

THE PROXEMIC CODE BEYOND THE CULTURAL CONNOTATIONS: ELEMENTS OF HUMAN TOPOLOGY IN MILITARY DRILL REGULATIONS

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Abstract: *This paper deals with an issue from the field of proxemics, that refers to the perception and the usage of space, as a way of transmitting messages, attitudes and behaviors in the military in certain situations. By defining the concepts of proxemics and establishing the four types of distances between humans: intimate, personal, social and public, we aim to identify elements of this area that are characteristic for drill in the Romanian Armed Forces. Consequently, the work proposes, particularly in the army, to reveal the significations of norms established in the military general regulations and their impact on the military personnel. We aim to answer to the following research question: Does the Romanian Armed Forces' drill regulations take into account the aspects of "human topology" or the role of personal distances in everyday transactions? In addition, we intend to analyze in a comparative manner the Romanian and foreign (American and European) military drill regulations and to identify if certain specific elements of proxemics possess cultural connotations. The research methodology is based on a mixed method, consisting in document study: the study of distances in the military drill regulations.*

Keywords: *nonverbal communication, proxemics, distances, military drill regulations, cultural connotation.*

1. INTRODUCTION

With the intention of emphasizing the role of the aspects regarding the human topology in comparison with the military drill regulations, the purpose of our scientific research is to theoretically define one of the decisive factors of individuals' social activity: the canonical distance between them. On the basis of this delimitation which proves to be useful at deciphering the daily interactions' pattern, we intend to build a map of human interaction, either allowed or assigned by the military drill standards. The object of our research treats the method through which these standards grounded on centuries or even millenniums-old military functioning experience treat intrinsically human topology limits. On terms of the social distance subject which aroused interest later on ,starting with Emile

Durkheim's studies and the attention paid to the proxemics' particular case by the scientists from 1963, the temporal reference point being related with the publication of Edward T. Hall's articles, Proxemics: The study of man's spatial relations and boundaries (1963a) and A system for the notation of proxemic behaviour, the inquiry regarding the opportunity of the individual's canonical distance' analysis in the context of the standards based on a military experience (during both peace and war time) that preceded the above-mentioned studies is legitimate. Therefore, the main research related question can be expressed along the following lines: do the military drill regulations take into account the „human topology” elements and the distances between individuals during daily interactions? This stimulates a series of complementary questions

in reference to the particular aspects of the Romanian military regulations and other states' military regulations respectively. But as long as social distance implies a valuable cultural shade, is it natural to wonder to which extent the distances provided by drill regulations belonging to various states promote culture?

2. THE SOCIAL DISTANCE. ZOOSEMIOTIC RUDIMENTS

Exactly as in every other case of discussing daily interactions, the proxemic aspects of the distances stipulated by military regulations cannot be disregarded. But the discipline of proxemics, the result of multidisciplinary emulation with high communicational character from Palo Alto, originates from old problems that were at least subject of interrogation, if not scientific analysis. Let's bring forward three of the possible directions of theoretical analysis of the aspects regarding the "human topology": the social distance study, the zoosemiotic perspective on social distance and the creation of the proxemics as a distinct discipline, justified by subsequent research on people's territorial behaviour.

The social distance has been a distinct, continuous concern of the social studies field. Benefiting by a guiding study (Ciuperca, 2010), we've started from the attempts of analyzing the "social morphology" suggested by Durkheim (1899), „a distinct sub-field of sociology" (Andrews, 1993/2005:114) which deals with the social distribution of individuals at the level of the Earth and with the rules that lead to a certain order of the communities; starting from Gabriel Tarde's study regarding the social classes distances (1890), the social distance becomes a distinct element of analysis by promoting the personal space matter (initially named „ideal sphere") of Georg Simmel (1903). The later influence of the Chicago School, especially that of the first generation of proper sociologists Robert Ezra Park, Ernest W. Burgess, Everett C. Hughes was great after the implementation of various themes of European sociological research, amongst which the current theme of social distance, an issue brought for the first time

into discussion after the „distantiation" social analysis from Simmel's agendum in Introduction to the Science of Sociology (Park & Burgess, 1921). Park, for example, known for his role regarding the study of interracial relations, applies to this field the concept of social distance in the article published in 1924, The concept of Social Distance as Applied to the Study of Racial Attitudes and Race Relations, defining the social distance as the degree of intimacy in establishing relationships between individuals. During the same prolific period, alongside the setting up of the attitude scale developed by Thurstone (1928), Emory S. Bogardus (1933) introduces the social difference scale and suggests a systematization of the proxemics. All these studies were the basis of Edward T. Hall's proxemics.

