

# THE IMPRESSION OF POSTMODERN SOCIETY OVER LANGUAGE PERCEPTION

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## **Abstract:**

The flow of time in regard to the intervals of communities has departed from past temporal concerns. The expeditious modality of latter era as regards the manner of thinking and expound actual issues or matters has imposed an accordant, yet strenuous pace for the individuals to conform to the data of a continually dynamic, inconstant reality. Each entity perceives the everyday experience or course of phases in accordance with the degree of forbearance one possesses to have an insight or avail the imaginative faculty with the aim of reflecting upon. The present society might be referred as being defined by a plurality of values that endeavor to legitimize whereas the corresponding equivocal dimension implies a subjective assessment and distinctive decision. The social milieu rests with a generalized intercultural palaver within the framework of which the right to an opinion does not represent the appanage of an educated, lettered minority but an ever-expanding social communication forum.

**Keywords:** *social milieu, public space, cogitation, language, context, actant, utterance, interchange.*

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The synopsis as regards the social intercourse arrays a collective or community-based cognitive construction that founds a designated commune context on a specific line. The newly emerging communication apparatus has generated particular modes of societal interaction and engaged diverse elements the consensus being the idea or impression according to which our world is so dependent on technology to such an extent that is significantly onerous to imagine a world functioning without it in the old days. A perspective belongs to the German influential social thinker Jürgen Habermas that has assessed the concept of the *public space* as the extension of the economic exchange being intrinsically affixed to the collective

incumbent or practice of reasoning, conversely the French linguist Patrick Charaudeau defined the notion by means of the impression of “disquisition in issue” or “circulant communication”. The latter rudiment might be identified as representing several empirical utterances that are produced with the definite scope of delineating actions, events and corresponding characteristics, demeanor, and cogitation. These utterances are observed as discursive constructions that occur in the form of textual excerpts, namely expressions with established status or there are instants in which vary and constitute sociolects.<sup>1</sup>

The analysis of the expression implies the disciplines of linguistics, sociology, semiotics, social, cognitive, and educational psychology, artificial intelligence, thus assessing the manner according to which the social actants operate with sources of communication (languages/phraseology, information, knowledge). The theorists of the knowledge transmission have devised a relatively ample concept that encompasses all forms of communication. One direction to approach the above-mentioned concept is to consider communication as a border discipline whilst there are concerns that shall cover the inventory of the interchange delineations, still the agreed constant is represented by the acceptance of it as the essential component of existence and the element that ought to be adequately perceived for an accurate understanding. *The Treaty of general semiotics*, a representative work of Umberto Eco, conceives visual symbols as part of the codified cultural language, thus transcribing on the basis of predetermined code certain aspects of the human experience. An essential component of the communication is represented by the language, one of the characteristics of the “human culture”, meaning the part that the individual “adds to the culture” and not what one might inherit from ancestors. The right of expression and to inform in point of an individual derive from the freedom of conscience<sup>2</sup> – the freedom of thought or opinions.

The language has a dual function - as a component of culture and as a vehicle of all cultural practices, in the idea that the word mimics the world to the same extent in which it signifies the surrounding milieu. In

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1 Roșca, Luminița, *Mechanisms of propaganda as regards the informativ discourse – the Romanian press between 1985-1995*, Iași, Polirom, 2006, p. 43.

2 Ioan-Gheorghe Rotaru, “Key aspects of the Freedom of Conscience”, in *Jurnalul Libertății de Conștiință - Supliment (Journal for Freedom of Conscience)*, Ioan-Gheorghe Rotaru, Dragoș Mușat, (eds.), Editions IARSIC, Les Arsc, France, 2016, pp. 30-37.

the work *Les mots et les choses*, Michel Foucault demonstrated that the individual and the language were not able to coexist unless both articulated one another.

The interchange of ideas, concepts has to be differently, contextualized interpreted due to the fact according to which it explains social realities and enabling the individual to comprehend the outside world. An insight in point of conveying ideas takes into consideration a mélange of concepts, images, symbols, arguments, and judgements with the aim of a concrete conclusiveness. Specialized communication has included over the course of time dissimilar cultural studies, even feminism, adding multicultural and political elements.

