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*“Multiculturalism and the
Need for Recognition”*

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Abstracts



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1. Andrei Alexandru Achim, PhD

Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania

"Anything to belong". The problem of inclusion and exclusion reflected in the songs of Marilyn Manson

The paper analyzes the problem of (mainly, societal) inclusion and exclusion as one can find it in the songs of shock rock star Marilyn Manson (stage name of Brian Warner). This issue is treated in connection to other philosophical dichotomies, such as, among others, that of individualism and collectivism.

2. George Achim, PhD

Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania

Deja vu, deja vecu . Multiculturalism fara corectitudine politica : Marturii romanesti din epoca fanariota.

3. Melinda Izabela Achim, PhD

Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania

Publicitatea ca promotor al omogenizării culturale

Lucrarea de fata își propune să exploreze o față a publicității, aceea de instrument al omogenizării culturale la nivel global. Acest lucru presupune, pe de o parte, o discuție pe marginea mecanismelor prin care comunicarea publicitară, urmărindu-și scopurile firești, ”naturale”, are drept consecințe aducerea la un numitor comun al valorilor, orizonturilor de așteptare, a atitudinilor și modurilor de viață. Pe de altă parte, din contră, toate aceste consecințe pot fi, de fapt, mijloace în sine ale publicității pentru atingerea scopurilor proprii (în special, vânzarea produsului sau serviciului la cât mai mulți consumatori).

4. Mihaela Albu, PhD

Univ. din Craiova/ Asociația culturală internațională „Carmina Balcanica”

Dan Anghelescu, PhD

Uniunea Scriitorilor din România/ Asociația culturală internațională „Carmina Balcanica”

Revista cu un nume sugestiv, *Carmina Balcanica*, publicată în România începând cu toamna anului 2008, și-a propus – încă de la prima apariție – să demonstreze diversitatea multiculturală, dar și unitatea în diversitate din spațiul sud-est european, să adauge totodată pertinente contribuții la promovarea și susținerea unui fertil dialog intercultural, la decelarea unor direcții specifice „melosului” balcanic, mentalității și identității în alteritate a civilizației și culturii dintr-un areal divers geografic și cu o zbuciumată istorie.

Spațiul sud-est european, această „cetate naturală a unei mari unități geografice”, cum o definea V. Papacostea, și a unei mari unități istorice, adăugăm noi, a determinat, după cum se știe, și multiple interferențe culturale. Plecând de la ceea ce-l atrăsese pe marele istoric român Nicolae Iorga – Orientul ce cuprinde „Estul Europei (...) participând la civilizația Europei” – colegiul de redacție și-a propus ca prin această publicație academică să prezinte, rând pe rând, nu numai specificul cultural al fiecărei țări din această „unitate” geografică, dar și specificul dialogului Orient-Occident. Cu alte cuvinte – contribuția civilizației și culturii spațiului balcanic (extins geografic la întreaga parte de sud-est) la cultura și civilizația europeană. Dar, pe lângă acest dialog, este

necesar și un dialog Est-Est, aceasta deoarece s-a constatat o împardonabilă ignorare și necunoaștere între ele a popoarelor spațiului sud-est european.

Revista *Carmina Balcanica* vine în sprijinul acestei cunoașteri reciproce. Și astfel, diversitatea de autori de origine diferită se conjugă – cu fiecare număr al revistei – cu accentul pus pe o structură culturală anume, o țară de ieri și de astăzi, dar și pe cultura minorităților care trăiesc pe teritoriul României.

Dintr-o multitudine de manifestări literar-artistice, realizatorii revistei preconizează că aceasta va putea deveni cu încetul o *oglină* a specificului fiecărei țări, dând seamă mai ales de ceea ce reprezintă din punct de vedere cultural, prin ele însele, precum și de ceea ce reprezintă împreună pe harta multiculturală a Europei.

5. Oana Luiza Barbu, drd.

Université de Bucarest.

Construire l'esprit multiculturel des nations ethniques à travers l'enseignement supérieur. Etude de cas : la Roumanie

Une des conséquences du processus de globalisation est le multiculturalisme. Chaque jour, dans des contextes différents, on entre en contact avec des personnes d'autres cultures et nationalités. La question qui se pose est comment est-ce qu'on arrive à interagir les uns avec les autres en laissant de côté les différences culturelles, comment est-ce qu'on arrive à créer un esprit multiculturel surtout au niveau des nations ethniques ? La réponse que je propose est que cet esprit multiculturel peut être créé à travers l'enseignement supérieur qui, grâce au processus d'internationalisation, avait incorporé un curriculum multiculturel et avait encouragé les mobilités des étudiants et les échanges culturelles. La prise de conscience du fait qu'on vit dans un monde interconnecté, multiculturelle est vitale pour créer la cohésion sociale, cohésionnécessairemême dans les nations ethniques, comme c'est le cas de la Roumanie. Pour tester mon hypothèse je vais prendre come étude de cas la Roumanie, un pays où les Roumains sont fortement majoritaires et où la création de l'esprit multiculturel est toutefoisnécessaire si on pense au fait qu'on développe notre activité quotidienne dans un contexte profondémentmulticulturel (conséquence directe du processus de globalisation). A travers ce nouveau type d'éducation promue au niveau de l'enseignement supérieur, on peut rendre plus explicites les connections parmi les niveaux local, national et global, en promouvant, à la fois, la compréhension multiculturelle. L'étude que je propose est interdisciplinaire, ayant des éléments appartenant à la fois aux études culturels et aux sciences de l'éducation.

6. Jagdish Batra, PhD

English Language Centre, O.P. Jindal Global University

The Triad of Culture, Economics and Politics and the Fate of the Immigrant: A Study of Indian English Fiction

The contemporary world order has undergone a drastic change what with the unprecedented tsunami of globalization turning it into a multicultural society like it was never before. In any country, one can see today people belonging to other cultures with various degrees of assimilation and integration in it. All this has become a burning topic for scholars from all disciplines. So far as literature is concerned, it has been engaged with the issue since long. Many Indian English novelists have studied the problems of multicultural society and tried to sensitize people to the joys and sorrows of the migrants.

