persons in the world, people perceive the Monarch both in her public duty and her private engagements, trying to uncover other 'hidden' aspects of her personality. As a result, there is a large number of books<sup>1</sup> on the market which present the monarch's life, her political duties and roles, her family, or the scandals involving her family.

A cultural icon is a person who is so important that he or she is remembered for decades, even centuries. These persons have had great impact on the social, political or environmental aspects of their country as well as regarding world issues.<sup>2</sup> This way, they are generally identified as cultural leaders or icons of their nation. For the British, Queen Elizabeth II is considered to be a national emblem and a cultural icon due to her principles related to leading a country, an island and the entire Commonwealth.

1 See, for instance Arscott, David, *Queen Elizabeth II*, London, Stephen Haynes, 2000; Bradford, Sarah, *Queen Elizabeth II: Her Life In Our Times*, London, Penguin, 2012; Lacey, Robert, *Royal: Her Majesty Queen Elizabeth II*, London, Little Brown, 2002.

2 [http://education.nationalgeographic.com/archive/xpeditions/lessons/03/g912/tg-cultural.html?ar\\_a=1](http://education.nationalgeographic.com/archive/xpeditions/lessons/03/g912/tg-cultural.html?ar_a=1), accessed January 5, 2013; also see [http://www.bbc.co.uk/history/events/elizabeth\\_iis\\_wedding](http://www.bbc.co.uk/history/events/elizabeth_iis_wedding).

## 2. Family values

Her dignified presence generally keeps away public interference or peeping into the private lives of the royals, although some members of the royal family have often broken this mysterious aura. Next, we would like to refer to the Queen's life from different perspectives: that of being a wife, a royal mother, a grandmother and we would also like to depict her Majesty's personality behind the royal 'mask'.

### 2.1. *The Queen as a wife*

Queen Elizabeth married a distant cousin, Philip Mountbatten. She fell in love with her future consort when she was 13 and married him eight years later in Westminster Abbey on November 20, 1947. In her Golden Wedding speech, Queen Elizabeth declared: "He is someone who does not take easily to compliments. But he has, quite simply, been my strength and stay all these years, and I and his whole family, in this and many other countries, owe him a debt greater than he would ever claim or we shall ever know."<sup>3</sup> These words describe Prince Philip as a self-confident person who sets high standards particularly for his children but also for those around him. He has been her "strength", so he has often motivated and encouraged the Queen or even advised her on her decisions from behind the curtain. It is very well known that Queen Elizabeth's husband always says what he thinks and this has often aroused bitter criticism from the press, although Prince Philip does not seem to mind.

### 2.2. *A royal mother*

Queen Elizabeth and Prince Philip have four children and numerous grandchildren. As a mother, Queen Elizabeth worked hard to protect the image of the royal family and to prepare it for its future. The royal mother's relationships with her children, while in some manner reserved, have become much cordial since the deaths of Elizabeth's mother and sister. The Monarch is especially close to her daughter-in-law, Sophie, The Countess of Wessex. It is known that her Majesty criticized Prince Charles' long-lasting relationship with Camilla Parker-Bowles, but after their marriage it seems that she has come to accept it. On the other hand, Prince William and Zara Phillips, two of her grandchildren, are very close to their grandmother.<sup>4</sup>

Queen Elizabeth allowed her husband to become the dominant factor or agent in their children's

3 Shawcross, William, *Queen and Country: The Fifty-Year Reign of Elizabeth II*, London, BBC Worldwide Limited 2002, p. 216.

4 [http://www.martinfrost.ws/htmlfiles/queen\\_elizabeth.html](http://www.martinfrost.ws/htmlfiles/queen_elizabeth.html), accessed January 6, 2013.

education. Prince Philip, who had neither home nor parents in his childhood, expected his children to stand on their own feet just as he had done.

### 2.3. Elizabeth II as a grandmother

As a grandmother, Her Majesty wants to educate her grandchildren as she did with her children. All eight of the Queen's grandchildren have been brought up to respect the institution she embodies, as well as to love their granny. Queen Elizabeth represents an important figure in all their lives, from the eldest – Anne's son, Peter Phillips, 34, to the youngest, Edward's four-year-old son James, Viscount Severn. But none depend on her rationality and experience as much as Prince William, whose relationship with his grandmother is gaining strength and fame.<sup>5</sup> She is always there to answer his questions, and he says there is nothing she will not already know about.

Prince William once said: "I think she doesn't care for celebrity ... and she really minds about having privacy in general. And I think it's very important to be able to retreat inside and be able to collect one's thoughts and collect your ideas ... and then to move forwards."<sup>6</sup> This means that besides the fact that his grandmother is a Queen, she is a human being, with thoughts, feelings and a distinct personal life. All her grandchildren have always respected and loved her, first as a grandmother and perhaps after that as a royal figure.



### 2.4. The woman behind the royal 'mask'

Although royal blood is running through her veins, she is still a woman, a person with ideals, feelings, desires and hobbies. The Queen has adored horses since her childhood days and it seems that horse riding is her favourite hobby. It is known that Queen Elizabeth is a fan of the TV shows *Two Fat Ladies* and *Dad's Army* and more surprisingly she is a fan of the poet Edith Sitwell and also of the poet Laureate Ted Hughes, who was a regular and loved guest. She likes reading mysteries, working on crossword puzzles and even watching wrestling on television.<sup>7</sup> For much of

5 <http://www.allaboutyou.com/fashion-and-beauty/style-advice/Queen-Elizabeth-jubilee-2012-family>, accessed January 6, 2013.

6 <http://www.radiotimes.com/news/2012-02-06/diamond-jubilee-the-unseen-queen>, accessed January 6, 2013.

7 <http://www.bornrich.com/queen-elizabeth-ii.html>, accessed January 8, 2013.

her life, the Queen has surrounded herself with dogs. She is especially known for her love of corgis. In fact, the Queen's oldest corgi, Monty, died shortly after starring in a sketch in the Olympics opening ceremony in the summer of 2012.<sup>8</sup>

She is well known for her hospitality and wit and she has never forgotten what she owed to people whose lives were less comfortable, less pleasant and much more difficult than her own.

### 3. The Queen as a symbol of Englishness and the state

Queen Elizabeth is among the conservatives when it comes to matters of religion, moral standards and family. She has a strong sense of religious duty and takes her Coronation Oath seriously. This is one reason why it is considered highly improbable that she will ever step down from her position as head of state. Like her mother, she never forgave Edward VIII for abandoning his duty and forcing her father to become King after the Abdication Crisis of 1936.

The Queen represents a symbol of Englishness (this is because the term Britishness has been replaced by Englishness in recent years) through her attitude and spirit that have succeeded and still succeed in functioning as a model for the society. There are many ways to define Englishness or Britishness, even though cultural commentators underline the fact that in case of present-day Britain we can no longer speak of a common and stable identity. Social anthropologist Kate Fox, in *Watching the English*, confirms that her aim is to identify the common elements and rules governing *English* behaviour – those unofficial codes of conduct that cut across age, sex, class, religion, social boundaries and subcultures, by looking beyond superficial differences. These unwritten codes were established in order to identify people's national identity and character. Some of these norms or codes include<sup>9</sup>:

- stability of values, of law, of tradition, of what the monarchy represents;
- dignity - as shown by the Queen's dignified presence at all public events;
- strict morality and the careful guarding of privacy
- it is known that Queen Elizabeth did not approve of the illegitimate or scandalous intimate affairs of some family members that often hit the headlines;
- conservative and conventional - a stereotype about the British character;
- maintaining a close connection with her subjects during her royal tours or visits in the country's many regions;
- courtesy - a powerful norm, some of English

8 <http://newsfeed.time.com/2012/09/11/monty-queen-elizabeths-corgi-and-olympics-ceremony-star> HYPERLINK "http://newsfeed.time.com/2012/09/11/monty-queen-elizabeths-corgi-and-olympics-ceremony-star-has-died/"-has-died/, accessed December 2, 2012.

9 Fox, Kate, *Watching the English: The Hidden Rules of English Behaviour*, London, Hodder & Stoughton, 2005, pp. 152-156.

‘politenesses’ are so deeply established as to be almost involuntary

- modesty represents a kind of code and a significant degree of understatement - everybody knows that a self-deprecating statement probably means the opposite;

- humour - English humour is like breathing, they cannot function without it.

