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THE ONTOLOGICAL DIMENSION OF EMINESCU'S CREATION

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> *"Eminescu could have become the greatest philosopher of our country if he did not happen to be its greatest poet".*
> *"Eminescu is not to be judged critically, but to be assimilated as a conscience of culture, thus becoming our better conscience or, perhaps, the qualms of conscience of any intellectual who can sees its boundlessness".*
>
> *Constantin Noica[1]*

Abstract: *The research we present in this article brings to light the ontological vision that permeates Eminescu's thinking, overlooked until now in the study of his work. We can thus understand that ontology is present not only in the great traditional philosophical systems. Even if he did not manage to build a philosophical system because his poetic nature did not incline him towards such an approach, Eminescu had a complete systemic vision of existence. The problem of being, of existence is the fundamental theme of his thinking, an aspect reflected both in his poetic and theoretical creation. In this sense, we support and develop the following ideas in the text below: Existence in Eminescu's work does not refer to a single area of the world, but to a system composed of three differentiated fields that we will designate by the generic expression of the triad of ontological situations: existence as a whole; appearance of the existing; the being itself. Being self-conscious, he is continually analyzing himself, his being and his creative capacity. He ontologizes himself and we call his metaphysics the science of the Romanian longing for the Absolute.*

Keywords: *ontology, being, existence, metaphysics, Absolute, time, love, archeus.*

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[1] C. Noica, *Introduction to the Eminescian Miracle*, Bucharest, Humanitas Publising House, 1992.

Eminescu distinguishes himself in the Romanian culture through his extraordinary capacity to rise in the ontological dimension, to overcome the limited subjectivism and to vibrate with his whole being in and through its universal dimension. His poetry touches the depth of the ontological, and the ontological has a strange and recognized poetic force that gives his philosophy a pithily original coloring. Existence as a totality, as an essence becomes the subject of the poet's knowledge, through which he puts himself in the service of the entire Romanian nation. Eminescu's ontology is not a borrowed philosophy as Călinescu argued, emphasizing that "Eminescu's philosophy is a mere comment on Schopenhauer's work"[2]; it springs from the existential center of man, from our "stylistic matrix", signifying our participation in the immortality of eidos, our immortal essence. "Eminescu's infinite sensitivity, penetrating the core problems of existence could confer his art a profoundly philosophical nature"[3]. Philosophical not only as to the thinking of the origin of the universe and human destiny, not only in his *Letters*[4] and *Gloss*[5], but in all restless and bold registers: in the longing of the forest binding the branches of its trees to the ground; in the waiting for the deserted winter and loneliness; in the embrace of lovers under the old acacia sheltering the desire to seize the moment of happiness; in the wondering along the lonely poplars, for an hour of love meant to redeem death, in the solitude of the Morning Star, shining above the earthly weakness; in the calm sleep on the seashore, accomplishing the twinning with nature into eternity; in the inner rustle of the soul that brings together the extremes, the beauty to the struggle, as Eminescu said, "painfully sweet".

Eminescu's position in Romanian philosophy

"Compared to the philosophical knowledge, the poetic one was felt to be something special, more than mere knowledge, it awakened the idea of making, giving birth, knowing as birth"[6]. Although philosophy is everywhere in Eminescu's work, the expression of prose differs from the poetic one, just as fantasy differs from thought and the poetic creation from the philosophical one. We consider it necessary for our analysis to see how Eminescu himself links his concerns, and even his own being, with the problems of Romanian philosophy. In manuscript 2257[7], referring to the spiritual becoming of peoples, M. Eminescu learns that it makes a triadic structure: "the first moment when the peoples learn to think, the second moment when they thinks of themselves, and the third one when they think of the whole world, and for the whole world. The first one is receptive, the second emancipates the national individuality from the burden of

[2] G. Călinescu, *Eminescu's Work*, vol. I, Bucharest, EPL, 1969.

[3] M. Ralea, *On Eminescu's Philosophical Vision. Antology*, Dedications, Botoşani, 1972.

[4] M. Eminescu, *Letters* I-IV in *Essential Writings*, Poems published during his lifetime, Bucharest, Fortuna Publishing House, 2002.

[5] Idem, *Gloss*, the exceptional book of Existence in *Poems, Literary Prose*, 1st, 2nd vol., Edited by Petru Creţia, after the editions of Poems and Literary Prose from 1973 and 1977, prepared and completed by Perpessicius, Romanian Book Publishing House, Bucharest, 1978.

[6] Croce, B., *Poetry*, Bucharest, The Universe Publishing House, 1972, p.30.

[7] M. Eminescu, *Fragmentarium,* edition after manuscript, with variants, notes, addenda and indexes by Vatamaniuc, M.D., Bucharest, The Scientific and Encyclopaedic Publishing House, 1981.

reception, making it think of the cause itself, and the third, finally, is the golden flower that brings joy to the whole world ... ". It is for Romanian culture, the situation of Eminescu himself, whose ages of creation expose, compressed in time, as many successive historical stages, but also dialectical interferences of Romanian spirituality. We have, in the momentum of this unique, exemplary becoming, the progressive transition from the initial experience, namely initiation, to the assimilation of national and universal values, to the activity in which the attributes of one's own personality are defined within the national and universal culture. Even if Eminescu did not elaborate a philosophical system of his own, one can infer the guidelines of such an action from his general opinion on the process of establishing a culture. We support our statement by the assertion of the Romanian thinker that "philosophy is somewhat the summary and general formula of the culture of an era"[8], as well as by the conception, clearly and persistently expressed, about the determined value of the internal, national factor in the elaboration and evolution of a culture. That he was aware of the possibility or necessity of an autochthonous philosophy proves that he was interested in "how to judge, to reason in a Romanian way, therefore in a Romanian philosophy"[9].

When we appreciate Eminescu's position in the Romanian philosophy, we must, necessarily, establish:

1. its national and universal sources of information;

2. the particular way in which they were received;

3. the possible original philosophical ideas;

4. the way in which the philosophical thought evolves in his work;

5. the way in which Eminescu's language influenced, directly and indirectly, the Romanian philosophical language;

6. the philosophical evolution of some concepts upon which the Eminescian thinker and linguistic genius pondered more efficiently;

7. the overall, general, philosophically interpretable atmosphere of Eminescu's work, the research of the impact of his philosophical ideas on the Romanian philosophy and culture, respectively the reception of the Eminescu's work in its entirety in the national philosophy.

Indeed, "the full man of the Romanian culture"[10] sums up, as in a quintessential focus, the customary features of a spirituality and history. In this summative and essentialized model, the standstill and becoming meet, an Eleatic and Heractic vision interfere, what is eternal and what is ephemeral draw closer, as if it were a point of encounter and abolishing contraries, of "*coincidentia opositorum*". How it was possible to identify an individual destiny with a national destiny, we can understand if we study the diagram of the creative thought of the metaphysically restless perpetuum that was Eminescu, in other words, if we find the patience to investigate his work.

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[8] Manuscript. 2257 in *Fragmentarium*, cited works, p.77.

[9] Ibidem, p.80.

[10] C. Noica, *Eminescu or Thoughts about the Complete Man of the Romanian Culture*, Bucharest, Eminescu Publishing House, 1975.

Many interwar philosophers (Petrovici, Blaga, Vianu, Noica) referred to the determinations Eminescu gave for the birth of that Romanian philosophy we are still aspiring to today. Concerned about the philosophical expression in Romanian, he is the one who created the modern philosophical language. Having a sound knowledge of the works of the great German philosophers, Kant, Hegel, Schopenhauer, translator of their works, Mihai Eminescu is the one who laid the basis of the modern metaphysical thinking of the Romanians and illustrated its paradigmatic dimensions in the encounter of reason with emotivity, of fantasy with reality, of history with the present, of the text with interpretation[11]. Making using of all that could be taken from the universal philosophy, as he declared himself, Mihai Eminescu is the creator of the modern Romanian language in general, but also of the philosophical language and, moreover, he is its first brilliant representative, who brought the ideas of the history of philosophy into the space of mioritic thinking. This was understood and fully admired, as we have shown above, by the great thinkers of this generation, such as Noica, Cioran, Blaga, Sân-Georgiu, who unanimously appreciated that Eminescu was the one who raised the Romanian culture, poetry and philosophy, to European levels. Here is, in this sense, how Cioran referred to Eminescu: "Without Eminescu, Cioran wrote to C. Noica on March 5, 1970, our generation would be insignificant and almost despised"[12]. But it seems that these appraisals were not and still are not enough to place Eminescu correctly in the history of Romanian philosophy. Contrary to Eminescu's philosophical conception, the most used methodology for a long time was to detect springs, to pursue a "necessary" filiation" from others and with others and, sometimes, to reduce all Eminescu's thinking to them. The incontestable merits of the method of filiation have often been counterbalanced by unilateral conclusions, summarized in the statement, "Eminescu was not a philosopher!" All that some interpreters could admit was an eclectic juxtaposition of themes and structures taken from other conceptions, from Vedanta to Schopenhauer. After a long evaluation work, there is now the opportunity to add other perspectives of appreciation in judging the philosophical thinking and the philosophy itself of Eminescu's work[13].If we try to circumvent prejudices, then we will be able to understand the meaning of his work, which is, indisputably, distinguishable through an *eidos* of his own, through *the essence of ideas, themes and structures* that make up his philosophical backbone, the natural space of passage - sometimes merely sketched, but real, to a constant *invariant theoretical structure* which is proper to him.[14] From the point of view of the historico-philosophical judgment, we must distinguish in Eminescu's work a two-fold thinking, which we also find, in the history of our culture, in Dimitrie

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[11] Angela Botez, *A Century of Romanian Philosophy*, Bucharest The Romanian Academy Publishing House, 2005, p.56.

[12] E. Cioran, *Letters*, p.298, apud. I. Necula, Cioran. *From Peoples' Identity to the Wallachian People*, Bucharest, Saeculum Publishing House, I.O., 2003, p.101-102.

[13] M. Ciurdariu, *Eminescu and Philosophical Thinking*, in The Journal of Philosophy, no.2, 1964, p.139.

[14] T. Ghideanu, *Mihai Eminescu in The History of Romanian Philosophy*, vol.I, 2nd ed. revised and completed, Bucharest, The Romanian Academy Publishing House, 1985, p.574.

Cantemir's work[15]: meaningful thoughts and instrumental thoughts. In other words, not all values of Eminescu's thinking have the same importance, but we find herein, definitely, a functional hierarchically unity in which, like in a superb Argument, the level of a general metaphysics, of the philosophy of history, of the philosophy of culture, of the philosophy of language and of aesthetics and, finally, that of a political philosophy establish themselves in a significant accordance. We appreciate as adequate such an epistemic distinction between the registers of Eminescu's philosophy, meant to facilitate the comprehension of his theoretical thinking in its entirety. Since a philosophy can only be the unity and permanence of a lifetime option, the philosophical research of Eminescu's work remains a duty not so much towards the thinker himself, but especially towards the Romanian spirituality. This is the prerequisite we have embarked on in all of our ideological approaches[16] designed to present and correctly portray the philosophical ideas that go through his work.

Eminescu-metaphysician

Making the necessary distinction between the implicit metaphysics of Eminescu's poetry and literary prose, on the one hand, and the explicit metaphysics, on the other hand, we will see that, as a creator in the field of philosophy, our great poet goes up to a different kind of monism which is a territory of explanation. This entitles us to assert that the Eminescian metaphysical interrogation has embraced the shape of a basic and fundamental exploration. To put it simpler, Eminescu wanted to find out his own sense of the absolute[17] like any metaphysician - but also as a sufficient basis for his historical and political choices, which remain the dominant feature of his spiritual creation. Postulating the idea of a superior coherence of his work, we will have to accept the sui-generis way of harmonizing within it a permanent metaphysical exploration (not only in poetry and his philosophical prose) with the vast scientific and historical information and the force of his unique love[18], as a value, towards his homeland and the whole Romanian people. It can be said that the fundamental thesis of Eminescu's metaphysics is the Absolute, the fundamental invariance of the world, what remains and permanently returns to existence, the identity between possibility and reality in eternity. Eminescu's metaphysics is that of finding the inversion of what is not perishable with the spirit of time. The metaphysical attitude, fueled by an unusual power of interiorization, opens the poet's horizon and perspective in addressing the issues that always raise the human being, the being endowed with thought, the big questions, orienting it

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[15] G. Pohoață, *D. Cantemir-G.W. Leibniz and Academy of Berlin*, Germania, Lambert Academic Publishing, 2017.

[16] G. Pohoață, *Eminescu and the Romanian Culture*, paper submitted at the International Conference "Civilizations' Dialogues", organized by the Academy of Sciences from Chișinău, Republic of Moldova, 23-24 Oct. 2015, published in the conference volume „*Civilizations' Dialogues. Historical and Cultural Interferences*", Chișinău, Cartdidact Publishing House, 2015.

[17] Rosa Del Conte, *Eminescu or on the Absolute*, translated by Marian Papahagi, Bucharest, Humanitas, 2016, after*Eminescu o dell'Assoluto*, Modena, S.T.E.M.,1961.

[18] G. Pohoață, M. Mocanu, *The Philosophy of Love with Eminescu*, Cogito Journal vol. IX, no. 1, Pro Universitaria, Bucharest, 2017, p.19-26.

towards a greater depth through reflection and affection. *Longing, distance, fate, melancholy* are specific categories of his work, and they better account for the grounds of Eminescu's vision, rather than the problem of pessimism or romantic demonism so intensely researched some time ago. We appreciate that the *metaphysical sphere is not transcendental but immanentto Eminescu's "experience".* From this perspective, we rally in support of Ion Petrovici's position, who argues that "it is a profound inaccuracy to conceive existence with the world of relative phenomena on the one side and the absolute on the other... The Absolute must be involved in relative. They are everywhere together"[19]. The two worlds carry only one *metaphysics*, which we recall as meaning for Eminescu *the science of the Romanian longing for the Absolute.* Ion Petrovici[20] was one of the most profound exegetes of the Eminescian philosophy who fully understood that the spirit of this genius was especially obsessed with "the problem of existence, its fundamental structure, its origin and its final meaning", Eminescu's thinking is thus a philosophy of Being. As far as we are concerned, we consider that Eminescu's existence does not refer to a single area of the world, but to *a system composed of three differentiated fields*. These fields will be designated by *the triad of ontological situations. Unfolding as if in a cosmic process of initiation and strange decantation, the world appears throughout its evolution, under the priority form of* **existence as a whole***, then under* **the appearance of the existing** *and, finally, under that of the* **actual being***. But the ontological stages themselves do not appear to be so important, the attributes of existence in the various regions I have mentioned seem to be more important[21].* Other metaphysical interrogations are related to the frequency of the *idea of immortality*, present almost everywhere in Eminescu's work, but whose perfect expression is to be found in the Evening Star.[22] Yet, not enough emphasis has been laid on the amplitude of this theme, on the proliferation of its meanings in the complex Eminescian work, from the simple "*Down Where the Poplars Grow*" up to his political work. Thus, the small, philosophical fragment of manuscript 2255[23], entitled *"On the Immortality of the Soul and the Individual Form,"* which opens the question whether the number of forms in nature is limited or unlimited, becomes significant in order to argue the thesis that "under the aeternitatis species, all that was possible is existence". Nature, Eminescu noticed, develops according to a "terrible necessity, but due to a relatively small number of laws whose combinations could be reliably calculated, because the relative smallness of the spaces is sufficient evidence of a limitation in the production of forms. "Eminescu's ontological perspective is that of an *eternal return*, submitted to a permanent temporal-historical transformation, in which we can identify both the principle of conservation and transformation of energy -

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[19] Ion Petrovici, *Historico-Philosophical Issues*, Bucharest, Casa Școalelor Publishing House, 1924.

[20] Idem, *Eminescu-Philosophical Poetry* in Literary Talks, no.1,1975.

[21] G. Pohoață, *Ontology and Creation in Eminescu's Philosophy,* Bucharest, Dimitrie Cantemir Publishing House, 2004, p.131.

[22] *The Evening Star* is the masterpiece of the Eminescian creation, in *Eminescu, Poems*, vol.I, Bucharest, Minerva Publishing House, 1982.

[23] M. Eminescu, *Fragmentarium*, manuscript 2255, cited works, p.289-291.

so well-known to Eminescu – as well as the Romanian philosophical vision, which is also present in folklore, in the chroniclers' works and with Cantemir, Bălcescu, Conta, Blaga, a vision dominated by the image of the "winding, cyclical line". "But being and being in movement - he wrote - are identical; degrees and modes of movement - straight line, rotating line, winding line"[24]. Starting from these premises, Eminescu infers the idea of eternity of life and even the idea of individual eternity, using the argument that "death is only a dream of our imagination". That is why having never existed is the only form of non-existence. Whoever exists, exists and will always exist - certainly not as actual being, but as a possibility, and the possibility - not having any meaning in the eternity of time - is existence itself."[25]

Using arguments from the theory of probability, Eminescu defines death as "the extinguishing of the consciousness of the individual's numerical identity". He appreciates that only by postulating the limitation of the number of forms, the eternal recurrence of the human intellect in the world becomes probable. In the hypothesis of an infinity of forms of a "dead eternity", the probability of this recurrence would be reduced to zero "as it would be like an eternal lottery, but with an infinity of numbers, so that the very number of human form would never be extracted". Revealing that he has to decide whether the number of forms of nature is limitless, Eminescu chose the solution "It is not only likely, but certain that the complete death of our intellect confronted with the infinite possibility of eternity, after an immensely long interval, but whose length is indifferent, *reappears again with the same functions and under the same circumstances, and this what its immortality consists in.*[26]" Eminescu's philosophy is, undoubtedly, an idealist monism which, without denying the objectivity of matter and its laws, has as its own scheme both the "eternal return" and the palingenic cycle, but especially the Romanian myths of the world wheel, life, luck, etc., which he knew as no one else did. Eminescu's philosophical thinking can be regarded as "a type of dynamic ontology, with a universe in eternal movement, governed by simple mathematical laws, whose key is in ourselves in the << relations of the fraction to the whole >> of << the individual>> with the mechanics of the world"[27]. Sensing profoundly the dialectics of possible and real, Eminescu finds in the concept of *archeus* itself the concrete ontological unity between the objective structures of the universe and the subjective structures of the individual or social community, between "a nothing, a possibility … and"… that nothing that is inside yourself too, because insulted on the stage means insulted inside yourself". Thus, it has been righteously appreciated that for Eminescu, "the archeus is a structure or a package of structured possibilities, which are to pass into reality, if it offers favorable conditions for its accomplishment. And what is worth emphasizing is

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[24] Idem, Manuscript. 2269, f.56.

[25] Ibidem, p.280-281.

[26] Ibidem, p.279.

[27] M. Ciurdariu, *Eminescu and the Philosophical Thinking*, in The Journal of Philosophy, no.2/1964, p.152.

his strength to be in a certain way, and only so[28]. It is necessary to understood, however, that Eminescu manifests his ontological conviction about the unity of the world existence, in the spirit of the deepest monisms ever, but the idea of ontological unity is unfolded here in a historical, temporal vision, in which Eminescu could, without denying himself and without contradicting himself, assert that the experience only serves to verify what we have known since immemorial times. For him, a priori is an a priori acquired through a temporal evolutionary process in which adaptation is the basis for the emergence of intelligence itself.

What surprises in Eminescu's ontological construction is the permanent dialectical correlation between one and multiple, potency and act, general and particular, infinite and finite, between extra-human and human, etc., which also supports the ontological structure of Eminescu's work. A thought from *Poor Dionis* states, *"...that is the difference between God and man. Man has in himself only **a string**, the being of other future and past men, God has **simultaneously** all the nations that are to come and those which are gone; man has a place **in time**, God is **time itself** with all that is happening in it, but time altogether, like a spring whose waters return to itself, or like a wheel that suddenly encompasses all the spokes that never stop turning. And our soul has eternity in itself, but only piece by piece. Imagine that on a moving wheel a grain of dust would stick. This grain will penetrate through all the places where the wheel turns around, but only in turn, while the wheel is at the same moment in all the places it contains[29].*

We have submitted this text to analysis because it illustrates the relationship between human existence and transcendence from the perspective of the above mentioned correlations, which confers the Eminescian ontology a certain specificity. In fact, in the ethnology that directly engages the vision of the world, Eminescu takes a plunge into transcendence, which is obvious in the singular novel of his youth "Poor Dionis", in which Eminescu attempted to translate a metaphysical experience of mystical essence. In the piece of writing we are examining in the context of our analysis, the metaphysical experience of time is lived by the protagonist in two different forms. Before ascending to the moon, Dionis went through the flow of time backwards with the help of the magic formula closed on the seventh page of the Zoroastrian book and met with one of his previous incarnations - that of monk Dan, who had lived as a schoolteacher of the Academy of Socola four hundred years before, at the court of Alexander the Good. And under Dan's appearance, Dionis climbed to the moon. This magical experience has a metaphysical foundation. If there is within us an everlasting I, our essence (the core) that perpetuates in ever-different bodily embodiments, remaining itself unchanged and identical, then it should be possible, with the help of calculus, and once inserted in this consciousness of durability- to find any of our embodiments suspended in the eternity of time.

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[28] C. Noica, *The Romanian Feeling of the Being*, Eminescu Publishing House, Bucharest, 1978, p.158-159.

[29] Mihai Eminescu, *Poor Dionis*, vol. VII, The Academy Publishing House, Bucharest, 1977, p.93-113.

But even so, Dan will not repeat an experience that belongs only to God, for whom all the times are present, and in this eternal present there are simultaneously all the forms of individuality that our eternal Ego has taken and will take in the course of time. A confusing memory of what has already been lived, an urge to a future that will not belong to us and to which we tend as if it should still belong to us - this is our eternity. It is felt that the effort of Eminescu's thinking is to deprive this essential structure of existence, which is transitoriness, of *its absolute value,* to bring man into the eternity of a period of time (that of generations) that allows him to feel partaker in God's Eternity. The difference between man's time and God's time does not lie in these lasting relationships; it is radical because it is metaphysics and it could be filled only at the end of the times, "in a blink", in a moment that will cancel out the spatial and temporal mismatches and, consuming the time, will achieve the fullness of a new eon - but this is only God's privilege.

