



*The 4th International Conference of Cultural  
Studies*

***"Multiculturalism and the Need  
for Recognition"***

*Baia Mare, 21-23 June, 2019*

**MASS COMMUNICATION IN THE CONTEXT OF  
CONTEMPORARY FORMS OF PROPAGANDA**

**"Fake news", "alternative facts" and "post-truth"**

**PROGRAMME**

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

**and**

**Université du Québec en Abitibi-Témiscamingue,  
Canada**

**invite you to take part in**

***The 4th International Conference of Cultural  
Studies "Multiculturalism and the Need for  
Recognition"***

**with the theme**

**MASS COMMUNICATION IN THE CONTEXT  
OF CONTEMPORARY FORMS OF  
PROPAGANDA**

**"Fake news", "alternative facts" and "post-  
truth"**

**20-23 June 2019, Baia Mare, Romania**

## **KEYNOTE SPEAKERS:**

**Marc Chevrier**, professeur, Département de science politique, Université du Québec à Montréal (UQAM), Québec, Canada:

« **Difficultés et autorité de la science dans une société de libre propagande** »

Professor **Elizabetta Marino**, University of Rome Tor Vergata:

**"Fighting Alternative Facts with Fiction: Immigration and Islamic Fundamentalism in the Narratives of Tabish Khair and Sunjeev Sahota"**

Professor **Aurelia Peru**, Faculty of European Studies, Chisinau, Moldova:

**"Războiul mediatic și manipularea politică ca instrumente de propagandă în contextul campaniilor electorale din Republica Moldova"**

Professor **Ligia Tomoiaga**, Faculty of Letters, Technical University of Cluj-Napoca, Romania: **"Romanian Academic Faced with Contemporary Research in Humanities: Truth or Hoax?"**

## **THE SCIENTIFIC COMMITTEE**

**Adrian Oțoiu, PhD**, Technical University of Cluj-Napoca, North University Centre of Baia Mare, Faculty of Letters, Romania

**Petru Dunca, PhD**, Technical University of Cluj-Napoca, North University Centre of Baia Mare, Faculty of Letters, Romania

**Catinca Adriana Stan, PhD**, Université Laval, Faculté des Sciences de l'Éducation, Canada

**Dan Horațiu Popescu, PhD**, Partium Christian University, Oradea

## **THE ORGANIZING COMMITTEE**

**Lect. dr. Ligia Tomoiagă**

Philology and Cultural Studies Department  
e-mail: ligiatomoiaga@gmail.com

**Lect. dr. Anamaria Fălăuș**

Philology and Cultural Studies Department  
e-mail: anamariafelecan@gmail.com

**Prof. Ina Motoi, PhD**

Département de développement humain et social  
e-mail: ina.motoi@uqat.ca

# Programul conferinței / Conference programme / Programme de la conference

**21 juin 2019**

CUNBM – The Library of the Faculty of Letters

76 Victoriei Street, 430122, Maramureș

- 8:30 – 9:00 Secretariat tehnic. Primirea participanților. Înmânarea mapei conferinței / Registration / Secrétariat technique. Accueil des participants. Remise des documents de la conférence
- 9:00 – 9:15 Deschiderea oficială / Official opening / Ouverture officielle

## Conferințe în plen / Plenary lectures / Conférences plénières

- 9:15-10:15 **Războiul mediatic și manipularea politică ca instrumente de propagandă în contextul campaniilor electorale din Republica Moldova**  
**Aurelia PERU**, doctor habilitat în științe politice, conferențiar universitar  
Universitatea de Studii Europene din Moldova; cercetător științific  
coordonator, Institutul de Cercetări Juridice, Politice și Sociologice din  
Moldova
- 10:15-11:15 **Difficultés et autorité de la science dans une société de libre propagande**  
**Marc CHEVRIER**, Ph. D, professeur  
Département de Science Politique, Université du Québec à Montréal (UQAM),  
Québec, Canada
- 11:15-11:35 **Pause-café**
- 11:35-12:35 **PANEL DECONSTRUCTING AND CONSTRUCTING PUBLIC STORIES**

***Deconstructing the image of a so-called “revolution”: the twofold story of a concealed truth***

**Anamaria FĂLĂUȘ**, Ph.D, lector universitar  
Universitatea Tehnica Cluj-Napoca-Centrul Universitar Nord Baia Mare

***Necessary Lies / When Lying Becomes Ethical: Life stories Gone Public with a Twist***

**Adrian OȚOIU**, Ph.D, conferențiar universitar  
Universitatea Tehnica Cluj-Napoca-Centrul Universitar Nord Baia Mare

12:35-13:35 Prânz – Lunch - Déjeuner

13:35-15:35 – Room 7 – The Faculty of Letters

| <b>A. FAUSSES NOUVELLES – FAKE NEWS</b>   |   |                               |
|---|---|-------------------------------|
| <i>Moderator: Jan Lazar, Ph.D</i>   |   |                               |
| <i>Fausses nouvelles dans l'espace médiatique français et tchèque: une étude comparative</i>  | <b>Jan LAZAR</b> , Ph.D, maître de conférences en linguistique française, Université d'Opole et Université d'Ostrava  | Pologne<br>République tchèque |
| <i>Literary Roots of Fake News: Using Public Opinion Theories to Understand Media Manipulation in Graham Greene's Work</i>                            | <b>Beatriz VALVERDE</b> , Ph.D, Universidad Loyola Andalucía<br><b>Marta Pérez ESCOLAR</b> , Ph.D, Universidad Loyola Andalucía   | Spain                         |
| <i>Apprendre à enseigner la critique historique au départ de « fake news » ? A propos d'une expérience de formation des enseignants du secondaire</i> | <b>Jean-Louis JADOULLE</b> , Ph.D, professeur au Département de didactique spéciale en histoire, Université de Liège<br><b>Muriel NEVEN</b> , Ph.D, enseignante, Faculté d'histoire économique et sociale, Haute-École Libre Mosane | Liège<br>Belgique             |
| <i>(De)constructing Fake News: An Artificial Intelligence Approach</i>  | <b>Ioan-Claudiu FARCAȘ</b> , Ph.D, lector universitar, UTCN - CUNBM   | Baia Mare<br>Romania          |

13:35-15:35 – Room 9 – The Faculty of Letters

| <b>B. ALTERNATIVE HISTORY – HISTOIRE ALTERNATIVE</b>                          |  |                           |
|---|--|---------------------------|
| <i>Moderator: Stephen Pogany, Ph.D</i>  |  |                           |
| <i>Informare și dezinformare în publicațiile din perioada interbelică</i>     | <b>Mihaela RACOVITEANU</b> , Ph.D student, Universitatea din Bucuresti                 | Bucuresti,<br>Romania     |
| <i>Peter Ackroyd and alternative history</i>                                  | <b>Maria DUBKOVA</b> , Ph.D, Lomonosov Moscow State University                         | Moscow<br>Russia          |
| <i>Through the Looking-Glass: Fake News and Post-Truth in Orbán's Hungary</i> | <b>Stephen Pogany</b> , Ph.D, Emeritus Professor, School of Law, University of Warwick | Warwick<br>United Kingdom |
| <i>Fake local history. Use and misuse of history in local media</i>           | <b>Agnieszka SZUREK</b> , Ph.D, University of Warsaw                                   | Warsaw<br>Poland          |

15:35-15:50 Pause-café

15:50-17:50– Room 7 – The Faculty of Letters

| <b>C. CONSTRUCTION D'UNE IMAGE DISCURSIVE</b>  |   |                    |
|--|---|--------------------|
| <i>Moderator: Jolanta Dyoniziak, Ph.D</i>  |   |                    |
| <i>A la croisée du vrai et du faux : sur le fonctionnement discursif du fait alternatif. L'exemple de l'allocution de Guy Verhofstadt sur la marche de l'Indépendance à Varsovie le 11 novembre 2017</i> | <b>Jolanta DYONIZIAK</b> , Ph.D, Université Adam Mickiewicz | Poznań,<br>Pologne |

|   |  |                   |
|---|--|-------------------|
| <i>Fenomenul migrator și propaganda</i>   | Dr. <b>Ana-Daniela FARCAȘ</b> , cercetator științific, UTCN - CUNBM    | Baia Mare Romania |
| <i>Le processus de la construction de l'image discursive sur l'exemple du concept de Juif</i> | <b>Ewa Pirogowska</b> , Ph. D, Université Adam Mickiewicz              | Poznań Pologne    |
| <b>Păcăleala din titlu</b>  | <b>Ioan Mircea FARCAȘ</b> , Ph.D, conferentiar universitar, UTCN-CUNBM | Baia Mare Romania |

15:50-17:50– Room 9 – The Faculty of Letters

| <b>D. ALTERNATIVE FACTS – FAITS ALTERNATIFS - POST-ADEVAR</b>                           |  |                   |
|---|--|-------------------|
| <i>Moderator : Nicolas Oblin, Ph.D</i>  |  |                   |
| <i>Fake news and alternative facts: the case of the present-day vaccine controversy</i> | <b>Carlotta FIAMMENGHI</b> , Ph.D student, University of Milan   | Milano Italy      |
| <i>Țara Oașului – autentic și post-adevăr</i>   | <b>Natalia LAZAR</b> , asistent universitar, Facultatea de Litere, UTCN - CUNBM  | Baia Mare Romania |
| <i>Esthétisation sportive du politique</i>  | <b>Nicolas OBLIN</b> , Ph.D, professeur, Section d'Enseignement Général et Professionnel adapté, Collège Libertaire Rutigliano Dr. | Nantes France     |
| <i>Obiectul-kitsch și post-adevărul</i>   | Dr. <b>Delia SUIOGAN</b> , conferentiar universitar, UTCN - CUNBM  | Baia Mare Romania |

## **22 juin 2019**

**CUNBM – The Library of the Faculty of Letters**

**76 Victoriei Street, 430122, Maramureș**

### **Conferințe în plen / Plenary lectures / Conférences plénières**

9:00-10:00

**Fighting Alternative Facts with Fiction: Immigration and Islamic Fundamentalism in the Narratives of Tabish Khair and Sunjeev Sahota**

**Elisabetta MARINO**, Ph.D, professor  
University of Rome “Tor Vergata”

10:00-11:00

**Romanian Academic Faced with Contemporary Research in Humanities: Truth or Hoax?**

**Ligia TOMOIAGA**, Ph.D, lector universitar  
Universitatea Technica Cluj-Napoca-Centru Universitar Nord Baia Mare

11:00-11:20 **Pause-café**

11:20-12:20 **PANEL FONCTIONNEMENT DISCURSIF DANS L'ESPACE PUBLIC**

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|--|
| <p><i>The Truth as Target: Knowledge, Ignorance and Everything in Between in the Age of Information Warfare</i></p> <p><b>Andrei ACHIM</b>, Ph.D, lector universitar<br/>Universitatea Technica Cluj-Napoca-Centrul Universitar Nord Baia Mare</p> |
| <p><i>Communicating Protest during the December 2018-January 2019 Students' Strike in Albania</i></p> <p><b>Daniela STOICA</b>, Ph.D<br/>'De'Fan S. Noli' University of Korce, Albania</p>   |

12:20-13:20 **Prânz - Lunch - Déjeuner**

13:20-15:20 – Room 7 – The Faculty of Letters

| <b>E. TOOLS OF PROPAGATION</b>  |   |                   |
|---|---|-------------------|
| <i>Moderator: Michael Mitchell, Ph.D</i>  |   |                   |
| <i>The Spokesperson - Don Quijote or Don Juan in the communication with mass-media?</i>           | <b>Melinda ACHIM</b> , Ph.D, lector universitar, UTCN - CUNBM         | Baia Mare Romania |
| <i>The educational and ideological potential of myth at the dawn of XX century</i>                | <b>Anastasia SHARAPKOVA</b> , Ph.D, Lomonosov Moscow State University | Moscow Russia     |
| <i>Mirrors and Lenses: The Role of Group Dynamics in the Consumption and Propagation of Media</i> | <b>Michael MITCHELL</b> , Ph.D, University of Paderborn               | Paderborn Germany |
| <i>Lexical and Syntactic Elements for Enhancing Persuasive Language Techniques</i>                | <b>Pop Ioan BENIAMIN</b> , Ph.D, lector universitar, UTCN - CUNBM     | Baia Mare România |