#### 4. Conclusions



Queen Elizabeth II has proved and reinforced her English roots by showing her traditional values imprinted clearly through the British history. Her Majesty dutifully prepared herself to face the greatest challenges of kingship and she has successfully experienced them and coped with them. The Queen has been a dutiful monarch and a mother who knows her duty and respects her own principles. Loyal to tradition, Queen Elizabeth has been able to continue the monarchy, despite modern times and all the changes related to it.

After the Diamond Jubilee celebrations, her Majesty’s subjects and people around the world pointed out some of the attributes that qualify her as a national symbol and cultural icon of Britishness: an example of loyalty, service and dignity, a gracious presence, a strong woman, someone who takes her responsibilities as Head of State very seriously, a symbol of union, a steadfast and fearless person.<sup>10</sup>

Queen Elizabeth is indeed an example for her subjects and for the other nations around the world. During her long reign, despite recent criticism of the institution of monarchy, her consummate behaviour has shown that her example could act on people as a life lesson.

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## Events Celebrating the Jubilee: from Cultural Values to Commodified Culture. The Royal Wedding: William and Kate

Georgiana Zaharia (Marcu), I, CLR  
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### 1. Introduction: Royal souvenirs

Hours after Prince William announced his engagement, England's "heritage souvenir" industry has flown into action. Commemorative royal wedding magazines! Royal wedding t-shirts! Royal wedding thimbles! Royal wedding China and Crystals ... souvenirs.

However, some questions arise related to this world of objects. It seems as though everyone was fixated on the spectacle of the Royal Wedding, but what is the appeal? What draws people to the wedding of these two "royal", yet otherwise, ordinary individuals?

So why is it that we are so fascinated by royalty?

In a world where the wedding invitations of our friends and relatives are often met with sighs of "Do we have to?", what makes this wedding reignite our passion for the archaic tradition? Aside from the obvious attractions related to the wedding of a prince, what makes this one so different from any other wedding?

Just one look at the official website of the Royal Wedding (<http://www.theroyalweddingwilliamkate.com/>), or of The Queen's Diamond Jubilee (<http://www.2012queensdiamondjubilee.com/>), is enough to convince us that maybe the wedding is not much more than just another play to make money.



So then another question comes to our mind: why is there so much insistence on cultural objects in case of such spectacular royal events?

Written all over the homepage we find phrases such as "Click here to buy royal wedding street party packs and products" and "The Royal Wedding online store click here to BUY NOW." From iPhone cases – bedazzled with 100 per cent authentic Swarovski crystals reading "William and Kate April 29, 2011," to china plates and even thimbles with the couple's faces on them, one begins to wonder: just who buys this stuff?!

Of course, the Queen's Diamond Jubilee

makes no exception when it comes to making money.... To prove the evolved marketing strategy behind the Diamond Jubilee and the Royal Wedding, some even thought of manufacturing pieces that might even catch the eye of the more reticent ones to these types of events. One could even find objects such as: a mug with the inscription "I couldn't care less about the royal wedding" or a written tea-towel asking "who gives a ... damn?"

### 2. The commodification of culture

In order to understand the cultural context and factors which contribute to this public and media craze for objects imbued with cultural significance, we should explain some terms which clarify the postmodern relation between people and objects.

For instance, *heritage commodification* is the process by which cultural themes and expressions come to be evaluated primarily in terms of their exchange value. These cultural expressions and aspects of heritage become "cultural goods" transformed into commodities to be bought, sold and profited from in the heritage industry.

In the social sciences, *material culture* is a term that refers to the relationship between artefacts and social relations. People's perception of objects is socially and culturally dependent.

*Advertising* plays a huge role in human life by informing values and assumptions of the cultural system, deeming what is acceptable and determining social standards. Ads create a hyper-real world where commodities appear as the key to securing happiness. Advertising also attempts to equate the social with the material by using images and slogans to link commodities with the real sources of human happiness, such as meaningful relationships. Advertisement images somehow disempower and objectify the consumer.

Society is distinguished from mass society in the sense that mass society wants not culture but entertainment, and the wares offered by the entertainment industry are indeed consumed by society just like any other consumer goods. *Culture objects* have become commodities of the entertainment industry and are, therefore, no longer objects whose excellence is measured by their ability to withstand the life process. Cultural objects are preyed upon by mass society, and mass society will literally consume and destroy them. Therefore, culture is being destroyed in order to yield entertainment and this consumer's





society, in search for entertainment.

The cultural commodities of the industry are governed by the principle of their realization as value, and not by their own specific content and harmonious formation. Ever since these cultural forms first began to earn a living for their creators as commodities in the market-place they had already possessed something of this quality. Culture has been forced into a pastiche dominated by the capitalist economy.

All the many forms of popular culture have become a single culture industry whose purpose is



to ensure the continued obedience of the masses to market interests. Culture not only mirrors society, but also takes an important role in shaping it through the processes of standardization and commodification, creating objects rather than subjects. The outcome is that mass production feeds a mass market where the identity and tastes of the individual consumers are increasingly less important and the consumers themselves are as interchangeable as the products they consume.

### 3. Conclusion

If “culture” is characterized by its durability, and mass culture or the culture industry refers to the commodification of cultural objects that leads to the consumption of them, then these cultural objects can no longer endure the test of time. Furthermore, if these cultural objects are consumed, they should no longer be regarded as “culture”.



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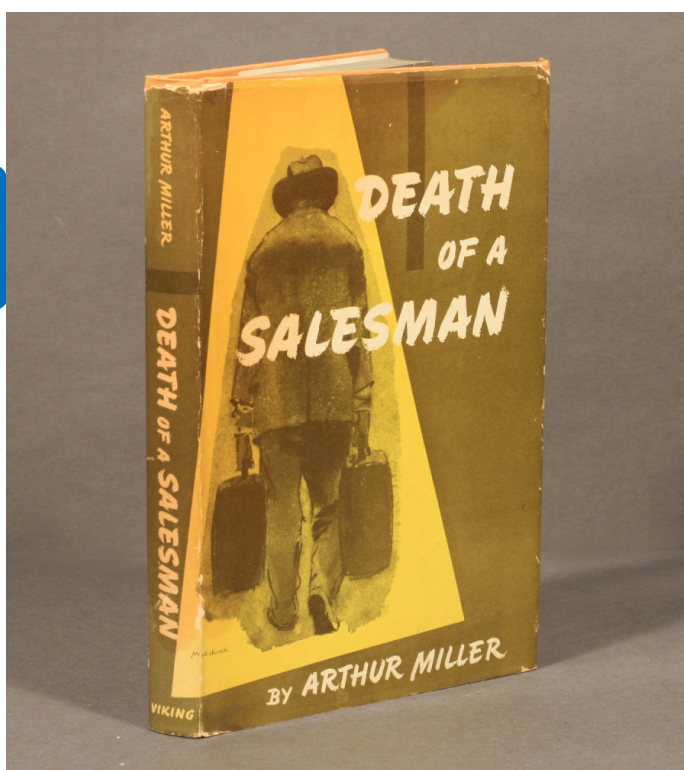
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## Arthur Miller: *Death of a Salesman*

Andra-Ioana Peltea, II, E-R  
Coordinator: PhD Lecturer Raluca Galița

Arthur Miller's most impressive play is *Death of a Salesman*, written in 1949. As the author intended the play to be both a realistic psychological drama and a modern version of tragedy, he organized his material in such a way as to make the reader aware of the collapse of such concepts as family, parent-child relationships or moral ideas.



The play begins with the protagonist, Willy Loman, a well-intentioned, yet troubled and unsuccessful traveling salesman aged 63, who, having failed in becoming successful, wants his two sons, Biff and Happy, to be triumphant. Due to his conceptions he is the one who 'helps' his sons fail. Hungry for success and wealth, Willy falls victim to the false values of society and cannot deal with the society's failure or that of his eldest son, once a high-school football hero, now gloomy and jobless. Linda is Willy's loyal and loving wife. She is more realistic than her husband and also stronger, supporting Willy until his collapse. As his hopes are destroyed, Willy solves all his problems by putting an end to his life, without understanding his family, especially Biff, who needed love and not money.

