THE COMMON EUROPEAN FRAMEWORK OF REFFERENCE FOR LANGUAGES: MULTILINGUALISM AND COMPLEMENTARY PHENOMENA: THE TRANSFER OF ROMANIAN LANGUAGE

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Abstract: By the document entitled The Common European Framework of Reference for Languages, the European language policy in recent years promotes improvement in the general attitude towards the cultures and languages of Europe (and of beyond), particularly with regard to so called 'smaller' cultures and their languages.
More than that, it provides institutional support to the intentions and intercultural approaches between the Europe's traditionnal components and more recently this support extends to any culture, anywhere it would be located geographically. In this new attitudinal landscape, the transmission-learning language programs, show their quality of intercultural ambassadors, as mobile structures that promote the identitary amplification of the individual up to a novus homo europaeus. Which one is currently in a phase of rethinking the concept of "model" – until the creation of this expanded identity, wherein everyone can find themselves in the other, with all the consequent sociological beneficial effects.

Keywords: current Romanian language, The Common European Framework of Reference for Languages, cognitive processes, language skills, intercultural skills, multilingualism, creativity, paradigm shift, opportunity, reconsidering the concept of "model", identification, identitary amplification, extended identity

Integration of language learning in the daily life, integration of various teaching assimilation programs for the languages/ dialects of Europe is already a constituent part in the configuration of the new European socio-cultural landscape and tends to become a fact enrolled in the normality of the beginning of the third millennium. The phenomenon includes established educational institutions as kindergarten, school, college, university, but it exists also in the task lists of parallel institutions, para-system, co-educational, such as cultural association, NGO, school of re-/ over-/ post-/ multi-skill etc. It is supported by governmental and intergovernmental programs, is given funds and special amenities from the Council of Europe, includes increasingly more people. The categories of learners expand continually as age, prior training level, learning purpose. The temporary re-location of learners in order to come in a direct contact with the liguistic enviroment (the already known linguistic *immersion* or *bathing*) is possible in various ways, some of which are supported officially. Study materials take all forms which may prove useful, passing through all possible technologies, from the schoolbook's papersheet to the (eventual afferent) CD, from the inert electronic document as .doc. pdf, to the semi-dynamic type, as .pps or .gif, with or without the audio part, to the dynamic type as videoclip and film, with possibilities of interaction / correction / (self)evaluation or not.

The variants are bidding and productive in many respects, as the results. Specialists – philologists, psychologists, sociologists, physicians, anthropologists, historians – study the

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impact and implications of the immediate or the long run, try to identify the likely changes that will occur in attitudes, behaviors, skills, individual neuro-psychological development, cultural parameters at group level, *etc*. Nothing more normal; it is, however, a normality of the moment. "The major challenge of the future in education is to come to reform our learning systems so that we prepare our young people for jobs that do not yet exist, where they will use technologies that have not yet been invented, for to solve problems that have not yet been identified"[1] says Jan Figel (as cited in "Etude sur la Contribution" 2009, 25 – transl. G.N).

The globalizing, social-pragmatic perspective is easy to read in the words of the former European Commissioner responsible for education and culture. Beyond the shaping of the individual as a good and well-educated citizen, one can see the group in *inventive cooperation*, more than ever open *urbi et orbi*. And, beyond the solving of hardly conceivable problems at the present time, one can glimpse the special intercommunicative skills of these people from the future, their increased capacities to act as a coherent *group*, as a *team*, no matter how small or extensive this would be.

European language policy of the recent years founds assumptions to improve attitudes towards the cultures and languages of Europe and the European Council elaborates the Common European Framework of Reference for Languages; provides institutional support for approaches of cultural interknowledge among the traditional components of Europe and opens it to any other culture, no matter where it is located geographically. In this new context of attitudes, the programs for language transfer become real intercultural ambassadors, flexible instances that favor and support the identitary amplification of the actual European citizens to a *novus homo europaeus*.

