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CUPRINS – CONTENTS

ARTICOLE - ARTICLES

Article withdrawn 7
Anca BUNEA Psycho-pedagogical and linguistic particularities typical to technical English: developing listening and speaking skills	21
Raluca GHENȚULESCU Tattoos and taboos in intercultural communication	28
Raluca GHENȚULESCU, Cristina HERLING Elemente de limbaj sexist în limbile română, engleză și spaniolă – studiu contrastiv (Sexist language elements in Romanian, English and Spanish - a contrastive study)	39
Liliana-Florentina RICINSCHI Syntactic aspects of civil engineering texts, the difficulties they create in translation and some solutions to the main issues	52
Marina-Cristiana ROTARU Handling English culture-bound terms in legal translation: a compare-and-contrast approach	63
Victor YILA Brève analyse sur la pensée de Pascal Bruckner (Brief analysis on Pascal Bruckner's thinking)	75

ARTICOLE – ARTICLES

PSYCHO-PEDAGOGICAL AND LINGUISTIC PARTICULARITIES TYPICAL TO TECHNICAL ENGLISH: DEVELOPING LISTENING AND SPEAKING SKILLS

Anca BUNEA

Abstract: Organizing and following the skills development in teaching a foreign language to students in technical universities means that those who teach a foreign language, English in our case, should master some psycho-pedagogical and linguistic particularities. Therefore, this paper deals with the importance of using integrated skills with the accent on listening and speaking and the practical experience in teaching a foreign language taking into account the processes of language with reference to active and passive language. All along the analysis, language will be seen not only as a unitary system, but also as a phenomenon of transfer and inference in teaching and learning English as a second or foreign language.

Keywords: *language practical experience; integrated skills; listening skills; technical English; psycho-pedagogical particularities*

Introduction

The process of learning a language other than one's mother tongue is a complex psychological process. This process requires the presence of three components: knowledge, skills and abilities acquired through practical experience. The components we are referring to are inseparable. If one of them is missing, the process of acquiring the new language cannot be realized. In order to better clarify this problem, it is necessary to specify what are the knowledge, skills and abilities and the place they occupy in the process of language.

1. The role of knowledge, skills and abilities acquired through practical experience in learning English as a second or foreign language

In teaching technical English, the volume of knowledge includes understanding the meaning of words, rules and features of English, among others, on the phonetic, grammatical and orthographic levels. Thus, students must learn the names of objects, features and actions that they operate with, in the language they study. For instance, "pilot", "standing wall", "to pour cement", "to strengthen reinforced concrete beams". They must pronounce the specific

sounds of the English language correctly, use the technical vocabulary according to the grammatical and orthographic norms of this language.

In planning and organizing lessons, teachers who teach technical English will take into account that vocabulary, grammar rules, phonetics, reading, spelling -that is- knowledge is not acquired by students as an end in itself. They are the means for the practical acquisition of the language, for the formation of skills and abilities of oral and written expression in technical English.

Speaking skills are verbal-motor actions performed unconsciously by using language skills in new situations. Thus, students consciously articulate in speech the nouns with the corresponding article or with the corresponding pronominal adjective, formulate correct answers to questions, describe a technical procedure consciously using vocabulary and grammatical knowledge: "that girder", "the carpenter", "civil engineers".

Practical experience abilities in both speaking and writing are automated (learned) actions that are formed based on numerous exercises and repetitions; they have a stereotypical character. Of course, oral and written skills also include the conscious element based on knowledge and some skills, reached through repetition exercises, to a greater degree of automation. For example, a student might say: "Let's repair the damaged beams and strengthen the undamaged ones with or without applied loading. I think that strengthening concrete beams with fiber reinforced polymer materials is a better way as it is a widely used method due to its substantial advantages". Then, another student comes up with the reply, "Please, describe the external reinforcements to us".

Thus, the students engaged in dialogue, express themselves without thinking about the form of organizing the words in sentences, the pronunciation of words, etc. The answers are prompt, spontaneous; they are based on the ability to use nouns in the form required by the question; through numerous and varied exercises, the practical experience ability becomes a skill.

From what is shown, it results that between the knowledge, skills and practical experience abilities developed in the process of language acquisition, a precise delimitation cannot be made. They interweave and influence each other.

Some English language coaches, wanting to form technical English-speaking skills, ask students to memorize certain stereotypical structures without being used creatively in speech. As a result, students know how to reproduce expressions, but when they are put in a position to use these language facts

in oral expression, they encounter appreciable difficulties. This fact happens because the trainer, instead of developing students' ability to combine certain words into their different grammatical forms and to consciously link it to sentences and phrases in English, dealt only with the formation of mechanical skills, without either based on language knowledge used creatively in speech. The trainer did not take into account, in such situations, that the student will not use these skills practically in the communication process. It is widely known this type of exercise: "Name as many jobs as you can which are fundamental on a site work".

In order to organize precisely these techniques of learning a foreign language by memorization, it is necessary to know how the creative exercises of language development in students differ from the repetition exercises, they being obligatory stages in the process of learning language.

Through repetition exercises one and the same verbal expression occurs several times without any change; in creative exercises, however, the expression changes, either in terms of form, content or even both, and something new appears each time. In other words, creative exercises present students with a new problem to solve each time, which they must perform independently, asking them both to think and memorize using the knowledge and language skills they possess. Creative exercises give the possibility to form verbal skills. It is understood that such exercises not only do not exclude repetitions, but even include them. Because we referred to the "job alerts on a site" topic, here is an example of a creative exercise: "Work in pairs, A and B. Each of you has profiles of estimator, senior architectural technician, building surveyor and architectural technician". Consequently, the expression and sentences that the students learned from a "Job Alert" reading text, may now be used creatively in a conversation about the human resources necessary on a site or even by describing in detail the requirements of each job.

Therefore, for the reasonable organization of the language development activity, teachers must take into account both the difference between creative and repetitive exercises, the connection between them, and the role of knowledge, skills and practical experience abilities in the language development process. It will also be taken into account that the basis of language development, as a communication process, are the skills, which require not only knowledge of the language used consciously, but also a series of skills whose formation, in the conditions of teaching English as a foreign

language, it is fully possible only through the systematic organization of many speaking, reading and writing exercises.

2. Aspects and processes of language and the relationship between them

For the organization and fair use of the forms of activity, of the methods and procedures of mastering the technical English language by the students, it is necessary to know that the language as a communication process is presented under two aspects: active language and passive language (receptive).

Active language refers to both oral and written expression and involves formulating one's own ideas or those developed by other people and rendering them through words, expressions, sentences, phrases and complex phrases by the speaker.

In the case of passive (receptive) language, the person understands what he/she perceives orally or by reading without being able to express his/her ideas in the same way in a foreign language. The name results from the fact that the listener receives the ideas of others passively. Also, when he/she reads, he/she does nothing but perceive and reproduce (aloud or in internal language) the ideas of other people. So, language reception (hearing) and reading are processes of passive language.

In the process of teaching technical English, it is necessary to look at the active language from the point of view of its realization. Both oral and written language can be achieved in two ways: reproductively and creatively.

Reproductively, when the expression of other people is reproduced exactly or with some small changes of form. In this case, the speech can be learned by hearing it from another person, or based on reading and memorizing texts, sentences, questions, answers, presentations.

Creatively, when the speaker expresses his ideas in his own way original -oral or written- based on the assimilation of lexical, grammatical, orthoepic or orthographic knowledge and their transposition into skills and expressive skills.

In the above paragraphs, some aspects of language were shown as well as the meaning of active-creative and reproductive expression in the process of language development. In the following, the role of language processes will be shown: listening (listening and understanding) technical English and speaking and writing as processes of active language.

There is an interdependence between the processes of language, each occupying a well-defined place in learning technical English. But the leading role is played by oral expression (speaking).

In the activity of learning a new language, all aspects and processes of language development are inseparable; if one of them is missing, the acquisition of technical English cannot be achieved in optimal conditions. Therefore, students learning technical English must listen to and understand speeches, speak, understand written texts correctly and also write correctly.

Knowing that under the influence of listening exercises the inner speech is formed, which is closely related to the students' sound speech, it is necessary to organize the learning work in such a way as to offer the student multiple possibilities to hear the speech in technical English. Through this, the students get used to the pronunciation, the rhythm, the intonation, the accentuation of the words specific to the technical English language and thus, gradually, they form their sense of the technical English language. Hence, the need for the lessons to be conducted from the beginning exclusively in English, and the opportunity to go abroad with scholarships is an opportunity not to be missed. At the same time, students will be oriented to speak as much technical English as possible outside the classroom too, online with specialists in the field, to give them the opportunity to listen to each other and get used to the sound of the language expressed by different people (construction engineers, architects, urban planners), which is very important for understanding technical English.

This is all the more necessary in the initial phase of learning technical English, when, often the same word, but expressed by people with different vocal timbre, is recorded by students as a new sound complex.

It often happens that students answer all the questions promptly, listen and understand the presentation, react appropriately to the requirements, but when they are asked the same questions, when they are asked to solve the same speech exercises by another person with a different accent, students have difficulty formulating answers. They no longer react immediately to the words of the new interlocutor. This is explained by the fact that students, getting used to a certain type of accent, perceive the pronunciation of words by a person with a different accent as a new sound complex, foreign to them. Even if from the point of view of the articulation the word is known to them, the auditory perception of the respective word does not give them the certainty of its understanding.

That is why it is necessary for teachers to perform numerous listening exercises so that the students could hear the sounds spoken by people with different accents, in different environments (on site, for example). Everyday experience in teaching technical English has shown that the more opportunities we offer students to hear speeches in technical English, the easier and faster they acquire their speaking skills.

Another important process of language is speaking. Considering the creative character of speaking as a communication process, in teaching technical English, it is necessary not to limit ourselves to the reproduction of study materials (such as manuals or other didactical supports) by students, but to follow the use of vocabulary and grammatical constructions acquired in a new original way. The questions and discussions carried out in class should be formulated in such a way as not to require only answers with sentences and complex sentences ready taken and reproduced from the texts included in the textbooks.

Speaking patterns, which apparently have a reproductive character, are present in language and must be mastered to automation. These models (expressions, words of connection, specialized vocabulary) will be automated not only for the reproductive speaking by itself, but for the creative speech, in connection with the daily life and activity of the students.

Conclusion

In the process of learning technical English, we must not only organize work in consecutive stages corresponding to the acquisition of language processes (listening, speaking, reading and writing), but also pay special attention to the organization and ordering of exercises in lessons. The aspects and processes of language are in a close unity, complementing each other and helping to develop language as a process of communication.

The teaching of technical English is required to be done in such a way that students learn all the language processes at the same time; the preeminent role, however, belongs to oral expression (speaking) because the most frequent manifestation of language is represented by speech. As such, throughout the learning of technical English, oral expression through listening and speaking exercises should represent the most important part of the teaching process.

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TATTOOS AND TABOOS IN INTERCULTURAL COMMUNICATION

Raluca GHENȚULESCU

Abstract: When communicating with people from other cultures, one has to pay attention to their verbal and non-verbal messages. Besides what they actually say, it is equally important to notice what they do not say, what gestures they make – or avoid making – and what other ways of expressing themselves they resort to. Tattoos and taboos are two of the key factors that are worth taking into consideration when dealing with people from other countries, as they may reveal interesting aspects of their personality and culture. Both tattoos and taboos have ancient origins and reach the deepest levels of humanity. They can explain how we have evolved as a cultural species endowed with the power of communicating both through language and through images or gestures. This article aims at presenting the importance of tattoos and taboos for understanding the core features of a culture, with a view to improving intercultural communication.

Keywords: *tattoos; taboos; intercultural communication, symbolism; culture*

*Show me a man with a tattoo and I'll show you
a man with an interesting past. (Jack London, 1883)*

*Soul is to be found in the vicinity of taboo.
(Thomas Moore, 1992)*

Introduction

Tattoos and taboos have been studied from many perspectives, but they have been rarely seen as part of the same communicative intention of a culture. Both of them are ancient practices of revealing a message in a symbolic manner, going beyond the expressive power of language. Nevertheless, researchers who have dedicated their work to tattoos have been interested in other aspects, such as the impact they have on someone's appearance, the value assigned to them as marks of a specific group (i.e. bikers, rock singers, prisoners, etc.) or as political or religious statements. Many of these studies have neglected their role in intercultural communication and I think it is time we took a closer look at their communicative potential.

In their turn, taboos have been frequently approached from the linguistic point of view, but the part they play in understanding the deepest layers of a culture have not been thoroughly analyzed. What fears are reflected in superstitions, what powers language has in benevolent or malevolent utterances, how people react when confronted with taboos from other cultures about which

they do not know too much – all these are interesting topics to approach when analyzing various types of intercultural behavior.

The first part of the article is dedicated to the functions of tattoos, both at the individual level, as a means of revealing certain aspects of one's own personality, and at the cultural level, as a reflection of a particular collective mentality. By analyzing their history, roles and symbolism in different cultures, we can have a better picture of this phenomenon, which seems to be a modern trend, but which, in fact, is more than six thousand years old.

In the second part of the article, I shall refer to the issue of taboos, seen as major communication tools in a culture. Although it may sound paradoxical, taboos are able to reveal a lot of things about a culture or about mankind in general through the very interdictions they contain in themselves. For example, the fact that it is forbidden to refer to death directly in almost all the cultures in the world shows that people have been always afraid of their disappearance, have developed certain mechanisms to cope with this fear of the unknown and have created a particular kind of language, full of euphemisms, to deal with this frightening issue.

The conclusions that can be drawn from the comparison between tattoos and taboos are presented at the end of the article, as a summary of the main ideas that should be considered when dealing with these two elements of intercultural communication.

1. Tattoos – origins, purposes and symbolic meanings

What story can your body tell? What images are so dear to you that you would like to have them painted on your skin? What aspects of your personality can be reflected in a tattoo? These are only few of the questions that people should ask themselves before deciding on having a tattoo made, because it is not just a matter of physical appearance, but also a strong identity statement.