Instead of conclusions

Eminescu's philosophy is undoubtedly *a philosophy of being,* and for such a philosophy the *ontological obstacle* is represented by *time.* Permanence, immobility are the supreme attributes of Eternity. Hence the imperfect ontological character of the goods of existence: they are or they are not. So what is the significance, value, purpose of the painful and heroic pilgrimage of humanity over time? What urges man to draw up remote plans and ideals, if does not belong even to the present, because the present spreads over him as a threat and, by his fault, the present no longer is, it is already past. *The rescue solution to the irreversibility of time is love.* And this appears somehow like the *nostalgia of the* Absolute with Eminescu, sublimed in the *longing for the Absolute[30].* This is the main theme of his metaphysics*: the Absolute,* and love being the most authentic existential category is felt in his creation as a cosmic connection or as a revelation of the transcendent. This is the basis for which we called Eminescu's metaphysics, *"the science of longing for the Absolute".*

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[30] G. Pohoață, *Is There a Time of Happiness in Eminescu's Thinking?*, *Cogito. Multidisciplinary Research Journal,* vol. VIII, no.2-2016, "Dimitrie Cantemir" Christian University, Pro Universitaria, Bucharest, p. 40.

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THE HISTORY OF DIMITRIE CANTEMIR AND CONSTANTIN BRANCOVEANU'S RIVALRY

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Abstract. The present study attempts to shed light on an issue that has not been researched in depth in the field of Cantemirology, and mainly the analysis of the relationship between the two prominent politicians of the 18th century- the rulers of the Moldavian and Wallachian Principalities, Dimitrie Cantemir and Constantin Brâncoveanu. Based on newly discovered archival documents, along with documental publications and particular research, the author attempts to fill in the gaps and eliminate inconsistencies that are occasionally facing the surface in publications dedicated to their relations. Moreover, there was an attempt of answering the question of this relationship's characteristic - an enmity or rather a rivalry.

Keywords: Dimitrie Cantemir, Constantin Brâncoveanu, Peter the Great, 18th century, The Principality of Moldova, Principality of Wallachia, Russia, Ottoman Empire, Rivalry.

Throughout the last decades, the biographies of the rulers of the Moldavian and Wallachian Principalities, Dimitrie Cantemir and Constantin Brâncoveanu, have become the subject of many scientific studies[1]. The interpersonal relations of these two prominent figures of political life, of the first quarter of the 18th century have never been subject to scientific research before. The purpose of the present publication is to study the evolution of relations between the two dignitaries and describe its character – as a mere enmity of life or as political rivalry.

In our view, the conflict between Constantin Brâncoveanu and the Cantemir family had escalated in the early 90's of the 17th century, when Dimitrie Cantemir's ascendance to the throne of the Moldavian Principality of was being decided upon, in the aftermath of his father, Constantin Cantemir's, decease. The Cantemir family, along with its supporters have faced a defeat in the struggle for

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[1] *The History of Romanians*, Vol. V, Bucharest, 2003; Constantin Rezachevici. Constantin Brâncoveanu. Zărneşti – 1690. 2nd ed. Bucharest, 2014; *The Cantemirian Dynasty* Chişinău, 2008; Ştefan Lemni. *The Cantemirians. The European Adventure of a Princely Family from the 18th Century* Iaşi, 2013; Victor Ţvircun. *Pages from Dimitrie Cantemir's life history and political activity.* Chişinău, 2009; Цвиркун В.И. Димитрий Кантемир. Страницы жизни в письмах и документах. СПб., 2010. Цвиркун В.И. Под сенью двух держав. История жизни и деятельности Димитрия Кантемира в Турции и России. Изд. 2-е. Кишинев, 2013; Victor Ţvircun. *Dimitrie Cantemir's Life and Destiny*, Bucharest 2015.

the Principality throne by the C. Brâncoveanu, who succeeded in promoting this post to his creation- Gheorghe Duca.

However, in a few years, the situation had radically changed. In the aftermath of the Sultan Murat II's death, credits and political support from the Sublime Port of the Wallachian Principality's ruler have weakened. In its turn, this gave the representatives of the Cantemir family to get their revenge. In spite of several attempts to balk, Antioh, Dimitrie's elder brother ascended to the Moldavian Principality's throne.

Another point of escalation, that contributed to the deepening of the conflict between Brâncoveanu and Cantemir families, took place in the late 90's, when Dimitrie married the daughter of the late prince Şerban Cantacuzino, Cassandra. Let us not forget the fact that she, along with her mother Maria, had to suffer much from their relative, C. Brâncoveanu. Following the conspiracy against Şerban Cantacuzino and his murder, in which C. Brâncoveanu had actively participated, he took a series of unpleasant actions against the widow and her family.

According to the contemporaries' factual memories, "after obtaining the power over the Principality, C. Brâncoveanu placed Sherban's widow, along with her only son and three daughters in prison, threatening to bring them not only material damage, but also take their lives in case they refused to pay 25 thousand bags of gold, the money that he allegedly paid to the Porte in order to save them from extradition to Constantinople[2]. Being placed into the Cotroceni monastery, along with her children, Maria was forced to seek help from the Emperor Leopold. The Viennese response arrived without a delay. A cavalry detachment of about 7,000 soldiers, under the rule of General Donat Heissler, had arrived to Cotroceni, to release the widow's family and bring them to Crondstadt (Braşov)[3]. It is obvious that the Wallachian ruler's humility and debauchery did not erase from Cassandra and her family's memory, and therefore had a great impact over the relations between Cantemir and Brâncoveanu. However, it did not lead to the outbreak of a direct conflict. Both rulers were perfectly aware that open rivalry and enmity between them would not be in the benefit of neither of parts. As evidence to the afore said come the events from 1703-1704.

According the affirmations of some historians and researchers of D. Cantemir's biography, at the beginning of the 18th century, he was heavily involved in the struggle for the Wallachian throne. Seeing him as a real threat to his well-being and reign, the Wallachian Prince Constantin Brâncoveanu used all the relationships and influence he had at the sultan's court to slander and eliminate his rival[4].

To resolve this conflict, in September of 1703, the Wallachian ruler sent an envoy, the great minister Toma Cantacuziono, on a secret mission to

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[2] Цвиркун В.И. Димитрий Кантемир. Страницы жизни в письмах и документах. С.369, 387.

[3] Ibidem

[4] Т. 3. Байер. История о жизни и делах молдавскаго государя Константина Кантемира, с российским переводом и с приложением родословия кнезей Кантемиров, Москва, Унив[ерситетская] тип[ография], 1783. С. 276-277; *The History of Romanians...*, vol. V, pp. 309-310.

Constantinople. In accordance with some historians' point of view, Toma Cantacuzino's mission was to convince the sultan's entourage to arrest the Moldavian prince and exile him to the Chios Island. In case of less favorable circumstances, there was the idea of Dimitrie Cantemir's kidnap, in order to bring him to the Wallach capital for punishment[5]. However, the Wallachian Prince's emissary"… decided to pursue his own political interests at the Porte, by surpassing the given instructions and looking to approach Dimitrie Cantemir"[6]. Moreover, according to the opinions of the cited authors, it was solely due to the noble nature and a matter of principle of Toma Cantacuzino, "who did not fall to Brâncoveanu's infernal machinations", the plans of the Wallach ruler to defy his rival have been thwarted[7].

Distancing from the unanimously accepted opinion on the great envoy's mission, we will try changing the prism of analysis. First, it is doubtful that the Wallachian ruler addressed the officials of the Sublime Porte not through the capucheias - its plenipotentiary representative at the sultan's court, but rather through some messenger, who had never been to Istanbul before, had no knowledge of this country, had no contacts or personal relationships with the relatives or influential people in the entourage of the Sultan. The last circumstance is not neglected, as during the period of reference, to have contacts and personal relations with the influential people from the Ottoman Serai, was a guarantee of success in bypassing any kind of impediments, sometimes even the most difficult ones. On the other hand, it is hard to imagine that the Prince's envoy, being a close relative, would have acted not in favor, but in fact against the interests of his protector and suzerain. Also, there is no logic in Brâncoveanu's decision, despite his envoy's refusal to comply with his ruler's will, to grant, in August 1704, Toma Cantacuzino the rank of *vel postelnic*[8], which granted him the right to be a member of the Ruling council - the highest administrative organ of the country, also regulating the court affairs and administering the Ruler's chambers[9].

In our view, Toma Cantacuzino's secret mission to Istanbul, from September 1703- January 1704, did not have anything to do with Dimitrie Cantemir's removal from the political arena, as the main rival of the Wallach ruler. Having sufficient accreditation and influence at the Ottoman Court, as well as old and lasting contacts with the Sultan's senior dignitaries, Constantin Brâncoveanu had countless possibilities to get rid of his rival. One of them could be referred to 1703, when, by the sultan's order, Brâncoveanu, accompanied by a large suite, was residing in the Ottoman capital (28 May-28 June)[10]. Moreover, having considerable amount of financial resources, he could have persuaded the

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[5] Dimitrie Cantemir, *The Hieroglyphic History*, vol. 2, Bucharest, 1965, pp. 7-9, 19; P. P. Panaitescu, *Dimitrie Cantemir. Life and Work*, Bucharest, 1958, p. 69; *The History of Romanians…*, vol. V, p. 309.

[6] P. P. Panaitescu, *cited works*, p. 69.

[7] P. P. Panaitescu, *cited works*, p. 69; *The History Romanians…*, vol. V, p. 310.

[8] Nicolae Stoicescu, *Dictionary of the Great Dynasties of Wallachia and Moldavia, 14th-17th centuries*, Bucharest, The Romanian Encyclopedic Publishing House, 1971, p. 145.

[9] Encyclopedic Dictionary, Bucharest, 2003, p. 712.

[10] The History of Romanians…, vol. V, p. 309.

"rebellious" Ottoman officials to solve the problem in his favor. However, Constantin Brâncoveanu preferred a different solution, which could stop Dimitrie Cantemir's ascension to the Moldavian or Wallachian throne without victims and bloodshed.

Constantin Brâncoveanu knew very well that after the Moldavian Prince had settled with his young wife in Istanbul, his financial situation was far from sufficient for complying with the city life standards[11]. The situation also aggravated because his older brother, Antioch, had inherited all his father's estates, while Dimitrie's properties consisted of a few houses in Iasi, inherited and acquired after his marriage[12].

Our view is that the Wallachian ruler had proposed Dimitrie Cantemir a deal - assets in return for renouncing his intentions of ascending to the throne. Due to the delicate subject, having a family component involved, the negotiations could have been entrusted only with someone close, who would have enjoyed full trust of both parties.

For this reason, it was only Toma Cantacuzino, who was a close relative of both Princes. To confirm the above, it is very unlikely to find direct factual or documental evidence. However, numerous indirect data could serve as heavy arguments in favor of the proposed version. It is unlikely that by coincidence, immediately after Toma Canacuzino's departure from Istanbul, in the winter of 1704, the Wallachian ruler had agreed to pay Cantemir annually 10 bags (*kese*) of gold (each one containing 500 kuruşi), as a compensation for the estates of the former voivode, Şerban Cantacuzino, which were dowry for his daughter, Cassandra[13].

Meanwhile in Fener, as previously mentioned, one of Istanbul's most luxury and expensive districts on the shore of the Golden Horn, Cantemir began the construction of a grand palace in the middle of a park that cost him a fortune[14]. It should also be noted that C. Brâncoveanu pledged not to oppose Antioh Cantemir's re-election to the throne of Moldavia (his second reign lasted 1705-1707), end to put an end to his rivalry with Dimitrie Cantemir[15].

By analyzing the events taking place in Dimitrie Cantemir's life, especially between 1704-1710, when he was residing in the Ottoman Empire, we would not find a trace of his involvement into the political struggle for power, carried out between the boyar parties from the Wallachian or the Moldavian Principalities. Moreover, he refused several times to receive the *bunciucul*- the symbol of the ruler power in the Moldavian Principality, but also to become the capuchehaie-his brother, Antioch's official representative at the sultan's court, during his second reign.

Throughout this entire period, his talent, as well as his insatiable energy were expressed outside political life, and mainly in the fields of literature,

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[11.] Viktor Tvirkun, *Dimitrie Kantemir'in kısa biyografısı*, Ankara, 2003, S. 8.

[12.] The History..., vol. V, p. 308.

[13.] Ibidem, p. 311.

[14.] Viktor Tvircun, *Dimitrie Kantemir'in...*, Ankara, 2003, S. 9.

[15.] *The History...*, vol. V, p. 311.

philosophy, history and musical culture[16]. Until the beginning of the war between Russia and Turkey in 1710-1713, both parties had strictly complied with the terms of the agreement, without violating their obligations by word or deed. However, as soon as clouds gathered above C. Brâncoveanu's head, and the benevolence of the sultan's court was replaced with anger, suspecting treason, the prince Dimitrie made every effort, including the financial one, and turned to all of his contacts at the sultan's court to be able to ascend to the thrones of both Moldavian and Wallachian Principalities[17].

The Ottoman suspicions over Constantin Brâncoveanu's sincerity and loyalty increased considerably during the Turkish-Russian political crisis in the summer and autumn of 1710. Moreover, an important role was played through revealing the fact that the Wallachian prince was a secret ally of Peter I. The evidence of the above were the "occasional" letters that had gotten into the Great Vizier's possession, from the unsatisfied Wallachian boyars, as well as from the King of Sweden, Charles XII, and the Crimean Khan, Devlet Giray II.

Dimitrie Cantemir's inauguration as the Prince of Moldavia sparked a new wave of rivalry between the two rulers. Through his informants from the sultan's court, C. Brâncoveanu was very well aware of the Divan's decisions and the tasks put before D. Cantemir, especially the one concerning his dethronement. In order to protect himself, and keep the throne especially during the period of war between Turkey and Russia, C. Brâncoveanu, through his letters to Constantinople and Moscow, was actively engaged into blaming his rival. To the Turks, he wrote that D. Cantemir was a traitor and had sided with the Russians, and to the Russians he wrote that the Moldavian Prince "is Christian only by name, but in reality is a real Turk, who cannot be trusted"[18].

We can affirm that in both cases that C. Brâncoveanu's attempts were taken into consideration. Reports and secret agreements, along with an intense correspondence lasting a couple of decades between the Wallachian Prince and the dignitaries of Moscow had been highly appreciated by the Russian tsar. Proof of that is the conference of the highest award- the Order of St. Andrew. If we are to compare the level of trust both princes had enjoyed from the Russian side, there is no doubt that confidence in the Wallachian ruler prevailed over the confidence in D. Cantemir.

Regardless the secret agreement between the Moldavian prince and the Russian tsar, that was made in Lutzk on 13 April 1711, Russian suspicion over Dimitrie Cantemir's position and behavior had vanished by the beginning of June. It was then, when the Moldavian prince sent his manifestos around the country, by which he ordered all men "to gather up, arm themselves and join the Monarch's army…"[19].

A similar attitude could be observed from the Turkish side. Contrary to the previous orders given by Ahmed III, and mainly to "catch the Wallachian ruler,

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[16] Victor Tvircun, *Dimitrie Cantemir in the history and culture of the Ottoman Empire*, "Turkish Daily News", October 26, 2003, pp. 2, 4.

[17] В.И. Цвиркун. Димитрий Кантемир. Страницы жизни… С.371.

[18] В.И. Цвиркун. Димитрий Кантемир. Страницы жизни… С.372.

[19] Victor Țvircun. Dimitrie Cantemir's Life and Destiny. Bucharest, 2015, p.74.

Brâncoveanu, and send him back to Constantinople alive"[20], in the aftermath of which, having ascended to the Moldavian throne, D. Cantemir, had never received such indications. In complex with other "surprising" messages from the sultan's court, this case determined the change of D. Cantemir's political and military vector and to take the decision of switching to the Russian Tsar's side.

The increased rivalry between the two Princes became an unpleasant and undesirable surprise for Peter I and the Russian administration. To avoid any misunderstanding between the two, the Tsar made an attempt to reconcile and join forces "for the benefit and glory of the entire Christian world"[21] Unfortunately, the Tsar's initiative was not successful.

The Prut Campaign and the political-military actions of the period, had given D. Cantemir a new possibility to manifest his rivalry against the Wallachian ruler. By the active negotiations with his relative, General Toma Cantacuzino with the Russian military council regarding the actions against Mehmet Baltadji Paşa's army. D. Cantemir had vigorously supported the General C. E. Rönne's plan, which envisaged a march to and the conquest of the city of Brăila[22]. Besides the military scope, this action also envisaged a political mission.

A particular attention was given to convincing the Wallachian ruler "to side with the Russian monarch". In case of failure, the task was to replace him with another dignitary, who would be more loyal to Russia and more determined in his actions against the Turks. In the view of the Russian administration, which was integrally supported by the ruler of the Moldavian Principality, the best candidacy was the one of Toma Cantacuzino, - the former Wallachian High Spatharus, who had sided with Peter I.

A confirmation of this plan is evidentiated in the Russian deputy chancellor, P.P. Şafirov's letter to General Admiral, F.M. Apraksin, written from the Prut camp dating 30 June 1711 with the following content: "...in case the ruler of those lands (Constantin Brâncoveanu – V.Ţ), as mentioned above, refuses to join the Tsar's army, then it is ordered (to Toma Cantacuzion- V. Ţ) for the people to elect a new ruler in his place (of C. Brâncoveanu – V.Ţ)"[23].

The failure of the Prut Campaign, along with D. Cantemir's emigration to Russia, did not put an end to the rivalry between the rulers of the Moldavian and Wallachian Principalities. Throughout the following years, up to C. Brâncoveranu's tragic death in Constantinople, both princes were reciprocally accusing each other in their correspondence with the Russian administration.

The history of their rivalry has been depicted by D. Cantemir in his work called "the Abbreviated description and uproot of the Brâncoveanu and Cantacuzino families", produced at the order of Peter I in 1720[24]. Despite the fact that this work was devoted to C. Brâncoveanu and C. Cantacuzino's position and behavior throught the Russian-Trukish war of 1710-1713, along with their

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[20.] Victor Ţvircun. *Dimitrie Cantemir's Life and Destiny*... p.71.

[21.] В.И. Цвиркун. Димитрий Кантемир. Страницы жизни... С.372.

[22.] Victor Ţvircun. Toma Cantacuzino –*Soldier and High Official. The history of his life in letters and documents*. Chişinău, 2016, p.30

[23.] Ibidem, p.32.

24. В.И. Цвиркун. Димитрий Кантемир. Страницы жизни... С.385.

„betrayal" of their agreements and promises to the Russian tsar. In the text of the work describes the details and content of the conflicts that took place between the rulers of Moldova and Wallachia.

The last post-mortem rivalry between D. Cantemir and the deceased C. Brâncoveanu took place in 1721. Being extremely unsatisfied with the rank of secret counsellor, granted to him by Peter I on February 20th of the same year, which in the Moldavian ruler's opinion was much lower in comparison to the one he had back in the Principality, he addressed a letter to tsarina Ekaterina. Besides several fact describing his service and devotion to the Russian crown, he mentioned his merit in the common struggle against Turks, highlighting the fact that they have far exceeded the actions of C. Brîncoveanu. However, the Wallachian ruler "mainly through promises has earned the hour and the Russian highest award- the order of St. Andrew"[25]. Taking into account the injustices against him, D. Cantemir has called upon Katerina's assistance of "calling upon His Majesty with the request of honoring him, D. Cantemir with such an award"[26]. The request was repeated several times, however was not accepted by the Russian Tsar.

To conclude the above, it is worth mentioning that over the course of several decades the relations between D. Cantemir and C. Brâncoveanu have been tense, oscillating from time to time. One thing can be said for certain, is that they have never been at the level of enmity, but characterized as a power rivalry for the throne.

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[26] Ibidem

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GLOBALIZATION AND CULTURAL CHANGE

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Abstract: Globalization, a multifaceted process with major effects on contemporary societies and communities, has been frequently studied, but it has remained inexhaustible as a studying resource. Through this article, we intend to study the effects of globalization and its direct and indirect implications in relation with social change. In this respect, we have raised two major paradigms in relation with which the meeting of local and global value systems becomes problematic or not: the disjunctive paradigm, that studies globalism vs. localism, respectively, the conjunctive paradigm, that studies the phenomenon called glocalism. Through our study we have succeeded to highlight the internal/external cultural change in relation with the space-time coordinates.

Keywords: globalization, globalism, localism, glocalism, diffusion, acculturation

1. Introduction.

Globalization, an ample, but vaguely defined phenomenon, was often perceived as one of the following: universal tendency toward the inner and ascensional 'concrete totality'[1], tendency to align with the new meanings of contemporary multicultural phenomenon (referring to correlative aspects, such as cultural homogenization), or an expression of the expansion of commercial systems on a planetary scale[2]. Globalization is not only a current term associated with the complex, imperceptible and multifaceted process as it is previously described, but also a term that refers to the associated meaning of cultural change. Therefore, globalization can be observed from different perspectives. In relation with the communication principle (*principium communicationis*), it can be seen, on the one hand, as a dynamic result of a process of internal spontaneous change, on the other, as a result of induction, "*as it is perceived by host countries more as pressure than as a free choice*", as Mona Mamulea asserted[3]. Therefore,

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[1] For the philosopher Karel Kosik (1967), the Hegelian notion of 'concrete totality' was re-built based on the criticism of three models of 'false totality' of the contemporary globalism and regionalism, both from a structuralist and Marxist non-dialectical perspective, as a reality understood as a dynamic structured whole, v. Karel Kosik, *Dialectics of the Concrete: A Study on Problems of Man and World,* Prosveta, Beograd, 1967.

[2] Ilie Bădescu, *Globalization, mondialism, integration,* in Ilie Bădescu, Geopolitics, integration, globalization, Bucharest, Mica Valahie Publishing House, 2003, pp.77-78.

[3] Mona Mamulea, *The Dialectic of Closing and Opening in Modern Romanian Culture,* Bucharest, Romanian Academy Publishing House, 2007, p.107.

globalization can be differently perceived, but it also has a general meaning: the result of an unfinished process: 1. which will end sometime, in universalistic consensual perspective, where the meeting between cultures would be non-problematic; or 2. which will never end, in a realistic perspective, where the meeting between cultures is a temporary experimentation of alterity.

A strict terminological delimitation of globalization would be impossible. Within the fluctuating limits of a 'weak (*debolist*) thought', globalization had some clusters of content: the *cultural mosaic*, composed of a pastiche of denationalized styles and motifs, completed by a range of values originating in local cultures; the *cultural melting pot*, constituting a unique and unitary product of trans- and supra-local mélange; and the *cultural imperialism* (whose particular form is the Americanization), a copy of a particular culture, globally expanded[4].