My paper examines the texts of a few writers like M.G. Vassanji, Anita Desai, Jhumpa Lahiri, Kiran Desai et al to study the relationship between people belonging to different cultures. It is seen that the interface progresses along the trajectory of initial prejudices, culture shock, economic hardships, nostalgia and sense of loss, creation of imaginary homelands, adjustment

with host culture to the extent possible, shaped finally by the politics which decides if the adjustment will be favourable to the host or the guest.

7. Vasile Catalin Bobb, PhD

Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania

Cu Șestov spre celălalt: situații limită și situații comune

Sunt două motive principale îngemănate într-unul singur în scrierile lui Șestov: neputința rațiunii (în fapt, neputința filosofiei occidentale așa cum o găsim descrisă în Începuturi și Sfârșituri) în față unor situații limită (precum cele descrise în Revelațiile Morții). Ceea ce contează cu adevărat, ne spune Șestov, în viața fiecăruia dintre noi nu are niciun fel de explicație posibilă. Totul, de la realitatea cea mai obiectivă până la realitatea cea mai anodină, primește consistență, deci realitate și importanță, doar în situații limită. Complicația e, în ochii lui Șestov, că odată ajunși acolo (în situațiile limită), nimic, absolut nimic din ceea ce ne este familiar (Rațiunea, Logica, Obiectivitatea, bunul Dumnezeu, etc.) nu mai rezistă. O altă realitate, cu alte coordonate decât realitatea obiectivă, ne este pusă în față și înăuntrul acestei „noi” realități nimic din ceea ce știm/cunoaștem nu mai poate fi folosit. În textul de față îmi propun să citesc prin grila șestoviană situațiile mai puțin, așa zicând, limită. Adică, experiențele date de întâlnirea cu celălalt. Teza textului de față este că realitatea (adevărată, cum ar numi-o Șestov) nu se construiește în situațiile limită ci în situațiile cele mai comune cu puțință, acolo unde atât celălalt cât și eu însumi încetăm să mai respectăm ceea ce Kant numește judecata practică. În alte cuvinte, voi susține că întâlnirea cu celălalt (întâlnire marcată de lipsa intenționată a judecății practice) construiește realitatea.

8. Monica Bottez, PhD

Universitatea Bucuresti

(Canadian) Multiculturalism in the 21st Century.

The paper sets out to discuss the European retreat from multiculturalism- the cases of the Netherlands and Great Britain (presented in Christian Joppke and Ewa Morawska (eds)'s volume *Toward Assimilation and Citizenship*, 2003) against the contrary opinion put forth in Will Kymlicka's *Multiculturalism: Success, Failure and the Future* (2012). It also examines the case of Canada taking into account the threats that terrorism poses to this policy, as they are exposed in Stewart Bell's writings, particularly on "The spillover effect: Canadian diasporas and terrorism" (2009)

9. Carmen Dărăbuș, PhD

Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania

Petru Cârdu și multiculturalismul din Voivodina / Petru Cârdu and the multiculturalism from Voivodina

The present work aims to shape up, first, the European dimension of Petru Cârdu, through high standards of his prolific activity, without making concessions to quality and without the excuse of marginality. The role of the diaspora in the maintenance and dissemination of culture, especially in historic communities outside the borders, has a double significance: on the one hand, the maintenance of identity in the context of major crops, and on the other-the connection of the Romanian literature and culture from a different perspective than that of their motherland, the European art. Petru Cârdu, bilingual writer, representative of the Romanian community from Serbia, more precisely from Voivodina, had an important role in this regard, both as a writer and editor, translator, active man press and cultural animator.

Through the prestige of publishing house founded and run by him, KOV, accomplished writers from major contacts with Serbia and Europe. He translated himself into multiple languages, in particular his work of translator and interpreter of anthologies made facilitates access to the vast European culture, first through the Romania. The European Prize for poetry KOV it was another bond with the character of universalization. Secondly, having as support oh the collection of his poems, Complicitate (Complicity), I'm going to do an x-ray of poetic themes and motifs, assumed by the Romanian poet from Serbia, taking into account both the views of those who wrote poetry, his already, and an analysis of its own texts. The approach is a continuation of a larger project, materialized in a volume dedicated to the Romanian language literature from Serbia. By vacillating between postmodern playfulness and seriousness of a speech soon intellectualist, Petru Cârdu is familiar with all the records of European poetry

10. Ramona Demarcsek, PhD

Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania

Why Should Business Students Become Knowledgeable in Multicultural Communication?

11. Daniela Dunca, PhD

Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania

Cultural accomodation – the essential policy of multiculturalism

The European states, through integration policies, permanently seek the elimination of intolerance and discrimination, the reduction of inequality. Promoting social cohesion through modern social practices implies recognition of minority rights and a relatively open policy towards migration. The contemporary world has become a space of a morphological multiculturalism where diversity is the characteristic of the structures of the social communities, both culturally, and ethnically or religiously. Multicultural states appeal to cultural policies that are more carefully developed in the EU. The policy of cultural accomodation represents a key instrument in promoting the principles of multiculturalism. Cultural accomodation, however, requires a dual aspect: on the one hand tolerance of values and minority cultural practices, on the other hand cultural recognition of ethnic, religious or linguistic interests of the minorities. From this latter perspective, the policy of cultural accomodation may cause conflicts between the cultures of origin and those of adoption. In the current context, multiculturalism, with all its ethnic, religious, linguistic implications, is a reality that calls for major attention in the European space.