The origins of tattoos are lost in time, but the earliest are supposed to date back to the 4th millennium B.C. The remains of Ötzi the Iceman – a mummy discovered in 1991 in a glacier in the Italian Alps – have revealed the presence of 61 tattoos, which the scientists consider marks of an ancient therapeutic method, since they coincide with the places affected by joint or spinal degeneration (Engelking, 2015: 2). This original role of tattoos, as indications of disorders, used in the communication between the patient and the healer, as ways to cover an ailment or as symbols endowed with healing powers has been preserved up to nowadays, when many people who have scars or burns

on their bodies cover them with nice tattoos, thus turning pain and shame into beauty and revealing their cathartic value.

As mummies discovered in many parts of the world show, tattoos have been widespread, from Egypt to New Zealand and from Italy to Borneo. This very fact, together with their evolution since ancient times up to nowadays, points to their capacity of expressing people's true individuality and innermost feelings, irrespective of the culture they belong to.

One of the main purposes of getting one's body tattooed is the human desire for beauty. From the blue lines on the Maori women's lips to the Japanese men's whole body decorations, tattoos have been perceived as a form of embellishment, but at the same time as an identity markers or a cultural statement. For example, through the blue lines they tattoo on their lips when they reach puberty, the Maori girls want to look better, since rosy lips are considered ugly, but they also want to show that they have become nubile and that they belong to a unique culture.

More than a mark of cultural belonging, tattoos are an indicator of religious belonging. Many Christians have crosses tattooed on their bodies, many Buddhists have images or names of gods imprinted on their skin and many Muslims celebrate their ritual voyage to Mecca by having a tattoo made. All these are ways to claim the importance of religion in their lives. Since religious beliefs are some of the fundamental human values, this strong relationship between religion and tattoos has intercultural implications. For example, the knights who had taken part in a crusade to the Holy Land used to mark this by a tattoo, meant to point both to their bravery and to their spiritual enrichment (Doss, 2005: 4).

Irrespective of the culture in which their traces have been discovered, since ancient times tattoos have been regarded as totem symbols and forms of spiritual protection. From the old Thai hunters, who used to have a tiger tattooed on their body for gaining the animal's strength and having success when hunting, to the fans of different football or basketball teams, who get tattoos with the mascot of their favorite team (e.g. a red dog for the Romanian football team Dinamo, a bear for the American football team Chicago Bears, a bull for the basketball team Chicago Bulls, etc), the image of the totemic animal is a strong symbol of protection and good luck. The ancient belief, transposed to the modern realities, was that the tattoo could confer the one who had it the same strength as that of the depicted animal – a sort of an animistic identification between the human and the beast. Besides this "superpower",

this type of tattoo could confer an identity marker to its wearer and could help him or her interact more easily with other people from the same “tribe”. For instance, the fans of the same team could identify each other by means of their similar tattoos, which thus offer them a common ground for communication.

In many cultures around the world, tattoos have been considered a status symbol. In medieval Japan, people from the lower classes had simple tattoos on their arms, to prevent the members of the upper classes from interfering with them. Therefore, such a tattoo can be seen as a communication barrier, as a warning against interaction with socially inferior people. On the contrary, in Paraguay they were a sign of distinction, since they were worn by the leaders on their forehead, so that all their subjects could look up to them and pay them the due respect.

A special category of tattoos is the one whose wearers are prisoners or ex-convicts. In their case, a tattoo is not just a form of embellishment or of self-expression, it is meant not only for protection, but also as a warning against the criminal past (or present) of the wearer and as a form of repentance for his/her sins, by reminding them of what they did whenever he/she looks in the mirror. What is worth knowing in intercultural communication is the difference in symbolism from one country to another. For example, a cat tattooed on the chest could point to a ruthless criminal in Russia, or simply to a member of a gang in other countries. The points of a star could symbolically mean the number of years spent in prison or the affiliation to a certain religious sect. A tear tattooed near the eye could show that the wearer is a murderer or that he/she repents for committing murder – or, why not, an allusion to both of them.

All the abovementioned situations reflect a truth about tattoos: they frame a certain type of identity, which can be personal, communal or relational. In any case, this way of expressing one’s own identity is eloquent for the specificity of the culture in which he/she was raised.

If the tattoos one wears are a form of self-expression, of revealing their personal identity, their choice is a hint to the wearer’s passions or experiences (e.g. the picture of a family member, an old love affair, a pet, a hobby, etc.).

If they reflect the social involvement of an individual, they function as a marker of tribal or communal identity (e.g. an anchor for a sailor, a cross for a Christian or for the member of a certain prison gang, an electric guitar for a rock fan, etc.).

In the third case, if they allude to the individual's relationships with certain concepts, such as spiritual growth (e.g. Buddhist symbols for someone who has recently converted to this religion) or spiritual protection (e.g. the Turkish eye, Fatima's hand, totemic animals, etc.), homage to idols (e.g. the picture of an artist or a politician) or important events related to the rites of passage (e.g. a wedding ring, the picture of a new-born), they are useful hints to one's relational identity, to the way in which he/she relates with the deeper meanings of one's life.

In conclusion, tattoos play an important part in understanding someone's passions, thoughts, ideals and values. Therefore, they are an essential aspect to be taken into consideration in intercultural communication, since they can reveal the deepest layers of someone's identity. Such a singular personality could be, in its turn, the reflection of a specific culture or, at least, the embodiment of some cultural elements, which have been passed from generation to generation and from individual to individual since ancient times.

2. Taboos – definition, types, examples

Just like tattoos, taboos could be a key to the secret vaults of a culture, as they are as ancient as tattoos and they serve the same purpose of revealing the deepest meanings associated to cultural concepts. The main difference between them is that tattoos are visible and seem easy to decipher, whereas taboos are hidden and seem to cover certain unpleasant realities. In fact, both of them open doors to cultural values and offer a priceless perspective on a culture, though in different ways. Once someone has understood the specificity of the original tattoos and taboos of a culture, they are a step closer to improving their intercultural communication.

The word "taboo" is borrowed from Tongan, a Polynesian language, and refers to any form of forbidden or discouraged behaviors, both verbal and non-verbal. Since ancient times, people have believed that any deviation from what is "right", any violation of the moral code of the society may lead to harmful consequences to them. Therefore, depending on the specificity of their culture, they have created a set of behavioral and linguistic rules that must be strictly followed in order to avoid any possible danger.

Many of these rules, originating in certain daily realities, have been turned into religious principles, in order to gain more authority in the eyes of ordinary people. For example, Indians claim they do not eat beef because cow is the animal representation of Lord Krishna, but the more practical explanation is

that, in ancient times, there was a shortage of milk caused by the reckless slaughtering of cows, which led to a disastrous famine in India. Similarly, Muslims are forbidden by religion to eat pork and to drink alcohol, but this interdiction originates in the realities of the hot climate in Arab countries, where the consumption of pork and alcohol could lead to severe health issues.

The evolution of taboos, from daily realities to practical rules and to religious principles, is worth being analyzed in detail, but, for the purpose of this article, I shall focus mainly on the linguistic taboos emerged from cultural elements.

Language has always been considered a source of special powers and, consequently, of fear. Words can be used not only in spells, for bringing love or health, or in wishes, for good luck, but also in curses, to attract the evil upon an enemy. Since they do not know what forces they may unleash by the simple utterance of certain words, people tend to avoid mentioning intimate things overtly and prefer to talk about them in very evasive ways.

The linguistic taboos that appear in most cultures are those related to sex, excrements, disease and death – the realities that seem to scare most people. Besides them, there are the so-called quasi-taboos, which function only in some cultures. These may refer to personal income, age, weight, marital status, religion or political orientation.

For those who live or work in a multi-cultural environment, it is important to know them well, so that they would not make any faux pas in communication. For instance, if you talk to a Briton or an American, you should never ask about their age, weight, financial or marital status, religious or political orientation or the amount of money he/she paid for their house, car, etc.

Furthermore, in a conversation with a Saudi it is forbidden to ask about his relatives, mainly about the women in his family, whose status is always private, as well as about pets, because animals are seen as inferior beings and should not be mentioned. Even the gestures that accompany the conversation with a Saudi must be carefully studied, since in Saudi Arabia it is considered taboo to cross your legs or to put your feet on the table, because feet, the lowest part of the body, are regarded as something impure.

The aforementioned situations lead us to the conclusion that there are two different types of dealing with cultural taboos: either relatively, by adapting your own behavior to the communicational context, or absolutely, by resorting to a “safe” set of neutral topics and thus avoiding any subject that may cause animosities.

These principles of relative and absolute politeness in conversation are linked to the distinction between positive politeness, which implies preserving the interlocutor's "face", and negative politeness, which means avoiding any face-threatening act. In either case, the main preoccupation of the speaker should be to keep intercultural communication going smoothly, without any reference to sensitive or disturbing topics that may be quasi-taboos in a certain culture (Gurgu, 2011: 120-122)

In certain cultures, the quasi-taboos may extend to the symbolic values of colors or objects. Although it seems obvious to any Westerner that white is for weddings and black is for funerals, the Chinese prefer red for weddings and white for funerals, whereas Brazilians and Thai people choose purple as the color of mourning, which they endow with a sacred, devotional meaning. Moreover, in China it is quasi-taboo to offer certain gifts to the loved ones, such as a fan, which symbolizes separation (because in Chinese the words for "fan" and for "separation" have the same pronunciation), or a watch or clock, which means "death" (because it represents the remaining time of someone's life).

To get into the specificities of taboo language, we have to identify the reality that makes the object of verbal interdiction in all the cultures around the world. And this reality is, of course, death, the greatest mystery. Seen not only as the end of life, but also as the passage into the unknown, which is terrifying due to the risks it involves and which vary from culture to culture and from religion to religion (e.g. decaying into nothingness, getting to the realm of the eternal damnation, having to pass through ordeals to reach enlightenment, etc), death is not easy to accept and, consequently, all the realities related to it are difficult to express in words. Therefore, in many languages there are euphemistic expressions to refer to death, to dead bodies, to the grave or to the cemetery.

Expressions like "passed away", "found eternal rest", "went to his reward", "answered the call of God", "went home", "went to a better place", "went west" or "departed" may be used as euphemisms instead of "died", whereas "the big sleep", "the eternal night", "the great shade" or "the sunset" may stand for the idea of death. Nevertheless, the excessive use of euphemisms is not appropriate, since too many euphemisms in one sentence (written in italics in the quote below) make it sound ridiculous, not sad: "The **departed**¹ rests in his casket in **a slumber room** where friends may visit him before the **grief**

¹ Our emphasis.

therapist assists the **dear one** to his **plot** in a **memorial garden**" (Gu and Lu, 2002: 274).

In direct connection with the idea of death, the idea of divinity is equally strong in people's minds, and equally terrifying, since gods have supreme powers and should not be antagonized. Almost all the people in the world seem to believe that the names of the gods are so sacred, and the names of evil spirits are so impure or so terrifying that they should not be explicitly mentioned. Instead, they should be expressed by similarly sounding words. For instance, instead of saying "Jesus", "God Almighty" and "God damn", we could euphemistically say "Gee", "gosh almighty" and "gosh darn".

Besides the things related to death and religion, in all the cultures there are taboos concerning certain body parts and bodily excretions. For example, the prude ladies in the 19th century found it inappropriate to use words like "breast" or "legs" and even when they spoke about these parts of the body in case of a chicken, they used the euphemisms "white meat" and "dark meat".

Excepting the tears, which are considered clean and even purifying, all the excretions are regarded as something dirty, impure, which must be "hidden", both literally and figuratively. Old expressions like "move the bowels" or "pass water" are considered inelegant nowadays, whereas the verbs "defecate" and "urinate" are too specialized for the ordinary communication. Therefore, some euphemisms are used, such as "answer the call of a nature", "do one's needs", "go to the restroom", "go to powder one's nose".

All the abovementioned categories of linguistic taboos, involving death, sexual organs or other "impure" parts of the body, excretion and deities are used, in various combinations, more or less elaborated, depending on the culture, as the main sources of swear words. Their very utterance is supposed to unleash secret forces, fueled by unknown sexual energies or supernatural powers, which can bring bad luck to the one to whom such an imprecation is addressed.

In the contemporary context of political correctness, some unpleasant jobs should be expressed by means of euphemisms, in order to attract more people to practice them and, at the same time, to avoid any sexist connotations. For example, "maids" or "cleaning ladies" are now referred to as "cleaning staff", "janitor" has become "custodian", "garbage collector" is nicely called "sanitation engineer", and "gardener" has been changed into "landscape architect".

Moreover, any reference to a less favorable financial condition is so euphemistic that it has become amusing rather than worrying. Words like "poor", "in poor condition", "poverty stricken" or "broke" have started to be replaced by "in an awkward financial situation", "badly off", "deprived", "disadvantaged", etc. In this respect, there is a funny quote from Wang, who aptly renders the ridicule of the situation: "I used to think I was poor. Then they told me I wasn't poor, I was needy, I was deprived. Then they told me unprivileged was overused. I was disadvantaged. I still don't have a dime. But I have a great vocabulary" (Wang, 2008: 124).

The same reluctance to call poverty by its name can be noticed not only in case of individuals, but also in case of entire nations. Poor countries, which used to be directly referred to as "underdeveloped nations" or "Third World countries", are nowadays called "developing nations" or "emerging nations", to emphasize their struggle for development, not their currently precarious situation.

This is a political strategy, supported linguistically, to avoid certain words that may sound offensive to certain circles of interest, and to replace them with milder synonyms. One of the best examples of words that belong to this political taboo language is "invasion", which, since 1983, when President Ronald Reagan replaced it with the phrase "rescue mission", referring to the occupation of Grenada by the American military troops, has been changed into "unwelcome visit", "armed intervention" or "freedom operation" (Kis, 2014: 134).