13:20-15:20 – Room 9 – The Faculty of Letters

| <b>F. STORYTELLING AS HIDDEN AGENDA</b>  |  |                   |
|--|--|-------------------|
| <i>Moderator: Onder Csaba, Ph.D</i>  |  |                   |
| <i>Propaganda: Storytelling in the Age of Postglobalization</i>  | <b>Horea NAȘCU</b> , Ph.D, lector universitar, UTCN - CUNBM                                | Baia Mare România |
| <i>General considerations on persuasion and manipulation in the populist discourse: means of achieving the hidden agenda through disinformation and propaganda</i> | <b>Raluca ZGLOBIU</b> , Ph.D & <b>Mihnea Simion STOICA</b> , Ph.D, Babeș-Bolyai University | Cluj România      |
| <i>From Emanoil Bucuța to Mario Vargas Llosa or, the politics of PEN International</i>   | <b>Dan Horațiu POPESCU</b> , Ph.D, Partium Christian University                            | Oradea România    |
| <i>Discourse about Reality. Harry Potter and the "Fake News"</i>   | <b>Onder CSABA</b> , Ph.D, Eszterhazy Karoly University                                    | Hungary           |

15:20-15:40 **Pause-café**

15:40-17:30 – Room 7 – The Faculty of Letters

| <b>G. TRUTH AND REALITY AS TARGET</b>  |  |                   |
|--|--|-------------------|
| <i>Moderator: Petru Dunca, Ph.D</i>  |  |                   |
| <i>Modelul "spirală tăcerii" și mass-media românească</i>                                      | Prof. univ. dr. <b>Petru DUNCA</b> , UTCN - CUNBM, Facultatea de Litere, Școala doctorală: Filosofie | Baia Mare Romania |
| <i>Les bandeaux d'information en continu en tant que moyen de propagande</i>                   | <b>Agnieszka WOCH</b> , PhD, Assistant professor, Université de Lodz                                 | Lodz Pologne      |
| <i>Fațete ale dezinformării digitale</i>   | <b>Ioan GHERGHEL</b> , PhD, professor asociat, UTCN-CUNBM  | Baia Mare Romania |
| <i>Puterea Cuvântului. Informația – de la „good news” la „fake news” (perspective biblice)</i> | <b>Eusebiu BORCA</b> , PhD, lector universitar, UTCN - CUNBM   | Baia Mare Romania |

15:40-17:30 – Room 9 – The Faculty of Letters

| <b>H. NOUVEAUX RAPPORTS ENTRE LES FORCES DISCURSIVES<br/>NOI RAPOARTE ÎNTRE FORȚELE DISCURSIVE</b>  |   |                     |
|---|---|---------------------|
| <i>Moderator : Ina Motoi, Ph.D</i>  |   |                     |
| <i>Les nouveaux rapports entre les forces discursives à l'époque de la post-vérité. L'exemple de la controverse sur l'appropriation culturelle</i>                  | <b>Catinca Adriana STAN</b> , Ph.D, professeure en didactique des sciences humaines, Université Laval<br><b>Margo KASZAP</b> , Ph.D, professeure Département d'études en enseignement et apprentissage, Faculté des sciences de l'éducation, Université Laval | Québec Canada       |
| <i>La propagande de masse renouvelée par les Gafa : vers un capitalisme high tech totalitaire</i>   | <b>Fabien LEBRUN</b> , Ph.D, chercheur, Université de Caen  | Caen France         |
| <i>Construire des rapports référentiels alternatifs dans le champ social pour nous protéger des « mauvaises pensées ». La novlangue pense-t-elle à notre place?</i> | <b>Ina MOTOI</b> , Ph.D, professeure en travail social, Département de développement humain et social<br><b>Chantale TRÉPANIÉR</b> , Ph. D., chargée de cours, Département des sciences de l'éducation Université du Québec en Abitibi-Témiscamingue          | Rouyn Québec Canada |

**23 juin 2019**

CUNBM – The Library of the Faculty of Letters

76 Victoriei Street, 430122, Maramureș

9:30 – 15:30



# **REFLECTION concerning the setting up of a**

## ***Propaganda Research Centre***

### ***- Debates -***

- How can we put this idea (a propaganda research centre) into practice?
  - What processes do we have to develop?
- What topics/areas of interest should we focus on and what effects should be taken into account?

These are some of the questions that we might make reference to or simply try to answer.



Andrei Alexandru ACHIM, PhD

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

The Truth as Target: Knowledge, Ignorance and Everything in Between in the Age of Information Warfare

Truth is, from a humanistic and optimistic point of view, the target (that is, the aim) of human epistemological aspiration. However, in today post-(geographical/modern/etc.) society, truth seems more often than not, the target (that is, the bull's eye) of a wealth of social, political, military actors: leaders and followers, observers and the observed, the seen and the unseen, etc. This paper attempts to draw a map of the main fault lines along which information warfare and epistemological warfare is (or, at least, seems to be) unraveling.

Melinda Izabela ACHIM, PhD

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

The Spokesperson - Don Quijote or Don Juan in the communication with mass-media?

Every institution needs to build an image in the eyes of the media and of public opinion. This image is often hit by various negative aspects of the actions of the institution's representatives, which is why there must be a person ready to save this image. The spokesperson is the link between the organization he/she represents (and defends, when needed) and public opinion using mass-media as a help. This raises the question: To what extent is the integrity of a spokesperson questioned when he/she has to defend the interests of the institution in moments of crisis? The paper wishes to capture some of the issues a spokesperson faces when communicating with the press, how much truth it has to convey or how it "packs" the message so that the image of the institution remains unaltered (even in the darkest moments).

Eusebiu BORCA, PhD

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

Puterea Cuvântului. Informația – de la „good news” la „fake news” (perspective biblice)

Informațiile vehiculate în mass-media joacă un rol tot mai mare în lumea contemporană. Față de munca jurnaliștilor, celor care trebuie să ofere publicului informații, trebuie să avem o atitudine de respect. În acțiunea de informare, angajamentul față de adevăr trebuie să fie unul ferm, iar prezentarea idealurilor pozitive și lupta împotriva răspândirii răului trebuie promovată. Mass-media are o mare responsabilitate în educarea omului, în special a generației tinere. Informația oferită de mass-media și comunicată apoi privitorului, ascultătorului și cititorului trebuie să fie conformă cu realitatea. Când este exprimată o

opinie particulară, acest lucru trebuie afirmat limpede. Felul în care percepem un eveniment reflectă într-o mai mică sau mai mare măsură lumea în care trăim. Trecând evenimentul istoric prin filtrele prejudecăților noastre, îl interpretăm personal, subiectiv, o acțiune care este adesea sinonimă cu alterarea, modificarea, schimbarea sau transformarea adevărului după bunul plac sau interes. Astfel, ne construim propria realitate, care este destul de diferită de adevărata realitate. Azi, mult mai mulți oameni, decât în orice alt moment al istoriei, citesc știri false și cred și pretind că sunt adevărate. Azi, omul modern se încrede în felul care influencer-ii din mass-media prezintă și interpretează (decodifică și cosmetizează) evenimentele istorice.

Mark Chevrier, PhD

Université du Québec à Montréal (UQAM), Québec, Canada

Difficultés et autorité de la science dans une société de libre propagande

Le but de la communication est de rappeler tout d'abord que les phénomènes de communication que l'on range aujourd'hui sous les expressions « fausses nouvelles », « faits alternatifs » et « post-vérité » n'appartiennent pas strictement à la sphère des mass-medias et ne trouveraient pas strictement non plus en eux leurs origines. Depuis la naissance de la philosophie en Occident, une distinction fondamentale est faite entre épistémè (savoir) et doxa (opinion). Cette distinction conceptuelle s'est institutionnalisée dans un partage des tâches sociales entre d'une part les institutions de recherche et d'enseignement, vouées à la production et la transmission du savoir, et d'autre part, les organes d'information, qui contribueraient à former l'opinion publique sur laquelle se régleraient la discussion et la décision démocratiques. Or, cette distinction et ce partage des rôles sociaux ne sont possibles que dans la mesure où la science jouit au sein de la société d'une certaine autorité, qui s'est aujourd'hui érodée. Cette érosion est attribuable à une foule de facteurs, nous en examinerons trois. Le premier est d'ordre épistémique, il touche à l'emprise et à la popularité de certaines théories en sciences sociales et en philosophie qui remettent radicalement en cause la distinction entre savoir et opinion, entre fait et valeur, entre discours et réalité, et qui alimentent, dans les cercles savants et au-delà, un certain scepticisme à l'égard de la validité même du savoir scientifique, ramené à un discours comme un autre. Le deuxième est organisationnel ; il a trait à la mutation même de l'université contemporaine, devenue en Amérique du Nord et de plus en plus en Europe, *multiversité*, selon les vœux de Clark Kerr, ancien recteur de Berkeley. La multiversité se conçoit comme une organisation de moyens sous emprise managériale qui rend des services à l'État, à l'industrie et à tous les groupes de la société qui cherchent à se reproduire à travers elle ; s'engageant elle-même dans des activités de relations publiques pour accroître sa notoriété et ses retombées sociales, la multiversité est emmêlée avec tous les intérêts organisés qui mobilisent ses recherches pour se légitimer, défendre leur cause et nourrir leur propre propagande. Enfin, le troisième point est sociopolitique. Dans une démocratie d'opinion qui donne à la propagande une liberté de rhétorique et de moyens que démultiplient les médias sociaux, la science apparaît toujours comme une référence,

mais invoquée à toutes sortes d'usage étrangers à son fonctionnement, à sa logique et à sa temporalité. Son autorité est tantôt magnifiée, parfois hors mesure, tantôt relativisée ou niée, notamment par un scepticisme radical qui se nourrit d'un certain égalitarisme épistémique voulant que le savoir puisse naître de partout, en particulier de communautés d'affinités spontanées et horizontales. La présente communication tentera une synthèse des réflexions sur la mutation de l'université, sur la théorie des sciences et du savoir, en particulier en sciences sociales et en philosophie, ainsi que sur les formes de la discussion et de la délibération publiques dans les démocraties libérales contemporaines. Cherchant à clarifier les enjeux de la coexistence aujourd'hui difficile de la science et la *doxa*, elle puisera des exemples dans des controverses documentées ou des phénomènes émergents repérés dans la littérature.

Maria DUBKOVA, PhD

Lomonosov Moscow State University, Russian Federation

Peter Ackroyd and alternative history

Peter Ackroyd is one of the most famous modern British writers, whose works embrace both fiction and non-fiction. This allows him to address numerous topics, which are all united by a deep desire to investigate the nature of history and narrative which are intertwined. Ackroyd chooses historical figures and write their biographies. After that he builds up his London biography and biography of imagination. And now he is writing a major research on the English history. One of the key features of his biographies is that he enriches facts with fiction. Even in his non-fictional books he exploits myths and legends, believing that they reflect the true spirit, 'genius loci' of the place, ruling the people who in their turn create history. Ackroyd introduces a major innovation in the historical narrative as he presents this genius as a real influence and proves it. Meanwhile it is clear that this reality is seen only with a special lens and carefully chosen facts and legends. This approach extends to his historical research. The critics talk about "the glorious interconnectedness of all things". In Ackroyd's writings history isn't nearly as linear as people thought. Something is invented, or discovered, and we think that that's eternal knowledge k "but even in this single volume there are endless forgettings"<sup>1</sup>. Non-linearity of history is the second hallmark of his works. History turns out to be a spiral rather than a line. In his interview he states: "One thing which most interested me was the fact that neglect, or our genius for forgetfulness, occurs at every level of social and political activity. The same mistakes, the same confusions, occur time and time again. It sometimes seems to me that the whole course of English history was one of accident, confusion, chance and unintended consequences – there's no real pattern"<sup>2</sup>. It seems that these two combined features comprise a relatively new historical standpoint. Now, when it is admitted that our history is comprised both of facts and fantasy, this union allows us to see a fuller picture of a nation's mindset, thus try to investigate influences and even manipulations. We can also

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1 <https://www.theguardian.com/books/2011/aug/25/peter-ackroyd-interview-foundation-england>

2 <https://www.theguardian.com/books/2011/aug/25/peter-ackroyd-interview-foundation-england>

track generation changes in the mindset of people as legends change and adapt to the needs of the society.

Petru DUNCA, PhD

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

The "spiral of silence" model and the Romanian media

The press has a special power to influence the opinions of individuals. The model structures some basic elements. People are trying to integrate into society by getting informed about what's happening around. Society isolates individuals with different values from it. People are constantly seeking the status, the directions and the mobility of opinions about reality. They are not represented in the media discourse. They adopt a "silent" position. Mass-media do not express the opinions of the majority, but those of political leaders. The minority is favored. The majority adopts the "spiral of silence."