Coming to concrete things: in the Romanian language learning programs, the student notes that between their own language and the Romanian there are some structural similarities, elements of systemic continuity; the fastest arrive in this point the natives of Latin area. Stopping within the Latin area, we present for illustration only some situations, which usually are quickly noticed by the students and benefit of a rich inventory of appearances:

a) the verb – a.1) the manner in which it realizes the vowel/ consonant alternations in the conjunctive/subjunctive verbal mood, third person singular (in certain situations plural also) in Romanian – Spanish – Catalan – Italian; fundamentally, the alternations are the same, albeit with different appearance on verbal subtypes:

Romanian	***Spanish***	***Catalan***	***Italian***
-e > -ă **râdE** > să râd**Ă**	**-e > -a** pon**E** > que pong**A**	-[*consonant*] > **-a** consenT > que consent**A** coneiX > coneg**A**	**-e > -a** legg**E** > che legg**A**
-ă > -e intr**Ă** > să intr**E**	**-a > -e** llor**A** > que llor**E**	**-a > -e** prov**A** > que prov**E**	**-a > -e** consent**A** > che consent**E**

[1] "Le défi majeur de l'avenir, dans le domaine de l'éducation, est d'arriver à réformer nos systèmes d'apprentissage pour préparer nos jeunes à des emplois qui n'existent pas encore, où ils utiliseront des technologies qui n'ont pas encore été inventées, pour résoudre des problèmes qui n'ont pas encore été identifiés"

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-[e]şte > -[ea]scă lămur**eŞTE** > să lămure**aSCĂ** **-[oa]ŞTE > -[oa]SCĂ** cun**oaŞTE** > să cun**oaSCĂ**	**-[e]ce > -[e]zca** apar**eCE** > que apar**eZCA** **-[o]ce > -[o]zca** con**oCE** > queon**oZCA**	**-eix > -isca** inquir**eiX** > que inquir**iSCA** ung**eiX** > que ung**iSCA**	**-[i]sce > -[i]sca** refer**iSCE** > che refer**iSCA** **-[o]sce > -[o]sca** con**oSCE** > che con**oSCA**

a.2) structural similarity of the conjunctive present in Romanian and Modern Greek: with specific particle: *să – να* and inflected forms with specific desinence for person and number, eg.: *să merg, să mergi, să meargă, să mergem, să mergeţi, să meargă – να πηγαίνω, να πηγαίνεις, να πηγαίνει, να πηγαίνουμε, να πηγαίνετε, να πηγαίνουν*.

b) the definite article: *studentuL, studentA, studenţiI, studenteLE* – which is structurally correlated with the personal pronouns *el[u*], ea, ei, ele*, with the demonstrative pronoun/adjective and of identification *acel[u*](a), ace(e)a, acei(a), acele(a) – acel[u*]aşi, aceeaşi, aceiaşi, aceleaşi, însu(mi/ţi/şi), însă(mi/ţi/şi), înşi(ne/vă/şi), înse(ne/vă/şi)*; also with the endings of singular/plural for the nouns: *student[u]- studenţI*; *studentĂ-studentE* and for the adjectives with complete paradigm in gender and number: *negru-negrI; neagrĂ-negrE*. Being etymologically and historically motivated, the Romanian structures find their equivalents in the other *Romance* languages, of course, without allways a perfect isomorphy, with specific features for each of them: for example, in Catalan: *el estudiant, la estudianta, els estudiantes, les estudiantes; el, ella, ells, elles*; *aquel, aquella, aquellos, aquellas*; *ell mateix, ella mateixa, ells mateixos, ells mateixes, Ø – Ø*; *etc.*

The examples can continue and can create a very long list of common facts. Sometimes (much more) away from the Latin area. Joining the latest studies in anthropology and genetics – wich prove, beyond political boundaries and continental limits, obvious connections among ethnicities and the common origin of all humanity in East Africa[2] – the comparative, typological and structural study of languages gathers arguments more and more numerous, confirming the same reality: the community at planetary level.

Practice has shown how, in the course of language programs (such as Erasmus, Socrates, Leonardo, Comenius, *etc*.) the surprise of finding, then the acceptance and understanding of these phenomena lead in the first instance, to the reflection upon their own idiom and to the awareness of the subtle structures thereof, which, until the moment of confrontation with the foreign idiom, the untrained native speaker uses naturally, spontaneously, without problematizing them. Often I received such feedback data from learners. But notably the philologists – students or novice teachers come with such informations. The next step, *most often strongly imprinted affectively* is the awareness of the

[2] Launching in 2005 the "Genographic Project", the National Geographic Society, the Waitt Family Foundation also IBM have proposed that, based on DNA samples collected from around the world, to establish a comprehensive genetic map of the population on Earth. According to geneticists' opinion, the first components of the species homo appeared 140000-200000 years ago in Africa. By regressive highlighting of total genetic mutations occurred in a group of people during thousands of years, have been formed the so-called "haplogroups", branches of the family tree of that population. Compiled on the basis of mitochondrial DNA or Y chromosome, the discovered family trees show the genetic community of the human race also the unitary origin of all the people on Earth.