Judging from a different perspective, the proxemics founds its theses on the animal originated remanence of the territorial instinct, which kept its importance in the case of human species, too. From this point of view, we should discuss the attempts of defining zoosemiotics by scientist Thomas Sebeok and, prior to this, the structural differentiated analysis developed by Desmond Morris, in reference to the manifestations of the territorial instinct. Nevertheless, zoosemiotics has deep roots and Hall refers to the animal territoriality as a result of the influence that the Swiss ethologist Hediger had on it (1950). Besides the distinction made between the contact and non-contact species, which will lead to the creation of „contact cultures" and „non-contact cultures" according to Chelcea *et al.* (2008:5), the Swiss specialist identified five different types of distance from the animal world, varying depending on species: the running distance, the critical distance (for attack), the personal distance (the canonical distance between individuals of the same species), the distance of approach (between individuals under the influence of an alpha male) and the social distance. Morris distinguishes between the tribal, the familial and the personal territory. Within the limits of tribal territory, the feeling of affiliation can have an impact only over small groups, directly involved in the defence of the common territory, and this

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type of territorial tribalism with serious accents still exists:

Ranging from the wrongdoers' bands to the political parties (the juxtaposition is strictly random), all groups and any associations whatsoever feel the imperious need to settle the boundaries of their action area, marking and protecting their territory in a similar way of a pack of wolves in search of prey, no allusion intended. (Dinu, 2000:217).

These extreme, „primitive” measures are usually accompanied by manifestations such as playing some fight hymns, showing specific badges or disguising that can be found in the military environment, as well as on the sports ground. The familial territoriality becomes explicit when organizing the living space, the automobile and interacting in the extended social environment. The familial environment represents one of the constant concerns of the father of proxemics, Edward T. Hall, who makes a distinction *avant la lettre* between „the spaces with fixed organization”, „the spaces with variable organization” and „the spaces with semi-fixed organization” that are public and mainly socio-run. The personal space in which the animal remanence that can be interpreted zoosemiotically is the most obvious was the field of almost all specialised studies. Being the interest zone of Hall's studies, this type of space was having priority. Going back to the basis of zoosemiotics, even though the term has the same age as „proxemics” because they were both created in 1963, the meticulous allocation to a study domain took place later. The zoosemiotics conceptually defined by Sebeok (2002:80), represents the domain of semiotics

that concentrates upon the messages sent and received by animals, including important elements of non-verbal human communication, but excluding the human language and its derived secondary systems such as the sign language or the Morse code.

In our case, the studies of zoosemiotics are useful in order to bring into spotlight the common elements of the human and animal

communication referring to the territory, the division into lots of the living habitat and the defence of the property.

3. PROXEMIC BEHAVIOR: HUMAN TOPOLOGY ISSUES

The term proxemics was introduced by anthropologist Edward T. Hall in 1963, being a Latin borrowing, formed from the root *prox-* and the suffix *-emic*. Initially, proxemics was defined as “the study of how man unconsciously structures micro-space – the distance between men in conduct of daily transactions, the organization of space in his houses and buildings, and ultimately the layout of the town” (Hall, 1963:1003). Later, Hall added other meanings to the term, using it by referring to the ways of becoming aware of what happens in the mind of your communication partner depending on the proximity between the two; Hall was influenced by the social distance scale studies of Bogardus (1933), by the „topologic psychology” developed by sociologist Kurt Lewin (1936) or by Pitirim Sorokin's „sociocultural space” (1943). This type of influence led to the funding of the relations observed in the articles and later on, alongside the influence of the cultural relativity induced by Edward Sapir and Benjamin Lee Whorf's studies, the American antropologist created a new dimension of proxemics seen as „the social space in biocommunication” in „Proxemics” (1968).

Therefore, through the studies of proxemics, there were suggested rankings of the behaviour depending on the space expansion influenced by cultural and semiogenetic factors, more precisely depending on the micro-space (the immediate individual space that constitutes a sphere of the intimacy), the mezzo-space (the immediate following space) and the macro-space (the space that extends to the level of the location of the regions and their proximity). In connection with the study area itself, there can be made a distinction between the infracultural proxemics, rooted into the biological past of the person, the precultural proxemics,

regarding the sensorial perception of the space and the microcultural proxemics, regarding the spatial behaviour determined by cultural conventions (Watson, 1970:34-43).