In different cultures and in a wide range of contexts, the elements of taboo language, similarly to their behavioral counterparts, betray human beings' innate fears of the impure, the unknown or the undesired. Each culture has its own forms to show modesty and respect in communication, and euphemisms are a way to avoid offensive language. If they are used moderately and not in a ridiculous excess, they can reach their target and facilitate mutual understanding in intercultural communication.

Conclusions

Symbolism has been one of the most consistent forms of communication that human beings have resorted to since the very beginning of their existence. Symbols, either visual or verbal, have helped people to express their innermost thoughts and feelings, so it is only natural for researchers in the fields of

anthropology, history or linguistics to analyze them when they want to get a bigger picture of humankind's universals.

As far as intercultural communication is concerned, tattoos and taboos are two of the symbolic forms of expressions that might reveal the most profound cultural elements, such as identity markers, social rituals, religious practices or political strategies.

For some people, who belong to a certain age group (e.g. teenagers), gender (e.g. women in various masculine cultures) or community (e.g. bikers, football fans), getting a tattoo or breaking a taboo is a form of rebellion that could mark breaking up with the past and passing to a new stage in their life or, in other words, reaching maturity or progress.

Tattoos and taboos do not change the person who resorts to them as symbolic forms of expression, but they may change the point of view that others have on that person. If this happens within the frame of intercultural communication, any new viewpoint on an interlocutor, any new insight into their culture is a major gain for understanding the other and, ultimately, for understanding ourselves.

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ELEMENTE DE LIMBAJ SEXIST ÎN LIMBILE ROMÂNĂ, ENGLEZĂ ȘI SPANIOLĂ – STUDIU CONTRASTIV

(SEXIST LANGUAGE ELEMENTS IN ROMANIAN, ENGLISH AND SPANISH - A CONTRASTIVE STUDY)

Raluca GHENȚULESCU

Cristina HERLING

Abstract: Due to an unfortunate past, in which women, as well as people of different origins were regarded as inferior beings by the majority of the male population, in many languages, both Latin and Germanic, there are a lot of idiomatic expressions with negative connotations about these "minorities". The Other – seen as any person belonging to another gender, race, nationality or sexual orientation – is perceived as strange, wicked or misfit. This negative attitude towards women is usually reflected at the lexical level, in the idioms used in the conversations with or about them. Therefore, the purpose of this article is to provide a contrastive study in three languages – Romanian, English and Spanish – of the expressions with sexist connotations, in order to identify the similarities and the differences between them and to get a clear picture of what lies beneath them, at the level of collective mentalities in various societies.

Keywords: *idioms; proverbs; stereotypes; sexism; discrimination*

Toate femeile vorbesc două limbi: limba bărbaților și limba mută a suferinței (Mohia Kahf).

Introducere

Albert Einstein spunea că „este mult mai ușor să dezintegrezi un atom decât o prejudecată” (Einstein, citat în Tudor, 2014), iar proverbele și expresiile idiomatice cuprind nenumărate exemple, valorizate negativ, prin care stereotipurile și prejudecățile de gen sunt transmise din generație în generație.

Articolul de față are ca scop principal evidențierea mecanismelor lingvistice prin care un anumit grup – în cazul de față, femeile – este stigmatizat la nivel verbal, indiferent de limba în care se produce această stigmatizare. Fiind un studiu contrastiv, ilustrează cu ușurință asemănările și deosebirile dintre aceste mecanisme în trei limbi diferite, română, engleză și spaniolă. Analiza constă în identificarea câtorva dintre stereotipurile și prejudecățile de gen cu valoare negativă, așa cum sunt ele prezentate în fondul paremiologic și frazeologic al celor trei spații culturale: românesc, englezesc și spaniol. Ne vom referi la o

analiză și o interpretare a mesajelor sau atitudinilor discriminatoare față de femei, care au favorizat răspândirea stereotipurilor și prejudecăților prin diferite expresii, unități frazeologice și/sau paremiologice.

În prima parte sunt analizate conceptele teoretice de stereotip, prejudecată și discriminare pe criterii de gen, cu accent pe gândirea stereotipă care are ca obiect al discriminării femeile. A doua parte, mai aplicativă, conține o analiză a elementelor de limbaj cu conotații sexiste în limbile română, engleză și spaniolă, iar cea de-a treia parte oferă exemple de proverbe și unități frazeologice care ilustrează stereotipurile de gen din cele trei culturi, așa cum se reflectă ele în limbaj încă din timpuri străvechi.

1. Stereotip, prejudecată, discriminare

Stereotipurile reprezintă o trăsătură a unui popor, etnie, gen, meserie etc. valorizată pozitiv sau negativ la nivel social. Sociologul american Walter Lippmann (Lippman, citat în Herling, 2018: 117) consideră stereotipurile ca fiind „elemente esențiale ale percepției umane, imagini care se imprimă în mentalul nostru și care sunt rezistente la schimbare”. În general, sunt mai des dezvoltate stereotipuri negative care fac referire la un anumit gen (femei), care rămân adânc împlântate în memoria colectivă și în cea individuală. De cele mai multe ori este vorba despre imagini și idei distorsionate ale unei întâmplări reale, ale unui eveniment istoric sau ale unei persoane, acceptate într-o formă tradițională de un grup sau de o societate, ceea ce rezultă și din proverbele și unitățile frazeologice ale unui popor (Herling și Miclea, 2014: 45). Aceste imagini mentale distorsionate dau naștere unor tradiții culturale care influențează procesul de comunicare prin intermediul atitudinii negative ce se bazează pe o generalizare eronată cu privire la anumite grupuri etnice, popoare sau gen, ceea ce conduce la identificarea acestora cu și printr-un stereotip.

Prejudecata este o părere sau o opinie, adoptată ori impusă prin educație, cu caracter negativ asupra unui lucru sau a unei persoane, fără cunoașterea directă a acesteia. Percepțiile, credințele și atitudinile create și adoptate prin intermediul unor imagini stereotipe conduc la respingerea și discriminarea unei persoane, a unei etnii, a unui popor și implicit și a culturii acestora. Prejudecata își are originea în stereotipurile referitoare la defectele comportamentale, fizice sau psihice, precum și în factorul socio-cultural, etnic, de rasă sau religios, și poate da naștere stigmatizării unui grup social care este considerat inferior, fiind astfel valorizat negativ. Spre deosebire de stereotip, care valorizează

pozitiv sau negativ la nivel mental și cognitiv, prejudecata are implicare emoțională și judecă sub aspect negativ, ceea ce conduce la discriminare.

Discriminarea reprezintă separarea, deosebirea, distincția între mai multe obiecte, idei, persoane pe baza anumitor motive sau păreri. De obicei, discriminarea este o consecință a stereotipurilor și a prejudecăților, prin care anumite persoane sunt considerate inferioare, valorizate negativ și excluse pe baza unor considerente de natură etnică, rasială sau, în cazurile prezentate aici, de gen. Discriminarea este o acțiune ce se poate extinde social și care poate dura în timp, îndreptată către persoane sau grupuri sociale stereotipe cu scopul de a le știrbi onoarea și de a le îngrădi drepturile și libertățile. Aceasta se manifestă prin indiferență, excludere socială, insultă, acte de nedreptate și intoleranță.

Deși multe dintre lexemele, provebele și unitățile frazeologice care prezintă stereotipuri comportamentale negative față de un anumit gen (femei) au ieșit din uz sau se mai folosesc doar în limbajul popular sau ca regionalisme, unele dintre prejudecățile prezentate au rămas neschimbate în mentalul colectiv al celor trei popoare. Unele dintre acestea au caracter universal, fiind prezente în toate cele trei culturi, iar astfel putem vorbi despre unități echivalente sau corespondente. Altele, fiind influențate de specificul național, nu au depășit barierele geo-culturale, având doar caracter național.

2. Limbajul cu conotații sexiste

Prin definiție, limbajul sexist reprezintă orice formă de discriminare a unuia dintre cele două genuri la nivel lingvistic. Este o formă de limbaj părtinitor, care atrage atenția în sens negativ asupra unui anumit gen, de obicei a femeilor. Poate avea atât forme benigne, cum ar fi folosirea pronumelui „he” în limba engleză, pentru a face o referire generală la o persoană, sau utilizarea unor denumiri de meserii care conțin în ele ideea că pot fi practicate numai de reprezentanții unuia dintre cele două sexe (de exemplu, în limba engleză, cuvinte ca „policeman”, „fireman”, „dustman” pentru bărbați sau „maid”, „cleaning lady” pentru femei), cât și forme maligne, cu intenția vădită de a defăima un anumit gen.

În limbile română și spaniolă există, de asemenea, anumite meserii și profesii care au formă doar pentru genul masculin, deși acestea au început, încă din primul sfert al secolului al XX-lea, să fie practicate și de către femei: „pompiere”- „bombero”, „zugrav”- „albañil”, „pilot”- „pilota”, „astronaut”- „astronauta”, „mecanic”- „mecanico”. În ceea ce privește limba română, meseriile care au

forme numai pentru genul feminin sunt: „femeie de serviciu”, „menajeră” (cu forma învechită, acum peiorativă, „slujnică”), „manichiuristă”, „bonă”, „stripteuză”, „damă de companie” etc.

Studii mai ample asupra limbajului cu conotații sexiste, în ambele sale forme, mai mult sau mai puțin ofensatoare, au început să fie efectuate după perioada de glorie a feminismului, la jumătatea secolului al XX-lea, când mișcările pentru drepturile sociale au dus la apariția așa-numitei corectitudini politice, reflectată la nivelul limbajului prin evitarea oricăror forme de exprimare cu potențial jignitor sau discriminatoriu pentru o anumită categorie de cetățeni.

Una dintre principalele direcții ale acestor studii lingvistice de influență feministă s-a îndreptat asupra diferențelor de percepție dintre bărbați și femei și a modului în care acestea se reflectă în limbaj. De exemplu, atât în română, cât și în engleză și spaniolă, pentru un copil căruia nu-i cunoaștem sexul folosim exclusiv pronumele de gen masculin („el”, „copil”; „he”; „niño”; de exemplu: „a avea un copil” – „tener un hijo”, „a fi doar un copil” – „ser sólo un niño”), iar pentru femei folosim forme diferite dacă sunt căsătorite („doamnă”, „Mistress/Mrs.”, „señora”) sau necăsătorite („domnișoară”, „Miss/Ms.”, „señorita”), în timp ce pentru bărbați folosim o singură formulă de adresare („domnule”, „Mister/Mr.”, „señor”).

Această diferență induce ideea că, în mentalitatea colectivă din spații geografice și culturale diverse, venirea pe lume a unui băiat era mai dorită decât cea a unei fete, după cum este reflectat și în proverbul românesc „Când se naște băiatul râd pereții / Când se naște fata plâng pereții”, iar statutul marital era mai important pentru o femeie decât pentru un bărbat – fapt relevat și de alte exemple, cum ar fi cuvintele sau unitățile frazeologice cu sens peiorativ care denumesc o femeie necăsătorită („fată bătrână”, „piatră în casă”, „spinster”, „quedarse para vestir santos / quedarse para adornar altares”, „solterona”), prin comparație cu cele care se referă la un bărbat necăsătorit și care, cu unele excepții¹, nu au nicio conotație negativă („burlac”/„holtei”/„celibatar”/„bachelor”). De asemenea, în limba română există o expresie care arată că femeile sunt mai dornice sau mai grăbite să se căsătorească decât bărbații, tocmai pentru a scăpa de stigmatul social de a fi considerate „fete bătrâne”: „a se grăbi ca fata mare la măritat”.

Referitor la căsătorie, în limba română și engleză există proverbe care subliniază ideea că o fată nemăritată este o povară pe umerii părinților („Fata

¹ În limba spaniolă există cuvântul „solterón”, cu echivalentul în limba română „holtei tomnatic”. Ambele referiri la bărbații necăsătoriți au o notă depreciativă.

mare e mai grea decât piatra de moară”; „Fata până-i mărita, zile negre vei nodă”; „It is harder to marry a daughter well than to bring her up well”). În Anglia aceste proverbe au luat naștere mai ales din cauza cutumei reflectate și în romanele lui Jane Austen, potrivit căreia până când nu se mărita sora cea mare nu aveau voie să se mărite nici surorile mai mici, deci presiunea pusă pe familie era cu atât mai mare cu cât aveau mai multe fiice de măritat. De aici, comparația fetelor cu peștii morți în ceea ce privește contribuția lor la bunăstarea familiei: „Daughters and dead fish are not keeping wares”.

Astfel de proverbe subliniază ideea că femeile erau asemănate cu niște simple obiecte, care treceau dintr-o casă în alta, fără a reprezenta vreo valoare prin ele însele, ci doar din perspectiva familiei și a zestre. În căsnicie, aveau un rol inferior și trebuiau să se supună soților – idee încurajată și în Biblie și promovată de Biserică încă de la cununia religioasă – „femeile trebuie să se supună bărbaților” (Efeseni 5, 22).

O altă conotație sexistă o au referirile la femeile bătrâne, care sună mult mai jignitor decât cele referitoare la bărbații în vârstă: „babă”/„baborniță”/„cotoroanță”/„mamaie”; „hag”; „bruja”/„vieja bruja” vs. „moș”/„moșneag”/„uncheș”; „elder”; „viejo”/„anciano”, sugerând că femeile, pe măsură ce îmbătrânesc, devin din ce în ce mai rele și merită să fie și mai mult stigmatizate de societate, în timp ce bărbații devin mai înțelepți, „elder” în limba engleză însemnând deopotrivă „bătrân” și „înțelept”.

Imagini care indică o valorizare negativă a femeilor în vârstă, mai ales răutatea, dar și anumite vicii criticate de societate, cum ar fi alcoolismul, sau lipsa atenției, a concentrării sau a interesului, s-au păstrat în expresii idiomatice și în proverbe precum: „Baba e calul dracului” sau „Baba e talpa iadului” (răutate), „Baba-nvie de răchie, / Moșu moare de jigoare” (alcoolism); „a fi babă surdă”/„Popa nu toacă de două ori pentru o babă surdă” (neatenție, dezinteres); „a fi / a te purta ca o babă” (a nu avea vlagă) etc.