12. Petru Dunca, PhD

Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania

Marianne Mesnil and applied anthropology as analysis of European multiculturalism

The anthropologist Marianne Mesnil accomplishes a series of analyses of the collective mentality from the perspective of anthropological hermeneutics, concerning elements which underlie European myths and rites on birth hand death. The researcher insists on pre-Christian symbols present in rites: the Wolf, the Bear, the Goat, the Old Man. The analytical discourse takes into account symbols with a wide cultural opening: Vampires, Strigoi (ghosts/undead), Dracula. Analytical connotations are highlighted in regard to Christianity, with ezoteric-magical symbology: St. Andrew, the Hieromartyrs.

13. Ana Daniela Farcaș, PhD

Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania

Multiculturalism, Pluralism, Integration – Concepts and Meanings

Often used in current political discourse, the terms of multiculturalism, pluralism and integration were defined in various ways, which, depending on context, could gain synonymous or antonymic meanings. Social and political analysts have developed several theories on multiculturalism, thus examining the issue from several angles. The aspects analyzed in theory may be used to address current problems, which were mainly caused by the large number of immigrants arriving to Europe, lately.

14. Ioan Claudiu Farcaș, PhD

Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania

Impasul multiculturalismului în dinamismul tehnologic actual

Un tot mai dinamic și persistent proces de tehnologizare sporește amplitudinea transfigurărilor intra- și interculturale la nivel global, generând curente profunde, de substrat, care dereglează și chiar întrerup relații, resetând uneori anumite poziții de echilibru în configurația complexă a culturii contemporane. Tehnologiile care ar trebui să medieze deschideri interpun, în unele circumstanțe, anomalii în relațiile interculturale, având ca efect negativ tensionarea sau chiar dereglarea unor inter-relaționări culturale de altfel deloc precare.

15. Adelina Farias, PhD

Universitatea "Petrol-Gaze", Ploiești, România

Oamenii nimănui în Europa tuturor

Lucrarea investighează criza identitară a românilor din Basarabia, produsă de multiculturalismul deformat, apărut ca urmare a strategiilor de tip comunist și colonialist ale puterii sovietice. Sunt analizate mărturiile ale unor intelectuali basarabeni, articole din presa de la Chișinău și sondaje de opinie. Nu sunt neglijate documentele indirecte, furnizate de ficțiunea ultimului deceniu, în special literatura scrisă de Dumitru Crudu și de alți scriitori din ultima generație.

16. Anamaria Fălăuș, PhD

Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania

The Paradoxes of Identity in “The Lion King” movie series

Identity has always been a fruitful, controversial and paradoxical issue. The interpretational valences that this concept invites to are countless. Personal versus collective identity, identity construction and deconstruction, need for recognition but at the same time acknowledgement of difference, inclusion and exclusion, identity and otherness, these are just some of the ideas that one might think about when dealing with the problem of identity. My paper attempts to analyse some of the above mentioned dichotomies in relation to “The Lion King” movie series and to parallel the allegory of the film to our present day realities.

17. Corina Gajea, MA student

Universitatea din București

Attitudes toward Syrian migration in Canadian newspapers

The paper envisages the research of the way in which the Syrian migration was reflected in the Canadian media between January and February 2016. As the topic had different approaches in various regions, the paper aims at investigating and centralising the stance of zonal on-line publications regarding the problem of migration. Starting from the premise that the journals in British Columbia and Alberta focused on mobilising the society towards welcoming and integrating the refugees in their new country – trend supported by articles such as “Tips to make refugee families feel welcome” (CBCNews)-, whereas the newspapers and on-line platforms in Toronto and Ottawa tackled the topic from the economical and religious point of view – concentrating on the funds allotted to immigrants and on the way in which the Islam is perceived by Canadians, especially in the aftermath of Peterborough incident -, the paper bring together and discuss both points of view.

The dichotomy private funds/ state funds has to be analysed for underlining the implication level of both the state and common people who manifested their desire to financially support the new-comers.

Another aspect that the paper will highlight is the feed-back received from the readers of those articles. For this purpose, a case study related to the paper and achieved on the basis of written commentaries from the readers of monitored publications will be detailed. Based on this, the paper exemplifies the level of tolerance towards minor cultural identities of those Canadians who expressed their opinions.

18. Gert Jan Geling, PhD Candidate, Leiden University Law School

The Hague University of Applied Sciences

Multiculturalism as an illiberal ideology

This paper clarifies why multiculturalism, as both an ideology and a system, contains strongly illiberal elements. It identifies arguments put forward by both important liberal thinkers and philosophers as well as critics of multiculturalism. Opponents of multiculturalism have often argued that multiculturalism has failed. This thesis is highly questionable. The argument can be made that, instead of failing, multiculturalism has in many ways been successfully implemented as a system in Western European countries, which is problematic from a liberal perspective. First, because multiculturalism, as an ideology, is based on the wrong premises. Multiculturalism is strongly collectivistic, and therefore opposed to liberalism, which is individualistic in its core. Liberal thinkers and philosophers have always denounced collectivism, and advocated individualism. Second, multiculturalism, as a system, undermines some core liberties of open societies, like free speech and open debate on differences between cultures and diversity. These problems have been identified by liberal critics of multiculturalism. The arguments of these liberal critics of multiculturalism, like, among others, Kenan Malik, Zihni Özdil and Machteld Zee, as well as those of liberal thinkers like John Stuart Mill, Karl Popper and Dirk Verhofstadt, will be put forward in this paper to substantiate the argument why multiculturalism is problematic from a liberal perspective. The paper concludes by stating that, in order to work on more free and individualistic societies in Europe, we should move away from multiculturalism, towards more liberal alternatives for managing diversity.