After measuring the levels of voice reception, Hall identified the four inter-human distances enclosed between the following limits: “intimate distance” (50-75 cm), “personal distance” (up to 40-50 cm), “social distance” (1,5-3m) and “public distance” (over

3m). The later measurements made by the American anthropologist by taking into account several factors such as the reception of the voice (from whisper to cry), the possibilities of cutaneous contact, temperature, smell, the detection of the facial expressions led to a finer „adjustment” of the distance limits, that can be represented as in Marc-Alain Deschamps’s table (apud Chelcea et al., 2008:53):

Table 1. Hall’s distance zones

distance	public	social	personal	intimate
far	above 7,50m	3,60-2,10m	1,25-0,75m	0,45-0,15m
close	7,50-3,60m	2,10-1,25m	0,75-0,45m	0,15-0,00m

Within a brief description of the distances, intimate close allows the reception of the temperature, smell, involves frequently the cutaneous contact, the verbal communication (usually inarticulate) is performed through whispering, facial expressions are perceived in detail; intimate not close is characterized by allowance to touch, sensing the smell, verbal communication using a soft voice; personal not close is characterized by communicating using a normal voice, thus permitting the correct distinction, per total and in detail, of the non-verbal behaviour of your dialogue partner; social close allows the dialogue on a normal voice and the distinction, mainly per total, of the non-verbal (especially facial) behaviour of the interlocutor; social not close implies communicating in a strong voice and gesticulations; public close implies a strong voice and a jerky rhythm of communication, thus permitting the distinction between non-verbal intentional elements and unintentional ones referring to aspect, while public not close distance highly stresses the voice and implies the existence of some gestures with symbolic value, Chelcea *et al.* (2008:54) stated that „according to regulations, the military command is given from this distance”.

4. THE RESEARCH METHODOLOGY

The analysis of the degree in which the military drill regulations take into account the

elements of “human topology” and the distances between individuals during daily interactions can be executed only by using methods and sets of procedures and gathering and analyzing data techniques (Strauss, Corbin, 1998:3). For this purpose, we have performed a mixed research, mainly qualitative, restrained from the point of view of the investigated elements’ quantity; this type of research is recommended once you intend to interpret social phenomena labelled as invisible, intangible or indirect. In order to analyze the canonical distance particularities of reflection upon drills, we formulated the main objective of the study as being the identification of the degree in which the distances provided by the Romanian Army drill regulations take into account the Hall areas of distance. Therefore, through this current study, we have decided to analyze a particular set of distances provided by the Drill regulations and to compare them with the Hall distances in order to identify possible sources of psychic tension, discomfort etc. Naturally, the comparison of numerical values should indicate the orientation towards quantitative methods. But of great importance it is the fact that proxemics represents “un jugement de valeur qui porte sur une perception de la distance” (Le Boulch, 2001:3), therefore the comparison isn’t made between „quantitative” distances, but between a quantitative distance set by standards and a „qualitative” perceptual

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distance, a valuable judgment of the distance. Another important aspect, which became the secondary objective of the research, is studying the way in which the cultural connotation in the interpretation of the proxemics code influences the distances set in the drill regulations of other countries. In order to do this, we didn't focus on present elements.

For the preparatory documentation process, we have used as source of information the drill regulations from Romania, USA (for the terrestrial, maritime and aerial forces) and Italy. The choice of USA and Italy as a reference element is important due to their affiliation to the non-contact and contact cultures (Hall, 1966/1971; Montagu, 1986), as

a result of the inclusion of representatives of the two countries (plus the Czech Republic) in the experiment conducted by Rosemarie Dibiase and Jaime Gunnoe (2004) with reference to the examination of the cultural differences regarding the behaviour of the cutaneous touch and to the expression of the interpersonal relationship of domination, as a result of the existence of different marks, USA being the representative of mono-chronic cultures (M-time) and Italy, the one of the polichronic cultures (P-time) (Hall, 1983). The fact that they belong to geographical regions that are different in connection with their cultural dimensions (Hofstede, 2001; Luca, 2005) is also a plus, as follows:

Table 2. The comparative analysis of indicators of values Hofstede - *apud* Lesenciuc, Nagy, 2011:69

	ROMANIA Based on Hofstede's estimation	ROMANIA Under implementation of instrument VSM94 (Luca, 2005)	ITALIA	UNITED STATES OF AMERICA
PDI	H	L	H	L
UAI	H	H	H	L
IDV	L	L	H	H
MAS	L	L	L	H
LTO	L	L	L	L

Note: H – high level (50-100), L – low level (0-49).