Chiar și formulele de adresare în limba engleză pentru o femeie și pentru un bărbat sunt diferite și marchează anumite prejudecăți. Deși ambele provin de la ideea de „stăpân” al casei, „Mister” fiind o formă derivată din „Master”, iar „Mistress” fiind forma de feminin a acestui cuvânt, cu timpul au început să se diferențieze la nivelul conotațiilor, „mistress” ajungând să însemne nu numai „doamnă, stăpână a casei”, ci și „amantă”. În limba română apare lexemul „metresă”, cu sensul de „amantă”, lexem ce provine din cuvântul franțuzesc „maîtresse”, care înseamnă „stăpână” sau „învățătoare”. Tot pentru a desemna o femeie care are rolul de amantă se folosesc cuvintele „țitoare” (popular) și

„întreținută”, care există și în limba spaniolă – „entretenida”. De remarcat faptul că, pentru bărbații care au rolul de amanți nu există un alt termen, ceea ce întărește ideea de discriminare de gen. Astfel, se întrevide o altă prejudecată a societății, potrivit căreia o femeie care practică sexul în afara căsătoriei este stigmatizată inclusiv la nivel verbal, în timp ce un bărbat care face același lucru nu este sancționat de societate nici măcar la nivel lingvistic.

În vorbirea de zi cu zi întâlnim adesea stereotipuri de gen negativ redată prin expresii asimetrice, cu structură de tipul „substantiv+adjectiv”, la genul masculin și feminin, cărora mentalul colectiv le-a atribuit percepții diferite, de exemplu: „(bărbat) profesionist” (care își cunoaște bine meseria/profesia) – „(femeie) profesionistă” (femeie de moravuri ușoare); „(bărbat) disponibil (necăsătorit, care nu are obligații)” – „(femeie) disponibilă”² (femeie de moravuri ușoare).

Pentru a face referire la caracteristicile fizice mai puțin plăcute, expresiile care definesc femeii au o încărcătură depreciativă mult mai mare decât în cazul bărbaților: „a fi Muma Pădurii” – „ser como una pepona / tener cara de pepona”. De asemenea, există expresii care se referă la defectele fizice ale unor femei care nu îndeplinesc un etalon nescris al frumuseții sau la anumite forme de handicap (de exemplu, „a râde ca muta”, „a vorbi de-a surda”). Acestea din urmă sunt introduse și în expresii care nu au legătură directă cu femeile, dar care aruncă stigmul de gen asupra unor obiecte: „apă chioară”, „para chioară”, „rimă șchioară”.

Unele expresii întăresc faptul că femeia trebuie să fie frumoasă, altfel rămâne necăsătorită: „Sutele mărită slutele” vs. „Totdeauna fețișoara/ Mărită pe fețișoara”. În cazul bărbaților se folosește proverbul „Bărbatul să fie puțințel mai frumos decât dracul”, care are ca echivalent în limba spaniolă „El hombre, como el oso, entre más feo más hermoso”. Sensul acestor unități paremiologice nu este ca în cazul celor care fac referire la femeie, unde accentul este pus pe batjocură și pe scăderea stimei de sine, ci se referă la faptul că bărbatul nu trebuie să fie neapărat frumos pentru a fi atrăgător sau pentru a fi un soț bun. Adesea, din unitățile paremiologice reiese că frumusețea pentru o femeie este o însușire reprezentativă, necesară, chiar dacă este supraapreciată, iar pentru un bărbat este doar un plus de imagine.

Faptul că majoritatea personajelor negative din basme, balade și legende sunt feminine (de exemplu: Baba Cloanța, Cotoroanța, Zgrițuroaica, Muma Pădurii,

² În cazul limbii spaniole există o diferențiere de termeni: „profesional” (m. și f.)=profesionist/ă (care își cunoaște bine meseria/profesia) și „profesionista”= femeie de moravuri ușoare.

Mama Zmeilor) sugerează o asociere mentală mai puternică între genul feminin și ideea de rău decât între cel masculin și trăsături de caracter neplăcute. În aceste cazuri, urâtenia fizică nu face altceva decât să o reflecte și să o potențeze pe cea morală. Cu toate acestea, există și personaje feminine negative care nu sunt asociate cu un aspect fizic hidos, ci, dimpotrivă, sunt de o frumusețe înșelătoare, ceea ce îi poate duce la pierzanie pe bărbații care le privesc (vezi Ielele, Sânzienele sau Știma apei).

3. Stereotipuri de gen în proverbe și unități frazeologice

Societatea, încă din cele mai îndepărtate timpuri a creat diferențe de gen, subliniind faptul că într-o structură socială locul bărbatului și al femeii depinde de organizarea socio-culturală și nu de presupusele diferențe biologice (Maqueira, 2001: 161), de unde rezultă că „poziția inferioară a femeii este cauza rațiunilor sociale și nu a naturii umane” (Martín Casares, 2008: 38). Astfel, stereotipurile de gen sunt atribuiri socioculturale ale unor anumite caracteristici comportamentale, fizice și psihice, construite diferit în funcție de gen. Martín Casares consideră că „problema nu se reduce la existența unor marcatori culturali de gen, ci la faptul că trăsăturile asociate stereotipului de gen masculin sunt valorizate ca fiind superioare” (Martín Casares, 2008: 43).

Chiar dacă multe dintre proverbele în care apar stereotipuri de gen au dispărut, unele dintre prejudecățile menționate au rămas neschimbate, mai ales în societățile în care modelul tradițional încă mai favorizează diferențierea între genuri (Herling, 2018: 118). În proverbe, stereotipurile de gen negative cel mai frecvent întâlnite în limbile română și spaniolă sunt următoarele:

1. pentru bărbați – violenți, încornorați, hoți, nevolnici;
2. pentru femei – limbute, mincinoase, rele (chiar „mai rele decât dracul”), leneșe, desfrânate, proaste, dezorganizate.

Femeia este mai aspru ridiculizată decât bărbatul, chiar dacă sunt purtătorii acelorași vicii sau deficiențe comportamentale, de unde rezultă concepția că femeia și bărbatul nu sunt egali, fiecare având rolul lui bine conturat în societate și în viață: bărbatul – capul familiei, muncitor, cu rol activ și productiv; femeia – stăpâna casei, gospodină, mamă, cu rol pasiv și reproductiv (Herling, 2018: 141).

3.1 Imaginea bărbatului în unități paremiologice și frazeologice

- nevolnic: „A mai fost unu' așa ca dânsu' voinic; / L-a călcat un boboc pe cap și a murit” ; „Bătăuș nu-s, că toți mă bat”; „a fi muiere/ nevastă cu cârpa în cap”; „a boci ca o muiere”; „a schimba căciula cu cârpa femeii”; „Bărbatul se întoarce după cuvântul femeii ca morișca după vânt”;
- violent: „Bărbat bun și usturoi dulce nu se poate”; „Los hombres machos no hablan, pelean”; „Tan buen bofetón da el marido malo, como el bueno y honrad”.; „Tan gran bofetón da, y tan recio, el marido malo como el bueno”.

Uneori violența bărbaților reiese dintr-o serie de proverbe care prezintă imaginea abuzului acestora asupra femeilor: „Femeia nebătută e ca moara neferecată / e ca calul nețesălat”, care are și un echivalent în limba spaniolă „La mujer y la burra, cada día una zurra”; „Femeile nemustrate, / Ca bucatele nesărate”; „Femeia trebuie să se teamă de bărbat”; „Muierea cât de bună să n-o slăbești din frâu”; „Sărăcuța lelea plătește cu pielea”; „El asno y la mujer a palos se han de vencer”; „La burra y la mujer, apaleadas quieren ser”; „Asnos y mujeres por la fuerza entienden”. Prin aceste proverbe este reprezentat stereotipul că femeia trebuie să fie supusă bărbatului. În același timp, se transmite mesajul că aceasta poate fi lovită, maltrată și domesticită ca un animal de către bărbat. De aici se desprinde faptul că femeile au fost și sunt în continuare discriminate, ele fiind considerate proprietatea bărbatului.

- hoț: „June mincinos, bătrân hoț”;
- încornorat: „Nu știe bărbatul ce știe tot satul” – „El cornudo es lo último que lo sabe”; „Femeii bărbatu-i zace, / și ea face ce îi place”.

3.2. Imaginea femeii în unități paremiologice și frazeologice

- limbută sau care vorbește mult și fără rost: „a vorbi/ a trăncăni de-a surda în pădure”; „Două femei și o găscă fac târgul cucului”; „Muierea cicală, gura ei ca toaca-i toacă”; – „La lengua es el arma de las mujeres”; „Muierea limbută, gura-i e făcută ca toaca să turuiască”; – „La lengua de la mujer dice todo lo que quier”; „Va la moza al río, calla lo suyo y cuenta lo de su vecino”; „A

la mujer picaza, lo que dirías en la plaza”; „De mujer parlara ningún bien se espera”; „La mujer y la trucha por la boca se prende”;

- mincinoasă: „Femeia și câinele să nu-i crezi” – „En cojera de perro y lágrimas de mujer: no hay que creer”; „Muierea credință n-are”; „A la mujer, ni muerta has de creer”; „En palabras de mujer nadie fe debe poner”; „Palabras de mujer, no se han de creer”; „Mujer, viento y caballo, mercaduría de engaño”; „Mercancía engañosa, vino, caballo y esposa”;
- desfrânată sau folosită doar ca obiect al plăcerii bărbatului: „rea de muscă”; „Bine-a fost cu bărbățul, / Și-n sat cu ibovnicel”; „Muierea defrânată e ca calul fără frâu” – „Mujer compuesta y siempre en la calle puesta, a todo lo malo está dispuesta”; „Pân-a nu muri bărbatul, ea a dat mâna cu altul” – „A muerto marido, amigo venido”; „Ziua fată de arată și pe noapte tot nevastă” – „A la noche putas, y a la mañana comadres”; „comfort woman”; „manic pixie dream girl” (termen conotat sexist după filmul omonim, care subliniază frivolitatea personajelor feminine și dorința lor de a fi pe placul bărbatilor, indiferent de modul în care sunt tratate de aceștia);
- vicleană și rea: „Femeia are gândul dracului, ca și el te azvârle unde nu trebuie”; „Femeia e calul / scula / sora dracului”; „Femeia hotărăște și Satana împlinește”; „Muierea întrece și pe dracul” – „Lo que el diablo no puede hacer, lo hace fácilmente la mujer”; „La mujer, un punto más que el diablo suele saber”; „La mujer sabe un punto más que Satanás”; „Limba femeii, cuțit cu două ascuțisuri”; „Muierea rea singură își dă palme și își bate capul de pereți”; „Muierea se-nțelege din fire vicleană”; „Nici otrava nu e mai rea ca femeia”; „De la mala mujer te guardes, y de la buena no te fíes”; „La mujer estudió con el diablo, y mil veces lo ha engañado”; „Llanto de mujer, engaño es”; „Mujer que llora, lo hace de engañadora”; „En cojera de perra y en lágrimas de mujer, no hay que creer”;

Adesea, în proverbe, femeia este văzută ca fiind reîncarnarea diavolului, atât pentru a sublinia răutatea acesteia, cât și pentru a-i arăta viclenia, ceea ce o face uneori chiar mai șireată decât dracul.

- leneșă: „Nu știi să torci, nici să țeși, / Numai la horă te-ndeși”; „Muieră bărbată, de abia intră în război și încurcă ițele”; – „Arremangóse mi nuera y volcó en el fuego la caldera”; „A la mala hilandera la rueca le hace dentera”; „De lucru e lenoasă, la joc nu are soată”; „Femeia care nu voiește să frământa, toată ziua cerne”; „Leneșă când se scoală, parcă are ouă-n poală”; La „mujer que mucho mira, poco hila”; „El día que cierno, mal día tengo”; „A woman's work is never done”;
- proastă, superficială, frivolă: „Țara arde și baba se piaptănă”; „Muieră / Femeia are poale lungi și minte scurtă”; – „La mujer es un animal de pelo largo y pensamiento corto”; „Cabello luengo, y corto el seso”; „Largo el pelo y corto el seso, por las mujeres va eso”; „A woman's advice is never to seek”;
- capricioasă, schimbătoare: „Women are as wavering as the wind”;
- dezorganizată: „all over the place like a mad woman's custard”;
- isterică, furioasă: „Femeia cea nebună, casa își dărâmă”; „Hell has no fury like a woman scorned”;
- prea masculină, cu un comportament pe care societatea patriarhală îl considera nepotrivit pentru o femeie: „La ei în casă cântă găina, nu cocoșul”; „A whistling woman and a crowing hen are neither fit for God nor men”.

Un alt stereotip care se reflectă în unele proverbe este că femeile sunt proaste și nu pot ajunge la înțelepciunea bărbatului. Această idee își are originea atât în realitatea socială – dezvoltarea patriarhatului în detrimentul matriarhatului, interdicțiile aplicate femeilor de a se dezvolta pe plan intelectual, fiindu-le interzis accesul la studii academice și fiind „vânate” ca vrăjitoare dacă încercau să acceadă la un nivel superior de cunoaștere –, cât și în preceptele religiei creștine – imaginea din Cartea Facerii, potrivit căreia Dumnezeu a creat mai întâi bărbatul și apoi, din coasta lui, femeia, și, ca un corolar, concepția că bărbatul îi este cap femeii. Astfel, în limba engleză există proverbe care arată

că un bărbat, oricât ar fi de slab și de nevolnic, este de preferat unei femei, oricât de puternice și de valoroase ar fi ea – „A man of straw is worth of a woman of gold”– și că, dacă dintr-o familie lipsește soțul, acea familie nu valorează nimic: „If the husband be not at home, there is nobody”.