19. Ioana Grecu, PhD

Universitatea de Medicina si Farmacie « Gr. T. Popa », Iasi

Le statut du soi dans le tourbillon d'identités linguistiques des romans de Réjean Ducharme – entre la conscience psychique et l'identité sociale

Au beau milieu bouleversé et bouleversant du XXIème siècle au Canada, ce sont les écrivains québécois qui ont réussi de la façon la plus visible et novatrice à marquer une rupture radicale dans la pensée littéraire et à instaurer le diktat de l'iconoclasme ; parmi eux, Réjean Ducharme est unanimement considéré comme l'un des romanciers québécois les plus originaux.

Ses romans relèvent d'une inquiétude justifiée du créateur qui voit la société à l'intérieur de laquelle il vit en proie à une confusion des valeurs, à un déchirement dangereux qui amène la ségrégation ethnique et linguistique; ainsi, la société canadienne moderne telle qu'elle apparaît dans les romans ducharmiens ressemble à une Tour de Babel mythique, où les langues se confondent dans un bruit anéantissant et où le sens est complètement détruit. L'attitude envers les étrangers, dans un pays où la plupart de la population s'est constituée à partir des strates venues de l'immigration, est un sujet très actuel dans les débats des sociologues et des politiciens canadiens, et bénéficie par conséquent d'une attention spéciale dans le milieu littéraire du pays.

Les héros ducharmiens essaient de s'intégrer individuellement, démunis de l'atout fort conféré par l'accord d'entente et de non-combat entre les concitoyens d'une ville cosmopolite dans la seconde moitié du XX^{ème} siècle.

Malheureusement, le sentiment de solidarité n'existe pas dans les intentions des immigrants ; au contraire, ils essaient d'imposer leur culture aux autres, d'éliminer toute influence qui ne correspond pas à leur identité ethnique.

20. Mirjam Heldmann, PhD Candidate

University of Leiden, Law department (Jurisprudence)

Should the recent negative wave of reactions again multiculturalism mean something?

"The perceived notion of the homogeneity of minority ethnic communities has informed a great deal of race equality work to date. The effect of this, amongst others, has been to place an over reliance on individuals who are seen to represent the needs or views of the whole community and resulted in simplistic approaches toward tackling community needs" (Malik, 2013: 61). The initial positive motivation and focus on group rights turned by now into a danger for individuals as it can lead to human rights violations. The integration of different cultures and religions is a very topical issue for many states within Europe. Legally e.g. Canada and the UK have been integrating them by shifting the focus on group rights and allowing for religious arbitration. This paper will be critical on a multiculturalist inspired legal pluralism that prioritises groups over individuals. This study will use Berlin as an empirical case study and focuses on how Islamic law influences family law, as well as how this is experienced by Turkish women. Qualitative, open end interviews will aim to identify how Islamic law might be applied in Germany and how this is experienced by Turkish Muslim women. The key question that will be addressed in this study, is whether the introduction of various legal systems within the jurisdiction of a particular state has a positive (or negative) bearing on gender discrimination.

21. Margot Kaszap, PhD

Université Laval, Canada

Multiculturalisme et nationalisme dans l'enseignement de l'histoire au Québec

Notre présentation porte sur les enjeux politiques des représentations du territoire québécois et canadien en lien avec la construction identitaire et les aspirations d'un des trois peuples fondateurs du Canada, les francophones. Nous analyserons également les raisons idéologiques à l'origine d'une révision constante du Programme d'histoire du Québec et du Canada.

Dans un premier temps, nous ferons une distinction entre le nationalisme canadien, basé sur le multiculturalisme et sur l'immensité du territoire, et le nationalisme québécois, basé sur le critère ethnique et circonscrit au territoire de la Province de Québec. Dans cette veine, nous montrerons que l'identité québécoise est la résultante d'une redéfinition permanente en fonction de l'Autre, représenté principalement par les Anglophones. Ainsi, les appellatifs qui se sont succédés au fil du temps – Canadiens, Canadiens-Français, Québécois, «Québécois de souche», - ont eu le rôle d'assurer une permanente distinction culturelle face aux Anglophones. Dans un deuxième temps, nous montrerons comment se positionnent les manuels scolaires d'histoire par rapport à l'immigration, comment ils expliquent ou intègrent les différentes communautés qui se sont constituées au fil du temps. Nous montrerons ainsi les tensions qui existent entre le multiculturalisme qui caractérise la société québécoise et les critères territorial et ethnique qui ont été choisis pour soutenir le projet national. Ces tensions ont engendré des récits concurrents, des multiples versions du passé, dont les enseignants doivent tenir

compte, pour développer une conscience historique à tous les élèves.

22. Laura Ioana Leon, PhD

Universitatea de Medicina si Farmacie “Gr. T. Popa” Iasi

An Overview on the Challenges of Teaching *ESP* to Medical Students Today

Teaching a foreign language has always been a challenge. Far are the days when people thought that the acquisition of grammar and vocabulary were enough to master a foreign language. More than 25 years ago it became obvious that the process of teaching / learning a foreign language is more complex, that in order to appropriately use a foreign language in its context, some notions of culture are also required. Thus culture has become part of foreign language teaching. Nonetheless, more recent years have brought other important issues to our attention. In the new context of globalization and multiculturalism, besides the notion of culture, the study of a foreign language has come to be sensitive to other issues as well. Students need to understand how language becomes part of the society and culture, language and society permanently influencing each other. Once these things are established, when it comes to teaching English for Specific Purposes – medical vocabulary – other details need our attention. They refer to how we teach notions of Academic Writing (from application forms to essays and dissertations), trying to see how written communication is influenced by the author’s cultural background, and how we teach communication skills (in medical context), taking into account the fact that our future doctors will have to deal with culturally diverse populations. Recognizing the element of culture as an influencing factor in the doctor-patient relationship is the first step in understanding how to behave towards patients with different cultural backgrounds. We believe that all these elements bring a whole new perspective upon the idea of teaching a foreign language, and particularly a foreign language for specific purposes.