The issues can be approached by using an instrument recommended for such situations, the study of documents. The study of documents represents the main strategy implemented in the field of historical research, but it doesn't stop here. The high validity of the research it also depends on the use of data analysis techniques in a quantitative manner (Ridenour, Newman, 2008:82), which is what we intend to do by developing this study through the comparison of physical distances. Taking into consideration the fact that, generally speaking, the study of documents can be achieved in various ways, according to the specific features of the documents and the objectives of the research, by emphasizing the informational content, the intention expressed by the document itself etc. (Prior, 2008:230), it is necessary to mention that the chosen

method is useful to identify how much the distances provided by the training regulations can be framed between the Hall distance limits. We should mention that this method, in fact, stands for an indirect observation, and our research subject is the proxemic reality of the training. So, we propose as a research method the study of documents which means the indirect observation, mixed (with the prevalence of the external, but also with a participatory feature concerning the training in the Romanian Army). The references used for this research are documents: training regulations, current and previous, which provide information concerning the classical distances in the training which are representative for the armies of Romania, United States of America and Italy.

5. THE ANALYSIS (REVIEW) OF RESULTS. COMPARATIVE STUDY

For more accurate structure of the study, for highlighting the prevalence of the qualitative aspect and for emphasizing the fact that this study doesn't focus on comparing some distances, but on analyzes the relation between the "quantitative" distances, imposed by norm, and "qualitative" distances or proximities, we prefer not to present the dates extracted from different documents into tables, but to analyze continuously and comparative in three fundamental dimensions, with situational variations and cultural: the distance between military personnel in formation, military salute and going out from the formation.

Front alignment and depth alignment into formation is performed within an arm (more than 45 cm) according to the Romanian Training regulation (RG-5, 2009:art.12-art.13). According to Hall, this distance fits outside the endpoints of intimate zone, being situated in the personal close. Assembly formation is the result of the combat experience gained by the military personnel, and the result of organizing the battlefield in order to increase the mobility and the capacity manoeuvre of the troops. Coming from the old structure of the Macedonian phalanx, afterwards being modified as a necessity for new principals of organization in the legion of the Roman Empire, the assembly formation preserves the compaction features imposed by the requirements of the battlefield, being representative for the singular formation that soldiers forms and provides more security than a single soldier could offer himself. In a proxemics approach, the description of the Macedonian phalanx is the following:

The space between each soldier upon a march was six feet, or, which is the same, four cubits; and the ranks were also about six feet asunder. When the phalanx advanced towards an enemy, there was but three feet distance between each soldier, and the ranks were closed in proportion. In fine, when the phalanx was to receive the enemy, the men who composed it drew still closer, each soldier

occupying only the space of a foot and a half. (Rollin, 1853:36).

On another hand, the position of the body in formation represents an important marker for the way in which some prescriptions concerning the intimate space are activated. Practically, the soldiers don't have face to face encounter, but they stay one behind another, and side by side, an aspect which reduces tensions and greatly increases the confidence in the group's power. In addition, the position of the body in the formation can be rigid (attention) or relaxed (at ease). The rigid position is an argument of imposing personal force: it is the position in which the military from formation welcomes the commander when he reviews the formation, at inspections. The relaxed position does not presumes complete relaxation, but is a preliminary stage for adopting a rigid position, which emanates force, like a demonstration of imposition.

It is to be mentioned the fact that drill regulations from the Romanian communist era, substantially influenced by the Red Army's drill regulations, mentioned a fundamental distinction regarding front alignment. So, the military did don't aligned by the length of an arm, in personal close limits, but, starting from straight standing, with the head facing right and with right arm bent, hand on elbow, the military from right being touched by the elbow. Therefore, this alignment ensures the invasion of intimate zone of the military, intimate not close, without causing tensions. The arrangement, socio-run by essence, by restraining the reports of inter-personal communication and focalize over the commander sitting in the front of the formation, it gives strength, it leads to convergence and not to divergence and psychical tension. This aspect can be interpreted only in terms of cultural connotation, Russian space, in essence (and the soviet one, in extenso) from which frame derives the disposal framed in the limits of contact cultures. Very important is the discussion about the same distances between military according to Italian and American drill regulations. At the Italians, the

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background of array in formation, regarding front alignment and depth alignment, presumes larger spaces in depth at the superior limits of intimate distance but reduced distances in front alignment, at the superior limit of intimate distance, that is reached with the elbow (<45cm):

Nelle formazioni della squadra di fianco o di fronte i militari si dispongono a leggero contatto di gomiti (nel senso frontale) ed a distanza di m. 1,20 (nel senso della profondità). Quando la squadra dalla posizione di fianco passa a quella di fronte, intervalli e distanze vengono a risultare alterati, e cioè, gli uomini non restano più a contatto di gomito e la distanza fra riga e riga si riduce a m. 0,60. (AF, 1939:art.53).