Jolanta DYONIZIAK, PhD

Université Adam Mickiewicz Poznań, Pologne

A la croisée du vrai et du faux : sur le fonctionnement discursif du fait alternatif. L'exemple de l'allocution de Guy Verhofstadt sur la marche de l'Indépendance à Varsovie le 11 novembre 2017

C'est avec une intensité remarquable qu'on dénonce la crise moderne de confiance dans les faits qui atteint l'information et c'est surtout à la lumière des événements récents tels que : la campagne référendaire sur le « Brexit » en Grande Bretagne et l'élection de Donald Trump aux États-Unis (Troude-Chastenet, 2018). Selon Myriam Revault d'Allonnes, dans le paysage médiatique et politique, « les faits tendent à devenir une simple opinion déconnectée de la réalité »<sup>3</sup>. Les sociologues parlent de l'individualisme qui a la chance de se développer selon sa propre 'vérité' et qui aboutit au populisme, et à la propagande vu l'engagement collectif à l'ère de l'Internet. Peut-on parler d'une simple dérive du système démocratique à la phase post-moderne où le numérique multiplie des dispositifs énonciatifs et par conséquent, le nombre des contenus relativisant les faits. Ceux-ci, issus non seulement de médias professionnels, compte tenu du nombre croissant des dispositifs non institutionnalisés, se propagent à la vitesse d'un clic et font sujet dans des réseaux sociaux sans se soucier de la qualité de l'information, sans prendre en compte la responsabilité de la parole ? Serait-il légitime d'insister plutôt sur la conception libérale de l'information dont la validité est vérifiée par le marché des idées mis en concurrence ? A la lumière de la conception de la responsabilité collective selon laquelle les professionnels de l'information dans leurs actes de juger, de la mise en question visent à la vérité, la

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<sup>3</sup> [https://www.liberation.fr/debats/2018/10/19/myriam-revault-d-allonnes-la-post-verite-attaque-le-socle-de-notre-monde-commun\\_1686496](https://www.liberation.fr/debats/2018/10/19/myriam-revault-d-allonnes-la-post-verite-attaque-le-socle-de-notre-monde-commun_1686496), consulté le 13.02.2019.

transparence et l'authentique (Koren, 2008, Rabatel 2008, Amossy, 2008), la désinformation se place du côté de l'irresponsabilité dont témoigne nombre d'acteurs sociaux et souvent non anonymes. Leur agir communicationnel/prise de position détourne le débat sociétal/communication publique vers l'acte de comploter, de culpabiliser, de blâmer un autre selon les fausses prémisses, ce qui ne mène guère au consensus et brouille la logique de l'action collective par une déconstruction des savoirs et des valeurs. Ainsi la question de la responsabilité dépasse largement la scène des médias d'information et en appelle d'autres sur l'éthique des discours publics, conformément à ce que dit Arendt : « La liberté d'opinion est une farce si l'information sur les faits n'est pas garantie et si ce ne sont pas les faits eux-mêmes qui font l'objet du débat » (1986). Pour un linguiste la question est de saisir, tout en respectant les idées débattues au sein des sciences humaines sur la post-vérité, les mécanismes responsables de sa mise en discours ainsi que ceux qui contribuent à son fonctionnement interlocutif. Notre objectif portera d'abord sur l'analyse du fait alternatif en tant qu'acte responsable de la désinformation, pourtant divergent en certains points avec la réalité désignée par ses co-occurents: fake news, intox, hoax, réinformation. Face au concept de nomination théorisé par Siblot (2001) et mis en pratique discursive par Moirand (2007), nous allons démontrer que le fait alternatif évoque la question de la référence et du rapport entre les mots et l'événement. C'est au niveau de l'acte de nommer et en fonction d'un point de vue du locuteur relativisant le fait qu'un décalage apparaît entre le sens construit (falsifié lors de la prise de position) et le référent (objet du monde), ce que Calabrese nomme *conflit dénomiatif* (2015, para : 10). Nous allons démontrer qu'au niveau de l'énonciation, le fait alternatif joue sur la maximalisation de la légitimité car il réfère à un objet du monde qui a/a vraiment eu lieu (fondement référentiel). Pour illustrer le raisonnement, nous allons discuter les jeux interprétatifs falsifiant deux faits : **camps de concentration allemands** créés pendant la Seconde Guerre mondiale sur le territoire de la Pologne occupée et **marche de l'indépendance** qui a lieu à Varsovie le 11 novembre 2017 à l'aide des dénominations falsifiantes: *camps de concentration polonais, marche de néonazis à Varsovie*. La désinformation consiste en une fausse qualification du fait, consciente ou non, dont la factualité ne peut pourtant être niée. Par la fausse qualification du fait, le locuteur met en œuvre une intrigue (Arquembourg, 2011) sur laquelle s'appuie ensuite sa locution ou l'interlocution. L'analyse portera sur les deux, et ce sera à l'exemple de l'allocation de Guy Verhofstadt lors du débat du 15 novembre au Parlement européen sur [une résolution demandant des sanctions](#) contre la Pologne qui a provoqué une suite non institutionnelle sous forme des commentaires des internautes. L'argumentation de Verhofstadt a déclenché une série d'interventions dont le but fut celui de la propagande, de la haine, ou tout simplement communautaire.

Ana Daniela FARCAȘ, PhD

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

The Migratory Phenomenon and Propaganda

As any important aspect of social life, the phenomenon of migration has become a subject of propaganda. It can manifest as negative propaganda, directed against the phenomenon of

migration, or as positive propaganda, in favour of the migration. The way in which migration was perceived oscillates between two extremes: it was encouraged, being considered the main solution to aging population in Western states or was blamed for disrupting economy and national security. Even multinational states have gone through periods of unfavourable prejudice against certain ethnicities in their periods of intense territorial population (for example the case of Italians who, during the great migration to the USA in the 19th-20th centuries, were discriminated, but the attitude towards them later changed significantly for the better). At present times, migration serves as a tool, distracting the attention of the masses from other, more important national problems, being used in political propaganda, especially by the far-right parties in Europe, whose popularity has increased in recent years. Of course, there are several methods of propaganda, but false news stands out because of their large number.

Claudiu FARCAȘ, PhD

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

(De)constructing Fake News: An Artificial Intelligence Approach

In a highly digitized society, marked by the accelerated informatisation of most levels of social life, the circulation of information contents makes use of the most varied mechanisms. The control of this information is increasingly difficult to achieve; thus, the virtual social space is becoming the ideal scene for implementing and running any meticulously fabricated scenarios. Artificial intelligence programs use complex linguistic algorithms and can be designed to produce, with relative ease, verisimilar content. On the other hand, artificial intelligence programs can also be developed to counter false news and deconstruct the scenarios behind them.

Anamaria FĂLĂUȘ, PhD

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

Deconstructing the image of a so-called “revolution”: the twofold story of a concealed truth

In 1991, Andrei Codrescu published the book *The Hole in the Flag. A Romanian Exile's Story of Return and Revolution*, a memoir which recreates the image of a country that had just been released from the oppression of a communist dictatorship. The declared purpose of the writer's homecoming after twenty-five years of separation was his intention to write about the so-called 'revolution' in order to understand the facts for himself, first of all, and then to interpret the events, the commercial image created and sold to the public being rather blurred from the very beginning. The curious thing is that 30 years later the reality is still unknown, the truthfulness of the events of 1989 being still questionable. The aim of this paper is to register the way in which this subject has been addressed (starting from Codrescu's docufictional narrative, at the same time analysing the event's press coverage)

so that the truth has never been entirely revealed, while the culprits have yet to be punished (even if some of them have long been suspected and already identified).

Ioan Mircea FARCAS, PhD

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

Păcăleala din titlu

Carlotta FIAMMENGHI, PhD

University of Milan, Italy

Fake news and alternative facts: the case of the present-day vaccine controversy

“Fake news” is not a new phenomenon: the *Merriam-Webster* dictionary traces the use of the term “fake news” back to the end of the 19<sup>th</sup> century and of “false news” as far back as the 16<sup>th</sup> century, and scholars who believe the spreading of rumours and false stories to be integral to humans’ use of language have found its origins in the early, pre-printing press societies (Burkhardt, 2017). However, fake news, defined as false, unverified, or unverifiable news that is spread by mistake or voluntarily to achieve economic and/or political aims, has recently and rapidly come to the forefront of the public debate; so much so that Bathia (2018) states that it has now become established as a form of alternative news. This increased incidence of the phenomenon is tightly linked to the recent advent of new communication technologies, as mass media, social media, and the internet have provided new means for communicating on a vastly increased scale. Not only has this increased the amount of widely accessible and manipulable information, amplified the means and reach of fake news and alternative facts, but it has also considerably influenced the way in which content is organized and perceived, as well as the role and representation of authority and expertise, in a new narrative age where contrafactual reality is legitimised, where consensus is subjective, and narration precedes facts (Kakutani, 2018; O’Connor and Weatherall, 2019). Scientific discourse has arguably been deeply affected by this crisis of communication. In the light of this context, the present paper seeks to analyse the vaccine controversy as a form of a contemporary “post-truth” alternative construction of facts. The vaccine controversy is not actually a new phenomenon: in tracing its history, Offit (2008, 2011) underlines how doubts and fears of vaccines have existed since their invention in the 19<sup>th</sup> century. In many ways, the 19<sup>th</sup>, 20<sup>th</sup>, and 21<sup>st</sup>-century vaccine controversies have much in common, such as: the spreading of false claims regarding the harm they can cause, based on the belief that doctors are evil and owing to conspiracy theories against the establishment; the organization of anti-vaccine public rallies; the mass-marketing of pamphlets, articles, and images to spread the anti-vaccine message. However, there are also some serious and striking differences: if activists in the 19<sup>th</sup> century were mainly poor and



uneducated and had little chance to directly intervene in the anti-vaccine discourse, today's anti-vaccine advocates are not only better-off and educated, but unfortunately also believe that the truth can be found by surfing the net, which they do with great expertise, contributing to directly shaping the discourse around this topic. The aim of this paper is therefore to start investigating the nature of this contemporary anti-vaccine discourse. This will be carried out by compiling a corpus of texts published since the 1980s retrieved from newspapers, magazines, editorials, and news transcripts (using LexisNexis) as well as from the world wide web such as online news, blogs and social media, using the node words "vaccine(s)" and "vaccination(s)". This corpus will then be analysed by applying the methodologies of corpus linguistics (see Sinclair 1991; Baker 2006) and Critical Discourse Analysis (see Fairclough 1995, 2003). The results obtained from this analysis will represent a first step in the realization of a deeper and thorough linguistic analysis of the present-day vaccine controversy.

Ioan GHERGHEL, PhD

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

### **Fațete ale dezinformării digitale**

Studiul reprezintă o abordare teoretic-descriptivă (cu exemplificări multimedia) a fenomenului dezinformării online, fiind centrat pe argumentarea susținerii că proporțiile și fațetele actuale ale dezinformării se datorează celei de a treia diferențieri calitative a spațiului public, definite de apariția și dezvoltarea noilor tehnologii ale informației și comunicării, respectiv expandarea nelimitată, prin mediere digitală, a gradului și porțiilor de acces a diferite entități de mesaj (indivizi, grupuri, organizații) în spațiul public global. Cadrul de analiză are în vedere necesare delimitări conceptuale, prin evidențierea atât a intensiunii în evoluție cât și a împrumuturilor de valențe semantice ale dezinformării cu noțiuni învecinate precum propaganda, manipularea, publicitatea. Sunt, de asemenea, prezentate și analizate succint mecanisme psihosociale care vulnerabilizează resorturile receptării informațiilor, precum și procedee tehnico-digitale prin care se urmărește potențarea efectelor mesajelor cu conținut menit a dezinforma. Spre deosebire de cadrul clasic al dezbaterii și analizei circumscris de media tradiționale și actorii identificabili ai spațiului public, mediul digital se prezintă sub forma unui teren hiper-permeabil, în continuă reinventare, unde actorii comunicaționali greu de categorizat joacă roluri raportate la diferite agende, întreținând un amalgam de informații în care minciuna, exagerarea, minimizarea, jumătățile de adevăr, falsul și contrafacerea compun un tablou al dezinformării, care tinde să devină, dacă nu a devenit deja, o realitate digitală curentă, căreia nu îi suntem doar victime, ci în destule situații, conștienți sau nu, mijlocitori sau promotori. Transferul gradual al vieții publice și private din offline în online ne expune tuturor provocărilor acestui din urmă mediu, capacitatea noastră de a rezista, prin a ne adapta și raporta prudent, selectiv și critic fiind una dintre ele. Explorarea, conceptualizarea și cercetarea spațiului digital este abia la început, iar formulări categorizatoare, chei cognitive ori reguli ale cuprinderii acestuia sunt dificil de avansat, tocmai datorită

caracterului de obiect fluid și în continuă schimbare sub care se prezintă. Un asemenea context face dificil și demersul teoretic de identificare a fațetelor dezinformării digitale. Literatura foarte recentă a domeniului descrie cercul factorilor care alimentează fenomenul, ca trecând obligatoriu prin trei puncte: factorii geopolitici (înțelegând incidența în mediul online a faliiilor de comunicare generate de interesele geostrategice ale principalilor factori de putere la scară globală), factorii psihosociali (reprezențați de sentimentele de nesiguranță generate de traume ale trecutului sau profilări ale viitorului, poziționările tot mai polarizate și vocale pe teme majore ale actualității, crize în comunicarea interculturală, avansul perfid al secularizării, etc.), și factorul tehnologic (amplificarea tehnologică a dezordinii informaționale favorizată și susținută de specificul funcționării mediului digital). Demersul nostru aduce argumente și exemplificări care să susțină că dacă primele două determinări ale fenomenului reprezintă factori care se manifestă sub o formă sau alta în diverse etape ale evoluției societății, factorul digital, modelator al prezentului și viitorului comunicării sociale, este cel care nu doar susține exprimarea la o altă dimensiune a primilor doi ci furnizează modalități inedite și greu decelabile ale dezinformării, angrenând o tipologie variată de actori și procedee. O discuție asupra dificultăților și piedicilor care apar în implementarea unor reglaje normative ale mediului online, precum și evidențierea celor mai recente demersuri în acest sens ni se par, de asemenea, încadrabile temei.