In the reductive meaning of culture as civilization – civilization being a regrouping of cultures in Huntington's (1993/1998) terms[5] – globalization can be regarded as a project of 'universal civilization', of cultural regrouping, under the same Western ideological umbrella (that is translated as identification, only from this reductionist perspective, as proper 'culture', an Occidentalized one – to understand, within the limits of the intelligible, the Davos culture). This project of universal 'civilization' produces, under the masque of integrative action, a dislocation of civilization blocks (idea developed by Huntington based on Toynbee's theses), leading to diversification and to focalization to local issues. Huntington's seven (eight) blocks of civilization[6]: Sinic, Japanese, Hindu, Islamic, Orthodox, Western, Latin American (and, possibly, African) are based on the cultural background. They allow understanding the 'clash of civilizations' as cultural frictions, because "*this remarkable and provocative study, proved by the wave of comments released, has only one axiomatic fault, from which all the erroneous conclusions come. This is the confusion between culture and civilization (...)*", as Maliţa[7] noted. Maliţa explores Huntington's confusion in depth, saying:

> *This study (...) is the confusion between culture and civilization, the perfect continuity from tribe to civilizations, with the same means, exclusively cultural, used as explanation of their identity and solidarity. It is amazing that in such a work almost all references to science, knowledge, technology, material production, globalizing processes, global issues are missing. Although the author would make an excuse that the picture is 'highly simplified', and that 'some sort of simplified*

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[4] Idem, pp. 115-116.

[5] Influenced by Wallerstein vision, for who civilization is „*a particular concatenation of worldview, customs, structures, and culture (both material culture and high culture) which forms some kind of historical whole and who coexists (if not always simultaneously) with other varieties of this phenomenon*", in Samuel Huntington, *The Clash of Civilizations and the Restoration of World Order*, Bucharest, Antet, 1993/1998, p.58.

[6] Idem, p.63.

[7] Mircea Maliţa, *Ten thousand cultures, a single civilization. Towards the geomodernity of the 21th century* Second edition, revised, preface by Ricardo Diez-Hochleitner, Bucharest, Nemira, 1998/2001, p.27.

*map of reality, some theory, concept, model, paradigm is necessary',
these omissions are so wide that they prevent an adequate
understanding of history – past, present, future*[8].

2. Globalism vs. localism. Glocalism. Localism, the ideology of
opposition, understood by many theorist such as Levitt (1983)[9], Giddens (1990)[10],
Barber (1992)[11] etc., is a form of inertial maintenance within the limits of
tradition. Localism is the result of conservation, due to the principle of
individuality (*principium individuationis*), which is responsible for the process of
ethnicization. Understood in a conjunctive logic, globalization is linked to those
dynamic relationships between societies and cultures, which permit the local
values not to be denied by the global ones, and not to deny them, in turn. The
main problem of localism is not, therefore, that of understanding globalization as
an ongoing phenomenon, of perceiving in disjunctive terms of 'hard thought' the
ideologies that whip the phenomenon and move it away from the natural limits of
its production: local*ism* vs. global*ism*, but the overcoming of disjunctive
paradigm through conjunctive terms proposed by Stephane Lupasco in his *Logica
dinamică a contradictoriului* (1982)[12] or Constantin Noica in his *Letters about
the Logic of Hermes* (1986)[13]. In these terms, the American analytical, procedural
and inductive spirit is usually prevented from overcoming the opposition. The
alignment with the dominant trend of understanding the apparently disjointed
integrative relations remains necessary:

> *The contemporary thought is experiencing a process of
> accommodation with the contradictory structures that its cognitive
> exercise reveals. Confronting with these contradictory structures, such
> as identity between identity and integration, it also uses mythical
> phrases that fix the polar realities without dissolving them in a synthesis,
> but preserving them as distinct entities in a reality that integrates them.
> This spiritual mechanism, Mircea Eliade says, is expressed by the phrase
> "coincidentia oppositorum" (Treatise on the History of Religions, third
> edition, Bucharest, Humanitas, 1999, pp.29-30). A 'local' cultural form is
> inherently loaded by universal meanings, while it remains specific, part
> and whole at the same time, as any symbol is a concomitant revelation
> and occultation of meanings* (Sergiu Al-George, *Archaic and Universal*,
> Eminescu Publishing House, Bucharest, 1981, pp.188-192)[14].

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[8] Idem, pp.27-28.

[9] Theodore Levitt, The globalization of markets, *Harvard Business Review,* 61 (3)/1983, pp. 92-102.

[10] Anthony Giddens, *The Consequences of Modernity*, Palo Alto, CA, Stanford University Press, 1990.

[11] Benjamin Barber, Jihad vs. McWorld, *The Atlantic*, 269 (3)/1992, pp.53-65.

[12] Stephane Lupasco, *The Dynamic Logic of Contradictory*, Bucharest, Political Publishing House, 1982.

[13] Constantin Noica, *Letters about the Logic of Hermes,* Bucharest, The Romanian Book Publishing House, 1986.

[14] Grigore Georgiu, *The Philosophy of Culture. Culture and Communication,* Second edition, revisited and added, Bucharest, comunicare.ro Publishing House, 2004, p.334.

The necessity of exceeding the disjunctive paradigm was acknowledged, but the impossibility of paradoxical thinking within the American cultural space, characterized by practice, action, proof, implicit facts[15], led to the need for a functional model in practice. This model was not delayed: the micromarketing model:

> *The idea of glocalization, in its business sense, is closely related to what, in some contexts, is called, in more straightforwardly economic terms, micromarketing: the tailoring and advertising of goods and services on a global or near-global basis is increasingly differentiated on local and particular markets. Almost needless to say, in the world of capitalistic production for increasingly global markets the adaptation to local and other particular conditions is not simply a case of business responses to existing global variety – to civilizational, regional, societal, ethnic, gender and still other types of differentiated consumers – as if such variety of heterogeneity existed simply „in itself". To a considerable extent, micromarketing – or, in a more comprehensive phrase, glocalization – involves* the construction *of increasingly differentiated consumers, the „invention" of „consumer traditions" (of which tourism, arguably the biggest „industry" of the contemporary world, is undoubtedly the most clear-cut example). To put it very simply, diversity sells*.[16]

The term that currently characterizes the conjunctive paradigm of global expansion and the fortification of local values has not delayed in producing effects of approaching within conjunctive logic: the glocalism. Unfortunately, in American and quasi-Western meaning, glocalization, a term introduced in 1991 in *The Oxford Dictionary of New Words*, meaning both 'globalization of local' and 'localization of global' and being the simple mixonimic ('telescopic', in American terms) association of words: global and local, is maintained in strict connection with the reference model: the model of micromarketing. This model denotes: *„one of the main marketing buzzwords of the beginning of the nineties"* (*The Oxford Dictionary of New Words*[17]). Therefore, glocalism, understood from its origin and within a certain culture as a measurement of non-contradiction (inter-global and local), proves by itself the non-contradiction like small markets, global television networks that promote the local spirit, McNeill's polyethnicity (2003)[18], pan-Africanism, and the 'paradoxical' global organizations that struggle for local rights. In European meaning, in general, in Eastern-European/Romanian, in particular, glocalism finds its favorable reflexive environment to instill the idea of

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[15] Edward C. Stewart & Milton J. Bennett, *American Cultural Patterns. A Cross-Cultural Perspective*. Revised Edition, Yarmouth, Maine, Intercultural Press, 1972/1991, p.37.

[16] Roland Robertson, Glocalization: Time-Space and Homogeneity-Heterogeneity, in Mike Featherstone, Scott Lash & Roland Robertson (eds.), *Global Modernities,* Thousand Oaks, CA, SAGE Publications Inc., 1995/2003, pp.28-29.

[17] *Apud* Robertson, idem, p.28.

[18] Joe McNeill, *World of Individuals. Fostering Peace and Prosperity Underneath and Across Race, Ethnicity, Gender, Religion, nationality, and Culture – Through Personal Accountability*, Lincoln, iUniverse, Inc., NE, 2003.

the lack of opposition between identity and globalization. Obviously, glocalism could be one of the terms that takes into account the reality of global/local non-opposition (complex at reflexive level, requiring long cultural training, for centuries or even millennia), like the non-opposition whole/part. In the cultural space in which the whole is settled in part, even evolves inside, the acceptance of a global world, in which the local culture flourishes, is in the natural order. In a space of pragmatic mediation of every thought, glocalism is a kind of 'sideslip' from logic, even if it exists in reality and spreads (as distribution) between the principles of functioning the micro-markets and pan-Africanism, for example.

3. Globalization and cultural change. As a form of induced change, globalization can be achieved/accomplished by both cultural diffusion and acculturation. Some researchers subordinate globalization to acculturation. In these terms, there are two possible relationships between culture and civilization: the former, in which culture absorbs the content of the term civilization; the latter, in which the relationship culture/civilization remains unchanged, and culture responds through localism[19]. In both situations, globalization can be seen as a particular case of acculturation, which can be redefined as follows:

> *We will understand acculturation as a process through which a given culture is progressively contaminated at the level of its content and/or structures, as a result of direct or indirect, aggressive or peaceful contact with another culture, considered dominant.[20]*

The dominance of acculturation in relationship with globalization – in rigid Popperian term – is possible only in the context of redefining culture within extra-cultural limits[21], or in the context of globalism that embraces the form of cultural imperialism. Acculturation, understood as a takeover of material elements (of civilization) and spiritual ones (of culture) by a community from another community, can be perceived as one of the effects of globalization, „(...) *being an encounter of cultures, globalization ought to lead to acculturation*" as Dafolvo[22] observed (see also Bhattacharyy[23]). The clearest distinction is made by *The Cambridge Handbook of Acculturation Psychology*:

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[19] Mona Mamulea, cited work, p.128.
[20] Idem, p.129.
[21] Mona Mamulea, p.131, redefines the cultural relationships as follows: "*We call culture that transcends local or national borders* cross-local *or* cross-national culture *and we refer to it as the first term of the acculturative contract that is globalization: the source-culture or the vector-culture*"; within the same limits of definition there could be included Huntington's 'civilizations' that are based on cultural foundations (which can allow the transcendence to the trans-ethnic community, of the cross-local/cross-national culture)
[22] A.T. Dafolvo, From Global Interests to Cultural Values, in Oliva Blanchette, Tomonobu Imamich, George F. McLean (eds.), *Philosophical Challenges and Opportunities of Globalization,* Volume I, Cultural Heritage and Contemporary Change, Series I, Culture and Values, Volume 19, The Council for Research in Values and Philosophy, Washington, DC, 2001, p.266.
[23] Dipak Kumar Bhattacharyy, *Cross-Cultural Management. Text and Cases*, New Delhi, PHI Learning Private Limited, 2010.

Unlike acculturation where the emphasis is on the changes taking place between two individuals and cultures, globalization encompasses several societies and cultures and is concerned with how they „become alike" or harmonized[24].

Acculturation, also called 'bicultural development'[25], is, therefore, the result of changes made at individual level, by the association of two cultural backgrounds (the association is relative, depending on the position of the entity subjected to the process; for example, in the case of immigration, the cultural background of native culture and of the adoption one are associated only for the individual or the group, which does not necessarily mean a dialogue or a convention between the two cultures). One of the effects of acculturation is the acquisition of 'functional' competence in one or more cultural contexts, which is an effect also produced by globalization. But the similarity of effects should not be confused; nor should the subordination of the concepts. In essence, acculturation is a form of re-socialization, while globalization provides a framework for cultural reshaping, driven by needs belonging to the concept of 'civilization', needs of interference between different societies and communities.

Taking into account the criteria of classifying the forms of cultural change proposed by Gheorghiţă Geană, based on Adolf Bastian's perspective on 'psychic unity of mankind' and on Friedrich Ratzel's perspective on 'diffusion':
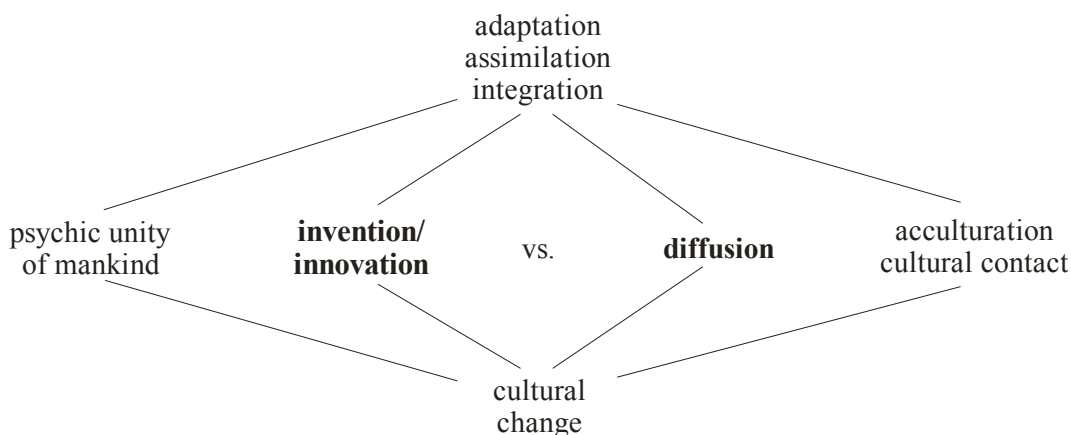

Fig.1 The doublet innovation-diffusion[26]

we can draw the internal pressures of spontaneous change, and the external pressures manifested in the form of diffusion and acculturation.

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24 David L. Sam & John W. Berry, *The Cambridge Handbook of Acculturation Psychology*, Cambridge, Cambridge University Press, 2006, p.20.

25 Idem, p.126.

26 *apud* Gheorghiţă Geană, Social advancement is taking place in the incessant clusters of innovation Interview [online], Social Innovation Journal, Year I, no.1/2009, p.1. URL: http://www.inovatiasociala.ro/index.php/jurnal/ issue/view/6.
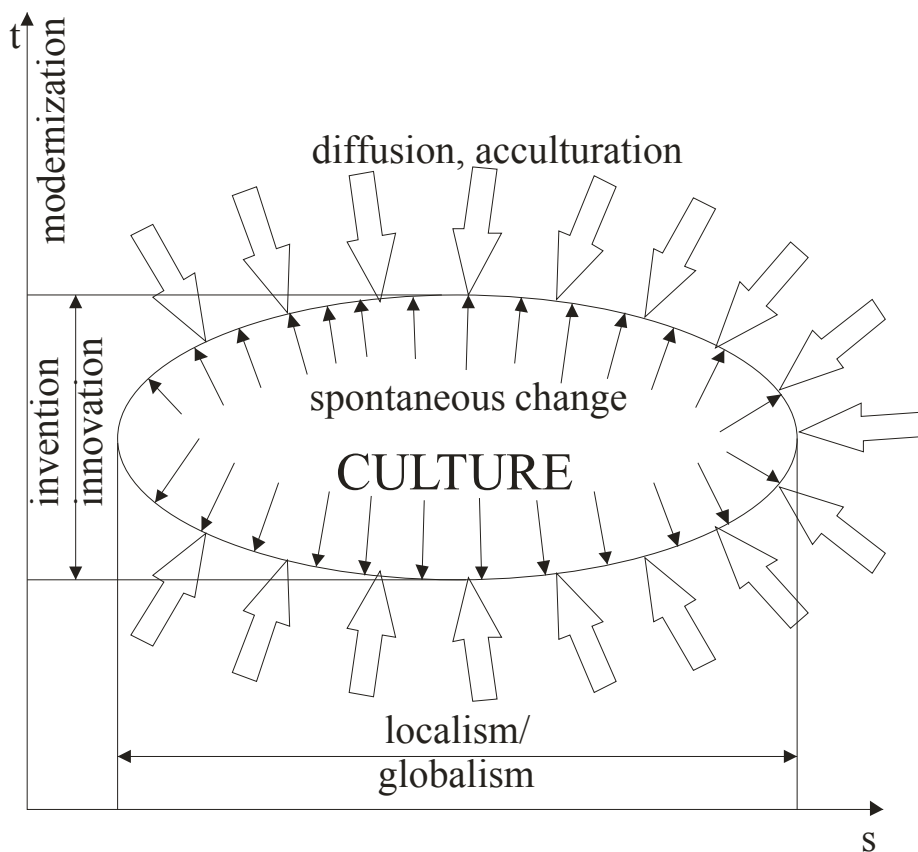
Fig.2 The internal/external cultural change in relationship with the space-time coordinates

This figure highlights both the cumulative and the expansive form of the cultural change.

4. Instead of conclusions. If globalization aims at a more or less pronounced transformation on civilization factor (especially on economic and financial factors), a transformation that, in turn, causes social changes and, implicitly, cultural changes, acculturation is related to the cultural dimension. The effects of globalization are more profound through the diffusionist character of some 'centers' of civilization (the European West[27], North America, Southeast Asia), which leads to cultural 'imitation'. These centers of diffusion (in terms of Romanian diffusionism/synchronism) provide voluntary cultural 'signs' to peripheral societies/communities, despite the fact that, naturally, the 'loan' is selective.

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[27] In relation with this centre, the modernity itself is defined, see Constantin Schifirneţ, *The tendency of modernity. Reflections on the modern evolution of society* Tritonic, Bucharest, 2016, p.19: "Modernity, in the initial meaning of the term – that of progress or linear evolution, of unlimited advancement over a predetermined distance of development towards a certain social actor – appeared in Western space; we call it classical (Western) modernity".

Under persuasive actions, peripheral cultures generally lend unwarranted cultural signs. In time, in the process of retention of cultural items by the recipient culture, the inappropriate forms are rejected (this is the source of the theory of forms without substance). The peripheral cultures do not only import, as a result of globalization, forms belonging to civilization system of values. The import is usually done in hedonistic manner. Through the agency of the centers of diffusion, i.e. the globalization's poles, the peripheral cultures reinterpret or assimilate cultural signs. In such a perspective, where acculturation, meaning the reciprocal influence between cultures, a subject of discussion since 1935, firstly by the Social Science Research Council, comes from more restrictive terms, such as diffusion dated from 1880 by Powell or dissemination from 1899 by Boas, i.e. the current term 'unilateral acculturation'[28], these forms of change are ways of achieving globalization. But globalization still remains an ongoing, unfinished, and unpredictable process.

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[28] Acculturation, understood as mutual diffusion, see A.R.N. Srivasatva, *Essentials of Cultural Anthropology*, Asoke K. Ghosh, Prentice-Hall Of India, New Delhi, 2005, p.199, signifies contextualized meanings in relationship with diffusion. In Kroeber's meaning, diffusions is related to cultural signs, and acculturation with cultures. This delimitation, used by Herskovits, brings to the light of analysis the study of *achieved cultural transmission* vs. *cultural transmission in process*, see Melville Jean Herskovits, *Man and his Works: the Science of Cultural Anthropology*, Alfred A. Knopf, New York, 1948/1952, pp.525-526. Moreover, there is even a perspective that stated that acculturation is a kind of diffusion, that take place between unequal economically or culturally societies, see Charlie T. McCormick & Kim Kennedy White, *Folklore: an encyclopaedia of beliefs, customs, tales, music, and art*, ABC-CLIO, LLC, Santa Barbara, CA, 2011, p.373.

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THE ECONOMIST INTELLIGENCE UNIT'S DEMOCRACY INDEX VS. COUNTRIES' OWN PERCEPTIONS

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Abstract: All forms of democracy, the most dominant form of government in The West, rely on the democratic principle of each citizen has the right to vote and all votes are equal. Yet not all democracies are the same. Since 2006, the Economist Intelligence Unit has been measuring the democratic status of 167 countries. The periodic Democratic Index Report relates to 60 objective indices, grouped into five categories: electoral process and pluralism, civil liberties, government functioning, political participation and political culture. The resulting rating suggests the nature of democracy in each country. Once rated, the index sorts countries into one of four regime types: full democracies, flawed democracies, hybrid regimes, and authoritarian regimes. This paper explores the gaps that may exist between the objective rating of a country and its subjective self-perception.

Keywords: Democracy, Political theory, The Democracy Index.

Introduction

Democracy is the most dominant method of government in western countries. In its origin, it is a Greek word, a composite of the words demos and kratos, which means "the power of the people." There are several forms of democratic regimes, such as constitutional monarch, republic, liberal democracy, and more, all sharing similar features alongside unique ones. Democratic societies rely on democratic ideology, which is centered on the notion of the sovereign people. As such, democracy, in its entirety, has many shades and not all democratic societies and administrations are the same, and it can mean different things to different people.

One of the most comprehensive reports of the state in democracy worldwide is the Democracy Index, which is compiled by the UK-based Economist Intelligence Unit that measures the state of democracy in 167 countries, covering most of the countries worldwide. The report, which has been published regularly since 2006, is widely cited in the international press as well as academic journals.

The periodic report published the rating of a democratic scale that is – the Democratic Index. The Democratic Index is based on questions relating to 60 indices, which are grouped into five different categories that measure: electoral process and pluralism, civil liberties, functioning of government, political participation, and political culture. The rating received in these categories implies

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on the nature of the democracy in each country. In addition, and according to the ranking, the index categorizes countries as one of four regime types: 1) Full democracies[1], 2) Flawed democracies[2], 3) Hybrid regimes[3], and 4) Authoritarian regimes[4].

These categories, which are based on various indicators, seem to represent an objective form of rating the democracy level of the different countries. However, the question arises whether it reflects the manner by which the countries and the citizens view and perceive themselves. This paper seeks to explore the differences or the gap that may exists between the objective score or rating a country receive and the subjective way that country (its government, its citizens) perceive itself.

Research Hypothesis

Since 2006, The Economist Intelligence Unit (EIU) has been publishing a periodic Democracy Index that provides a snapshot of the state of democracy worldwide for 165 independent countries, which covers almost the entire population of the world and the vast majority of the world's states."[5] The index is based on 60 indicators grouped in five different categories measuring pluralism, civil liberties, and political culture. In addition to a numeric score and a ranking, the index categorizes countries as one of four regime types: full democracies, flawed democracies, hybrid regimes or authoritarian regimes. These indicators are aimed to provide an objective assessment of the status given to each country. However, the index does not always reflect the manner in which these countries perceive their own status.

Thus, the paper explores the different forms of democracy as identified by The Economist Intelligence Unit's Democracy Index in order to identify whether or not there is a gap between the manner in which some countries view themselves and their objective status as established by The Economist Intelligence Unit's Democracy Index.

Democracy

The most common form of government in the Western World today is Democracy. The word originated from Greek, translating to "the power of the people." Democracy may come in various shapes and forms, but they all have some common democratic features, such as well-established institutions, or a freedom of expression given to all members of the democratic society. Modern liberal democracies, for example, combine three basic institutions: the state, rule of law, and democratic accountability[6].

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[1] Including for example, Norway and Iceland, Australia and Austria.