Regarding drill in the US Army, the background refers to two types of intervals: normal and closet, the first one being representative:

Interval: space between individuals or elements of the same line. Interval is measured, with respect to dismounted men, from the shoulder or elbow; mounted men from the knee; animals from the shoulder; vehicles from the hub of the wheel or the track. Between troops in formation, it is measured from the left flank of the unit on the right to the right flank of the unit on the left. The commander of any unit, or of any element thereof, and those accompanying him are not considered in measuring interval between units. The color and guard are not considered in measuring interval between subdivisions of a unit with which they are posted. The normal interval is one arm's length; the close interval is 4 inches. The interval between mounted men is 6 inches. (IDR, 1942/1944).

So, the interval between military implies the invasion even the intimate close zone (4 inches < 0,15m). In the graphical representation, (the completion from 1944 of IDR) the front alignment it is suggestive to exemplify and to pass from the old to actual norms referring to drill training in the Romanian Army:

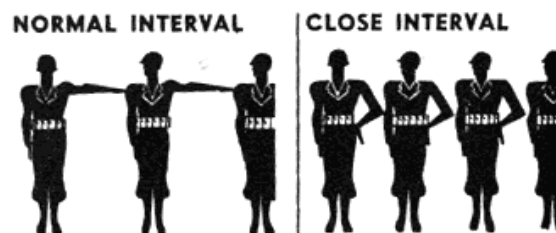


Fig.1 Normal intervals and close intervals in US Army during the Second World War (Army Life, 1944)

Regarding the background of American drill training, in the disposition of the military in gathering formation there is an indicator of distance which apparently is contrary to the general cultural American perception, being a culture of noncontact: the disposal in depth realizes in the limits of intimate distance, of 12 inches:

Depth: the space from head to rear of any formation or of a position, including the leading and rear elements. The depth of a man is assumed to be 12 inches. (IDR, 1942/1944).

The military salute begins at 6-7 feet away from the commander or it realizes by straight-standing from 6-7 feet from the commander (RG-5, 2009:art.35). A normal step it is considered to be approximately 75 cm long and so it concludes that the sign of respect to manifest in the moment when the military in higher rank enters in the close public zone and maintains until he has passed with 2-3 steps, i.e. in the far social distance, when the military returns at ease. Apparently, specific to the Romanian cultural space, the same salute distance are found in other's countries regulations, as in the US Navy:

An officer should be recognized and saluted at about the same distance and at about the same time as one would recognize and greet a civilian acquaintance – six paces away is a good general rule (Krietemeyer, 2000:91),

in the US Air Force:

Begin the salute when you are about six paces from the person or the flag you are saluting or, if the approach is outside that distance, six paces from the point of nearest approach (Benton, 2005:131)

or in the Army:

The salute is begun about 6 paces from the person saluted or, in case the approach is outside that distance, 6 paces from the point of nearest approach (Bonn, 2005:23).

Regarding the Italian army, the belonging to this space in the culture of contact becomes obvious and culturally connotes once the salute starts at a lower distance, about 3 steps from the commander, comparative with the distance of 6 steps from the American military regulations:

(...) il militare, se in marcia, si ferma a 10 passi, volge loro la fronte e prende la posizione del saluto quando la persona o la bandiera è a tre passi da lui, e la mantiene finché esse non l'abbiano oltrepassato. (RDM, 1929:art.151),

Il militare isolato, marciando, volge la testa con vivacità dalla parte del superiore, a tre passi di distanza da questi, e saluta come da fermo a capo coperto o scoperto; tenendo il braccio e la mano sinistra come nella posizione di attenti (AF, 1939:art.12).

If the way of performing the salute from standing (by bringing the right to the temple) evolved from the gesture of respect by rising the hat, being present actually in a simplified and officialised form, the distance of salute provides, on one hand, protection in case of salute with the sword, maintained in the same limits of 6 steps, on the other hand it represents the double of vicinity permitted from the commander (the limit of far social distance) in which case the two would meet face-to-face walking in opposite directions.