Jean-Louis JADOULLE, PhD & Muriel NEVEN, Ph.D

Université de Liège et Haute-Ecole Libre Mosane (Liège, Belgique)

Apprendre à enseigner la critique historique au départ de « fake news » ? A propos d'une expérience de formation des enseignants du secondaire

Le développement des *fake news* pose un défi didactique aux enseignants et, en amont, aux formateurs d'enseignants. Comment équiper les futurs professeurs, en formation initiale, pour qu'ils puissent apprendre à leurs élèves de demain à prendre distance critique par rapport à ces *fake news* ? S'agissant de l'enseignement de l'histoire, que faire de la manière dont, « classiquement », les élèves sont formés à la critique de témoignage? Plus fondamentalement encore, cette « critique historique scolaire » a-t-elle encore droit de cité ? Conserve-t-elle une quelconque pertinence à l'heure où il ne s'agit plus seulement d'apprendre à critiquer un bas-relief antique, une chronique médiévale, une gravure moderne, un article de presse... mais à critiquer des *fake news*... ? Cette communication fera d'abord le point sur la manière dont, en Belgique francophone, au tournant des années 1990-2000 et dans le contexte de l'implémentation de l'« approche par compétences » (Jadoulle & Bouhon, 2001, nouv. éd. 2003 ; Jadoulle, 2004, 2006 2011, 2012, 2017), la compétence « critiquer » a été modélisée pour qu'elle soit enseignée par les professeurs d'histoire du secondaire, notamment en vue des épreuves (CESS) de fin de scolarité secondaire qui prennent souvent la forme d'un exercice de cette compétence (<http://www.enseignement.be>). La présentation de ce qui est attendu de l'élève dans le cadre de cette compétence « critiquer » prendra appui sur une analyse des programmes d'enseignement et de ces épreuves. Elle sera également mise en perspective par rapport à

l'état de la recherche sur la pensée critique dans le champ de l'éducation historique (Boisvert, 2000 ; Wineburg, 2001 ; Gagnon, 2010 ; Ethier, Lefrançois & Audigier, 2018). Ensuite, nous présenterons un dispositif de formation à l'enseignement de cette compétence « critiquer » qui a été mis en oeuvre à la Haute-Ecole libre mosane à Liège en novembre 2018, dans le cadre de la formation des futurs enseignants de sciences humaines (n = 40) au premier et deuxième degré de l'enseignement secondaire (collège). Ce dispositif de formation avait pour particularité de prendre comme point de départ la fabrication, par les étudiants, de *fake news*.

Jan Lazar, PhD

Université d'Opole (Pologne)/d'Ostrava (République tchèque)

Fausses nouvelles dans l'espace médiatique français et tchèque : une étude comparative

Les fake news (informations fallacieuses ou fausses nouvelles) sont des informations délibérément fausses dont l'objectif est de tromper un auditoire. Soulignons que toute fausse nouvelle doit être crédible pour pouvoir être diffusée dans l'espace virtuel concret. Il s'ensuit qu'elle doit être basée sur des informations partiellement réelles et confirmées qui sont connues par le grand public. Le premier à publier la fausse nouvelle est généralement un site web peu connu ou un réseau social. L'auteur de cette fausse nouvelle espère que le message passera dans les médias et ainsi parviendra à un grand public. Il faut souligner que les fake news ont toujours existé, mais leur résonance est amplifiée par la vitesse de circulation de l'information et la non-vérification dans les réseaux sociaux. Il est à noter que les réseaux sociaux ont ouvert une nouvelle ère de l'information qui est parfois surnommée comme ère de post vérité. Grâce aux réseaux sociaux une nouvelle information peut se diffuser assez rapidement et il est plus difficile de distinguer s'il s'agit d'une nouvelle qui est confirmée ou purement imaginaire. Les gens se servant des réseaux sociaux ne vérifient pas souvent l'information reçue et peuvent la distribuer hâtivement dans ses propres réseaux. Du fait que les fausses nouvelles ne sont pas signées, il est ensuite difficile de poursuivre le rédacteur. L'objectif de notre étude est de poursuivre la distribution de fake news dans deux espaces médiatiques différents, c'est-à-dire le tchèque et le français. En première étape de notre étude, nous pensons examiner le cadre législatif dans les deux pays en s'interrogeant comment la distribution de fake news est poursuivie. En deuxième étape, nous voulons examiner plus en détail l'espace médiatique français et tchèque en se concentrant sur les fake news les plus connus qui y sont apparus. À la phase finale de notre recherche, nous voulons comparer nos résultats dans les deux pays en question.

Natalia LAZAR, PhD

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

Țara Oașului – autentic și post-adevăr

Orizontul spiritual al culturii tradiționale românești este rezultatul unui mod de viață materială cu profunde implicații în mentalitatea poporului. Întreaga creație populară în domeniul civilizației are ca temelie tradiția acumulată de-a lungul veacurilor. Sistemul cultural creat de om pe parcursul evoluției sale presupune interpretarea experienței și conferirea de noi semnificații, adică ordine și predictabilitate. Societatea însăși reprezintă un sistem de cunoștințe, o construcție de tip social, o creație a omului realizată în mod simbolic, fiind compusă și recompusă dintr-un cadru de definiții cu grad mare de generalitate, create, moștenite și împărtășite. În mediile tradiționale, orice fapt de cultură e un act de comunicare, căci stabilește un raport de schimb între partenerii lui: schimb de bunuri, servicii sau informații. Comunicarea, în sens larg, poate fi considerată ca un transfer ordonat de semnificație ce implică o serie de elemente: un emițător, un mesaj, un cod sau limbaj, un mijloc de transmitere, un receptor capabil să decodifice mesajul. Ca act de comunicare tradițională, faptul de cultură, obiceiul, presupune un sincretism de limbaje pentru că la realizarea lui contribuie, de fapt, mai multe modalități de expresie: exprimarea verbală se îmbină cu cea muzicală și coregrafică, cu cea gestică și mimică. Din această perspectivă a comunicării tradiționale am abordat spațiul extrem de ofertant al Țării Oașului – zonă etnografică puternic individualizată, încadrată din punct de vedere administrativ în județul Satu Mare. Păstrători ai unor valori etno-culturale autentice, oșenii au reușit să transmită din generație în generație un patrimoniu material și imaterial bogat, un sistem de semne, coduri și valori. Însă, provocările modernității și contemporaneității au determinat modificări în sistem, impunând noi forme de exprimare: mai epatante, mai impunătoare. Pe de altă parte, mass-media a pătruns agresiv în acest spațiu, segmentând realitatea, construind și reconstruind mesajul, ceea ce a condus la o destructurare a imaginii și a valorilor.

Fabien LEBRUN, PhD

Université de Caen, France

La propagande de masse renouvelée par les GAFAs : vers un capitalisme *high tech* totalitaire

La propagande contemporaine se trouve au centre de la communication de masse planétaire. Pour l'appréhender, il faut sortir de la conception traditionnelle de la propagande attachée aux régimes fascistes et totalitaires des années 1930-1940. Nous proposons donc une approche nouvelle du concept de propagande, altéré et renouvelé par les évolutions du capitalisme des trois dernières décennies. Nous soutenons que la propagande s'est sophistiquée et généralisée au point de recouvrir et de déterminer la quasi-totalité de la vie publique et privée. Effectivement, la propagande actuelle n'a plus pour seule fonction de propager des discours, de véhiculer des idéologies et d'orienter les opinions des masses, mais elle doit être considérée au sein d'un macrosystème technique beaucoup plus large avec pour but d'orienter les comportements, de prescrire des achats, d'influencer l'ensemble de la vie quotidienne jusqu'à substituer aux individus leurs facultés de juger, de décider et d'agir. La propagande numérique tend ainsi à rendre hétéronomes

les individus en les réduisant à des automates. Elle ne se limite plus à orienter le bulletin de vote ou l'appartenance politique des citoyens, mais devient le support de la consommation. Via des nouvelles stratégies de *marketing*, elle sert à mieux cibler les potentiels consommateurs et à profiler des individus en fonction de leurs caractéristiques personnelles. Avec l'avènement du *Big data* et les apports des sciences cognitives qui améliorent les techniques de persuasion, d'influence et de manipulation, les GAFAs renouvèlent et perfectionnent continuellement la (leur) propagande au point de ne plus la considérer en tant que telle. Dans ce cadre, la propagande contemporaine n'a plus pour seule finalité d'orienter les masses afin d'adhérer à un système politique, mais aussi et dans le même temps de faire du profit à partir de l'exploitation illégale des données personnelles. D'une propagande à des fins politiques, nous sommes passés en plus avec le capitalisme numérique à une propagande à des fins économiques. Propagande économique et propagande politique ont convergé, fusionné, pour ne faire plus qu'Un, accouchant d'une dangereuse accumulation de domination et de puissance historique, affaiblissant toujours plus la démocratie. En ce sens, la propagande pour une élection quelconque devient la même que – ou se fond avec – la propagande pour une marchandise quelconque, de par les nouvelles techniques que sont le microprofilage, le microciblage comportementale, le géociblage ou la psychométrie à partir des données personnelles. La propagande au stade numérique devient propagande pour la consommation et donc pour la production, en ce sens qu'elle n'est pas seulement propagande du système en place ou de l'ordre établi, mais constitutive du nouveau système industriel et part entière du mode de production, soit constitutive de l'économie politique actuelle au sens de Marx. C'est-à-dire que le renouvellement de la propagande opérée par les multinationales du numérique constitue dans le même temps le renouvellement et l'extension du capitalisme du XXI<sup>e</sup> siècle. Or, celui-ci repose sur une production croissante de marchandises génératrices de valeur. Et c'est la propagande numérique qui stimule désormais sans arrêt la consommation et donc la création de valeur par le matraquage de publicités et de messages façonnant les modalités de penser et d'agir d'individus toujours plus automatisés. La communication de masse ne sert plus seulement à influencer des opinions, mais à les connaître afin de profiler des futurs consommateurs et accumuler de l'argent. Cette reconfiguration du capitalisme à son stade technologique avancé progresse dangereusement vers de nouvelles formes totalitaires qui restent à définir et conceptualiser.

Elisabetta MARINO, PhD

University of Rome "Tor Vergata", Italy

Fighting Alternative Facts with Fiction: Immigration and Islamic Fundamentalism in the Narratives of Tabish Khair and Sunjeev Sahota

In our post-truth world, dependable and impartial evidence is no longer relevant: people are entitled to select their own version of reality, based on perceptions, opinions, and deeply-ingrained biases and stereotypes. In this frightening context, literature seems to be entrusted with a significant social function: by voicing uncommon (even unpopular) views, by contemplating different options, by uncovering what is often overlooked, it prompts

readers to think critically, while unmasking the mechanisms of propaganda. Paradoxically, therefore, fiction may be effectively employed to fight alternative facts and avoid oversimplifications, thus defending the truth, in its complexity. This paper sets out to explore the way Tabish Khair and Sunjeev Sahota, two authors whose origins lie in India (Khair lives in Denmark, while Sahota in the UK), have tackled sensitive subjects such as the global migration crisis, illegal immigration, fundamentalisms and terrorism, often exploited and manipulated by political leaders and the media to serve their purposes. Four of their novels will be taken into consideration: *How to Fight Islamist Terror from the Missionary Position* (2012) and *Just Another Jihadi Jane* (2016) by Tabish Khair; *Ours are the Streets* (2011) and *The Year of the Runaways* (2015) by Sunjeev Sahota. As will be shown, albeit in different ways, these texts set out to heal the peculiar kind of 'selective blindness' that affects post-truth societies.