23. Simona Lozovschi, Ph.D. Student

“Alexandru Ioan Cuza” University of Iași, România

Esmeralda Santiago’s Memoirs: The Female Subject in the Land of In-Betweenness

The present paper explores one of the most important elements that constitute the core of Latina literature, namely growing up as a bicultural girl in a hostile world that is not ready yet for biculturalism, as seen in Esmeralda Santiago’s memoirs. She is the dirty Puerto Rican in the United States of America, and the American or ‘la gringa’ in Puerto Rico. She is always in-between, not entirely accepted by either society. Yet, from these two identities and after years of struggle and conflict, she forges her self and becomes Esmeralda Santiago, the writer and the spokesperson for other women who struggle to exist in a hopeless world.

24. Călin D. Lupițu, PhD

„E. Gojdu” National College in Oradea, Romania

Re-Vamped: The Seduction of Alterity in Contemporary Pop Culture

Historically speaking, as immigrants poured into the metropolitan West, whether it was Rome, London, Paris, Vienna, or New York, they helped establish a mythological East as an ‘Other World’ of mystery and seduction, but ultimately one of corruption and terrors, one resisting assimilation and even threatening the ‘more civilised’ status quo. In a reiteration of medieval bestiaries, the mythological ‘East’ of the turn of the twentieth century exported mummies, vampires, monstrous geniuses, ape-men, prehistoric beasts, and spiritual abominations. Drawing on such classics, this paper explores the intriguing shift – perhaps in double conjunction with the arguable rise of capitalist individualism since the final decades of the twentieth century and that of narcissistic

individualism since reality television and the advent of social media – noted in the conceptualisation of alterity and monstrosity in contemporary popular fiction. Just as the grass is always greener on the other side, The Other is now no longer the feared, but the envied and the desired – at least as far as teenage and young adult psychology is concerned. Previous monsters, such as vampires, have not only gained recognition; they have become notorious icons of (pre)pubescent admiration and currently enjoy a substantial claim to membership in the category of the anti-hero, while also inching out of the mythological and into the sociological. While significantly different in both ontology and techniques to their more illustrious forefathers, contemporary vampires may have thus achieved Dracula's dream of vengeance after all, subjugating at least a sizeable part of humanity for their ever-growing multicultural fantasy empire.

25. Mircea Manu, PhD

Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania

Religia cale, în diminuarea opoziției dintre identitate și alteritate, în contextul multiculturalismului European

Ființa umană este creată de Dumnezeu după chipul și asemănarea sa, cu minte și voință liberă, și este chemată să stăpânească pământul: „Creșteți și vă înmulțiți și umpleți pământul și-l supuneți” (Gen 1,28) zice Domnul, dar în armonie cu ordinea pusă de Dumnezeu în univers.

Creștinismul este religia revelată de Dumnezeu. tocmai de aceea a revoluționat societatea umană prin instaurarea unei Împărății spirituale, unde trebuie să domnească iubirea și slujirea, modelul și instauratorul fiind Isus Cristos, Fiul lui Dumnezeu făcut om.

Secolul XX a adus mari schimbări prin prezența în Europa a unor noi ideologii precum comunismul, liberalismul, care au pus în centru pe om, înlocuindu-l pe Dumnezeu, și care putem spune că s-au dovedit falimentare. Nimeni și nimic nu poate înlocui nevoia sufletului de transcendent, de divin, după care tânjește, cum spunea sfântul Augustin „*Ne-ai făcut pentru Tine, Doamne. Și neliniștit este sufletul meu până nu-și va afla odihna în tine*”. Multiculturalismul european a ridicat și ridică noi probleme. Apare tot mai acută problema confruntării dintre aspectele identității și alterității.

Astăzi când în Europa sunt atâtea provocări, fie ideologice, fie sociale, fie religioase, Biserica Catolică a inițiat și inițiază, acțiuni pentru a veni în întâmpinarea acestor provocări. În primul rând prin redeschimbarea spiritului creștin bazat pe credința în Cristos cel viu, printr-o “nouă re-evangelizare” prin relansarea spiritului ecumenic cu toate religiile, dar mai ales între creștini și religiile monoteiste, punând accentul pe spiritul de slujire față de semen, care are o demnitate egală în fața lui Dumnezeu. Cum religia este parte importantă a culturii așa cum spunea sfântul papă Ioan Paul al II-lea “*Inima fiecărei culturi o constituie apropierea sa de cel mai mare dintre mistere: misterul lui Dumnezeu*” să facem în așa fel încât tot cel ce crede în Cristos și divin, să tindă în așa fel încât să trăim în iubire, slujire în așa fel încât să putem trăi alături de celălalt fie că este de altă rasă, cultură, religie, și fiecare să-și poată exprima și trăi liber atât sentimentele specifice identității cât și cele specifice alterității

26. Andreea-Giorgiana Marcu, PhD Student

"Alexandru Ioan Cuza" University of Iasi

The importance of education in multicultural society

The term of multiculturalism has been variously defined in the scientific literature. Our attention will be focused on the role of education in the development of a multicultural society which places particular responsibilities on teachers. The review of school programs and curricula to reflect a multicultural perspective implies that teachers not only have a knowledge of the cultural diversity. The scope of education for a multicultural society is a challenge which can only be met by schools with the involvement of their local communities as part of their ongoing programmes of school-based curriculum development and evaluation. Therefore, the acknowledgment of multiculturalism as an ideal for human society clearly has implications for education and it has additional

particular implications for schools which have amongst their pupils children from minority cultural groups.

27. Iolanda Mănescu, PhD

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Shakespeare 400 at the 10th Craiova International Shakespeare Festival

The 10th Craiova International Shakespeare Festival celebrated the 400 years from the Bard's death in April 2016, and it brought together several famous directors and their Shakespearean performances, as well as a large number of theatre critics, academics and researchers who attended both the artistic events that included performances, concerts, exhibitions, film projections etc, and the conferences on Shakespeare where they presented, as usual, their views and opinions on the most recent theatrical creations worldwide. The audiences had the chance to watch not only different approaches of some of the most performed Shakespearean plays, but also plays that have seldom been staged, as well as modern adaptations of Shakespeare's works.