The difference between Willy and his son Biff is presented throughout the play. Unlike his father, Biff manages to confront his failure. Loman (Low Man) signifies Willy's status, a common man who is a victim of his own illusions, a weak man defeated by life: "Willy was a salesman... a man... riding on a smile and a shoeshine... Nobody durst blame this man. A salesman is got to dream, boy. It comes with

the territory."<sup>1</sup>

My favourite character is Biff because he is the only one who remains realistic until the end of the play. He stops admiring his father when he realizes that he is only a weak and flawed man. Furthermore he chooses between his ideal and his father's and he prefers his own ideal as he considers his father's ideas unreal and dangerous. Biff wants common things such as work and food, unlike his father who wants success.

*Death of a Salesman* is based on the themes of human identity and father-son relationship, themes which are wonderfully developed throughout the play. I recommend you this play because it is very well written and you will be fascinated by the manner in which the author enters the mind of the characters.

<sup>1</sup> Arthur Miller, *Death of a Salesman*, Heinemann, 1994, p.104.

*Eat, Pray, Love: One Woman's Search for Everything across Italy, India and Indonesia*, by Elizabeth Gilbert

Oana Diaconu, I, EF

Coordinator: PhD Lecturer Mihaela Culea

Motto: "You were given life; it is your duty (and also your entitlement as a human being) to find something beautiful within life, no matter how slight"

*Eat, Pray, Love* is the modern Odyssey of a young American lady around the world who spends one year in three beautiful and exotic locations: Italy, India and Indonesia, in quest of the balance and meaning of life. This memoir book spent 199 weeks on the *New York Times Best Seller List* as of December 2010 and it has been translated into several languages<sup>1</sup>. In 2008, *The Times* considered Elizabeth Gilbert one of the most influential people in the world. Although this book has not only been praised but also severely criticized by some American critics, I would like to convince you that it deserves to be read since it is more than a 'great beach book' - and much more spectacular than the movie.

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When it comes to reading, which is a real 'luxury' in our busy modern society, I have to admit that I am a very critical and selective reader. First of all, because I want to dedicate my time if not to the 'must' bibliography recommended by the University

1 [http://en.wikipedia.org/wiki/Elizabeth\\_Gilbert](http://en.wikipedia.org/wiki/Elizabeth_Gilbert), accessed January 23, 2013.

professors, at least to classic famous writers whose books should be read during our lives and God knows what a long list I keep in mind.

This is why I was very hesitant about purchasing this book, although the plot appealed to me, since it was about the travelling memoirs of a successful young writer in expensive destinations such as Italy, India and Indonesia. We have to admit that this gesture of giving up everything for one year and living in Europe and Asia without doing any job is a luxury, not only financially speaking, but also because I cannot imagine how many ladies can afford to leave their careers and families and go like Ulysses in an initiatory journey. Just like an American newspaper mentioned, "lucky for us, the lessons she learns are entirely importable"<sup>2</sup>.

Gilbert conquered me immediately, from the very first few lines, when she started the presentation of the structure of the book, which is like a "japa mala", divided into 108 tales. 108 is a "perfect three-digit multiple of three" (p. 2) and it is not necessary for us Christians to explain the symbolic significance of the Holy Trinity, while 36 is the age of the writer. But I was amazed to find out that the Indian japa malas, strings of beads, helping the Yogis to concentrate while praying, are the ancestors of the rosary and they were brought from Asia side by the crusaders. I found this idea related to the structure of the book extremely tempting and I immediately started admiring this young American writer's ideas, who got influenced by her studies in Political Science at the New York University, trying to offer an anthropological view of her journeys.

I was aware of the movie version, but I always prefer to read the book first and then watch the movie since I need to create my own first impression on the characters and landscapes.

Liz is a world traveler trying to find balance. She is a heroine pilgrim in quest for what the modern American society could not offer to her (and the idea could be extrapolated to the western European life). Liz is a successful writer in her early thirties, owning an apartment in Manhattan and a big new house in the suburbs with an apparently happy marriage. I am sure this is the dream of any young American who first reaches New York, in quest for a successful career, money and love. But after getting everything in life, and by everything I mean all the major values of the modern consumer society, why giving up everything and going for instance to Italy to learn Italian which she considers the most "seductively beautiful language in the world" (p. 57), although there is no other practical use of learning this language which is exclusively spoken in one country. However, this was

2 Gilbert, Elizabeth, *Eat, Pray, Love, One woman's search for everything across Italy, India and Indonesia*, New York, Penguin Books USA, 2010, p. 2.

one of her inner wishes in life and she soon found out that there were many others like her who were coming from all over Europe to learn Italian only because they liked it. There is one aspect that actually made me uncomfortable and, like Gilbert herself is mentioning at some point, it is the fact that while spending 4 months in the most beautiful cities of Italy she never entered a museum...I only managed to forgive her because Rome itself is a museum in open space...

The novel has attracted severe criticism, such as the fact that it is too much self-centered, but I honestly found most of her feelings and thoughts general, eternal and universal: the relationship with God and her ideas about religion, love, the idea of maternity for a modern girl, the meaning of life.

I have to confess that I read this third part of the book smiling almost all of the time and I considered Liz's meetings with Ketut, the nine-generations Balinese Medicine Man, enchanting, in terms of finding out curious information about an exotic society, like the Balinese one, the only Hindu island left in a totally Muslim Indonesian archipelago.

But I leave it to you to discover this love story of an American lady who falls in love with a Brazilian man in Bali. What amazed me about the Bali trip was the stress-free life and the Balinese healthy philosophy of life, how these people who definitely have less than those living in the western society know to enjoy life and be happy no matter what.

I could endlessly talk about it because somehow it helped me understand myself more than many other events, people or situations in life. Anyway, this is what books do: they leave us with an amazing idea which will simplify our life in some way and enrich it.

If I may give you a piece of advice, apart from getting used to keeping books around you and spend enough time in libraries, that would be: read, read, read. Not only because we are students at the Faculty of Letters and this is why we are here, but mainly because reading is the only thing that makes the difference.

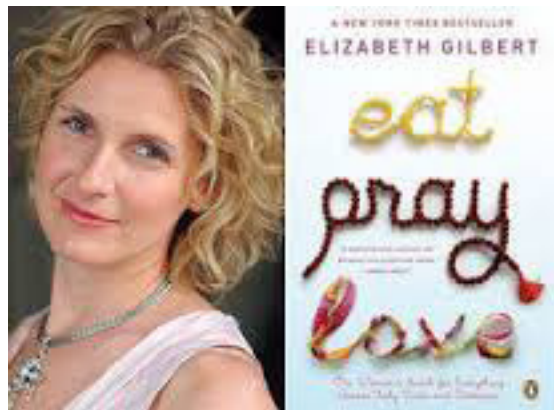
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2. [http://en.wikipedia.org/wiki/Elizabeth\\_Gilbert](http://en.wikipedia.org/wiki/Elizabeth_Gilbert), accessed January 15, 2013.



The second book, "India" is honestly not accessible to everyone, because this is not about 4 months in a luxury resort in Goa but about an Ashram. The Ashram is a village organized by a guru, where Indians and people from all over the world can spend a few months in very humble life conditions and follow very strict rules regarding the waking up hours, food and work. Most of the time is dedicated to meditation and the search of God. This second part is less appreciated by readers, especially if they have never been tempted to attend a yoga class and unless they have reached the very depth of despair in life, from one reason or another. But Gilbert proves that meditation can be not only the healthy alternative for medicines while suffering a severe depression, but also a way of finding the balance and the inner peace. Anyway, Liz's struggle to meditate and her attempt to grasp the meaning of spirituality, and her almost desperate urge to experience the divine are impressive. This part of the book is in line with the post-modernist novel because many heroes experience similar psychological issues.

The third book is the one I enjoyed the most and the one which had the highest degree of success among the readers, because we are finally rewarded with the love story. A part from that, I have to confess that the wonderful description of Bali and of the Balinese society has fascinated me and from that time Bali has become one of my holiday dream destinations.



## The Curious Case of Benjamin Button

Ionuț David, II, ER & Iuliana Munteanu, II, RE

Coordinator: PhD Lecturer Raluca Galița

*The Curious Case of Benjamin Button* tells us the peculiar story of a man who, born as an eighty-year old, progressively grows younger as the years pass. The movie follows Button's strange life, his experiences of joy and sadness, love, loss and the meaning of timelessness. This movie is centered around "Chaos theory", according to which small perturbations in the natural order in one place can cause ripple effects to be felt far and wide.