[2] Including for example, the recently new members of the group: USA, Japan, and South Korea. Among other members of this group are: Israel, India, Portugal and Chile.

[3] Including for example, Georgia, Ecuador, and Ukraine.

[4] This category includes countries from all over the world, including, among others: Jordan, Armenia, Ivory Coast, Ethiopia, Cuba, Vietnam, Egypt and Russia.

[5] http://www.eiu.com/home.aspx

[6] F. Fukuyama, „Why is democracy performing so poorly?", *Journal of Democracy*, 2015, 26(1), pp. 11-20.

The core of the democratic ideology is the concept of the sovereign people. In other words, the perfect democracy relies on the notion that citizens, who all having equal political standing, can exercise common control over political power. However, this is not always the case.[7]

Ober[8] claims that the term "democracy" has come to mean very different things to different people, but at its core, it related to the power to do things.

Democracy as a whole has many shades, and democratic societies and regimes are not all the same. In addition the democratic governing can be problematic and fragile, for example as in the case of liberal democracies throughout western countries, which can be perceived as an uneasy combination of two fundamentally different sets of principles, liberal on the one hand and populist / democratic on the other[9]. Hence, democratic societies and democratic governments can vary from one country to another.

In addition, the global spread of democracy in the past decades has been accompanied recently by the global spread of criticisms of democracy. The criticism comes from various direction and voice notions such as the quality of citizens themselves. That is, the majority of the citizens are too ignorant, irrational, or both to rule themselves[10].

This relates to the problem, stated by Canovan, who claims the modern democratic mechanisms that can empower people[11] add up to a tangled network that cannot make sense to most of the people it aims to empower.[12] In other words, that for all citizens to be part of the democratic process and the political arena there is a need of institutional arrangements that are often too complex for most people to grasp and comprehend. Thus, this ideology that is for "the people" in the modern, globalized societies generates expectations that, inevitably, are not met.[13] This gap enables many points of view.

The Democracy Index

The Democracy Index is compiled by the Economist Intelligence Unit (based in the UK), an organizational division which measures the state of democracy in 167 countries, of which 166 are sovereign states and 165 are UN member states. The report is widely cited in the international press as well as academic journals.

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[7] B. Gilley, Is democracy possible*? Journal of Democracy*, 2009, 20(1), pp. 113-127.

[8] J. Ober, "The original meaning of "democracy": Capacity to do things, not majority rule", *Constellations*, 2008, 15(1), pp. 3-9.

[9] Canovan delves into the issue, defining to two terms as follows: 'Liberalism' relates to individual rights, universal principles and the rule of law, and is usually manifested in the form of a written constitution; 'democracy' relates to the sovereign will of the people, a principle of majority rule, be it qualified or not. The majority is generally expressed through referendums." M. Canovan, „Populism for political theorists?" *Journal of Political Ideologies*, 2004, 9(3), pp. 241-252.

[10] B. Gilley, "Is democracy possibl*e?*", *Journal of Democracy, op.cit.*

[11] As examples, Canovan mentions democratic mechanisms such as fair electoral procedures such as proportional representation, processes of consultation and discussion, channels through which issues can be raised and policies shaped M. Canovan, „Populism for political theorists?", *op.cit.,* p. 245.

[12] Ibid.

[13] Ibid.

In its website, The Economist Intelligence Unit (EIU) states it is: "[...] the research and analysis division of The Economist Group and the world leader in global business intelligence. Created in 1946, we have 70 years' experience in helping businesses, financial firms and governments to understand how the world is changing and how that creates opportunities to be seized and risks to be managed."[14]

In the context of the Democracy Index, it states that: "The Economist Intelligence Unit's Democracy Index provides a snapshot of the state of democracy worldwide for 165 independent states and two territories — this covers almost the entire population of the world and the vast majority of the world's states."[15]

The index was first produced in 2006, and since then it has been published periodically. The index derives its "objective measure" from its objective criteria, as it is based on 60 indicators grouped in five different categories.

The five different categories the index measures:
1. Electoral process and pluralism;
2. Civil liberties;
3. Functioning of government;
4. Political participation; and
5. Political culture.

The index measurements are based on questions, some of lesser importance and some greater importance, such as:
- "Whether national elections are free and fair";
- "The security of voters";
- "The influence of foreign powers on government";

In addition, and according to the ranking, the index categorizes countries as one of four regime types:
A. Full democracies;
B. Flawed democracies;
C. Hybrid regimes; and
D. Authoritarian regimes.

Different Ratings of Democracy

The Democracy Index is based on five categories: electoral process and pluralism; civil liberties; the functioning of government; political participation; and political culture, which rate and enable the classification of the countries as one of four types of regime: "full democracy"; "flawed democracy"; "hybrid regime"; and "authoritarian regime".[16]

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[14] http://www.eiu.com/home.aspx
[15] http://www.eiu.com/home.aspx
[16] http://www.eiu.com/home.aspx

Full Democracies

In this category, there are countries in which civil liberties and basic political freedoms are not only respected, but also reinforced by a political culture conducive to the thriving of democratic principles. This category is composed mainly of western European countries, such as Norway, United Kingdom, Iceland, Sweden, Denmark, Ireland, the Netherlands, and Germany. New Zealand, Canada, Australia, and Uruguay are also in this group alongside several additional countries. The rating of these nations as full democracies is based on the valid system of governmental checks and balances, independent judiciary whose decisions are enforced, governments that function adequately, and media that is diverse and independent.

One can observe by the small size of this group the fragile nature of democratic societies. This does not mean that these countries do not deal with problems relating to their democratic nature, rather that these nations have only limited problems in democratic functioning.

Flawed Democracies

Flawed democracies are democracies that face problems in their democratic functioning. This group includes Japan, the United States, Italy, France, South Korea, Costa Rica, Israel, the Czech Republic, India, Belgium, Cyprus, South Africa, Greece, Argentina, Philippines, Brazil, Poland, Hungary, and more.

All of these countries have the basic components of full democracies, such as fair and free elections and basic civil liberties are honored, but they deal with many issues. In these cases the fragile democracy is weakened. In addition, these nations have significant faults in other democratic aspects, including underdeveloped political culture, low levels of participation in politics, and issues in the functioning of governance.

Hybrid Regimes

This group consists of countries such as Georgia, Honduras, Ecuador, Ukraine, Bolivia, Uganda, Turkey, and more. One can conclude from looking at this list the nature of Hybrid regimes. That is, hybrid regimes are nations where consequential irregularities exist in elections regularly preventing them from being fair and free.

These nations commonly have governments that apply pressure on political opponents, non-independent judiciaries, and have widespread corruption, harassment and pressure placed on the media, anemic rule of law, and more pronounced faults than flawed democracies in the realms of underdeveloped political culture, low levels of participation in politics, and issues in the functioning of governance.

Authoritarian Regimes

Authoritarian regimes are nations where political pluralism has vanished or is extremely limited. These nations are often absolute dictatorships, may have some conventional institutions of democracy but with meager significance,
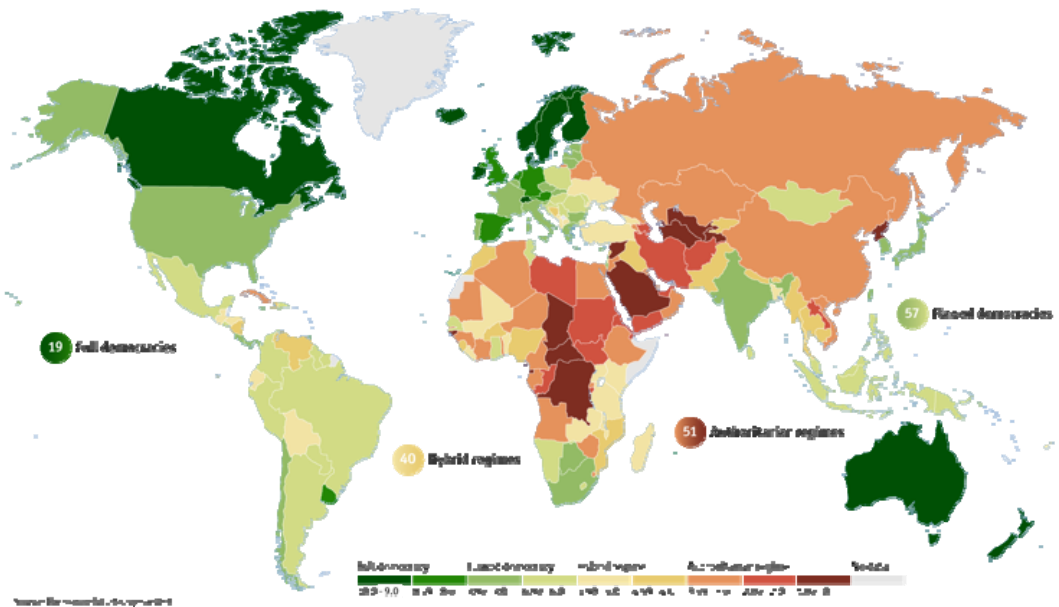
infringements and abuses of civil liberties, and the elections (if they take place) are not fair and free.

Another aspect of democratic societies is free press, but the media in Authoritarian regimes is often state-owned or controlled by groups associated with the ruling regime. In addition, the judiciary is not independent, and the presence of omnipresent censorship and suppression of governmental criticism.

The gap between the objective and subjective point of view

As mentioned, the Democracy Index is based on five categories, according to which it rates the various countries. The categories are aimed to reflect the democratic nature and democratic functioning of each country. It is an objective unified measure of democracy.

Below is the Democracy Index for 2016[17] as published by The Economist Intelligence Unit, and it reflects a trend that continues from previous reports and that is of a regression of democracy around the world.

The index follows worldwide developments and its recent issues have pointed to a state of regression of democratic nations. In its 2015 report, named, "Democracy in an age of anxiety" it exemplify this worldwide trend.

The report states that since 2008, US democracy has been adversely affected by the increasing polarization of the political scene. The report claims that the popularity of presidential contenders Donald Trump (Republican) and Bernie Sanders (Democrat) illustrates the mood of popular disaffection with the existing democratic institutions and establishments.

In addition, populist movements seem to grow stronger across Europe, as a result of a similar dissatisfaction and discontent with existing democracy. Election results in Greece, Portugal and Spain, and more recently in France seem to support this claim. The same can be seen across Eastern Europe.

The report also mentions the Arab Spring, for the most part, has given way to a wave of reactions and a descent into violent chaos, and did not form stable democracies; rather the opposite has happened. In the past two years two strong and stable democracies has fallen into the category of Flawed Democracy – USA and Japan. The report continues to provide examples from other countries, such as South Korea which had joined the list of "flawed democracies".

However, is such rating, based on objective measurements, reflects the way the citizens of that country view themselves, their society and their country? One can take for example Israel, which consider itself to be a democratic state, with free and fair elections, free press, that succeeds in dealing with many difficulties and challenges to its democratic nature. However, the index rates Israel as a Flawed Democracy. The reason for this rating is the lack in citizens' sense of personal safety and the Israeli Palestinian Conflict.

Another example is the US, which has been downgraded from a "full democracy" to a "flawed democracy". The reason is the further loss of trust in government and the chosen delegates there. The report continues and state: "The US and Western Europe have suffered a decline in their average scores since the first edition of the Democracy Index. Voters are displaying worrying levels of anger, disappointment and political disengagement, to which traditional parties and politicians are struggling to respond."[18]

However, Americans view themselves and the United States not only as a true democracy, rather the leader of the democratic free world.

How can these two views be correct? The answer may be in the fact that the index is based on objective measurements and the view of American citizens is a subjective view. In addition, the index examines the current situation. People's views and perception cannot be easily changed, for changes take time to surface.

Another explanation is that the complex political world is not fully understood by all citizens[19], and there is a growing dissatisfaction from existing establishments but no democratic stable alternative as of now. Thus, the citizens of the US view themselves as living in a full democracy while the democratic functioning of the country has actually worsened.

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[18] EIU, Democracy Index 2015: Democracy in an age of anxiety". The Economist Intelligence Unit.

[19] M. Canovan, "Populism for political theorists?", *op.cit.*

Conclusions

As previously mentioned, Democracy, in its various forms, is the most widespread of all forms of government in western countries. There are several forms of democracies but they do share some democratic features, such as well-established institutions. However, its current state is that of regression. This regression is due to numerous reasons, but in Western countries, it consists in part of a growing dissatisfaction from the existing establishments.

While Democracy, in the ancient Greek, means "the power of the people", the view of "the people" themselves and their country does not always reflect the current state of the country, as indicated in this paper.

One of the tools to measure a democratic rating of a country is provided by the Democracy Index, which is compiled by the UK-based Economist Intelligence Unit. The index provides a snapshot of the state of democracy. The index was first produced in 2006, and since then it has been published periodically. The index derives its "objective measure" from its objective criteria, as it is based on 60 indicators grouped in five different categories.

This objective measurement shows a continued trend of weakening democracies, and it reflects a trend that continues from previous reports and that is of a regression of democracy around the world. But does this regression reach the people? This question was at the center of this current paper and it seems that the answer is no. The rating of the Democracy index may reflect the objective condition but not necessarily the way people, the citizens of those countries view themselves. It is possible that this change is just beginning and thus people still hold on to previous ideals and the change has not yet penetrated their daily lives.

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POPULISM AND GENDER

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Abstract: *Focusing on two concepts, Populism and Gender, the paper aimed to conclude whether a connection between the two exists. "Populism" refers to a thin-centered ideology arguing society is composed of 'the people' and 'the elite'. "Gender" refers to behavioral and mental traits of men and women,[1] and socially constructed roles, behaviors and activities within a cultural context. Although both concepts repeatedly relate to the same topics, few studies examine both directly. The premise was that since the two concepts share characteristics, a relationship between them may be established. As such, aspects and uses of the concepts were compared, with results indicating a complex relationship between the two, of both similarities and contradictions, can be established. Despite similarities, the contradictions can explain why the concepts are rarely put together.*

Keywords: *Populism, Gender, Inequality, Political Inequality.*

Introduction

In the past years, the concept of populism has entered public awareness as populist parties have seen unparalleled progress and growth throughout the world and especially in Europe[2], and populist discourse seems to be more widespread than it has ever been. There are many examples to the rise of populism in Europe and other western countries, alongside populist leaders in other regions, such as Latin America. There are numerous examples of such populist leaders and movements from recent years, among them in the USA Donald Trump's campaign to US presidency or in France Marine Le Pen and the "National Front" party.

Populism and Gender are two central concepts in modern discourse, and both gained much attention in recent years, not only in public debate and in the political arena, but also in academia from scholars of various disciplines. Although the two concepts are rarely put together, they do share several common characteristics and relate to common discourse as well as research topics, and hence it is interesting to try to reveal whether or not there is a relationship between the two concepts.

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[1] J., Pryzgoda, & J. C., Chrisler, „Definitions of gender and sex: The subtleties of meaning", *Sex roles*, 2000, 43(7), pp. 553-569.

[2] E., Anduiza, M., Guinjoan, & G. Rico, "Populism, participation and political equality", ECPR General Conference, Prague, 2016.

If we look at the two examples above, it is obvious that the question of a relationship between Populism and Gender can be examined from different angles. The first example, that of Donald Trump in the US, reveals populist attitudes alongside demeaning attitudes towards women, which raised also many gender issues. The second example, Marine Le Pen in France, shed light on a different possible connection between the two, as Marine Le Pen is a woman who leads a nationalist party, avoiding all together the issue of gender and monopolizing on the simple and clear dichotomy of "them" versus "us".

So how does one begin to examine a possible relationship between the two concepts? One possibility is to begin from the similarities between the two, as they both share common characteristics. For example, the fact that the definition of the two concepts can vary in various contexts, although the term gender has a rather specific acceptable definition, whereas populism has yet to receive a definition that is accepted by all or at least most scholars.

The basic definition of "Gender" is the behavioral, social, and psychological characteristics of men and women.[3] For the purpose of this paper, the concept "Populism" can be defined according to Mudde and Kaltwasser's[4] definition: a thin-centered ideology that views society as composed of two groups, 'the people' and 'the elite'.

It is interesting that populism seems to avoid the subject of gender. This is interesting since populism, which stresses clear opposition between the people and the elite, seems to avoid the opposition of men and women. The reason is that since both men and women can be members of each of the opposing groups, that is, men and women can be part of "the people", and both can be part of "the elite". In other words, populism refers to men and women and the differences between them, as it does to all other differences within the category of 'the people', and these differences are secondary to the primary gap that exist between 'the people' and 'the elite'[5].

Although the two concepts relate many times to shared topics, they are rarely mentioned together. There are only few studies that examine both concepts in a direct manner, for example that of Mudde and Kaltwasser (2015), and although the concept of populism as well as populist discourse and style, received much attention, little research has been done on the possible gendered aspects of populism[6].

Thus, the current paper aims to conclude whether or not the two concept have any connection one with the other and, if such a relationship exist, what is the nature of it.

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[3] J., Pryzgoda, & J. C., Chrisler, „Definitions of gender and sex: The subtleties of meaning", op.cit.

[4] C., Mudde, & C. R. Kaltwasser, „Vox populi or vox masculini? Populism and gender in Northern Europe and South America", *Patterns of Prejudice*, 2015, 49(1-2), pp. 16-36.

[5] Ibid.

[6] Ibid.

Research Hypothesis

This paper explores various aspects of the two concepts Populism and Gender in an attempt to establish the nature of the relationship between the two concepts, if indeed such a relationship exists. The premise of this paper is that the two concept share various characteristics, and are linked to subjects such as politics and allocation of resources and power. This can imply that a relationship between the two can be established.

Populism

Populism is a well-known concept that emerged or re-emerged in recent years. It became prevalent in public discourse and in political parties gaining power and influence across Europe and the world. The rise of populism in Western Europe, according to Albertazzi and McDonnell[7], is partially due to the disappointment many people in many western countries feel towards the governments and traditional establishments that failed to respond and solve many problems "the people" to contend with: problems such as economic and cultural globalization, immigration, the decline of ideologies and class politics, and more. Another factor that enabled the emergence of populist parties and populist discourse is the exposure of elite corruption that led to lack of interest and distrust in politics and politicians[8].

For such a discussed and studied concept, it is strange that the concept has numerous definitions in literature[9] and there is no clear and acceptable definition of populism and its meaning. A successful and accepted definition of the concept has yet to be reached and the concept is today, as it was in the past, contested. Populism has been defined in a broad variety of ways in different places and time[10]. The disagreement among scholars is not limited to the wording of an acceptable definition. Scholars from various disciplines were not able, and are still not able, to reach an agreement as to what populism is[11].

The difficulty to reach such an agreement can be exemplified by the definition found in Encyclopedia Britannica: "Populism, political program or movement that champions the common person, usually by favorable contrast with elite. Populism usually combines elements of the left and the right, opposing large business and financial interests but also frequently being hostile to established socialist and labor parties. The term populism can designate either democratic or authoritarian movements. [...] In its contemporary understanding, however, populism is most often associated with an authoritarian form of politics. Populist politics, following this definition, revolves around a charismatic leader who appeals to and claims to embody the will of the people in order to consolidate his own power. [...] In the second half of the 20th century, populism

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[7] D., Albertazzi, & D. McDonnell, "Introduction: The sceptre and the spectre", *Twenty-first century populism,* 2008, Palgrave Macmillan UK, pp. 1-11.

[8] Ibid.

[9] E., Laclau, *On populist reason*, Verso, London, 2005.

[10] C., Mudde, & C.R. Kaltwasser, „Vox populi or vox masculini? Populism and gender in Northern Europe and South America",cited works.

[11] R.S., Jansen, „Populist mobilization: A new theoretical approach to populism", *Sociological Theory*, 2011, 29(2), pp.75-96.

came to be identified with the political style and program of Latin American leaders such as Juan Perón, Getúlio Vargas, and Hugo Chávez. Populist is often used pejoratively to criticize a politician for pandering to a people's fear and enthusiasm."[12]

This shortened explanation emphasizes the various relating aspects of it, and its many possible interpretations. In contrast, Laclau claims[13] that the lack of a decisive definition to "populism" does not hinder from the importance of the concept and of its attributive function.

For the purpose of this paper, the concept "Populism" can be defined according to Mudde and Kaltwasser's[14] definition: a thin-centered ideology that views society as composed of two groups, 'the people' and 'the elite'. Albertazzi and McDonnell suggest a similar definition:

> [Populism] is an ideology which pits a virtuous and homogeneous people against a set of elites and dangerous 'others' who are together depicted as depriving (or attempting to deprive) the sovereign people of their rights, values, prosperity, identity and voice[15].

In other words, the term refers to belief systems by which the current situation is explained as it provides an interpretative framework through which individuals and/or organizations make sense of their own experiences, relate to the external world and plan the future[16]. Mudde and Kaltwasser[17] add that populism aims towards a situation in which politics is an expression of the general will of the people. For clarification sake, populism is contrasted with elitism[18] and pluralism[19], as both terms are deemed as populism's major oppositions.

There is a large body of literature on populism, which generally distinguishes between various aspects of the concept, mainly between right-wing populism in Europe and left-wing populism in Latin America[20].

Populism is widely studied in the context of Latin America politics. This interest is largely due to the reemergence of populism, or as it is sometimes referred to "neo-populism", among leading politicians in that region[21]. These

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[12] A. Munro, *Populism*, Encyclopedia Britannica, 2013,
https://www.britannica.com/topic/populism
[13] E., Laclau, *On populist reason*, cited wors
[14] C., Mudde, & C.R. Kaltwasser, „Vox populi or vox masculini? Populism and gender in Northern Europe and South America", cited works
[15] Ibid, p.3.
[16] Ibid.
[17] Ibid.
[18] Ibid. define 'Elitism' is the mirror-image of populism, in that it shares the overall outlook on society but instead sees 'the elite' as pure and 'the people' as corrupt, and wants politics to represent elite opinions and values.
[19] Ibid. 'Pluralism' as viewing society as consisting of various heterogeneous and crosscutting groups, and that politics should be based on compromises between these groups.
[20] Ibid.
[21] Politicians such as Alberto Fujimori in Peru, Hugo Chavez in Venezuela, and Evo Morales in Bolivia, among others.

Latin American politicians have come to power by "mobilizing marginalized social sectors into publicly visible and contentious political action, while articulating an anti-elite, nationalist rhetoric that valorizes ordinary people"[22]. By doing so they have succeeded to gain legitimacy and support.