The theatrical art is one of the areas where multiculturalism is more and more necessary and productive. Artists from all over the world – directors, actors, set designers, musicians, lighting designers, video artists etc – work successfully together in different projects, sharing their experiences and backgrounds, and thus they can build new bridges and make new connections between nations and cultures.

This year Craiova International Shakespeare Festival has presented history plays (a Japanese Richard II, and a German Richard III), tragedies (two British performances of Hamlet and a South African one, A Russian Macbeth directed by a Belgian director, and an Indian interpretation of Macbeth, an Israeli Romeo and Juliet, and two Romanian performances of the same play, one of them being directed by a British director, an Italian Julius Caesar and a Romanian one staged in Craiova – the host city – by an American director and an international creative team) and comedies (a Bulgarian Winter's Tale, a British Comedy of Errors) etc.

28. Amalia Mărășescu, PhD

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Saxons and Normans. Alterity in the Mythical-Historical Novel

The success or failure of the policies of recognition and acceptance of cultural differences depends on the degree in which people understand each other's behaviour. In this respect, literary works offer lessons worthy of our attention. In any time and any place, the differences in ethnicity, language, religion, customs, historical evolution, conqueror/ conquered status, majority/ minority status generate similar ways of behaving. The authors of historical novels create characters with a strong identity profile, accepted, rejected or mocked at: Saxons and Normans, crusaders and Saracens, Jacobites and Hanoverians with Walter Scott; Poles, Lithuanians, Germans, Cossacks, Tartars, Moldavians with Henryk Sienkiewicz; Jews, Catholic/ Orthodox Christians and Muslims with Ivo Andrić and Mihail Sadoveanu. The feeling of belonging feeds on the evocation of certain bloody events preserved in the collective memory, like the Battle of Hastings with Scott or World War II with Ismail Kadare. Pride, defiance, hypocrisy, ridiculing, offence foster tensions. In the fragment from the novel *Ivanhoe*, which we reanalyse, the tournament and feast represent occasions in which conflicts are attenuated, the fight turns into a game, the confrontation moves to the gastronomical and vestimentary levels. Hospitality turns out to be, in current terms, a problem of "political correctness". In the transhistorical view of the 19th century writer, the two groups in Medieval Britain are midway between denial and integration, at a point when the acceptance of the Other does not exclude its minimization. (cf. Milton Bennett)

29. Oana Mitrea, PhD

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The Multicultural Mobilities - A Sociological Challenge

Lucrarea urmareste sa prezinte interdependenta dintre miscarile persoanelor, lucurilor, ideilor, comunicarilor (media, IT) si reprezentarilor - reunite in sociologia mobilitatii in conceptul "mobilitati"- influenteaza modul in care persoanele apartinand altei culturi sunt acceptate si integrate in cultura vestica (cu aplicare la Austria).

30. Horea Naşcu, PhD

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“Understanding Freedom: One's Need for Recognition”

Whereas members of a religious or ethnic group (aboriginal or foreigner) "can maintain their distinctive collective identities and practices" (Stanford Encyclopedia of Philosophy) when relocated into a different society, an individual (*i.e.*, one person who claims affiliation to no group whatsoever) is never taken into account *per se*.

The current paper looks into a world where individuals are encouraged to be themselves and never conform to the needs and ideals of society.

31. Felix Nicolau, PhD

The Technical University of Civil Engineering, Bucharest

Haunting cross-cultural memories pitted against the globalized world

Seymour Mayne's literary output is imbued with Canadian-fashioned multiculturalism. Additionally, an indefatigable search for his Jewish roots and Yiddish texts as preservers of ethnic memory involved his fictions and word-sonnets in a restorative approach. In spite of his academic profession, Mayne has a keen eye for landscape, nature and ecological implications. His subtlety resides in the mellow humor with which he welcomes every oddity related to tradition, religious rituals, cultural conflicts, and consumerism. My paper will analyze the impressive gamut of Mayne's multicultural understanding of the world and the versatile literary skills with which he reasserts his cultural and ethnic heritage under the cover of an ironic discourse.

32. Ana Olos

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Ezra Pound and Multi-Kulchuralism

Starting as a comment on the publication of the first of the projected four volumes of Ezra Pound's poetry translated into Romanian, the paper intends to reflect on the way the American poet's intentional or chance approach to different languages, cultures, and arts had shaped his creativity; to underline his function as cultural agent, translator, mediator or guide to "kulchur" and thus his major contribution to European modernism; and finally, to reveal aspects of his influence upon postmodern Canadian writers Timothy Findley and George Elliott Clarke.

33. Beniamin Pop, PhD

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Anglicisms and Ways of Adapting them to the Romanian Language

English borrowings have penetrated the Romanian vocabulary to a great extent, especially due to linguistic globalization and the propensity towards adopting words from various fields, not only technological such as computer science or banking, but also in terms of sports, food, and so on. The present paper analyzes the extent to which they adapt to Romanian linguistic constraints.

34. Dana Puiu, PhD

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Le Paradoxe Identité vs Altérité de nos jours dans le Village Global

Où est-on actuellement à l'égard du rapport Identité vs Altérité ? Où est-on quant aux Droits de l'Homme en Europe et sur d'autres continents: Afrique et le continent Américain ? Un remake vis-à-vis du questionnement du climat, de la condition humaine sur la Plate Planète Terre dans les conditions du réseau techniquement rapide des communications. Littératures migrantes: l'Endroit et l'Envers ?