*The Curious Case of Benjamin Button* is a great movie, not only for the ideas portrayed or the impeccable acting, but also for the exceptional directing skills of David Fincher, who brought on screen this incredible story which shows us another way of living, making us reflect upon a different perspective of life.



The film is structured into three major parts. The first one represents Benjamin's childhood, when his physical appearance is contradicted by his increasing mental agility. The second part takes place before, during, and after World War II, when the protagonist begins an affair with a British woman in Russia. During this time he serves aboard a tugboat and, after the war is over, he returns home looking stronger and healthier than ever. Finally, the last part follows Benjamin from middle age into his golden years, when he learns about what sacrifice, life and happiness really represent.

The leading role is played by Brad Pitt, Cate Blanchett co-starring, as she plays the role of Daisy, a young girl who Benjamin meets at the age of 10. As the movie progresses, these two characters bump into each other several times. Destiny seems to play an important part in their lives, as, at a certain moment, they meet when they are approximately the same age. This lights the passion that always existed between them, but couldn't be fulfilled because of the age difference.

It is said that Torun is one of the most beautiful and historical cities in Central Europe and indeed it is the most beautiful city I have ever seen.



In some ways, Torun is the city that time forgot –the-low-rise centre of the former Hanseatic port has a slow-paced country-town feel. However, it is not too sleepy, and the vicinity of the central square buzzes with bars, restaurants and music venues.

You can easily notice how innovation interweaves with antiquity, as well as past with present and reality with illusion -

in one word, Torun. You are often tempted to believe that suddenly you are in two different worlds but nevertheless one.

The older part of the city is situated on the right bank of the Vistula River. Viewed from the left bank, the red-brick defense walls, the roofs and the gothic church towers are breath-taking. The ancient walls, lit up by spotlights coupled with soaring church towers create one of the most picturesque panoramas in Poland.

Besides architecture, the city is best known as the birthplace of Nicolaus Copernicus, his name in Polish –Mikolaj Kopernik - is all over the town and you can even buy gingerbread shaped in his image.

In the vicinity of the Town Hall you can find the Copernicus Statue. Copernicus revolutionized the understanding of the universe; the inscription in Latin on his statue reads: “Nicolaus Copernicus inhabitant of Torun, moved the Earth, stopped the sun and the Skye.”

The city is also called ‘the city of the young’ because over 35 000 students of the University make Torun alive.

Having the opportunity to study at the Nicolaus Copernicus University offered me the possibility to actually see Torun from different points of view. In



my opinion, living and studying in Torun is the best option, as you have only advantages there. You have the chance to learn Polish, to meet new people as well as an interesting culture. The accommodation in the campus is just excellent, you have the opportunity to relate with a lot of students from all over the world. In my opinion, Erasmus is the only way to meet (in just one place) so many people with so many different nationalities.

So, being a student in Torun is the best. The city is not only comfortable to live in, but also tourist-friendly. It is the young people, together with the red-brick walls, the Vistula, the Nicolaus Copernicus’ University and the greenery that create the social atmosphere of the town.

As for the Polish cuisine, I admit that I am a fan of the Polish food. There is one restaurant, the so called ‘Manekin’, which is very famous among students; there you can find whatever you want from Zurek (pickle soup) to nales niki (baked potatoes filled with meat).

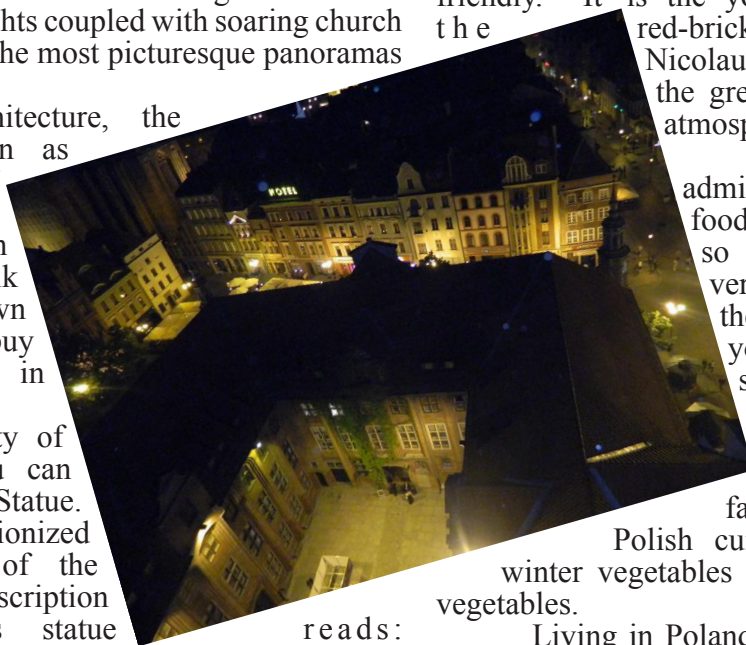
Another Torun food icon is Pierniki (the gingerbread), famous across Poland. The

Polish cuisine is rich in meat and winter vegetables such as cabbage or pickled vegetables.

Living in Poland as an Erasmus student is a dream come true, it is once in a life time opportunity. I would have never believed that this experience could really change my way of seeing life.

So, wild mountains and vast forests, national parks, homely accommodation, gothic architecture, the Vistula River, cold local beers (piwo), pierogi, zurek, gingerbread, Nicolaus Copernicus Univesity - this is Poland, this is Torun.

Once you visit it, you become addicted.



## Erasmus in Limoges

**Laura-Antonia Ionescu, III, TI**

Coordinator: PhD Lecturer Raluca Galita

My research area is Applied Modern Languages. *En bref*, to use the French term, I am studying in order to become a translator. As a translator, one has to know the language, but even more the culture of the target language, so the Erasmus program came as a huge chance for me. I love travelling, sightseeing, going to unknown places, so when I heard about my going to France I was really excited. However, when I got the Erasmus scholarship, I knew nothing about Limoges or about the Limousin region. The only thing that counted was its apurtenance to France.



The moment of my departure for France finally arrived. Soon, after a really long and exhausting day, I was there, in Limoges. In a few days I got used to the small streets, to the small shops, to their *boulangeries* full with all the wonders of the French pastry.....and I have to add that they (the French) have the finest croissants in the world. Everything was made with a tone of butter, a thing which made my English side feel just like home.

But enough talking about food! I was there to complete my studies!



In the first week we had what they called a *get-to-know you meeting*. Our tutor said to us: “*These are your colleagues; organize yourselves and try to have as much fun as possible!*” I had the permission

to assist any course I wanted to. Like a kid in a candy shop! For two weeks I insisted to attend all the courses, including one of Chinese. When I found out that I had native speakers for my English courses.....I felt like Columbus. Friendly persons, always fond of helping you in whatever situation you may have encountered, they were like a dream come true.

And they welcomed me and encouraged me. I soon became what one may call a *geek*, that hideous person hated by the other students, the one who was always excited with term projects and test papers. Just joking, but still it was outstanding!

Then there were the French (unconventional) lessons.... There is no better lesson than a true French party and some true French friends. They had the time and the patience to explain that my knowledge of French and my slang belonged to the '60 and that I should hang out more with them.

I also took advantage of my being in France to visit a part of it. My friend and I went to Paris (truly it is like a bigger Bucharest), to Lyon, to Toulouse and Angers, not to mention that we visited the whole region of Limousin. We were like those tourists with their bag packs in their backs.

When I returned home I was a different person.

ERASMUS made me a different person....a more complete one. I gained information, it really made my studies become more complete, I had a sort of practice, of internship if I may call it like that... the best one in the world!

Thank you, ERASMUS, for everything!



## My French Experience

**Livia Bejan, II, Accounting and Management Information Systems**  
Coordinator: PhD Lecturer Raluca Galita

My name is Livia Bejan and I am a second year student in the Accounting Department of “Vasile Alecsandri” University from Bacau.

In 2007, after I had graduated high school, I went to France because my parents were already there and they had decided that was better for me to continue studying in a French university, and that I would have more possibilities to find a job there in the future.

I did not actually understand at first what this meant because I had always lived in Romania, and after one week there I realised it was not going to be easy, because I was not a French fluent and the university classes were very expensive, so I was forced to find a job, meaning that I had to work and study in the same time, but I did not give up and I said to myself that I could do it.