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commnunity of origin (more or less remote, in the Romanic family or more deeply over time, in the Indo-European family – sometimes even further than that), of the linguistic and emotional similarity among ethnic groups. From the linguistic area, the shift toward the detection of cultural interconnections comes naturally by style figures of popular origin, by the folkloric imagery, by proverbs, superstitions, rituals, taboos, beliefs, by mythology *etc*.

So that classes when such discussions occur, become and remain some of the most lively, interesting and powerful events that subsequently turn into important and significant memories, decisive in the *rebuilding of self-image* and in the *image building of the other*, which – an already well known thing – from the *stranger* becomes the *fellow.* In the future of each participant, they will *constitute* filters in the consideration and evaluation of other ethnic groups and barriers against hasty generalization and labeling, against the indiscriminate takeover of prejudices. As for myself, I am happy to see that a deeper knowledge of the actual realities from Romania is going on. The identification not only emotionally with the Romanians, with the Romanian language, with the geographical area helps imaging fair about a real, complex, nuanced Romania, and – not an unimportant thing – hurries the demolition of prejudices appeared in the recent decades, after the opening of the borders and of the labor market in Europe. In the one who gets to know, an amplification of identity occurs, the so-called extended identity takes form, and this relies on meaningful intercultural skills, on acceptance, appreciation, respect.

The Romanian tradition says*:* as many languages you speak, so many people you are. An ancestral intuition, which now meets a fact scientifically established and reasoned: multilingualism broadens the access to information, stimulates brain activation and development, increases creativity and inventive potential; by comparison and awareness of differences between the subtle infrastructures of the mother tongue and those of the learned language can initiate other ways of organizing the thought, of using the cognitive structures, ultimately enhances intelligence, the data processing ability.

It seems that the *coherent group*, acting under *standards agreed by everyone*, *articulated on unanimous values*, is the formula that can push the humankind to the next stage. It also appears that (at least in Europe and the cultures spread from here on the other continents) *the individualism*, brilliantly exalted in the Renaissance, got tired in the romantic dispersion, in the existential atomization and neuroses, trying a spasmodic modernist invigoration and, more recently, an aggressive revitalization in the deconstructivist postmodernism; similarly, it seems that, *for the sake of art for art, of the philosophy for philosophy, of the science for science*, it has consumed its resources to the last and, *for the sake of self-expression*, got exhausted – aberrantly and morbidly.

Developments in recent decades indicate an increasingly more evident rediscovery of *the community, of the group, of the team.* It looks like a return to the values of ancient *republic-city*, of the *polis* which is strong by virtue of the power and health of its every citizen, which makes *art and science and philosophy with tendency*, id est for the person, for every person. Wherein things as *sanitas*, *kalokagathía*, *eunoía* and *eumorfía* are available to all, may and can be for all, and even more, enjoy institutional support.

In this new world where everyone can share their experiences with everyone, where everyone can communicate with everyone subject to utilization of the (already!) minimal technology called computer. Where, finally, the ancient dream of the Library of Alexandria –

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containing the entire human knowledge made available to all, has become a reality*: the internet*.

What is foreshadowing as the major value of the present and future time, without wich all these facilitations and facilities can generate their own atomizations, neuroses and spasms, it is to empower and give a sense of responsibility to every man. As a process of first instance, which can build the *responsibility*, as an attitude within every human. Besides assuming their own decisions and actions, the empowerment requires attention directed towards *the other*: the attention leads to knowing each other, the knowing eliminates the fears. Simply.

We do not know now if the things said above will be beneficial or not to the entire humanity. Or whether or not they will include the whole humanity. We should have at hand the perspective and conclusions of a dweller of the XXIIth century, so we can assess the consequences of this process wich now is already in gear. Or to make prophecies which the same dweller of the XXIIth century would qualify to be inspired or inept. What we – however – can do without risk (which anyway no one requires,) is to ascertain a paradigm shift in the cognitive structures of the individual and a change of vision upon "the descriptors" (with a buzzword) defining the individual- citizen.