As mentioned above, populism has emerged not only in Latin America. It has also emerged in Europe and other western countries. It seems, however, that populism has different characteristics unique and descriptive for each region. For example, one of the reasons populism has emerged in Western countries, and populist discourse is employed by populist leaders, is an anti-political climate that spreads throughout Western European societies. In other words, the disappointment "the people" have towards traditional parties in western countries gave rise to populist leaders and parties.

In a situation in which people perceive politics to be more distant and irrelevant to people's lives and politicians to be more self-serving and similar to one another than in the past, has enabled the use of populist discourse in order to attract disillusioned voters to new, more radical, alternatives.[23]

Yet, the question remains, what exactly is populism? It is clear that it is difficult to conceptualize. Jansen[24] noted that the term has been used to describe movements, regimes, leaders, ideologies, policies, modes of incorporation, and state structures. Populism does hold several characteristics, such as its contrasting components. Laclau[25] mentions as an example the contract between the populist claim for equality and the participation of the common people, and the fact that a charismatic leader usually leads the party or movement that employ this claim in order to gain power.

The term is also used in everyday discourse, which is also very general. Jansen claimed that the term can be applied to any person, movement, or regime that attempts to gain power and acceptance among the ordinary people as a legitimate opposition to the ruling elite[26]. Thus, the core component of populism is the dichotomy of "the people" and "the elite", which can be described as "the deprived" and "the privileged".

Such a distinction refers, among others, to the idea of equality, distribution and allocation of power and resources, ideas and themes that are central not only to populism but also to gender and gender studies as well. In this light, it is suppressing that there only few studies that examine both concepts in a direct manner, and only little research has been done on the possible gendered aspects of populism[27].

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[22] R.S., Jansen, „Populist mobilization: A new theoretical approach to populism", *op.cit.,* p. 75.
[23] D., Albertazzi, & D. McDonnell, "Introduction: The sceptre and the spectre", *op.cit.*
[24] Ibid.
[25] E., Laclau, *On populist reason, cited works.*
[26] R. S., Jansen, „Populist mobilization: A new theoretical approach to populism", *cited works*
[27] Ibid.

Gender

The term "Gender" entered the academic sphere in the 1970s.[28] The most basic definition of the term "Gender" involves the distinction made between "sex" and "gender". "Sex" has come to refer to the biological and physiological characteristics and biological aspects of being male and female. "Gender" typically refers to the behavioral, social, and psychological characteristics of men and women,[29] as well as the socially constructed roles, behaviors, activities, and attributes within a cultural and social context.

Gender is important since it penetrates many aspects of our lives, as Wharton claims:

> [...] gender matters in social life – it is one of the organizing principles of the social world: it organizes our identities and self concepts, structures our interactions, and is one basis upon which power and resources are allocated.[30]

The term "gender" deals with gender roles and gender identity and scholars from different disciplines engage with gendered aspect of various study topics. The term emerged in the mid-1900s, and became part of the public discourse and a research topic as the feminist movement began to incorporate it and use the term in the 1970s. During the past two decades, the term has gained much scholarly attention.

Although the distinction may imply that "gender" as "sex" can be easily defined, the opposite is true, as the definition of gender can vary greatly. To people who study it, gender indicates something about socialized behavior patterns. Therefore, studies about gender differences seem to imply that the focus is on social behaviors and psychological aspects of the study subjects and its participants. However, a problem arises since when people are grouped into gender categories based on their sex, the study is just as likely to be about sex differences[31].

The relationship between populism and gender

There is a lot of literature on populism, which generally distinguishes between various aspects of the concept, mostly focusing on the division to right-wing populism in Europe as oppose to left-wing populism in Latin America[32]. However, these distinctions do not refer to gender. Since populism is on the rise in Europe and America, it seems that there is room to explore the connection between the two concepts.

As stated above, there are numerous examples of such populist leaders and movements from recent years, among them in the USA Donald Trump's

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[28] A.S., Wharton, *The sociology of gender: An introduction to theory and research*, John Wiley & Sons, 2009.

[29] J., Pryzgoda, & J. C., Chrisler, „Definitions of gender and sex: The subtleties of meaning", *op.cit.*

[30] A.S., Wharton, *The sociology of gender: An introduction to theory and research*, John Wiley & Sons, 2009, p. 9.

[31] Ibid.

[32] C., Mudde, & C. R. Kaltwasser, „Vox populi or vox masculini? Populism and gender in Northern Europe and South America" ,cited works

campaign to US presidency or in France Marine Le Pen and the "National Front" party. Both examples can raise the question of Populism and Gender from different angles. The first, Donald Trump in the US reveals populist attitudes alongside demeaning attitudes towards women, which raised to the surface of American society many other gender issues. The latter, Marine Le Pen in France, a woman who leads a nationalist party, avoiding all together the issue of gender and monopolizing on the simplistic differentiation between "us" and "them".

These examples imply that there is no clear connection between the two concepts. However, considering the vagueness of the term populism the connection may be vague and complex as well. Hence, the first step in order to establish whether there is a relationship between the two should be to explore the similarities and the features the two concepts have in common.

Gender and Populism share some similarities and common themes. For example, the two terms first appeared during the mid-1900s, penetrated the academic and political discourse during the 1970s and lately received much attention both in public discourse and from scholars of numerous shared disciplines.

Additional common attributes relate to the fact that the core of the two concepts relates to a certain dichotomy, populism – "the people" and "the elite", gender – men and women. However, populism stresses the sharp opposition between the two, avoiding to some extent all other differences that exist within each group, while gender asks to shed light on the diversity that exist within such a dichotomy. In other words, populism simplifies the situation at hand while gender asks to deal with the complexity and diversity that exist within the discussed dichotomy.

But is this enough to establish a relationship between the two? Mudde and Kaltwasser argue that conceptually, populism has no specific relationship to gender. They base this claim on the fact that populism considers all differences among the people (and that includes gender differences) as secondary, if not irrelevant, to populist politics[33].

Thus, as Mudde and Kaltwasser claim that, both in theory and practice, populists do not hold a strong position on gender issues. This can be seen when trying to find gender related issues in populist programs, as the case of Mudde and Kaltwasser study, resulting in only few references to gender, irrespective of other features of the populist case examined (such as accompanying ideology or geographical region).[34]

Another problem that arises when trying to establish a connection or exploring the nature of the relationship between the two concepts, is that the task can be quite confusing as both can vary in different contexts, especially that of various cultures and societies.

One aspects of populism that should serve as a direct link to gender is that populist attitudes involve a combination of a negative and a positive component – against the establishment and for the people. This combination, Anduiza, Guinjoan and Rico claim, serves as a motivation for engaging in politics.[35]

[33] Ibid.
[34] Ibid.
[35] E., Anduiza, M., Guinjoan, & G. Rico, "Populism, participation and political equality", *op.cit*.

However, the relationship to politics and motivation for political participation is not just a shared point that can connect the two concepts. It also serves as a dividing point, as populism is mostly associated with men. This does not mean that one cannot find women among populist leaders. There are several examples of female populist leaders. While some have attained most of their power due to personal relations to a male leader[36], others have made a career without the help of such a male 'patron', for example Sarah Palin in the United States[37]. However, the fact remain that most of the populist leaders and the populist masses and electorate are predominantly male[38].

Mudde and Kaltwasser argue that this is not just a matter of the sex of the participants and leaders, it is also a matter that, particularly in Latin America, populists have often engaged in machismo politics, which is the antithesis of feminism. These leaders promote sexist ideas and policies, and thus hinder women's political and social rights and position[39]. Mudde and Kaltwasser comparative analysis indicated that the relationship between populism and gender politics is highly dependent on the cultural context in which populist actors operate.

The two concepts, as a study subject, share an elusive quality. Both can be studied as indicating something about socialized behavior patterns. As with populism, gender can also be elusive, as gender differences can be assumed as focusing on social behaviors and psychological aspects of their participants, but this is hard to determine in cases where people are grouped into gender categories based on their sex[40].

Even if populist movements and parties are mostly led by men, represented by male party members and supported by male voters, this does not in itself mean that they hold traditional views on gender roles and relations[41]. Mudde and Kaltwasser argue that the influence of ideology is more important than culture (region) for determining the position populists leaders and parties hold in regards to gender issues[42].

Thus, a relationship between populism and gender can be established but it is a weak and complex relationship. Mudde and Kaltwasser argue that given the growing number of prominent female populist leaders[43] and the almost universal gender gap in the electorate of populist parties, the relationship between gender

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[36] For example, Marine Le Pen in France, who today leads the "National Front", a far-right political party, led formerly by her father, Jean-Marie Le Pen, who founded the party.

[37] C., Mudde, & C. R. Kaltwasser, „Vox populi or vox masculini? Populism and gender in Northern Europe and South America", *op.cit.*

[38] Ibid.

[39] Ibid. This argument can be exemplified by the example they provide of populist political actors, such as Hugo Chávez in Venezuela and European populist leaders like Silvio Berlusconi in Italy, and others.

[40] J., Pryzgoda, & J.C., Chrisler, „Definitions of gender and sex: The subtleties of meaning", *op.cit.*

[41] C., Mudde, & C.R. Kaltwasser, „Vox populi or vox masculini? Populism and gender in Northern Europe and South America", cited works

[42] Ibid.

[43] Ibid. mention for example Siv Jensen, Keiko Fujimori, Marine Le Pen, Roxana Miranda and Sarah Palin, among others.

and populism has probably become the most relevant of the many understudied issues related to populism"[44].

Conclusions

Both populism and gender are concepts that receive much attention in various disciplines, attention that has increased significantly during the past two decades. The two concepts have also increasingly entered public debate. Although the two concepts relate to shared study topics and relate to similar discourse it is hard to establish a strong and decisive connection between the two.

The paper presented several similarities between the two concepts that can imply of a relationship existing between the two. Gender and populism relate to political discourse, and the two terms are frequently used in public discourse of power. The concepts engage in complex dichotomies in many different contexts.

The relationship found in this paper implies a complex connection, one that is full of contradictions alongside shared themes. Both notions share several characteristics and relate to similar topics, but as each characteristic is explored, the common ground seems to divide, with a distinct difference – populism is used many times to simplify and avoid the complexity of a situation, whereas gender is aimed at the opposite direction and avoids the simplification of situations.

The relationship is also hard to establish since populist leaders, including both men and women, seem not to employ gender, perhaps not because it is secondary in its importance. It may be due to the fact that the matter of gender is in itself a complex matter that is beyond the realm of populist discourse that turns not just to "the people" but rather to the common fear and desires of the ordinary man (and women), and gender cannot be seen as a simple component of such discourse.

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[44] Ibid.

ÉMILE DURKHEIM And ZYGMUNT BAUMAN ON MORALITY: A COMPARATIVE ANALYSIS

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Abstract: We are experiencing a moral crisis and there are no obvious signs that we are approaching its end. In this context, maybe it would not be without interest to take a look at the concepts of morality of two great social thinkers: Émile Durkheim and Zygmunt Bauman. The comparative analysis will be centered on three aspects: 1) the definition of morality; 2) the source of morality (individual/society) and 3) the role of morality in society. The analysis will reveal the opposite views of the two sociologists. At the end of the article, Bauman's solution to the moral crisis is presented.

Keywords: moral impulse, moral self, moral fact, society, responsibility.

In the last twenty years, morality became an interesting topic for scientific study. If morality was previously approached almost exclusively by philosophers and theologians, more recently it is studied from several perspectives: psychological, psychosocial, cultural, evolutionary, neuropsychological, economical. For example, social psychology has shown that we want to be moral human beings, that we value morality and we want to be perceived by others as moral people and that most of the time, most of us, believe that we are much moral than others (Allison, Messick and Goethals, 1989; Van Lange and Sedikides, 1998; Brown, 2012; Dunning and Epley, 2000). The need to justify our mistakes, make excuses, blame others or the situation we were in show how important morality is to our self-image. Social psychologists have discovered many interesting things about moral judgment, moral emotions and moral behavior. Not the same thing we can say about contemporary sociologists.

This study focuses on the comparative analysis of the concepts of morality of two great social thinkers: Émile Durkheim (1887-1917) and Zygmunt Bauman (1925-2017). Morality has been a central concern for both of them. At the beginning of a speech about the importance of morality as a discipline in elementary school, Durkheim declared "in different forms, this question of morality is one which has been one of the foremost preoccupations of my life"[1]. Durkheim intended to publish a book on morality, but he has not been able to write anything other than the preface of the book. He also advocated the development of a positive science of morality. Bauman has published two books

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[1] E. Durkheim, L'enseignement de la morale à l'école primaire, *Revue française de sociologie*, 33(4), 1992, p. 609.

that contain the term morality in their title[2], but in all his writings he questions the moral nature of man.

Definition of morality

Neither Durkheim nor Bauman offered a clear definition of morality. Durkheim used expression like 'moral fact' and 'moral rules', while Bauman referred to 'moral impulse' and 'moral self'. For Durkheim, morality is a system of rules that forces the egotistic individual to pay attention to others[3]. Bauman disagrees with this reasoning that implies that only through fear we can behave morally. He also argues that morality is not about obeying rules: "either we can speak of morality in a fashion independent of socially composed, implied or enforced norms of conduct and without referring to any information derived from being – or we are bound to remain incapable of grasping the unique essence of morality"[4]. Morality is "a moment of generosity"[5] when we stop making calculations about our own well-being, our attention being directed to the good of the other. If Durkheim equals morality with duty, for Bauman morality means unconditional responsibility for the Other, a responsibility that is activated by the mere presence of the other. We may note that Bauman describes an ideal situation, referring to how we should behave in most circumstances. In fact, we can easily observe, perhaps more than ever, the tendency to diminish our sensitivity to the suffering of the other. Even if the media have their role in this global phenomenon of banalizing suffering, we often do not react, as Bauman claims, to the simple view of the suffering of the other. We lack love for the other, St. Velimirovich argues: "Who counts the law as the beginning and end of morality, knows only the bark of the book of morality. Who counts duty as the beginning and end of morality, he sees and reads only the words in the book of morality. But whoever considers love as the beginning and end of morality, he sees, reads and knows the spirit and the life of morality"[6]. So, in the absence of love for the other, I cannot feel responsible for the other.

If Durkheim takes into account only the macrosocial level in defining morality, stating that society defines what is good and what is bad and individuals only internalize social norms, practicing them by conviction, Bauman focuses on the person and especially on the relation between two persons. The polish sociologist thinks that we all are, whether we like it or not, moral persons, namely persons who have to choose between right and wrong. A moral person is not a good person, but one that has the freedom to choose between the two possibilities. In Bauman's opinion, the first step to be a good human being is to

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[2] Z. Bauman, *Life in Fragments. Essays in Postmodern Morality*, Blackwell, Oxford, 2002.

Z. Bauman, *Postmodern Ethics*, Amarcord Publishing House, Timişoara, 2000.

[3] E. Durkheim, *The division of labour in society*, Antet Publihing House, Bucharest, 2007, p. 253.

[4] Z. Bauman, What prospects of morality in times of uncertainty?, *Theory, Culture and Society*, 15(1), 1998, p. 16.

[5] Z. Bauman, The Social Manipulation of Morality: Moralizing Actors, Adiaphorizing Action, *Theory, Culture and Society*, 8(1), 1991, p. 143.

[6] St. Velimirovich, *Teachings on Good and Evil*, Sophia Publishing House, Bucharest, 2006, p. 72.

take personal responsibility[7]. In other words, to be aware of your status as a moral person in a moral situation and to take care of the other's needs. The condition of moral persons is a painful one: conscience rebukes us when we do not right, we can never be sure that we are good enough, but in this struggle of a life between good and evil, "can the self become and remain moral"[8].

The source of morality

For Durkheim, only society is moral, not the individual[9]. On the other hand, Bauman affirms that only a person can be capable of moral acts, society having a negative impact on the individual's morality. Bauman repeatedly supported that contemporary social organization makes moral responsibility navigate. There is a kind of dispersion of moral responsibility, so that in some cases guilt cannot be attributed to anyone. We are socialized, so that we consider that as long as we respect social norms, we no longer have to feel morally responsible or forced to engage ourselves personally. So, in Bauman's view morality is something that precedes socialization: "well before we are taught and learn the socially constructed and socially promoted rules of proper behavior, and exhorted to follow certain patterns and to abstain from following others, we are already in the situation of *moral choice*"[10].

The source of morality is social solidarity, which in turn is determined by the division of labour, in Durkheim's view[11]. The cause-efect relation seems simple: physical proximity would give birth to mutual understanding. In Bauman's opinion, it is not solidarity that determines moral closeness, but our innate moral impulse makes human solidarity possible. Caring for the other, responsibility for the other are not simply the result of socialization. Bauman rightly states that social life wouldn't be possible in the absence of our innate inclinations towards other people[12]. As a sociologist, but also as "philosopher of everyday life"[13], Bauman once more contradicts Durkheim and all sociologists who limit morality to respecting social norms. When we obey social norms we are only ethical, morality involves self-sacrifice.

The role of morality in society

Both authors consider morality something indispensable for the good functioning of a society. But Durkheim didn't take into consideration the possibility of a conflict between individual and society. In his opinion, the society is moral, and individuals internalize the social rules without any opposition. Bauman, who witnessed the great transformations of modernity and postmodernity, thinks that "morality and utility, whose divorce at the foundation

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[7] Z. Bauman, What prospects of morality in times of uncertainty?, *Theory, Culture and Society*, 15(1), 1998, p. 18.
[8] Idem, p. 22.
[9] E. Durkheim, cited works, p. 253.
[10] Z. Bauman, *Life in Fragments. Essays in Postmodern Morality*, Blackwell, Oxford, 2002, p. 1.
[11] E. Durkheim, cited works, p. 332.
[12] Z. Bauman, From bystander to actor, *Journal of Human Rights*, 2(2), 2003, p. 137.
[13] Z. Bauman, L. Donskis, *Moral Blindness. The Loss of Sensitivity in Liquid Modernity*, Polity Press, Cambridge, 2013, p. 1.

of our civilization's most spectacular successes and most terrifying crimes, and whose reunification is the one chance our world may have to come to terms with its own awesome powers"[14]. Bauman talks about ethics crisis, meaning that we no longer have criteria to differentiate between good and evil. Thinking about the great and many contemporary problems (poverty, same sex marriage, abortion, the addictions of contemporary man, the problem of euthanasia), we cannot but agree with Bauman's assertion. The only possible rescue in Bauman's opinion would be taking up personal responsibility and this is the reason why Bauman thinks that we should name postmodernity "the age of morality"[15].

Also Bauman thinks that we don't need more moral rules, but to recognize and exercise the moral impulse that exists in each one of us. It is not contractual obligations that make us behave morally. Moral responsibility tends to grow precisely in those situations in which contractual obligations decrease[16].

In Bauman's and May's book *Thinking Sociologically* (1990/2001) there is an interesting chapter – *Decisions and Actions: Power, Choice and Moral Duty* – in which Bauman debates a thorny problem, that of progressive neutralization of individual moral consciousness: „the organization puts discipline in place of moral responsibility and as long as a member of an organization strictly follows the rules and the commands of superiors, that person is offered freedom from moral doubts. A morally reprehensible action, unthinkable under different conditions, can suddenly become a real possibility"[17].

Interestingly, both Durkheim and Bauman considered moral feelings (shame, guilt, embarrassment) to support social order. Durkheim (1895/2002) makes an unprecedented analysis of the relationship between crime and social feelings. If social feelings are damaged (as happens in the case of a crime), there is an automatic reaction that translates into punishment. Between the breach of collective feelings and the severity of the punishment is a directly proportional relationship. Moral feelings determine compliance with social rules. For example, anticipating guilt can make us behave morally.

Bauman states that, unfortunately, only a small part of our actions are determined by moral emotions[18]. We are less and less willing to engage emotionally in helping the other, more and more careless about the consequences of our own actions on the welfare of the other.

Why we have come to this moral crisis? God's renegade and failure to fill the remaining gap, triggered this crisis. Indeed, with what man could replace God?! The great Russian novelist Dostoievsky formulated very accurate this idea in his book *The Brothers Karamazov*: if God doesn't exists, then everything is allowed[19].

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[14] Z. Bauman, The Social Manipulation of Morality: Moralizing Actors, Adiaphorizing Action, *Theory, Culture and Society*, 8(1), 1991, p. 138.
[15] Z. Bauman, cited works, p. 37.
[16] Z. Bauman, What prospects of morality in times of uncertainty?, *Theory, Culture and Society*, 15(1), 1998, p. 19.
[17] Z. Bauman, T. May, *Thinking Sociologically*, Blackwell, Oxford, 2001, p. 72.
[18] Z. Bauman, From bystander to actor, *Journal of Human Rights*, 2(2), 2003, p. 146.
[19] F.M. Dostoievsky, *The Brothers Karamazov*, The Romanian Book Publishing House, Bucharest, 1986, vol. I, p. 126.

Bauman surprises very well the crisis of modern man, dominated by many fears, especially fear of pain: physical and moral pain. We tend to forget that pain has a positive function: it signals when something goes wrong, so that we can act accordingly. Rebukes of consciousness have their positive role, but we try to stop the moral pain before it can manifest itself. Bauman thesis is that we consume different goods to stifle moral pain[20]. The goods we buy play the role of moral tranquilizers. The fleeing of ourselves also translates into the excessive use of social networks. Inspired, Bauman updates Descartes's Cogito: "I am seen, therefore I am" – and the more people who see me, the more I am[21].

So, we live a moral crisis, even if we know it or not. Which would be the solutions to this global moral problem?

According to Bauman, the only viable solution for the person would be to take a moral stance: "to assume responsibility for the Other; to act on the assumption that the well-being of the Other is a precious thing calling for my effort to preserve and enhance it"[22]. What Bauman seems to say is that in order to save one self, the person has to focus on the other. Not much of attention to the self, but to the other person in need. Surely, this is a recommendation that goes against the current trend that emphasizes only the individual's needs and rights.

Conclusions

Both Durkheim and Bauman have spoken eloquently about morality and its necessity in social life. But, unlike Durkheim's concept of morality, equated with the respect for social norms, Bauman's vision of morality is much broader and more nuanced. If Durkheim takes into consideration only the macro-social level, Bauman makes connections between micro, meso and macro levels. As a sociologist, Bauman proposes an alternative theory to the dominant theory initiated by Durkheim, according to which morality can only be approached through socialization. Bauman's theory presupposes the recognition of moral impulse that resides in each one of us and that exhorts us to the unconditional help of the one who is in our immediate vicinity. This is a given birth, but it can be distorted by the emergence of cost-benefit computations. Unlike Durkheim, who sees the source of morality in society, Bauman places it only individually. That is why the moral crisis can only be countered by individual moral action, by the sustained effort of choosing the good.