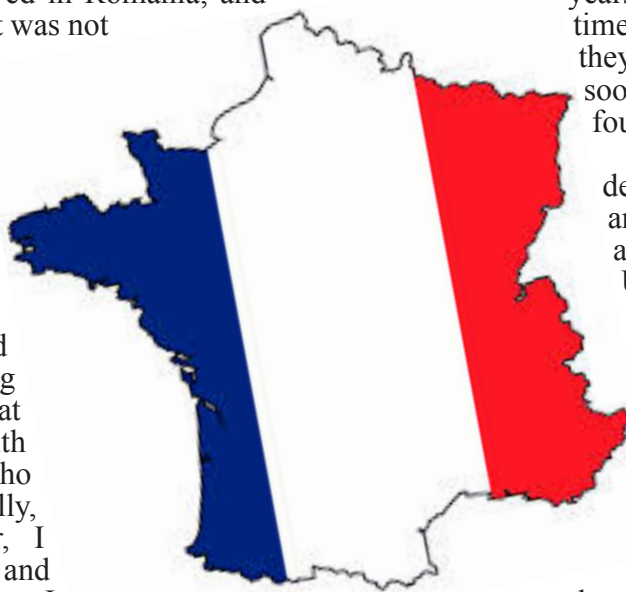
So the first semester was hard enough because I was studying French alone at home, and at school I was trying to keep up with the teachers and colleagues who spoke very quickly, but gradually, by the end of the semester, I managed to understand them and to write correctly in French, so I succeeded in passing all the exams. The second semester and the second year were much easier.

A French university is not very different from a Romanian university, the rules are the same; however, the teachers and the students are different. In France they teach through exercises and you do not have a lot of stuff to memorise, students' logical thinking is encouraged, so it is easier and interesting as well. The students are from all over the world, they are very nice, very respectful and they help you with everything they can.

At the beginning of my last year of study I found out that, by the end of the year, I needed to find (on my own) a three-month stage in an accountancy office, because the crisis was already affecting France, and the University did not have any stage contract in this domain. So I started searching and sending letters, hundreds of letters and by the end of the year not even one positive answer came.

I was very disappointed because I thought all my work had been in vain, I had studied three years for nothing and in the same time I was very angry because they could have informed me sooner and maybe I could have found a stage.

So after this experience I decided to return to Romania and to start all over again at “Vasile Alecsandri” University from Bacau. For me, studying abroad was not a very pleasant experience, but I am sure that others students are more fortunate than me, and I do not regret that I lost three years, because it was a very interesting experience, with a lot of benefits as well.





## My Summer Holiday in USA

**Daniel-Gabriel Niță, III, Information Technology**

Coordinator: PhD Professor's Assistant Gabriela Telibaşa

During my first year at the university I heard about Work & Travel USA programme and decided to meet with a representative and find more about it. At first, it seemed to be difficult because I had to find a job, pass a video interview with an American employer, prepare lots of papers and spend a lot of money. But nothing seemed too much because I was offered the chance to see America. So, after I took the interview, I went to the embassy and got the visa.

Now, it sounds easy, but then, it wasn't. All the preparations were difficult and it took me some time and cost me a great deal of money. I had to study a lot and give my exams in advance but, in the end, I had a great feeling of accomplishment when I saw myself in the plane ready to take off to the USA.

I discovered that I was on my own, as no other student from our university was travelling to the same city as I did. It didn't matter because I'm fond of challenges. At about 9 pm I reached the Newark airport, took a bus and in half an hour I got to New York. It's difficult to describe how I felt, on the one hand I was



thrilled to be there, I mean, it seemed too good to be true but, on the other hand, I was confused and worried about what was to follow. I had to get to the Atlantic City, but how? I managed to find a bus and after two hours I was in Atlantic City. It was after midnight and the weather was awful. I checked into

a hotel for the night and the next morning I went searching for the hotel I was supposed to be working in "Borgata Hotel Casino & Spa." There, I met the person I was interviewed by in Bucharest. Everyone was so kind and polite and this was a confirmation that I made the right choice. While filling out some papers, I met some Romanian students and checked into the same hotel. From that day on, I started to enjoy my holiday. I had a whole free week before I started working so I had plenty of time to explore the city. It was beautiful; the hotel we checked in was a short walk away from the famous *Boardwalk* and the Atlantic Ocean. The game *Monopoly* was inspired by this city. What better place to spend your holiday than in a renowned resort city?

First day at work was nice, I got to know more people, and I discovered there were students from all over the world. After a while I made friends with some of them and we were having fun every day. It was

English that helped us connected. We got along well with everyone; even the supervisors were friendly with us. I miss them all.



few miles away it was still in the hurricane's way. We were a group of fourteen Romanian students. We decided to rent a car and go away, run from the hurricane and have fun for a few days. This proved to be the best decision ever; we had the time of our lives. The destination was Niagara Falls and we stopped in many cities along the way, the first one was Philadelphia. I cannot offer all the details I would like to because otherwise I wouldn't stop that easily. Just let your imagination run wild! Fancy Niagara Falls: a wonderful place, if you ever go there, take the "Maid of the Mist" tour, as we did and you won't regret it. On the other side you can see Canada.

When the last day of work came, it was the saddest day of our trip. I went to all departments and said goodbye to all my friends. It was time for one last trip, so I went to New York with a friend. We visited Central Park, Brooklyn Bridge, Chinatown, the Statue of Liberty and the Empire State Building. At the end of my article you can enjoy some of the photos I took back then.

On the 11<sup>st</sup> of September we were in New York, ten years after the terrorist attack, so we decided to visit the World Trade Center monument. Two days are not enough if you wish to visit this city. A few days later my work-holiday (as I like to call it) was over and I went back home.

Work & Travel is a special programme which offers you the chance to be more than a simple tourist. In this journey I learnt to integrate into a foreign country, I managed to be on my own, I gained new life experiences and learnt to be more confident in my own person. I consider myself a happy person because I returned home not only with beautiful memories and a little profit but richer than ever because I made friends all over the world and we keep in touch as much as we can. In fact, we are planning a new trip together but after graduation because life is not only about having fun but also about making a future.



## My London, Your London

**Oana Diaconu, I, EF**

Coordinator: PhD Professor's Assistant Ioana Boghian

There are strong desires lying inside of us, so strong and so consuming that will eventually take us where we want to go. Call it destiny or not, but that powerful energy generated by our deepest desires will finally guide us to our dream place. I confess: there is no stronger feeling or greater joy than living in the place one has always dreamt about ...

What comes to your mind when you hear the word "London": the British Museum, Buckingham Palace, the Queen, London Bridge or the double-decker busses...???

One of my greatest wishes in life was to go and study in London, or at least live and work there for some time in order to brush up my English skills. Well, they say, be careful what you wish for, because it might just happen!

The London metropolitan area is the largest in the EU, with an estimated population of 12 - 14 million people, these being last year's statistics. However, I have reasons to believe that I am not wrong when saying that the London metropolitan area, which also includes the illegal immigrants who are not recorded anywhere, could very soon near the estimated population of our country. This is quite impressive! I have never heard of such an organized place before, with precise and simple rules that allow you to sort out all your bureaucratic formalities within few days. But what is indeed worth mentioning is the fact that many of them can be done by post or even on the phone. I am here referring to the registration with the Home Office which is the Immigration department, the National Insurance number, registration with a college, etc.

I lived in London for one year and I still love every minute of it. London exceeded most of my expectations, but I have to confess that it also surprised me in many ways...! It was a cloudy November morning when I landed at Heathrow, the busiest airport in the world, which was pretty much the same kind of weather I experienced/enjoyed during my stay in London, no matter if it was winter, spring or summer. One of the things that I missed most was the sun... Actually, it was not that bad, given the busy London life and the underground 'short' trip that sometimes amounted even to three hours a day.

It is a pleasant experience due to, for example, the high level of customer service rendered in every shop or institution. London is a place where you feel respected and appreciated by the other people.

After one month, you start feeling proud of how much you have managed to achieve, but this is often due to the well-organized system and not to your own doings. However, you start feeling overwhelmed by this happiness of belonging to this amazing and huge place. Accordingly, your self-esteem is on cloud nine.

