

THE EDUCATIONAL IMPACT OF THE RETELLISATION ON TEXTUAL COMMUNICATION

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Abstract

From the apprehension perspective, text interpretation implies didactic activities practiced on the web of textual structures, which the student-reader can open through various fictional worlds. But the important part is the methodology on how to bring the reader closer to the text's "voices", to sensitize him through interesting techniques of interpreting text elements, such as to give him the assurance of a competent reader, capable to make the de-construction and the re-assembly of the main text elements in regard to incorporating its global message. In the constructivist learning paradigm, the principle of retellisation, which is methodologically applied on the text, becomes the essential factor that helps the student understand the reality. The educational value of the retellisation becomes palpable when the student is assisted in looking in text for a certain pattern, which will shape his existence and internalize the values promoted by a certain text through understanding, interpreting and explicating its message. The text speaks from its own preconceptions and questions. We, the people, do the same thing.

Keywords: *textual education, textual retellisation, text for text, text for other texts, text for other academic disciplines, text for adult life.*

The pedagogical coordinates of the linguistic and literary education involve the text as an eloquent tool, which integrates the educational activities in order to achieve the curricular learning goals.

The undeniable value of the text as a means of didactical communication makes it the educational „protagonist” that facilitates the educational relationship between *self (student)* and *reality (world)*. This relationship must to be resized from the students' cognitive and attitudinal training perspectives, as nowadays they have the advantage to navigate in a diversified informational and media space.

Thus, the didactical valorisation of the media text within the network-type learning provides undeniable educational advantages by organizing

a cognitive network as a relevant pedagogical product, based on the theoretical principles of verisimilitude, procesualization and utility, in regard with students as its beneficiary, who accede through text to the reality and choose a successful social inclusion.

Speaking about the media text, we should say that it has not only to “catch” the readers and to hold their attention, but also to have no mistakes or hesitations regarding the message that it conveys. Generally, a text is an identity, and the identity of the media text is the message that stress lays on, and which is always “above” the text.

The phenomenon of a media text, which has a strong impact, but cannot be assigned to a specific message, fits in the current situation of an extremely competitive market. If an entire group of texts becomes “convenience”, than a text with identity can be obtained only by inventing a new way to re-involve the reader through adding a new quality or creating a new message that would be able to get a part of this group out of the “convenience” statute. If the media text concept implies the reader's active involvement, and all the messages conveyed inform him, from the educational point of view it would be strategically correct to examine students' “tiredness” for reading and understanding the media text.

The ideas of a media text's author represent the result of a multiphase process, as it determines the author to originate distinct ideas before creating the text, ideas that determine if the obtained message is efficient or not.

Therefore, both the author and the reader of a media text have to be creators before reaching the phase of creating itself, which can be learned (Apud Bonnange & Thomas, 1999, p. 93).

Mass media, as well as media texts, has various functions, but the main continue to be: informing and forming (or training). The media text broadcasts lots of piece of information, which have to meet some specific criteria: to convey new information; to be appropriate or to contain information about some aspects already discussed in other media texts, and to have respect to possible social impact; to include a rare piece of information that matches the quotation "When a dog bites a man that is not news, but when a man bites a dog that is news" (Apud Bertrand, 2001, p. 46).

Textual learning, as a general educational dimension, implies applying various types of texts in the teaching practice. One of these types is the media text, which is the text produced by mass media. Applied in the learning process, these texts aim at finding specific answers to nowadays challenges, and specific ways for students to evaluate and form themselves through information and through this specific type of texts.

The media text has a pluri- and interdisciplinary dimension, using elements of various fields of knowledge – anthropology, ethics, philosophy, neurobiology etc.

Involving the media text in the educational process is a challenge, as it focuses students' attention on the approach, understanding and valorisation of "irrelevant", from some specialists' points of view, information, but which can lead in others' opinion to solving students' real life problems.

From the textual learning perspective, analysis of the media text must be considered a product of the reflexive activity of linking its contents with the environment. The main educational consequences of the media text materialize in students' *capacity of observation*. Through this kind of texts, students easily accede to real life.

Just like any other text, the media text can be read in two ways, which R. Barthes refers to: the first one represents a quick reading, without taking into account wordplays, so that the reader won't get tired of it; and the second way takes everything into account, ponders, sticks to the text, dictates an eager reading and reveals layers of meanings. This type of reading is suitable for the modernist and media texts, which the reader

should not "devour", but "explore" to find in their own life. Not to be confused by nonsenses, the readers of the media text must be "blue blood readers", and go further than only reading a literary text (Barthes, 2006, p. 14).

An absolute new aspect of the educational practice is the network-type interpretation of the text, or the textual retellisation, that has its origins in informational technologies and represents sharing the resources of several interconnected computers, which appear as a system of independent computers and are connected in order to share data. The connected computers form a network, and the process of sharing a piece of information between them is called retellisation. The ability to efficiently share resources makes a network stronger and more attractive. In the same way, the text is a system of several more or less independent utterances, interrelated in order to share a joint message. The text is a macro system, which can be broadened or narrowed through add or exclusion of a certain amount of signs, but must convey a message (Plett, 1983, p. 53).