As St. Nicholas Velimirovich stated, "the science of morality is no different from chemistry science. Man cannot understand chemistry until he experiences it. Nor is the science of morality able to understand it without exercise. That is why it is better to learn little by little about morality, and yet the science gained to be practiced, rather than learning all the science about morality and postponing the practice, even its beginning"[23].

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[20] Z. Bauman, L. Donskis, *Moral Blindness. The Loss of Sensitivity in Liquid Modernity*, Polity Press, Cambridge, 2013, p. 16.
[21] Idem, p. 28.
[22] Z. Bauman, cited works, p. 267.
[23] St. N. Velimirovich, cited works, p. 205.

No matter how interesting morality theorizations are, no matter how tempted we are to invent a practical guide to teach us in just a few steps how to be moral, Bauman prevents us that moral action is the responsibility of each of us, and the stake is not to be neglected: "The problem is, however, that losing the chance of morality means losing the chance of self"[24]. Instead of running away from the moral responsibility each of us bears, and Bauman prevents us that we really have no place to hide, we would make the effort to choose the good, then social life would be more harmonious. That is a universally valid lesson of life.

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[24] Z. Bauman, *Postmodern Ethics*, Amarcord Publishing House, Timişoara, 2000, p. 85.

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GENDER MASQUERADE İN THE FİCTION DRAMA OF THE ENGLISH NOVELİSTS ELİZA HAYWOOD AND JANE AUSTEN

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Abstract: This paper aims to demonstrate the influence of the theatrical experience of the authors Eliza Haywood and Jane Austen in their novels: "Fantomina, or Love in a Maze (1725) and "Mansfield Park" (1814). Fanny Price's story, enthralling with Jane Austen's fine and ironic humor, and the sensational narrative of Eliza Haywood around an unnamed female character, conventionally called Fantomina, will be compared from the structural and compositional point of view in order to highlight their clear relationship with the dramatic genre, explained by the interest of these English authors in the contemporary theater of their era, which in part they parodied, in part brought narrative innovations to their work under the influence of the specific dramatic art of dialogue, monologue and free indirect speech. The main effect of these modes is both free expression and the internalization of experimentation of fictional events in the case of feminine characters, so readers can understand their feelings and penetrate their ideas, otherwise hidden or ignored in the real life of eighteenth-century women bearing the "masks" in social interactions and in public space. The theoretical framework inspired by the theme of these novels will be the construction of the female identity illustrated by the gender masquerade metaphor in the feminist theory expounded by Betty Friedan in the book titled "The Feminine Mystique".

Keywords: Haywood, Austen, female identity, masquerade, drama fiction

The classic landmark, the image of the woman dedicated to domestic space, describes the powerful and long lasting effects of Betty Friedan's *Feminine Mystic*. This is the book that defined the "unnamed problem" of the second wave of the feminist movement and also affected the understanding of personal and social relationships. Gender issues and identity subversion are the main topics of particular relevance to the evolution of the protagonists Fantomina and Fanny Price from the two novels analyzed. The novel of love and morality of the 18th and 19th centuries intersects in these thematic spaces without following the same directions. As an example, the concepts of masquerade and "feminine mysticism" find their own formula that reveals the woman's condition in society and the true nature of femininity. The two main female characters are totally different as social status, behavior, purpose, morality, character, but the "feminine mystic" is

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the same. These different aspects of the same femininity can be called Pamela and anti-Pamela, according to the virtuous character of Samuel Richardson.

Both Eliza Haywood and Jane Austen have written theater and have had experience in the dramatic art, which justifies the narrative formula close to the one in drama at the level of divisible compositional structure, dialogue and portraits. There are frequent references to theater in the two novels. In *Fantomina*, the early stage of the novel takes place at the theater, and in *Mansfield Park* characters prepare distributing cast in the *Lovers' Vows* play.

"Amatory fiction" is the term used by literary scholars and critics to refer to a category of fictional writings written by the author especially between the late 1600s and the mid-1700s. Eliza Haywood is a renowned representative of this genre. In Fanomina, the protagonist is intrigued by the behavior of the men he sees in a theater in London. She pretends to be a prostitute and talks with a gentleman named Beauplaisir. She protects her reputation and tells Beauplaisir that her name is Fantomina. However, Beauplaisir gets bored of her and goes to Bath, where she follows a new disguise to renew their love relationship without his knowing that she is the same woman. After Beauplaisir leaves Bath, he meets the main character again on his way home, but this type she assumes a new identity, by claiming to be a widow called Bloomer. Beauplaisir is enthralled by her and after several meetings, the protagonist will give birth to a child. Her mother finds out and sends her to a monastery in France, as a result of her disclosure in her presence as well as Beauplaisir's.

Haywood illustrates how the initial mistake of a woman can become her passion or obsession with love. Fantomina's desire is to act freely in a male-dominated society. The protagonist claims to be, instead, four different women through the disguise: Fantomina, The Girl at the Inn, the Widow Bloomer and Incognito. In the eighteenth century, the social status determined identity. Just by acting as characters belonging to a low class, Fantomina can preserve the appearance of a virtuous person. She has an unusual ability to change her identity and play a role; however, maternity will cause her to recognize her play and deceit. Discussions on gender are essential to this 18th century novel since it is based primarily on the gender gap and social conventions. Fantomina manipulates what is to be expected from a woman: instead of showing gentleness and virtue, she presents instead a fun spirit and the high ability to overcome others by ingenuity. In this literary period, novels such as Pamela by Samuel Richardson have established a female model followed by many writers: virtuous girls are rewarded by marriage, and others have been persecuted by men for their mistakes. In this model, the heroine is usually vulnerable and naive. Fantomina is, in this sense, an opposite model, an anti-Pamela, a woman who seeks to fulfill her wishes under the protection of different masks, and at the same time punishes Beauplaisir's infidelity in a very ingenious manner:

> Thus did the lady's vivacity and wit assist her in all but where it was most needful. She had discernment to foresee, and avoid all the ills which might attend the loss of her reputation, but was wholly blind to those of the ruin of her virtue; and having managed her affairs so as to secure the

one, grew perfectly easy with the remembrance she had forfeited the other.[1]

Unlike this standard model, Fantomina is described as intelligent and resourceful. Although she is a lady, an aristocrat, she has an interests in what the prostitutes do in the society before becoming one of them, knowing fully what her actions involve. The finalizations for the traditional heroines of the 18th century novels end in shame or death. In Fantomina, Haywood rejects the stereotype of the "young persecuted" girl in a subtle but firm manner. The four disguises and unmaskings are also as many "acts" of performance.

The publication of *The Masquerade Novels* by Eliza Haywood (1986) coincides with the emergence of feminist studies based on the masquerade concept. In her work, a model of a female sexual agency is unfolded in connection with the protagonist of the novel Fantomina. She has a distinct voice in a passion masquerade, with an ironic self-consciousness, as a prototype of "Great Arbitress of Passion". This novel highlights the level of control that is the design of the woman's desire for sexual freedom, won by the heroine through an ingenious stratagem of successive disguises. The appearance of the identity of this unnamed character intensifies the impression of mystery and unforeseen by repetition and deduction:

> In some ways, the narrative only comes to fruition upon repetition. [...] However, the duplication also emphasises the idea that a trajectory is necessary for progress, and for the projectory one needs a starting point.[2]

The feminist accents of fluidity and subversion of erotic life fuel the theme of masquerade, the source of ambivalence of critical interpretation. The romantic obsession and compulsive passion, generated by Phantomina's effort to redefine her femininity and to control her own life, are the coordinates of feminine psychology. She comes to wonder, "Why do we choose to try to love certain people?", As the meta-text of the liberty ethos, the mutability and the female mystic. The narrative is built on tropics the dramatic quality assures the novel an unexpected modernity that has its source both in the author's biography, through her theatrical career, but also in the subversive perspective from which she redefines the concept of femininity in the eighteenth century, beyond the look of chastity and the young persecuted. An idealized image of a woman belonging to the domestic sphere created an identity crisis among women.

> The paradox continues to deepen, opening new serious consideration of real values in women's experience that were hidden beneath the feminine mystique.[3]

Betty Friedan discovers that many suffer from a feeling of ubiquitous and inexplicable dissatisfaction; She calls this feeling "the problem that has no name".

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[1] Haywood, Eliza, *Fantomina and Other Works,* USA: Broadview Press, 2004, pp. 49

[2] Taflı Düzgün, Hülya. *Location and the Making of Identity in The Romance of Horn* in "Interactions", spring-fall 2016, vol. 25.1-2, EGE University Press, pp.87

[3] Friedan, Betty, *The Feminine Mystique.* USA: WW Norton, 1963, pp.28

She claims that women have become the emblem of domesticity under social pressure through "feminine mysticism" and concludes that domestic life prevents women from developing complete and autonomous identities:

> While I never found a woman who actually fitted that "happy housewife" image, I noticed something else about these able women who were leading their lives in the protective shade of the feminine mystique.[4]

The novel of English morals presents everyday life and the vast social scene, traditions and code of conduct in society. Jane Austen has brought into the universal literature an enriched formula of this genre through the thematic complexity and compositional technique inspired by the author's experience with the theater. Thus, her novels are distinguished by intricate and intriguing actions, true characterization of characters and natural, flowing dialogue. The coherent and abundant combination of structural elements provides this fiction drama a dramatic quality based on a clear pattern of action. The model is that of a comedy in three successive stages: the first marks the trend of evolution toward the possibility of a person's failure or way to achieve the desired happiness by accumulating tensions generated by misunderstanding, disillusion, and the feeling of unfairness. The second stage accentuates unfavorable circumstances, after which the situation begins to recover under the influence of forces that renew the course of events to the extent that in the third and final stage the last obstacle will be overcome and the action is brought to a happy ending. Consequently, the novels of Jane Austen can be divided into acts or scenes, like plays, without affecting the continuity of the story. The major conflict is built from several crises and minor tensions of each scene. Their resolution creates a gradual outcome and a conclusion according to the logic of the dramatic framing context.

Emily Anderson's examines in great detail the dramatic effects in novel writing, especially by women authors, in the eighteenth and in the early nineteenth centuries. Significantly, she claims that this period reaches its peak in the novelist Jane Austen.

Novels could often been compared to a playhouse or a masquerade, created an innovative frame to drama fiction, which allow a contrast between narratorial voice, the statements it makes more often than not ironically, and the function of speech as an act of disguise and performance. Women authors in general (Elizabeth lnchbald, Maria Edgeworth, Eliza Haywood or Frances Burney,) experimented such dramatic frames in their novels. For this reason, in her book *The Play of Fiction*, Emily H. Anderson regards Jane Austen's indirectly free narrative as a narrative form of the dramatic element in itself.

> Her free indirect discourse, a rhetorical technique chat implies the speaker's attitude, makes her narrator, much like Fanny, a speaker who speaks only when spoken 'through'[5].

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[4] Idem, pp. 258

[5] Anderson, Hodgson Emily, *Eighteenth-Century Authorship and the Play of Fiction: Novels and the Theatre, Haywood to Austen.* New York: Routledge, 2006, pp.136

The Jane Austen study and Paula Byrne's theater criticism demonstrate that Austen's interest in theater has played a role in the development of comic art by examining the involvement of these authors in the theater. Mansfield Park is inevitably the clearest example of the influence of the theater on Austen's fiction, given that Lovers' Vows were considered. Even apart from these considerations, the indirect speech is a form of narrative that can easily be adapted to monologue or dialogue. This quality of the narrative, together with other such dramatic textual features enable Austen's novels to be easily converted into a dialogue script. Byrne asserts that "narrative innovations are due to her theatrical knowledge, and with special reference *to Mansfield Park*, claims that dramatic techniques are deeper than assumed so far."[6]. Like Byrne, Penny Gay highlights the dramatic qualities in Austen's novels, identifying them with Chamber Theatre performance practice, reaching the same conclusion[7].

Robert Breen explains that in Austen's novels there is a fictional narrative technique that allows the use of all the theatrical means of the scene without sacrificing the narrative elements of literature. The Chamber Theater is connected to a special literary experience where drama, represented by the illusion of reality and mobility can be related to the psychological reading of living actual events at the moment of action[8].

Mansfield Park has a complex action with many unexpected events and many characters. Unlike Haywood's Fantomina, Fanny Price is a shy girl sent by her mother to live with her rich, Bertram family at Mansfield Park. Cousins and cousins, two aunts and one uncle will be her new company, not always kind and benevolent. After several years, two of the cousins of Fanny, Maria and Julia Bertram seem to be in love with Henry, while Mary Crawford proved an interest in Tom Bertram, then apparently in Edmund, his younger brother. Fanny is definitely in love with her cousin Edmund, so her actions revolve around him. The group of young people decides to have a representation of the play *Lovers' Vows* by Elizabeth Inchbald, to which Fanny and Edmund object, and the preparation of the play is interrupted by the return of Sir Thomas from his Caribbean plantation. Mary and Edmund are in love, though he is the second son and will not inherit the property of his father. Henry's marriage proposal for Fanny is rejected, to the astonishment of her friends. Sir Thomas will send her to Portsmouth to visit her family. Many disturbing things are still happening and will affect the family in various ways: Tom Bertram got sick, Julia ran away, Maria leaves her husband after the failed relationship with Henry, while Edmund and Mary broke their relationship. Edmund fell fall in love with Fanny and married her. This series of events gives dynamism to the story and maintains narrative tension at high levels of interest. As in *Fantomina*, the themes of gender and social class are significant, reflecting the expectations of society:

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[6] Byrne, Paula, *Jane Austen and the Theatre*. London and New York: Hambleton Continuum, 2000, pp. 177

[7] Gay, Penny, *Jane Austen and the Theatre*. Cambridge: Cambridge Univ. Press, 2002, pp. 108.

[8] Byrne, Paula, *Jane Austen and the Theatre*. London and New York: Hambleton Continuum, 2000, pp. 51

Manners as well as appearance are, generally speaking, so totally different. Till now, I could not have supposed it possible to be mistaken as to a girl's being out or not. [...]. Girls should be quiet and modest. The most objectionable part is, that the alteration of manners on being introduced into company is frequently too sudden[9].

Like *Fantomina*, this novel follows the compositional composition of a play, in the sense that the main events correlated with minor tensions and conflicts can be divided as elements of the major conflict. The challenge will be to solve these crises, rewarding virtuous characters, on a traditional morality-based model.

Both authors mark important moments in the evolution of the English and universal novel, creating feminine literature and patterns of many authors from the generations that followed.

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[9] Austen, Jane. 2013, UK: *Mansfield Park,* Cambridge University Press, pp.427

MORPHOLOGICAL PECULIARITIES OF ENGLISH ONE-COMPONENT
TERMS OF BIOTECHNOLOGIES

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Abstract: The article deals with the morphological characteristics of one-component terms that are part of the terminology of biotechnology. The most productive methods of term formation, as well as their structural types, are determined. Morphological ways of formation of one-component terms of biotechnology in English are described. Based on the analysis of existing forms of single-component terms, the most productive methods and models for their formation by an affix method using a large number of Latin and Greek elements are established. The use of new derivational elements based on Latin and Greek root bases as a means of enriching English biotechnological terminology is considered.

Keywords: one-component terms, biotechnological terminology, term formation, morphological features, terminology.

Introduction

Modern scientific and technological progress generates the new branches of science and technology, which develop their lexical and, in particular, terminological apparatus. The study, description of the terms emerging in new fields of knowledge, to which biotechnology undoubtedly belongs, is one of the most important directions of modern linguistic research.

The appeal to the questions of biotechnological terminology is also explained by the growing need for international cooperation, which is particularly important for the further development of society, supporting the progress of science and technology is the intercultural communication of specialists in the field of biotechnology. Biotechnologies become an integral part of all spheres of human life. The range of applications of biotechnological innovations includes biomedicine, food production, environmental protection and the creation of new types of raw materials, fuel and energy and much more.

Before proceeding to the consideration of the studied problem, we will find out the essence of the concept of biotechnology. According to the European Biotechnological Federation, biotechnology is the joint application of biochemistry, microbiology and chemical technology for the technological (industrial) use of beneficial properties of microorganisms and tissue cultures. In other words, biotechnology is a complex of ways for the society to find target

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products with the help of biological agents of microorganisms, viruses, cells of animals and plants, and also with the help of extracellular substances and components of cells[1].

Biotechnology is served exclusively by English-language terminology, although the development of research in the field of biotechnology is not a priority of the English-American community. Biotechnological terminology is at the stage of formation, which makes relevant linguistic studies related to the study of the new terminology, because they allow you to disclose the essence of the processes of terminology and show the laws of the formation of a special vocabulary, which may be interesting as a linguist, and an interpreter who works in this area.

The analysis of the scientific literature

The research of the terminology of biotechnology in the English language was carried out by such scientists: E. Myshak carried out a structural and derivative analysis of English biotechnological terminology[2], structural and semantic features of modern biotechnological terminology[3], the main means of formation of biotechnological terms[4], L. Rytikova conducted the study of the terminology of biotechnology and general trends of its development in English[5], morphological features of one-component terms in the sphere of biotechnology in Russian and English were the subject of the study of S. Vasilieva[6], multi-component terms in the sublanguage of biotechnology (based on Russian and English languages) were studied by T. Kudinova[7].

The analyzed scientific literature on the problem gave the reason to suggest that the analysis of English biotechnological terminology is a growing interest of scientists as it is a young terminology system that is at the stage of formation in connection with the high level of innovation and dynamism of biotechnology. Therefore, the study of general trends in the development of terminology in the English, Ukrainian and Russian languages and some of its particulars is interesting in our opinion, both from theoretical and practical point of view.

The volume of the article does not allow to analyze all aspects of the formation of the terminological system in the field of biotechnology, therefore the

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[1] Prezhdo, V.V., *Ekolohichnyi slovnyk*, Kharkiv, KhDAMH, 1999, p. 57.
[2] Myshak, E, *Structural and derivational analysis of English biotechnology terminology*, Cogito, 8(4), 2016, p.131.
[3] Myshak, E., *Structural and semantic features of modern biotechnological terminology*, Ezhemesyachnyy nauchnyy vestnyk, 21, 2017, p. 27.
[4] Myshak, E., *The main means of formation of biotechnological terms*, European Journal of Research, Austria, 3 (3), 2017, p.20.
[5] Rytikova, L.L., *Osoblyvosti formuvannya biotekhnolohichnoyi terminolohiyi anhliys'koyi movy, Ahrarna nauka i osvita*, 9, (3-4), 2008, p.126.
[6] Vasil'yeva, S.L., *Morfologicheskiye osobennosti odnokomponentnykh terminov sfery biotekhnologiy v russkom i angliyskom yazykakh, Filologicheskiye nauki*. Voprosy teorii i praktiki, (2-2), 2015, p. 51.
[7] Kudinova, T.A., *Strukturno-semanticheskiye osobennosti mnogokomponentnykh terminov v pod"yazyka biotekhnologiy: na materiale russkogo i angliyskogo yazykov*, diss. kand. filol. Nauk, 2006, p.21.

object of research is one-component terms of biotechnology, and the subject of the study are their morphological properties.

The purpose of the article

The purpose of the of the article is to identify the morphological peculiarities of the English one-component biotechnological terms which is necessary for a more complete understanding of their significance.

Materials and methods of research

In the preparation of work we used the method of a continuous selection of biotechnological terms from continuous sampling abbreviations of scientific literature in English (publication of scientific journals, monographs, materials on the Internet) and biotech dictionaries and as well as their morphological analysis. 96 one-component terms were selected. The relatively small number of used one-component terms is a consequence of the fact that modern science is increasingly striving to specify existing terms, therefore, in scientific and technical texts on biotechnology there is a significant attraction to the multi-component terms, which allows the presentation of objects in a detailed and precise form. This is evidenced by studies devoted to multi-component terms in the field of biotechnology[8].

Definition of the term in the scientific literature

Before the analysis of morphological peculiarities of the English one-component biotechnological terms we explored the definition of the term in the scientific literature.

In modern linguistics "term" is presented as "a word or word combination that expresses clearly defined concept of a certain science, technology, arts, social and political life, etc.[9]"

B. Golovin defines the term as "a word or subordinate combination of words that has special meaning, expressing and forming professional concepts and knowledge used in the research and development and vocational objects and relations between them"[10]. O. Selivanova qualifies the term as a word or a compound of words denoting specific areas of communication in a particular area of knowledge and emphasizes the dynamic consideration of the term as a functional, textual phenomenon that materialized in discourse and is "verbalized concept that provides terminological research cognitive orientation"[11]. The term, in her view, should be marked consistency, availability of classification definitions, brevity, relevance signified concept, uniqueness, high information. E. Skorohod'ko understands the term as a word or a word combination that is a

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[8] Kudinova, T. A., *Strukturno-semanticheskiye osobennosti mnogokomponentnykh terminov v pod"yazyka biotekhnologiy*: na materiale russkogo i angliyskogo yazykov, diss. kand. filol. Nauk, 2006, p.21.

[9] Hanych, D.I., Oliynyk, I.S., *Slovnyk linhvistichnikh terminiv*, Vyshcha shkola, 1985, p.306.

[10] Holovin, B.N., Kobryn, R.YU, *Linhvistychni osnovy vchennya pro terminy*, Vyshcha shkola, 1987, p.5.

[11] Selivanova, O.O., *Suchasna linhvistyka: napryamy ta problemy*, Poltava, Dovkillya, 2008, p. 666.

member of such a lexical and semantic system, which represents a professional system concept. This interpretation excludes general scientific lexical units from the cycle of terms[12].

Consequently, all scientists emphasize on the specificity of the terms, their monosemy and in relation to the concepts of a certain field of knowledge. Concepts have a linguistic expression and can not exist without it.

Thus, in the article the term is understood as "a special word or word combination accepted in professional activities, which is used in special conditions"[13].

Under the one-component terms, following T. Kudinova, we understand the terms, containing besides the root morphemes, also affixal morphemes, terms are complex words with a merged or hyphenated spelling[14].

Biotechnology Terminology System

Since the term is the unit of the denomination in a particular scientific field, we define the biotechnological terminology system as a collection of lexical units that are related to the concept of "biotechnology" and express its conceptual content, revealing an appreciable or pragmatic meaning.

Biotechnology terminology is a complex phenomenon, since at the beginning of the twenty-first century biotechnology transformed into a comprehensive integration science combining tens sections and directions. It is characterized by the use of terms borrowed from the terminology of various disciplines – biology, genetics, ecology, bioethics, philosophy, sociology, psychology, jurisprudence.