35. Catinca Adriana Stan, Ph.D.

Université Laval, Canada

Multiculturalisme et nationalisme dans l'enseignement de l'histoire au Québec

Notre présentation porte sur les enjeux politiques des représentations du territoire québécois et canadien en lien avec la construction identitaire et les aspirations d'un des trois peuples fondateurs du Canada, les francophones. Nous analyserons également les raisons idéologiques à l'origine d'une révision constante du Programmed'histoire du Québec et du Canada.

Dans un premier temps, nous ferons une distinction entre le nationalisme canadien, basé sur le multiculturalisme et sur l'immensité du territoire, et le nationalisme québécois, basé sur le critère ethnique et circonscrit au territoire de la Province de Québec. Dans cette veine, nous montrerons que l'identité québécoise est la résultante d'une redéfinition permanente en fonction de l'Autre, représenté principalement par les Anglophones. Ainsi, les appellatifs qui se sont succédés au fil du temps – Canadiens, Canadiens-Français, Québécois, «Québécois de souche», - ont eu le rôle d'assurer une permanente distinction culturelle face aux Anglophones.

Dans un deuxième temps, nous montrerons qu'en même temps qu'elle entraîne la réécriture constante de l'histoire scolaire (par les programmes de 1970, 1982, 2006 et 2015), la rivalité identitaire Québec-Canada continue sur le plan politique. En matière d'immigration, l'ancienne *terra nullius*, principe des empires coloniaux, a été remplacée par l'image de la terre promise, accueillante pour tout nouvel-arrivant. Il reste à voir comment le Québec tient compte de cette idée de terre partagée et comment il se positionne par rapport aux nouvelles vagues d'immigrants (comme les ressortissants de Syrie), ayant en vue les critères territorial et ethnique qui ont été choisis pour soutenir le projet national.

36. Carmen-Elena Stănculescu, PhD student

Facultatea de Limbi și Literaturi Străine, Universitatea din București

Observații asupra locuțiunilor verbale de tipul verb-suport plus nominalizare în limbile română și engleză

Scopul acestei lucrări este de a analiza unele aspecte ale locuțiunilor verbale din limbile română și engleză, pentru a desprinde unele proprietăți mai generale ale verbului-suport și ale conceptului de „light verb”

(vezi Cattell 1984). Locuțiunile verbale au fost cercetate în lingvistica românească (vezi *Gramatica limbii române. Cuvântul*, vol. I, 2007:575-576; *Dicționar de științe ale limbii*, ediția a II-a, 2005: 299). Ne interesează un anumit tip de locuțiuni verbale, și anume construcțiile în care avem un verb-suport și o nominalizare (vezi Stan 2003) care este obiect direct, adică un substantiv deverbal.

În această lucrare punem accentul pe statutul lexical al verbului de bază și, pe realizarea sintactică a argumentelor verbului nominalizat. Din punct de vedere sintactic, cel puțin uneori, sintaxa verbului-suport este identică cu cea a verbului lexical din care provine. (de exemplu: *She gave (me) a description of him; She gave a description of him to me; She described him (to me)*; (Huddleston și Pullum 2002: 293-294)). Structura argumentală a unei construcții cu un verb-suport și cu un substantiv deverbal îi aparține întotdeauna nominalizării, în timp ce structura sintactică din acest tip de construcție îi aparține întotdeauna verbului-suport. Structura tematică a substantivului deverbal se moștenește de la verbul nominalizat. (de exemplu: *Ion dă o prezentare a castelului musafirilor; Ion prezintă castelul musafirilor*).

Ținând seama de aceste observații empirice propunem o analiză sintactică a acestui tip de locuțiune.

37. Oana-Raisa Stoleriu, PhD. Student

“Al. I. Cuza” University of Iași

Crossing America's Borderlands: Mexico as *the Other*, Mexico as *Tierra* in McCarthy's *Border Trilogy*

“Today, if there is a dominant culture, it is the border culture.” (Gomez Pena) Cormac McCarthy questions and deconstructs the major American myths in his well-known Border Trilogy, and presents the frontier as a space of “in-between-ness”, where different cultures meet, clash and try to keep their customs and individuality in the changes brought by a multicultural present. The Americans engage with the “other” culture, be it Mexicans or Native Americans, and they cross the frontier into their territories - an alien, unknowable land, where some of its people talk in *corridos* while others put above everything their traditions and their way of living. The present paper aims to highlight the confluence of two cultures, American and Mexican, and the way McCarthy works at the same time with and against tradition, playing with the Western conventions in a Mexican landscape, where Mexico is not only seen as *the Other*, but also as *Tierra*.

38. Delia Suiogan, PhD

Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania

Asumarea identitatii si nevoia de recunoastere a celuilalt

39. Maria Augusta Szasz, PhD

Universitatea Tehnica din Cluj-Napoca

Language Contact Shaping the Linguistic Identity of the Hungarian and Romanian Bilinguals on the Somes Valley

This paper aims at highlighting several language contact-related issues that shaped the features of Romanian and Hungarian in their local contact variations, namely in the Romanian and Hungarian patois spoken in the studied geographical area and how they hall-marked the linguistic identity of the local inhabitants.

The bilingualism and plurilingualism of many categories of inhabitants on Earth is a natural phenomenon just as the monoglotism of others. Bilingualism and language contact mean a permanent contact between cultures and ethnic groups. The bilingualism of a certain mass is a sociolinguistic and social phenomenon, and since the home of the two languages is the bilinguals' brain, bilingualism is thus also a psycholinguistic phenomenon. Synchronically, they are considered interference mistakes that must be removed from the standard language, in

which people generally get educated but the dialects and subdialects that also make up a language are enriched by them and they are often the support of traditional culture. Diachronically, the interferences entered the deep structure of any language. It is certain that the cohabitation of different ethnic groups made languages in contact influence each other in all their compartments, which reflects the cultural influences as well as the mutual influences in all fields.