Network-type interpretation or the textual retellisation concept is developed on the basic ideas regarding computer networks, but it adds a new defining aspect, which obviously is the content, the message of these texts. The *textual graphs* network represents another special aspect. The textual graph consists of a specific amount of utterances that connect in *knots of meaning*. The textual graph is the "unambiguization" of the content, is the ranking of it within the analysis process in order to become more comprehensible for the receiver. Thanks to the graph's construction, the architecture of the text and the main message it conveys become more obvious.

As A. Serbanescu asserts, it is not sufficient for a text to contain interesting ideas in order to be considered a good one (Șerbănescu, 2001, p. 135). Its reception by the student depends largely on the author's ability to organize his ideas in order to make them clear. Even the most interesting and original ideas may lose their value if applied in a knotty text, which cannot be comprehended because of its author's writing style. What may seem very clear to the author, may be incomprehensible for the reader. The truth-value of a text is based on reader/student's

comparison of his own mental scheme and that presented by the author. The reader expects to find in the media text his own life experience and a pattern that can shape his existence. Hence, network interpretation requires the student to employ his own knowledge, to interrelate the world of the text and the real world. To this effect, the text should be structured as following: steam graph, net graph, ring-star graph, oriented graph or segmented graph.

The reception issues of the media text may be caused by the un-perception of the text's *central knots*. That is why students should get used to finding those undetectable parts of meaning which form the text's knot. Comprehension implies finding a resemblance between the knowledge network from the student's mind and the one conveyed by author in his text. This can be done through the textual retellisation mechanism. The more importance an utterance has in the text, the more chances are that the reading student will remember it. The quality of text comprehension depends largely on the student's ability to perceive text knots and to infer the importance of ideas in relation to the general theme. The difficulty level of text comprehension is proportionate to the number of meaning knots the text contains.

The way in which ideas build up the text must allow readers to easily integrate them in their knowledge system. The text can be built according to a natural inner order (time, spacing) or an external one, dictated by human rationality. The author should concentrate on "finding" the proper place for every text element so that it would perfectly interact with other elements, while student's duty is to "see the architecture" of the text, both internal and external.

Through text, from the text, and towards the text.

Speaking in a constructivist key, we imply the establishing of a learning community that opts *in favour of the text*. The postmodern education paradigm places the pupil as a being in a direct and complete relation with reality. Thus, the student becomes an interpreter of the world, accepting reality, finding solutions, being convinced of the need for an object, a fact, an attitude that is expressed. In consequence, the

media text needs to be accepted as a desirable, feasible, and opportune offer.

Hereby, media text should be accepted as a desirable, feasible and opportune offer.

From the variety of texts related to mass communication, we can reflect on the properties mentioned above by analysing an interview, as a type of discourse and journalistic communication, which is completely appropriate, taking into account its educational resources and accessibility for analysis during a class.

Hereby, we chose this excerpt thanks to several pedagogical advantages of the text, from its intra, inter and extra-construction aspect:

- it presents a part of the reality which is familiar to most students and gives them useful information in order to estimate and to assert himself;
- the title expresses, invoking a painful example of a human being existence, a positive attitude towards people and books as motivational resources of life;
- it develops the problem of becoming, which is extremely up-to-date, especially for present school: humanization of human existence, the promotion of the human being as the supreme value, of knowledge of essences, of salvation through the spiritual value of books. Thus, the strategic action competences of acting in a creative and autonomous way, of advancing solutions, of designing and of reaching the desired goal are formed;
- it illustrates an efficient way of organizing the elements of a journalistic discourse – an interview, by using a persuasive introduction, by constructing the question, and by employing the intertextuality.

Because innocent reading precedes all analytical intercessions of establishing and negotiating the meanings, we will ask students to perform a double proceeding value reading.

First of all, the degree zero reading will insure a first analysis of the text by memorizing an idea, image, motif, symbol or any other textual sign. The student individually makes his own choice, without giving a public explanation for his pre-textual mental action. This information will be revealed later, but I will already have stronger reasons, compared to the impressions of an initiated reader.

„Two streams of values: books and people”

– Let me start with a passage from Jean-Paul Sartre’s work: „My life started just as it will probably end: among books”. You wrote books, you lived among books. Mr. Ion Biberi, I would like to ask you: do these books – which you wrote, which you gathered in your soul, in your mind, in your library – represent at least a small protection against the difficulties – or even disasters – that life brings? Is this wall of books protecting and encouraging you or is it overshadowing?