But: behind these beautiful and benefit-bringing things, well disguised under good and genuine intentions, initiatives and actions, stands the outline of a *potential danger*, a kind of two-headed Hydra, which, for the time being (building our statement on already existing data, which one can see) we can identify along these directions: 1. *the enthusiastic and aggressive self-overestimation*, 2. *the obsession of models.* This is the "draco" that may threaten the so-called "small" cultures, which have not (yet) stirred major echoes in the other cultures, wich have not (yet) generated great models, exemplary and duplicable The fact that such a broad and consistent support is practiced now, at continental level, can feed the arrogant confidence of some communities or, at the correspondent pole, the exaggerated caution of others.

Hydra's first "head", the enthusiastic aggressiveness, concrescent on an overvaluation of the self, shows up when someone, individual or group, believes all of a sudden that everything comes naturally, it is possible and permitted – and therefore they can formulate and justify any claim, simply by virtue of the fact that "it's (my) affirmation time". We may record here as exemplary the request for language lecturers among universities: "The teaching candidate will have professional experience of minimum three years [normally] will be an academic or researcher [right], will speak at least one foreign language of international circulation [once again right] *will possess a PhD in the field* [yet okay, although forcing to some extent], *will be Habilitate Doctor of Sciences or* PhD coordinator [?!]. *The necessary and sine qua non [?] condition is the very good knowledge of the ZZZZZ* [local] *language*. [!?]." A totally real case. We do not disclose, out of embarrassment, what European university is it about; the official act however exists, it is a written request, approved and sealed by a specific rectorate, arrived at our department during the academic year of 2012-2013. With all due subsidiary respect, but we must say: dear colleagues, in such manner you are in danger of running out of lecturers. Or maybe... you do not want them? It's not the only situation of this type. Of course, these cases are isolated and not all of them at a similar level of arrogance. But they exist – and already constitute a symptom that can be investigated.

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At the other extreme is positioned the obsession of models, the conviction that we, if we are "small" and less boisterous *throughout* history, we stand in a permanent (and imperatively) necessary "burning of stages" a permanent gallop to reach the others from behind, in a kind of endless handicap that permanently requires an external skeleton – if not an external skeleton, at least a metal brace, a walker, a pair of crutches, a cane or something – so that we can keep upright. Optionally to do, also with parsimony, a few faltering steps.

We deliberately passed to the first verbal person because, unfortunately, this second head of the hydra rises among us, among Romanians, and stares at us, hypnotically, directly into the pupils, since more than two hundred years already. From the time of preromanticists. The sight focus on the prolific cultures of the West found justification in the era around the years 1830-1848. For a while, even after it. For reasons too well known and substantiated, out of needs sufficiently discussed to resume them here. Worrisome is not the gaze towards big cultures, which are now still big and, *for* all they have given will remain big even though by an absurd scenario they will get tired and drained someday. Worrying is the fact that the gaze no longer comes off there, undisguisedly obsessed with the taking over of the manner, in chorus, urgently and without discernment, in the absence of a substance which would adequate to this manner organically. We return to the "forms without grounds" of the nineteenth century... Against which the journalist Eminescu, writing, got exhausted. More than that, to the traditional ones we still add new ones coming from other geographical points. To give examples solely from the latest vocabulary*:* we do not *concentrăm* but we *focusăm*, we have not to accomplish *sarcini* but *task-uri*, do not *împărtăşim* with others experiences or emotions but *share-uim*, do not *ne place ceva*, but *dăm un like*, we have no more *obiective* and *ţinte* but *target-uri*.

Why, when the Romanian language has a wealth of synonyms: *ne concentrăm/ ne focalizăm/ ne adunăm [în sine]// sarcini/ misiuni/ cerinţe/ îndatoriri// împărtăşim/ împărţim/ transmitem/ dăm/ dăm mai departe/ comunicăm// ne place/ agreăm/ acceptăm/ aprobăm// obiectiv/ ţintă*? The cases when we can not find in other languages the correspondent for the Romanian word are numerous; because the Romanian language has the talent of richness of forms and the natural ability to create from its own genetic material a vocable for every single nuance.