Language as a whole cannot be studied only together with the society speaking it. The geographical area, the history of the communities, demography, mobility communities are all reflected in the spoken language.

40. Tudor Tămâian

Colegiul Tehnic “Anghel Saligny” Baia Mare, România

Avantajele si dezavantajele multiculturalismului pe piata muncii in Uniunea Europeana

Inca de la infiintare, Uniunea Europeana si-a propus crearea unei forte economice care sa concureze cu succes provocarilor venite din partea marilor puteri extraeuropene ale lumii. Migratia fortei de munca a devenit in acest context un fenomen care s-a accentuat pe masura trecerii timpului si a extinderii teritoriale a „proiectului”. Lucrarea prezinta in opinia autorului, perspectivele si neajunsurile integrarii diverselor etnii, culturi si stiluri de munca ale cetatenilor din statele membre.

41. Luminița Todea, PhD

Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania

Intercultural Aspects in Professional Communication

The globalization of workforce and the growth of multinational corporations have strengthened the perception of English as the lingua franca of international professional communication. The success of people involved in business and technology depends on their ability of using effective communication skills. According to the Common European Framework of Reference for Languages, an important aim of foreign language teaching today is to develop learners' ability to communicate at a personal and professional level beyond linguistic and cultural boundaries. Thus, learners with intercultural communicative competence are able to link the knowledge of the other culture to their language competence through their ability to use language appropriately. The main goal of this article is to focus on a selection of trends and patterns of intercultural competence in professional communication.

42. Ligia Tomoiagă, PhD

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Teaching the Lessons of Multiculturalism and Political Correctness in American Serial Movies

43. Simona Torotcoi, PhD Candidate

Central European University (Budapest, Hungary)

Multiculturalism and Self-exclusion of the Excluded: Romanian Roma Students' Perception of Cultural

Capital

By using Bourdieu's Forms of Capital (1986) and Kymlicka Politics in the Vernacular: Nationalism, Multiculturalism, and Citizenship (2001), this paper aims to look at the context within which Roma students develop their perception about their cultural capital. The main question this paper aims to address is the extent to which multiculturalism and/or its absence contribute in this process. First, the paper will address the sources and obstacles of multiculturalism in Romania, and how Roma students develop and perceive their cultural capital in the existing context. More specifically, it investigates whether the Romanian educational system and society provides a multicultural model which contributes in encouraging or allowing the development of a Roma cultural capital. Secondly, it looks at the existing Romanian liberal policies and the extent to which ethnic diversity and the manifestation of such diversity is allowed within the given setting. Going beyond the existing affirmative action programs and measures targeting Roma, do the existing mainstream Romanian policies address the specific needs of the Roma youth and students or there are "neutral" policies which address the needs of the mainstream society. Lastly, by using existing data on Roma students field of study, this paper reflects upon the sources for self-exclusion of the Roma students from specific fields of study (STEM), and assess the extent to which multiculturalism plays a role.

44. Alitea Turtureanu, PhD

Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania

Du multiculturel au transculturel dans l'œuvre d'Adonis

La présente recherche se propose de mettre en évidence ce qu'il y a entre, à l'intérieur et au-delà des espaces culturels que le poète Adonis traverse dans son histoire de vie et dans ses créations littéraires. Alî Ahmad Esber est considéré aujourd'hui comme l'un des plus grands poètes d'origine arabe de tous les temps. Écrivain transculturel, Adonis est né en Syrie, sa nationalité est libanaise, il vit à Paris et il a adopté la langue française pour ses écrits. L'exil est l'expérience fondamentale du poète - le moteur qui l'a conduit du multiculturel au transculturel. À travers le transculturel, l'écrivain accède à un nouveau type d'évolution, liée à la culture, à la religion, à l'art et à la relation authentique avec l'Autre.

45. Elena-Camelia Zăbavă, PhD

Universitatea din Craiova

Particularități antroponimice într-un spațiu multietnic. Studiu de caz: comuna Urzicuta, jud. Dolj

Lucrarea noastră urmărește să evidențieze rolul pe care îl joacă antroponomia în păstrarea identității într-un spațiu multietnic. În acest scop, analiza se bazează pe o cercetare de teren efectuată în comuna Urzicuța, județul Dolj, unde, alături de români, conviețuiesc etnici bulgari și macedoneni. De asemenea, în acest context, dorim să subliniem faptul că sud-vestul României este cu adevărat o zonă multiculturală în care întâlnim o populație de diverse etnii: bulgari, sârbi, macedoneni, albanezi, italieni, greci, slovaci, evrei, germani și cehi.

Pentru a înțelege mai bine fenomenul antroponimic, considerăm necesară o scurtă prezentare a comunităților bulgară și macedoneană din Urzicuța, oprindu-ne și asupra atestărilor documentare ale numelor, mai ales că în catagrafiile Doljului cetățenii de origine macedoneană nu se regăsesc înregistrați.

În ceea ce privește antroponomia, cercetăm atât elementele principale ale sistemului de denotație oficială (prenumele și numele de familie), cât și sistemul popular de denotație (formula neoficială de denotație și porecla), urmărind ce au în comun numele purtate de români, bulgari și macedoneni, dar mai ales ce le diferențiază, mai exact, care sunt particularitățile antroponimice care se înregistrează într-un asemenea spațiu multicultural.

Urmărim, de asemenea, care sunt principalele criterii de acordare a numelor de botez (estetic sau genealogic), dacă se preferă forme diminutive sau hipocoristice ale prenumelui, dar și felul în care funcționează în comunitate formula neoficială de denotație (nume + nume în genitiv, de exemplu *Ion al lui Vasile*).

Având în vedere că numele este un reper identitar, scoatem în evidență totodată credințele și obiceiurile populare legate de atribuirea numelui unei persoane într-un spațiu multiethnic al Olteniei.

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