The very next thing that you have to do, once

in London, is to apply for jobs. Yes, even if you are studying, you are entitled to work 20 hours per week! And trust me: you must do it, because London is a very expensive place! After drafting your CV (you can even get assistance with that), you can drop it to the nearest Job Plus Centre in your area, where you can immediately check for vacancies. It may be wise to accept the very first job, even if it is in a coffee shop, as this will bring you cash by the end of the first week, which is essential for your expenses. Yes, isn't it amazing that most of the London wages are paid weekly? In the meantime, keep on applying for jobs (always attach to your CV an application letter, customized to suit the respective job requirements). If your CV is fine and supposing you have applied to 100 jobs, you will surely be invited to at least 10 job interviews, in agreement with your qualifications. At least upper-intermediate English is required! If you are still unhappy, you can keep on applying. Trust me: in London, only sky is the limit if you are patient and if you have enough cash to support yourself for several months!

One of the other 10 must-do things in London, after getting an Oyster card (a discount for the public transport), is to prove that you officially have a place to live, because without this you simply can not register anywhere. You can get it easily by, for example, applying for a British Net connection, or from the confirmation letter of the registration with your college. First of all, I would advise you to post copies of your identification documents to the Home Office where you have to report why you are staying in London, otherwise you will need to leave within 3 months. After that, do register with a physician, because you may never know when you might need



one! And yes, there you will enjoy one of the greatest achievements of the Welfare state in the UK: the absolutely free of charge National Health System. With the proof of address, which is either your British Telecom bill or your University confirmation letter, they will allow you to register and you will be assigned to a doctor. They simply do not care if you work or not, if you pay taxes or not, they will just deliver you high quality healthcare service. After this good piece

of news, the less pleasant thing is that this is pretty much one of the very few free of charge services you can enjoy in London, as far I can remember, apart from the entrance to the British Museum, which is a must.



Another thing to be done immediately is to register with the library of your borough. A “borough” is one of the 32 districts of London. Just imagine that the library I was registered with was located at the last floor of a shopping mall... It was so amazing to climb to the last floor of the Shopping Mall in High Street and borrow some books! High Street is usually situated in the historical city centre of the borough and it is a shopping pedestrian area, where you can bag a cheap bargain and the most accessible British brands are available. I mean, do not jump in the tube once you proudly own an Oyster card and stop at Covent Garden for shopping, unless your card is topped up with several wages. I found Covent Garden simply charming, with all its antique sights, a shopping paradise...though quite expensive. Not to mention Harrods...but do visit it at least...the building is beautiful!

What I mostly loved about London is that it is so nicely structured and organized. Everything is available in the High Street, the post office, the bus station and the tube station are all there or nearby. If trains are available in the area, the train station is also there. And yes, your physician’s is within easy reach, too. Every borough works on the same system.

Education in the UK is very expensive. High standard education is even more expensive. If fees are lower, educational standards are lower, therefore, in this case, you may consider studying in France, Germany, Sweden, Belgium or Holland instead. But of course, you would not use British English like in London and you would not gain the same life experience. Survival in London is good training for life, unless you are such a genius, that both Cambridge and Oxford universities may fight to get you, free of charge. All London universities can be found in a kind of yellow pages book and there is nothing like checking those universities out by simply walking in.

Once you have registered with a university, you may dedicate a day to the Natural History Museum and the Science Museum; you may attend various shows about the creation of the Earth look at different dinosaurs, naturally scaled. You will surely

enjoy all that like a child!

If it is February, it is the Chinese New Year and you should dedicate one day or afternoon to visit China Town and enjoy at least one of the Chinese dishes. In spring, you may visit the Royal Botanic Gardens, or spend several hours in Saint James Park, or in Hyde Park, enjoying nature and gathering energy for the coming days. Do not forget that in April, the UK capital celebrates England’s greatest playwright ever! Celebratory events take place at Shakespeare’s Globe Theatre. Coinciding with The Bard’s birthday is St George’s Day, on which locals celebrate the Patron Saint of England.

But no matter what, never leave London without visiting Westminster Abbey, Buckingham Palace, Windsor Castle, the Tower of London, London Bridge and Saint Paul’s Cathedral!

London is a little bit of the entire world: Europe, Asia, Africa, The Caribbean, with French, Italians, Swedish, Polish, Indians, Sri Lankans, Australians coming and trying to settle there. They come, sometimes, only for a year or so, in order to brush up their English skills and gain some British experience, which is so appreciated in a CV, back in their native countries. You can encounter approximately 400 foreign languages in London.

If you love the English language and the British culture and if you do not have holiday plans yet, reward yourself with a summer holiday in London! Study thoroughly how to manage there and make up a survival plan, including part time work, and make the most of it! It is worth it! And you can make it! I do not know how you feel right now, but now that I have recalled my afternoons in London, I feel like having a tea ... I strongly recommend milk tea! You will love it!

**Ioana-Alexandra Sion, II, MA LEPC**  
Coordinator: PhD Lecturer Raluca Galita

Hello everybody and welcome to Britain! My name is Ioana-Alexandra Sion and today I will be your guide through London. Our visiting schedule for today will include the **London Zoo, St. James's Park** and **Shakespeare's Globe Theatre**.



Our first stop will be at the **London Zoo**. Why should we visit **ZSL (the London Zoo)**? Well, for starters I can tell you that this zoo is one of the oldest zoos

in the world. It was opened on April 27<sup>th</sup> 1828, and its purpose was to be used as a scientific study. After nineteen years, in 1847, it was eventually opened for the public. Still not convinced? Well, let me tell you something else: today it houses a collection of 755 species of animals, with 16,802 individuals, making it one of the largest collections in the United Kingdom. It has been managed under the aegis of the Zoological Society of London (hence the name ZSL), and is located in the Northern part of Regent's Park, on the boundary line between the City of Westminster and Camden. The zoo continues as a research organization even to this day, and supports a molecular biology team.

A surprise for 2013 will be the Tiger Territory. You will have the privilege to be immersed in an unforgettable sensory experience as you will go deep into the tigers' territory for close-up encounters with these magnificent creatures. The Tiger Territory will open in March 2013.

The opening hours are from 10:00 daily. Closing times vary depending on the season. Visit the London Zoo and you will be amazed by the wonderful species that live there.

After visiting this splendid zoo we go further to **Saint James's Park**. **Saint James's Park** is a 23 hectares park in the City of Westminster, central London, and is the oldest of the Royal Parks of London. The park has a small lake, St. James's Lake, which has two islands, West Island and Duck Island, the latter being named after the lake's collection of waterfowl. The Blue Bridge across the lake offers a view west towards Buckingham Palace. Looking east the view includes the Swire fountain to the north of Duck Island and, past the lake, the **Horse Guards Parade**, the **Horse Guards building**, the **Old War Office** building and the **Whitehall Court** progressively behind. We move to the south of **Duck Island** and you can see the **Tiffany fountain** situated on **Pelican Rock** and, past the lake, there is the **Foreign and Commonwealth Office**, with the

**London Eye, the Shell Tower and The Shard**.

The opening hours are between 05.00 A.M. to 00.00 P.M.

Next stop is at **Shakespeare's Globe Theatre**. As you all now, William Shakespeare is one of the famous writers of London, so I think it is a great honour to be able to visit this theatre. One of the newest attractions on our list is also one of the oldest, dating back to 1599. **Shakespeare's Globe** is a reconstruction of the Globe Theatre, an Elizabethan playhouse in the London Borough of Southwark, on the south bank of the River Thames that was destroyed by fire in 1613, rebuilt in 1614, and then demolished in 1644. The modern reconstruction is an academic approximation based on available evidence of the



1599 and 1614 buildings. It was founded by the actor and director Sam Wanamaker and built about 230 metres (750 ft) from the site of the original theatre and opened to the public in 1997, with a production of *Henry V*. The site also includes a shell reconstruction of the Blackfriars Theatre, another Elizabethan theatre, due to be completed and opened in November 2012. Today, it is that rare thing: a venue that equally attracts tourists and Londoners, thanks to a winning combo of historical authenticity and a generally laudable production programme.

It is opened from 10:00 A.M. - 5:00 P.M.

This was all for today, I hope you have enjoyed our tour, and I hope to see you again soon. Goodbye everyone!