Michael Mitchell, PhD

University of Warwick, United Kingdom

Mirrors and Lenses: The Role of Group Dynamics in the Consumption and Propagation of Media

The toxic divisions within many societies that have emerged in recent years, not least in President Trump's America and Brexit Britain, led to bitter denunciations on both sides, each apparently assured that their position was right and morally justifiable, each liable to repeat 'facts' in their own justification that the other side rejected as 'fake news'. Much comment since has focused on news media, old and new, and on the 'echo chamber' phenomenon, while observers like Jonathan Haidt and Dade and Higgins in their Values Modes model have pointed to differing intuitive and emotional motivations for the assumption of moral positions and the judgement of what is true. Less attention has been paid, however, to the study of group dynamics and how group phenomena play into this changing environment. My paper will use the work of Gary Alan Fine and Bud A McClure to throw new light on the breakdown of consensus and the baffled polarization with which we face one another. In particular Fine allows us to see that the local acts as both stage and lens, contributing to the establishment of an ideoculture of norms and values, and that group identity shapes interaction, which, magnified and performed through mass media, becomes a hall of distorting mirrors that determines discourse.

Ina MOTOI, PhD & Chantale TRÉPANIÉ, Ph. D.

Université du Québec en Abitibi-Témiscamingue (UQAT), Canada

Construire des rapports référentiels alternatifs dans le champ social pour nous protéger des « mauvaises pensées ». La novlangue pense-t-elle à notre place?

Depuis les quarante dernières années, dans le champ social, au Québec, une société qui se pose encore comme démocratique, certaines dénominations ont été remplacées par d'autres pour désigner les mêmes situations. La rationalisation et l'administration étatique de ces nouveaux termes fabriquent un consentement (Herman et Chomsky, 1988) de masse définissant de nouveaux rapports référentiels entre ces mots et les choses qu'ils nomment afin de changer les attitudes discriminatoires, de même que les mots permettant de critiquer ces attitudes et de les remettre en cause. C'est ainsi que cette langue autorisée, donc correcte, entre en contradiction avec la langue comme lieu de questionnement et de réflexion. Cette nouvelle langue nous protège-t-elle des écarts de conduite au point de penser à notre place? En tant qu'observatrices de ce changement, nous souhaitons, tout comme Klemperer (1949), Orwell (1949) et Semprun (2005) l'ont fait, questionner ses objectifs et son impact sur notre pensée. Notre réflexion critique ne se concentre pas sur les discours idéologiques, mais sur les mots de cette nouvelle langue répétés *ad nauseam* perdant ainsi de plus en plus leur valeur. Dans un contexte médiatique anonyme, les nouveaux rapports référentiels alternatifs agissent-ils comme une force sociale qui fait pression sur les individus afin de standardiser leur réflexion et d'homogénéiser leurs structures affectives? C'est dans ce sens que cette nouvelle langue est difficile à saisir, car elle s'impose comme consensus social. Pourtant, ce détournement de sens ne change pas les faits qui, eux, sont difficiles à supprimer. Comme ces dénominations atténuantes et réparatrices ont pour but d'épargner les minorités et aux plus défavorisés de se voir humiliées ou stigmatisées, elles restreignent ou interdisent l'utilisation de termes soulignant d'autres sensibilités. Au nom de l'inclusivité et de l'ouverture, cette nouvelle langue pose une normalisation obligatoire par rapport à un unique référent, qui devient ainsi ultra affirmé en excluant les mots qui portent des idées différentes ou contenant une charge négative. En les remplaçant par des mots positifs, la domination, par exemple, devient du partenariat, la soumission de l'adaptation. La généralisation réunit les subjectivités sous une même étiquette, l'euphémisme diminue le poids du fait nommé, la déconstruction permet d'inverser le sens des mots pour produire de la répulsion et de la disqualification qui facilite leur dévalorisation. Si la plupart des mots deviennent positifs, pouvons-nous encore remettre en cause les faits ainsi nommés? Ces mots agiraient-ils comme une force totalisante qui dissimulerait la réalité de nos vécus à des fins politiques, selon des intérêts spécifiques? Ceci aurait ainsi un impact contraire à l'objectif recherché par cette nouvelle langue, celui de l'acceptabilité sociale. En renforçant les polarisations, le langage péjoratif des messages dans les réseaux sociaux le montre. En même temps, cette nouvelle langue nous rend-elle indifférents et apathiques, apolitiques, puisque de plus en plus nous manquons de mots pour exprimer, sans insulter quiconque, ce avec quoi nous ne sommes pas d'accord?

Horea NAȘCU, PhD

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

Propaganda: Storytelling in the Age of Postglobalization

Especially in the post-9/11 context, countries have become irrelevant as sovereign administrative units. Borders themselves, as few as there are left, are merely

obstacles. Multinational companies can only (not *survive*, but:) *thrive* if they sell in every corner of the planet. Relevant politicians, who, one way or another, seem to be on these giant merchants' payroll, work to increase and speed up market penetration. Misinformation and deceit are the main tools in the hands of the new/market prophets. How do they work? How come they are so effective? The current presentation attempts to peek into how the ideologists of the one-world-one-people mystification manage to screw the world and the people.

Nicolas OBLIN, PhD

Collège Libertaire Rutigliano Dr., Nantes, France

Esthétisation sportive du politique

J'aimerais aborder, dans le cadre du colloque « Communication de masse dans un contexte de propagande », la question, me semble-t-il, fort problématique du sport. *Fort problématique* pour plusieurs raisons : la première attendant au fait que le sport non seulement apparaît dans l'histoire du vingtième siècle comme un analyseur puissant de massification sociale, mais aussi comme un vecteur non moins puissant de propagande ; la seconde liée au type même d'information ou de non-information que produit l'événementialité sportive, et cela indépendamment des contextes idéologiques et politiques envisagés. Si certains événements sportifs bien particuliers sont aujourd'hui reconnus comme tels, pour beaucoup, le sport contemporain apparaît autre, différent, arguant du fait qu'il y aurait autant de sports que de types de sociétés ou de régimes politiques se réclamant de ses valeurs au cours de l'histoire. Nous aimerions à l'occasion du colloque prendre le contre-pied de ces postures « relativistes » en nous appuyant sur les travaux inspirés de la Théorie critique (École de Francfort) et de la Critique radicale du sport développée en France à partir des travaux de Jean-Marie Brohm<sup>4</sup>, dès les années 1960. Les nombreux événements sportifs, peu importe d'ailleurs qu'ils soient « grands » ou qu'ils soient « petits », sont de très bons analyseurs de la manière dont le spectacle sportif déshistoricise et dépolitise l'histoire (participant notamment à l'écriture ou à la réécriture de récits nationaux) ; leur manière de produire d'« authentiques » fantasmagories, destinées à mettre en avant en même temps qu'à dissimuler les structures profondes de la civilisation, relève, dirait Hartmut Rosa (c'est une de thèses qu'il défend dans son *Accélération*), d'un déchaînement d'histoires événementielles qui vient masquer les structures profondes de la société capitaliste<sup>5</sup>. On ne peut s'empêcher de penser que l'événementialité sportive, déchaînée, continue de masquer les structures profondes de la société, tout comme ses fractures. Mais le propre de l'histoire événementielle ne serait-il pas, précisément, de rendre impossible le travail de l'histoire ? L'idée que l'humanité serait en progrès, que ce progrès serait illimité, qu'il existerait une irrésistible marche en avant de l'histoire semble ainsi devoir s'imposer. Or, le sport est un symbole éthéré de ce dogme qui est inséparable d'une conception qui envisage l'histoire sous la forme, écrivait Walter

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<sup>4</sup> Cf. Jean-Marie Brohm, *Sociologie politique du sport*, Nancy, Presses universitaires, 1975.

<sup>5</sup> Cf. Hartmut Rosa, *Accélération. Une critique sociale du temps*, Paris, La Découverte, 2010, p. 29.



Benjamin, « d'un mouvement dans un temps homogène et vide<sup>6</sup> ». Le déchaînement d'événements, leur enchaînement, la manière dont ils saturent l'espace et le temps dans la société contemporaine, les rend impensables, sauf à s'en distancier radicalement. C'est la posture que nous adopterons, afin de montrer combien la démesure des organisations sportives et de leur emprise permet de soustraire tant les responsables politiques que les populations à la raison. De la rénovation des Jeux olympiques, à la fin du XIX<sup>e</sup> siècle, à l'organisation des futurs Jeux de Paris, en 2024, en passant par ceux de Berlin en 1936, nous entendons montrer combien l'institution sportive participe de l'esthétisation d'une philosophie de vainqueurs<sup>7</sup> à laquelle adhère et auxquels trouvent à s'identifier tant les masses que les hommes de pouvoir qui s'arrachent l'organisation de ces événements.

Csaba ONDER, PhD

Eszterhazy Karoly University, Debrecen, Hungary

Discourse about Reality. Harry Potter and the "Fake News"

*What happened, in fact?* The question itself is quite laden with preconceptions, because it supposes that real events are indeed intelligible, as if it were intelligible what is commonly called "reality." It seems that in what we presuppose as reality there is a fair amount of incomprehensible things. It is just the strange, bizarre and absurd things that seem to form our sense of reality. Our reticence or irony about phenomena that belong to the sphere of reality and appear in its situation or context but that cannot be explained rationally does not deny the complexity of reality but still limits it and refers what is incomprehensible for it to the domain of the unbelievable, and explains it as fabulation, tale or madness. Our proposition is this: only narrative fiction is suitable for representing the (complex, differentiated, relative) reality. More exactly: narrative fiction seems appropriate for somehow (re)presenting the elaborate complexity, the diversity composed of innumerable narratives, of the world. Then what about the *Harry Potter* novels? How and why can the questions of talking about reality arise in relation to these stories? Can such a question be asked at all? Fairy tales are *a priori* read and interpreted metaphorically. There is still a certain hostility towards this type of novel. Maybe because states outright: we are not alone; that the social, political, philosophical, physical and natural scientific order in which we live and acknowledge as real is not totally valid? That there is a world parallel to ours which is entirely similar to ours (mostly, of course, in its ethical aspects, because *the magician is also human*, the evil is evil everywhere, and the good is good everywhere)? In the novel, the two worlds are penetrable. Maybe that is the problem. A tale which seems to be stubbornly and cunningly transgressing the frame of imaginary designated for it, a tale which questions the order of narratives about reality. The *Harry Potter novel* can be regarded as an imaginary tale as far as there are incredible beings and things at work in it which are in contradiction

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<sup>6</sup> Walter Benjamin, « Sur le concept d'histoire », in *Œuvres III*, Paris, Gallimard, 2000, thèse XIII, p. 439.

<sup>7</sup> Voir Siegfried Kracauer, « Ils "sportent" », in *Frankfurter Zeitung*, le 13 janvier 1927. Traduit en français par Sabine Cornille, in Siegfried Kracauer, *Le Voyage et la danse. Figures de ville et vues de films*, Paris, Éditions de la Maison des sciences de l'homme, 2008, p. 74.

with our empirical world that can be described in a Positivist manner. The world of Muggles is, naturally, is not the more incredible for them. Looked at from Hogwarts, however, reality (that is, our Muggle reality) is not a fairy tale, even if it is sometimes bizarre and unfathomable. The Hogwarts experience of reality is liberal and relative: diverse worlds can live beside each other comfortably. The question of reality viewed from Hogwarts does not arise in the same way as Hogwarts does for us but in a way we relate to narratives constructing and shattering reality.

Adrian OȚOIU, PhD

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

Necessary Lies / When Lying Becomes Ethical: Life stories Gone Public with a Twist.

Aurelia PERU, PhD

Universitatea de Studii Europene din Moldova, Republica Moldova

Războiul mediatic și manipularea politică ca instrumente de propagandă în contextul campaniilor electorale din Republica Moldova

Puterile politice se luptă pentru sfere de influență, pentru mandatele guvernării, pentru dominație în sistemul politic național, regional sau global prin obținerea unei percepții pozitive de către opinia publică. Se dă lupta pentru conștiință și pentru subconștient prin gestionarea și controlul spațiului public și a opiniei publice. Fenomenul cercetat în secolul al XX-lea de înaintașii științei comunicării și a relațiilor publice, a propagandei și persuasiunii – Bernays, Lasswell, Hovland – își reiterează actualitatea și importanța în societatea informațională. În acest sens, războiul mediatic, dezinformarea și manipularea politică, operațiunile psihologice au devenit incontestabile instrumente de propagandă. La nivelul UE, prin Concluziile Consiliului European din 19-20 martie 2015, a fost recunoscut oficial pericolul propagandei ruse, în special, după anexarea Crimeii-2014 de către FR. În baza acestui document s-a pus baza creării *Grupului Operativ de Comunicare Strategică în Est* (East StratCom), care are ca obiect de activitate lupta împotriva dezinformării. Impactul propagandei străine este omniprezent și în spațiul mediatic din Republica Moldova. În scopul contracarării propagandei ruse din audiovizual moldovenesc, Parlamentul de la Chișinău a aprobat, în 2018, Legea 257, supranumită și "legea anti-propagandă, au fost operate modificarea și completarea *Codului Audiovizualului* prin introducerea unui termen nou – de *securitate informațională*. Totodată, a fost completat Art.9 din *Codul Audiovizualului*, care reglementează „*Libera recepționare a serviciilor de programe*”, cu un alineat care *permite radiodifuzorilor transmisia doar a programelor TV și radio cu conținut informativ, analitic, militar și politic care sunt produse în statele UE, SUA, Canada, precum și în statele care au ratificat Convenția Europeană cu privire la televiziunea transfrontalieră*”.