Toate proverbele și unitățile frazeologice date ca exemple în această parte a articolului de față ilustrează ideea că sexismul sau șovinismul masculin a existat din cele mai vechi timpuri, iar femeile, incapabile să i se opună, din cauza discriminării sociale, politice, culturale și religioase, au fost nevoite să-l accepte și chiar să-l internalizeze, considerând că este ceva firesc să fie privite ca niște făpturi inferioare din punct de vedere fizic, intelectual și moral în comparație cu bărbații.

Concluzii

După cum constata Edward Sapir (2014), limbajul este o reflectare a realității istorice și sociale, a valorilor culturale și a credințelor religioase manifestate de-a lungul timpului. Sexismul lingvistic, așa cum a fost ilustrat în cele trei limbi avute în vedere, a apărut ca răspuns la un fenomen social și cultural de amploare, în care femeile au fost marginalizate, discriminate și devalorizate ca persoane.

Proverbele și unitățile frazeologice din limbile română, engleză și spaniolă demonstrează că sexismul a existat dintotdeauna la nivelul comunităților rurale europene, într-o măsură mai mică sau mai mare, cu conotații mai grave sau mai puțin grave, privit cu amuzament sau, dimpotrivă, cu îngrijorare sau ură.

Un studiu contrastiv al acestor elemente de limbaj, ca oglindă a realităților sociale, ne ajută să înțelegem mai bine atât mecanismele de gândire colectivă care le-au creat, cât și mijloacele de exprimare a ideilor sexiste. Mai mult decât atât, poate contribui la înțelegerea de către străini a unor specificități sociale și culturale, cum ar fi, de pildă, aceea că, în Marea Britanie, în trecut, fiicele trebuiau să se mărite în ordinea vârstei, ceea ce reprezenta o mare problemă pentru părinți și ducea la tot felul de frustrări în familie, ajungându-se ca o fiică nemăritată până la o anumită vârstă să fie comparată, ca valoare, cu un pește mort.

Desigur, nu trebuie să uităm că nu limbajul în sine este sexist, ci societatea care l-a creat și că trebuie să combatem discriminarea pe criterii de gen prin orice mijloace, nu numai legislative, ci și lingvistice. De aceea, conform regulilor impuse de corectitudinea politică, anumite meserii (de exemplu, „fată

în casă” sau „femeie de serviciu”/ „maid”, „cleaning lady”) au fost redenumite, pentru a li se atenua caracterul sexist și denigrator.

De asemenea, să nu uităm că în toate cele trei limbi există – deși sunt mai puțin folosite – și proverbe cu caracter pozitiv, care fie pun accentul pe armonia în cuplu („Femeia este o floare, iar bărbatul un grădinar grijuliu”), fie subliniază ideea că o casă în care nu există o femeie este săracă din punct de vedere spiritual („A home without a woman is like a barn without cattle”). Poate într-un viitor lipsit de sexism și orice altă formă de discriminare, astfel de proverbe vor deveni mai bine cunoscute decât cele negative analizate în acest articol.

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SYNTACTIC ASPECTS OF CIVIL ENGINEERING TEXTS, THE DIFFICULTIES THEY CREATE IN TRANSLATION AND SOME SOLUTIONS TO THE MAIN ISSUES

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Abstract: This article aims at investigating the particular features of civil engineering written discourse in terms of syntactic patterns and at identifying the main areas where such patterns may give rise to translation difficulties. As a subcategory of English for Specific Purposes, the language used in civil engineering has a set of specialized features which are not common for the non-users of that specific domain and which impact significantly on the translation strategies. The present paper will focus, thus, on syntactic patterns encountered in this type of texts, together with a description of the syntactic relations visible in the discourse. The second part will mainly try to address the diverse challenges that such syntactic models may present for the translator and some solutions in terms of methods and procedures applied in different situations.

Keywords: *civil engineering; coordination; subordination; sentence length; translation difficulties*

Introduction

Syntax is a complex and significant aspect of the technical discourse, especially of the written one. The density of the English technical written discourse is a characteristic that the civil engineering texts share as well. It is also a domain which has been less tackled by the specialized literature, compared to the morphological, lexical, semantic or pragmatic approaches to discourse.

The paper focuses on the different type of relations that develop inside a clause, either from a structural or from a functional point of view. Analysis and descriptions are provided for clause types, coordination and subordination, relative clauses and that-complements.

As regards the application of such information into the fields of translations, it can be said that aspects related to syntactic difficulties were the point of interest for a few academics, such as Newmark (1993) Baker (2001), Dollerup (2006) or Sadiq (2008). Nevertheless, syntactic-related translation issues, particularly when English is one of the languages involved are frequent, as there is little structural material that is common between English and Romanian, in my case.

1. Overview and terminological clarifications

One first important step to be undertaken before proceeding to the actual data analysis, should be the identification of the concepts used. Two of the units which syntactical analysis deals with are sentence and clause, which are sometimes used interchangeably. There are, however, differences in meaning. I will refer to three types of sentences (Downing and Locke, 1992): root sentences, consisting of a single independent clause, compound sentences, consisting of two or more coordinated clauses and complex sentences, which comprise basically an independent clause and a series of subordinate or embedded clauses. A clause which is coordinated with another clause by means of coordinating conjunctions is called a conjoin. There are also compound-complex sentences, which consist of both coordinate and subordinate clauses (Wekker and Haegeman, 1985).

A second aspect that needs to be mentioned is the status of non-finite construction. In this I adopt the perspective put forward by Quirk et al. (1985) or Miller (2002) among others and treat non-finite constructions as clauses, since they can be expanded as such, contain a verb and allow for some verbal traits, such as aspect or some degree of modality.

Syntax is a complex and significant aspect of technical discourse, especially of the written one. It is also a domain which has been less tackled by the specialized literature, compared to the morphological, lexical, semantic or pragmatic approaches to discourse.

The theoretical framework implemented in this paper draws on several linguistic approaches that are aimed at both providing an image of the properties and combinations that lead to the creation of the clause system in civil engineering discourse and a description of the function which said system has. Descriptive theories of grammar (Quirk et al., 1985, Huddleston and Pullum, 2002) provided an excellent starting point for my research. As my study is primarily a corpus-based one intended to identify particularities of a certain type of discourse, corpus linguistics (Kennedy, 1998, Biber et al., 1999, 2006) accounts for most of my methodology in dealing with the text and the information it provides. Other linguistic trends and schools of thought are also drawn upon, such as the Adaptive approach to Grammar (Givón cited in Green, 2017) to a higher or lesser extent.

I describe at first the different types of relations that develop inside a sentence or a clause, either from a structural or from a functional point of view. I analyse elements relating to sentence length and word density, clause types,

coordination and subordination, relative clauses and “that” complements. A better way to understand the function of syntactic structures is by investigating their distribution, frequency and associations in the texts that I selected as corpus. Again, the methodology that I have adopted, aside from the theoretical background provided by various schools of grammar, is that of corpus-based research (Kennedy, 1998, Biber et al., 1999, 2006, Tognini-Bonelli, 2001, among others), starting from evidence produced by distribution and frequency of different syntactic patterns before reaching a conclusion about my discourse. Therefore, I begin my analysis by identifying the types of constructions in the present texts and by assessing their variation and functions.

In terms of difficulties when it comes to translating civil engineering language, word order is one aspect which translators find problematic, mainly due to the specificities of each language and the degree of rigidity it exhibits. English relies heavily on word order to convey meaning (Baker, 1992); Romanian, on the other hand, which relies heavily on inflection, has a much more flexible word order. Given these inherent structural differences, word order is indeed a problem when translating between Romanian and English. I pair this type of difficulty with aspects dealing with passive constructions, more specifically to paradigm passive in English-reflexive in Romanian, which is widely spread in civil engineering texts.

A second matter which I consider causes syntactic difficulties in translations in civil engineering is related to sentence length. It is particularly the case of texts with Romanian as source text, given the preference Romanian has for longer sentences, with clauses having various levels of embedding.

2. Sentences and sentence length

Corpus linguistics and corpus-based assessment methods proved to be valuable resources when studying sentences, clauses and links formed among them. Corpus studies revealed important differences in terms of the use and distribution of syntactic patterns and sentence length for distinct categories of corpora. According to Kennedy (1998), corpus linguistics is crucial in proving that syntactic constructions are by no means in free variation.

One first aspect that I analysed was the number of sentences I could identify in my corpus, as well as their length. The following table contains the data obtained during the research. For the sake of conciseness, I use here the term sentences for all syntactical units ending with a full stop.

Type of text	No of sentences	Average sentence length in words
Articles	1949	20.58
Technical Expertise	94	25.47
Standards	1925	34.7
Technical Documentation	3169	20.46
Websites	444	30.2

Table 1 – Number and length of sentences

The table above offers a series of very interesting and important pieces of information. One first aspect is that the number of sentences in each text type is not necessarily high. On the other hand, the average sentence length for each document is rather high. The standards contain the longest sentences, with more than 30 words per sentence on average. This explains the relatively lower number of sentences, compared to articles, for instance, which have similar number of sentences for a lower number of words. The technical expertise has relatively longer sentences, of about 25 words, while the sentences composing the discourse on websites have more than 30 words on average. It is important to mention that the adjective “low” when attached to sentence length is relative, as all texts in my corpus contain rather long sentences, which are usually complex ones, with several degrees of embedding.

By means of comparison, the average sentence length in civil engineering texts, which is of 26.33 words per sentence, is higher than that that listed by Kennedy (1998) for imaginative prose (18.4 words per sentence on average) and higher than that of informative prose as well (21.06 words per sentence on average). Francis and Kučera (1982), as well as Kennedy (1998) suggest as possible explanation for sentence length variation the higher degree of noun phrases and the non-finite verbal component, which is typical for informative discourse. The data collected and analysed in the previous section of the present paper fully support this assumption for civil engineering texts, as well.

3. Recurrent syntactic patterns in civil engineering texts

When analysing the different types of syntactic patterns in civil engineering texts, there is a variety of relations that develop within the discourse. One first aspect that is relevant is that, although sentences are long and dense, the heaviness and complexity of civil engineering texts rely considerably more on complex NPs than on coordination and subordination relations.

Nevertheless, coordination and subordination relations are consistent throughout the texts and play an extremely important role in constructing textual coherence and cohesion. Coordination is mainly of the syndetic type; therefore, the coordinating conjunctions bring their own semantic contribution to the discourse, either that it is additional, adversative, or disjunctive, with a clear preference for "and" and "but".

When it comes to subordinate clauses, the situation is even more complex. Functionally speaking, all types of subordinates are present in civil engineering texts, to a higher or lower degree. Subject clauses always undergo extraposition in order to abide by English grammar rules and principles. I can say that subject extraposition is a typical phenomenon for civil engineering texts.

(1) Example. It should be noted (1) that this book does not describe
(2) how the facilities within the station are built (3), since
conventional reinforced concrete, masonry (including brick and
concrete blocks) and structural steelwork are used (4). (Edwards,
1990)

The sentence given as exemplification above contains three embedded clauses, a subject clause, a direct object clause and an adjunct, the subject clause being the one marked with (2).

If I take the structural perspective into consideration, the text analysis revealed that relative clauses are among the most common type of subordinates, as they are used in all types of texts composing the corpus. With respect to complement clauses, the patterns are not that complicated. That-complements are the most frequent category, wh-complements being rather a rare occurrence, if not completely absent in some texts.

By way of contrast, to-clauses are, if not more common than that-complements, then at least more uniformly distributed. A similarity between the two types of complements is that both are generally controlled by verbs, with very few adjectives acting as controllers. Usually, when it is the adjective that licenses the structure, then that structure is also extraposed.

A general conclusion with respect to the distribution of different types of subordinates in each type of text in the corpus is a rather difficult task. It is more the case of specific types of clauses being more frequent in particular types of texts.

4. Syntactic difficulties

As already mentioned in the introductory part of this paper, syntactic difficulties in translation were not of interest to many academics. Nevertheless, syntactic-related translation issues, particularly when English is one of the languages involved are frequent.

Sadiq (2008) identifies as main areas creating translation difficulties tense, word order and syntactic ambiguity. As regards the first of these possible problematic areas, namely tense, as Ricinschi (2014) already established, the most common tense in civil engineering texts is present, while the most widely used aspect is the simple one. Since problematic tenses and aspects are rarer in this type of discourse, neither is it part of my focus in this paper.

Syntactic ambiguity is characterized by Nida and Taber (1969) as a situation in which a syntactic construction may represent several different relationships which lead to more than one meaning and similarly by Crystal (1991) as a way of arranging parts in a sentence so as to give rise to more than one meaning (Crystal cited in Sadiq, 2008). Translators should steer away from ambiguity traps and come up with clear pieces of text. In a situation similar to that of tenses and aspects in civil engineering texts are not necessarily characterised by ambiguity, either syntactic or semantic. If such situations occur, they are rather the exception than the rule.

Word order is another aspect which translators find difficult, mainly due to the specificities of each language and the degree of rigidity it exhibits. English relies heavily on word order to convey meaning (Baker 1992); Romanian, on the other hand, which relies heavily on inflection, has a much more flexible word order. Given these inherent structural differences, word order is indeed a problem when translating between Romanian and English and is, therefore, extensively analysed in this section. I pair this type of difficulty with aspects dealing with passive constructions, more specifically to paradigm passive in English-reflexive in Romanian, which is widely spread in civil engineering texts.

One last aspect which may give rise to syntactic difficulties in translations in civil engineering is related to sentence length. It is particularly the case of texts with Romanian as source text, given the preference Romanian has for longer sentences, with clauses having various levels of embedding.

4.1 Difficulties related to word order and the translation of passive constructions

Word order and the passive/reflexive alternation are the two points discussed in this section. Since the use of one also has impact on the use of the other, they were included in the same category.

It is clear that, given the different parameters of the two languages in terms of physical absence or presence of the subject in a sentence (English being a non-Pro-drop language) and the different syntactic patterns (Subject-Verb-Object obligatory for English, while Romanian is less restrictive), the word order in the source text (henceforward ST in the paper) could not be preserved in the target text (henceforward TT).