Exercise:

"1. Search in English/French the *exact* match (*lexicalized, existing as a separate word*) for *iar* and *ci*;

2. Search in English/French the *accurate* correspondent and explain the semantic difference (not formally motivated) between the cases *[eu intru] în – [eu ies] din / [eu intru] la – [eu ies] de la* and translate *exactly*."

We can explain what these vocables mean, but we can not find their precise pairs in other languages, at least not in French, English. While (1.) for the semantically intensifying series: '*association*' – '*difference*' – '*opposition*' – '*contradiction*' the Romanian language offers 4 distinct forms, gradual, precise, semantically specialized: *şi – iar – dar – ci*, the English language and the French have only 2*: and – but / et – mais* which agglutinate the semantic nuances, two by two. That is why the comprehenson and particularly the use of *iar* and *ci* are difficult for foreigners. For this, they need to be given the description of the meaning:

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'*difference'* respectively '*contradiction'*. The same occurs at the comparison with other languages such Italian, Spanish, Greek, German etc.

These are things identified during practice and discussed widely with native speakers, some of them linguists, branded romanists, with significant experience. The Romanian language lexicalizes abundantly, in many cases with the thoroughness and precision of a clockmaker. We will not give here the solutions for the exercise no. (2), but we will let it for your ulterior meditation.

Of course, as a counterargument, one could invoke the English *while* and *whereas*, respectively the French *pendant que* and *cependant* as equivalents for the Romanian *iar*. But these involve the additional semantic nuance 'time' and also lexicalize it as such. The Romanian language comes to meet them, this time too, with its own equivalent forms, totally symmetrical, showing the time element at the level of expression: *în timp ce*, *în vreme ce*, *pe câtă vreme*, *pe când*. Unlike these, *iar* does not imply the time, but specifically manifests the – well detached semantically – pure idea of difference. We talk about lexicalization here. About the distinct, specific form, the one that serves the concept in the plan of Saussurean signifiers.

I do not wish to suggest at this point any sort of hierarchy in order of abundance and lexical expressiveness, and, with an intact respect towards other historical languages, I only want to highlight for my nationals that we have enough material disposable for saying all we want to say. Purely and simply, the fact is best seen by contrast, as above.

The conclusion of this philological exemplification is that, if we have sufficent ressources to construct a historical language in such a manner, as ethnicity we have sufficient intellectual ressources in order to not copy from other ethnicities, to not mimic and not let ourselves overwhelmed under an exaggerate and timorous complimentariousness. The latest american mania and the already traditional french mania will bring for us, perhaps, the acceptance from the part of these cultures, but is not at all sure that they will guarantee for us their aknowledge and respect.

Because they themselves have gone through mimetic periods, similar, which – what have they brought to them? Experiencing reduplication in art of the Greek and Latin Antiquity, France only achieved the so much blamed Académisme and the strongly ridiculed Pompiérisme. Experiencing the hybridization, re-duplicating in politics two constitutional systems almost incompatible, the French one and the British one, America obtained the War of Secession. Both of these cultures have managed to avoid the imposture solely at the moment when they gave up on hybris and returned to what was specific and indisputably theirs.

Our ancients used to say*: Est modus in rebus.* How far ahead we go with the national carnival for the 4th of July and with the hyper-amplification of the francophony is a decision on which we decide totally and exclusively. Powerful geo-political entities like those previously mentioned, they themselves do not want an attitude of adulation, mimetic and in the end deplorable, from other "planetmates" – but decent and dignified partnerships, and self-aware collocutors. You cannot really associate with someone in which you do not find grounds for respect.

We consider that for the moment this evil is only potential, and by consequence, avoidable. Beyond of what we usually include under the sign of „culture”, in order to

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afterwards can abandon the responsibility in the care of diverse institutions and waiting for someone else (the State/ the Government/ the Parliament/ the Council of Europe/ the European Union/ the National Academy of Sciences/ the Municipality *etc. etc. etc.*) to do the requisite, each of us posesses the key, *personally*.
Attentively, carefully surveying the circumstances, conserving with calmness, intelligence, politeness and firmness our national specificity, by deference plus permanent respect for the culture and individuality of the partners whom we dialogue with.

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