Din acest grup de țări face parte Rusia, dar și alte state din CSI (4 țări) și chiar din UE (7 state), precum și Georgia. Deși au fost operate modificări ale cadrului normativ, sursele propagandistice nu au fost sistate definitiv. Unele posturi TV de la Chișinău recurg la diverse trucuri pentru a ocoli legea. Canalul RTR Moldova, de exemplu, preia informațiile și comentariile de la Moscova și le include în propriul buletin de știri. Canalul de TV Accente TV, favorabil PSRM, difuzează emisiunea de sinteză *Continentul*, care include informații și comentarii din spațiul Euroasiatic. Pe teritoriul RM activează agenția „Sputnic”, care alături de „Russia Today”, reprezintă principalele instrumente propagandistice ale Kremlinului. Totodată, un fenomen propriu manipulării și dezinformării îl reprezintă știrile *fake*. Campaniile electorale constituie un teren propice pentru proliferarea fake-urilor. Alegerile prezidențiale din 2016 din RM, precum și alegerile municipale din 2018 au demonstrat cu prisosință acest fapt. *Astfel*, Centrul de cercetări EAST Center (*Eurasian States in Transition*) a publicat, în martie 2017, rezultatele unei cercetări ale mass-mediei din Republica Moldova, identificând mai multe știri false în perioada 2016 – 2017, inclusiv în perioada electorală. Printre ele, „știrea” din categoria *fake* potrivit căreia, în caz de victorie a candidatei drepte politice Maia Sandu, urmare a unei conspirații cu înalți oficiali europeni, în Moldova ar urma să ajungă 30 mii de sirieni, emigrați în Europa. În contextul alegerilor parlamentare din Republica Moldova, preconizate pentru 24 februarie 2019, fenomenul manipulării, dezinformării și influența propagandei străine se intensifică. Acest fenomen ne propunem să-l analizăm în studiul integral propus.

Ewa PIROGOWSKA, PhD

Université Adam Mickiewicz, Poznań, Pologne

Le processus de la construction de l’image discursive sur l’exemple du concept de Juif

La communication intitulée *Le processus de la construction de l’image discursive sur l’exemple du concept de Juif*, une sorte de compte-rendu des recherches comparatives menées par l’auteure, se situe dans le champ de **l’analyse du discours** médiatique, et ce qui s’ensuit, puise dans les méthodologies propres à la **sémiotique** où le signe linguistique ne constitue qu’un des éléments de l’ensemble énonciatif. Le corpus de recherche est constitué des apports authentiques de forums de discussion internet, apparus dans le cyberspace français et polonais, engendrés par trois **événements médiatiques** (dans le sens de Charaudeau, 2005) de portée internationale : l’affaire DSK 2011-2012, l’affaire Dieudonné 2009-2014, les provocations de l’artiste Betlejewski (2006-2010), la loi controversée sur la Shoah en Pologne 2018. Ce qui est à souligner, c’est que les déclencheurs discursifs mentionnés constituent d’énormes **ensembles sémiotiques** où des éléments verbaux et iconiques ont été consciemment repris par les membres des communautés linguistiques. On a assisté toujours aux images iconiques stéréotypées relatives au Juif, aux images mentales (signifiés) différentes qui variaient selon les besoins politiques et artistiques, les objectifs à atteindre, les acceptations des usagers. Ceci a fait naître des « faits alternatifs » qui, évalués de la perspective temporelle, sont actuellement qualifiés de **simulacres** par l’auteure.

L'auteure essaiera de répondre aux questions suivantes : comment perçoit-on le Juif dans le discours médiatique et par le biais du discours médiatique ? Est-ce que les unités phraséologiques, morphologiques et sémantiques qui se réfèrent à l'image de Juif sont ancrées dans la langue en tant que système (selon Bartmiski, 1999) ? Est-ce qu'elles sont toutes actualisées dans le discours journalistique et celui de ses récepteurs – si oui, dans quel type de l'argumentation, si non, pourquoi et quelles sont les réalisations discursives contemporaines du concept de Juif ? Quelle est la dépendance entre l'émotionnalité de l'expression verbale de jugements et la véracité des faits ? Quel est le rôle d'autres éléments sémiotiques (autres que signe linguistique) dans le processus de cette construction de l'image discursive ? Les outils propres à l'analyse de discours (l'optique selon Kerbrat-Orecchioni et Maingueneau) s'y avèreront utiles. La proposition de l'auteure est de présenter des conclusions synthétisantes et objectivistes attendu que l'étude repose sur des données sémiotiques hétéroclites (signe linguistique et iconique) provenant de deux systèmes linguistiques et culturelles. En effet, l'étude met en évidence le fonctionnement du signe linguistique [juif] dans le système sémiotique universel. On va observer comment la construction de l'image discursive fonctionne, et ceci du côté de ses créateurs – énonciateurs, et de l'autre côté – celui des énonciataires, dans l'univers de la politique, celui de fausses nouvelles et des autorités superficielles. Il est évident qu'en grande partie le processus d'une telle construction, reconstruction et déconstruction, est conscient et régi par des objectifs artistiques (cf. performances de Dieudonné et de Betlejewski) et/ou propagandistes. Dans l'espace médiatique, on retrouve diverses optiques axiologiques qui aboutissent à la mise des arguments sur la scène énonciative et, conscientes ou non, différentes interprétations du fait présenté. La piste argumentative une fois admise, le locuteur la suivra même si la rationalité et la logique de ses raisons s'avèrent faibles. Tout ceci, car les dispositions émotionnelles du locuteur sont très souvent source des arguments et de ceux qui sont les plus forts. Toutefois, les solutions discursives où se concertent les choix grammaticaux et lexicaux de l'usager de la langue, sont primordiales ; en effet « l'argumentation est une affaire de langue et non simplement de concepts. (...) Le flou de la rhétorique, instrument de pouvoir pour qui sait s'en servir, permet tous les tours de force de la communication, les jeux de mots, les sophismes » (Robrieux, 2005, p. 37). C'est sur la force stylistique que repose la force argumentative et persuasive des interlocuteurs. La construction de l'information médiatique dépend de tant de facteurs qu'il est facile d'en détourner certains et de procéder à la désinformation. Il suffit, par exemple, de cacher certaines prémisses et d'en mettre en relief les autres, en se servant d'éléments iconiques qui, par leur nature, sont plus attrayants du premier coup d'œil. L'auteure essaiera de le démontrer en se concentrant sur l'image discursive du Juif, image qui s'inscrit dans le châssis temporel (2006-2018) et culturel (espace médiatique français et polonais).

Stephen I. POGANY, PhD

University of Warwick, United Kingdom

Through the Looking-Glass: Fake News and Post-Truth in Orbán's Hungary

Since returning to government in 2010, Fidesz and Prime Minister Viktor Orbán have been engaged in a relentless campaign to consolidate their grip on power and to eliminate independent institutions able or willing to impose limits on the executive's authority or to challenge its historical and ideological narrative. Courts, universities, cultural institutions and the bulk of the print and electronic media in Hungary have been largely cowed into subservience. This paper will analyse some recent speeches by Prime Minister Orbán, which encapsulate the principal elements of his populist, illiberal thinking. Orbán's aggressively chauvinist, authoritarian ideology relies heavily on fake news, as in the constant and unfounded assertions that George Soros and the European Union are intent on destroying national identities and 'Christian values' across Europe by encouraging mass immigration from Africa, the Middle East and Asia. Orbán's emerging ideology - which deplores multiculturalism, secularism and the principal elements of modernity - also depends on a series of 'post-truths' that amount to a deliberate misreading and falsification of Hungary's and East Central Europe's richly cosmopolitan history.

**Ioan Beniamin POP, PhD**

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

### **Lexical and Syntactic Elements for Enhancing Persuasive Language Techniques**

In order to heighten the dramatic effect of an action or description, speakers/writers make use of various techniques involving means specific to persuasive language. One of the most frequently employed parts of speech is the adverb, used in order to render a text as exhibiting rather integrated and coherent structures as well as the degree of involvement features which appear in the text. It mostly combines with other parts of speech, such as modal verbs, serving the purpose of emphasizing, focusing, persuading, and even, on occasion, leading to a biased attitude towards the utterance.

**Dan Horațiu POPESCU, PhD**

Partium Christian University, Oradea

### **From Emanoil Bucuța to Mario Vargas Llosa or, the politics of PEN International**

Everybody in the academia knows who Mario Vargas Llosa is, but very few people in Romania are aware why Emanoil Bucuța's activity as the former secretary of the Romanian PEN Club is still worth studying. Based on his articles in the Romanian literary magazines in the interwar period, one can assess the cultural politics not only of the Romanian PEN but also of the PEN International in times of historical turmoils. The issue to be discussed is the tension between two major approaches, i.e. nationalism and freedom of expression, and how this was reflected in the activities and discourses of PEN members at the time. A

special emphasis will be placed on the attitude of the German PEN members after World War I, highlighting the ambiguities and hesitation even with writers such as Thomas Mann. Then the case of Filippo Marinetti will be tackled, i.e. how he tried to use PEN meetings and congresses for propagandistic purposes favoring abhorrent ideologies. Another challenging situation to be presented is the attempt of establishing Jewish/Yiddish PEN clubs in Europe in-between the wars, and how national organizations reacted to that, with references in particular to Poland and Romania. Instead of conclusion, our presentation will contrast, if possible, Emanoil Bucuța's attitude, in the 1920s and 1930s regarding the Catalan PEN Club, with Mario Vargas Llosa's on the same issue in the very last months, i. e. the latter's resignation as emeritus president of PEN International.

### **Mihaela RACOVITEANU, PhD**

Universitatea din Bucuresti, Bucuresti, Romania

#### **Informare și dezinformare în publicațiile din perioada interbelică**

Cultura scrisă a deceniilor 2 și 3 ale secolului al XX-lea cunoaște o ascensiune remarcabilă iar publicațiile își schimbă valoarea spirituală și materială prin calitatea conținutului, graficii, prețului hârtiei și tiparului. Ion Dongorozi în *Anuarul Graficei române* publicat în 1927 afirmă: „Revistele și cărțile imprimare de la război încoace, cu toată lipsa de cititori și cu toată scumpetea tiparului și hârtiei sunt incontestabil cu mult mai bine lucrate decât cele din epoca anterioară marelui război.”<sup>8</sup> Publicațiile periodice românești contribuie la progresul societății în general, al poporului și limbii române în special și au un rol foarte important în consolidarea bazelor democratice ale statului modern. Comunicarea publică a unor informații prin intermediul conferințelor este un instrument util în educarea și culturalizarea maselor. În Capitală și în alte orașe ale țării se desfășoară întâlniri organizate public în care o personalitate expune un subiect sau o temă din domeniul științei, artei, politicii care ulterior se pot publica. Conferințele *Ideea Europeană* sunt reuniuni între oameni care împărtășesc aceleași preocupări pentru filosofie, drept sau politică la care participă personalități din domeniile respective. Gruparea literară și artistică *Studio* organizează cursuri de teatru, muzică dans, pictură și conferințe „cu demonstrații artistice”<sup>9</sup>. Universitatea Populară a Căminului Cultural U.E.P. din București găzduiește conferințe asupra ideii de progres sau despre I. L. Peretz, iar Teatrul Național din Craiova conferința „*Ce este arta ?*”<sup>10</sup>, susținută de Dem. D. Pașalea, însă fără alte detalii legate de data și ora desfășurării sau condițiile de acces. Pentru comunicarea unor informații despre opera și viața unei personalități sau omagierea acesteia, Cercul cultural *Libertatea* din București organizează o șezătoare la care Gala Galaction ține o prelegere despre *poetul țărănimii*, George Coșbuc. *Universul*, cel mai răspândit și citit cotidian de informație folosește publicitatea, care devine un factor catalizator al societății. Tirajele mari și prețurile

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<sup>8</sup> Dan Simonescu; Gheorghe Buluță. *Scurtă istorie a cărții românești*. Ed. Demiurg, 1994, p. 79.

<sup>9</sup> *Adevărul*, an 33, nr. 11252, sâmbătă, 4 decembrie 1920, p. 2.