An element of the biotechnological terminology is the biotechnological term. We define the biotechnological term as a word or lexical unit that verbalizes knowledge about the use of living organisms and biological processes in production and serves biotechnology, a branch of science combining the features of both biology and technology. The biotechnological term, like any term, is characterized by certain requirements: motivated, monosemy, semantic and structural relationships. At the basis of referencing the word to the biotechnological term is the allocation of its content and conceptual features that allow the word to be included in the scientific sphere or the field of "biotechnology", which is considered by us as a branch of science that studies the possibilities of using living organisms, their systems or products of their life for the solution of technological problems, as well as the possibility of creating living organisms with the necessary properties by genetic engineering.

The word, entering into the use in the biotechnological field, becomes an element of the terminology system that serves the biotechnology industry and forms a complex of terminological systems depending on the direction of biotechnological activity, which are combined into a unified term system, which

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[12] Skorokhod′ko, YE. F., *Termin u naukovomu teksti*, Kiev, Lohos, 2006, pp.47-51.

[13] Superanskaya, A. V., Podol'skaya, N. V., Vasil'yeva, N. V., *Obshchaya terminologiya: Voprosy teorii*. Nauka, Moskva, 1989, p.14.

[14] Kudinova, T. A., *Strukturno-semanticheskiye osobennosti mnogokomponentnykh terminov v pod″yazyka biotekhnologiy: na materiale russkogo i angliyskogo yazykov*, diss. kand. filol. Nauk, 2006, p.21.

we call the biotechnological terminology or terminology of the sublanguage "biotechnology".

Since the terminology of biotechnology has broad and branched semantic relations with contiguous compatible terminologies, it is impossible clear line between it and others[15].

From the point of view of the formation and development of terminology in the analyzed terminology system one can distinguish: 1) the basic terms borrowed from other terminological systems and retained their original meaning (aerobe, gene, enzyme, cromosome, molecule, carbon, cell, pectinase, plastid); 2) derivative and complex terms (word combinations) (autosomal autonomous (ly) replicating segment, bacteriostatic agent, catalytic antibody (abzyme), cell suspension, chromosomal aberration, embryo transfer, feedback inhibition, polymerase chain reaction, packaging cell line, plant-incorporated protectants, recombinant vaccine); 3) terms borrowed from terminology contiguous with biotechnology terminological systems, but partly changed their semantics. For example, the term "ligation" (from the Latin ligare – to "bind") is a medical term, which means the procedure of laying the ligature on the blood vessels. Regarding to biotechnology the term "ligation" means: 1. The incorporation of foreign DNA between the two ends of the plasmid using the DNA of the ligase enzyme. 2. The process of connecting linear two nucleic acid molecules by means of phosphodiester bonds, which are carried out with the enzyme ligase.

Morphological method of term creation in the sublanguage "biotechnology"

According to S. Grinov-Grinevich, from the point of view of the form the terms are divided into terms-words (one-word, monolexemic terms) and terms - word combinations (multi-word, polly-lexemic terms)[16].

The composition of one-component (one-word) terms is heterogeneous, however, there are three basic structural types of terms: simple, affixal and complex terms.

The simple (root) terms are one-word terms, the stem of which remains unchanged and includes the main meaning of the word. It consists of only one root morpheme to which morphological flexions can be joined, for example, gene, enzyme, chromosome, cell, agent, frame, stem, embryo, seed, strain and virus.

The affixal terms include one-word terms, the stem of which contains the root and affixes, for example, recombination, replication, cloning, splicing, transcription, transformation, sequencing and duplication.

The compound terms are one-word terms consisting of several root morphemes, for example, genotype, gametoclone, gametogenesis, bacteriophage, chromatography, telophase, radioimmunoassay, retrovirus, pyrophosphate, pseudogene.

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[15] Myshak, E., *Structural and derivational analysis of English biotechnology terminology*, Cogito, 8(4), 2016, p.131.

[16] Grinev-Grinevich, S.V., *Terminovedeniye: uchebnoye posobiye dlya studentov vysshikh uchebnykh zavedeniy*. Moskva, Akademiya, 2008, p.62.

The most productive way of term formation of the studied terminological system is the morphological method (due to affixation, which includes prefixation and suffixation).

Suffixation is addition suffixes to the root. This method is more effective than prefixation, since it not only clarifies the stem meaning, but also creates semantically monolithic word-terms with different meanings in scientific and technical terminology.

Among the most productive suffixes, with which one-component biotechnological terms (nouns) are formed, are as follows: -ion, - tion (bioaugmentation, bioremediation, pollination, hybridization, polymerization, population, selection, expression, recombination, replication, reproduction, transcription, transformation, translation, duplication, explantation); -ing (cloning, splicing, sequencing, inbreeding, engineering, crossing (breeding), mapping, profiling); -tide/-cide (nucleotide, pesticide, herbicide); -ance (-ence) (dominance, inheritance, sequence, resistance); -ism (mutualism, organism, parasitism, metabolism, photoperiodism, commensalism, polymorphism, dimorphism);-er (transfer, marker, dimer, fermenter, fertilizer, impeller, isomer, promoter); -or (attenuator, biosensor, bioreactor, immunosensor operator); -ity (consanguinity, cytotoxicity, heritability, incompatibility, instability); -y (allelopathy, dichogamy, exogamy, fortify, immunotherapy, lysogeny, karyogamy) and others.

It is worth noting that among the traditional noun suffixes of the English language the suffixes -ion, -tion, -ation, -ing reveal high word-building productivity in the sublanguage "biotechnology".

The formation of biotechnological terms (adjectives) occurs with the following suffixes: -ic (antigenic, homeotic, genetic, inorganic, heterotrophic, intragenic, metabolic, anaerobic); -al (asexual, microbial, mitochondrial, artificial, bacterial, clonal, monoclonal, functional); -able (degradable, predictable, vegetable, usable, favourable, inflammable); -ive (alternative, reproductive, defective, degrative, competitive, extensive, positive, negative, relative); -ar (extranuclear, nuclear, unicellular, multicellular); -ant (tolerant, dominant, constant, abundant, toxicant); -ous (analogous, autonomous, autologous, dangerous, gaseous, hazardous); -ful/less (harmful, harmless, careful, careless); -y (complementary, sedimentary, hereditary, fragmentary); -ent (dependent, independent, effluent).

The process of prefixation, that is, the formation of derivative terms using derivative morphemes, is less explicit in the terminology system of biotechnology.

Most prefixes are borrowed, they are prefixes of Latin (re-, de-, in-, pre-, ad-) and Greek (anti-, auto-, chemo-, bio-) origin.

Among the most productive prefixes with which one-component biotechnological terms (nouns) are formed, are as follows: de- (decomposition), di- (dialysis, diffusion), im-, in- (inbreeding, inhibitor, intragenic, inorganic, immunity, imunosensor), inter- (interference, intermolecular, interaction), co- (co-factor, co-transfection, co-enzyme, co-linearity), re- (recombination, regeneration, remark (replica), recombinant), sub- (sub-clone, subspecies, sub-strain, substrate), super- (supergene, supercoil, superbug, supernatant,

superstructure), trans- ((transgenic, transposase, transposon, transcription, transformation, translation), ultra- (ultrasonication), ex- (excinuclease, excision, explantation, explant, express).

Greek prefixes are represented by the following elements: anti- (antibody, antibiotic, anticodon, antigen, antisense RNA, anti-oncogene), a- (abiotic, acellular), hyper- (hyperploid, hypertonic, hyperthermia), dia- (dialysis, diakinesis, diazotroph), epi- (episome, epistasis, epitope, epicotyl, epigenesist), hypo- (hypomorph, hypoploid, hypotonic, hypocotyl), para- (parahormone, paralogous, paratope, parasite), poly- (polymerase, polygene, polycistronic, polyadenylation, polymorphism, polypeptide), endo- (endocytosis, endoderm, endodermis, endomitosis, endonuclease, endopolyploidy).

Morphological analysis of one-component terms allowed to reveal a large number of Latin and Greek roots. The word "biotechnology" (Βιοτεχνολογία, from the Greek *bios* – life, *techné* – art, skill, *logos* – doctrine) is the use of living organisms and biological processes for the production of valuable products.

The feature of the enrichment of English biotechnology terminology is the use of new word-making elements based on the Latin and Greek root stems (eco-, bio-, macro-, mega-), for example, (eco-, bio-, macro-, mega-), наприклад, ecobiotechnology, ecotype, ecobiotic, biotechnology, bioremediation, bioaugmentation, bio-energetics, biosafety, bioreactor, bioanalysis, bioassay, macronutrient, macromolecule, macrophage, macropropagation.

The use of a large number of Greek and Latin elements is associated with the tendency of internationalization of knowledge, characteristic of the modern period of development of science and technology in the conditions of the information society.

Conclusions

As a result of our study we can conclude that the basic vocabulary of the biotechnology sphere is a mixture of terms taken from such related sciences as biology, genetics, ecology, bioethics, sociology. Therefore, at the present stage the terminology of biotechnology has a heterogeneous composition. The ways of creating new terms in the studied terminology system are quite varied. Analysis of existing forms of one-component terms allowed to establish the most productive methods and models of their formation by affixal way using a large number of Latin and Greek elements. Methods of rethinking already known commonly used or general scientific words and terms are widely used too.

The prospect of further research is the study of the structural-semantic and connotative-pragmatic characteristics of the biotechnological terms in English-professional texts and the peculiarities of their translation into the Ukrainian.

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LINGVO-COGNITIVE APPROACH TO THE STUDYING OF VETERINARY TERMINOLOGY

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Abstract: The article investigates the issues of the English veterinary terminology from cognitive linguistics perspective. Frame analysis gives a possibility to represent complex terminological system of veterinary medicine and terms concerned with it in the form of frame chart which has a complex branch structure.

On the basis of analysis of the internet sources we selected divisions of veterinary science which became the material for the charts given in this article. The choice of these divisions was caused by their actuality in veterinary community.

Each level of chart has its own points of branching which represent the particular area of science in form of frame structures which compose the basis for the groups of the next hierarchical levels. Every single frame and the entire system have their own collection of lexical and grammatical means to represent conceptual knowledge in the language of veterinary medicine. Represented in the form of frames structure is the base for their farther expansion and deepening.

Keywords: frame, cognitive linguistics, veterinary terminology, veterinary medicine.

Introduction

Nowadays many different tasks are performed by means of cognitive approach which allows the deeper investigation into linguistic phenomena. Since medical and veterinarian texts represent their basic information via professional terminology its investigation will be useful for understanding and explaining the processes which occur inside the terminological system. Cognitive approach is one of the main methods for terminological units investigation, it allows to comprehend the levels of terms functioning and also enforces the process of perception as a whole. Nowadays many linguistic issues solutions are associated with human cognitive activity investigation. Terminology, in which every term has a clear and precise structure of knowledge, is represented as an interesting object of cognitive linguistics[1].

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[1] Zhabotinskaya, S.A., *Models of representation of knowledge in the context of various schools of cognitive linguistics: an integrative approach*, Moscow: Publishing house T.S.U.G.R. Derzhavin, 2008, p.61.

The analysis of scientific literature

In Ukraine cognitive direction in terminology is studied by M. Poliuzhyn, S. Zhabotynska, O. Vorobiova and others. Thus O. Vorobiova focuses on the possibilities of cognitive and communicative approach which allows developing new directions and methods in terminology. Being the initiator of the medical terms research she investigates the meaning of nominative units as the analogues of conceptual structures which perform the functions of translation of particular conceptual compositions in real language form[2].

As a linguistic concept frame semantics was introduced by C. Fillmore and became the extension of case grammar. Further the term "frame" was transformed from the concept of case frame to the concept of complex aggregations of the investigated objects[3].

Following M. Minsky, we consider frame as a minimal essential structural information which defines a particular class of objects, as an organization of the concepts which are kept in mind, as a structure of knowledge considering a particular fragment of human experience[4].

The purpose of the article is to investigate veterinary medicine terminology from cognitive linguistics perspective and build up its frame structure.

Lingvo-cognitive approach to the studying of veterinary terminology

From ontological perspective frame reflects the structure of organization of scientific and practical activity, from gnoseological perspective it represents that activity in the process of perception. Also, from cognitive perspective, it represents structure of organization of received knowledge in the human mind.[5]

In this work we have tried to build up the conceptual system "Veterinary medicine" from the frame semantics perspective.

10,000 terms of veterinarian science were chosen as the materials for investigation. They were selected from the following sources: Black's Veterinary Dictionary (2005); Saunders Comprehensive Veterinary Dictionary (2012); Veterinary Dictionary and Horseman's Guide (1988).

According to the conducted research of internet sources we have selected the branches of veterinary science which became the material for the further building of frame structures given below. The selection of these branches was caused by the fact that they are the most up-to-date inside veterinarians' community.

Conceptual model "Veterinary Medicine" is represented in the form of branched system which has frame structure and reflects the complexity and hierarchy of this science and terms adjacent to it.

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[2] Vorobyova, O.P., *Cognitive Poetics: Achievements and perspective*, Journal of Kharkiv national University named after V.N. Karazin, Kharkiv: University Publishing House, 2004, p. 18.
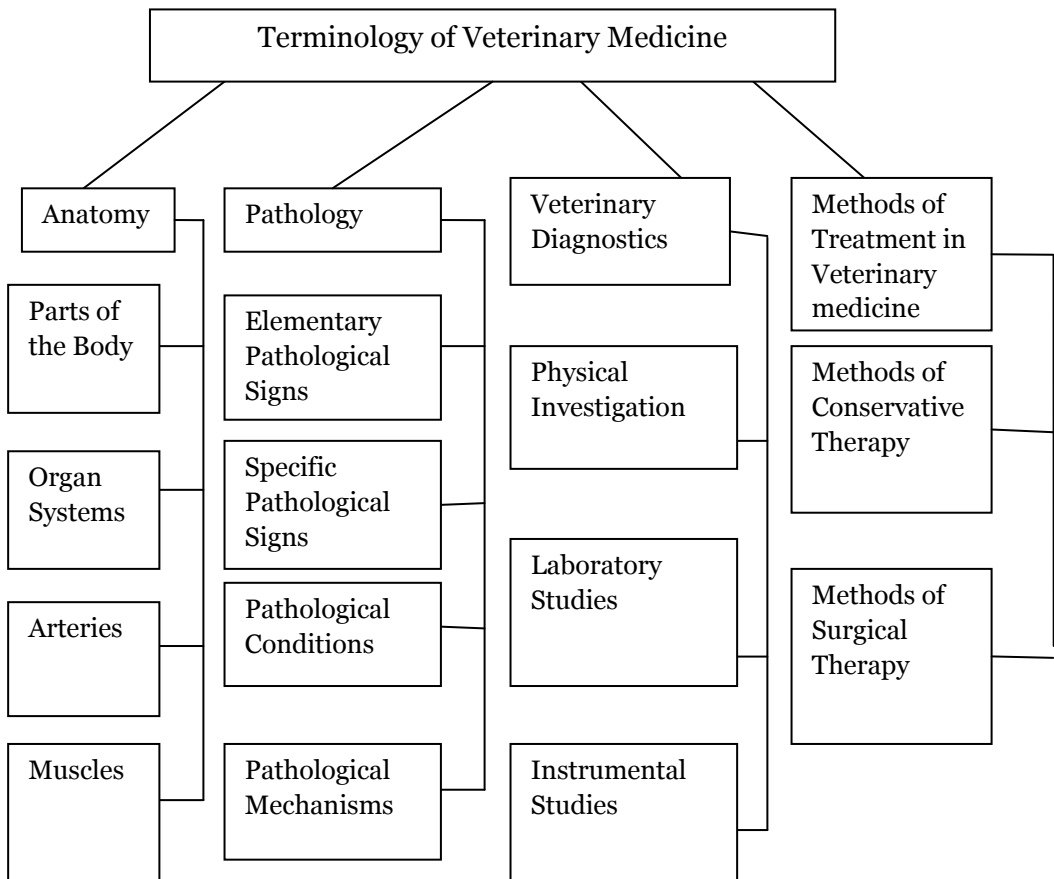[3] Mouton, D., *Cognitive Linguistics: Basic Readings*, Berlin: Mouton Reader, 2006, p.487.
[4] Minsky, M., *Wittieness and the logic of the cognitive unconscious*, Moscow: Progress, 1988, p. 253
[5] Parshina, E.G., *Cognitive-Pragmatical Vectors of Modern Linguistics*, Moscow: Flinta, 2014, p. 28.

On the upper level of the terminological system there is hyperframe "Veterinary Medicine". It includes second level frame "Anatomy", "Pathology", "Veterinary Diagnostics". "Methods of Treatment in Veterinary Medicine".

Whereas second level term is divided into the subframes of the third level. Thus one may distinguish 17 basic frames (pic. 1)[6].

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                    ┌─────────────────────────────────────┐
                    │  Terminology of Veterinary Medicine  │
                    └─────────────────────────────────────┘

┌────────────┐  ┌────────────┐  ┌──────────────┐  ┌──────────────┐
│  Anatomy   │  │ Pathology  │  │  Veterinary  │  │  Methods of  │
└────────────┘  └────────────┘  │  Diagnostics │  │ Treatment in │
                                └──────────────┘  │  Veterinary  │
┌────────────┐  ┌────────────┐                    │  medicine    │
│ Parts of   │  │ Elementary │  ┌──────────────┐  └──────────────┘
│ the Body   │  │ Pathological│ │  Physical    │  ┌──────────────┐
└────────────┘  │ Signs      │  │ Investigation│  │ Methods of   │
                └────────────┘  └──────────────┘  │ Conservative │
┌────────────┐  ┌────────────┐                    │ Therapy      │
│ Organ      │  │ Specific   │  ┌──────────────┐  └──────────────┘
│ Systems    │  │ Pathological│ │ Laboratory   │
└────────────┘  │ Signs      │  │ Studies      │  ┌──────────────┐
                └────────────┘  └──────────────┘  │ Methods of   │
┌────────────┐  ┌────────────┐                    │ Surgical     │
│ Arteries   │  │ Pathological│                   │ Therapy      │
└────────────┘  │ Conditions │                    └──────────────┘
                └────────────┘
┌────────────┐  ┌────────────┐  ┌──────────────┐
│ Muscles    │  │ Pathological│ │ Instrumental │
└────────────┘  │ Mechanisms │  │ Studies      │
                └────────────┘  └──────────────┘
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As we can see each level of the system has its centers which represent a particular area of the science in the form of frame structures which compose the base for the groups of the following levels.

Every single frame and the frame system as a whole have a particular collection of lexical and grammatical means for reflection of conceptual knowledge in the language of veterinary medicine. The structure of knowledge in the form of frames is the base for their further investigation.

As an example we would like to show the frame "Methods of treatment in Veterinary Medicine" represented by two subframes of the first level (SF1)

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[6] *Surgical Procedures Lists // American College of Veterinary Surgeons*, (2017), Access to resource: https://www.acvs.org/residents/procedures-lists.

"Surgical Methods of Treatment" and "Conservative Methods of Treatment" under which the subframes of second level (SF2) are united (pic. 2)[7].
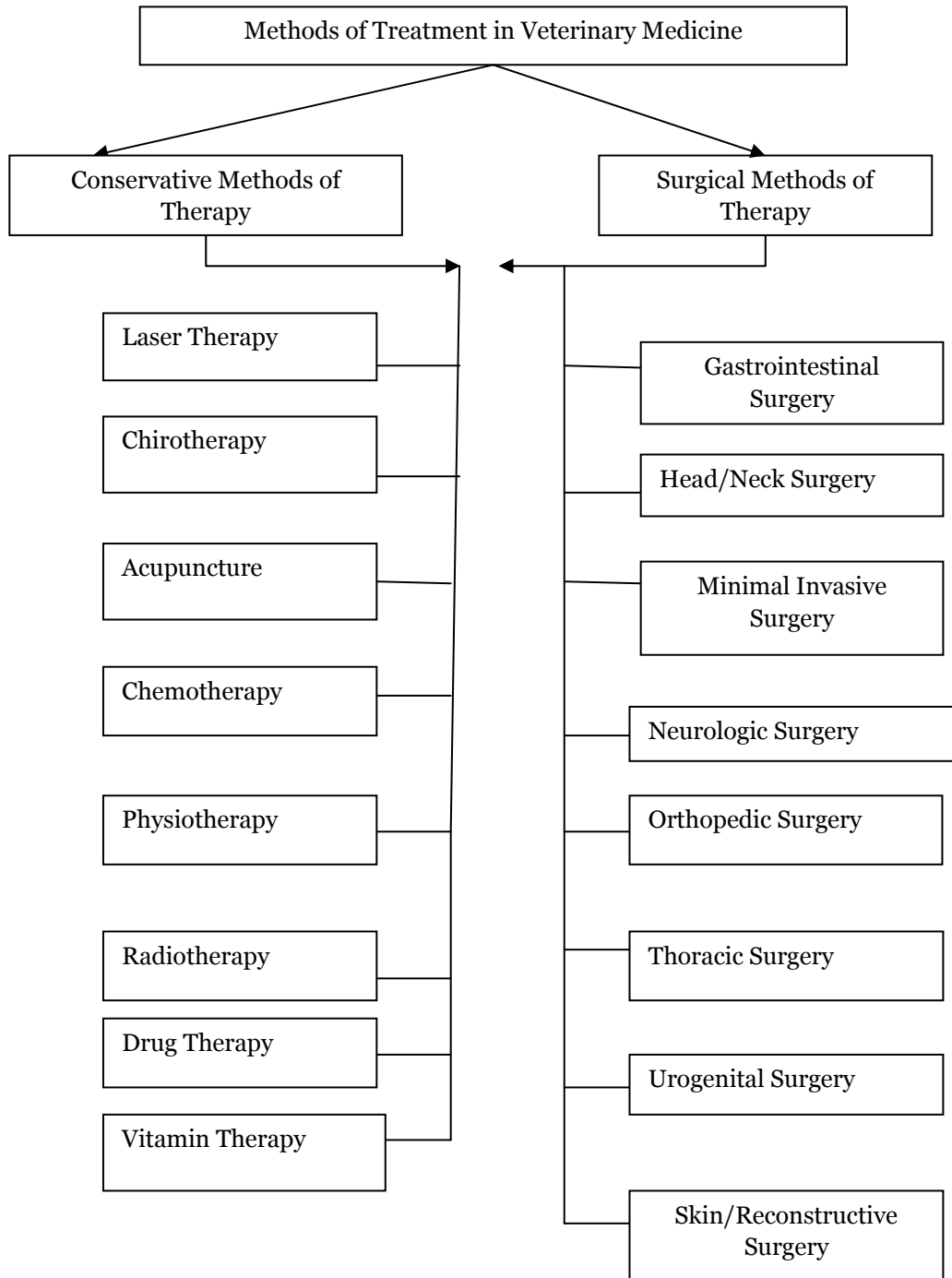
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[7] *Surgical Procedures Lists // American College of Veterinary Surgeons*, (2017), Access to resource: https://www.acvs.org/residents/procedures-lists.