– I certainly have lived among books. But I also lived among people. I lived among people especially because of my... *mouvementée* biography. A “hustle” of about several thousands of people that I knew – not superficially, but in the depths of their most intimate soul realities. I knew them also thanks to my profession: psychiatrist. This profession, that I almost spiritually identified myself with, offered me a *m e t h o d* to understand the human being. Thanks to this method, I had the privilege to know some of the most remarkable figures of Romanian culture. Great intellectual characters „confided” in front of me. I was able to publish these confessions either from notes, which I took while listening to them, or from recordings. These two „streams” of intellectual and moral values, which are books and people, some of them truly extraordinary, like George Enescu, Nicolae Iorga.

These two streams of values – books and people – built me up, just like they built any other person, probably even you, the one who stays right now in front of me. I will not overplay saying that in this process human has a major role, as he is the one who created the book.

We should respect, with a „superstitious” awe, each person that we meet. The human is the supreme value in the World. In the second part of my book „Individuality and Fate”, wrote by the middle of my life, I said that human comes down from the infinity to restrict himself. Each of us is a part of the infinity and eternity that he got out and will return in after death. But this may be only the „abstract” idea of a solitary and ironical thinker. Who during 20 years, when genetics and cybernetics were “idealistic” and “reactionary” sciences, couldn’t publish at least one line.

– What a pity.

The interrogative multi-proceeding reading of the text will make its understanding easier, as it makes possible analysing the text through addressing different types of questions. In this case, literal questions can reveal such aspects as

the interlocutor’s status, profession, preferences, and visions.

Transposition questions will elucidate the significance of details, which refer to the reality conveyed by the interlocutor’s confessions, to ideas regarding human being and existence, books and knowledge. They also imply identifying lexical-semantic fields and semantic knots. For example, there may be considered the following interconnected semantic knots:

- to live among books;
- to live among people;
- books are values;
- human being is a value, the conveyed idea presenting the human as a supreme value in the human-book correlation.

Identification of passages, components of each part, and connection methods of the textual sequences represents the interpretative questions, which will help students discover how different utterances link and how various ideas intersect in order to create a meaning. The interrelation between the main ideas of the text will be disclosed and argued through interrogative didactical structures expressed by the teacher. The *challenge of the text*, for example, is included in the following sentence: “We should respect, with a *superstitious* awe, each person that we meet”. This utterance can be used as the source for a debate with students, starting with two semantic knots:

- the attitude of high appreciation;
- belief in spirits.

The accomplishment of some attitudinal goals depends on certain applicative questions. Encouraging students to identify a problem developed in the text, which in their opinion represents a public discussion topic, a useful factor for their own experience and growth means to join the questions in such a way as to produce the transfer from the text to student’s experience and to the reality conveyed by the text. A discussion topic may be, for example, the idea that *each person is an expression of the infinity*.

A special attention will be paid to the learning situations and to the students’ real lives by decoding an interesting information that reveals the visions and ideals of the reader: *the book’s role in my life; I am not an impassioned reader; the book*

"had lived its life"; nowadays the book is a drudge; only scientists still need books; people are at the same your friends, and your enemies; it is risky to trust people etc.

Examining the text, we can deduce that synthetic questions will do as a foundation for the student's thoughts regarding the social impact of the message, while the evaluative questions will allow the reader to achieve some ethical values presented by the text: respect, appreciation, sincerity etc.

In conclusion, we can assert that the educational approach to the media text, regarding secondary and high school levels, is an up-to-date and inseparable element of the interactive didactical communication.

The interpretative network of the media text can be configured through certain content, architecture, and motivated reception benchmarks of the text, which generate the cognitive and attitudinal transfer from the real world of the text towards the spiritual world of the reading student. As a result, the didactical operation of valorising media text through proper curricular implementation occurs, the reading and comprehension of which becomes an existential opportunity for students - users of information, whose selecting, discerning and appreciating information competences must be trained by school. And this is why

To that effect, the relationship between text and human's personality improvement is essential. Because the text exists not by itself, but only in order to produce and accelerate an improvement, it is important to identify its knots, links, ideas and results that connect in such a way to correspond with students' expectations. Hence, we can talk about several interpretations of these connections: how the connection between parts of the text is done; how the connection between ideas is done; how many semantic knots built up the text; how the continuity of ideas between each semantic knot is assured; which elements equilibrate the text; how the links between ideas are (straight, curved, discontinued, waved, symmetrical, asymmetrical, crossed etc.); which are the factors that forward ideas within the semantic knot's structure; what facts and realities is the author recalling and what are his

visions regarding them; what is the impact of the text on designing a behavioural and attitudinal position of the reader.

For that purpose, a conceptual framework of the retelling text interpretation in the text didactics will represent a complex approach, being effective for the following directions of reference:

- (a) text for text (curricular discipline itself);
- (b) text for other texts (language exercising in general);
- (c) text for other academic disciplines (education);
- (d) text for adult life (student's individuality).

However, as the student gets closer to the end of the school period, and the social integration perspective becomes more realistic, the development of the existential intelligence as a means of training for adult life must become a priority.

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