As regards the translation of passive structures, Romanian usually renders them through the active or reflexive voice. There is a tendency in Romanian to avoid passive constructions if not obligatory in the context. In case of texts with Romanian as source text, the original reflexive structure is rendered into English through a passive one, in situations such as "se face o analiză comparativă" – "a comparative analysis ... is done", or "se va lua în calcul un debit suplimentar" – "an additional flow ... will be considered". The first syntactic issue refers to word order. While the Romanian clause starts with an if clause, in English the if clause is placed at the end of the whole sentence. This is simply a matter of translator's preference, as it is not supported by specific rules in either the ST or the TT. The second aspect is the translation of the Romanian reflexive "se face o analiză" by means of the passive "a [...] analysis [...] is done", coupled with the positioning of the subject in the TT before the verb so as to comply with the SV rules valid for English. The second structure contains examples of changing the word order from the Romanian VS "se va lua în calcul un debit suplimentar" to the English SV "an additional flow [...] will be considered". In addition to this, the sentence makes use of a reflexive structure in the source language (Romanian), "se va lua în calcul", translated into English through the passive voice, "will be considered", making thus use of a transposition.

The source texts often contain a verb in the reflexive and a VS syntactic composition. These structures are rendered in the TT by means of extraposed subject clauses ("It is recommended that ... flow monitoring devices should be temporarily installed"), thus leading to the grammatical SV structure in English. A second advantage the extraposed clause offers is placing the heavy constituent towards the right end of the sentence, thus abiding by the End-

Weight Principle. The reflexive VPs in the ST were rendered as passive constructions in the TT, since English does not employ reflexives in contexts such as the ones found in my corpus.

Although difficulties related to word order and the passive/reflexive alternation are extremely frequent in translating research articles into English, they are not uncommon in other types of text with Romanian as ST, either "se impune flexibilitate - flexibility is required" contains a reflexive structure paired with the typical Romanian VS word order translated by means of the passive voice. Apart from this transposition, the ST is rendered into the TT using reduction paired with transposition.

Translations with English as source text contain multiple examples of either such passive/reflexive alternations or, sometimes, of transferring passive simply as passive. There are, however, some exceptions worth mentioning: "it is taken into account" was translated through a passive structure. It is one of the few instances when literal translation was applied for this kind of grammatical construction. The examples given and analysed in this section support the idea that in civil engineering translations, difficulties regarding word order are often solved by applying extraposition, while impersonal reflexive structures in Romanian are translated as passive in English and vice versa.

4.2 Sentence length

The number of words composing a sentence is not considered to have a specific limit. Therefore, it can be said that "there exists no bound to limit the sentence length, although each given sentence has to be finite by its length" (Kirillova and Vorobyova, 2014: 139). Long sentences are described by Zhang and Theng (2016) as containing more than 20 words, having an arborescent sentence structure and a high number of modifiers. Section 2 in this paper has already established that the average sentence length for the civil engineering texts in my corpus is 26.33 words per sentence, with significant variation (20-35%) among the different categories of selected texts.

Texts that consist of very long sentences may be approached either by recreating the meaning of the original in a more compact form, or by starting with identifying the correct target language structure and successively adding elements so as to obtain syntactically and/or semantically complex sentences (Newmark, 1993).

I dedicate this section of the paper to analysing several examples from texts with English as source language, since it is here that I find the texts with the longest sentences on average (with an average of 34.7 words per sentence), as I have already mentioned in section 2 of this paper.

English sentences in this type of discourse contain up to 46 words, while some of their Romanian counterparts may be slightly shorter, with “only” 37 words in certain cases. One first procedure to have been applied when translating instances such as the one described here is, thus, concentration (Vinay and Darbelnet, 1995). The main difference in the structure of such two sentences is, paradoxically since English favours more synthetic constructions, the more analytical built of the noun phrases in the ST, which develop around prepositional phrases as modifiers. This example comes as a contradiction to traditional views which find English to be the language which enables conveying messages in a more condensed way, while Romanian usually tends to use longer sentences. One of the longest sentences which I found in my corpus, counted a total of 52 words. The translator opted for faithful translation, which resulted in an even longer Romanian variant (no less than 62 words in total). The sentence, even if not easy to understand, would have been difficult to split, as by doing so unnecessary repetition would have surged.

The strategy adopted by the translators in different sets of sentences is to combine faithful translation as a general method and literal translation as a procedure for smaller phrases, where possible. The choices of the translators seem to be optimum, as the resulting TTs convey the meaning of the ST in a clear, direct manner.

Usually in the civil engineering translations that are part of my corpus and that I analysed, the preferred translation method proved to be faithful translation, with the translator keeping sentences in the original length of the ST, not opting for splitting them. Overall, it is a good choice, as both the ST and the TT permit it, mainly due to the scarcity of idiomatic expressions and figurative or connotative meaning of words.

Translations with Romanian as ST display similar characteristics to those with English as ST. Romanian texts from websites contain the highest number of words per sentence on average (over 30) with one of the longest found in this type of text in my corpus (45 words in total). The English translation in this particular case is somewhat shorter, with 42 words, but the 3-word difference is not significant on the whole, so faithful translation is still the overall preferred

translation method. In terms of procedures, direct translations such as literal, word-for-word are predominant, sometimes with not so fortunate results.

Conclusions

After analysing the data provided by texts in the civil engineering field, several aspects bear mentioning. Syntactic difficulties in civil engineering translations can be mainly included in three categories: word order, passive/reflexive alternation and sentence length, with the first two usually mixed in the same sentences and determining and influencing each other. Transposition, condensation or amplification were often the procedures of choice for solving word order and passive/reflexive-related difficulties, while the approach to long sentences was either to maintain the string in the TT as long as in the ST or to split some of them into two independent sentences.

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HANDLING ENGLISH CULTURE-BOUND TERMS IN LEGAL TRANSLATION: A COMPARE-AND-CONTRAST APPROACH

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Abstract: The aim of this paper is to analyse English culture-bound terms specific to the legal system in England and Wales and suggest appropriate or improved translations of these terms in Romanian. Also known as non-equivalent terms, these words challenge the translator because they reflect a different cultural and linguistic reality than the translator's own cultural and linguistic reality. In order to respond to such challenges, translators firstly need to develop cultural and legal awareness, which then helps them build linguistic awareness for the legal domain. Hence, being able to compare and contrast the source legal system and the target legal system is a necessary step in rendering a source language (SL) legal word or phrase into the target language (TL) as accurately as possible.

Keywords: *legal English terminology; culture-bound terms; legal translation; the legal system in England and Wales; cultural and legal awareness*

[...] for a translator, the purpose of interpretation is to decide on the closest possible linguistic equivalent in the target language. (Enrique Alcazar Varó and Brian Hughes, 2002)

Introduction

Culture-bound terms or culture-specific concepts are a hard nut to crack as far as their translation is concerned due to their intrinsic nature. They reflect the cultural reality in which they have been coined and used. Translation, in general, is a culture-specific activity, but specialised translation (such as legal translation, for instance) is characterized by a higher degree of specificity.

Where legal translation presupposes rendering a culture-bound term from a source legal system into a target legal system, translators are often challenged by the gap between the two cultures and need to tackle things carefully in order to be able to accommodate and make the legal term of the source system as explicit as possible into the target system. A compare-and-contrast approach to the two legal systems proves helpful to translators by allowing them to identify similarities and differences between the two legal systems and draw upon these elements.

The legal system in England and Wales and the legal system in Romania are as different as chalk and cheese. The former is circumscribed to an ancient system of laws, developed in the British Isles after the Norman Conquest, when Norman laws and the old Anglo-Saxon laws fused, giving birth to what is known as the common law, a system of law characterized inter alia by the principle of binding precedent (Petcu, 2014: 30-32). By contrast, the Romanian legal system is circumscribed to the continental legal system, based on Roman Law. These differences, the result of dissimilar cultural, historical and political developments of the two legal systems, are reflected in their legal terminology.

1. Culture-bound terms: definition and categorization

1.1 Definition

Culture expresses itself through and reflects itself in language. The incongruity between two cultural systems often triggers "a translation problem due to the cultural 'gap' or 'distance' between the source and target language" (Newmark, 1998: 94). Legal systems are an expression of the culture they belong to and this expression manifests itself in language. As explained above, the legal system in England and Wales and the legal system in Romania are contrasting, which means that translating a term from the source legal language (legal English) into the target legal language (legal Romanian) proves demanding and equally stimulating since the translator must make the source legal language comprehensible to the target reader. The incongruity between the legal system in England and Wales and the legal system in Romania is manifest in the so-called "culture-bound" terms or "culture-specific" concepts.

Culture-bound terms "are terms or expressions referring to elements or concepts that are closely associated with a certain language and culture, e.g. *sarong*¹ in Malay, *tortilla* or *siesta* in Spanish, *five o'clock tea* in English and other terms referring to geography, traditions, institutions and technologies" (Palumbo, 2009: 33). In translation, these culture-bound terms can also be referred to by the term **realia** (Palumbo, 2009: 33).

1.2. Categorization

Peter Newmark identifies five large groups of culture-bound terms: "Ecology", which includes "Flora, fauna, winds, plains, hills"; "Material culture (artefacts)" such as foodstuff, clothing, housing or transport; "Social culture", which includes "work and leisure"; "Organisations, customs, activities, procedures,

¹ The author's emphasis.

concepts" which can be "political and administrative", "religious" and "artistic"; "Gestures and habits" (Newmark, 1998: 95). Accordingly, culture-bound terms and/or concepts produced by a legal system are circumscribed to Newmark's fourth category ("Organisations, customs, activities, procedures, concepts"), the "political and administrative" subcategory.

If **realia** is used as a synonym for culture-bound terms, then, by analogy, terms or expressions present in the source legal system, but non-existent in the target legal system can be collectively called **legal realia**, such as legal concepts, legal professions or types of courts of law (Chromá, 2004: 197-223), to mention but a few.

Some legal English words and terms are "transparent" (Newmark, 1998: 99), i.e. they are readily decoded in the target language. These examples include terms such as "sentence", "verdict", "jury" or "The Supreme Court". Hence, they can be translated into the target language using the calque: "sentință", "verdict", "juriu" and "Curtea Supremă", respectively.

However, because of the major difference between the legal system in England and Wales and the legal system in Romania, legal realia are not as easily decoded as the examples above. For instance, the concept of "devolution", or the term "solicitor" (which designates a type of legal profession) or the term "High Court" (which is a court of law in England and Wales) can be quite opaque or misleading to a translator with little awareness of the specificities of the legal system in England and Wales.

2. An analysis of types of legal realia

This article deals with a few types of legal realia: a) professionals representing the two arms of the law: barristers, solicitors and solicitor advocates, on one hand, and various types of judges (masters, Master of the Rolls, registrars, recorders), on the other hand; b) one feature of the layout of a courtroom in both England and Wales and Romania, the well. The paper also aims to find identify "the closest possible equivalent in the target language" (Alcazar Varó and Hughes, 2002: 24) for these culture-bound terms. In such cases, several translation procedures can be used, among which transference, through-translation, equivalence. But let us see what best suits each term.

2.1 Barristers, solicitors and solicitor advocates

In England and Wales, advocacy is traditionally represented by barristers and solicitors and, more recently, by solicitor advocates. The **barrister** is "a legal practitioner admitted to plead at the Bar" after having "completed a graduate

diploma in law" followed by "the Bar Vocational Course, colloquially known as 'bar school'" (Law, 2015: 62). The **solicitor** is "a legal practitioner admitted to practise" after having completed "a three-year law degree at university, then a one-year legal practice course (LPC), followed by two years as an employee under a training contract" (Law, 2015: 583). The **solicitor advocate** is a solicitor who "first acquired the right to appear in higher courts" in 1994 (SAHCA, n.d.), as a result of the Courts and Legal Service Act 1990. This new legislation reformed the legal profession by ending the barristers' monopoly on advocacy and litigation and granting solicitors the rights of audience in higher courts, such as the Crown Court or the High Court on condition they qualify as solicitor advocates.

In Romania, advocacy is not divided into several groups of professionals, but represented by one group: the lawyers. According to Legea 51/1995 pentru organizarea și exercitarea profesiei de avocat (Law no. 51/1995 for the organisation and practice of the lawyer's profession), to be granted the right to practise advocacy, one has to:

- graduate from law school;
- then pass the Bar entrance examination;
- once a member of the Bar, the new lawyer must complete a two-year professional training during which the lawyer is known as "trainee lawyer";
- on the completion of the two-year training, the trainee lawyer must pass a professional certification exam (in Romanian, "examenul de definitivare").

Having gone through all these professional stages, the law graduate becomes a full-fledged lawyer (Articles 17 and 18 of Law no. 51/1995 for the organisation and practice of the lawyer's profession).

This difference between the legal profession in England and Wales on the one hand, and Romania, on the other hand, causes difficulty in the translation of terms. In *Sisteme juridice comparate*, the author does not translate the words "barrister" and "solicitor", but simply transfers them, as in "Profesia de *solicitor*²" (Leș, 2002: 352) and "Profesia de *barrister*³", respectively (Leș, 2002: 353). Aware both of the difference between the two legal systems and of the difference between "barrister" and "solicitor", which is namely a

² The author's emphasis.

³ The author's emphasis.

difference between representation of parties before court and providing legal assistance in the pre-trial stages of a case, the author opts for transference. Sometimes, the author uses the naturalization of the terms, as in "Legea le îngăduie **solicitorilor**⁴, în cauze simple, chiar dreptul de a pleda în fața curților de district și a tribunalelor de primă instanță (Magistrates Courts)"⁵ and "Numărul **barristerilor**⁶ este mult mai redus decât al **solicitorilor**⁷ [...]" (Leș, 2002: 353) or "**Barristerii**⁸ sunt organizați în patru asociații profesionale denumite *Inns of Court*⁹ [...]", respectively (Leș, 2002: 353). The cultural gap between two legal systems often leads to such naturalization. Naturalization seems to accomodate the source terms into the target language as far as the form of words is concerned, but the meaning of the words still remains opaque to the non-professional reader.