Similarly, the presentation before the formation usually takes an ordered number of steps. If you are providing the superior orders, you will stop at three steps before it (RG-5, 2009: 39), that means will not exceed the limit of the superior social distance. This distance,

in which take place the military presentation to the supervisor corresponds in terms of proxemics to the social distance, when the commander faces the formation a distance varies from the limits of public distance depending commanded formation.

In terms of reporting to oral communication styles of Martin Joos (1967), two proxemics studied reports correspond to: the communication between subordinate and superior with a consultative style, specific professional discussions, with active participation of the two interlocutors in verbal act, assuming the basic information transfer in the absence of pre-elaboration and therefore, in the presence of lexical items pests; as regards the communication between the commander and soldiers are in formation, a formal style, providing non-verbal feedback, making perceptible reactions to the speaker. Subordinate to the superior presentation can be made with secondary goal of the marking hierarchical distance between them: to be punished, to be formally sent an order etc. This involves the formal style.

Physical distance of three steps of the classical canon expression becomes either a distance of deference, both contempt and defiance to be one (Dinu, 2000:322). Analyzing a similar situation in terms of signification, the paper *Deux amis* of Guy de Maupassant, Greimas (1988:205) notes the existence of a dual register, about the narrative doing ("which Will end up with the execution") and the communicative doing ("Which is the aim of intimidation"). In terms of comparative analysis with reference rules of the cultures, we find the same reference elements in American tradition, not necessarily in the Italian. The Italians, for example, in spite of different legislative background, became tend to align the rules supranational organizations (NATO).

For example, in the rules of military discipline at the beginning of last century, the subordinate presentation before the supervisor was at a distance of two steps:

L'inferiore, che si presenta ad un superiore, si arresta sull'attenti a due passi di distanza da lui,

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eseguisce il saluto e ritorna quindi nella posizione di attenti; quando è licenziato, fa un passo indietro, saluta e si allontana. (RDM, 1929: art.154).

Subsequently, the distance of two steps (the lower limit of social distance) increased in three steps:

Chi si presenta ad un superiore, giunto a tre passi da lui, si arresta nella posizione di attenti, saluta e ritorna nella posizione di attenti (AF, 1939: art.12).

Currently, the distance of three steps has become the norm and benchmark proxemic studies in the Italian army, such as the one coordinated by the military psychologist by Marco Costa:

L'importanza della distanza, d'altra parte, e anche sottolineata nei regolamenti militari, che prevedono in tre passi la distanza appropriata per le comunicazioni fra militari e la pratica del saluto. (Costa, Ricci Bitti, 2003:31).

Mentioned is that the expression distances in steps of removal constitutes a purely quantitative aspects of the comparison figures. However, both the Italian army, where is assimilated step distance of 0.75 m and the U.S., where is seen as 30 inches (about 0.76 m), the meaning is quite the same.

6. CONCLUSIONS

We conclude that the overall objective and the specific research have been achieved. On the one hand, we concluded that the military training Regulations, although based on rules that precede the first studies of proxemic, they define distances in relation to the proximity of military and space structure. Naturally, the military training regulations are the result of social experience of thousands of soldiers (taking as reference the distances used by Macedonian phalanx).

Therefore, any organization which assume the possibility of mental tensions as a result of military' s personal space invasion, could be

adjusted in time. Distances specified in the military training Regulations, apparently quantitative expressed in military Regulations, in reality with a touch of subjectivity in perception, leaving the military to interpret distances depending on their personal space perception, it's rather a reference to confirm proxemics measures made for the first time by Edward T. Hall.

Regarding the specific objective, there are two important aspects: on the one hand, there is a certain interpretation of proxemics codes connotations depending on the type of culture, and on the other hand a tendency to align to international standards. The first trend was highlighted on one side by lesser distances used when we give a greeting or in the presentation to the supervisor, present in the oldest of the Italian Army regulations, namely the distance within Intimate not close regarding the alignment to the front of the Italian army and the army of communist Romania.

The second trend is reflected in the simple analysis provided in the military regulation, aligned to international standards (directly influenced by American standards) and by the consideration of changes in giving a greeting or presenting to the supervisor. Basically regarding the both cultural spaces, Romanian and Italian, areas of contact, we find there is an abandonment of their cultural customs in favour of specific international noncontact cultures rules. Apparently without effects, these new distances can contribute to the erosion of interpersonal relationships (with actual physical distance, followed by psychological distancing) and to the reference unitary, convergence with cohesive nature of the issues concerned.

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