#### Webography:

1. <http://www.shakespearesglobe.com/>, accessed January 19, 2013.
2. <http://londonist.com>, accessed January 19, 2013.
3. <http://www.visitlondon.com>, accessed January 19, 2013.
4. <http://en.wikipedia.org/>, accessed January 19, 2013.  
<http://www.encyclopedia.com/>, accessed January 19, 2013.



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Lifelong  
 Learning Programme

## „Vasile Alecsandri” University of Bacău, Faculty of Letters

Grundtvig Learning Partnership, Lifelong Learning Programme, “Plurilingualism – Language Autobiographies” (PLURI-LA), reference number: GRU-12- P-LP-66-BC-FR

| No. | Partner Institutions   | City/Country                  |
|-----|--|-------------------------------|
| 1.  | PARIS 8 – EXPERICE - <b>coordinator</b>  | Paris, <b>FRANTA</b>          |
| 2.  | CENTRO EDUCAZIONE ai MEDIA-CEM - partner   | Pavia, <b>ITALIA</b>          |
| 3.  | FORTBILINGSÅVDELNINGEN FOR SKOLANSINTERNATIONALISERING, UPPSALA UNIVERSITET- partner | Uppsala, <b>SUEDIA</b>        |
| 4.  | STOWARZYSZ ARTISTS’ ASSOCIATION OF WARMIA AND MAZURY - partner                       | Olsztyn, <b>POLONIA</b>       |
| 5.  | KING’S COLLEGE LONDON - partner  | Londra, <b>MAREA BRITANIE</b> |
| 6.  | CENTRO DE FORMAÇÃO DE ESCOLAS DO CONCELHO DE ALMADA- ALMADAFORMA - partner           | Lisabona, <b>PORTUGALIA</b>   |
| 7.  | UNIVERSITATEA ‘VASILE ALECSANDRI’ DIN BACAU - partner                                | Bacău, <b>ROMÂNIA</b>         |

### Project objectives

#### a) educational

Increasing awareness in the target groups:

- of the central role of language in the world of every individual
- that monolingualism does not exist and everyone is plurilingual
- of the personal and social value of being multilingual
- of being a „carrier” of many cultures and identities

#### b) pedagogical

Promoting

- reflection on the individual processes of language learning (L1 and L2)
- mastery of personal strategies for language learning
- an ability to interact positively with cultures conveyed by the languages experienced

#### c) learning

Improving key skills:

- „learning to learn”
- communication (oral and written) in the mother tongue and in the L2
- social, civic and inter/cultural ones

#### d) social

Discovering the importance of

- the inter-generational link, through the transmission (or lack of it) of languages, cultures, past, stories of immigration and exile
- gender dimension

**Target groups:** adults; teachers; students; pupils

**Products:** tutorials, linguistic autobiographies, articles, films

**Final product:** pedagogical kit

### Project team

Coordinator: Associate professor Elena Bonta, PhD

Members: Professor Adriana-Gertruda Romedea, PhD

Lecturer Maricela Strungariu, PhD

Lecturer Raluca Galița, PhD

**Calendar:** 1.08. 2012 – 31. 07. 2014.

This project has been funded with support from the European Commission. This publication [communication] reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.

## How to Read a Book (Properly)

Alisa Olariu, I, MA LEPC

Coordinator: PhD Professor's Assistant Cătălina Bălinișteanu

We all know how difficult it is, after you have read a book, to exploit its content to the fullest, especially when you have to present a topic on it. It gets even more difficult when you read the book a while ago, you have read other books in the meantime and there are a handful of other projects pending. It happened to most of us to forget the names of the characters, if not characters altogether, happenings, connections, details, even the sequence of events. The best way to read a book properly is to have some steps established beforehand which are recommended to be followed. Although this article would seem to fit perfectly to the students of the Faculty of Letters, this is not exactly the case. Let us admit, even if studying Informatics, the professors will still include a bibliography in the semester 'must do' things.



Each and every student (starting from the presupposition that he/she has a modicum of interest) found himself/herself in the situation of having to read a book for a seminar or for an exam, many of whom discovered that they forgot important details when put in the position to speak upon it. To quote an (in)famous student 'saying': "it is not enough that they make us read books, they also want us to present them and remember everything." (I am sure you guess correctly who the characters in this 'saying' are.) All points considered, I am going to write in the following lines a list of some important steps a student should follow when reading a book, so as to be able to cope with all the requirements he/she could face, not to lecture it dismissively and not to forget everything after having read the book.

1. Pay attention to *how* and *where* you read. Depending on the difficulty of the book, you should adjust your reading speed. This might seem a bit curious, but it is actually relevant. The more difficult the book is, the more slowly you should read it, otherwise you might skip important details or you will not be

able to properly 'digest' what you are reading. Who has not gone back to read a paragraph more slowly, not having understood it the first time and wanting to catch the gist? As to the place where you are actually performing this task, try to choose one where the chances to be distracted by noises or by visual stimulation are slim, so you can concentrate on what you are reading.

2. Avoid great lapses of time in reading. When you are reading a book, the ideal would be to finish in a few days or a week. If you drop the book for a longer period of time, chances are that, when you recommence, it might not make much sense. You could forget ideas, connections, and you may have to read it again. So the best thing when you start reading something is to stick to the book, even if you won't be able to read more than a chapter a day.

3. Do not stop if you do not know the meaning of a word. The idea here is not that of skipping a sentence if you do not understand it or ignore the unknown word, but to determine its meaning, without interrupting the reading and going immediately to a dictionary. First of all, see if the word is vital for the understanding of the sentence. If you can make sense of the sentence without the word, you could continue to read; or, secondly, you should see if you cannot use the context and the co-text in order to determine what the word means. The last step is to actually look it up into a dictionary or ask someone, if you think the word is consequential to the text.

4. Do not read dismissively. Try to avoid reading a book 'by force' – just because you have to read it, you do not pay your full attention, and you just end up having read a book to little avail. From time to time, you should stop and see if you have understood what you have read so far.

5. Use margin notes. Bearing the name of 'creative writing', this should be in top three in this ranking of steps, as it is fundamental in keeping a track of what we read, scribbling ideas while reading and later, remembering. The brain is not able to retain a great amount of details, especially if they are 'stored' some time back; we have to help it bring the information up-to-date when we need it. The point is to highlight phrases or ideas that seem important to you and make notes on the margin, with ideas of your own or questions you need to clarify. If you cannot or you do not want to write directly on the book, you can just as easily keep a notebook or some sheets of paper near you, or you can use sticky notes (a method preferred by many students). This tactic actually gives results and will make things easier for you when you will have to reevaluate everything in order to speak about the book.

6. Discuss with someone else. Debating topics with another person and talking about what you have read can prove helpful in sorting out your ideas and it

can lead to a better understanding of the book.

7. Use audio books. One of the latest ‘reading’ techniques among students is that of listening to the books they have to read. Most of the classical books have audio versions available online or, if you cannot find or download one, you could always use Acrobat Reader’s ‘Read Out Loud’ tool. As enticing as this alternative manner of ‘reading’ might seem, it has its downsides. While it can prove useful to auditory learners (persons that learn better by hearing rather than seeing or reading), it is harder to make notes, go back to useful paragraphs or keeping focused only to what we hear. However, everyone should give it a try to see how it works for him/her. If you want to improve your pronunciation, you could read the book and listen to it in parallel.

8. Review and reflect. After having finished the book, you can spend a few minutes summarizing what you read and putting down your thoughts related to the book or subsequent questions. To conclude, I believe that following some of these steps, if not all of them, will make your endeavours successful. Also, try to read with pleasure, not just because you have to do it. Pleasure in reading is not something that only your grade will profit by, but also your own self.

*How do you know if an ending is truly good for the characters unless you’ve traveled with them through every page?*

Shannon Hale, *Midnight in Austenland*



## School Traps

**Ioana-Cristiana Isachi, I, MA LEPC**

Coordinator: PhD Lecturer Andreia-Irina Suci

A tip for future teachers!

If you are getting ready to become a teacher, here are some tips for you. All you are about to read is based on my own and personal experience as a teacher, so please do not take it too seriously. Your own experience as a teacher may be different... or not, but then again only time will tell.

While in school I seriously never thought that I would come back, and moreover as a teacher. I always thought that school was the last place I would come back to while finishing my studies, but I did come back, and this time not as a student but as a teacher.