Furthermore, one issue necessitates to be emphasized, namely that the theory of communication is a relatively new science with a history of about half a century, whereas the apparent clarity of the designation in respect of the new emerged discipline masks a problem since it brings along a wide range of ambiguities and connotations specific for the latter term of the syntagm. The absence of the correlations between the language and the social context of an individualized community as the outcome of historic and empiric realities than the language along with corresponding basis might not be considered foundations of interchange and communication. The language entails a specific particularity, according to Benveniste, as it constitutes the mediator of society and any significant system. Notwithstanding, within the framework of contemporary society, the globalization<sup>3</sup> of culture has occurred but in the direction of uniformity/standardization and depriving of content, phenomena that have affected the cultural activity sectors. The fact has been fathomed or thoroughly researched by the German philosopher and sociologist Herbert Marcuse that advocated the establishment of a society being situated at the limits of polymorphic perverseness along with the idea of a planned social organization controlling consciences and conditioning needs from outside by means of forces over which the individual does not exert any control. Apart from words there are fixed images endowed with consecrated cultural significance; the myths, metaphors, meaningful expressions appear as linguistic forms that impose

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3 Ioan-Gheorghe Rotaru, "Globalization and its effect on religion", in *Jurnalul Libertății de Conștiință*, Mihnea Costoiu, Liviu-Bogdan Ciucă, Nelu Burcea (eds.), ediția 2014, Editura IARSIC, Les Arcs, France, pp. 532-541.

the receiver a specific line of thought and analyze the situations.

The actual process of the interchange of knowledge might be referred to as being a complex, flexible one delivered to the public via the advance of technology and human mediation, thus refusing the passive role within the process of communication and assuming a manifestation of subjectivism, namely overcoming oneself in the act of reflection/thought.<sup>4</sup>

The French journalist, writer and professor Bernard Voyenne stated that a society requires the dissemination of knowledge, data, whilst the exchange of information, ideas, the intercomprehension are essential components, taking into consideration that the act of communication represents the basis of social organization that controls the cross-sectoral relations among people still involving the vertical aspirations of them in a ascendent movement towards the upper levels of reality.

In a broad sense, the notion of *context* is to relate to particular coaxial elements that, to a certain extent, might alter the use and interpretation with regard to the frame of reference, namely ample cultural values and expectations, past experience and current loquacious intentions as morphemes/idioms evoke nuances and associations from specific practical knowledge that reflect the history of corresponding use.

Anthropologists<sup>5</sup> have attested a perspective as regards the proper use and exposition of language, considering that one individual draws on a considerable amount of cultural as well as linguistic knowledge in the process. Within any single community there will be a range of manners of addressing – different uses of language associated with legal, educational, and religious institutions, with particular associations or cultural, interpersonal instances. In view of the comprehension as concerns the function and denotation of a conversational exchange the actant is submitted to be conscious of the values, background and the expectations about the tongue held by a communicator in a cultural context.

*Pierre Fayard*, professor at the University of Poitiers has asserted that considering the modernistic unbarred, gaping world in the core of which the pace and pertinence constitute the difference, the frontiers and

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4 Rădulescu, Corina, *Communication and public relations*, București, University Publishing House, 2005, p. 61.

5 Ioan-Gheorghe Rotaru, *Aspecte antropologice în gândirea patristică și a primelor secole creștine*, Cluj-Napoca, Presa Universitară Clujeană, 2005, pp. 145-146, 187.

the stolid flow in point of the interchange are to be labelled as hindrances for the strategic processing of information. A prerequisite in respect of a constant evolution, to cope with the uncertain perspective and predict or envisage an accurate representation necessitates novel contiguities among angles of observation.<sup>6</sup>

The act of communication implies to disclose knowledge and techniques that have been previously disregarded with the aim of being integrated within the framework of comprehensive strategy. These collaborative constructions that are specific for commune objectives involve the convergence of actions with the definite outcome to present a different facet of particular lore. As a corollary, communication has the distinct feature to assure, amass and maintain connections with the role of an essential tool in point of exposing and enrich the content of knowledge:

“The theory of Goffman targets the comprehension of real actions within society in the same manner that they are encountered in everyday routine. People analyze and begrudge one another, write letters, or socialize, all this range of momentary or permanent interpersonal relations, conscious or unconscious, ephemeral or with significant consequences connect individuals among them. The interactions represent the atoms of society, thus constituting the duration, resilience, color and the uniformity of social life that are apparent and still arcane or inexplicable”<sup>7</sup>

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6 Libaert, Thierry, *The communication plan – the modality to define and organize the strategy of communication*, Iași, Polirom, 2009, p. 109.

7 Rovența – Frumușani, Daniela, *The analysis of discourse. Hypotheses and Aspects*, București, Editura Tritonic, 2004, p. 13.

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