However, it is the difference between representation (having the right of audience) and assistance, as mentioned above, that helps provide a more appropriate translation in the TL. As barristers have "the right of audience in all courts" (Law, 2015: 62), the word "barrister" is appropriately translated as "avocat pledant" (barrister, 2015; barrister, 2017) by using functional equivalence.

Solicitors are, generally speaking, responsible for "giving legal advice and conducting legal proceedings" and are granted "the rights of audience in the lower courts" (Law, 2015: 583). The solution provided by English-Romanian dictionaries is either "consilier juridic" (solicitor, 2015) or "avocat (Anglia), consilier judecătoresc, jurisconsult (SUA), avocat consultant, solicitant" (solicitor, 2017). The solution "avocat" is in line with the Romanian reality where advocacy is not divided into barristers and solicitors. Yet, it is an incomplete solution since it does not clarify the difference between barristers and solicitors as far as the rights of audience are concerned. Furthermore, in Romania, the lawyer provides both representation before the court and legal assistance. "Consilier judecătoresc" is another improper suggestion as "consilier judecătoresc" is not a profession in Romania. In addition, "solicitor" is a type of lawyer", therefore it is a profession in the field of advocacy, not a profession in the field of courts of law. Hence, "consilier judecătoresc" is an

⁴ Our emphasis.

⁵ Our translation (In simple cases, the law grants solicitors even the right of audience before district courts and Magistrates' Courts).

⁶ Our emphasis.

⁷ Our emphasis.

⁸ Our emphasis.

⁹ The author's emphasis.

entirely wrong translation. Another inadequate translation is "solicitant" since in Romanian, the word "solicitant" means "person who requests (1); supplicant"¹⁰ (solicitant, 2009).

The two most appropriate translations of the word "solicitor" are "consilier juridic" or "jurisconsult" and "avocat consultant". The first two, "consilier juridic" and "jurisconsult" almost perfectly overlap the meaning of the word "solicitor" since both terms represent legal practitioners who have the power to provide legal advice to state and private institutions and to protect the rights and interests of the institution they represent before the court in Romania. The main difference between the English "solicitors" and the Romanian "consilier juridic" or "jurisconsult" is that the former have the right of audience in the lower courts of the English and Welsh system of courts while the latter have the right of audience before any court in the Romanian system of courts. What seems to be the most apposite translation of the word "solicitor" is "avocat consultant", a functional equivalent, which covers both aspects: the word "avocat" tallies with the right of audience before certain courts while the word "consultant" tallies with a solicitor's job of providing legal advice during the pre-trial stages of a case.

A more difficult task for a translator is to find a suitable translation for the term "solicitor advocate". Solicitor advocates are solicitors with extra professional training who have been granted the right of audience in higher courts, thus breaking the monopole barristers used to have. Taking this into consideration, a possible translation could be "avocat consultant cu drept de reprezentare în fața instanțelor superioare". The functional and descriptive equivalent covers the two aspects of the profession: a solicitor allowed to plead in higher courts.

2.2. Types of judges: master, Master of the Rolls, registrar, recorder

In England and Wales, the judiciary includes several types of judges, each working in certain courts and having a distinct judicial status. By contrast, in Romania, the judiciary is less varied. To become a judge in Romania, one must have graduated from law school, first. Then, it is mandatory for anyone willing to become a judge to attend a two-year professional training program at the National Institute of Magistracy. During this training, the trainees are called justice auditors¹¹. After graduating the National Institute of Magistracy, justice auditors need to complete a one-year internship program during which they

¹⁰ Our translation (Persoană care solicită (1); solicitator).

¹¹ Our translation (auditori de justiție).

are called trainee judges¹² and deal with less complicated cases. At the completion of the internship program, they become full judges. Whether they serve in a court of first instance or in a higher court, such as a court of appeal, they are all called judges, unlike their colleagues in England and Wales.

In addition, the judiciary in England and Wales is further divided into full-time judges and part-time judges. Masters, registrars and the Master of the Rolls, to mention but a few, are full-time judges. A master is "One of the Masters of the High Court", that is "Inferior judicial officers of the Queen's Bench and Chancery Divisions of the High Court" whose main role is "to supervise interim proceedings in litigation and (especially in the Chancery Division) to take accounts" (Law, 2015: 390). A registrar is an "official responsible for compiling and keeping a register [...]" and also one of the "six judges known as the Bankruptcy Registrars" of the Chancery Division of the High Court (Law, 2015: 521). Furthermore, both masters and registrars are "the procedural judges for the majority of the civil business in the Chancery and Queen's Bench Divisions who deal with all aspects of an action, from its issue until it is ready to go ahead in court, where it is presided over by a trial judge [...]" (Judicial Office, 2016: 35). As masters and registrars are called "procedural judges", a possible translation can be "judecători de procedură", which is a doublet made of a functional equivalent and a transposition. A much longer and more comprehensive and clarifying translation is "judecători de procedură care soluționează majoritatea cauzelor civile introduse la secția Chancery și la secția Queen's Bench a Înaltei Curți", which is a triplet made of functional and descriptive equivalence and transference.

The Master of the Rolls is "Head of Civil Justice and President of the Civil Division of the Court of Appeal" (Judicial Office, 2016: 32). Hence, it can be translated as "Șeful instanțelor civile și Președintele secției civile a Curții de Apel", which is a doublet made of a functional equivalent and a through-translation.

Recorders are part-time judges. They are "a type of fee-paid judicial office-holders who sit in both Crown and County Courts" and "handle less complex or serious matters coming before the court". They are also "required to manage cases actively as well as to determine claims at trial". Furthermore, "a recorder's duties include assisting the parties to prepare for trial, presiding over court proceedings and delivering judgments in both applications and contested trials" (Judicial Office, 2016: 33). Trying to accommodate the term

¹² Our translation (judecători stagiaři).

in the Romanian judicial reality and in the Romanian language is a challenge because of the legal gap between the two court systems (Romania does not have part-time judges, for instance). In some English-Romanian legal dictionaries, the entry "recorder" does not appear. In others, it is given a brief (and often incomplete and/ or misleading) translation as "(UK) secretar, grefier, arhivar" (recorder, 2015). From this translation, one can easily understand that a recorder deals only with administrative and other legal aspects of a case but does not have the right to preside in a court and deliver judgments, which are things that recorders do.

Another translation is "court clerks and archivists (Recorders), who have judicial jurisdiction similar to that of district judges, although they generally solve less complex and less serious cases brought before the court"¹³ (European Commission, 2017). This is a hazy definition of the term "recorder" because it does not clarify, for the Romanian reader, what the job of a recorder implies. The target reader may understand that recorders are a category of judges. But what does being a judge have to do with being a clerk ("grefier")?

In addition, the formulation "grefier-arhivist" is terminologically incorrect. In Romanian, "arhivist" means "a specialist in Archival Science"¹⁴ (archivist, 2009). Furthermore, "arhivistică" means "the science that deals with the study and organization of documents with historical value"¹⁵ (arhivistică, 2009), or "Archival Science", in English.

A more apposite translation of the term "recorder" may be "grefier-arhivar" since, in Romanian, the term "arhivar" means "a clerk responsible for keeping the deeds and documents of an archive and for classifying the documents and deeds in an archive"¹⁶ (arhivar, 2009). To decide whether this is a good solution in the target language, let us see what the profession of "grefier" (court clerk, in English) presupposes in Romania.

Pursuant to "Legea nr. 567 din 9 decembrie 2004 privind statutul personalului auxiliar de specialitate al instanțelor judecătorești și al parchetelor de pe lângă acestea și al personalului care funcționează în cadrul Institutului Național de

¹³ Our translation (grefieri-arhiviști [...] care au o jurisdicție similară celei a judecătorilor regionali, deși aceștia soluționează, în general, cauzele mai puțin complexe sau mai puțin grave aduse înaintea curții.).

¹⁴ Our translation (specialist în arhivistică).

¹⁵ Our translation (Știință care are ca obiect studiul și organizarea documentelor cu valoare istorică.).

¹⁶ Our translation (funcționar însărcinat cu păstrarea actelor sau documentelor unei arhive, cu clasarea documentelor și actelor dintr-o arhivă.).

Expertize Criminalistice” (Law no. 567/2004 regarding the status of the auxiliary personnel working in law courts and prosecutor’s offices and of the personnel working within National Institute of Forensic Expertise, as further amended), court clerks are “specialized auxiliary staff” of law courts and prosecutor’s offices. According to Article 3(2) of the present law, the specialized auxiliary personnel include: session court clerks¹⁷ (grefieri), statistician court clerks (grefieri statisticieni), documentary court clerks (grefieri documentariști), archivist court clerks (grefieri arhivari), record-keeping court clerks (grefieri registratori) and IT specialists (specialiști IT).

According to Article 63(1) of the “Internal Regulations of Courts of 17 December 2015” (Regulament de ordine interioară a instanțelor judecătorești din 17 decembrie 2015) issued by the Romanian Superior Council of Magistracy, the archivist court clerk and the record-keeping court clerk share the same responsibilities, which include, among others, the management of files and documents inside the courts and the supervision of the official correspondence between the law courts, on the one hand, and the public and other institutions, on the other hand. Archivist and record-keeping court clerks also prepare the files and draw up various documents necessary in court proceedings such as summons. They are also responsible for the archiving activity within law courts.

Taking all these aspects into consideration, the second translation of “recorder” as “grefier-arhivar” (mentioned above) can be improved and turned into “grefier arhivar-registrator”. The translation “grefier arhivar-registrator” tallies with that part of the definition of “recorder” according to which “a recorder’s duties include assisting the parties to prepare for trial [...]” (Judicial Office, 2016: 33), which presupposes the management and drawing-up of various documents necessary to a case in the pre-trial stages. But the translation of the term “recorder” through the functional equivalent “grefier arhivar-registrator” does not cover the other responsibilities of a recorder that include “[...] presiding over court proceedings and delivering judgments [...]” (Judicial Office, 2016: 33). Unlike recorders, the Romanian court clerks, be they session court clerks, documentary court clerks, archivist court clerks or record-keeping court clerks do not have the power to adjudicate. The cultural

¹⁷ The English translation of the six categories of the specialized auxiliary personnel working in law courts and prosecutor’s offices is provided by the National School of Clerks in Romania (National School of Clerks, n. d.).

gap between the two legal systems makes it difficult to find an exact translation or a perfect equivalent.

Therefore, the initial translation of "recorder", that of "grefier-arhivist" is wrong both from a linguistic and a cultural point of view. The other two translations, the functional equivalents "grefier-arhivar" and "grefier arhivar-registrator" come much closer to the real job of "recorder" but leave out the recorder's judicatory power. Although legal language is not always transparent, solutions are available. Taking into consideration that a recorder is a part-time judge who is also expected to assume certain administrative responsibilities, a possible solution that encompasses both these aspects would be a combination of equivalence and paraphrase: "judecător cu fracțiunde de normă, care poate judeca la Curtea Coroanei sau în instanțe districtuale, având și responsabilități în gestionarea dosarelor".

2.3 A detail of the layout of a courtroom: the well

The layout of a courtroom in England and Wales is, in some points, different than one in a Romanian courtroom. However, there are also similarities. One of these similarities includes a particular area between the bench and the area where lawyers plead from. In England and Wales this is called "well", which is an "open space at the centre of a courtroom, between the bench and the tables used by counsel" (well, 2015). What is specific about the well is that it is considered "a breach of court etiquette for anyone who is not a court employee to enter this area" and that counsels can cross the area in order to "approach the bench" only with "express permission from the judge" (well, 2015). The term "well" is often omitted in English-Romanian dictionaries of legal English although the concept is characteristic of the Romanian legal system and wells are present in Romanian courtrooms, too. What adds to the difficulty of translating the term is that, in general English, "well" can mean "fântână, puț" (Bantaș, 2014). So, it is a false friend. As the Romanian legal system is based on Roman Law, it is not uncommon to come across legal terms of Roman origins. Hence, the term "well" in its legal sense can be translated by using a functional equivalent as "zona praetoriului" (IPCT SA - IPCT Instalații SRL, 2017: 33) or "praetorium", which describes "an area where only the prosecutor, the counsel and those members of the public who are

witnesses or parties in the case called to testify from the witness's stand")¹⁸ (IPCT SA - IPCT Instalații SRL, 2017: 33).

Conclusion

Translating legal realia from a SL into a TL is a challenge because of the cultural gap that is often manifest between two different legal systems. But contrasting and comparing definitions of the terms in the SL and the TL helps the translator build both cultural awareness and professional awareness. These are much needed skills that encourage translators to provide "linguistic hospitality" (Ricoeur, 2006: 23-24) to a realia term in the TL, much to the benefit of both cultural systems.

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¹⁸ Our translation (În această zonă, au acces doar procurorul, avocatul și doar acei membri ai publicului care sunt martori sau părți implicate în proces, doar atunci când acestea sunt chemate pentru a depune mărturie de la pupitrul martorului.).

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BRÈVE ANALYSE SUR LA PENSÉE DE PASCAL BRUCKNER

(BRIEF ANALYSIS ON BRUCKNER'S THINKING)

Victor YILA

Abstract: The world we live in tries to meet the needs of people who want to discover, learn and know. Contemporary ideals lie in creating a broad identity, with cultural and religious specificity, to represent the starting point for spiritual enrichment in the world. Human evolution aims for a balanced society, in which certain values predominate, giving the possibility of equal opportunities, without distinction of race, ethnicity or religion. For this, literature is always a means of reflecting the world in all these faces. In this vision appears the myth that we perceive as being a component part of the human imagination, but it is advisable to foresee that the word myth sometimes used in an abusive way establishes interfits. This explains the existence of an important connection with taboos and prejudices.

