

# The Congency of Social Mindset

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**ABSTRACT:** The social milieu of individuals, the corresponding communities had constantly entailed the core traits of a society that functioned in each cycle according to the specificities of the interval, thus creating or recreating identities within the framework of a reality that made an impression on each phase of evolution in point of mindset, conduct and compliant attitudes. The act of communication traversed national borders and might conduct toward a status rebounding as it had considerably widened the diversity of techniques but at the same time implied a segregative characteristic in point of the character of information and culture. Notwithstanding the corresponding consensual promises, communication continued to, operate with nuances, techniques or broad senses, hence being in most of the instants been associated with the concept of global evolution.

**KEYWORDS:** society, mindset, persuasion, communication

“The belief as regards the ignorance and contempt of human rights have led to acts of barbarism that revolted the consciousness of mankind and the fact according to which the creation of a world would allow people to benefit of the freedom of speech and credence has been proclaimed as the highest aspiration of the human being” (The Universal Charter of Human Rights). “Every individual is entitled to the right to an opinion and expression, the right of not being judged in respect of personal beliefs and the right to receive and diffuse information and ideas regardless frontiers via whichever means of expression” (Article 19).

The issue of the domain of information has encompassed along the time particular difficulties as respects the comprehension of the corresponding content, the information, thus, has been presented in the form of conspicuous associations, actual data, the relation between individuals and informational systems or as the general characteristic in respect of the evolution of societies.

The argument for the continually increased interest with regard to the notion of communication might be related to the aspect of newness, a concept that has been taken into consideration around the middle of the XXth century due partly to the “technological progression” at an alert pace/rate. Numerous scholars-historians and researchers of genealogies- have established anterior theoretical affiliations, still the genuine dynamics of communication is to be placed in recent times.(Miége 2008, 13).

An aspect is essential to be emphasized, namely whether the issue of communication de facto holds or comprises the attributes that in various situations are bestowed. There have been views to consider the above-mentioned concept as either embeds the virtues of modernity or, on the contrary, appears to be criticized for the manipulative prospects that are conferred with respect to the individuals that have the ability to control and operate when in possession of it. Therefore, one concrete facet in point of the accepted perspective is acknowledged, that is communication is in power to overcome national or state borders and identity differences and to give rise to the opportunity of new horizons. In order to trust the means of communication there has to be accepted the fact according to which the exchanges that are facilitated or accelerated avert the existing frontiers, an enshrined reality for the leaders of the authoritarianist political regimes the intention of whom is to unbated control, though with no chances of success, the communication techniques. The pattern of “global village” has the prerequisites to prevail, attainment that determines, at least in Europe, to

waver a historical heritage based on recoil and secular oppositions, whilst the urban society has the appearance of “one complex division” (Manzanilla 1987).

In the contemporary world the processes of unification, assimilation and differentiation occur at an unprecedented velocity or brisk pace, one of the causes being attributed to the cultural dynamics that has been triggered by the globalization of the information society. Still, the virtual or cyber images have not yet substituted the genuine ones and neither the high-rate popularity networks would determine in the following years toward the emergence of a ubiquity social milieu by means of which the individuals to be conferred the opportunity of being able to connect to various persons in real time. The present society disposes of a wide range of theories that is different in terms of array and multitude compared with two decades ago. The process of communication represents a source of exchange with the subjects that find themselves in a position of assumption or pursuit particular forms of influence within and after the moment of the social intercourse act.

The impact or influence in respect of the current/broad understanding articulates the sense of an efficient means of action directed towards a person but, at the same time, encompasses a particular way of communicating that has as main source the persuasion. The sociologist T. Parsons (1967), one of the most influential figures of the XXth century in the domain of specialization demonstrated that persuasion had to be comprehended as being the ability to convince by means of positive premises so as to lead to compliance with the suggestions of the individual that intends to deliver a specific message/discursive intention-the influencer. A different perspective has been asserted by the scholar M. Vlasceanu , in other terms, social influence might be identified as the action exerted by an entity that is aimed at the modification /alteration of the options and conduct in point of another individual, being associated with the sphere of power and social control relations yet different in the fact that does not resort to constraint (1998), whilst R. Boudon and F. Bourricaud (1982) agreed on considering the above mentioned issue as “a specific/distinct pattern of power with principal resource the persuasion” (Vlasceanu 1998, 423).

The attitudes of individuals stem from the items of information one possesses in relation to objects or persons that are possible to result from interactions, characters of alliance or media. Therefore, the degree of influence is reduced with regards to the impact to be exerted on the subjects by diverse socializing agents or initial/primary groups within the framework of which the integration is involved. As an outcome, the nature of a human being alters the selection of information to the same extent that the information influences the conduct, whilst the perception in point of items, data and surrounding characters is influenced by the order in which the specific traits are to be noticed.

As a corollary, persuasion might be referred to as the modification of mindset and comportment by means of exposure to a message, a specific line of thought, thus offering the individual particular insights with the purpose of creating impressions in order to weaken or strengthen a tendency that already exists. There is essential to be emphasized the fact according to which unlike constraint, persuasion acknowledges the freedom of individual. The rapport mass-media -society has been illustrated in the description of Nicholas Graham (quoted in Miége, 59) as follows: “Once we see the media in this way it becomes obvious that questions about the media are questions about the kind of society we live in and vice versa. The study of media is thus a part of, and must be grounded in, the human sciences more generally. We study them because they give us a way into the general questions of social theory. The questions we ask about the media and the answers we might give to those questions can only be understood within the context of social theory more generally”.