<sup>10</sup> *Universul*, an 38, nr. 298, luni, 13 decembrie 1920, p. 3.

mici contribuie direct la creșterea câștigurilor și circulația mai facilă a informației și indirect la sporirea dorinței populației de *a ști carte* și la accelerarea procesului alfabetizării. În umbra realizărilor editoriale din epocă există și lupte ascunse pentru supremație în domeniul presei. Publicarea tipăriturilor cu scopul defăimării unor personalități se află printre „armele” dezinformării și încercării de manipulare a publicului larg. Despre conducătorul ziarului *Universul*, apare o broșură, publicată în jurul anului 1935 care, după cum scrie în prefață, este rezumatul unei campanii de presă, purtată în ziarul *Aurora*<sup>11</sup>, timp de 4 luni „pentru a lămuri opinia publică cine este Stelian Popescu, cine conduce *Universul*” fiind publicată fără numele autorului, fără loc și editură dar „cu conștiința că își îndeplinește o obligație cetățenească”. Din text reiese că Stelian Popescu, directorul publicației *Universul*, mânat de interese meschine, este plin de apăsături rele „care i se confundă cu biografia”<sup>12</sup> și are un trecut tenebros.

### **Anastasia Sharapkova, PhD**

Russian Federation, Moscow, Lomonosov Moscow State University

#### **The educational and ideological potential of myth at the dawn of XX century**

We are inclined to believe that myth is some kind of a tale fundamentally wrong and being successfully ousted by rational and scientific thinking. Yet, these “traditional prose narratives,” (Bascom 1965: 136) as later research has demonstrated are the pragmatically required cognitive constructs that still define the human thinking in various spheres. Myth fixes the result of figurative cognition «irrational knowledge which is outside the real space-time continuum; this is a way to project further the actual reality» (Maslova, 2017: 73). Myths had been revealed to be operating and operated in ideology, politics, and public culture. However, it is still not clear how myths could be actualized in human psyche and be disseminated through verbal products thus requiring a thorough linguistic and cognitive linguistic analysis of the particular cases. Here we study the case of the world-known myth about King Arthur and his knights. Being brought to America, the Arthurian images went through several stages of attitude, starting with ironical disapproval and ending with transformation within the well-established ideology and values of the society and not only conforming to but also working for the “American dream”. These changes become especially salient in educational paradigm at the beginning of the XXth century when attempts to rethink, reshape and utilize myth became evident. The literature on Arthurian myth (Mark Twain’s “A Connecticut Yankee in King Arthur’s court”), the instances of presenting it to a young audience (the issue of *Boy’s Life* journal) and the publications featuring Kennedy’s

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<sup>11</sup> Organ de presă al Partidului Țărănesc, ce apare în perioada 1921-1926.

<sup>12</sup> *Cine este Stelian Popescu, cine conduce „Universul”*. *Din viața unui aventurier*: [online]. [s.l.]: [s.n.], [s.a.], p. 8. (47 p.). [accesat 11.01.2019]. Disponibil pe internet la adresa:

[http://digitool.bibmet.ro:1801/view/action/singleViewer.do?dvs=1547196096416~660&locale=en\\_US&VIEWER\\_URL=/view/action/singleViewer.do?&DELIVERY\\_RULE\\_ID=10&application=DIGITool-3&forebear\\_coll=1286&frameId=1&usePid1=true&usePid2=true](http://digitool.bibmet.ro:1801/view/action/singleViewer.do?dvs=1547196096416~660&locale=en_US&VIEWER_URL=/view/action/singleViewer.do?&DELIVERY_RULE_ID=10&application=DIGITool-3&forebear_coll=1286&frameId=1&usePid1=true&usePid2=true)

time are Camelot are subjected to linguistic and conceptual analysis. The opposition between good and bad knights was reinforced, the correlation between knights and the people of frontier was established, the necessity to serve the state rather than the king and the set of duties were formulated for the young generation. Thus the Old Myth brought to the New World became essentially different but still telling the everlasting STORY. We try to demonstrate how the original content is manipulated on the linguistic level to conform to the new challenges and values and how the newly established ideas are reinforced and used for educational purposes. Some original features of the main character – King Arthur – the mythological core – are brought to the limelight, some are degraded and hidden away, which becomes apparent while analyzing texts for scouts. Despite its origins and preservation of many of its traits, the myth gets a different evaluation in a different socio-cultural environment. Different from British, the traits are brought to the fore and fully correspond to the goals and values of the American nation. Concluding, we may state that analyzing myth and various manipulations it allows as well as the way these minute changes are reflected in language (and *vice versa* how language is harnessed to shift the focus of myth) may serve a working model of many processes going on in the area of public consciousness producing new blends of facts and fables in mass media.

**Catinca Adriana STAN, PhD & Margot KASZAP, PhD**

Université Laval, Canada;

### **Des nouveaux rapports des forces discursives à l'époque de la post-vérité : l'exemple de la controverse sur l'appropriation culturelle**

Les récentes revendications autochtones, qui ont conduit au Québec à l'interdiction des pièces de théâtre *Slav* et *Kanata*, sous motif que le metteur en scène Robert Lepage et son équipe s'approprient culturellement l'histoire des esclaves et des communautés autochtones, nous amènent à nous interroger sur le nouveau rapport de forces discursives qui s'installent de plus en plus dans notre société moderne, traversée par la crise de la culture (Arendt, 1972/1999) et fragilisée par des idéologies relativistes comme la post-vérité et le post factuel. Ces deux idéologies qui instaurent un nouveau rapport à la vérité légitiment entre autres l'idée de postnational (Habermas, 2001) : en effet, l'État n'étant plus le garant d'une identité nationale, chaque groupe social cherche à s'inscrire dans le temps long de l'histoire, à utiliser sa propre historicité pour produire ou consolider sa propre identité. Ainsi, la dénonciation de l'appropriation culturelle peut être vue comme une stratégie d'affirmation identitaire et d'occupation de l'espace politique. En plus de dénoncer les éventuels prises de parole en leur nom, les groupes sociaux commémorent souvent des événements qui constituent déjà des enjeux du présent, dans une quête qui va au-delà de la reconnaissance formelle des tares qu'elles ont subies dans le passé. En effet, au nom de la justice sociale, certains groupes demandent une réparation du passé qui est quantifié parfois à une somme d'argent. Or, comme le souligne Tzvetan Todorov, « Le devoir de mémoire est le devoir de rendre justice, par le souvenir, à un autre que soi. [...] La victime dont il est ici question, c'est la victime autre, autre que nous » (Todorov, 1995 : 108). En



partant de cette controverse qui anime le Québec présentement, dans cette conférence nous souhaitons présenter un point de vue philosophique et historique autour des concepts de post-vérité et de post-factuel, en soulignant le glissement entre l'histoire et la mémoire, d'une part (et le rapport différent qu'elles entretiennent avec la vérité) et entre la culture comme échange et culture comme privilège de ceux qui la détiennent.

**Daniela-Carmen Stoica, PhD**

'Fan S. Noli' University of Korce, Albania

### **Communicating Protest during the December 2018-January 2019 Students' Strike in Albania**

The present paper aims at analyzing, from the perspective of discourse analysis, the journalistic response to the December 2018-January 2019 Albanian students' strike in mainstream newspapers, niche news and opinion outlets in Albania. Students' actions, claiming their legitimacy by distancing themselves from any type of political influence or manipulation, attracted significant media coverage, as well as both celebration and criticism in public commentary. Several key themes were identified based on the primary sources (texts) issued by protesters and on the existing media coverage of the protests: *Arsimi i lartë* (Higher Education), *Kërkesat/Të Drejtat* (Request of Rights), *Ligji* (Law/Order) etc. Keywords related to these themes were searched across a corpus of newspaper articles, television transcripts and Albanian Prime Minister's messages on Twitter in order to analyze how these themes were linguistically represented. The findings of our analysis will highlight how the representations of the students' strike in mass media have been distorted and manipulated both by the political party in power and those in opposition in order to have their political messages and goals advanced.

**Delia SUIOGAN, PhD**

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

### **Obiectul-kitsch și post-adevărul**

Obiectul-kitsch este acel element văzut doar ca produs, destinat spre a se vinde ușor, dar scump, sau capabil să „vândă” iluzii. În lumea tradițională, obiectul nu era un produs oarecare, ci era unic în felul său, avea funcție de comunicare, vorbind despre ceva ce ținea de calitate. Obiectul-kitsch își pierde valoarea de a vorbi, nu mai conține în el un mesaj, fiind, de cele mai multe ori, o marcă a cantității. Avem în vedere în acest context, atât formele de reprezentare ale cantității definite de maximizare și gigantizare, cât și pe cele definibile prin miniaturizare. Să luăm ca exemplu casa și modul său de evoluție. Trebuie, de la început, să facem distincție clară între casa, așa-zis modernă, care apare ca rezultat al

nevoii de adaptare și al obligativității de a evolua, și aceea care, în modul cel mai clar posibil, ne apare ca rezultat al unei forțări de limite, semn al unei neasumări a *rostului*, a funcționalității, ceea ce conduce în mod automat la identificarea elementelor de kitsch în acest plan. Este nevoie de confort, este nevoie ca omul să-și pună amprenta asupra spațiului, însă, în momentul în care toate acestea anulează un rost, se pierde acea relație cu armonia dintre om și tot ceea ce îl înconjoară, una din legile nescrise ale tradiției și care, considerăm, a permis rezistența în timp a unui mod de A Fi sănătos. A fi în armonie cu Lumea însemna, în mod evident, a fi în armonie cu tine însuși. Omul mediilor tradiționale avea conștiința limitei, cum au spus-o în mod repetat mai toți etnologii și antropologii. Considerăm, alături de aceștia, că pierderea acestei conștiințe generează cele mai multe forme de kitsch. Forma casei, cromatica acesteia, modul de organizare a interiorului trădează o neasumare a limitei sau forțare, de cele mai multe ori voită, a oricărei limite. În acest moment, casa nu este altceva decât rezultatul unei renunțări la Sine, care implica odinioară și asumarea unui Sine colectiv. Am defini-o drept o declarație de neapartenență, în fapt o formă de presiune kitsch a lui „să fiu altfel”. Dar cum altfel? Ca Altul, un altul pe care nu îl cunosc, îl copiez – nu îl imit, aducând elementele în planul *rostului* – ci **vreau** să fiu Altul.

**Agnieszka Szurek, PhD**

University of Warsaw, Poland

### **Fake local history. Use and misuse of history in local media**

In 1950 Richard M. Dawson coined the term ‘fakelore’, by which he meant the presentation of writings taken from literary or journalistic sources under false pretense that they are genuine folklore. Local media in small Mazovian towns often engage in a similar practice of creating ‘fake local history’. Books printed by local editorial presses, websites run by local institutions as well as live events organised by town authorities disseminate stories presented as historical facts or authentic local legends whereas in fact they are literary works, developed to cater for various current needs. Some of these fake local stories are presented with a pinch of salt: local audience is expected to enter a kind of make-believe game. Other are tailored to support the policy of local authorities or national narratives. As Alan Dundes (*Nationalistic Inferiority Complexes and the Fabrication of Fakleore...*, 1985) pointed out, the fabrication of fakelore may fill a need to instill self-respect and pride in a local community and to assert its identity. Creating fake local history may therefore seem harmless or even beneficial to a small community. But is it not a dangerous situation when the need to enchant the public is placed over the endeavours for truth? This question has often been raised by rhetoricians, therefore the methods used for the analysis will draw on rhetoric and rhetorical criticism. The material will be taken from local media in small towns from Warsaw suburban region (Grodzisk Mazowiecki, Pruszków, Milanówek, Podkowa Leśna).

**Ligia TOMOIAGA, PhD**

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

### **Romanian Academic Faced with Contemporary Research in Humanities: Truth or Hoax?**

Ligia Tomoiaga's keynote address is a sequence of questions, a sequence of uncertainties, a reference to the academic world that presents itself rather incomprehensible for a Romanian humanist, who lived the experience of Communist lack of academic freedom, hoped in the newly-found apparently limitless research possibilities of the 'free world', only to discover that such possibilities are drastically less than limitless, and that academic freedom is newly restricted in the name of various ideologies, which, for Eastern Europeans in general do not make any sense whatsoever. Reference will be made to Karl Popper, to highlight how meaningless these postmodern novelties seem to be to the mind of a lover of literature, who defines herself as a traditionalist feminist, a literary critic who does not speak, about the 'social framework' of the literature she teaches more than about its esthetic propositions, who still thinks 'old' philosophy and culture are relevant for today's academic formation of young minds.