Now, in my first year in the work field, I began to understand my former teachers and, I learned to truly appreciate and respect them, for two things especially. Firstly for their patience, while teaching us new things, and secondly for their “bravery”. I honestly cannot think of a better word to describe teachers than “BRAVE”. Once you begin working you will start seeing things in a whole new light. For me the school seems more like a jungle than a learning space, and the children, yes, you guessed it – they resemble animals, the wild kind, cute and dangerous at the same time. You never know how they will react: they are perfectly calm and patient one minute, and the next they act like coffee addicts (now I start to understand why zoos keep a fence between people and animals).

The practical course you attend or will be attending during the university can never truly prepare you for what will happen next. It is, if you may, just like in the army – they prepare you, they give you your weapons. But in the end, that is all they can do for you are the one that has to use them. You and you alone decide how to use these weapons, if you are going to charge or if you are going to freeze in front of the battlefield.

This being my first year as a teacher, I am not ashamed to admit the fact that I found myself scared by the “them”, the children. You may say that that is



a bit silly on my part and that children are adorable, cute and smart, little creatures. But from what I observed in their behaviour inside and outside the classroom all I can say is “Yah, right!? You wish!”

What I learned during the university studies can be easily applied in an ideal classroom, and since nothing in this world is ideal, you have to be prepared. All I can say is that you need a rich imagination and a lot of patience; you have to be prepared for every thing they might throw at you. For example during my very first lessons at the smaller classes I noticed that they cannot stand still for more than 15-20 minutes, after which they start interrupting the class, either by the famous phrase “Can I go to the toilet?” – and let’s admit it we have all used it at one point or another to escape a boring classroom – or by asking “Can I eat/drink...?” depending on what they have. But I did come up with a system: firstly if they want to eat something during the class they have to share, and what is left they can eat; and if they want to drink water during the class, I let them but I do tell them that until the bell rings they are not allowed to go to the bathroom. Surprisingly enough it works, since they do not get along with all of their mates, they do not want to share their food; as for the drinking problem, well what goes in must come out, especially when they hurry to finish all of it in just one go. After the first time they understood that what they do has consequences and they have to obey the rules.

I do not intend to scare anybody, but for any future teacher out there let me give you a friendly piece of advice: do not go to the classroom if you are not prepared to adapt your teaching techniques to the needs of all of your students. Some may be extra-sensitive and others just rude, but you have to deal with them all.

And talking about extra-sensitive students, I was surprised during my first class to see a girl cry just because I asked her name. That was scary, all that I was capable of thinking in the first seconds “What did I do? What *do* I do? Oh, God! Why me? Please stop! Please stop!”, and out my mouth came “Why are you crying?”, and the answer was “I don’t know what my name is in English.” I spent the next ten minutes explaining to her that the name is the same no matter the language, and she finally calmed down. And by the way if you ever find yourself in this type of situation stay calm, or else they will think of it as a weakness and will exploit it to the fullest.

In the end I guess I have only one piece of advice, for all of you who are planning on becoming teachers:

“If you can’t stand the heat, then stay out of the kitchen”.



## BUZZWORDS<sup>1</sup>

### **QUINCH** (verb)

**Meaning:** To move, stir, make a slight noise; to start, flinch

**Example :** *As she was sneaking in, she quinched while closing the door.*

**Background:** Perhaps a variant of quetch v. association with winch or wince. E. Moor Suffolk (1823): "Quinch, I think this word was formerly known to me in the sense of to winch, or wince."

### **QUITTANCE** (noun)

**Meaning:** 1. recompense or requital; 2. discharge from a debt or obligation; 3. a document certifying discharge from debt or obligation, as a receipt.

**Example:** *They felt bad about the poor boy, so they made a quittance and forgot all about the money.*

**Background:** It is derived from an old French word "quit" which means "free, clear". It did not take on a negative connotation ("to give up") until 1600.

### **PARAPH** (noun)

**Meaning:** a flourish made after a signature, as in a document, originally as a precaution against forgery.

**Example:** *They added a paraph on the contract so he was trapped with that job for another year without any decent rights.*

**Background:** It comes from a Greek word that meant "besides".

### **OBNUBILATE** (verb)

**Meaning:** to cloud over; becloud; obscure.

**Example:** *The trees in the forest obnubilated the view of the stars.*

**Background:** It comes from Latin meaning "cloudy", and later "to darken"

### **NUQUE** (noun)

**Meaning:** the back of the neck

**Example:** *She felt a lot of pain on her nuque.*

**Background:** It comes from French, although its earliest origin is Arabic meaning "spinal marrow"

### **LOLLAPALOOZA** (noun)

**Meaning:** an extraordinary or unusual thing, person, or event

**Example:** *Visiting that place was a lollapalooza because you can actually transfer yourself into that time and society.*

**Background:** It appeared in the first decade of the 20<sup>th</sup> century.

### **KINCHIN** (noun)

**Meaning:** a child

**Example:** *He was such a kinchin about it, he wouldn't take responsibility for his actions.*

**Background:** It comes from a German word which was a diminutive form meaning "child"

<sup>1</sup> Selected from <http://www.oed.com>, <http://dictionary.reference.com>, accessed February 25, 2013.

## SOME NEW WORDS FOR A 1<sup>ST</sup> YEAR STUDENT<sup>2</sup>

**APPEASE** (v.) to calm, satisfy

**Example:** *Those biscuits appeased my hunger.*

**COERCE** (v.) to make somebody do something by force or threat

**Example:** *A leader does not coerce people into something they don't agree on.*

**CONNIVE** (v.) to plot, scheme (smth. negative)

**Example:** *They are conniving into stealing her money.*

**DEMURE** (adj.) quiet, modest, reserved

**Example:** *She was demure about it but everyone else was improved with her progress.*

**SHEW** (v.) Establish the validity of something, as by an example, explanation or experiment; an archaic spelling of "show"

**Example:** *Her attitude shewed that Mary was actually telling the truth about what happened the other day.*

**MYRIAD** (adj.) consisting of a very great number

**Example:** *We had a picnic, but a myriad of ants got on our blanket so it was a disaster.*

**NADIR** (n.) the lowest point of something

*After you left, the party hit the nadir.*

## LATEST MACMILLAN INFO: EDUCATIONAL GAMES

Macmillan launched a new game! They came out with two phrasal verbs games which I found quite interesting and fun and I think playing them increases your vocabulary with a few new phrasal verbs. I believe this is very useful, especially for students interested in writing essays and speaking.

The first game is really easy to play: they give you a word and two phrasal verb choices and you have to pick the synonym or the antonym for the main verb entry. If you get it wrong, they actually tell you what the right answer is. For example, you get the verb "part" and you have to choose its synonym from 3 phrasal verbs. If you choose the right answer, which is "split up", the game goes on. If you pick another phrasal verb, the game won't go on until they tell you what the right answer is. For each correct answer you get 10 points and the game's duration is 1 minute and 30 seconds only! It is called *Phrasal Verbs 1*.

*Phrasal Verbs 2* is a bit different, because you don't have to choose a synonym or an antonym, but to pick the right preposition in the gap included in a sentence in order to give a rational meaning to the sentence. To give an example, you have the sentence "All our friends seemed to be pairing \_\_\_\_\_." And you have 4 prepositions to choose from. After you pick an answer, you will receive quick feedback.

You can "test your awareness of word meanings" by checking their website at <http://www.macmillan.com>

<sup>2</sup> Selected from <http://dictionary.reference.com>, accessed February 27, 2013.

[www.macmillandictionary.com](http://www.macmillandictionary.com) (see their “Learn” section, “Language games”) or at <http://www.macmillandictionary.com/phrasalVerbsOne/>, together with other games meant to test and improve your knowledge. Check out the latest game! It’s *The Red Words Game* testing your awareness of word frequency available at <http://www.macmillandictionary.com/red-word-game/>.

Time left: 0:17      Score: 15

**exhaust**

synonym

finish off

lay off

stamp out

[www.macmillandictionary.com](http://www.macmillandictionary.com)

Time left: 0:45      Score: 0

The rule has always been that you don't inform \_\_\_ a friend.

(to secretly give information about someone to the police or someone in authority)

on      for

into      up

[www.macmillandictionary.com](http://www.macmillandictionary.com)

Time left: 0:02      Score: 0

**shock**

(verb)

★ One-star word?

★★ Two-star word?

★★★ Three-star word?

[www.macmillandictionary.com](http://www.macmillandictionary.com)