Keywords: *myths; taboos; preconceptions; Bruckner; communication*

Introduction

Le monde dans lequel nous vivons essaie de répondre aux besoins des gens de vouloir découvrir, apprendre et connaître. Les idéaux contemporains résident dans la création d'une large identité, avec une spécificité culturelle et religieuse, pour représenter le point de départ de l'enrichissement spirituel dans le monde.

L'évolution humaine vise une société équilibrée où prédominent certaines valeurs, donnant la possibilité de l'égalité des chances, sans distinction de race, d'ethnie ou de religion. Pour cela, la littérature est toujours un moyen de refléter le monde dans toutes ses faces. Dans cette vision, apparaît le mythe que l'on perçoit comme étant une partie composante de l'imaginaire humain, mais il convient de préciser que le mot mythe, utilisé parfois de façon abusive, instaure des interdits. Ce qui explique l'existence d'une importante liaison avec les tabous et les préjugés.

1. Analyse théorique de la pensée de Pascal Bruckner

De nombreux auteurs ont abordé cette question des mythes, des tabous et des préjugés. Je n'en citerai que quelques-uns, comme le chercheur suédois Magnus Söderlund – spécialiste en économie qui, obsédé par le changement climatique, a proposé de franchir certaines barrières et de consommer de la

chair humaine. Il s'agit de lutter contre les effets du changement climatique. Celui-ci soutient que les tabous concernant la viande humaine sont conservateurs et que la résistance des gens à cette idée pourrait être vaincue petit à petit. Autrement dit, consommer de la chair humaine serait un atout important de survie et la seule difficulté n'est que celle liée au fait que la plupart des gens sont réticents lorsqu'il s'agit de consommer des aliments dont ils n'ont pas l'habitude.

Bruce Lincoln, spécialiste en sciences humaines, plus précisément en histoire des religions, quant à lui, pense que les mythes peuvent apparaître comme des récits trop élaborés d'événements historiques, comme une personnification des phénomènes naturels ou une explication d'un rituel. Ils sont utilisés pour transmettre des expériences religieuses ou idéalisées, pour établir des modèles de comportement moral et pour apprendre. Le mythe est l'histoire qui sert à définir la vision fondamentale du monde d'une culture et tente d'expliquer des aspects du monde naturel en délimitant clairement les pratiques et idéaux psychologiques et sociaux d'une société.

L'évolution humaine vise une société équilibrée où prédominent certaines valeurs, donnant la possibilité de l'égalité des chances, indépendamment de la race, de l'ethnie ou de la religion. Étant un sujet abordé par de nombreux auteurs, je peux dire que cela me donne assez de matière d'étude. En majeure partie, il y a des auteurs qui ont abordé le sujet choisi et ont fait des analyses sociologiques. Je ferai référence à certains chercheurs qui ont défini les concepts ayant constitué la base de la recherche théorique. Pascal Bruckner est un écrivain « qui s'aventure dans plusieurs genres littéraires ... dans les zones frontalières où la littérature s'associe à d'autres arts » (Noguez, 2003 : 14).

Les écrivains Bruckner et Houellebecq se servent de leurs œuvres de fiction pour des revues, journaux et essais. Si Bruckner demeure le plus actif en alternant depuis longtemps la publication d'essais théoriques et critiques, les deux font partie d'une tradition d'écriture romanesque dont le fil, le principal, est de retranscrire les grandes lignes de la société moderne dans laquelle ils évoluent. Pour ce faire, afin d'anticiper sur l'avenir, ils n'hésitent pas à puiser dans les théories sociologiques, philosophiques et scientifiques de leurs prédécesseurs. Selon Houellebecq, « le monde, c'est aussi l'ensemble de ce qui a été écrit sur le monde » (de Haan, 2004 : 20).

Dans sa manière de voir les choses, Pascal Bruckner renverse les tabous de la vieillesse dans une brève éternité : jadis, les gens vieillissaient un peu plus tôt

(à l'âge de 40-50 ans), mais avec le temps, mais aussi avec l'évolution positive de l'espérance de vie, les choses ont complètement changé. Pourtant à l'âge de 60-70, les sentiments et le désir sont toujours présents, cependant, l'amour et la sexualité des aînés est encore assez mal vus dans la société, à cause des préjugés. On estime à tort qu'à cet âge, le désir appétissant n'est plus le même comme celui des jeunes de vingt ans. À la fois le romantisme et l'érotisme sont interdits à nos aînés. Tandis que la réalité est que l'on a autant de désir à 60 ans qu'à 20 ans. Renverser le tabou de l'âge est même une réalité contemporaine, tel est le cas de Brigitte Macron mariée avec un homme visiblement moins âgé qu'elle. Les personnes âgées n'ayant pas connu réellement le problème d'éducation sur la sexualité démontrent que cette question avait toujours été un sujet délicat qui relevait de l'intimité de tout un chacun. L'éducation religieuse ne permettait pas non plus d'aborder un tel sujet, le sexe demeurant tout simplement quelque chose de tabou. Il est complètement faux de dire que la sexualité est l'apanage des jeunes, parce que les personnes âgées qui ont eu une vie sexuelle active le seront continuellement. Un autre aspect lié sur l'écrivain P. Bruckner est que celui-ci ne considère pas qu'être heureux est un idéal, mais plutôt être passionné et libre. Le fait que ses parents, bien que vivant dans une relation tendue où l'amour n'existait pourtant pas, avaient continué à vivre ensemble, a généré en lui une certaine haine contre son père violent et antisémite. Ce qui lui permettra d'écrire un essai qui ne paraîtra qu'après la mort de celui-ci.

Autre chose portant sur l'analyse de P. Bruckner, est celle qui traite le racisme comme étant un fléau. En effet, l'auteur considère que le racisme est purement imaginaire et instrumentalisé. L'islamophobie nous serait présentée comme un refus de la renaissance des cultures opprimées par le colonialisme. C'est ainsi que « L'accusation d'islamophobie n'est rien d'autre qu'une arme de destruction massive du débat intellectuel » (Bruckner, 2017 : 41).

L'auteur fait un plaidoyer pour un débat libre et démocratique sur la question des intégrismes religieux et singulièrement du fondamentalisme musulman. « Tel est le chantier qui concerne l'humanité entière : il faut banaliser l'islam, en faire une religion parmi d'autres, et non l'autre des religions » (Bruckner, 2017 : 207).

Dans ses œuvres, Pascal Bruckner insiste en mettant en évidence une forme de tabou : le tabou de l'argent où il donne des formes que revêt cette monnaie (euro, dollars). Ce n'est pas l'argent en soi qui est un mal, mais tout ce que nous y projetons : l'avarice, l'envie, voire l'antisémitisme. « L'argent est une

machine athée, capable de tout monnayer, mais incapable de tenir les hommes entre eux. Dans la société française par exemple, il n'est indiqué de parler de l'argent de qui que soit, sujet considéré comme tabou. Le vrai lien se forge sur le long terme, dans une communauté de citoyens qui partagent un même destin et participent à une création collective qui les dépasse ». (Bruckner, 2016 : 114).

Face à tant de déchirements des sociétés, la communication interculturelle est censée apporter des solutions dans les conditions d'existence des conflits interethniques, religieux, et même liés aux mythes et tabous. Les obstacles à la communication interculturelle apparaissent lorsque nous ignorons les différences qui sont observées surtout dans le domaine des valeurs, des attitudes et des croyances. La tendance générale est de supposer que nous sommes tous les mêmes en ce qui concerne la foi fondamentale, les valeurs. Les processus de communication sont profondément influencés par les préjugés. D'un sentiment totalement faux, on peut atteindre une attitude négative envers les membres d'une communauté ou envers un groupe. Les préjugés surviennent dans différents groupes culturels et représentent une barrière psychologique, reflétant les relations qui naissent entre les individus et les groupes socioculturels. Gordon Allport (1954) définit le préjugé comme un sentiment, favorable ou défavorable, d'une personne ou d'une chose se basant ou pas sur une expérience réelle.

2. Culture et communication

La culture et la communication vont de paire, aucune ne pourrait exister sans l'autre. La notion de communication interculturelle est relativement récente et a une histoire remontant la seconde moitié du XXe siècle. Mais pour mieux comprendre ce concept, il faut connaître le sens des termes culture et communication.

Le mot « culture » vient du latin « cultura », et « culture » apparaît en français à la fin du XIIIe siècle, ayant une signification particulière dans la définition du concept de parcelle de terre cultivée ou de culte religieux. En France, par exemple, le mot « culture » a une dimension collective et conserve une dimension universelle, tandis qu'en Allemagne, le terme « culture » met l'accent sur les particularités nationales et met en évidence les aspects intellectuels et moraux de la société. La culture et la communication ne peuvent exister qu'ensemble.

L'homme, tant qu'il vit, il communique; il n'y a pas de vie (réelle) sans communication. Le manque de communication crée toujours des malentendus qui sont générateurs des conflits dans la société. Au-delà de l'aspect scientifique et en plus de l'ouverture de nouveaux horizons culturels, ce concept implique également l'acceptation mutuelle des cultures. L'étude de la communication interculturelle est un véritable moyen, un vecteur de promotion de différentes valeurs culturelles. En raison des différences culturelles, connaître son prochain devrait être une préoccupation importante. C'est pourquoi il faut une meilleure communication, directe et efficace, mais tout en respectant les traditions de toutes les personnes provenant des pays, ou des cultures différentes. Dans ce sens, la communication interculturelle signifie également l'interaction directe entre des personnes de cultures différentes. Comme le dirait D. Zait, « La communication interculturelle est vue comme une relation communicationnelle entre deux cultures différentes, qui tend à prendre les relations originales parmi les cultures » (Zait, 2001 : 55).

Pascal Bruckner, le célèbre essayiste français, dans son œuvre *Voyage de noces*, met l'accent sur l'identité de genre dans la relation homme-femme, où l'on retrouve toutes les obsessions, les tabous de la société occidentale. Dans sa démarche de romancier, on retrouve, entre autres : le thème de la beauté mythique, le passage de la beauté à la laideur, en mortifiant la victime, le mimétisme culturel, les obsessions sexuelles. Les deux partenaires de *Lunes de fiel*, Franck et Rebecca (juive) de cultures et de religions différentes parviennent à vivre ensemble dans la société française. L'existence des cultures mixtes dans une société connaît souvent de sérieuses difficultés dans la transmission des messages pouvant être mal réceptionnés, ce qui peut constituer une barrière de communication entre individus de cultures différentes. « Depuis des années, le monde a été divisé à cause des problèmes qui ont souvent généré la violence. Intolérance des individus conduit au soupçon et au rejet » (Păuș, 2002 : 210).

En raison des différences culturelles, faisant partie de communautés différentes, Rebecca, issue d'un groupe minoritaire, parvient à surmonter les barrières socioculturelles, la communauté majoritaire étant guidée à être tolérante, acceptant ainsi la culture et la religion de Rebecca. Le fait que la population majoritaire ainsi que la communauté minoritaire acceptent la culture des autres, démontre qu'il existe une tolérance pour les uns et les autres. La communication interculturelle permet de connaître et de respecter les personnes qui nous entourent, mais aussi l'acceptation mutuelle des cultures.

Du point de vue des différences culturelles, connaître ses prochains devrait être une préoccupation importante. Il faut une meilleure communication, directe et efficace, mais respectant les traditions de toutes les personnes de différents pays, peuples ou cultures, la communication interculturelle signifie également une interaction directe entre des individus appartenant à des cultures différentes. Comprendre les normes d'un groupe, accepter et tolérer les différences ont fait de la communication interculturelle un fait inévitable.

Pour P. Bruckner, les relations entre les personnes comportent des éléments inaccessibles, des tabous définis comme ce qui est considéré comme sacré, et tout ce qui est sacré est également interdit. Tout ce qui est tabou, n'est pas discuté, et sa violation entraîne automatiquement de sévères sanctions magiques et sociales, voire l'interdiction rituelle. Celui-ci représente des interdictions de nature religieuse ou quelque chose qui n'est pas discuté par peur, par pudeur. Par exemple, les personnes les plus âgées n'ont pas connu une éducation véritable sur la sexualité, car ce problème avait toujours été considéré comme un sujet très délicat relevant de l'intimité de tout un chacun. L'éducation sexuelle, par exemple, ne permettait pas non plus d'aborder un tel sujet, le sexe demeurant tout simplement quelque chose de tabou. En ce temps là, il n'y avait pas une conjonction très propice à la liberté d'amour.

La question liée à l'âge était, jadis, considérée comme un tabou. Plus on vieillissait, plus on avait tendance à s'éloigner de l'acte sexuel, considéré comme l'apanage des jeunes. Or, dans la vision de Pascal Bruckner, les sexagénaires sont aussi intéressés du phénomène de sexualité comme les jeunes.

Dans son travail, P. Bruckner aborde également le paradigme mythologique dans lequel il part des stéréotypes où il est facile de comprendre que les mythes apparaissent. Avec les paradigmes mythiques, la suppression de la réalité ponctuelle est justifiée, c'est-à-dire la création de mythes. Tout ce qui est mythe est lié à quelque chose de surnaturel, une force terrestre qui peut invoquer la présence des dieux, au-delà de l'imagination humaine, des choses que nous ne pouvons pas toucher, quelque chose de sacré. Au fur et à mesure que la relation entre les protagonistes de la relation évoluait, nous aurions pu réfléchir à la transformation d'un sentiment d'amour en atteignant l'expression victime-bourreau.

Conclusion

Dans le cadre de ces travaux de recherche, l'expérimentation ne peut être mise en place qu'après avoir défini les concepts nécessaires aux travaux de recherche et d'analyse des résultats. Cet article représente un atout, dans l'espoir d'apporter un plus nécessaire dans cette démarche afin de trouver des solutions adéquates dans la société contemporaine. Il convient de souligner que l'opéra de cet écrivain devrait être bénéficiaire d'une attention spéciale dans l'étude et l'analyse du phénomène.

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