The term *therapy* which is derived from the greek *therapeia* – treatment, process the aim of which is to ease, deliver and heal the symptoms and displays of a particular disease or injury, pathology or other damages to the human organism.

Veterinary practice uses different kinds of treatment both conservative and surgical. Thus SF2 Surgical Methods of Treatment includes nouns with Latin suffix – *plasty* which means operative treatment but *osteoplasty* – means bone plasty; *dermoplasty* – any form of skin transplantation. Latin suffix – *tomy* means "process of cutting" and is represented by the following nouns: *osteotomy* – which means bone dissection; *angiotomy* – surgical dissection of blood vessels[8].

SF2 Surgical Methods of Treatment is represented by eight subframes of the third level (SF3): 1) Gastrointestinal Surgery; 2)Head/Neck Surgery; 3) Minimal Invasive Surgery; 4) Neurologic Surgery; 5) Orthopedic Surgery; 6) Thoracic Surgery; 7) Urogenital Surgery ; 8) Reconstructive Surgery.

SF3 (1) *adrenalectomy* – surgical removal of two or more adrenals; *Colostomy* – operative treatment during which the part of the intestine is removed outwardly through the opening in the abdomen wall of the animal and thus colostoma is formed which itself is an opening for fecal masses and gas excretion. *Esophagotomy* – is an operative treatment during which the esophageal wall is dissected in order to examine diseases or remove foreign bodies and instruments[9].

SF3 (2) *thyroidectomy* – a type of surgery for thyroid cancer, its complete removal. *Myringotomy* – surgery in which a small incision is made on the eardrum. *Tracheotomy* – a surgical procedure during which the front wall of the trachea is opened and then special tube is put into it.

SF3 (3) *Arthroscopy* – minimally invasive surgical manipulation conducted for the purpose of diagnosing or treating damaged tissue of the joint.

Laparoscopy – a modern surgical technique in which operations on internal organs are carried out through a small opening 0,5-1,5 cm. *Thoracoscopy* – endoscopic examination method, which is the study of the pleural cavity of the patient using a special tool – thoracoscope[10].

SF3 (4) *Craniectomy* – neurosurgical operation, during which part of the skull is removed to create space for injuries of the brain. *Facetectomy* – surgery that involves removing of the intervertebral joints.

SF 3 (5) *Arthroplasty* – operation to restore joint function. *Osteotomy* - surgery to bone dissection to correct congenital deformities or acquired. Arthrotomy - operation, which is the expansion joint cavity.

As we can see from the examples, this area of terminology of veterinary medicine is represented predominantly by monolexemic terms, characteristic part of which determines the object of operative treatment and basic part is

[8] Black, E., *Black's Veterinary Dictionary,* London: Bloomsbury, 2015, p.514.

[9] Studdert, V.P., *Saunders Comprehensive Veterinary Dictionary,* London: Elsevier Ltd, 2012, p.508.

[10] McFarland, C., *Veterinary Dictionary and Horseman's,* Phoenix: Western Horseman, 2013, p. 192.

expressed by terminoelements – *tomy* (from Greek – tomia – operation), - *plasty* (from Greek plastos – formation) and – *scopy* (from Greek scopeo – to observe) for nomination of the respective methods of operative treatment.

In term system SF2 Conservative Therapy there are two composites or polylexemic terms which correspond to the lingvocognitive model: **means/ method of treatment + therapy,** for example Chemotherapy – treatment of inflectional and tumor diseases by means of chemical drugs, *Physiotherapy* – using physical means of treatment (movement, warmth, water etc.); *Radiotherapy* – using ionizing radiation to treat tumor diseases; *Vitamin Therapy* – using vitamins to treat diseases.

Studying similar terminological units we can see that the key feature of the derivative lexicon is its ability to always create news terms. Complication of the conceptual structure of the term leads to its extension. Separate parts of semantic features are grouped to form sign units which consequently create the entire multiaspectual terminological complex.

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MULTI-COMPONENT ENGLISH TERMS OF BIOTECHNOLOGY SPHERE

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Abstract: The article is devoted to the peculiarities of formation of multi-component terms dominant in the sublingual sphere of biotechnology. As a result of the review of periodical English-language publications, dictionaries and other literature the most common structural models of the formation of multi-component terms in the sphere of biotechnology have been identified. The general structural patterns of abbreviations used in the field of biotechnology that briefly summarize the meaning of multi-component terms are considered.

Keywords: multi-component term, biotechnology terminology, abbreviations, structure.

Introduction

The terminology of various branches of science and technology has recently attracted the attention of linguists, which is explained by the growing flow of scientific and technical information, the processes of integration of sciences, the intensification of terminology.

The rapid development of the sphere of biotechnology causes the formation of its terminological apparatus, which makes relevant the linguistic studies connected with the study of the new terminology system.

The study, a description of the terms emerging in new fields of knowledge, to which biotechnology undoubtedly belongs, is one of the most important directions of modern linguistic research.

Biotechnology is served exclusively by English-language terminology, although the development of research in the field of biotechnology is not a priority of the English-American community[1].

The urgency is caused by insufficient study of the processes of formation and the peculiarities of the reproduction of English terminology units of in the field of biotechnology in Ukrainian, since the formation of English biotechnological terminology is characterized by a protractile character in comparison with the Ukrainian language. With the development of the biotechnological industry a large number of terms in the field of biotechnology were borrowed through the English into Ukrainian with the help of transliteration.

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[1] Myshak, E., *Structural and derivational analysis of English biotechnology terminology*, Cogito, 8(4), 2016, p.131.

The analysis of the scientific literature

The work of many scholars is devoted to the versatile aspects of the study of the concept of a "term" and the peculiarities of the formation of the terminology system. So, N. Grygorenko explores the structural-semantic features of terms in modern English and analyzes the types of relations between parts of terminological phrases[2], R. Dudok examines the semantic structure of the term and its structural-semantic potential in a special text[3], and M. Medved'[4], explores the term as an element of a modern terminology system, and others.

Linguistic researches testify prevalence of naming units in the sectorial terminological systems which include two and more components in their structure (after M. P. Hodovana[5], L. D. Malevych[6], O. V. Chuieshkova[7].

The research of the English biotechnological terminology was carried out by T. Kudinova[8], E. Myshak[9], S. Vasil'eva[10] and D. Mumrina[11], L. Rytikova[12].

The analyzed scientific literature on the problem under study has found that the analysis of English biotechnological terminology raises the growing interest of scientists. A coexistence of one-component, two and multi-component terms, whose examination is an actual theoretical and practical subject of linguistics because it provides a basis for generalization concerning dynamics of development of the Ukrainian terminology in its entirety and biotechnological terminology in particular.

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[2] Grygorenko, N.O., (2010), *Strukturno-semantychni osoblyvosti terminiv u suchasniy anhliys'kiy movi [Elektronnyy resurs]*, Rezhym dostupu:

http://archive.nbuv.gov.ua/portal/chem_biol/nvnau/2010_150/10gno.pdf

[3] Dudok, R.I., *Termin ta eho strukturno-semantychnoho potentsial, Visnyk Sums'koho derzhavnoho universytetu,* Seriya Filolohichni nauky, 3 (87), 2006, pp. 119-123.

[4] Medvid', M.V., Dembrovs'ka, O.B., *Termin yak element suchasnoyi terminolohichnoyi systemy*, Studia Lingua: aktual'ni problemy linhvistyky ta metodyky vykladannya inozemnykh mov, 2011, pp.1-5.

[5] Hodovana, M.P., *Slovospoluchennya yak dzherelo popovnennya ukrayins'koyi terminolohiyi*, Ukrayins'ka terminolohiya i suchasnist': Zb. Nauk, Pr, K, KNEU, Vol.VI, 2005, pp. 101-103.

[6] Malevych, L.D., *Bahatokomponentni terminolohichni odynytsi ta problema yikh kodyfikatsiyi, Ukrayins'ka terminolohiya i suchasnist'*, Vol. VIIII, 2009, pp. 35-38.

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[8] Kudinova, T.A., *Strukturno-semanticheskiye osobennosti mnogokomponentnykh terminov v pod"yazyka biotekhnologiy (na materiale russkogo i angliyskogo yazykov)*: Avtoref. diss. ... k. filol. n. Orel, 2006, p. 21.

[9] Myshak, E., *The main means of formation of biotechnological terms*, European Journal of Research, Austria, 3 (3), 2017, p.19.

[10] Vasil'yeva, S.L., *Morfologicheskiye osobennosti odnokomponentnykh terminov sfery biotekhnologiy v russkom i angliyskom yazykakh*, Filologicheskiye nauki, Voprosy teorii i praktiki, 2 (44), 2015, pp. 51-54.

[11] Vasil'yeva, S.L., Mymrin, D.F., *Motivirovannost' terminov sfery biotekhnologiy*, Filologicheskiye nauki, Voprosy teorii i praktiki, 9 (51), Vol.1, 2015, pp.52-55.

[12] Rytikova, L.L., *Osoblyvosti formuvannya biotekhnolohichnoyi terminolohiyi anhliys'koyi movy*, Ahrarna nauka i osvita, 9, (3-4), 2008, p.122.

The purpose of the article

The purpose of the article is to reveal objective laws in formation of multi-component biotechnological terms, to outline the most widespread structural models, to define degree of their productivity.

General characteristics of a term

In modern linguistics, a "term" is interpreted as "a word or a word combination, expressing a clearly defined concept in a particular area of science, technology, art, social and political life, etc.[13]"

A term is a unit of some particular natural or artificial language (word, word combination, abbreviation, symbol, combination of a word and letter-symbols, combination of a word and digit-symbols) that possesses a special terminological meaning resulting from spontaneous usage or specific, conscious joint agreement and can be expressed in verbal form or by a formalized shape that exactly and completely reflects basic indications (features) of a corresponding notion that are essential at a given level of development of science and technology. A term is a word that is obligatorily correlated with a definite unit corresponding to a logical and notional system in terms of meaning.

B. Golovin defines a term as "a word or a word combination that has a special meaning, expresses and forms a professional concept and it is used in the process of learning and mastering of scientific and vocational and technical objects and relations between them"[14].

E. Skorohod'ko understands the term as a word or a word combination that is a member of such a lexical and semantic system, which represents a professional system concepts. This interpretation excludes general scientific lexical units from the cycle of terms[15].

So, all scientists emphasize on the specificity of the terms, their monosemanticity (single meaning) and in relation to the concepts of a certain field of knowledge. In terms of general terminology, this demand is realized in two ways since there exist two categories of terms: general scientific and general technical terms and special (nomenclatorial) terms. General scientific and general technical terms express common (general) notions of science and technology. Terms exist not just in the language, but also in the structure of a definite terminology. Terminology, as a system of scientific terms, is a subsystem within the general lexical system of a language.

The word can be polysemantic in general language (beyond a given terminology), but entering a definite terminology, it acquires monosemanticity.

A term does not require any context, like a common word, since 1) general scientific and technical terms it is a constituent of a definite terminology, which already is a context; and 2) special terms it can be used in isolation, for example,

[13] Ganych, D.I., Oliynyk I.S., *Slovnyk linhvistichnikh terminiv*, K.: Vyshcha shkola, 1985, p.306.
[14] Golovin, B.N., Kobrin, G.YU., *Lingvisticheskiye osnovy ucheniya o terminakh:* Ucheb. posobiye dlya filol. spets. vuzov, M.: Vyssh. shk., 1987, p.5.
[15] Skorokhod'ko, YE. F., *Termin u naukovomu teksti,* Kiev, Lohos, 2006, pp.47-51.

in texts of registers or orders in technology. That is why it must be monosemantic not on the whole in the language, but within the limits of a given terminology.

Multi-component Terms of Biotechnology Terminological System

The word, entering into the use in the biotechnological field, becomes an element of the terminology system that serves the biotechnology industry and forms a complex of terminological systems depending on the direction of biotechnological activity, which are combined into a unified term system, which we call the biotechnological terminology or terminology of the sublanguage "biotechnology"[16].

The analysis of the terminological system of the sublanguage of biotechnology has shown that multi-component terms prevail in it. This is also evidenced by studies devoted to multi-component terms in the field of biotechnology[17].

Modern science is increasingly striving to concretize of existing terms, therefore, in scientific and technical texts on biotechnology, there is a significant tendency towards the multi-component terms, which allow the representation of objects in a detailed and specified form[18].

The predominance of terminological word combinations in modern terminologies is explained by the need for the nomination of complex composite concepts, refinement of professional objects and concepts as learning their essence and discovery of the new aspects of the phenomena under study. Terminological word combinations don't only call and differentiate emerging concepts, but also systematize the paradigmatic relations between them, reflecting the system connections of units of a particular term system[19].

Today among linguists there is no unanimous opinion about the nature of terminological word combinations. A number of scholars attribute them to phraseologisms. K. Averbuk gives the following definition to the terminological word combination, it is a semantic and grammatical association of two or more significant words that serve to name a special professional concept[20].

Under multi-component terms, following T. Kudinova, we mean a multiplex terminological combination of a stable type with a number of separately formulated multi-valued components of more than two. The component of these terms is a one-word, or analytical, lexeme. Being, in essence, the unit of the analytic nomination, the multi-component term completely fits into the

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[16] Medvidʹ, M.V., Dembrovsʹka, O.B., *Termin yak element suchasnoyi terminolohichnoyi systemy,* Studia Lingua: aktualʹni problemy linhvistyky ta metodyky vykladannya inozemnykh mov, 2011, pp.1-5.

[17] Kudinova, T.A., *Strukturno-semanticheskiye osobennosti mnogokomponentnykh terminov v pod"yazyka biotekhnologiy (na materiale russkogo i angliyskogo yazykov)*: Avtoref. diss. ... k. filol. n. Orel, 2006, p. 21.

[18] Kudinova, T.A., *K voprosu o prirode mnogokomponentnogo termina (na primere angliyskogo pod"yazyka biotekhnologiy)*, Vestnik Permskogo universiteta 2011 rossiyskaya i zarubezhnaya filologiya, 2 (14), 2011, p. 58.

[19] Kudinova, T.A., K voprosu o prirode mnogokomponentnogo termina (na primere angliyskogo pod"yazyka biotekhnologiy), Vestnik Permskogo universiteta 2011 rossiyskaya i zarubezhnaya filologiya, 2 (14), 2011, pp. 58-60.

[20] Averbukh, K.YA., *Obshchaya teoriya termina*, Ivanovo, 2004, p. 252.

definition of a term "terminological word combinations" and possesses a number of characteristic properties. This is the lack of expression and imagery, the transparency of semantics (the value of the multi-component term is usually deduced from the values of the constituents), the potential ability is to condense over time into one-word names[21].

Multi-component terms are formed by morphologically-syntactic way and characterized by consistency between words.

The subdivision of word combinations into simple and over structured ones, offered by I. Vykhovanets is steady in Ukrainian linguistics. According to this subdivision the scientist considers two-component word-combinations as simple syntagms but overstructured word combinations following him comprise minimum three components[22]. Basing on thoughts of the reputed syntax analyst concerning quantitative and qualitative characteristics of multi-component word combinations, we refer terminological word combinations comprising from three to five and more components to the complex word combination.

The main number of complex biotechnological terms are binomial word combinations, i.e. terms that include two full meaning words, which relate mainly to the following structural models:

1) term-model (N + N): growth hormone, nucleotide sequence, pesticide resistance, resistance management, semantic codon, stem cell, radiation genetics, gene therapy;

2) term-model (A + N): structural gene, independent assortment, asexual reproduction, bacteriostatic agent, biological resourses, monoclonal antibody;

3) term-model (N + Prep. + N) culture of cells, hybridization of cells, labeling of foods;

4) term-model (Part. II + N): linearized vector, biobased products, linked genes / markers, relaxed plasmid, conserved sequence, applied research;

5) term-model (Part. I + N): intervening sequence, luteinizing hormone, flanking region, joining (J) segment, immortalizing oncogene, transforming oncogene;

6) term-model (N + Gerund): cell engineering, gene splicing, mutation breeding, molecular farming, cromosome walking, antigenic switching, alternative splicing.

There are also three-component terms in English biotechnological terminology. The following models of three-component terms can be distinguished:

1) term-model (N + N + N): density gradient centrifugation, endosperm mother cell, ligase chain reaction, soil conservation practices, animal cell immobilization;

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[21] Kudinova, T.A., *K voprosu o prirode mnogokomponentnogo termina (na primere angliyskogo pod"yazyka biotekhnologiy)*, Vestnik Permskogo universiteta 2011 rossiyskaya i zarubezhnaya filologiya, 2 (14), 2011, p.59.

[22] Vikhovanets', I.R., *Hramatyka ukrayins'koyi movy. Syntaksys*: pidruchnyk, K.: Lybid, 1993, p. 468.

2) term-model (Adj. + Adj. + N): catalytic ribonucleic acid, negative autogenous regulation, human artificial chromosome, graft inoculation test;

3) term-model (Adj. + N + N): chromosomal integration site, external guide sequence, secondary plant product, central mother cell, viral coat protein;

4) term-model (Adj. + Part. I + N): ribosomal binding site;

5) term-model (N + Part. II + N): plant-incorporated protectants;

6) term-model (N + Part. II + N): pathogenesis related protein;

7) term-model (Adv. + Part. II + N): genetically modified organism;

8) term-model (Part. II + N+ N): expressed sequence tag, targeted drug delivery.

Among the three-component terms there are actually word combinations and lexical units with a transitional status: *universal donor cell, yeast artificial chromosome, gene expression profiling, single nucleotide polymorphisms, recombinant DNA molecules, recombinant DNA technology.*

A small number is represented by prepositional constructions among the trinomial word combinations: *chromosome theory of inheritance, vertical transfer of genes.*

Among the terms consisting of four words there are also properly word combinations and lexical units with a transitional status: *equilibrium density gradient centrifugation, multiple arbitrary amplicon profiling, restriction enzyme cutting site, restriction fragment length polymorphism, chromosome graft inoculation test.*

The steady growth and spread of multi-component terms in the language of science is due to the need to reflect new discoveries, their innovative implementation in all spheres of society's life. Multi-component terms are characterized by the ability to identify different aspects of an object at the level of species / subspecies category without an additional descriptive definition, for example: *living organ donation, artificial antibody library, plant-incorporated protectants, gene therapy, gene mapping, genomic library.*

The main properties of terminological word combinations are semantic integrity and stability. The certain stability of the composition and steadiness of components, the integrity of the nomination and meaning aimed at the whole object cause the formation of abbreviations, for instance: *ligase chain reaction (abbreviation: LCR), living modified organism (abbreviation: LMO), quantitative structure-activity relationship (abbreviation: QSAR).*

Therefore, considering the multi-component terms of the biotechnology sublanguage, it is appropriate to pay attention to abbreviations.

The study shows that the most common abbreviations are a group of biotechnological lexical abbreviations represented by abbreviations of initial type, truncated terms.

Initial lexical abbreviations have short form and content succinct content, therefore represent the most productive group of abbreviations in English biotechnology terminology.

According to the dictionary of O. Akhmanova, abbreviation (initial type) is a word formed by adding the initial letters or initial sounds of words[23].

According to pronunciations initial lexical abbreviations can be divided into alphabetisms, acronyms and sound- letter abbreviations:

1) alphabetisms (each component of the abbreviation is read by the rules of the English alphabet). The emergence of these abbreviations is caused by the need to preserve information and meaningful components. As a result, the abbreviations of initial type can be formed with two, three or four separate components, for example, GH - growth hormone; RF - replicative form; BP - base pair; GMO - genetically modified organism; LCR- ligase chain reaction; RFLP - restriction fragment length.

2) acronyms are abbreviations that are pronounced as a word, which phonetic structure corresponds to phonetic structure of monomorphic words and they are read according to the rules of orthoepy of specific language. There are examples of transition term expression in acronyms: ELISA - enzyme-linked immunosorbent assay; GEM - genetically modified organism; LINE - long interspersed nuclear element; SINE - short interspersed nuclear element; MOET - multiple ovulation and embryo transfer; PAGE - polyacrylamide gel electrophoresis.

3) sound- letter variant is a mixed form of reading abbreviations. It is represented by a small group. The main reason for this reading is the desire for euphony, ease of pronouncing the term: DS [di: es] - dietary supplement.

Considering polylexeme abbreviations in biotechnology we note that regardless of the number of components that make up the acronym during their formation common structural patterns function.

Based on this we distinguish the following three models:

1) the own-initial graphic abbreviations are formed of the original initial letters: SSCP - single-strand conformational polymorphism DNA, RFLP - restriction fragment length polymorphism, SSR - simple sequence repeat, HAC - human artificial chromosome;

2) the combined initial graphic abbreviations which are not only independent but also service parts of speech: GRAS - generally regarded as safe, IVEP- in vitro embryo production, PIPs - plant-incorporated protectants, CPB - Cartagena Protocol on Biosafety;

3) the part-initial graphic abbreviations are formed by initial reduce of one component of a complex term: Bt corn - biotechnological corn, GM food - genetically modified food, catalytic RNA - catalytic ribonucleic acid, Bt toxin - *Bacillus thuringiensis* toxin, DNA amplification - amplification of DNA, F factor - fertility factor, DNA delivery system.

Based on the analysis of English abbreviations in the field of biotechnology, it is revealed that they take the first place on the number and diversity, and the most common type of abbreviations are initial abbreviations that briefly convey the meaning of multi-component terms in English biotechnology terminology.

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[23] Akhmanova, O.S., *Slovar' lingvisticheskikh terminov*, Sovetskaya entsiklopediya, 1969, p. 27.

Conclusions

Thus, it can be concluded that in the terminology of biotechnology sublanguage, despite a relatively late formation, multi-component terms, which semantically reflect global and nationally specific changes in biotechnology science, dominate. Although the development of biotechnology is not a priority of the Anglo-American scientific community, it is served exclusively by English-language terminology, in which the leading position belongs to multi-component terms expressing the capacious names of scientific concepts and processes.

Further interest for the study is the study of the structural-semantic and connotative-pragmatic characteristics of the multi-component terms of the biotechnological sublanguage in English-language professional texts and the peculiarities of their translation into Ukrainian.

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