Provided that communication cannot be isolated from the social global environment that Pierre Bourdieu defined as the domain of powerful trends and conflicts, then a theory of action is not the product of a global awareness: “...the majority of the human acts have as principle not the intention but the acquired states that determine the action to be directed

toward a definite objective without being able to assess the fact according to which its tenet has been the conscious vising of the intended aim” (Bordieu *Raisons pratiques sur la théorie de l'action* (*The practical motives as regards the theory of action*) 1994, 183-184, quoted in Miège, 58).

In most cases, the surveys denote that the techniques of information and communication are related to social changes and, in particular situations, determine the acceleration in point of the latter, but hardly cause them. Hence, the understanding of the subtle relations with respect to the emergence of new techniques and society has the characteristic of an ineluctable exigency. One constant is agreed on, namely the information society might be considered as the community within the framework of which the discourse methods have become dominant and represent a new means to generate values as, less often, the information paradigm of a society has extended at the level of overall social activities. The semantic oscillations are not fortuitous, representing the precariousness to specify from a theoretical perspective the novel era that is to be displayed as the present perspective. The verity does not impede the analysts of the new society to accord with an essential point as regards the certitude that the industrial society has been surpassed due to a radical structural transition in terms of education assets and development of information competences or virtual culture. At this juncture, the analysis of the sociologist Manuel Castells has brought to the fore assertions in relation to the positive aspect of the use of multimedia means as the “construction of different new symbolic mechanisms with the definite purpose to transform the virtuality into a reality”, or: “The novel system of communication radically transforms the space and time as fundamental dimensions of human experience. The sites entail the characteristic of being deprived of the cultural, historical, geographical significance to be integrated within functional networks, thus producing a space/area of influxes that is substituted to the void of locuses” (Castells 1998-1999. *L'Ère de l'information*, 420, quoted in Miège, 59).

The areal that has been depicted in the above lines has the attribute to concentrate both the control along with the social functions while the network society is characterized by the pre-eminence of social morphology over social action, yet the critical writings of Franck Webster assess another angle to consider the issue, therefore: “There can be no doubt that, in advanced nations, information and communication are now pervasive and that information has grown in economic significance, as the substance of much work, and in amounts of symbolic output. But the idea that all such might signal the shift toward a new society, an information society, is mistaken. Indeed, what is most striking are the continuities of the present age with previous social and economic arrangements, informational developments being heavily influenced by familiar constraints and priorities” (Webster 2000, *The Information Society Revisited*”, in L.A. Lievrouw, S.M. Livingstone, *The Handbook of New Media: Social Shaping and Consequences of ICTs*, quoted in Miège, 65).

The assumptions as regards the current society indicate that even if there are difficult instants to cope with the massive number of arguments that are assumed as being evident the actual transformations must be submissively observed. Regardless the importance that one might consider in point of certain information and technological adjustments is not sufficient to be perceived as the indicatives of the novel era, line of thought expressed by the theoretician Bernard Miège the focus of interest of whom has been the media along with its adjacent phenomena and salient features.

The dictionary of social studies (Zamfir & Vlăsceanu 1993) defines persuasion as being the activity to influence the attitudes and conduct of particular individuals in the direction of occurrence of the modifications that are concordant with the aims or interests of the initiator agent (persons, group, institution, political, social, cultural institution). Persuasion is accomplished provided that the attributes of responsiveness and reactivity of the influenced persons are taken into consideration. The concept involves an act of conviction opposed to imposition or coercion of an option in a manner that to lead to self-acceptance in point of the

expected change. Thus, the explanation induces the idea that the concept under consideration represents an intentional form of influencing wherein the arguments are selected in a specific manner allowing the change pursued by the agent to be longed and adopted by the receptor in the absence of constraint.

The outcome is dependent on both the individual's own factors but also the ones as regards the mode of organizing the influences. The former category is synthesized as the specific tendency of being receptive with respect to influences and to accept transformations in point of attitudes and demeanor. The latter class is centered around the process of communication, accordingly on the relations among source, message, transmission channel, receptiveness and social context that confer it the persuasive character. The valid motives for an action ought to be delivered to the receptor by means of an adequate environment, irrespective of an interpersonal communication or the type of speaker- audience is envisaged. The dissemination to be adequately understood needs to be analyzed along with concepts, images, symbols, arguments and reasons, being a privileged source as regards the access to reality and a less or more discrete form of manipulation the masses.

The act of communication by way of influence has been the focus of interest of the scholar Alex Mucchielli that introduced a new perspective in respect of the relations among influence, persuasion, and manipulation on one side and communication, on the other. According to his principles, to communicate and to influence form the same action (Mucchielli 2002, 191).

The attaining of a positive behavioral response from the surrounding attendance that is intended to be influenced by means of communication does not rely on the presumed force or strength of the word and the particularities of the message emitter – logos and ethos. The situation of the process of influence, the corresponding elements along with the modalities by means of which the emitter redefines these components is essential to be analyzed. Therefore, to influence implies a sense that determines the interlocutors or communicators to act accordingly, whilst to communicate involves making use of a group of communication mechanisms, thus encompassing an overall of specificities.

The current reality of present times belongs to a world of interrelations and dependencies where the syntagm of social evolution does not lack ambiguities. As an outcome, society encompasses a multitude of facets and particularities, a range of spiritual elements among which education and the freedom of speech (Rotaru 2019, 201-215) or expression represent an area of expertise to be continually added influences, directions of progression along with the perspective that a social milieu ought not to be deprived by its privileged position.

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