### **Beatriz Valverde Jiménez PhD & Marta Pérez ESCOLAR, PhD**

Universidad Loyola Andalucía, Spain

### **Literary Roots of Fake News: Using Public Opinion Theories to Understand Media Manipulation in Graham Greene's Work**

In the wake of recent incidents that have shaken the credibility of media, 'fake news' – news intentionally and verifiably false, whose goal is to mislead the public – has become a global concern (Bharali and Lahkar 2018: 118), having a substantial impact on public understanding of the world. Significantly, fake news has turned into a trendy concept due to the influence of spreadability (Jenkins & Green, 2013) in the current network society (Castells, 2008). According to Jenkins & Green, digital landscape nowadays favours spreadable communication, which means "the potential –both technical and cultural– for audiences to share content for their own purposes, sometimes with the permission of rights holders, sometimes against their wishes" (2013: 3). The phenomenon of inaccurate or false statements, however, is not new. As Martin Moore conveys, "[t]he political, economic, and social motivations for creating fake or have existed since the invention of the printing press" (Moore 2016: 5). Rebollo Sánchez, in his work *Literatura y periodismo en el siglo XXI*, also claims that the first signs of journalism are found already in the Middle Ages, with the appearance of loose-leaf printed sheets known as *pliegos sueltos* (2011: 9). What is more, Mazzara *et al.* (2013) affirm that journalism was born during the Ancient Greece when citizens were invited to meet, exchange information and debate in the agora. In this sense, the agora became the first mass media, since in this place news was provided to an audience and people assembled in order to discuss and be informed about daily news. Thus, the

agora, as a rudimentary mass communication system, becomes the first vehicle for spreading fake news as well. In any case, mass media have historically played an important role in shaping the public's view of the world. Due to the significant role that media plays in society, understanding how it influences public opinion is of great importance. In this line of thought, there are diverse mass communication theories related to shaping public opinion that seek to explain the process of spreading messages to massive audiences who are generally far from the source of information -mediated communication. On the other hand, the relationship between journalism and literature has been long lasting. The list of authors that worked as journalists before becoming writers or who had a double professional life as journalist-novelist is extensive, including acknowledged names in the canon of Literature written in English --Jonathan Swift, Charles Dickens, Stephen Crane, Ernest Hemingway or George Orwell among others. However, finding literary authors who, as a result of their experience in the journalistic profession, formed a forward-thinking conception of the media that manifested itself in their fiction is not that common. Graham Greene, a writer and a journalist, is one of the most relevant cases. In this sense, the main objective of our paper is to analyse Greene's dramatization of the manipulation of information carried out by journalists in four of his novels - *Stamboul Train*, *It's a Battlefield*, *A Burnt-Out Case*, and *The Quiet American* – in the light of three theories of public communication: Walter Lippman's theory of stereotypes, Erving Goffman's theory of frames and Baudrillard's theory of simulation of reality. The main conclusion of our analysis is that Greene's fictional communicators deliberate distort reality, and their construction of their social vision can be read as indicator (and, in turn, shaper) of their culture's prevailing perceptions. This phenomenon of misinformation causes that what is true becomes indistinguishable from what is false; examining critically fake news in Greene's work will help us understand more in depth the value of verified information in our globalised societies.

**Octavia Raluca Zglobiu, PhD & Mihnea- Simion Stoica, PhD**

Babeş-Bolyai University, Cluj-Napoca, Romania

**General considerations on persuasion and manipulation in the populist discourse: means of achieving the hidden agenda through disinformation and propaganda**

The present paper sets out to detect and analyse the ways in which political discourse uses the nowadays means of communication in order to alter the social reality just for the sake of winning in elections and legitimizing power. In order to create adhesion, the populist political discourse for example, deliberately uses different ideological and linguistic mechanisms already present in the context of public communication, twisting them and creating a false sense of security among the voters. Propaganda, disinformation and the pep talk shall be addressed not only from the linguistic perspective but also from the nowadays political European perspective.

**Agnieszka Woch, PhD**

## **Les bandeaux d'information en continu en tant que moyen de propagande**

Un bandeau d'information en continu, situé en bas de l'écran afin de permettre au téléspectateur de suivre les actualités en temps réel, s'est répandue à partir de 1998 et aurait connu son essor après les attentats du 11 septembre 2001<sup>13</sup>. Les chaînes d'information polonaises ont également introduit ce type de message, qui est devenu dans la période 2015-2018 un vrai phénomène médiatique. Souvent commenté dans l'espace public, le *news ticker* a donné naissance au site Facebook *Paski z TVP INFO* qui suit et publie quotidiennement les bandeaux de la télévision nationale polonaise, en les qualifiant de moyen de propagande du gouvernement. Tout cela s'insère dans le contexte politique de la période mentionnée, marqué par un changement de la situation politique en Pologne. Suite à la Présidentielle du 24 mai et aux élections législatives du 25 octobre 2015, la droite conservatrice a accédé au pouvoir. Le candidat du parti *Prawo i Sprawiedliwość* ('Loi et Justice') a brigué un mandat de Président de la République Polonaise et 5 mois après le parti en question a remporté la majorité législative. Selon certains commentateurs politiques, le débat de deux campagnes électorales s'est distingué par une approche exceptionnellement agressive. Les partis politiques auraient financé le travail des *trolls* et dans le combat électoral auraient eu recours aux « armes » telles que le discours de la haine, des « fausses vérités » et des « faits alternatifs ». Il est à noter que le langage violent a connu un revirement important dans les médias traditionnels et sur Internet et que la polarisation des opinions de la société polonaise s'est accrue de manière considérable. En outre, la nomination d'un nouveau président de la télévision polonaise, issu du parti politique au pouvoir, a suscité plusieurs controverses et accusations selon lesquelles le poste public serait devenu l'organe officiel du parti gagnant. Il est à noter que la télévision nationale *TVP* et la télévision privée *TVN* diffusent des journaux télévisés dont le contenu et la manière de présenter des nouvelles diffèrent considérablement. Les deux chaînes d'information principales ont leurs partisans et adversaires dont la perception de la véracité des nouvelles est particulièrement polarisée. La parole devient une arme et sert à présenter des informations selon les critères correspondant à la vision du monde soit du gouvernement (*TVP*) soit de l'opposition parlementaire (*TVN*). Pour cette raison, nous nous proposons d'examiner la construction des bandeaux d'information controversés du point de vue linguistique pour y relever les éléments de la vision du monde propagée par *TVP* (y compris la vision dichotomique du monde avec des oppositions bipolaires nous / vous, un ennemi désigné comme la source du mal et la réalité perçue à travers le prisme des complots). Nous nous pencherons également sur les stratégies discursives de valorisation par le langage, tels qu'entre autres le vocabulaire émotif : appréciatif ou dépréciatif, le registre de langue, les instruments rhétoriques (dysphémismes, épithètes, métaphores, questions rhétoriques, l'hyperbole) et morphosyntaxiques. Le but de la présente recherche sera d'étudier les bandeaux de la télévision nationale en tant qu'un possible moyen de propagande de masse et de les confronter aux informations issues d'autres sources médiatiques afin de réfléchir sur le problème de la véracité et de la fausseté dans la construction de l'information médiatique.

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<sup>13</sup> Kat Stoeffel, « Ticker Taped: The 9/11 News Crawl », *The New York Observer*, 9 juin 2011 [en ligne].

## LIST OF PARTICIPANTS

- Achim Andrei Alexandru**, Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania, [cogito.ergo.boom@gmail.com](mailto:cogito.ergo.boom@gmail.com)
- Achim Melinda Izabela**, Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania, [isabella\\_melinda@yahoo.com](mailto:isabella_melinda@yahoo.com)
- Borca Eusebiu**, Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania, [beusebiu@yahoo.com](mailto:beusebiu@yahoo.com)
- Chevrier Mark**, Université du Québec à Montréal (UQAM), Québec, Canada, [Chevrier.marc@uqam.ca](mailto:Chevrier.marc@uqam.ca)
- Dubkova Maria**, Lomonosov Moscow State University, Russian Federation, [dubkova.maria.v@gmail.com](mailto:dubkova.maria.v@gmail.com)
- Dunca Petru**, Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania, [duncapetru01@yahoo.com](mailto:duncapetru01@yahoo.com)
- Dyoniziak Jolanta**, Université Adam Mickiewicz Poznań, Pologne, [joladyo@amu.edu.pl](mailto:joladyo@amu.edu.pl)
- Escolar Perez Marta**, Universidad Loyola Andalucía, Spain, [martaperez@uloyola.es](mailto:martaperez@uloyola.es)
- Farcaş Ana Daniela**, Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania, [cldlcd@gmail.com](mailto:cldlcd@gmail.com)
- Farcaş Ioan Claudiu**, Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania, [cldlcd@gmail.com](mailto:cldlcd@gmail.com)
- Fălăuş Anamaria**, Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania, [anamariafelecan@gmail.com](mailto:anamariafelecan@gmail.com)
- Farcas Ioan Mircea**, Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania, [farcasmircea@hotmail.com](mailto:farcasmircea@hotmail.com)
- Fiammenghi Carlotta**, University of Milan, Italy, [carlotta.fiammenghi@unimi.it](mailto:carlotta.fiammenghi@unimi.it)
- Gherghel, Ioan**, Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania, [gvi\\_gvi@yahoo.com](mailto:gvi_gvi@yahoo.com)
- Jadoulle Jean-Louis**, Université de Liège et Haute-Ecole Libre Mosane (Liège, Belgique), [iljadoulle@ulg.ac.be](mailto:iljadoulle@ulg.ac.be)
- Lazar Jan**, Université d'Opole (Pologne)/d'Ostrava (République tchèque), [Jan.Lazar@osu.cz](mailto:Jan.Lazar@osu.cz)
- Lazar Natalia**, Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania, [nataliammlazar@gmail.com](mailto:nataliammlazar@gmail.com)
- Lebrun Fabien**, Université de Caen, France, [fabien.lebrun13@gmail.com](mailto:fabien.lebrun13@gmail.com)
- Marino Elisabetta**, University of Rome "Tor Vergata", Italy, [marino@lettere.uniroma2.it](mailto:marino@lettere.uniroma2.it)
- Mitchell Michael**, University of Warwick, United Kingdom, [M.Mitchell@warwick.ac.uk](mailto:M.Mitchell@warwick.ac.uk)
- Motoi Ina**, Université du Québec en Abitibi-Témiscamingue (UQAT), [Ina.Motoi@uqat.ca](mailto:Ina.Motoi@uqat.ca)
- Naşcu Horea**, Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania, [hnnhn2@gmail.com](mailto:hnnhn2@gmail.com)

**Oblin Nicolas**, Collège Libertaire Rutigliano Dr., Nantes, France, [oblin.nicolas@orange.fr](mailto:oblin.nicolas@orange.fr)  
**Onder Csaba**, Eszterhazy Karoly University, Debrecen, Hungary, [onder.csaba@uni-eszterhazy.hu](mailto:onder.csaba@uni-eszterhazy.hu)  
**Oțoiu Adrian**, Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania, [a.otoiu@gmail.com](mailto:a.otoiu@gmail.com)  
**Peru Aurelia**, Universitatea de Studii Europene din Moldova, Republica Moldova, [peruaurelia@gmail.com](mailto:peruaurelia@gmail.com)  
**Pirogowska Ewa**, Université Adam Mickiewicz, Poznań, Pologne, [pirogov@amu.edu.pl](mailto:pirogov@amu.edu.pl)  
**Pogany Stephen**, University of Warwick, United Kingdom, [istpog@gmail.com](mailto:istpog@gmail.com)  
**Pop Benjamin**, Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania, [pbenjamin@yahoo.com](mailto:pbenjamin@yahoo.com)  
**Popescu Dan Horatiu**, Partium Christian University, Oradea, [dhpopescu@yahoo.com](mailto:dhpopescu@yahoo.com)  
**Racoviteanu Mihaela**, Universitatea din Bucuresti, Bucuresti, Romania, [mihaela\\_racoviteanu@yahoo.com](mailto:mihaela_racoviteanu@yahoo.com)  
**Sharapkova Anastasia**, Russian Federation, Moscow, Lomonosov Moscow State University, [warapkova@mail.ru](mailto:warapkova@mail.ru)  
**Stan Catinca Adriana**, Université Laval, Canada, [catinca-adriana.stan@dgpc.ulaval.ca](mailto:catinca-adriana.stan@dgpc.ulaval.ca)  
**Stoica Daniela Carmen**, 'Fan S. Noli' University of Korce, Albania, [dstoica76@gmail.com](mailto:dstoica76@gmail.com)  
**Suiogan Delia**, Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania, [delias.bm@gmail.com](mailto:delias.bm@gmail.com)  
**Szurek Agnieszka**, University of Warsaw, Poland, [agnieszka.szurek@uw.edu.pl](mailto:agnieszka.szurek@uw.edu.pl)  
**Tomoiagă Ligia**, Technical University of Cluj-Napoca, North University Centre of Baia Mare, Romania, [ligiatomoiaga@gmail.com](mailto:ligiatomoiaga@gmail.com)  
**Valverde Jimenez Beatriz**, Universidad Loyola Andalucía, Spain, [bvalverde@uloyola.es](mailto:bvalverde@uloyola.es)  
**Zglobiu Octavia Raluca**, Babeş-Bolyai University, Cluj-Napoca, Romania, [octaviazglobiu@yahoo.com](mailto:octaviazglobiu@yahoo.com)  
**Woch Agnieszka**, Université de Łódź, Pologne, [agnieszka.woch@uni.lodz.pl](mailto:agnieszka.woch@uni.lodz.pl)

