

## ABSTRACTS

☐ **Deliana VASILIU**

**Education and Authenticity: the "True Say" of Psychoanalysis**

Under the sign of integrating the manifold currents of modernity, the post-modern educational act makes a plea for the federation of familiar educational and school experiences in order to be prepared for the 21st century challenge: the development of mankind's humanity. Practitioner of children's psychoanalysis after the World War II, Françoise Dolto takes an interest in "humanizing developments" which become possible, among other things, due to what is called since then the "true say", a genuine tool for developing the child's autonomy and responsibility, or the child's human authenticity.

☐ **Petruța SPÂNU**

**Authenticity and Truthfulness in the Eighteenth Century French Novel**

During the eighteenth century, the novel is disparaged and is declared a frivolous literary form: neither ancient guarantees, it complies the rules of the fiction and describes immoral characters. To avoid the contestations, almost all the novelists justify and explain themselves in long forewords, using arguments as likeliness, authenticity and the moralizing lessons. Some of them present their writings as simple translations of works for which they would not be responsible, or declare themselves editors of letters or found manuscripts. Others integrate into their novels a likelihood fiction, an imaginary reader – listener, storyteller, letter-writer, friend, confidant –, in function of which they direct their reactions, according to whether they find him admiring, understanding, sympathizing, turbulent or hostile. Others claim to have assisted to the event that they then transmit to the listener-witness.

Sometimes, they disavow their paternity and prefer anonymity or are disunited of their creation by treating it ironically. The majority of the novelists of the eighteenth century want to make the novel a serious form, a major analysis of the reality, also to be able to transmit a message to the reader.

☐ **Nina IVANCIU**

**Relation to the Self and to Others: between Pretence and Sincerity**

The discussion with oneself has all chances to be agreeable as far as it stimulates the defense mechanisms. Through omissions and flatteries, these intimate mechanisms proceed to make corrections in such a way that the Self's overall picture gives the comfort wished for, and prevent the infiltration of doubts, which would mean inevitable questionings and reconsiderations.

The dialogue with Others could, in return, vex the self-satisfied intimate conversation, but the discomfort, the difficulties and disturbances it brings about are necessary in order to go beyond the complacency. This dialogue could also get the Self closer to its genuine layers and thus make it establish a less dissonant correlation of its conscience with the outside world.

We have a double identity road here, with its degrees of illusion and veracity. While the first one takes root in the flattering and soothing internal talk, the second results from interaction between the Self and an interlocutor whose outspokenness is a threat to what oneself pretends to be.

This paper aims to closely examine the double identity road, based on an exemplary eighteenth century novel, *Le Neveu de Rameau* ("Rameau's Nephew"), by Denis Diderot.

☐ **Daniel VIGHI**

**Authenticity is Poiesis**

The article is intended to be an incursion in the essentiality of the mechanisms of literary representation from the authenticity point of view so often tackled by authors. The latter –the authenticity– is the expression of a processuality, of a dynamis. Authenticity is poiesis. To be authentic in literature is measurable not through the relation of literature to the existence, not related to how much of life is found within literature, but the exact opposite. The authenticity in literature expresses how many of the literary conventions find themselves naturally and therefore authentically in the literary creation. The artlessness of literature is not life, but the literature as dynamical prototypical pattern.

☐ **Rodica STOICESCU**

**Milan Kundera and the Authenticity of the Novel**

Both in his essays and in his novels, Milan Kundera suggests an existential or "super-personal" reading pattern, which, in his opinion, is the only one able to reveal the authenticity of his writings. This reading pattern consists of seeking the archetypes of human conditions in the world of the written text conceived as a "field of possibilities" situated outside History. It is opposed to what the author of this contribution calls the "personal" or "emotional" reading, namely that of the reader seeking his own life experience in the text of fiction.

☐ **Rodica STANCIU-CAPOTA**

**Searching for the Authenticity. The Letter and its Literal Destiny**

The letter plays an interesting role in the history of literature, especially in the history of French literature, contributing in a way to its authenticity. Its usual universal communication role gives to the letter an interesting status in the French literary text emphasizing the sense of reality and credibility. The writers used letters in different ways especially in their novels. We can find in French literature quotations of letters, letters included entirely and even novels made by letters, etc.

By reading letters or fragments of letters, or even mails, which are included in a literal text, the public is let believe that there is something true, authentic in that text, something that approaches him to the authenticity of the written text. In our paper we tried to trace a part of the letter's destiny in French literature, since Middle Ages till nowadays.

☐ **Michel PADONOU**

**Initiatic Representations: about Values and Authenticity in African Rituals**

This paper deals with the problem of African authenticity, between tradition and modernity, by describing the specific initiate rituals in Western Africa, more precisely, the former Dahomey, in present Benin. The problem of authenticity lays in the centre of the true and veritable identity of the African. His life is built from a succession of initiations, from a series of learning and passing rites from one level to another: from birth, to teenage, to maturity and death.

Rites, rituals, believes, and cultures – they all co-exist, bringing authenticity to the African identity, in a space of absolute religiosity where the whole universe is considered to be sacred.

Our purpose in this article is to describe several initiate rituals and their significance.

☐ **Carmen AVRAM**  
**Agnès SALINAS**

**About Oneself as about Another. Romanian Students' Identity Phrases in French for Business**

This paper proposes a thematic analysis of the identity phrase with regard to the Romanian students' feeling of cultural and emotional affiliation. Our purpose is to establish to which extent the Romanian students' personal and national culture finds itself reference in the representations which these students have about their own country and about the integration of a foreigner (in our case, a Frenchman) in Romania.

The proposed corpus for this article is built on fifty letters written by students in the first university year in the Faculty of Business Administration, letters which are addressed to a French friend who decides to live and work in Romania.

Our aim is to create an opening towards our students' personal and national culture, towards the defining and acknowledge of oneself identity, as well as of national and cultural identity, before the opening towards the Other and his acceptance.